Silk Roads Living Heritage Network

28-29 OCT. 2021
Dongdaemun Design Plaza (DDP), Seoul
ICHCAP, KF, IICAS

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Silk Roads Living Heritage Network Launch

Network Overview
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1 Network Overview

/ Mission and Objectives
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Mission and Objectives

In keeping with the spirit of the 2003 UNESCO Convention, Silk Roads Living Heritage Network aims to strengthen international cooperation among local communities along the Silk Roads that have recognized safeguarding intangible cultural heritage (ICH) as a strategic factor for sustainable development and to promote a culture of peace. The network focuses on its mission, notably in the following areas of action:

· professional and artistic coordination of interactions;
· effective knowledge management and distribution of information;
· realization of multilateral values of ICH to achieve sustainable development goals and to spread a culture of peace; and
· strengthening credibility and relevance among all other ICH related stakeholders

Three broad objectives shall guide the network in developing its activities

· **Public-Private Partnership.** Support initiatives led by ICH communities to make ICH safeguarding an essential component of local development, notably through partnerships involving the public and private sectors and civil society.

· **Information Sharing.** Strengthen the creation, production, distribution, and dissemination of the information on ICH awareness-raising activities.

· **Services to Communities and Society.** Develop a platform for professional networking among ICH communities and improve access to and participation in ICH festivals as well as the enjoyment of ICH safeguarding activities for youth.
Governance

The legitimacy of the network is based on the 2003 UNESCO Convention on Safeguarding of the Intangible Cultural Heritage and the UNESCO Silk Road Programme.

The secretariat of the network is based in the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific region under the auspices of UNESCO (ICHCAP).

The governing board of the network is the Coordinating Bureau, consisting of representatives from ICHCAP, International Institute for Central Asian Studies (IICAS) and specialists from Silk Roads countries and international/regional ICH organizations. The term of reference and rules of procedure of the Coordination Bureau is subject for adoption in the annual meetings of the governing board.

The Coordinating Bureau member is to be nominated by the UNESCO National Commissions of nine founding member states of Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, Korea, Mongolia, Tajikistan, Turkey, Uzbekistan in addition to UNESCO-ICHCAP and IICAS.

Background

This networking program is based on experiences and achievements obtained from the collaborative work of UNESCO-ICHCAP in the living heritage field in Central Asia over the last decade.

For reference, the networking program comes on the heels of a three-party MoU signed by ICHCAP and organizations in Uzbekistan in 2019 and was followed by a Central Asia network meeting in Kazakhstan in 2019.

In 2020, ICHCAP in cooperation with International Institute for Central Asian Studies (IICAS), conducted a survey project about ICH festivals along the Silk Roads, particularly with countries along the steppe route. Regarding the survey result, ICHCAP, IICAS and Korea-Central Asia Cooperation Forum Secretariat of the Korea Foundation (KF) held an online webinar and a strategic meeting to consider the need for realizing the multilateral values of Silk Roads-related cooperation.
2 Opening Ceremony

1. Opening Speech
   - KEUM Gi Hyung

2. Welcoming Speech
   - Geun LEE
   - Dmitriy VOYAKIN

3. Congratulatory Messages
   - Hyun-Mo KIM
   - Olzhas SULEIMENOV
   - Kyung Koo HAN
   - Tak Geun SHIN
   - Bibi RUSSELL
   - Ja Dong KOO
UNESCO-ICHCA, with cooperation of the International Institute for Central Asian Studies (ICAS) and Korea-Central Asia Cooperation Forum Secretariat, organized the launching events of the Silk Roads Living Heritage Network (SLN) on October 28 and 29, at DDP, Seoul, and Online during Korea Foundation’s ‘Public Diplomacy Week.’

Day 1. [October 28]
Launching Ceremony

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Living Heritage Forum

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Day 2. [October 29]
Coordinating Bureau Meeting (14:00-17:00, Private)

Side-Event [October 28 – December 7]
Online Photo Exhibition
1. Opening Speech

KEUM Gi Hyung
Director-General of UNESCO-ICHCAP
On the launching ceremony of Silk Roads Living Heritage Network
Seoul, Republic of Korea, 28 October 2021

Excellencies,
Distinguished guests,
Dear colleagues,
Ladies and Gentlemen,
It gives me great pleasure to welcome you all to the Silk Roads Living Heritage Network Launching Ceremony. I wish to express my gratitude to President Geun Lee of the Korea Foundation for the tremendous support to co-host the event during ‘Public Diplomacy Week.’

I wish to thank Director Dmitriy Voyakin of the International Institute for Central Asian Studies for his continuous support. Despite the disruption throughout the COVID-19 pandemic, I am delighted that we still have continued our strong cooperation to co-organize and co-host this important event. I also extend profound thanks to diplomatic missions from Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, and Iran Embassy in Korea, for joining us today and adding to the occasion.

Ladies and Gentlemen,
For over a decade, UNESCO ICHCAP and our partner organizations have carried out initiatives to strengthen the cooperation and networking amongst intangible cultural heritage-related institutions in promoting cultural diversity and contributing to sustaining the viability of intangible cultural heritage. The year, as we see how affected we are by the impact of the COVID-19 pandemic, may we remind ourselves that even before the pandemic, ICH safeguarding had always been a very challenging task. The importance of inclusiveness through cooperation and solidarity has been brought to the fore during the pandemic. In this regard, Silk Roads Living Heritage Network aims to open windows of friendly engagement and add a splendid chapter to the endeavor of safeguarding ICH, focusing on information viability and awareness-raising of ICH along the Silk Roads.

Ladies and Gentlemen,
Spanning thousands of miles and years across vast steppes, deserts, and rough seas, the silk roads embody the spirit of peace and cooperation, openness and inclusiveness, mutual benefit. Generation after generation, the silk roads enabled people of various regions, races, and civilizations to interact with and embrace each other with an open mind. This silk roads spirit itself has become a great heritage to our history.

ICH is also a transnational issue reaching a global scale as ICH found anywhere in the world belongs to humanity. So to take a courageous step in pursuing amplified cooperation sound in an economically globalized and culturally diversified world to build the network into a road for peace of culture. Therefore, the network is essential to forge partnerships of dialogue with no confrontation and of friendship. We should build an open platform of cooperation and uphold shared interests.

Ladies and Gentlemen,
As we come here today, this is indeed a gathering of great minds. By engaging in complete exchanges of views, I hope to contribute to pursuing the cooperation along the Silk Roads in ICH safeguarding. To close, I sincerely thank you all for your participation.

Thank you.
2. Welcoming Speech

Geun LEE
President of the Korea Foundation

Mr. KEUM Gihyung, Director General of UNESCO-ICHICAP,
Mr. Dmitriy VOYAKIN, Director of the International Institute for Central Asian Studies, Your Excellencies
Mr. Ramzi TEMYUROV, Ambassador of the Republic of Azerbaijan,
Mr. Bakyt DYUSSENBAYEV, Ambassador of the Republic of Kazakhstan,
Ms. Dinara KEMELOVA, Ambassador of the Kyrgyz Republic,

Distinguished guests, ladies and gentlemen:
As president of the Korea Foundation, I am honored to co-host this meaningful ceremony in partnership with the UNESCO International Information and Networking Center for Intangible Cultural Heritage and the International Institute for Central Asian Studies. Please allow me to extend a warm welcome to you all today at the Silk Roads Living Heritage Network Launching Ceremony, on the occasion of the fourth Public Diplomacy Week.

The Silk Roads have a tremendous role in our shared history. It is difficult to imagine the world today without this crucial connection between East and West. The trade that occurred along this route was worth more than just an exchange of goods. Interactions resulted in the mixing of cultures, religions, and living heritage between different nations across a large part of the world.

These trade routes passed through Central Asia, including the five countries that are members of the Korea-Central Asia Cooperation Forum, and extended to Azerbaijan, Mongolia, and Turkey. This region of the world has its own significance in the spheres of geography, history, politics and diplomacy, culture, and more. In this regard, I would like to highlight the importance of today's gathering and discussion. The network we establish here will no doubt prevail in the future, growing with the participation of other nations.

As a public diplomacy organization, diversity is among the key values that the Korea Foundation promotes. This is precisely what the Silk Roads Living Heritage Network is working to protect through today's discussion. From genetic diversity to the array of unique cultures and ideas that flowed along the Silk Roads, human civilization has been strengthened and enriched by our differences and our willingness to give and take. In this regard, preserving the living heritage of the global community is a tremendously valuable endeavor.

Intangible cultural heritage needs our protection precisely because it is a vulnerable legacy – we cannot always see it and are unable to safeguard it in museums. This is why this network is so crucial. Our intangible heritage can vanish without our noticing it. To prevent this from happening, we must remain aware of these assets and keep them alive.

Distinguished guests, colleagues and friends,
It is regretful that, due to the pandemic, we are only able today to hold this event virtually. Nonetheless, I hope that the next time we come together, it will be face to face. I believe that today's occasion will be a cornerstone event for the promotion of cultural diversity and the preservation of our world’s intangible cultural heritage. May today’s talk and constructive discussion bring a great contribution to these goals at this very major turning point in our interconnected world. On behalf of the Korea Foundation, I would like to express my warmest gratitude to the International Information and Networking Center for Intangible Cultural Heritage and the International Institute for Central Asian Studies for co-organizing today's event, and to all our invited experts and guests for coming together here and now. Through our cooperative efforts, we will be able to overcome the current crisis.

Thank you very much.
Dmitriy VOYAKIN
Director of the International Institute for Central Asian Studies

Distinguished participants of the Living Heritage Forum,
Esteemed representatives of the Coordinating Bureau,
Excellences,
Ladies and Gentlemen,

I am truly happy and honoured to deliver welcoming address for the opening ceremony of the Living Heritage Forum. Intangible Cultural Heritage represents values, expertise, skills, knowledge, understanding and information sustained over time through memory and transmitted orally or through practice within a community and its neighbors and from one generation to the next. Safeguarding Intangible Cultural Heritage requires the transferring of knowledge, skills and meaning. It means talking, sharing, and actively focusing on protecting the processes involved in making sure that intangible cultural heritage remains an active part of life for today’s generations that they can hand over to tomorrow’s. Like the land we live on and the life that it supports, we protect what we value.

Although intangible cultural heritage exists everywhere, we can all agree that Silk Roads is particularly rich in this regards, and holds a special place for all of humanity.

In this respect, allow me to pay tribute to the leadership of the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific region under the auspices of UNESCO (ICHCAP) for the tremendous efforts it has made to initiate and to support regional collaboration on Silk Roads Living Heritage Network. Our institute established close collaboration links with ICHCAP since 2010. During last two years experts from nine Silk Roads countries have been working hand in hand with ICHCAP and our research institute in survey studies on ICH festivals and handicrafts workshops and the result is what you see: official launching of the Network.

Silk Roads countries are strong partners of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. It is with this kind of strong involvement and participation of States, NGOs, experts, and of course bearer communities that we can hope to make the Network activities sustainable.

Ladies and Gentlemen,

Culture has now been integrated in the international development policy framework with the adoption by the UN General Assembly of the 2030 Agenda for Sustainable Development. The achievement of this milestone is largely thanks to UNESCO’s advocacy efforts and we should all be proud of this accomplishment.

The Network you are about to inaugurate today is part of a global effort to safeguard the diversity of human cultural expressions for the generations to come. For this I wish to thank you profoundly and express my gratitude to be able to stand by your side to facilitate this work.

Thank you very much!
Distinguished guests, ladies and gentlemen,
I’m KIM Hyun-Mo, Administrator of the Cultural Heritage Administration.
I express my heartiest congratulations on launching the Silk Roads Living Heritage Network.
As stated in the preface to the Convention for the Safeguarding of Intangible Cultural Heritage, ICH is the mainspring of cultural diversity. I think the purpose of this Silk Roads Network lies here.
Beyond the trade route connecting the East and the West, the Silk Road is a space that contributed to the birth of human civilization. Due to COVID-19, it is hard to meet physically, though we are overcoming this encountered crisis through communication and exchange like our ancestors who traveled on the Silk Road.
In launching the Silk Roads Living Heritage Network, it is clear that this will be a catalyst for international communication and solidarity through culture.
In the future, I look forward to organizations and member states of the network’s efforts to safeguard intangible cultural heritage and promote cultural diversity by cooperating in various ways.
Lastly, I express my sincere gratitude to Mr. KEUM Gi Hyung, Director-General of the ICHCAP, Mr. Dmitriy Voyakin, Director of the IICAS, Mr. LEE Geun, President of Korea Foundation, and all member countries in the Silk Road region for putting efforts to launch this network.
Thank you.
Dear Colleagues!
On behalf of the International Center for the Rapprochement of Cultures under the auspices of UNESCO (category 2) in Almaty, let me welcome the participants of the Strategic Online Meeting dedicated to the creation of the Silk Road Living Cultural Heritage Network, initiated by the ICHCAP Center and the IICAS Institute.

The Great Silk Road was a unique space of coexistence, dialogue and rapprochement of various cultures and religions: both nomadic and sedentary agricultural, being an allegory and historical embodiment of the rapprochement of cultures. Thanks to the Silk Road, a significant part of the cultural landscape and heritage was formed, with which the peoples who inhabited this land came to the New Era. Therefore, the study of the Great Silk Road with the help of new tools seems to us an important matter in promoting the rooting in people’s thinking of the principles that underlie the mandate of UNESCO and are the cornerstone of the peaceful, equal coexistence of various human communities, regardless of racial, ethnic or religious affiliation.

I am glad that this event is being held within the framework of the International Decade for the Rapprochement of Cultures (2013 - 2022) and I hope that the work of this Network will contribute to the preservation and enhancement of the heritage of the Great Silk Road.

Thank you for the attention!
Kyung Koo HAN  
Secretary-General of the Korean National Commission for UNESCO

Good Afternoon, ladies and gentlemen.

This is HAN Kyung Koo, Secretary-General of the Korean National Commission for UNESCO. I sincerely congratulate the launching of Silk Roads Living Heritage Network with collaboration ICHCAP, IICAS, and KF Korea-Central Asia Cooperation Forum Secretariat.

Since ancient times, the Silk Roads have been a path for intercultural exchanges connecting the East and the West. Through this route, the papermaking technology of the East moved to the West and contributed to the spread of knowledge. Following, introduced Buddhist scriptures played the role for the expansion of Buddhism. Synthetically, it is clear that the Silk Road was a space for magnificent civilization exchanges.

In that sense, it is very important to build a network, exchange information, and cooperate among stakeholders to safeguard living heritage in this region. In particular, considering the theme of the Living Heritage Forum, ‘Promoting a Culture of Peace and Facilitating Sustainable Development along the Silk Roads,’ it is timely inspired that this network will work together to solve the challenges we are facing.

I do expect that the Silk Roads Living Heritage Network’s great success in safeguarding intangible cultural heritage by promoting intercultural exchanges, understanding and cultural diversity, and achieving sustainable development.

Thank you.
Good afternoon all participants.
This is SHIN Tak-Geun, chairman of the Intangible Cultural Heritage Committee of Korea.
Even in difficult situations due to COVID-19, I deeply congratulate you on launching Silk Roads Living Heritage Network.
I am sure that this event will be an opportunity for countries on the Silk Road regions and the Republic of Korea to cooperate to safeguard intangible cultural heritage.
Silk Road has infinite potentials, which can be revitalized through protecting cultural heritage and succession featured historical, cultural, and regional characteristics.
Korea has put its efforts to safeguard our cultures such as Arirang, Kimchi and Kimchi Making, and Hanji (Korean traditional paper) since 1962. Following, it is significant that intangible cultural heritage has been safeguarded, and the role of the community was enhanced greatly as a valuable cultural resource in our society.
I hope that the Silk Roads Living Heritage Network will strengthen the vitality of intangible cultural heritage and revitalize community exchanges in the future.
Unfortunately, I'm delivering the message in a non-face-to-face manner, but I'd like to thank you for your passion and will.
I wish you all success.
I’m Bibi Russell founder of the Bibi Productions and UNESCO’s artist for peace.
I’m so happy to be part of Silk Roads Living Heritage Network.
It’s wonderful initiative.
I worked in many countries like Latin America, South-East Asia and Africa.
But I did work with Central Asia, I did a little bit of work with Kazakhstan, I have spent my most wonderful 5 years with the Uzbekistan, with their wonderful crafts people and artists in there. They are really really Magic. They make a dress, the best ikat, best pottery, best embroidery, and the people, they always have a smile. Another thing in Uzbekistan, the people they really care about the environment; you don’t see they make pollution. It’s so wonderful. I just want to say to you it’s such a wonderful initiative to make people understand the heritage of, and the culture, and the Silk Road and what it is.
And it’s just all my work, I make sure I respect their human dignity, that’s No.1. Make sure they have sustainable development and better livelihood. 2021 is a year of creative economy. I think this is the year though we have pandemic and a lot of problems, and something, but I think for the crafts people, this is the year we can go step by step, up again, what we lost in ordinary living, last nearly two years. All my best wishes and everything for this program which will be held opening on 28th October 2021.
Thank you again, ICHCAP and UNESCO for giving me this opportunity to speak. Thank you again. All the best. Love you all.
Hello, I’m KOO Ja Dong, Holder of the Gijisi Juldarigi(tug-of-war), UNESCO representative list of the intangible cultural heritage. Nice to meet you all.

Culture, as a living thing, progresses through contacts with various other cultures.

In particular, the Silk Roads have contributed greatly in exchange and development of culture while connecting the East and the West of the world.

The tug-of-war I am passing down is the ICH element that all different participants should gather their strengths and minds to win the game. Bearing this point in mind, I wish Silk Road Living Heritage Network, which is launched today, will become a firm ground for mutual development in cooperation and communication with each other through intangible cultural heritage in this region.

Once again, I would like to congratulate you all on launching the Silk Roads Living Heritage Network.

Wishing you good health and happiness.
3 Founding Ceremony

1. Progress Report and Declaration
   - Seong-Yong PARK

2. Ribbon-Cutting Ceremony

3. Online Photo Exhibition
Dr. Seong-Yong Park is currently the Assistant Director-General at the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the auspices of UNESCO (ICHCAP), a UNESCO Category 2 Centre in South Korea. To promote ICH in the region, he has been working for network building and information sharing for the safeguarding of ICH by dedicating to establish and operate the sub-regional networks successfully in the Asia-Pacific Region for more than a decade. Especially, he has started the sub-regional networking of the Asia-Pacific region from the Central Asian Meeting held in Tashkent in 2010 and traveled many heritage cities in the Central Asian States. Recently, he has been exposed to various ICH festivals in Central Asia and facilitated the bi-lateral and multi-lateral dialogues for the collaborative mechanism along the silk road. Based on the visible outcome of the decade-long collaborations in the ICH field of Central Asia, he is now working on generating the Silk Roads Living Heritage Network in cooperation with the various stakeholders in the Silk Road area.
Progress Report

The following is based on experiences and achievements obtained from the collaborative work of UNESCO-ICHCAP in the living heritage field in Central Asia for the last decade.

In 2019, a memorandum of understanding to revitalize a Silk Roads living heritage was signed between UNESCO-ICHCAP and the Uzbekistan government.

In 2020, UNESCO-ICHCAP and IICAS conducted a survey project related to establishing intangible heritage festivals and networks targeting nine key countries in the Silk Roads region (Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, Korea, Mongolia, Tajikistan, Turkey, and Uzbekistan). In the following year, a survey has been continued to expand the scope of networking to the handicraft workshops in the Silk Roads region.

In November 2020, UNESCO-ICHCAP, IICAS, and KF Korea Central Asia Cooperation Forum Secretariat held a Silk Roads webinar and strategic meeting to discuss establishing a network in the Silk Roads region, and the meeting unanimously recommended to establish the network during the time of 2021.

From March to September 2021, a preparatory committee composed of international experts convened five times to determine preparation tasks related to the establishment and operation of the network.

In early October 2021, UNESCO National Commissions of the nine founding countries recommended members of the Coordinating Bureau. In accordance with the Coordinating Bureau’s consensus.

Declaration

On behalf of all the network members and partner institutes in the Silk Roads region, UNESCO-ICHCAP declares the inauguration of the Silk Roads Living Heritage Network as of 28 October 2021.

Through network activities for the Silk Roads area, we will work together to:

- Spread a culture of peace through a living heritage network
- Achieve sustainable development goals through living heritage exchange and cooperation
- Respect the spirit of the 2003 Convention and strengthen the role of the living heritage community
- Reinforce open cooperation and information sharing in network operation
- Facilitate creative and cultural development through visible and substantial living heritage cooperation
2. Ribbon-Cutting Ceremony

ICHCAP, KF and the diplomatic mission from six founding member countries (Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan) participated in gracing the network launching on 28 October 2021 at Dongdaemun Design Plaza (DDP), Seoul, Korea.
3. Online Photo Exhibition

Color of Silk Roads Living Heritage

Color is one of the most intuitive elements that can convey the unique characteristics of an object itself. The Online Photo Exhibition, Colors of Silk Roads Living Heritage was designed to share colorful intangible cultural heritage (living heritage) handed down for ages in the silk road region and wish luck for the newly launched network through the harmony of colors.

/ Birth of Colors

/ Harmony of Colors
2021 Living Heritage Forum

Introduction
Keynote Speech
Country Report
1 Introduction

- Alexandros MAKARIGAKIS
- Alisher IKRAMOV
Mr. Alexandros Makarigakis was appointed as Acting Head of the UNESCO Tashkent Office in August 2021. He holds Master’s Degree on Civil Engineering of the City University of New York City College (1994) and Ph.D. Degree on Environmental Engineering of the Stevens Institute of Technology in New Jersey, USA (1998).

Mr. Alexandros Makarigakis has more than 25 years of experience in the field of environmental sciences, 18 of which in UNESCO. Since 2016 he was Responsible for the Programme of Water Settlements of UNESCO’s International Hydrological Programme (IHP), including water supply and sanitation. Mr. Alexandros Makarigakis was a focal point and advocate UNESCO’s positioning to related UN fora, responsible for the organization of the IHP Bureau and Council meetings. As Chief of Disaster Risk Reduction Unit at the UNESCO HQ (2012-2021) he was Responsible for coordinating UNESCO’s work on Disaster Risk Reduction (DRR) and for being the focal point of the Natural Science’s Sector on the Post Conflict Post Disaster (PCPD) platform. During 2003-2012 he was science programme specialist in UNESCO Offices in Windhoek (Namibia) and Addis Ababa (Ethiopia) and carried out liaison function with the African Union Commission and United Nations Economic Commission for Africa.
2. Introduction: Alisher IKRAMOV

Alisher IKRAMOV
Director for Development of International Cooperation,
International Institute for Central Asian Studies

Gathering “towards promoting a culture of peace and achieving the Sustainable Development of the living heritage along the Silk Road” is a very long sentence but nevertheless it might introduce you some information concerning some notions which appears in our title. It is a culture of peace, Sustainable Development and Silk Roads with regard of cooperation with UNESCO particularly.

The culture of peace idea actually being appeared in the public space. In 1986, in Peru, one learning material being prepared and this training manual for the schools is called culture of peace for peaceful coexistence of different cultures and cultural diversity in respect of different cultures. Later, UNESCO inspired by this learning kids studying tool being created the program, culture of peace as integrated approach for peace building as contribution of organization to UN actions in the peace efforts.

First of all, the peculiarities of this program is the new way of looking to them and sinking your own problems on cooperation across many levels of society and diverse organizations in preventing their conflicts and promoting sustainable development. One of the documents which UNESCO adopted into 1998 this Tashkent Declaration on culture of peace and UNESCO action in member state. It was concrete measures and actions and from this document UNESCO in 2000 adopted the manifesto of cultural peace and global movement for culture of peace and non-violence being adopted in decisions of UNESCO General Conference and UN General Assembly. It was an important decade program during this decade. Two important documents being adopted by UNESCO and international communities. First one is in 2001 it’s a declaration in cultural diversity. Second document is an UNESCO convention on the safeguarding of Intangible Cultural with support initiatives of Kazakhstan that UNESCO and General Assembly adopted and proclaimed in 2010. It was the end of the decade on global movement on culture of peace and non-violence. They adopted and proclaimed 2010s international year for the approach of cultures. It was the final year of the decade and this document has been adopted by UN general assembly.

The major themes of the international year provided 4 important directions. It is a promoting of reciprocal knowledge of cultural, ethnic, linguistic, religious diversity; building a framework for commonly shared values; strengthening quality education and building of intercultural competences; and fostering dialect for sustainable development. One of the developing of these programs within many international organizations including UNESCO lead to the proclamation of the decade for “rapprochement of cultures” by UN General Assembly in 2013-2022. It is very timely that we are creating our network within the framework of international decade for the approach of cultures.

What is important of this decade may be a holistic view. It is a new articulation between cultural diversities which anticipates local values with universal values. The second may be a very important tendency. It implies some issues of the inclusive society the human dignity about global citizenship education. It is an absolutely different approach for the development of human societies. In 2015, UN General Assembly with the support of member states, adopted the 17 Sustainable Development Goals. This has been adopted by member states and it is recognized there are many different issues being reflected in the SDGs such as Climate change, Sanitary Hygiene, Poverty reduction and Quality education. It is a really complex set of documents for all member states for developed and developing countries. It is like the common background and sense for all the member states in the world.

The most important is that among other cultural dimensions being reiterated in the heart of this developing policies. It is very important for our network because it is a contribution in terms of cultural dimension to this SDGs. Silk Roads initiated by UNESCO General Conference in 1988 at the 24th session of General Conference. UNESCO launched a big decade program “Integral Study of the Silk Road - Roads of Dialogue” within the UN decade on cultural development. The purpose was to throw the light on complex cultural interactions, arising from the contacts between East and West, and to assist in shaping many-sided and rich cultural heritage of Eurasia. This huge big program during the 10 years currently continues like Silk Road programs, online platform which exists in UNESCO. One of the outcomes that this special new types of international organizations or institutions being created, for example, the ICAS (International Institute for Central Asian Studies in Samarkand) being created in 1996 as outcomes in this Silk Road form. Another institution in Ulaanbaatar in Mongolia is International Institute for Study of Nomadic Civilizations. UNESCO as well as published six volumes book on history of civilization of Central Asia, particularly volume IV.

There are synergies between two UNESCO conventions which are mostly focused on Intangible Cultural Heritage. However, UNESCO
exists in other conventions 72 on Tangible Cultural Heritage. There is a similarity and differences between implementation of 2 conventions with regard of our subject of our network. The Tangible Cultural Heritage is a Serial Nomination Coordinating Committee. Now we are creating “Silk Roads Living Heritage Network” here. If the 72 conventions mostly focus on protection of cultural and national heritage properties, we are focusing on Intangible Cultural Heritage elements. If the heritage is a fundamental system for sustainable development, in 72 convention, it is the cultural diversity as important vector for sustainable development.

One of the examples of what we anticipate from this network could be that the network will promote multinational nominations which will be examined into next year by ICH intergovernmental committee. This set of documents have already been submitted by nomination files by member states who are almost the members of our network. We are now ready to be this network to promote this multinational nomination process.

Even open-ended intergovernmental working group in UNESCO headquarters, which been held in July this year, recommended that we have to “simplify the procedure for the extension of multinational nominations, bearing in mind the importance of the consent of communities, groups and where applicable individuals.” One of the major contributions of network could be in safeguarding of the ICH for sustainable development. Furthermore, the culture of peace idea will comes from the idea of multinational nominations.
2. Introduction: Alisher Ikramov

TOWARD PROMOTING A CULTURE OF PEACE AND ACHIEVING THE SUSTAINABLE DEVELOPMENT OF THE LIVING HERITAGE ALONG THE SILK ROADS

Alisher Ikramov
International Institute for Central Asian Studies

- Culture of Peace
- Sustainable Development
- Silk Roads
CULTURE OF PEACE

- 1986
- Peru
- Learning Material

UNESCO’S CULTURE OF PEACE PROGRAMME

- An integrated approach to peace building and post conflict reconstruction, originated in 1992 as the Organization’s contribution to United Nations peace efforts

- New ways of looking at and thinking about old problems and new ways of resolving them

- Cooperation across many levels of society and in diverse organizations for preventing destructive conflict in the future, and for promoting sustainable development
CULTURE OF PEACE AND UNESCO ACTIONS IN MEMBER STATES

155th session of the Executive Board of UNESCO
Tashkent/Uzbekistan
6 November 1998

TASHKENT DECLARATION
(adopted by the Executive Board of UNESCO at its 155th session)
Tashkent, Uzbekistan, 6 November 1998

Meeting in Tashkent on the generous initiative of the President of the Republic of Uzbekistan,

Inspired by the wisdom of the historic heritage of Uzbekistan and by its desire to respond to and promote an essential aspect of the efforts to enhance democracy and peace, and this encouraged to contribute to the advancement of culture of peace, which will be a challenge for the new millennium,

The Executive Board,

1. Recognizing the commitment undertaken in the Charter of the United Nations "to save succeeding generations from the scourge of war";

2. Recognizing that UNESCO was created "for the purpose of advancing, through educational and scientific and cultural relations among the peoples of the world, the objectives of international peace and of the promotion of respect for human rights and fundamental freedoms for which the United Nations Organization was established";


4. Recognizing resolution 425 adopted by the General Conference at its 28th session concerning the Medium-Term Strategy for 1986-2000, which states that "the major challenge of the decade of the 1990s consists in the promotion and consolidation of a culture of peace based on the principles of freedom, justice and human dignity, tolerance and solidarity,

5. Recognizing the key role of United Nations agencies in promoting peace and understanding among peoples,

6. Recognizing the key role of United Nations agencies in promoting peace and understanding among peoples, and the need to secure the participation of all people and the means to participate fully in the comprehensive development of their societies,


This declaration was adopted at its 155th Session, held in Tashkent, Uzbekistan, on 6 November 1998.
The United Nations General Assembly has proclaimed 2010 International Year for the Rapprochement of Cultures and designated UNESCO to play a leading role in the celebration of the Year.

In line with UNESCO's mandate, this International Year is both the culmination of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010) and the starting point of a new strategy.
MAJOR THEMES

• promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity
• building a framework for commonly shared values
• strengthening quality education and the building of intercultural competences
• fostering dialogue for sustainable development

2013-2022
The International Decade for the Rapprochement of Cultures clearly demonstrate new articulations between cultural diversity and universal values. The “rapprochement of cultures” implies that international security and social inclusion cannot be attained sustainably without a commitment to such principles as human dignity, conviviality and solidarity which are the corner stones of human coexistence, in all faiths and secular ideologies.

THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

1. NO POVERTY
2. ZERO HUNGER
3. GOOD HEALTH AND WELL-BEING
4. QUALITY EDUCATION
5. GENDER EQUALITY
6. CLEAN WATER AND SANITATION
7. AFFORDABLE AND CLEAN ENERGY
8. DECENT WORK AND ECONOMIC GROWTH
9. INDUSTRY, INNOVATION AND INFRASTRUCTURE
10. REDUCED INEQUALITIES
11. SUSTAINABLE CITIES AND COMMUNITIES
12. RESPONSIBLE CONSUMPTION AND PRODUCTION
13. CLIMATE ACTION
14. LIFE BELOW WATER
15. LIFE ON LAND
16. PEACE, JUSTICE AND STRONG INSTITUTIONS
17. PARTNERSHIPS FOR THE GOALS
THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

- Adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future.
- At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership.
- They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.

CULTURAL DIMENSION

Placing culture at the heart of development policies constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principle of cultural diversity.
UNESCO’s Silk Roads Programme

- The International project "The Silk Road- Road of Dialogue" was approved in 1987 at the 24th session of the UNESCO General Conference
- The purpose was to throw light on complex cultural interactions arising from contacts between the East and the West; to assist in shaping many-sided and rich cultural heritage of Eurasia

UNESCO’s Silk Roads Programme

- Special research institutions were set up: International Institute for Central Asian Studies in Samarkand (IICAS) and International Institute for Study of Nomadic Civilizations in Ulan-Bator
- UNESCO publications on the "History of Civilizations of the Central Asia" consisted of 6 volumes, the 4th of which appeared in two books
SYNERGIES BETWEEN 1972 AND 2003 CONVENTIONS

- Silk Roads Serial Nomination Coordinating Committee
- Focus on protection of cultural heritage properties
- Heritage as fundamental to sustainable development
- Silk Roads Living Heritage Network
- Focus on safeguarding of intangible cultural heritage elements
- Cultural diversity as an important vector for sustainable development

MULTINATIONAL NOMINATIONS TO BE EXAMINED IN 2022

- Sericulture and traditional production of silk for weaving (Afghanistan, Azerbaijan, Iran, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Telling tradition of Nasreddin Hodja/Molla Nesreddin/Molla Ependi/Apendi/Afendi Kozhanasyr Anecdotes (Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Culture of Çay (tea), a symbol of identity, hospitality and social interaction (Azerbaijan, Turkey)
- Art of crafting and playing Robāb/Rubāb/Rubob (Iran, Tajikistan, Uzbekistan)
- Traditional embroidery of Central Asia (Kazakhstan, Uzbekistan, Tajikistan)
- Turkmens-style needlework art (Iran, Turkmenistan)
- Traditional folk games of Uzbekistan and Tajikistan (Tajikistan, Uzbekistan)
MULTINATIONAL NOMINATIONS

- ICH is often shared by communities on the territories of more than one State, and multinational inscriptions of such shared heritage on the Lists constitute an important mechanism for promoting international cooperation.

- The Open-Ended Intergovernmental Working Group (8-9 July 2021) recommends: “to simplify the procedure for the extension of multinational nominations, bearing in mind the importance of the consent of communities, groups and where applicable individuals”.
2 Keynote Speech

- Hee Soo LEE
- Janet BLAKE
Hee Soo LEE
Emeritus Professor in the Department of Cultural Anthropology, Hanyang University, Korea

Hee Soo LEE is currently Emeritus Professor in the Department of Cultural Anthropology of Hanyang University and the Director of Institute of Islamic Culture at SungKongHoe University, Seoul. A well-known anthropologist of Islamic studies in Korea, he completed his BA and MA degrees at Hankuk University of Foreign Studies, Seoul, and Ph.D. at the Istanbul University.

He has conducted extensive anthropological field works in such Muslim countries as Saudi Arabia, Tunisia, Egypt, Iran, Malaysia, and Uzbekistan since 1979. He served as the President of the Korean Association of Middle East Studies for 2008-2009. He continued his researches on Islamic-Middle East issues at such institutes as CERES (Tunisia), IRCICA (Istanbul), Maramara University (Turkey). He also pursued research at the University of Washington in 2002 and 2012 and University of Vienna in 2014 where he was a visiting professor.
Towards promoting a culture of peace and achieving sustainable development of the living heritage of the Silk Road

It is a great honour for me to deliver a speech at the launch ceremony of the Silk Road Living Heritage Network and the Living Heritage Forum. I consider the topic of the Forum "Towards promoting a culture of peace and achieving sustainable development of the living heritage of the Silk Road" very important and relevant. This is due to the fact that now it is the time for new approaches for safeguarding and preserving the continuity of intangible heritage, whilst a number of cultural heritage valuable to humanity is being destroyed due to religious or other divisions around the world, e.g. situation in Afghanistan, as well as spreading culture of artificial intelligence. In this context, I would like to congratulate on organizing the event dedicated to the launch of the Living Cultural Heritage Network, which is the first step to strengthen Northern cultural cooperation and to spread a culture of peace through dialogue and exchanges, as well as through the historical common intangible heritage of the Silk Road region. I express my deep gratitude to the representatives of the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP), the International Institute for Central Asian Studies (IICAS) and the Korea International Cooperation Foundation (KF) for their efforts in this direction.

As a researcher back in 1990, I had a unique opportunity to participate as a representative of Korea on the UNESCO Silk Road Expedition and to exchange views with experts around the world. This was an impetus for me to reflect on the importance of excavation-preservation-research-transfer of the valuable cultural heritage of the Silk Road. Back then, 30 years ago, in addition to discussing the ways of writing history, conducting archaeological excavations, researching cultural values, preserving and transmitting valuable intangible heritage, I was very impressed by the nomadic traditions and culture of the cities of the oases of the Silk Road. That period became a period of realizing the importance of conducting a comparative analysis and research for such intangible heritage as folk songs, legends and myths, ceremony and rituals, folk games, religions, folk art, which had a great influence on the development of mankind. At the same time, it all became possible thanks to the active cooperation and openness of the peoples of the Silk Road. However, most often such work was limited only to interaction at the bilateral level. Now, I am very pleased that we are witnessing a program that is being created to serve to unite forces and efforts to form a solid international network for the definition, preservation and dissemination of intangible cultural heritage.

I believe that along with the term "written history", it is necessary to promote the "history of memory". We are all well aware of the value of intangible cultural heritage, which embodies unique technique and creation. Visible inspiration in art and aesthetic composition, form, technique, exchange and other components of the art of the Silk Road have been successfully explored. However, it has always been difficult to understand such intangible cultural values as the soul and thoughts of humanity, thinking and the inner world of a person. In this regard, traces of exchanges that have been influenced by shared values remain unknown to us.

For example, in Korea, in books describing the music and arts of the Silk Road in the Silla period, one can find a description that in the Khotan region there are dances with balls in mask dances, which is also found in the elements of the "lion dance" of the Kucha region. All of this is also part of Korean culture.

For the past 10 years, a joint research group of Korea and Iran has been studying the Iranian ancient epic "Khushname" and are engaged in its translation, study and staging. In "Khushname" there is an amazing story that the Persian ruler moved along the Silk Road towards the east of China and was exiled to the Kingdom of Silla in Korea. There is an interesting story about how the Iranian ruler in these parts marries the princess of Silla and after a while returns to his homeland by sea routes. There is a lot of material about such a touching love story that happened 1500 years ago between the eastern and western parts of the Silk Road in Iran and Korea. An animated film, a novel, a cartoon, and a musical have already been produced, and ballet, opera, documentary film, and TV series on this topic are being prepared.

There is another interesting story, the new versions of the Korean traditional story "Ondal the Fool" have been appearing. There are studies that Ondal had connections with the royal family of the kingdom of Sogdiana, which existed in Samarkand in Uzbekistan. After
the end of the research, it will be necessary to define this story as the common intangible heritage of the Silk Road. Additionally, there is a historical evidence that falconry in Mongolia and Central Asia was widespread on the Korean Peninsula during the times of the states of Goryeo and Joseon. We can define this by the fact that the king of Joseon introduced the tradition of training falconers in the territory of his kingdom.

Another study that is currently underway is the study that is looking into the possible similarities between the Korean traditional fairy tale "Heungbujæon" and the fairy tale of Uzbekistan about the golden watermelon. One of the Korean economic experts is conducting research to develop a new model of economic theory, building on the core message of Heungbujæon, which shows that "a kind person can become rich." It is very surprising that a new economic model is being developed based on "Capitalism on the basis of social responsibility", the essence of which is found in the ancient story of the Silk Road. Based on this, it can be noted that we have a lot of hopes in the 21st century for new interpretations of the values of the Silk Road.

This is the reason why we need the Silk Road network. This most valuable phenomenon has been able to unite many cultural heritages over 2000 years. I wish that in the future the Silk Road Network will serve as an important factor for the transmission of such values to the next generation and will create a system of such cultural values.

The world becomes less and less in time and by uniting forces a common understanding is achieved. The modern world is becoming routine, where synchronicity and commonality are widespread. Such factors as synchronicity and commonality contribute to the development of competition and conflicts, and the coronavirus pandemic could also be caused by those factors. I am confident that it is in such a period of time that the Intangible Cultural Heritage Network will become a platform for peace and prosperity. In 1990, UNESCO designated the Silk Road as "Paths of Dialogue", and now, after years, a new concept is being introduced by creating Silk Roads Living Heritage Network. I hope that the Network will become a platform that will transmit to the future generation the value of the heritage that is frozen in the daily life of ordinary people.

Thank you!
1. Keynote Speech: Hee-Soo LEE

TOWARD PROMOTING A CULTURE OF PEACE AND ACHIEVING THE SUSTAINABLE DEVELOPMENT OF THE LIVING HERITAGE ALONG THE SILK ROADS.

Hee Soo Lee
Emeritus Professor
Hanyang University
Seoul / Korea

• “Toward promoting a culture of peace and achieving the sustainable development of the living heritage along the Silk Roads”

• Thanks for ICHCAP/ IICAS/ KF
유네스코 문화유산 바미얀 석불/간다라 불교의 중심 거점/6세기

1세기 경에 건립된 바미얀 석불은 아프가니스탄의 간다라 불교의 중심 거점으로, 6세기에 킬리아 테페의 금관과 황금공예로 유명하다.
UNESCO Silk Road Expedition 1990~1991

Toward History of Memories

• From the history of records to the history of memories...

• From agriculture-sedentary to nomadic

• Toward intangible cultural heritage.

• Including material culture, science, technology, rituals, epic, oral tradition, oral literature, and practice.
최치원의 《향악잡영오수》
Traditional Arts and games
by Choi, Chi Won

Kushnameh : An ancient Persian Epic
Love story of Persian Price with Silla Princess in mid 7th century

كوش نامه
Kushnameh
Kushnameh and other Arabic and Persian Manuscripts on Korea-Silk Road Relations

The 6th AD
Traditional fairy tales.
Silly Ondal and Princess Pyeonggang.
Traditional fairy tales Korea’s “Heungbu wa Nolbu” and Uzbek “Altin Tarvuz”

- From “Roads of Dialogue” in 1990 UNESCO Silk Road Expeditions
- To “Culture of Peace” in 2021 UNESCO-ICHCAP Silk Road Living Heritage Networks.
Janet BLAKE

Associate Professor of Human Rights Law,
University of Shahid Beheshti, Tehran
Director of the NGO "Persian Garden Institute for Living Heritage"

Mrs. Janet Blake is Associate Professor of Human Rights Law at Shahid Beheshti University (Tehran) where she teaches Human Rights and Environmental Law and is a member of the Centres of Excellence for Education for Sustainable Development and for Silk Roads Studies based at the University. She is the Director of an NGO accredited to UNESCO’s 2003 Convention and a member of the Cultural Heritage Law Committee of the International Law Association. An Expert Member of the Governing Body for the Tehran ICH Centre (category 2 centre of UNESCO), she was a member of the Iranian ICH Expert Committee from 2016-2019. She has acted as an International Consultant to UNESCO since 1999, mostly in developing, drafting and implementing the 2003 Convention on Intangible Cultural Heritage. Most recently, she was involved in revising the periodic reporting form to bring it into line with the ORF and the regional training on periodic reporting of national Focal Points from the LAC region. She is also a Global Facilitator for UNESCO’s Capacity-building programme under the 2003 Convention and has provided advice at governmental level on developing national law and policy for ICH safeguarding.
Introduction

I am speaking today as Associate Professor of Law Faculty but also as Director of the Persian Garden Institute for Living Heritage, an Iranian NGO currently accredited to the 2003 Convention of UNESCO on safeguarding ICH. For us, safeguarding this heritage is very much about protecting the rights and ways of life of the communities, groups and individuals who create, practise and transmit it. My aim here is to situate the discussion of safeguarding the intangible cultural heritage – the living traditions – of the silk roads within a broader international law and policy framework through which I then hope to introduce the role it can play in strengthening a culture of peace through celebrating cultural diversity.

From the standpoint of an international lawyer “peace” in its simplest terms would classically be understood as the absence of (armed) conflict between and within States, almost as an exceptional condition. For the purposes of this paper, I take a broader conception of peace –the “culture of peace” – and to try as far as possible to concentrate on the values that underpin building this culture.

As the previous UNESCO Director-General (Irina Bokova) stated:

Peace is more than the absence of war, it is living together with our differences – of sex, race, language, religion or culture – while furthering universal respect for justice and human rights on which such coexistence depends.

A culture of peace, essentially, relates to people being able to enjoy a sense of security in their lives in terms of their physical security (including access to food, water and shelter as well as freedom from threats such as a pandemic virus) which provides space in their lives for developing tolerance towards others, especially towards difference.

Intangible cultural heritage has a powerful potential for making this possible for the individuals, social groups and communities associated with it through supporting essential values (e.g. mutual respect and living together), preserving essential natural resources, ensuring the viability of their ways of life and providing the adaptability to respond to new challenges.

Situated as it is within the wider contexts of human rights and sustainable development, UNESCO’s 2003 Convention for Safeguarding Intangible Heritage can play a vital role in fostering this potential. This is a fact recognized in the Chapter VI on sustainable development of the Operational Directives to the Convention which addresses, among other things: inclusive social and economic development, environmental protection, food security, health, quality education, disaster response and mitigation, gender equality and post-conflict reconciliation and peace-building.
Tolerance and Mutual Respect through Cultural Diversity (1945 to Present)

1. UN Charter (1945)

- Article 1 sets out the Purposes of the United Nations as including:
  - To maintain international peace and security
  - To develop friendly relations among nations
  - A central aim of treaty-making since 1945 has therefore been to create and strengthen this peace and security with the twin dimensions of:
    - Peace as a guarantee of human lives and security
    - Tolerance and mutual understanding for achieving this

This is reflected in the 2003 Convention, in its call for a mutual respect for other cultural traditions, based on preserving cultural diversity and instituting cultural dialogue.

UNESCO Constitution (1945)

… since wars begin in the minds of men (sic), it is in the minds of men that the defences of peace must be constructed (Preamble)

Declaration of Principles of International Cultural Co-operation (UNESCO, 1966)

Each culture has a dignity and value which must be respected and preserved (Article I)

Universal Declaration on Cultural Diversity (UNESCO, 2001):

Which expresses (Preamble) an aspiration towards:
“greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges”

The challenge we face is how we can appreciate cultural diversity as an inherently positive value that unites people and countries in exchange and dialogue rather than as the basis for conflict and misunderstandings.

One way to conceptualise this is to see that one’s cultural specificity is essential for one’s personal identity and, therefore human dignity: If we value cultural diversity we are giving value to the dignity of human beings as members of society.

This notion underpins the 2003 Convention which is, primarily, a celebration of cultural diversity.

Through this view, we are promoting is the idea that cultures have important individual specificities that give their members a sense of identity and contribute to the world’s cultural diversity, while sharing important fundamental values (e.g. the idea of the sanctity of life and notion of justice).
How this is Expressed in the 2003 Intangible Heritage Convention

The 2003 Intangible Cultural Heritage Convention has at its heart the value of cultural diversity – the totality of diversity that exists among the different cultural traditions worldwide. This is linked to the idea of developing mutual respect and tolerance for the cultural heritage of others as one of the purposes of the Convention (Article 1(b)) and, in the Preamble, with ensuring “truly sustainable development”. The Preamble also reminds us of renewed dialogue among communities as a counter to the threats from intolerance. In addition, the philosophy of the Representative List of Intangible Cultural Heritage of Humanity is a notion of “representativeness” that responds 100% to the notion of cultural diversity: This list is primarily aimed at celebrating the diversity of ICH worldwide through the inscription of representative types of such heritage.

Intercultural Dialogue, Cultural Diversity and Peace

When considering the role of cultural diversity in building a culture of peace a central idea must, of course, be intercultural dialogue. Some principles to apply to this include:

• Although the essential strength of any culture comes from its own roots, it must also be able to flourish when encountering other cultures. This ability to flourish presupposes a capacity to accept and sustain cultural change.
• However, it is not simply the fact of such dialogue that is important but also the quality of it and the atmosphere within which it occurs. Here, we must assume equitable exchanges and encounters between cultures and peoples that are based on mutual understanding and respect.
• Moreover, each culture should be accorded its own value and equal dignity so that the relationship is one of mutuality and not dominance. Intercultural dialogue based on these principles should make it possible to build greater cohesion within societies as well as peaceful relations and co-existence among nations.

Such a dialogue operates on two levels which reflect the internal and international dimensions of the role of cultural diversity here:

Internally - through intra-societal encounters and exchanges: Given the diverse nature of most the world’s countries, encouraging mutual recognition and respect amongst the different cultural communities that make up the State is an important policy objective.

Internationally – through inter-cultural encounters and exchanges: Globalization and other new contemporary challenges and threats faced by humankind and the international community, as recognized in the Convention’s Preamble, can result in intolerance and inward-looking societies. This makes the need for dialogue ever more vital and relevant. A principal objective of dialogue is to bridge the gap in knowledge about others and their cultures and ways of life. Intangible heritage is a very powerful tool for this since, in it, we can immediately recognize the shared human experience we have while also appreciating the differences in how we express it.

Of course, along the Silk Roads, such a meeting and mutual engagement of cultures is not new. The history of intellectual cross-fertilisation of Iran with India and Ancient Greece, for example, is an excellent example of this and shows a country and civilization that has been open to and has absorbed outside cultural influences. This is a great strength for any culture and is one of the cultural strengths of all the countries that lie along the Silk Roads.

Intangible Cultural Heritage of the Silk Road(s): The Need for Dialogue

We are reminded by the definition of ICH given in the 2003 Convention that, in addition to representing the diversity of cultures to be found around the world, this heritage is a resource that human societies have used and developed over millennia in order to respond to their needs and the environments they live in.

This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

In this sense, we can also expect to find commonalities among ICH elements that have developed - possibly independently, and possibly through cultural interactions and inter-cultural learning - across a geographical region such as the countries of the Silk Roads. At the same time, we should also expect important differences and specificities that are in response to the particular physical and even political environments in which these various traditions have grown up. Hence, even a shared tradition may manifest itself in various forms across the extent of the Silk Roads complex. (Here, I am speaking mostly of the land routes rather than the maritime routes which are even more extensive in the geographical extent that they covered).

If we consider some examples of the ICH of the silk roads regions, we can see the strong potential for dialogue that they can provide the basis for. To some degree, this is already happening through the multinational nominations to the Representative List of the 2003 Convention:

- Sericulture and traditional production of silk for weaving (Afghanistan, Azerbaijan, Iran, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Telling tradition of Nasreddin Hodja/ Molla Nesreddin/ Molla Ependi/ Apendi/ Afendi Kozhanasyr Anecdotes (Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Culture of Çay (tea), a symbol of identity, hospitality and social interaction (Azerbaijan, Turkey)
- Art of crafting and playing Robāb/Rubāb/Rubob (Iran, Tajikistan, Uzbekistan)
- Traditional embroidery of Central Asia (Kazakhstan, Uzbekistan, Tajikistan)
- Turkmen-style needlework art (Iran, Turkmenistan)
- Traditional folk games of Uzbekistan and Tajikistan (Tajikistan, Uzbekistan)

However, we can see from the above also the dangers of exclusiveness and exclusion that can play out in what is also a highly politicized arena in the intergovernmental framework of the 2003 Convention. (e.g. Molla Nasereddin) This reminds us that while such ventures are both extremely important and can, without doubt, bring communities and nations together in very meaningful ways, while they can also serve to divide and exclude if we are not careful.

This brings us back to the Silk Roads themselves … For centuries and even longer, the peoples and communities situated along these ancient routes have traded and shared intellectual and cultural traditions from Italy to Eastern China and Mongolia and have
experienced the material and intangible benefits of this mutual interaction.

These economic and cultural interactions along the silk roads over hundreds of years are therefore an important reminder of what connects us all as humans over what may divide us. The examples are myriad and I cite three here:

Knowledge of glass-making that travelled from ancient Mesopotamia (3600 BCE) and later Iran eastwards to China and westwards to Rome (later Italy) where it became an important basis of the economy of Venice from the 14th century

Moveable print: which was developed in China in 11th century AD and spread to Europe between the late 14th and early 15th centuries and which created one of the most fundamental intellectual revolutions.

Blue-on-white ceramics: Blue and white decoration first became widely used in Chinese porcelain in the 14th century, after the cobalt pigment for the blue began to be imported from Persia. The origin of this decorative style is thought to lie in Abbasid-era Iraq and “blue and white” pieces have been found in present-day Iraq dating to the 9th century A.D., decades after the opening of a direct sea route from Iraq to China (forms influenced by white Chinese stoneware).

Later, a style of decoration based on sinuous plant forms spreading across the object was perfected in China and was widely exported. This then inspired imitative Islamic ceramics and later European tin-glazed earthenware such as Delftware in Netherlands.

Now let me conclude with the most iconic of all shared traditions across a large swathe of the Silk Roads, namely: Nawrouz, Novruz, Nowrouz, Nawrouz, Nauryz, Nooruz, Navruz, Nevruz, Navruz, Nowruz, Navruz (2012, 2016) (Afghanistan, Azerbaijan, India, Iran, Kazakhstan, Kyrgyzstan, Uzbekistan, Pakistan, Tajikistan, Turkmenistan and Turkey)

It really is a triumph that these 12 countries which are very diverse despite this shared heritage, were able to come together in the multinational inscription of Nowrouz which is the celebration of the Persian New Year holiday and the beginning of Spring.

Who celebrates it in the different countries?

In Afghanistan, Azerbaijan, Iran, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan: Most of the population

In India, Iraq, Pakistan, Turkey: It is predominantly celebrated by one or more ethnic minorities, including Parsis, Shia Muslims, Kurds, Turkmen and Zoroastrians

The element includes various ceremonies, traits, rituals, and cultural events held within every family and community. Traditional games, special dishes, performances in music and dances, oral expressions and literature, handicrafts and paintings (in particular miniature arts) are all enjoyed. Some elements common to all or most countries are:

- The preparation of a traditional dish from the grain sprout juice (Samanu, Samani, Samanak, Sumanak, Sumolok, Semn, Sumalak, Semeni, or Harisa).
- In some countries, plates with grain sprouts are used as decorative elements on the table with symbolic or ritualistic meanings (Sabze or Semeni).
- One of the most prominent features of the event is the sofreh nowrouz, which consists of meals and the related symbolic objects. The objects symbolize purity, brightness, livelihood and wealth

It is interesting to see from the nomination files from the different countries, that they all tend to focus on common values:

- The element promotes values of peace and solidarity, reconciliation and neighborhood, cultural diversity and tolerance, healthy lifestyle and renewal of living environment are promoted and transmitted from generation to generation during this cultural event.
Moreover, the element’s main objective is encouraging transformation of behavioral attitudes towards sustainability, which could be observed in examples of activities focusing on preservation of nature, including planting trees, respecting water resources, cleaning houses.

International inscription of the element as a multinational element has helped to encourage inter- and intra-cultural dialogue and understanding as well as reciprocal knowledge for the purpose of peace, social cohesion, reconciliation and solidarity. It will also promote the manifestation of a peaceful and, at the same time, unifying form of cultural diversity, since different people celebrate the same element in different ways.
Strengthening a Culture of Peace through Preserving Cultural Diversity: Safeguarding the Intangible Cultural Heritage of the Silk Roads

Inauguration Event of the Silk Roads Living Heritage Network, 28 October 2021 (online)

Janet Blake, Associate Professor of Human Rights Law, Shahid Beheshti University (Tehran)
Director of the Persian Garden Institute for Living Heritage

“Peace is more than the absence of war, it is living together with our differences – of sex, race, language, religion or culture ...” (Irina Bokova, as Director-General of UNESCO)

A culture of peace:
People being able to enjoy a sense of security in their lives in terms of their physical security (e.g. access to food, water and shelter) as well as freedom from threats (such as a pandemic virus) which provides space in their lives for developing tolerance towards others, especially towards difference.
Intangible cultural heritage has a powerful potential for:
• Supporting fundamental values (e.g. mutual respect)
• Preserving essential natural resources
• Ensuring the viability of ways of life
• Providing the adaptability to respond to new challenges.

UNESCO’s 2003 Convention can play a vital role in fostering this potential since it is situated within the wider contexts of human rights and sustainable development.

A central aim of treaty-making since 1945 has been to create and strengthen peace and security with the twin dimensions of:
➢ Peace as a guarantee of human lives and security
➢ Tolerance and mutual understanding as essential to this
Key UNESCO Instruments

**UNESCO Constitution (1945)**

“... since wars begin in the minds of men (sic), it is in the minds of men that the defences of peace must be constructed.” (Preamble)


“Each culture has a dignity and value which must be respected and preserved.” (Art.1)

A. **Universal Declaration on Cultural Diversity (UNESCO, 2001):**

Calls for “greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges” (Preamble)

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The 2003 Convention:

Cultural diversity seen as an inherently positive value whereby cultures have important individual specificities that give their members a sense of identity and contribute to the world’s cultural diversity, while sharing important fundamental values (e.g. the idea of the sanctity of life and notion of justice).

This idea of cultural diversity lies at the heart of UNESCO’s 2003 Convention.
How the value of cultural diversity is expressed in the 2003 Convention:

• Linked to the idea of *developing mutual respect and tolerance for the cultural heritage of others* (Article 1(b)).
• Linked with ensuring “truly sustainable development” (Preamble).
• The philosophy of “representativeness” underpinning the Representative List of Intangible Cultural Heritage of Humanity: Celebrating the diversity of ICH worldwide through the inscription of representative types of such heritage.
• Underlines the importance of *renewed dialogue among communities* as a counter to the threats from intolerance (Preamble).

Some principles of intercultural dialogue:

• The essential strength of any culture comes from its own roots, but it must also be able to flourish when encountering other cultures.
• It is not simply the fact of such dialogue that is important but also the quality of it so it also be able to flourish when encountering other cultures.
• Each culture should be accorded its own value and equal dignity so that the relationship is one of mutuality and not dominance.
• Dialogue is both internal and international.
“This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.”

(Part of the definition in Article 1 of the 2003 Convention)

Some multinational nominations:

- Sericulture and traditional production of silk for weaving (Afghanistan, Azerbaijan, Iran, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Telling tradition of Nasreddin Hodja/Molla Nesreddin/Molla Ependi/Apendi/Kazhanasyr Anecdotes (Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan, Turkey)
- Culture of Çay (tea), a symbol of identity, hospitality and social interaction (Azerbaijan, Turkey)
- Art of crafting and playing Robâb/Rubâb/Rubob (Iran, Tajikistan, Uzbekistan)
- Traditional embroidery of Central Asia (Kazakhstan, Uzbekistan, Tajikistan)
- Turkmen-style needlework art (Iran, Turkmenistan)
- Traditional folk games of Uzbekistan and Tajikistan (Tajikistan, Uzbekistan)
Intangible cultural heritage on the Silk Roads:

Glass-making knowledge

Intangible cultural heritage on the Silk Roads:

Moveable print
Intangible cultural heritage on the Silk Roads:

*Blue-on-white ceramics*

Celebrating the Nowrouz festival (sofreh haft sin)
Thank you for your attention!
3 Country Report

- Jahangir SELIMKHANOV  
  Azerbaijan
- Sayidafzal MALLAKHANOV  
  Uzbekistan
- Balgyn SALLYKOVA  
  Kazakhstan
- Eunkyung OH  
  Korea
- Burakan KABACAM  
  Turkey
- Saruul ARSLAN  
  Mongolia
- Dilshod RAHIMI  
  Tajikistan
- Dinara CHOCHUNBAEVA  
  Kyrgyzstan
- Hassan BASTANI RAD  
  Iran
Jahangir SELIMKHANOV
Head of International Relations Department of the Azerbaijan National Conservatoire

Jahangir Selimkhanov is UNESCO Intangible Cultural Heritage National Expert, Head of International Relations Department at the Azerbaijan National Conservatoire, Member of European Cultural Parliament, and Judging Panel member of EMYA - European Museum of the Year Award (2011-2016).

He has experiences as lecturer, panelist, speaker, presenter at the conferences, symposia, festivals and other cultural events in Azerbaijan and in dozens of cities abroad - from Abu Dhabi to Vancouver, and from Oslo to Bangkok.

One of his current activities since 2018 is coordinating Nasimi Festival of Poetry, Arts and Spirituality – a multidisciplinary international event held annually in Baku. For nearly three decades regularly teaches courses of various disciplines - from contemporary music to cultural policy to process of creativity.

In 2021 Mr. Jahangir Selimkhanov was elected as President of the Administrative Council of the International Foundation for the Promotion of Culture (with secretariat at the UNESCO HQ).
Living Heritage: towards fine-tuning the positions for the future activities

A long way of research, public debates, and awareness-raising activities had culminated in the adoption of the UNESCO Convention on the Safeguarding of the Intangible Cultural Heritage in 2003. It has set the categorical and conceptual framework for approaching the vast layer of cultural expressions of the peoples and communities across the world not adequately articulated hitherto. Almost two decades passed since then, and during this period the environment for ICH across the globe grow more volatile and complex. In the view of these complicating conditions we need to analyze our common achievements and throwbacks in supporting and promoting ICH in order to seize opportunities more effectively and develop an adaptive/agile strategy execution.

Below are just a few short notes which could not pretend to disclose the solutions but rather to pinpoint the challenge areas requiring our joint reflection and actions:

- Ubiquitous presence of new digital communication channels including rapidly growing segment of social media makes the safeguarding of traditional worldviews/ mindsets/ beliefs/ behavior patterns/ lifestyles even more problematic. At the same time, much more people have got now access to experiencing empathy and fascination with cultures which are not innate for them, and by practicing these inherited cultural elements these new ‘adepts’ increase the number of so-called ‘bearers’. Or not, because they are only partly involved in transmitting some particular cultural element?

- Mass migrations caused by armed conflicts, poverty and lack of jobs, human rights violations etc. create multiple situations where traditional identities are getting confronted/clashed/coexisted. How the ICH elements got enlivened in these dispersed, non-aggregated states?

- The notion of identity is determinant in justifying any ICH element hence it is accepted as a guiding principle for verification of integrity of some cultural expression. How this works in regard to multi-layered complex identities of cosmopolitan urban ‘nomads’?

- One of the basic definitions of ICH is that it is something transferred from generation to generation in some definite region or area. Doesn’t it creating some tension between, on one side, isolated and strict taxonomies (location, community, long tradition last for at least a few generations) and, on the other, the curiosity towards other cultures, participation, compassion, appropriation, exchange, cross-fertilization, hybrid and symbiotic cultural forms which are the basic elements of the mechanism of cultural production and transmission, and in a way, the preconditions of constant reproduction of the cultural heritage. The Silk Road is perhaps the boldest cultural metaphor and strongest persuasive argument in the discussion about the ways of keeping the heritage alive, and we should masterly apply this framework for a new rise of cross-border appreciation and collaboration in reproduction of ICH manifestations in all its multitude of forms.

The above runaway notes are pronounced here to remind our newly established professional community about necessity to re-think the basic provisions in the current socio-cultural realms and to invite everybody to an invigorating discussion.

Living Heritage: towards fine-tuning the positions for the future activities

Since the adoption of 2003 UNESCO Convention on the Safeguarding of the Intangible Cultural Heritage we are experiencing more volatile and complex environment for ICH
to pinpoint the challenge areas requiring our joint reflection and actions:

Ubiquitous presence of new digital communication channels including rapidly growing segment of social media makes the safeguarding of traditional worldviews/mindsets/beliefs/behavior patterns/lifestyles even more problematic.
Mass migrations caused by armed conflicts, poverty and lack of jobs, human rights violations etc. create multiple situations where traditional identities are getting confronted/clashed/coexisted.

The notion of identity is determinant in justifying any ICH element hence it is accepted as a guiding principle for verification of integrity of some cultural expression. How this works in regard to multi-layered complex identities of cosmopolitan urban ‘nomads’?
One of the basic definitions of ICH is that it is something transferred from generation to generation in some definite region or area. Doesn’t it creating some tension between, on one side, isolated and strict taxonomies (location, community, long tradition last for at least a few generations) and, on the other, the curiosity towards other cultures, participation, compassion, appropriation, exchange, cross-fertilization, hybrid and symbiotic cultural forms which are the basic elements of the mechanism of cultural production and transmission, and in a way, the preconditions of constant reproduction of the cultural heritage.

The Silk Road is perhaps the boldest cultural metaphor and strongest persuasive argument in the discussion about the ways of keeping the heritage alive.
Sayidafzal MALLAKHANOV
Deputy Secretary-General of the National Commission of Uzbekistan for UNESCO

Sayidafzal Mallakhanov obtained Bachelor’s Degree (2000) and Master’s Degree (2002) of the Tashkent State Institute of Oriental Studies. Since 2002 he is working at the National Commission of the Republic of Uzbekistan for UNESCO (Senior Expert/Deputy Secretary-General).


Moreover, He was also coordinator of the Uzbekistan -ICHCAP Cooperative Project: Publishing an ICH Inventory Booklet (2015-2017) and ICHCAP Project on Conducting ICH Video Documentation in Uzbekistan (2015-2018).
Safeguarding of the Intangible Cultural Heritage and Sustainable Development

The Outcome Document of the 2010 MDG Summit of the United Nations General Assembly, published ten years after the Millennium Declaration, emphasized the importance of culture for development and its contribution to the achievement of the Millennium Development Goals.

Indeed, culture, in all its dimensions, is a fundamental component of sustainable development. As a sector of activity, through tangible and intangible heritage, cultural and creative industries and various forms of artistic expressions, culture is a powerful contributor to peace and security, inclusive social and economic development and environmental sustainability.

With the 2015 deadline for meeting the MDGs approaching, the UN has launched consultations on the post-2015 development agenda and the possible development goals that would mobilize the global community in support of human development and poverty reduction. It is in this framework that UNESCO encourages countries to consider the role of culture as a driver and an enabler of sustainable development in the design and implementation of the post-2015 UN development agenda so as to “realize the future we want for all”.

Over the past recent years, new ways of cooperation have emerged to accelerate progress towards the 2030 goals. Private / public partnerships, multi-agency cooperation and community engagement have enabled progress in programme implementation. An example of such strategic shift can be seen in the work conducted by UNESCO in Uzbekistan.

UNESCO and Uzbekistan renewed their cooperation through a major programmatic action plan for 2018-2021 during President Mirziyoyev’s visit to UNESCO Headquarters in October 2018, the first such agreement in 20 years. UNESCO is currently reinforcing its cooperation with Uzbekistan, especially on systemic educational reform and the preservation of heritage.

In line with SDG4 on Quality Education, UNESCO launched in July 2020 the project “Skills Development for Employability in Rural Areas of Uzbekistan”, funded by the European Union in a total amount of €9.6 million. The aim of this four-year project (2020-2024) is to enhance living standards in rural areas through better employability and to prepare women and men with relevant skills for the needs of sustainable, diversified and modernized agriculture.

Nowadays, in the field of safeguarding of the intangible cultural heritage (ICH), most important challenge in Uzbekistan is related with raising public awareness and involvement of local communities to the elaboration and implementation of State Programme on Intangible Cultural Heritage Safeguarding. Preparatory process was organized in the format of bottom-up approach in order to cover urgent issues related with inventory and transmission of ICH elements for the future generations.

State Programme on Revitalization, Preservation and Development of the ICH was prepared by the Ministry of Culture of Uzbekistan in cooperation with Academy of Sciences, Academy of Arts and National Commission for UNESCO. State Programme on Cultural Heritage includes measures related with protection of following domains of the ICH: oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge, practices on nature and the universe; traditional craftsmanship. Government of Uzbekistan (Cabinet of Ministers) adopted monitoring and evaluation mechanism for implementation of the State Programme on ICH Safeguarding in 14 October 2010. System is consisting of time frame and stages for monitoring and evaluation of planned activities. System contains 57 indicators to be evaluated on regular basis by various organizations (Ministry of Culture and Sports, Academy of Sciences, Academy of Arts, etc.). Monitoring activities focused on assessment of results achieved and challenges encountered.

State Programme contains following provisions:
- Development, adoption and implementation of management plans on safeguarding of ICH (plan of preservation, updating of support plans, etc.);
- Measures on contemporary inventory-making process (GIS);
- Long-term plan of interdisciplinary and cross-disciplinary scientific researches and publications;
- Programs of cooperation with secondary schools, professional colleges and higher educational institutions on integration of ICH component into the curricula of formal and non-formal education (for example, arts education, handicrafts skills development, etc.);
- Improvement of professional skills of experts in the field of protection of intangible culture properties;
- Programs of cooperation with “Makhalla” institute (local community) and private sector, on support of bearer communities for transmission of ICH cultural practices to future generations (via traditional Master-Apprentice system), organization of various contests on best practices on preservation of ICH;
- Programs of integration of ICH component are included into the cultural tourism strategy, museums development projects and mass media broadcasting.

Following to the articles 11 and 15 of the 2003 UNESCO Convention, there are many nation-wide local NGOs which are involved in the process of safeguarding of ICH, such as The center for popularization of culture and art “Living heritage”, “Oltin Meros” (Golden Heritage) Foundation, Art & Culture Development Foundation, “Hunarmand” (Artisan) Association, Union of Composers, “Uzbekraqs” (Uzbek Dance) Association, and many others.

The Republican Scientific Methodologic Center for organization of Activities of Culture Institutions (under the Ministry of Culture of Uzbekistan) organizes various festival-contests in order to support and promote diverse cultural forms and expressions in the field of ICH, such as: Triennial Exhibition of Young Artisans, Triennial Festival-Contest of Story Tellers (Epics Bearers), Biennial Festival-Contest of Folk-Ethnographic Community Ensembles, Biennial Festival of Traditional Circuses and Askya (Folk Humor Bearers), Triennial Festival-Contest of Lapar and Ulan Dance and Music Performers, Triennial Festival-Contest of Performances on Ancient Musical Instruments, Triennial Festival-Contests of Maqom, Katta Ashula (Great Song) and Alla (Lullaby) Music Performances, Triennial Festival-Contest on Traditional Theatre and Puppet Theatre, Triennial Festival-Contest of Family-Based Folk Ensembles.

Starting from 1997, under the initiative of the President of Uzbekistan and patronage of UNESCO, “Sharq Taronalari” (Melodies of the East) International Music Festival organizes in Samarkand every biennium in August. During 2002-2005 International Folk Festival “Boysun Bakhori” was organized in Boysun District of Uzbekistan. Since 2015 UNESCO office in Tashkent and the National Commission of the Republic of Uzbekistan for UNESCO in cooperation with Margilan Crafts Development Centre has been organizing biennially the Traditional Textile Festival “Atlas Bairami” (Celebrating Atlas). The Festival of Silk and Spices is one of Uzbekistan’s oldest festivals. The event is traditionally organized in the wonderful ancient Bukhara in May, every year since 2001. A spectacular and colorful parade carrying the viewer to the world of Central Asian legends organized near Labi-Khauz in the centre of Bukhara opens the festival. The event features hundreds of people in traditional clothes, actors, dancers, acrobats, wrestlers and musicians performing traditional ceremonial tunes, all marching through Bukhara’s historical centre. The festival’s epicenter then moves to a large traditional bazaar, where people can admire exhibited handmade authentic articles that once made the city famous throughout the world.

Also by the initiative of the President of the Republic of Uzbekistan H.E. Mr. Shavkat Mirziyoyev several Festivals have been launched starting from 2019, such as:
- Bakhshi Art International Festival (Termez); The Festival is aimed toward safeguarding folk epics and storytelling oral traditions, promoting intercultural storytelling exchange, encouraging the diversity of the bakhshi art performance and its transmission to future generations;
International Festival of Handicrafters (Kokand); The Festival was aimed to promote the handicraft traditions, which are an invaluable source to motivate youth’s interest to the safeguarding of heritage and support the diversity of craftsmanship. Moreover, this year Tashkent International Film Festival “Pearl of the Silk Road” has been revived (28 September to 3 October, 2021), which has consistently sought to place film production at the service of peace and dialogue. As you know, UNESCO, as part of the implementation of its 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, attaches particular importance to the development of the audiovisual and film industry. This is evidenced by the excellent cooperation with Uzbekistan and neighboring countries in the framework of the UNESCO/Republic of Korea Funds-in-Trust project for the strengthening of this industry in Central Asia.

It also should be noted that according to the decrees of the President of Uzbekistan it is planned to be organized several international events dedicated to safeguarding and promotion of ICH of Uzbekistan:

- Organizing international forum of Ceramists in Rishton District of the Ferghana region of Uzbekistan (starting from 2022);
- Organizing international Festival of Lazgi dance in Khorazm region of Uzbekistan (starting from 2022);
- Organizing international Festival of gold embroidery and jewelry in Bukhara, Uzbekistan (starting from 2022);

In the field of traditional knowledge with application in handicrafts, in accordance with Decree of the President of Uzbekistan, all artisans have tax immunities for their activities. Such decision provided great support for revitalization of famous artisan schools and indigenous knowledge bearers. Meantime, handicrafts schools in towns and villages were reestablished and developed (Samarkand, Bukhara, Khiva, Urgut, Nurota, Tashkent, Shakhrisabz, Quqon, Margilon, Boysun and many others).

There are 5200 clubs on ICH are functioning within the structure of the Ministry of Public Education of Uzbekistan as non-formal learning centers. As result, annual “Kids Folklore Festival” and “Kids Traditional Games Festival” organized annually by the Ministry of Public Education of Uzbekistan. In addition, within formal curriculum, there are state standards on “Arts Education” in all general secondary schools. Ministry of Higher and Secondary Specialized Education of Uzbekistan also contributes to the policy on promotion of ICH among youth by organizing annual folk festivals among students.

It is also important to outline that women’s participation in the sphere of management and safeguarding of intangible heritage in Uzbekistan is highly encouraged. Given their acknowledged role as transmitters of knowledge and bearers of ICH traditions, women are actively involved in safeguarding living heritage; state policies promote further women’s empowerment through their involvement in safeguarding projects. Numerous social rituals, especially family ceremonies, traditional dances and folklore songs, craftsmanship are transmitted from generation to generation mainly by women.

Republican Scientific Methodologic Center for organization of Activities of Culture Institutions is responsible for maintaining and updating ICH Inventory List of Uzbekistan and the scientific studies on ICH inventory-making projects implemented by several organizations, such as Navoi Institute of Literature and Language of the Academy of Sciences of Uzbekistan, Institute of Fine Arts of the Academy of Sciences of Uzbekistan, Uzbekistan State Institute of Arts and Culture, Uzbekistan State Conservatoire and special faculties of the universities. It also should be noted that with support of the National Commission of Uzbekistan for UNESCO the ICH Documentation Center was established at the Republican Scientific Methodologic Center for organization of Activities of Culture Institutions.
Safeguarding of the Intangible Cultural Heritage and Sustainable Development

Sayidafzal Mallakhanov
Deputy Secretary General
National Commission of the Republic Of Uzbekistan for UNESCO

- The Outcome Document of the 2010 MDG Summit of the United Nations General Assembly, published ten years after the Millennium Declaration, emphasized the importance of culture for development and its contribution to the achievement of the Millennium Development Goals.

- Indeed, culture, in all its dimensions, is a fundamental component of sustainable development. As a sector of activity, through tangible and intangible heritage, cultural and creative industries and various forms of artistic expressions, culture is a powerful contributor to peace and security, inclusive social and economic development and environmental sustainability.

- With the 2015 deadline for meeting the MDGs approaching, the UN has launched consultations on the post-2015 development agenda and the possible development goals that would mobilize the global community in support of human development and poverty reduction. It is in this framework that UNESCO encourages countries to consider the role of culture as a driver and an enabler of sustainable development in the design and implementation of the post-2015 UN development agenda so as to “realize the future we want for all”.

Over the past recent years, new ways of cooperation have emerged to accelerate progress towards the 2030 goals. Private / public partnerships, multi-agency cooperation and community engagement have enabled progress in programme implementation. An example of such strategic shift can be seen in the work conducted by UNESCO in Uzbekistan.

UNESCO and Uzbekistan renewed their cooperation through a major programmatic action plan for 2018-2021 during President Mirziyoyev’s visit to UNESCO Headquarters in October 2018, the first such agreement in 20 years. UNESCO is currently reinforcing its cooperation with Uzbekistan, especially on systemic educational reform and the preservation of heritage.

Education

In line with SDG4 on Quality Education, UNESCO launched in July 2020 the project "Skills Development for Employability in Rural Areas of Uzbekistan", funded by the European Union in a total amount of €9.6 million. The aim of this four-year project (2020-2024) is to enhance living standards in rural areas through better employability and to prepare women and men with relevant skills for the needs of sustainable, diversified and modernized agriculture.
The State Programme on Revitalization, Preservation and Development of the ICH in Uzbekistan

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State Programme on Cultural Heritage includes measures related with protection of following domains of the ICH: oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge, practices on nature and the universe; traditional craftsmanship.

State Programme contains following provisions:
- Development, adoption and implementation of management plans on safeguarding of ICH (plan of preservation, updating of support plans, etc);
- Measures on contemporary inventory-making process (GIS);
- Long-term plan of interdisciplinary and cross-disciplinary scientific researches and publications;
- Programs of cooperation with secondary schools, professional colleges and higher educational institutions on integration of ICH component into the curricula of formal and non-formal education (for example, arts education, handicrafts skills development, etc.);
- Improvement of professional skills of experts in the field of protection of intangible culture properties;
- Programs of cooperation with “Makhalla” institute (local community) and private sector, on support of bearer communities for transmission of ICH cultural practices to future generations (via traditional Master-Apprentice system), organization of various contests on best practices on preservation of ICH;
- Programs of integration of ICH component are included into the cultural tourism strategy, museums development projects and mass media broadcasting.
NGOs which are involved in the process of safeguarding of ICH

“Oltin Meros” (Golden Heritage) Foundation

The center for popularization of culture and art “Living heritage”

Art & Culture Development Foundation

Union of Composers

“Hunarmand” (Artisan) Association

Festival-contests organized by the Republican Scientific Methodologic Center to support and promote diverse cultural forms and expressions in the field of ICH:

- Triennial Exhibition of Young Artisans;
- Triennial Festival-Contest of Story Tellers (Epics Bearers); Biennial Festival-Contest of Folk-Ethnographic Community Ensembles;
- Biennial Festival of Traditional Circuses and Askiya (Folk Humor Bearers);
- Triennial Festival-Contest of Lapar and Ulan Dance and Music Performers;
- Triennial Festival-Contest of Performances on Ancient Musical Instruments;
- Triennial Festival-Contests of Maqom, Katta Ashula (Great Song) and Alla (Lullaby) Music Performances;
- Triennial Festival-Contest on Traditional Theatre and Puppet Theatre;
- Triennial Festival-Contest of Family-Based Folk Ensembles.
Festivals conducted under the initiative of the President of Uzbekistan and patronage of UNESCO,

- “Sharq Taronalari” (Melodies of the East) International Music Festival organized in Samarkand every biennium in August;
- International Folk Festival “Boysun Bakhori” (during 2002-2005);
- The Traditional Textile Festival “Atlas Bairami” (Celebrating Atlas Since 2015);
- One of Uzbekistan’s oldest festivals “The Festival of Silk and Spices”.

Also by the initiative of the President of the Republic of Uzbekistan H.E. Mr. Shavkat Mirziyoyev several Festivals have been launched starting from 2019, such as:

Bakhshi Art International Festival (Termez); The Festival is aimed toward safeguarding folk epics and storytelling oral traditions, promoting intercultural storytelling exchange, encouraging the diversity of the bakhshi art performance and its transmission to future generations;

International Festival of Handicrafters (Kokand); The Festival was aimed to promote the handicraft traditions, which are an invaluable source to motivate youth’s interest to the safeguarding of heritage and support the diversity of craftsmanship.
Moreover, this year Tashkent International Film Festival "Pearl of the Silk Road" has been revived (28 September to 3 October, 2021), which has consistently sought to place film production at the service of peace and dialogue. As you know, UNESCO, as part of the implementation of its 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, attaches particular importance to the development of the audiovisual and film industry.

**Festivals that are planned to be organized according to the decrees of the President of Uzbekistan:**

- International forum of Ceramists in Fashon District of the Ferghana region of Uzbekistan (starting from 2022);
- International Festival of Lazz j dance in Khorazm region of Uzbekistan (starting from 2022);
- International Festival of gold embroidery and jewelry in Bukhara, Uzbekistan (starting from 2022).
There are 5200 clubs on ICH are functioning within the structure of the Ministry of Public Education of Uzbekistan as non-formal learning centers. As result, annual “Kids Folklore Festival” and “Kids Traditional Games Festival” organized annually by the Ministry of Public Education of Uzbekistan.

In addition, within formal curriculum, there are state standards on “Arts Education” in all general secondary schools. Ministry of Higher and Secondary Specialized Education of Uzbekistan also contributes to the policy on promotion of ICH among youth by organizing annual folk festivals among students.

Women’s participation in safeguarding ICH

It is important to outline that women’s participation in the sphere of management and safeguarding of intangible heritage in Uzbekistan is highly encouraged. Given their acknowledged role as transmitters of knowledge and bearers of ICH traditions, women are actively involved in safeguarding living heritage; state policies promote further women’s empowerment through their involvement in safeguarding projects. Numerous social rituals, especially family ceremonies, traditional dances and folklore songs, craftsmanship are transmitted from generation to generation mainly by women.
ICH inventory-making

Scientific studies on ICH inventory-making projects implemented by several organizations, such as

Navoi Institute of Literature and Language of the Academy of Sciences of Uzbekistan,

Institute of Fine Arts of the Academy of Sciences of Uzbekistan,

Uzbekistan State Institute of Arts and Culture,

Uzbekistan State Conservatoire and special faculties of the universities.

The working group of experts, established by the Ministry of Culture of Uzbekistan carried out interdisciplinary and cross-disciplinary academic studies (archive and desk studies, field trips to local communities) for the purpose of identification of the ICH in Uzbekistan.
Ms. Balgyn Salykova obtained Bachelor Degree on English Language Teaching (1998) and Masters Degree in Technical Sciences (2020) at the Baikonurov University (Kazakhstan) and Master’s Degree in Technical Sciences (2021) of the Altai State University (Russia). During 2014-2019 she attended various training programs under the ERASMUS EU project.

She started her professional career as English language teacher at the Zhezkazgan’s secondary school in 1998, followed by teaching English Language at the Kazakh Engineering and Technical Academy in 2001-2005 and Baikonurov University in 2005-2010. During 2014-2020 she was appointed as Head of International Cooperation and the Bologna Process Division at the Baikonurov University (Zhezkazgan).
Local Festivals on the Great Silk Road:
Kazakhstan practice

Nowadays, there is a wide range of festivals represented in the cultural world, this fact suggests that festivals have become a relevant instrument in the framework of international cultural cooperation.

This statement is due to the fact that in the modern world festivals began to acquire the following features: the international composition of participants, the program of the festivals goes beyond one genre, the process of organizing such events has become more complicated, i.e., not only commercial companies have begun to take part in the organization and support of festivals or voluntary associations, but also: state institutions, international organizations, international creative associations, etc.

The impact of festival events on the development of creative communication is also becoming apparent. Such projects, as a rule, become a universal platform to exchange views and ideas between representatives of the creative industry from all over the world.

If we talk about international relations, then festivals play their important role here as well. Due to their representative function, the festivals “decorate” various international political events and events with their cultural program. Of course, festivals exist, as well as an independent form of cultural exchange, which is carried out both at the bilateral and multilateral levels.

Today, the very concept of a festival is one of the most controversial. This is due to the fact that festivals today include meetings in the field of culture and arts and important events in the political and economic life of not only individual countries, but also entire regions. Festivals are constantly changing, performing different functions, solving complex and acute problems of our time. There is a process of institutionalization of festival activities, there are special organizations that unite festivals. Given the opportunities, status and importance of festivals in the modern world, it is worth paying special attention to them in international cooperation, which takes place at the multilateral and bilateral levels.

Kazakhstan is no exception and is also doing a great job to develop and support various kinds of festivals. Briefly, I would like to present to your attention a number of them. In Kazakhstan, both famous and beloved holidays are celebrated, as well as their own - special ones:

1. Toiqazan
Culinary arts and cooking traditions mean a lot to the Kazakhs. That is why a whole festival is dedicated to the topic of cooking, which is held annually early in autumn. Within the framework of the Toyqazan festival, there are organized competitions in the preparation of traditional Kazakh dishes. The best chefs from all over the country are fighting for the title of the best. Thousands of guests come to the festival to cheer for their favorite, have fun and, of course, try. Such iconic dishes as “Yet”, “Baursaq” and “Quyrdak” are certainly among the favorites.

2. Nauryz
The Nauryz holiday is celebrated among many Asian peoples, in particular among those whose states in ancient times were located along the Great Silk Road. Currently Nauryz is a public holiday in Kazakhstan, Azerbaijan, Albania, Afghanistan, India, Iran, Bosnia and Herzegovina, Georgia, Mongolia, Pakistan, Tajikistan, Turkmenistan, Turkey, Uzbekistan, Tatarstan, Dagestan, Bashkortostan, as well as in some provinces of China ...
This holiday, as a day of peace and goodness, has always been and is celebrated with noisy folk festivals, competitions in various kinds of sports and art, as well as plentiful food. The festive table set on this day must have contained a ritual dish, usually meat. So, among the Kazakhs, such a treat is "Nauryz kozhe", which by its composition symbolizes the seven elements of life necessary for a person. The present "Nauryz kozhe" includes: meat and fat, water and salt, flour and cereals, as well as milk. This dish was supposed to give special strength to all those who ate it, and the large pot in which "Nauryz kozhe" is prepared symbolizes unity.

Nauryz is included in the UNESCO Representative List

3. Golden Tursugun
Since 2008, a very interesting arts festival called Golden Turgusun has been held in the small village of Kutikha. The famous Kazakh poet and writer Alexander Yegorov - the founder of the festival - was born in this village himself, hence such an unusual choice. Despite its not central location, the festival is popular and gathers poets, writers, songwriters, painters, photographers, craftsmen who make folk art objects. The co-founders of the festival are iconic organizations of Kazakhstan, including museums and state departments of culture

4. Orteke
is a small wooden figurine of a tautteke (a mountain goat) tied with a single thread to a puppeteer musician. This action, fascinating with its artless and magical simplicity, is rooted in ancient times. Orteke was fond of both children and adults. It was both ritual and fun. If in classical puppet theaters the puppeteer-actor leads the puppets directly himself (the analogy of "master-controlled"), then in the ancient Turkic puppet art the puppeteer musician "conducts" the figurine or figurines indirectly through the instrument, and the music played on the instrument. At the same time, Orteke is controlled by one thread, and classic puppet dolls by several.

No less spellbinding is the Orteke International Puppet Theater Festival, which has been held annually since 2007. The main tasks of the festival are to strengthen international relations, contribute to the development of domestic puppetry art, as well as increase the level of professional and performance skills of actors. Every year, puppet theaters from different parts of the world take part in the festival, including the countries of the Silk Road, such as Tajikistan, Uzbekistan, Kyrgyzstan, Turkmenistan, Iran, Azerbaijan.

5. World of Nomads
In July, Kazakhstanis attend "World of Nomads" - an international festival of nomad culture in the capital of our country Nur-Sultan city, which has been held since 2016. Modern nomads, or everyone who wants to feel like them, gathers for the sake of the atmosphere that was present in the vastness of Eurasia several centuries ago, to touch the history and traditions of the ancient civilization. The territory of the festival is usually divided into 7 parts or villages, where exciting events take place. For example, in the “Ak mergen” (that means White archer) sector archers perform, “Shabyt”( inspiration) - musicians and ethno-folklore groups. In “Taybury” there are competitions in the national game “asau”(eating), and next to them, in “Atlyn saga”, there are competitions in “Kazakh kuresi” (Kazakh wrestling), “arkan tartu” (tug of war), “asyk atu”, and other types of national Kazakh and traditional games of nomads. "Keruen Saray" is intended for connoisseurs of nomadic cuisine. And in the Sheber sector, artisans organize an exhibition of unique handicrafts.

4. Kokmaisa
I would like to tell you about this festival in more detail.

For a long time, every spring in the small village of Terisakkan (Ulytau district, Central Kazakhstan), a significant event has been held. Inhabitants of the Tersakkan village every year at the very beginning of May hold a big holiday of the first koumiss, a matchmaking of a
The origin of this ancient holiday dates back to millennia, presumably the rite began to take shape in the Bronze Age. In the Eurasian steppe, perhaps, such a holiday has survived only in the village of Terisakkan. The villagers begin to prepare for this event in winter. The herd owners start looking for a worthy stallion for their herd in advance. Many woo the owners of the best stallions, often invite them to visit, give gifts, make friends, try to agree in advance about the exchange of stallions. Everyone is looking forward to the arrival of spring. When the steppe wakes up after a long winter sleep, when the first tulips appear, brightening the earth with bright lights, when birds sound the heavenly blue with their songs - then this festival is played out. The first foals appear, mare’s milk is milked, so that later it becomes a delicious kumis, a drink with the taste of the steppe, giving health. During the holiday there is held a cycle of rituals “Bie bailau” (milking a mare), “Aygyr kosu” (matchmaking stallion) and “Kumysmuryndyk” (holiday of the first kymyz). The fact is that in the herd every two years they are forced to change stallions, since they do not mate with their children, daughters, mares born from them. This is one of the best qualities of horses. And to continue the horse offspring, stallions are looked for in neighboring villages, and some herd owners go to woo in the neighboring Turgai steppes. In a word, they are preparing for the “horse” wedding very thoroughly.

To date, the cultural practice of horse breeding has been preserved on the territory of Terisakkan and is a unique phenomenon in the context of the modern globalization of Kazakhstani culture. The Ethno Festival has been held since 2012, when a group of enthusiasts, including members of our organization, turned this event into an ethno-festival called “Tersakkan Spring”. In the first year, the festival was held in privy with few participants, then the festival was supported by Kazakhstani patrons and today the traditional spring rituals of Kazakh horse breeders are included in the UNESCO Representative List, and the big idea of a small group of enthusiasts turned into an annual international festival “Kokmaisa”, which means “season first greenery”.

The prospect of the development of this festival outside of Kazakhstan is obvious. This is one of the priority areas of our organization. Horse breeding is present in the culture of every nation of the Turkic world. As mentioned earlier, we consider this festival as a universal tool for cooperation, joint work, exchange of views and ideas with representatives of the countries of the Great Silk Road.

I would like to note that the survey conducted by ICHKP and IICAS allowed us to take a different look at local festivals, especially those that have been supported by local communities for a long time, which allows them to remain sustainable.

Prepared by:
Balgyn Salykova
Director of the “Uly Tagzym” Public Foundation

UNESCO
Kazakhstan National Commission

KAZAKHSTAN FESTS

TOIQAZAN since 20
KOKMAISA
since 2012

KAZAKHSTAN
FESTS
EunKyung OH
Professor, Dongduk Woman’s University
Director, Institute for Eurasian Turkic Studies

EunKyung Oh graduated from Hankuk University of Foreign Studies in Korea. She earned a Master’s degree and a PhD in Turkish Literature and Comparative Literature from Hacettepe National University in Ankara on a scholarship from the Turkish government. She got a degree of Doctor of Science and professorship in Uzbekistan, Tashkent, the Academy of Science named after Alisher Navoy.

EunKyung Oh is a professor at Dongduk Women’s University, director of the institute for Eurasian Turkic Studies, editor-in-chief of the English-language journal of Turkic Studies, consultant of center for intangible cultural heritage of Asia-Pacific under the auspices of UNESCO, member of the Uzbek Academy of Sciences, Seoul City Diplomacy Advisory Committee, Seoul City Multicultural Expert Committee, Ministry of Justice Refugee Committee of Korea and ministerial adviser to the Korean president.
I am very happy for the inauguration ceremony and forum for the Silk Road Living Heritage Network. It is an honor for me to do the presentation here today as the Republic of Korea’s Representative for the Coordinating Bureau of the Silk Roads Living Heritage Network.

I would like to tell you that what I am going to present today is a framework and vision as an expert. There has been no official agreement between the government and the Korean National Commission for UNESCO. But, I believe that it would be a vision and plan for intangible cultural heritage essential to Korea.

Korea has made considerable efforts to manage and preserve intangible cultural heritage at the government level, and as a result, safeguarding of intangible cultural heritage is relatively well managed and preserved, and has a well-equipped system. Nevertheless, I feel Korea’s intangible cultural heritage needs to go beyond its narrow limits and turn to the Silk Road and expand its horizons and also some shortcomings need to be supplemented. There is a lack of outlets and devices for mutual communications. This situation makes management and communication challenging.

There will be many things we need to do, but above all, it is urgent to secure friendship and solidarity with cultural origin, Silk Road, and Eurasian Turkic countries through research on intangible cultural heritage. Why is it an intangible cultural heritage? Unfortunately, most of the major target countries for prototype of ancient history research that can reveal the source and cultural origin of the Korean people are based on nomadic culture, so there are not many historical sources left.

It has no choice but to rely only on Chinese data, but there are many distortions that are biased toward Chinese thought, and various small ethnic groups and countries that interacted through the Silk Road are disparaged or deleted. For this reason, the value and meaning of intangible cultural heritage shine. It is necessary to discover and restore the variety of evidence that ancestors in Korea communicated and exchanged with the Eurasia Continent via Silk Road.

Korea can form a new Cultural Complex through solidarity and communication with various countries that shared intangible cultural heritage with the Korean people. Breaking away from our perception of history trapped on the Korean Peninsula, it is to expand the stage of history and life that is still alive by discovering and restoring traces of ancient ancestors communicating and interacting with the Eurasian continent through the Silk Road. Intangible cultural heritage will contribute to securing the connection between Korea and Eurasian culture at the same time as exploring the origin of Korean culture, and will lay the foundation for ties and intimacy with Turkic countries in the new Silk Road.

The current historical awareness limited to the Korean Peninsula should be expanded to a living history. To do so, the following actions must be taken. First, we should study the possibility of establishing an integrated identity for the Silk Road or people in Eurasia.

Second, a new foundation for accentuating the bond between the Republic of Korea and people of the new Silk Road should be established for. Third, logical evidence should be presented to provide a foundation for the search for cultural sources of Korea’s correlation to Eurasian culture.

Fourth, based on the Convention for the Safeguarding of the Intangible Cultural Heritage, people of Eurasia should focus on making a list of Intangible Cultural Heritage to establish national identity. A cultural code should be discovered and studied, while abiding by the spirit of UNESCO, to contribute to the world peace and integration. Through such efforts, the solidarity and rapprochement of cultures among the Silk Road nations will be strengthened.

As a result, it can establish a base to expand the route of the Silk Road to the Republic of Korea. It can be leveraged for political,
economic and cultural solidarity and affinity in order to expand to the Silk Road. An argument to connect the Silk Road to Gyeong-ju can be launched as well. In summary, it is possible to establish a transnational reality and a cultural complex – the historical and cultural community. I also think that elements of the metaverse such as virtue reality will bring about a new world and such ideas will be further fulfilled.

The following is a step-by-step plan the Republic of Korea should follow if it is to accept such a vision.

First task is to establish a categorized network for Intangible Cultural Heritage. From the survey study conducted by IICAS over the past 2 years, we discovered that there are existing organizations for each category, but they lack manpower and have a poor organizational management. In one case, a single category of Intangible Cultural Heritage had multiple organizations underneath it, but connection and communication were difficult. Therefore, we learned that it is essential to establish a pragmatic and solid mutual network in the first place, instead of building a network by categories. Another important point is the aging problem of successors and artisans of Intangible Cultural Heritage. Communication and exchange with them were difficult because they are not used to the Internet. But, I will not further address this issue here.

Second, to establish a network among civilian, governmental and academic institutions for Intangible Cultural Heritage. It is necessary to build a communication and collaboration channel for private organizations, national institutions and scholars involved with Intangible Cultural Heritage successors. For example, on November 20th, 2021, there is an academic seminar between research institutes affiliated with universities related to Silk Road in Korea. I am planning to propose to establish a council between these “Silk Road” institutions.

Third, to host regular meetings and cooperation organizations among Korean Intangible Cultural Heritage institutions and other institutions in the Silk Road countries. It is necessary to create a council for existing organizations or institutions in each country by categories. For example, a council for Silk Road Wrestling, a council for Silk Road epic-singers, etc.

Fourth, to promote more study and comparison projects for Intangible Cultural Heritage in Republic of Korea and Silk Road countries. Contrary to relics and ruins of tangible heritage, awareness and attention for Intangible Cultural Heritage is minimal among the Korean people. Also, there is not much data accumulation or study on Silk Road tangible heritage. The Intangible Heritage Center is working on digital intangible heritage of Korea, and ICHCAP has also been working on many documents related to intangible heritage in Central Asia and the formation of archives, but still we need those works to expand to the entire Silk Road country. Korea should take the lead in this work. The government should initiate and fund large-scale research projects to compensate for such shortcomings.

Fifth, to establish a research institute on Silk Road Intangible Cultural Heritage in Korea. We should not just stop after establishing networks, but continue academic research by creating a research institute. The research institute can be established within International Information & Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region under the Auspices of UNESCO or the Korea-Central Asia Cooperation Forum Secretariat. However, such initiative requires massive funding, so governmental support is essential.

Lastly, to establish a working channel between South and North Korea on Intangible Cultural Heritage, which would also contribute to the soothing atmosphere in the Korean peninsula. South Korea’s relationship with North Korea, which was sour due to the nuclear issue, has been improving at the moment – You can say “is improving at the moment,” or “has been improving recently.” This can create another communication channel with North Korea, via the subject of Intangible Cultural Heritage. In fact, when the communication between the two Koreas were halted in the Silk Road meeting hosted by ICHCAP and Mongolian National Commission in Sub-regional Network Meeting ICH Safeguarding in North East Asia in 2014, 2016 and 2018, three times so far, using the Intangible Cultural Heritage as the medium. It is an excellent example. Since the value of the Silk Road Intangible Heritage has the direction of peace and sustainable development that leads to communication and reconciliation between civilizations, it should be actively utilized. This is the end of my presentation, thank you very much for listening to me. Your sincere comments will be valuable in creating a better roadmap ahead. Thank you.
4. Country Report: Eunkyung OH, Korea

The Future through Silk Road: Korea’s Vision and Plan

2021.10.28
Eunkyung OH
Professor & Director of the institute for Eurasian Turkic Studies
Dongduk Women’s University, South Korea

Beyond the limits

• Korea has made considerable efforts to manage and preserve intangible cultural heritage at the government level.
• Nevertheless, Korea’s intangible cultural heritage needs to go beyond its narrow limits and turn to the Silk Road and expand its horizons and also some shortcomings need to be supplemented.
• It is urgent to secure friendship and solidarity with cultural origin, Silk Road, and Eurasian Turkic countries through research on intangible cultural heritage.

Why intangible cultural heritage?

• Unfortunately, most of the major target countries for prototype of ancient history research that can reveal the source and cultural origin of the Korean people are based on nomadic culture, so there are not many historical sources left.
• It is necessary to discover and restore the variety of evidence that ancestors in Korea communicated and exchanged with the Eurasia Continent via Silk Road.
Korea’s Action

First, we should study the possibility of establishing an integrated identity for the Silk Road or people in Eurasia.

Second, a new foundation for accentuating the bond between the Republic of Korea and people of the new Silk Road should be established for.

Third, logical evidence should be presented to provide a foundation for the search for cultural sources of Korea’s correlation to Eurasian culture.

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We learned that it is essential to establish a pragmatic and solid mutual network in the first place, instead of building a network by categories.

Korea's step-by-step plan (1)

01

1 June 2020 – 31 August 2020
Survey of “Silk Road ICH Network”

Networking and Information Sharing

02 03 04

Korea's step-by-step plan (2,3,4)

02

Establish a network among civilian, governmental and academic institutions for Intangible Cultural Heritage.

03

Host regular meetings and cooperation organizations among Korean Intangible Cultural Heritage institutions and other institutions in the Silk Road countries.

04

To promote more study and comparison projects for Intangible Cultural Heritage in Republic of Korea and Silk Road countries.
Since the value of the Silk Road Intangible Heritage has the direction of peace and sustainable development that leads to communication and reconciliation between civilizations, it should be actively utilized.

Korea's step-by-step plan (5,6)

05
To establish a research institute on Silk Road Intangible Cultural Heritage in Korea.

06
To establish a working channel between South and North Korea on Intangible Cultural Heritage, which would also contribute to the soothing atmosphere in the Korean peninsula.

Since the value of the Silk Road Intangible Heritage has the direction of peace and sustainable development that leads to communication and reconciliation between civilizations, it should be actively utilized.
5. Country Report: Burakan KABACAM_Turkey

Burakhan KABAÇAM
Research Assistant of the Faculty of Literature (Turkish Folklore Department), Ankara Hacı Bayram Veli University

Burakhan Kabacam received Bachelor’s Degree on Literature of the Turkish Folklore Department at the Cumhuriyet University in Sivas (2017) and currently graduating Master’s Programme at the Ankara Hacı Bayram Veli University.

He is currently national coordinator for implementation of the 2021 ICHCAP/IICAS Survey Project on Silk Roads Handicrafts Workshops.
Sustainable Development and Traditional Handicrafts:
The Case of Turkey

Sustainable development is not only about recycling or having an awareness of climate change. It is a change in our way of thinking and action in relation with nature, the World and humankind. As we all know, sustainable development has social, economic and enviromental dimensions. UN defines it as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” The Sustainable Development Goals (SDGs) or Global Goals are a collection of 17 interlinked global goals designed to be a “blueprint to achieve a better and more sustainable future for all.”

The Convention for safeguarding of intangible cultural heritage has put special emphasize on sustainable development. Intangible cultural heritage can effectively contribute to sustainable development along each of the dimensions, and its safeguarding is therefore essential if communities around the globe are ever to realize the future we want for all. Traditional craftsmanship, one of the five domains of the intangible cultural heritage are resources that can be effectively used to achieve sustainable development goals.

As we all know, traditional handicrafts are rapidly disappearing today. Of course there are many reasons for this. The primary reason is the industrialization and mass production. Compared to the traditional handicrafts, mass-produced items are cheaper, and the sellers have higher production capacity. Simultaneously, the mechanized manufacturing process is more efficient, which shortens the production cycle dramatically. Therefore, consumers are more willing to choose the mass-produced product. Besides, the pattern of consumption also changed people’s way of life—the transition into the modern life-style results in a decreased desire for traditional handicraft products. For instance, mass production carpets are replacing hand-woven ones and displacing carpet weavers.

Meanwhile, young generations are less willing to continue this profession. Learning traditional skills and crafts is complicated and time-consuming. It could take 2 – 3 years to be familiar with one craft. Working in the factories is much less demanding and often comes with a high salary. Therefore, most of the young people are unwilling to inherit the traditional skills. At the same time, urbanization contributes to massive immigration to the city while traditional crafts making studios are often located in rural areas. With more facilities and resources, the city is a more attractive place for young people to settle down than the countryside. Hence a decreasing number of young people choose to stay in their hometown and learn a traditional craft. The reasons for disappearance of traditional handicrafts are applied to almost all countries around the world.

Despite all these reasons for disappearance, there are numerous benefits of sustaining handicrafts economically, touristically and culturally. Turkey has rich and colourful handicraft tradition from knitting to embroidery, weaving to copper and silver craftsmanship. These craftsmanship require traditional knowledge and know-how skills passed down one generation to another. According to the results of survey we applied to craftsmans, craftsmans in Turkey have similar problems with
craftsmen in other countries. However, they are also aware that the continuation of the handicrafts will be a solution to many national and global problems.

**Goal 12 Responsible Consumption and Production and Goal 15 Life on Land**

Many craftsmen believe that the products they produced are eco-friendly. The materials of many handicrafts are obtained from nature. For example, carpet weavers produce carpets using wool yarns and natural dyes and stay away from chemicals that destroy nature. They need wool to weave carpets, to raise animal to obtain wool, this cycle is valuable for the sustainability of nature. The continuation of handicrafts is very significant in terms of protecting nature and ensuring its sustainability. Handicrafts do not harm human health as well as being friendly to mature.

**Goal 1 No Poverty, Goal 5 Gender Equality, Goal 8 Decent Work and Economic Growth**

Handicrafts do not require a serious infrastructure but provides employment. Because of the handicrafts’ interesting socio-economic characteristics, it’s an excellent way to solve the poverty problem and offer job opportunities for women in the rural area. The handicrafts sector is mostly a home-based industry, which requires minimum expenditure and infrastructure to establish. At the same time, traditional handicrafts can be complimentary when the income from agriculture or other work areas is insufficient. In some countries due to some restrictions, women in rural areas may not be able to work out. In this situation, working on handicrafts can be a solution for them.

Turkey attaches great importance to awareness raising activities, especially among young people, in order to transmit handicrafts to future generations. The One Master Thousand Master Project supported by private sector is one of the best examples of this idea. The aim of the Project, which has been going on for ten years, is to draw attention of young people to the disappearing handicrafts. The sustainability of these handicrafts is supported by the Project, which ensures that these handicrafts are taught to young people by choosing five traditional handicrafts every year.

Trade associations and NGO’s that gather craftsmen under one roof take important steps in solving the problems of craftsmen. Craftsmen in Turkey are trying to find solutions to their problems with a louder and more determined voice through non-governmental organizations.

Development agencies in Turkey support craftsmen with projects that highlight the potential of handicrafts to create employment and attract tourists to the city.
Sustainable Development and Traditional Handicrafts: The Case of Turkey

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Meanwhile, young generations are less willing to continue this profession. Learning traditional skills and crafts is complicated and time-consuming. It could take 2 – 3 years to be familiar with one craft. Working in the factories is much less demanding and often comes with a high salary. Therefore, most of the young people are unwilling to inherit the traditional skills. At the same time, urbanization contributes to massive immigration to the city while traditional crafts making studios are often located in rural areas. With more facilities and resources, the city is a more attractive place for young people to settle down than the countryside. Hence a decreasing number of young people choose to stay in their hometown and learn a traditional craft. The reasons for disappearance of traditional handicrafts are applied to almost all countries around the world.

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Saruul ARSLAN
Specialist of Division of the Intangible Cultural Heritage,
National Center for Cultural Heritage of Mongolia

Ms. Arslan graduated Law Faculty of Charles University as an international lawyer in 2003. During 2003-2007 she worked at Human Rights Commission of Mongolia as Cultural Rights Officer. In 2007-2011 she did her Master of Art at Donghua University in Shanghai and graduated as Historian of Costumes. Since 2012 to present day Ms. Saruul Arslan working at Cultural Heritage Center of Mongolia as ICH Specialist. Her responsibilities are to conduct research on current cultural heritage elements registered on the National ICH Lists, inventory-making of intangible heritage and its bearers and the maintenance and improvement of ICH database.

She also actively involved as a team member in various projects and programmes aimed at safeguarding, documentation, inventory-making and transmitting of intangible cultural heritage. For instance, National Program on “Mongolian Traditional Art of Khöömei”, Mongolian Biyelgee: Mongolian Traditional Folk Dance”, “Mongol Tuuli: Mongolian Epic”, “Traditional music of the Tsuur”. Also, Ms. Saruul Arslan has been involved and worked as National Coordinator of UNESCO’s project on Safeguarding and revitalizing the Mongolian traditional epic.
Towards promoting a culture of peace and achieving sustainable development of the living heritage along the Silk Road

In Mongolia, we have 10,800 hundred ICH practitioners registered in the State Cultural Heritage database established at the National Center for Cultural Heritage under the Ministry of Culture. There is a total of 362 ICH elements of the 23 ethnic groups in Mongolia are being registered in 7 domains of the National Register of Intangible Cultural Heritage, 83 elements registered into the “National Representative List of Intangible Cultural Heritage in Need of Urgent Safeguarding”, and 279 elements registered into the “National List of Intangible Cultural Heritage”.

The statistics demonstrate the percentage of the ICH elements registered into the “National Representative List” according to the domains. The main domains including elements that related to the festivals and community performance are: Folk Art Performances (54 elements); Traditional Holidays, Festivals, Ceremonies and Games (44 elements); and Traditional Knowledge and Technologies (39 elements).

As we know Mongolia nominated 3 festivals into the network which are organized at international, regional and local level. We have a number of potential festivals which could be nominated in the future. Over 100 NGOs are operating in the field of ICH and 20 of them already established their own network and actually engaged in the operating on ICH safeguarding. We can see the potential contribution and collaboration on living heritage along the silk road network from these statistics.

Mongolia will fully encourage and collaborate in all kind of the joint initiatives to promote, disseminate and safeguard living heritage along the Silk Road. For instance, Joint ICH nominations as a nomadic country. We have a lot of similar ICH elements with Kazakhstan and Kyrgyzstan. Mongolia officially have only one minority group which is Kazakh people. So, we have a lot of works to do to safeguard the ICH with the help and collaboration of above-mentioned states. If we dig deep a little bit, then we will find more and more similar sharing elements with other countries. Therefore, we can have Joint researches, Comparative studies on ICH, Workshops and Experiences sharing etc.

I am grateful to network and see this network as a platform for collaboration on safeguarding of living heritage along the Silk Road which is also could be a good practice for the UNESCO convention. Aside from the sharing ICH elements, I can probably say that the network will develop and contribute to disseminate and promote the minority culture of Mongolia, which are our Kazakh people who are settled in the Western side of Mongolia. In that way, the network will play a big role to fulfill their rights and specifically the cultural rights of our minority groups.
TOWARD PROMOTING A CULTURE OF PEACE AND ACHIEVING THE SUSTAINABLE DEVELOPMENT OF THE LIVING HERITAGE ALONG THE SILK ROADS

SARUUL ARSLAN, MONGOLIA

“VISION-2050” LONG-TERM DEVELOPMENT POLICY OF MONGOLIA

(approved by the Mongolia Parliament Resolution 52, on 13th May, 2020)

Goal
Educate the entire population with “the mother tongue, the history and the heritage” based on solid facts and thoroughly studied through modern scientific methodology, and develop shared values that will be the pillar to build a nation-state with a deep sense of national similarities/differences and resilience.
“VISION-2050” LONG-TERM DEVELOPMENT POLICY OF MONGOLIA

ONE. SHARED NATIONAL VALUES

Objective 1.1. Foster and strengthen national pride, patriotism, and unity through the traditions of the statehood, history, cultural monuments, literature and works of art.

Objective 1.2. Become a leading country with preserved nomadic civilization, based on the national mentality, heritage, culture and mindset, and centered on the creative Mongolian citizen.

Objective 1.3. Incorporate the Mongolian language and script into national values and foster its proficiency and use by every citizen.

Objective 1.4. Bring to a high level social enlightenment by conducting research on values, priority areas of international Mongolian Studies like nomadic culture and civilization, Mongolian history, language, culture, traditions, religion and philosophy, and make them available to the public.

Objective 1.5. Strengthen the resilience of the Mongolian national values, disseminate the Mongolian culture, raise Mongolia's prestige and standing in the world, foster cooperation with Mongolian nationals living abroad and with the people of Mongolian origin.

ICH POLICY OF MONGOLIA

“Vision 2050” long-term development policy
(approved by the Mongolia Parliament Resolution 52, on 13th May, 2020);

Action Plan of the Government of Mongolia 2020-2024
(approved by the Mongolia Parliament Resolution 24, on 28th August, 2020);

National Program for Safeguarding of Intangible Cultural Heritage
(approved by the Mongolia Parliament Resolution 68, in 2019).

Aims:

- to comprehensively strengthen the viability of intangible cultural heritage to promote Mongolian national culture globally;
- to promote, disseminate and conduct joint research on intangible cultural heritage at the national and international levels;
- to Increase the role of scientists, researchers and the public in the protection of intangible cultural heritage.
There are **10,800 ICH bearers** are registered in the State Cultural Heritage Database established at the National Center for Cultural Heritage under the Ministry of Culture of Mongolia.

A total of **362 ICH elements** of the 23 ethnic groups in Mongolia are being registered in **7 domains** of the National Register of Intangible Cultural Heritage of Mongolia. **83** elements registered into the “National Representative List of Intangible Cultural Heritage in Need of Urgent Safeguarding”, **279** elements registered into the “National List of Intangible Cultural Heritage” (updated by Order A/759 of the Minister of Education, Culture, Science and Sports of Mongolia on November 29, 2019).

**STATISTICS ON ICH**

**National Representative List of Intangible Cultural Heritage**

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage (49)
- Performing arts (54)
- Social practices, rituals and festive events (44)
- Knowledge and practices concerning nature and the universe (10)
- Traditional Knowledge and Technologies (technique) (39)
- Traditional herding knowledge and techniques (7)
- Traditional craftsmanship (77)
STATISTICS ON ICH
National List of Intangible Cultural Heritage in Need of Urgent Safeguard

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage (22)
- Performing arts (14)
- Social practices, rituals and festive events (30)
- Knowledge and practices concerning nature and the universe (5)
- Traditional Knowledge and Technologies (technique) (6)

Main domains including elements that related to festivals and community performances are:
- Folk Art Performances (54 elements);
- Traditional Holidays, Festivals, Ceremonies and Games (44 elements);
- Traditional Knowledge and Technologies (technique) (39 elements).

NGOs operating in the field of ICH: over 100.
MONGOLIA WILL

Fully encourage and collaborate all kind of joint initiatives to promote, disseminate and safeguard living heritages along the Silk Road.
For instance:
- Joint ICH nomination
- Joint research
- Comparative studies on ICH
- Workshops on ICH
- Experiences sharing etc…

Thank you for attention
Dilshod RAHIMI

Director of the Research Institute of Culture and Information of the Ministry of Culture of Republic of Tajikistan

Dilshod Rahimi obtained PhD degree of the Department of Folklore of the Rudaki Institute of Language and Literature (Dushanbe, 2003), master's degree in Philology of the Tajik National University (Dushanbe, 1999).

Currently he is the director of the Research Institute of Culture and Information of the Ministry of Culture of the Republic of Tajikistan since September 2020. His previous professional experiences are various in ICH field: Head of the Department of Folklore of the Rudaki Institute of Language and Literature (2006-2016), Associate Professor of the Tajik State Institute of Arts named after M. Tursunzoda (2001-2006). He is Editor-in-Chief of the scientific journal Payāmnāmai farhang ("Herald of Culture") of the Ministry of Culture of Tajikistan, (since 2016-present). Additionally, he is a head of the group for updating the National Inventory List of Intangible Cultural Heritage (since 2013). Fellowships: Fulbright Visiting Scholar at Minnesota University (2011), Visiting Scholar in the Ohio State University (2006).
National festivals as a vehicle of solidarity and peacekeeping within and beyond society

The government of Tajikistan year by year pays more attention to the safeguarding increasing with visibility of the ICH in the territory of country. In 2012, the decree of the government of Tajikistan on safeguarding project on Intangible Cultural Heritage of the Tajik people for years 2013-2020 was issued. By the decree of the president of Tajikistan, Mr. Emomali Rahmon, 2019-2021 announced as the “Years of Rural development, Tourism and Folk Crafts. It put significant contribution to the development of the Intangible Cultural Heritage including Folk Crafts, Traditional Cuisine and Revival of some ICH elements.

According to this announcement, craftsmen are exempted from paying taxes on handmade products made at home. These measures also contributed to the development of the Traditional Crafts. Young people began to show interest in Traditional Folk Crafts.

Festivals are capable of demonstration and evaluation of cultural traditions, as well as they put a considerable contribution to the development of tourism and the local economy. In its broader sense, festivals may refer not to any practical event but to expressive aspect of all human activity. Festival also gives people a sense of national or ethnic identity, builds social integration, solidarity, and makes the friendship atmosphere. There are different festivals in Tajikistan which can be categorized into Seasonal Culinary festivals, Musical festivals, festival of Folk Crafts, festival of Traditional Dresses, Folklore festival, Agricultural festival and etc.

In Tajikistan, during the independence of the country where they revived some old holidays of Iranian people like “Sada”, “Mehrgan”, “Sayri Guli Lola Tulip festival”. However, it should be noted that they really revive it based on some existing and viable Folk celebrations.

The republican television festival contest of Folk Art called as “Andaleb”, consists of exhibition of folk handicraft products called “Crafts Bazaar”; exhibition of traditional national clothes; performance of folk songs; traditional dances; staging fragments of traditional rituals etc.

The festivals have great contribution to safeguarding and ensuring viability of traditional events: Folklore, Performance Art, Knowledge and Practices regarding the nature. Thus, in understanding the festivals of different communities allows us for dialogue between cultures laying the foundation for mutual respect for different lifestyles. Festivals strengthen solidarity within society allowing people to feel part of the community and society.
NATIONAL FESTIVALS AS A VEHICLE OF SOLIDARITY AND PEACEKEEPING WITHIN AND BEYOND SOCIETY

by Dilshod Rahimi
28 October 2021

State Program of Safeguarding of the Intangible Cultural Heritage of Tajik People for 2013-2020

• The “Encyclopedia of Intangible Cultural Heritage” (published 5 volumes);
• Fieldworks for documenting, studying and inventory making;
• Support of the Republican Folklore Festival “Andaleb”
• Serial documentaries about the traditional culture of Tajikistan have been filmed;
• Updation of the National List of Intangible Cultural Heritage
Supports by Government of Tajikistan

2018
Year of Tourism, Development and Folk Crafts

2018-2021
Years of Rural Development Tourism, and Folk Crafts

2019 – 2021 “Years of Rural Development Tourism, and Folk Crafts”

• The development of intangible cultural heritage in general;
• Folk crafts
• Development and revival of traditional cuisine.
• Craftsmen are exempt from paying taxes on handmade products;
• As a result, many housewives became interested in traditional crafts;
• Young people began to show interest in professions;
• Several crafts have been revived.
• Exhibition folk craft products became a part of national festivals.
Festivals are capable of demonstration and evaluation of cultural traditions, as well as they put a considerable contribution to the development of tourism and the local economy. In its broader sense, festivals may refer not to any particular event but to the expressive aspect of all human activity.

Popular festivals in Tajikistan

“Falak”
“Diyori husn”
“Idi Asal”
“Idi Kharbuza”
Jilvai Chakan

Navruz
Mehrgon
Sada
“Oshi Palav”
“Shashmakam”
Republican Folklore
Festival “Andaleb”
(it will be held every four years)

- Exhibition of folk handicraft products – "Crafts Bazaar";
- Display of traditional national clothes;
- Performance of folk songs, traditional dances, staging
  fragments of traditional rituals

Thus, understanding the festivals of different communities
allows for dialogue between cultures, laying the foundation for
mutual respect for different lifestyles. Festivals strengthen
solidarity within society, allowing people to feel part of the
community and society.
Thank you!
Dinara CHOCHUNBAEVA
Expert on Handicrafts Development and Intangible Cultural Heritage of the Kyrgyz Republic

She graduated Moscow Polygraph Institute, Department of Art and Technical Design of Printed Products in 1978 and PhD study at the Faculty of Painting of the Bishkek branch of the Academy of Fine Arts in Leningrad (1983).

Ms. Dinara Chochunbaeva was Vice-President of the World Crafts Council - Asia Pacific for Central Asia (2012-2016), Member of Intergovernmental Committee on Safeguarding of Intangible Cultural Heritage of Humanity (2012-2014) and Representative of Kyrgyzstan in its Subsidiary Body (2013-2014), Head of the National Working Group under the Ministry of Culture, Information and Tourism of the Kyrgyz Republic for preparation of the nominations for UNESCO List of ICH “Kyrgyz traditional felt rugs SHYRDAK and ALA-KIYIZ” and “Traditional Skills and Knowledge on producing the Kyrgyz and Kazakh portable house - YURT” (2011-2012).
A brief overview of the current situation
On Intangible Cultural Heritage in Kyrgyzstan

Introduction
Since ancient times, market relations in Central Asian region, located on the Great Silk Road, have contributed to the development, as well as the interaction and interpenetration of various cultures. Kyrgyzstan, on whose territory there are three branches of the Silk Road, is unique for its beautiful nature and traditional culture. In the 21st century, these two factors can become the main basis for the development of eco-culture oriented creative economy in the country.

Governmental-private partnership for ICH policy making
In 2006, the Parliament of the Kyrgyz Republic ratified the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. In subsequent years, a number of laws were adopted: “On the Protection of Traditional Knowledge” (2007), “On the Epic Trilogy” (2011), “On the Intangible Cultural Heritage of the Kyrgyz Republic” (2012). And also, the State Program for the Preservation of the Intangible Cultural Heritage (2012) and the national program for the preservation, study and popularization of the Manas epic. The responsible body for the protection of ICH in Kyrgyzstan is the National Committee under the Ministry of Culture, Information, Sports and Youth Policy of the Kyrgyz Republic, which includes representatives of the Parliament, the National Commission of the Kyrgyz Republic for UNESCO, the intellectual property agency Kyrgyzpatent, the institutes of language and literature, history and cultural heritage of the National Academy for Sciences, the Center for the Epic Heritage Preservation and Research, National Conservatory, the Institute of Arts, non-governmental organizations, as well as experts and bearers of the intangible cultural heritage.

Safeguarding and expanding awareness of ICH
To preserve and enhance the role of ICH in Kyrgyzstan, research is organized, publications are created in print and virtual format, festivals, conferences, television and radio broadcasts are held. The issues of preserving ICH are actively discussed on national and private radio and television channels, as well as on social networks with the participation of officials, specialists, ICH experts and the public.

Transferring of ICH knowledge and skills to young generation
The transfer of traditional knowledge and skills by the older generation of young people takes place in two ways: by the method of traditional mentoring “ustat-shakirt” (master-apprentice) and by teaching young people at trainings with the involvement of ICH carriers as trainers. Recently, due to restrictions due to the pandemic, online learning has become popular. A decisive role in the preservation and transfer of knowledge is played by NGOs, which receive assistance for the
implementation of their projects from international organizations. In the list of urgent problems, along with the need to revive, preserve and transfer traditional knowledge, skills and unique technologies, there is an acute issue of intellectual property protection. Kyrgyzpatent, in partnership with local NGOs and the World Intellectual Property Organization (WIPO), is doing a great job of informing and educating the population, especially young entrepreneurs.

Developing ICH based business and new jobs creating
In Kyrgyzstan, in the context of limited resources, a creative economy based on the uniqueness of knowledge, innovations, information technologies, and representing a system of reproduction, in which creativity and the socio-cultural aspect become accelerators of the growth of economic opportunities, began to become actual.

Creative industries based on intangible cultural heritage are an important part of the creative economy of Kyrgyzstan. The annual contribution of creative industries to the economy of Kyrgyzstan is about 1%. By monetizing traditional knowledge and skills, ICT industries contribute to the preservation of cultural heritage and reduce the dependence of the national economy on the mining sector and migrant remittances. And also, they provide self-identification of the state in the context of globalization. Over the past 10 years in Kyrgyzstan, there has been a rapid growth of entrepreneurial activity based on ICH both in cities and in rural areas: in the field of crafts, ethno-fashion, interior design, eco-ethno tourism. Producers of creative products or services are united by type of activity: the Craft Council (2013), the Puppet Master’s Guild (2016), the Union of Designers (2018), the Association of Creative Industries (2021).

Developing local craft market and entering the world markets
Business on the basis of ICH, including the production of handicraft products, becomes profitable and, accordingly, attractive to young people. The media play an important role in popularizing the creative industries. For example: according to a survey of manufacturers of traditional felt carpets “shyrdaks” (in 2013 they were included by UNESCO in the list of elements of the ICH that are endangered), the average annual income of a craftsmen from direct sales in the local and tourist markets in 2019 was $6000 - $8000, from exports - an additional $10000 - $11000. The price for 1 square meter of shyrdak varies, depending on the quality of raw materials and work, from $50 to $110. Before the pandemic, shyrdaks were successfully sold at local and international festivals and fairs, as well as in galleries in Europe and the United States. For the export of shyrdaks, manufacturers usually use the services of intermediaries. Recently, however, due to the attraction of a younger generation to the sector from families of artisans who know English and IT, handicraft manufacturers are increasingly engaged in online sales themselves. The traditional Kyrgyz yurt (in 2014 it was included by UNESCO in the representative list of the ICH) is an indispensable attribute of all national holidays and festivals, official and international events in Kyrgyzstan and abroad. Today, the yurt is in demand by the tourism sector (ethno-camps) both in the local market and in the countries of the Central Asian region: Kazakhstan, Uzbekistan. It is also exported overseas.
International Festival of Traditional Crafts and Culture OIMO
The International Festival of Traditional Crafts and Culture “OIMO” is held in Kyrgyzstan annually at the peak of the tourist season. It starts in Bishkek in the last week of July and continues on the shores of Lake Issyk-Kul until the end of the first week of August. Within the framework of the festival, a craft fair, an exhibition of dolls, master classes, a film-concert program, fashion show, flash mobs, conferences, creative meetings and much more are held. The festival “OIMO” has been held by the Resource Center in Kyrgyzstan of Central Asian Crafts Support Association - CACSARC-kg since 2006 with the support of the Bishkek City administration and Ministry of Culture, Information, Sports and Youth Policy. In 2006, OIMO Festival was included in the national program: "100 Cultural Projects", in 2017 - it was recognized as the best tourist event in Kyrgyzstan.

The festival promotes:
- Development of the handicraft market in Kyrgyzstan and Central Asian region;
- Preservation of the cultural heritage of Central Asian peoples and promotion of the dialogue of cultures;
- Promotion of Kyrgyzstan as a country of ecological and cultural tourism;
- Formation of a positive image of Kyrgyzstan in the international arena.

ICH events and festivals
Cultural events and festivals carrying the ideas of the dialogue of cultures, peace and tolerance. The festivals contribute to the stabilization of the situation in the country and to the formation of a positive image of Kyrgyzstan in the international arena. The festivals are hosted by both the Government and non-governmental organizations in partnership with local communities. Often the initiators and organizers of such events are the carriers of ICN, who are supported by local authorities and patrons, as well as foreign donor organizations.

1. The international festival “Nomad Games”, which was held in Kyrgyzstan in 2016, 2017 and 2018, stirred the consciousness of the Kyrgyz people and demonstrated how you can monetize elements of cultural heritage. At the moment, after the handover of the baton for holding the festival of international format in Turkey, the “Nomad Games” in Kyrgyzstan have acquired a small-town character and are held in each region by the local administration.


3. Annual festival “Shyrdaq” with a national competition for the best traditional felt carpet. It has been held by the Crafts Council of Kyrgyzstan since 2011 in June in the Naryn region. Funded from the budget of the Ministry of Culture, Information, Sports and Youth Policy of the Kyrgyz Republic.

4. Nomadic festival “Kiyiz duino - World of Felt”. The festival program includes an exhibition of felt products
and master classes on felt in all regions of the Kyrgyz Republic according to the schedule. The festival is held by the PF “Kiyiz Duinu”, as a rule, at the expense of donors).

5. Local festivals based on local communities in the regions of the Kyrgyz Republic: “Apricot Festival” and “Batken Carpet Festival” (Batken region, Batken city); “Festival of black currant” (Issyk-Kul region, Bokonbaevo village); Festival of national equestrian games “ulak tartsh”, “kyz kuumay”, “tyyn eumey”, “er enish” (Issyk-Kul region, Kok-Zhaiyk pasture); Festival of Kyrgyz national cuisine (Chui region, Karool-Dobo village, Chon-Kemin); Festival of hunting birds and hunting dogs “taigan” (Issyk-Kul region, Tamchy village); Festival “Kyrgyz Kөchu” (Naryn region, high-mountain lake Son-Kul), etc. Such festivals are financed from the local budget, sometimes partly through projects to support local communities, farmers, etc.

Almost all of the above festivals are held on the initiative of the ICN carriers themselves and are financed by supporting and / or donor organizations, with partial support from the state. Countries along the Silk Road should visit each other’s events and festivals more often to exchange experiences and strengthen a network that can become a cultural and economic pivot for all of us for the development of creative economies and the prosperity of our peoples.
8. Country Report: Dinara CHOCHUNBAEVA_Kyrgyzstan

Brief observation of the present situation with Intangible Cultural Heritage in Kyrgyzstan

by Dinara Chochunbaeva,
Expert on ICH and Crafts Development

“Silk Roads Living Heritage Network” Forum

29 October 2021

Living traditions and existing ICH bearers
Governmental-private partnership for ICH policy making

Safeguarding and expanding awareness of ICH
Transferring of ICH knowledge and skills to young generation

Developing ICH based business and new jobs creating
Developing local craft market and entering the world markets
ICH events and festivals
Thank you for your attention!
Hassan BASTANI RAD
Director of the Iranian Silk Road Research Center
Iranian focal Point on the UNESCO
International Network for the Silk Road Programme

Dr. Hassan Bastani Rad - Iranian Focal Point for the UNESCO Silk Roads Programme- is PhD in History of Iran (2008). He was born in Sirjan, Iran (1976). Dr. Bastani Rad has been Assistant Professor since 2009 in Department of History, Faculty of Letters & Human Sciences, Shahid Beheshti University (Tehran, Iran). His specialization and research interests are the history of city and urbanization, and geographical history of the cultures, civilizations and cities along the Silk Road.

He has written and published a number of articles and books in Persian language such as City in Iramzamin (2014), Baharestan (Iranian Parliament) in History (2011), Bam (2006). He is an editor in chief in Iranology series: "What do I know about Iran?" and has edited some books, especially on the Silk Roads and historical geography.
Yalda, Persian Greater night of Chelle

As we know, the living heritage of the Silk Road is the most important issue that we can use in cultural interactions and dialogues between nations, communities and countries. Living heritage is a theme that connects us to being together, I would like to call these kinds of heritages as A Cultural Bridge between Civilizations.

Also, I would like to talk about Iranian / Persian celebrations because are alive after 2500 years since Persian culture, like other cultures in Asia, Europe and Africa from the East to the West, began to have an impact on world cultural and commercial roads.

YALDA one of the Iranian celebrations that is still alive. All Iranians in Iran and other countries, celebrate it, and in some countries in the region it is an important celebration. Yalda celebration on the longest night of the year in the Iranian Solar Calendar.

We know the Iranian / Persian calendar is the most accurate calendar and one of the oldest one. Which is why Iranians still use it as an official and national calendar. Climate of Iran has four equal seasons, because the land of Iran is located exactly in the central and temperate region of the earth and happened to be exactly in the center of ancient trade and cultural interactions between east and west, also the north and the south.

Each of 12 months in Persian Calendar having a major traditional celebrating and festival. For instance, Nowruz celebration, which you know and you also celebrate it, as it is the first day of the Iranian Year in the Iranian calendar and means a new day at the beginning of spring. 20th of June is the longest day of the year and 20th December is the longest night of the year in the Persian calendar. The longest night is called Yalda That is why Iranians have been celebrating it since ancient times up to now and also in other countries such as Azerbaijan, Afghanistan, Turkey, Tajikistan and others.

The significant point about Yalda as a living heritage is that it is celebrated in other cultures. In this celebration, Iranians have accepted and influenced many cultures from other cultures.

Iranians call the 40 days of beginning of winter as Chelleh, Chelleh means 40 in Persian and the Great Night of the Year is the First day of winter, for this reason the first winter night which is the longest night of the year is called the Night of Chelleh or Yalda.

The night of the greater čella (Chelle) is called šab-e čella or Yaldā and is the occasion of special ancient ceremonies which is Living Heritage. In Iran and also in Persian culture around the world, the extended family gather around and enjoy a fine dinner in the great night of Persian Calendar (30th of Azar / 21st of December). The most important traditional historical events are: Family and friendly parties as a traditional and cultural behavior, reading poems of great Persian poets special the Hafez Shirazi's Ghazals, and Shahnameh of Ferdowsi, observing the longest night of the year in the Persian calendar as the most accurate calendar, varieties of fruits (forty) and sweetmeats especially prepared or kept for this night are served, the most typical are pomegranate and watermelon which especially kept from summer for this ceremony, On this night, the
elderly of the family tell ancient and traditional stories; and at the end it is so significant that the most important event is living together and living with cultural heritage.

<table>
<thead>
<tr>
<th>Some important Festivals in Persian Calendar</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 Azar 21 December</td>
</tr>
<tr>
<td>Night Hours and minutes</td>
</tr>
<tr>
<td>Day Hours and minutes</td>
</tr>
<tr>
<td>Yalda: longest and darkest night of the Persian year</td>
</tr>
<tr>
<td>The first Day of Winter</td>
</tr>
</tbody>
</table>
Yalda
Persian Greater Night of Chelle
Silk Roads Living Heritage Network

UNESCO-ICHCAP & IICAS

Iranian National Commission for UNESCO
Hassan Bastani Rad
h-bastanirad@sbu.ac.ir

Iran (Persia) and the Middle Region
along the SILK ROAD
Intercultural Base on the Great Roads
The Iranian / Persian calendar is the most accurate calendar and one of the oldest one. Which is why Iranians still use it as an official and national calendar. Climate of Iran has four equal seasons, because the land of Iran is located exactly in the central and temperate region of the earth and happened to be exactly in the center of ancient trade and cultural interactions between east and west, also the north and the south.

Astronomer Omar Khayyam's tomb
Neishabur, Iran

Persian Calendar as a Perfect Calendar

<table>
<thead>
<tr>
<th>Calendar</th>
<th>Introduced</th>
<th>Average Year Length</th>
<th>Approximate Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian calendar</td>
<td>2nd millennium BCE</td>
<td>365.2421986 days</td>
<td>Less than 1 sec/year (1 day in 110,000 years)</td>
</tr>
<tr>
<td>Revised Julian calendar</td>
<td>1623 CE</td>
<td>365.242222 days</td>
<td>2 sec/year (1 day in 31,260 years)</td>
</tr>
<tr>
<td>Mayan calendar</td>
<td>~2000 BCE</td>
<td>365.242038 days</td>
<td>13 sec/year (1 day in 6590 years)</td>
</tr>
<tr>
<td>Gregorian calendar</td>
<td>1582 CE</td>
<td>365.2425 days</td>
<td>27 sec/year (1 day in 3236 years)</td>
</tr>
<tr>
<td>Jewish calendar</td>
<td>9th century CE</td>
<td>365.246822 days</td>
<td>7 min/year (1 day in 216 years)</td>
</tr>
<tr>
<td>Julian calendar</td>
<td>45 BCE</td>
<td>365.25 days</td>
<td>11 min/year (1 day in 128 years)</td>
</tr>
<tr>
<td>Coptic calendar</td>
<td>26 BCE</td>
<td>365.25 days</td>
<td>11 min/year (1 day in 128 years)</td>
</tr>
<tr>
<td>365-day calendar (no leap years?)</td>
<td>-</td>
<td>365 days</td>
<td>6 hours/year (1 day in 4 years)</td>
</tr>
</tbody>
</table>

* There is no 365-day calendar system currently in use for civil purposes. Past examples include the ancient civil Egyptian calendar, the Maya Haab' calendar, and the Aztec Xiuhpohualli calendar.

https://www.timeanddate.com/date/perfect-calendar.html
Some important Festivals in Persian Calendar

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 Azar</td>
<td>14:15</td>
<td>Night Hours and minutes - Yalda: longest and darkest night of the Persian year</td>
</tr>
<tr>
<td>21 December</td>
<td></td>
<td>The first Day of Winter</td>
</tr>
<tr>
<td>31 Shahrivar</td>
<td>11:50</td>
<td>Day Hours and minutes - The last day of Summer and the First day of Autumn</td>
</tr>
<tr>
<td>22 September</td>
<td></td>
<td>in Persian Year</td>
</tr>
<tr>
<td>31 Khordad</td>
<td>14:15</td>
<td>The last day of Summer in Persian Year</td>
</tr>
<tr>
<td>21 June</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Farvardin</td>
<td>11:50</td>
<td>Nowsruz - the first day of Persian Year, Spring</td>
</tr>
<tr>
<td>(Nowrouz)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21 March</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Yalda (Chelle)

Each of 12 months in Persian Calendar having a major traditional celebrating and festival. For instance, Nowruz celebration, which you know and you also celebrate it, as it is the first day of the Iranian Year in the Iranian calendar and means a new day at the beginning of spring. 20\textsuperscript{th} of June is the longest day of the year and 20\textsuperscript{th} December is the longest night of the year in the Persian calendar. The longest night is called Yalda That is why Iranians have been celebrating it since ancient times up to now and also in other countries such as Azerbaijan, Afghanistan, Turkey, Tajikistan and others.

Yalda (Chelle)

The significant point about Yalda as a living heritage is that it is celebrated in other cultures. In this celebration, Iranians have accepted and influenced many cultures from other cultures.

Iranians call the 40 days of beginning of winter as Chelleh, Chelleh means 40 in Persian and the Great Night of the Year is the First day of winter, for this reason the first winter night which is the longest night of the year is called the Night of Chelleh or Yalda.
Yalda (Chelle)

The night of the greater ċella (Chelle) is called šab-e ċella or Yaldā and is the occasion of special ancient ceremonies which is Living Heritage. In Iran and also in Persian culture around the world, the extended family gather around and enjoy a fine dinner in the great night of Persian Calendar (30th of Azar / 21st of December). The most important traditional historical events are: Family and friendly parties as a traditional and cultural behavior, reading poems of great Persian poets special the Hafez Shirazi’s Ghazals, and Shahnameh of Ferdowsi, observing the longest night of the year in the Persian calendar as the most accurate calendar, varieties of fruits (forty) and sweetmeats especially prepared or kept for this night are served, the most typical are pomegranate and watermelon which especially kept from summer for this ceremony, On this night, the elderly of the family tell ancient and traditional stories; and at the end it is so significant that the most important event is living together and living with cultural heritage.

Yalda (Chelle)

Happy Long Nights of Your life
03

Coordinating Bureau Meeting

Agenda
List of Participants
1. Adoption of the Provisional Agenda *Adopted*
   - Election of Chairperson and Vice-chairperson
   - Approval of Network Statute and Rules of Procedure
   - Approval of Membership Application
   - Approval of Work Plan for 2022

2. Adoption of the Rules of Procedure of the CB meeting *Adopted*
   * Document is private and not provided here.

3. Election of Chair and Vice-Chair *Elected Jahangir SELIMKHANOV, Representative of Azerbaijan as Chair; ICHCAP representative as Vice-Chair*

4. Adoption of the Statue of the Silk Roads Living Heritage Network *Adopted as the Amendment*
   * Document is private and not provided here.

5. Approval of the List of ICH Festivals to the Network Membership *First twenty-one festivals accepted. Additional applications and approval shall be through e-mail.*

6. Adoption of the Work Plan for 2022 *Discussed and updated proposals to be submitted to the Secretariat by December 10 2021*

7. Provisional Date and Venue for Second Meeting of the CB *Next meeting, December 10 2021, 14:00 KST, online as a working meeting.*
2 List of Participants

1. Coordinating Bureau members

| Organizing Institute Representatives | - Seong-Yong PARK, UNESCO-ICHCAP  
|                                      | - Alisher IKRAMOV, IICAS       |
| Member Countries Representatives    | - Jahangir SELIMKHANOV, Azerbaijan  
|                                      | - Hassan BASTANI RAD, Iran  
|                                      | - Balgyn SALYKOVA, Kazakhstan  
|                                      | - Eunkyung OH, Korea  
|                                      | - Dinara CHOCHUNBAEVA, Kyrgyzstan  
|                                      | - Saruuul ARSLAN, Mongolia  
|                                      | - Dilshod RAHIMI, Tajikistan  
|                                      | - Burakhan KABACAM, Turkey  
|                                      | - Sayidafzal MALLAKHANOV, Uzbekistan  |

2. Observers

- Korea-Central Asia Cooperation Forum Secretariat, Korea Foundation  
- UNESCO Field Offices  
- Cooperative Partners
Silk Roads Living Heritage Network Launch Report
실크로드 리빙헤리티지 네트워크 출범보고서