CONVENTION FOR THE SAFEGUARDING  
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Seventeenth session  
2022

Nomination file no. 00655  
for inscription in 2022 on the List of Intangible Cultural Heritage  
in Need of Urgent Safeguarding

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| A. State(s) Party(ies) |
| For multinational nominations, States Parties should be listed in the order on which they have mutually agreed. |
| Turkey |
| B. Name of the element |
| B.1. Name of the element in English or French  Indicate the official name of the element that will appear in published material.  Not to exceed 200 characters |
| Traditional Ahlat stonework |
| B.2. Name of the element in the language and script of the community concerned,  if applicable  Indicate the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).  Not to exceed 200 characters |
| Geleneksel Ahlat Taş İşçiliği |
| B.3. Other name(s) of the element, if any  In addition to the official name(s) of the element (point B.1), mention the alternate name(s), if any, by which the element is known. |
| Ahlat Taş Ustalığı (Craftsmanship of the Ahlat Stone)  Geleneksel Ahlat Taş İşlemeciliği (Traditional Ahlat Stone Carving) |
| C. Name of the communities, groups or, if applicable, individuals concerned |
| Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  Not to exceed 150 words |
| Concerned communities and relevant group of the element are people who maintain Ahlat stonework with traditional techniques, knowledge, methods and materials. There are three main groups in this concerned communities: The first is the stone miners, known as the "Taş İşçisi", who extracts stones from quarries using traditional methods. The second is the stone carvers who shape and ornament the quarried stones. There is also another group in the stone carvers who is motif designers and are called "Motifci". The third is stonemasons who build structures by shaping stones with various hand tools. Bearers and practitioners in the second and third groups are referred to as "Taş Ustası". There are also persons who able to practise the element with the traditional knowledge and skills of the three main groups. These people called as Master of Stonework “Taş İşçiliği Ustası”. |
| D. Geographical location and range of the element |
| Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.  Not to exceed 150 words |
| The element is generally practised in the Ahlat district of Bitlis Province. However, in the past, it is encountered many historic stoneworks made by stonemasons and stone carvers from Ahlat by using Ahlat stone in Turkey and abroad, particularly in the Caucasus region. Also, today, several stonemasons and stone carvers from Ahlat construct artefacts in Turkey and abroad. |
| E. Contact person for correspondence |
| E.1. Designated contact person  Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination. |
| |  |  | | --- | --- | | Title (Ms/Mr, etc.): | Mr | | Family name: | ERKMEN | | Given name: | Serkan Emir | | Institution/position: | Ministry of Culture and Tourism, Directorate General of Research and Training (Intangible Cultural Heritage Management Division) | | Address: | Kültür ve Turizm Bakanlığı, Araştırma ve Eğitim Genel Müdürlüğü, Somut Olmayan Türk Kültür Mirası Dairesi Başkanlığı İsmet İnönü Bulvarı No:32 Kat:9, 06100, Emek Ankara / TÜRKİYE | | Telephone number: | +90 312 470 78 05 | | Email address: | sokum@ktb.gov.tr | | Other relevant information: | serkan.erkmen@ktb.gov.tr | |
| E.2. Other contact persons (for multinational files only)  Provide complete contact information below for one person in each submitting State, other than the primary contact person identified above. |
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| 1. Identification and definition of the element |
| *For* ***Criterion U.1****, States* ***shall demonstrate that ‘the element constitutes intangible cultural heritage*** *as defined in Article 2 of the Convention’.* |
| *Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.*  oral traditions and expressions, including language as a vehicle of intangible cultural heritage  performing arts  social practices, rituals and festive events  knowledge and practices concerning nature and the universe  traditional craftsmanship  other(s) | |
| *This section should address all the significant features of the element as it exists at present, and should include:*   1. *an explanation of its social functions and cultural meanings today, within and for its community;* 2. *the characteristics of the bearers and practitioners of the element;* 3. *any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and* 4. *the current modes of transmission of the knowledge and skills related to the element.*   *The Committee should receive sufficient information to determine:*   1. *that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;* 2. *‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;* 3. *that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;* 4. *that it provides the communities and groups involved with ‘a sense of identity and continuity’; and* 5. *that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.*   *Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.* | |
| 1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.   Not fewer than 150 or more than 250 words | |
| Traditional Ahlat Stonework is the knowledge, methods, skills and aesthetic understanding, transmitted from generation to generation for centuries and based on the extraction of volcanic Ahlat stone from the quarries around Ahlat by the stone miners, shaping and ornamenting of the Ahlat stone by stone carvers, and constructing structure and creating artefacts by the practitioners of the element.  Ahlat Stone is a volcanic stone extracted by traditional methods from the foothills of the Mountain Nemrut located near to Ahlat, district of Bitlis province. Stones are extracted from quarries through the "nailing technique" which has been used for centuries. In this technique, the iron wedges are hammered into the rock mass in a straight line and the rock mass is extracted in the desired size and removed as a block. Folk calendar and traditional knowledge of nature have important roles in the extraction of the stone by the stone miners.  The extracted stone is cut and shaped then ornamented by stone carvers with hand-tools. The ornamentation on Ahlat stone is formed by scraping, relief and carving techniques. They are generally used vegetal, geometric and calligraphic shapes that reveal a certain aesthetic understanding transmitted from generation to generation. Building a structure by using Ahlat stone requires special technique and knowledge. The construction of the buildings starts and ends in periods determined according to the traditional folk calendar. Besides the architectural works such as houses, mosques, mausoleums and bridges; the stones are also used in tombstones, inscriptions, fountains and today in various artefacts. | |
| 1. Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?   Not fewer than 150 or more than 250 words | |
| Stone miners, stone carvers, stonemasons and motif designers who maintain Ahlat stonework by using traditional techniques, methods and equipment. are the practitioners and bearers of the element, All these masters play a key role in the transmission of traditional knowledge, skills and practices related to the element from one generation to another for centuries.  Within the scope of ICH National Inventory efforts, Master of Ahlat Stonework Tahsin Kalender, who registered as a Living Human Treasure in 2012 and died on 26.11.2020 at the age of 92, played an important role in the transmission of the element to the next generations. Kalender trained many apprentices and he contributed to raising awareness on the element among the young generations.  Due to the requirement of physical strength as well as traditional knowledge, the element has been practiced by men for centuries. However, the element is not closed to women or any group. There are seven quarries in Ahlat and one of them is managed by a woman. Furthermore, the motifs of the "10 Fountains Project", which is about constructing new fountains in Ahlat's streets, are drawn by motif designer Ms. Meryem Kaplan. There are scientific researches which shows that the ornaments of tombstones were made by female masters in the past centuries  Academicians, museum experts, and local researchers, who participated in restoration and conservation efforts related to the element, play an important role in revitalization of the traditional knowledge and skills and raising awareness about the element. | |
| 1. How are the knowledge and skills related to the element transmitted today?   *Not fewer than 150 or more than 250 words* | |
| Traditional knowledge, skills and practices of the element are transmitted in a master-apprentice relationship.  As the masters in the future apprentices working with their masters have a transmission role in sustaining the element. Apprentices practicing the element with their masters could become a master in the selection of proper Ahlat stone and extraction of it by using nailing technique within a few years. It takes at least 7-8 years for an apprentice to learn the streak of Ahlat stone, using hand tools, ornament techniques, traditional architecture and construction techniques. Learning the element with its all aspects requires much longer process-based experience in mastership. It is usually a common transmission of the element from father to. However, their sons and apprentices are equal to their masters. There is a tradition of greenlight in the transmission of the element. The master gives approval (greenlight) to his apprentices, whom he considers to become a master. During the approval, a short ceremony also takes place. The new master kisses his master's hand as a symbol of respect and appreciation, prayers are recited, delights are eaten together or dinner is organised. The master declares to everyone that his apprentice is a master from now on and he could stand surety for the quality of his works in the future.  In recent years, non-formal training has also played a role in the transmission of the element. Several vocational courses are organized by local administrations and public institutions. | |
| 1. What social functions and cultural meanings does the element have for its community nowadays?   Not fewer than 150 or more than 250 words | |
| The element has an important role in keeping Ahlat's social and cultural identity alive. Since the centuries, many artefacts and structures such as tombs, tombstones, houses and fountains have been made by Traditional Ahlat Stonework knowledge, technique and skills. Therefore, the element is the most important part of the city identity and image of the city for Ahlat at the local level.  Ahlat is located in the region where Turks entered Anatolia in the 11th century. The architectural tradition and ornamentation of tombstones which have been continued uninterruptedly since the 12th century by using the element strengthen the sense of cultural continuity of the society at the national level.  Traditional Ahlat houses constructed by Ahlat stones not only represents an architectural style but also reflects family life, communication between families and social life. Therefore, the element has a strong social function. Furthermore, ornamented tombstones made of Ahlat stone are examples of the social and cultural relationship between death and life in human life. Verses, religious texts, poems and motifs on the tombstones are mediums of cultural expression.  Until recently the element has been one of the main sources of income for the people in Ahlat. Therefore, local people still give importance to the element in their social life. There are many examples of oral folk literature such as poems, riddles, lullabies and legends on Ahlat Stonework. The historical structures and artefacts made by using Ahlat Stonework tradition contribute significantly to Ahlat's tourism and strengthen the socio-economic life with all these aspects. | |
| 1. Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?   Not fewer than 150 or more than 250 words | |
| Traditional Ahlat Stonework do not have any application that is incompatible with human rights or mutual respect between communities, groups or individuals. Anyone, including those who are not from Ahlat or not living in Ahlat, can learn and practice Ahlat stonework and can use artefacts made by using Ahlat Stonework. Tombstones are the clear example of this. Today, tombstones of people from different religions and sects can be made by using Ahlat stonework as in the past. Due to fact that stonemasonry requires labour-intensive work based on muscle power, it is generally performed by young and strong people. However, as mentioned in Section I (ii), the practice of the element, in general, is not closed to any person or group, regardless of age, gender, religion and ethnicity. Moreover, the element has a structure that contributes to sustainable development, as it is an income-generating sector and is based on the processing of stone, a natural material. | |
| 2. Need for urgent safeguarding |
| For **Criterion U.2**, States **shall demonstrate that ‘the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned’**.  Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.  Not fewer than 375 or more than 500 words |
| Traditional Ahlat Stonework has great importance for Ahlat as a part of urban identity and image. When Ahlat is considered, the first things coming to people’s minds in Turkey are historic tombstones, tombs, houses and public buildings. However, migration to big cities, decreasing population, changes in social life and economic situation and the decrease in the demand for the element have affected the viability of the element negatively for today. For instance, Although 3 decades ago, it was almost impossible to see any house that was not built by the techniques of Ahlat stonework in Ahlat, today there are many reinforced concrete constructions.  There has been a significant decrease in the population of Ahlat compared to 2 decades ago. The population of the city, which was over 50 thousand in 2000, is around 40 thousand today. The change in the population has led to a decrease in the number of master of stonework practising the element and the local demand for the artefacts of the element. Today, a limited number of master of stonework keep the element alive in Ahlat district. As far as is known, about 100 masters and apprentices of stone miners in stone quarries, 50 master and apprentices of stone carvers only carving Ahlat stone in 15 workshops practice the element in Ahlat. Although the number of masters and apprentices working in stone masonry varies, there are 50 masters and apprentices approximately. On the other hand, the number of motif designers is 10. The number of masters and apprentices of stonework continues to decline over time. This situation has also affected the strength of traditional transmitting ways.  Today, the Ahlat stonework is most frequently applied on tombstones. It is seen that the variety of artefacts made by using Ahlat stonework have been decreasing and the artefacts made in uniformity have been increasing in the last decades. This situation is due to the decrease in the number of masters who practice in a variety of artefacts as well as the decrease in demands. Particularly, the decrease in qualified ornamentation and calligraphy examples reveals that transmitting ornamentation techniques has weakened.  The sustainability of the element is under threat. However, after the element was registered on the Intangible Cultural Heritage National Inventory of Turkey in 2009 and submitted to UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding as a nomination file, the safeguarding efforts carried out by the Ministry of Culture and Tourism (MoCT), the Governorship of Ahlat District, the Municipality of Ahlat have been increased. Moreover, the bearers and the practitioners of the element, the local NGOs and Bitlis Eren University actively supported these efforts. Thus, serious steps have been taken for the sustainable safeguarding of the element. Besides, as a part of the efforts of sustainable safeguarding, the update of the nomination file and the preparatory work was relaunched with the active participation of the related NGOs and concerned communities in 2019. |
| Identify and describe the threats to the element’s continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.  Not fewer than 500 or more than 750 words |
| The viability of the element has faced serious threats in the last decades. As a result of the efforts initiated by the governmental institutions and concerned communities to determine a safeguarding action plan for the element and to prepare the nomination file; a threat rating based on colour codes were applied at the meeting held on 25 February 2021. According to the threat rating; code red denotes a high-level threat, code orange denotes medium threat, and code yellow denotes potential threats and risks that could harm the safeguarding and viability of the element in the short and medium terms. These threats and risks are listed below.  Code Red Threats:  Demographic Changes: Although, the population in Turkey has increased roughly 23% in the last 20 years and a portion of the young people in the country is high, the population of Ahlat district has fallen roughly 20% in the last 20 years and the rate of the elder population in the city has increased respectively. The decline in the young population of Ahlat causes not only a decrease in the local demand for the element but also difficulties in finding new apprentices. During the preparation of the nomination file, it was observed that the most common complaints of the masters were migration to big cities and the difficulty to find new apprentices.  Socio-Economic Changes: In addition to the migration phenomenon, rapid changes in the economy and the consumption habits of the locals also threaten the element seriously. The element, which was one of the most important sources of income of the locals until recently, has largely lost this feature for today. The imbalanced changes in the economy caused a rapid decrease in the interest of the youth perceiving the element as an occupation. The rapid transformation from the traditional extended family structure to the nuclear one has also caused to push architecture of the traditional Ahlat house into the backseat and an increase in the number of vertical buildings made of concrete material. This situation also causes a decrease in the number of masters of the stonemason.  The Disruption of Master-Apprentice Relationship: The master-apprentice relationship in the transmission of knowledge and practices of the element has not been disrupted yet. However, the master-apprentice relationship is under the threats of disruption in the short term. Therefore, the masters have trouble with finding new apprentices. Especially due to the difficult physical conditions in the quarries and low salaries, it is observed that the occupation of stonework is not preferred by new generations. Moreover, some masters encourage their children to work in other jobs rather than stonework.  Code Orange Threats:  The Widespread Use of Modern Building Techniques and Materials: In the last decades, the use of modern construction techniques and materials have increased rapidly in Ahlat. This has caused a decline in the demand for the element. Since the element is an important part of Ahlat city identity, the proliferation the belief that structures built with Ahlat stones provide a healthier living environment, and raising social awareness about the element's nature of ICH with its all-aspect has increased in the last decade, the level of the threat has declined in recent years.  Decrease in the Interest on the Element Among Young Generations: In the last decades, there has been a serious decrease in the interest and awareness among youth on Ahlat stonework at both local and national levels. The situation resulted from socio-economic changes threats seriously the sustainability of the element. However, as a result of the efforts carried out by the MoCT, the Governorship of Ahlat District, Ahlat Municipality and the concerned communities, the awareness of the element has increased again.  Code Yellow Potential Threats and Risks:  -The emergence of uniformity in ornamentation techniques and styles with the decline in the variety of artefacts and structures made by using Ahlat stonework techniques.  -Due to the popular understanding of tourism focusing on the historical aspect of the element rather than its current state.  -Limited training workshops and facilities in which the young people, can learn, apply and develop their knowledge and skills.  -The erosion of urban identity and sense of cultural belonging at the local level due to contemporary lifestyle.  -The increase in the use of industrial machinery especially in quarries, and the threat to the sustainability of quarries due to excessive use of machinery.  -The decrease in the number of quarries.  -Lack of safety and health measures in quarries and the problems in social security of stone masters and workers. |
| 3. Safeguarding measures |
| For **Criterion U.3**, States **shall demonstrate that ‘safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element’**. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the ‘feasibility and sufficiency of the safeguarding plan’. |
| 3.a. Past and current efforts to safeguard the element   1. The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?   Not fewer than 150 or more than 300 words |
| Tahsin Kalender proclaimed as the Living Human Treasure in 2012, made significant efforts to train new masters and increase the visibility of the element. In order to train new apprentices, some masters have given free vocational training courses to ensure the transmission of traditional knowledge and skills through non-formal education.  Bearers, practitioners and related NGOs have voluntarily worked in the cleaning and restoration of historical artefacts made by using Ahlat stonework.  NGO related to the element in Bitlis and Ahlat have actively participated in the projects for the safeguarding of the element.  Bearers and practitioners have voluntarily contributed to numerous documentaries, promotional films and photography exhibitions aimed at raising social awareness regarding the element.  In order to increase awareness of the element, related NGOs organized photo exhibitions in 13 cities of Turkey and 1 in abroad. The Ahlat Natural and Cultural Heritage Sustaining Association has been carrying out efforts to establish an "Ahlat Stonework Culture House and ICH Museum" in which the practicing methods of the element are expla ined and the experience workshops are held.  Academicians and experts, who carried out studies on the identification and protection of historical artefacts made by Ahlat Stonework, at Bitlis Eren University and Van Yüzüncü Yıl University, have prepared publications and organized symposiums, seminars, panels, etc. to increase social awareness about the element. |
| *Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the* ***communities, groups or individuals*** *concerned:*  transmission, particularly through formal and non-formal education  identification, documentation, research  preservation, protection  promotion, enhancement  revitalization | |
| 1. What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard.   Not fewer than 150 or more than 300 words |
| Especially taking into consideration the threats and risks that the element has faced, Public Institutions and Local Administrations have carried out many safeguarding efforts in the last decades. As a result, it is observed that these efforts have given fruitful outcomes. Internal or external constraints on the safeguarding of the element have not been precisely determined. However, considering the time and efforts spent on safeguarding; it is widely understood that the obtained results are less than expected. Therefore, a monitoring and evaluation system was established with the participation of the concerned communities in order to achieve more efficient results for the safeguarding efforts related to the element  Some of the efforts that have been carried out as follows:  - Presidency of the Republic of Turkey has organized promotional activities that will promote the historical and cultural identity of Ahlat and increase social awareness at the national level. For this purpose, the Presidential Complex was built with the traditional architectural style and Ahlat stones between 2018-2020.  - Field researches focusing on the element have been carried out by folklore researchers who work in the Ministry of Culture (MoCT). The obtained data has been shared with other researchers in the Folk Culture Information and Documentation Center.  - In order to train new apprentices, Ahlat District Public Education Center, Bitlis Provincial Directorate of Culture and Tourism and Employment Agency (İŞKUR) jointly opened Ahlat Stonework courses.  - Within the scope of the Eastern Anatolia Development Program, the Ahlat Stonework Project was implemented in order to strengthen the viability of the element socially and economically.  - Archaeological excavation, conservation and restoration works have been carried out in Ahlat since 1967.  - “The Tombstones of Ahlat the Urartian and Ottoman Citadel” was added to UNESCO World Heritage Tentative List in 2000, with the submission of MoCT. |
| *Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the* ***State(s) Party(ies)*** *with regard to the element:*  transmission, particularly through formal and non-formal education  identification, documentation, research  preservation, protection  promotion, enhancement  revitalization | |
| 3.b. Safeguarding plan proposed  This section **should identify and describe a feasible and sufficient safeguarding plan** that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows: |
| 1. What primary **objective(s)** will be addressed and what concrete **results** will be expected?   Not fewer than 250 or more than 500 words |
| The main goal of the Safeguarding Action Plan is "safeguarding Ahlat Stonework in a sustainable way of and ensuring its viability". This main goal was designated in the Safeguarding Action Plan, which was determined with the active participation of public institutions, related NGOs, academicians, bearers and practitioners at the national meeting held on February 25, 2021.  The main objectives and expected results within the framework of the Safeguarding Action Plan are:  Objective-1: Taking Necessary Measures Against Economic and Social Changes Threatening the Viability of the Element.  O.1 Expected Results:  1- Ensuring young people to live and stay in Ahlat  2- Promoting reverse migration to Ahlat  3- Making Ahlat Stonework the preferable profession again among young people  4- Making Ahlat Stonework a powerful actor again as in the local economy  Objective-2: Ensuring Continuity in the Transmission of Traditional Knowledge and Skills and Strengthening the Master-Apprentice Relationship  O.2 Expected Results:  1- Training more apprentices, masters and motif designers  2- Increasing non-formal education activities related to the element  3- Increasing the number of training workshops and facilities  4- Identifying and recording all the traditional knowledge about the element through field researches.  5- Increasing the number of well-trained human resources having traditional knowledge and skills for restoration of historical artefacts and structures  Objective-3: Dissemination of Traditional Architecture and Usage of Traditional Materials at Local Level.  O.3 Expected Results:  1- Reviving of traditional Ahlat stone building architecture  2- Strengthening the city image of Ahlat  3- Revitalizing the practice areas of the element that are about to disappear  4- Ending up the uniformization tendencies in production and decoration techniques and increasing the variety of works  5- Finding new usage areas of Ahlat stonework  Objective-4: Raising Social Awareness about the Element  O.4 Expected Results:  1- Increasing interest in the element and awareness of safeguarding at the local and national level  2- The proliferation of safeguarding efforts focusing not only on the historical artefacts but also on the current situation of the element  3- Strengthening the sense of cultural belonging at the local level and cultural continuity at the national level  4- Raising awareness of the importance of intangible cultural heritage elements in general and increased visibility of the 2003 Convention  Objective-5: Ensuring the Sustainability of Ahlat Stone Quarries  O.5 Expected Results:  1- Extracting stones more efficiently and with less stone loss by using traditional knowledge and methods.  2- Determining and opening new stone quarries, away from agricultural lands and settlements  3- To decrease in excessive use of machinery in stone quarries  4- Re-functioning of broken stones and stone dust and making their recycling widespread  5- Increasing measures of stone miners’ health and safety at stone quarries |
| 1. What are the key **activities** that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.   Not fewer than 250 or more than 500 words |
| In order to achieve Objective-1, a well-designed long-term regional development plan is needed, in which changing conditions are constantly monitored and solutions are produced with holistic approaches to problems. Therefore, a regional program will be prepared for financially supporting NGOs and practitioners by the Eastern Anatolia Development Agency (DAKA).  To achieve Objective-2,3,4 and 5 the following activities will be done:  O.2.1-Incentive packages including social security and tax reductions will be provided for masters and apprentices. With these packages, masters will be able to pay more easily the retirement and insurance expenses of apprentices.O.2.2- Courses related to the element will be offered regularly every year by Public Education Centers and İŞKUR.  O.2.3-New training workshops and facilities will be opened by Ahlat District Governorship, Ahlat Municipality and NGOs.  O.2.4-A field research project will be carried out by the MoCT to identify and record traditional knowledge of the element.  O.2.5-In cooperation with Bitlis Eren University, Van Yüzüncü Yıl University and Ahlat Museum, restoration and conservation experts will be trained about traditional knowledge of the element.  O.3.1-For revitalizing the traditional Ahlat stone building architecture; regional information meetings will be held and promotional campaigns will be carried out by NGOs in order to encourage people living in Ahlat and nearby cities to prefer Ahlat stonework buildings  O.3.2-When the public institutions and organizations need new buildings in Ahlat, the architecture projects that will be built by Ahlat stonemasons using traditional methods will be preferred.  O.3.3-In order to strengthen the city image of Ahlat, historical artefacts will be restored and the number of buildings made by using Ahlat stonework will be increased in the Ahlat city squares and streets.  O.3.4-In order to diversify stonework and perform the element in a wider range again; the Municipality of Ahlat will reconstruct buildings such as bridges, baths, and bazaar by using Ahlat stonework. The decorations of these buildings will be determined by the Ahlat motif designers.  O.3.5-Innovative projects will be supported for creating new usage ways of the element. For example, it was decided to build the roads and pavements of Ahlat streets with Ahlat stones.  O.4.1-Promotional films, documentaries and publications introducing the element will be prepared.  O.4.2-Various activities for young people will be organized in Ahlat Stonework Culture House and ICH Museum  O.4.3 and O.4.4-Social media campaigns will be organized to explain the current situation of the element and its importance as an ICH element.  O.5.1-Legal measures will be taken to prevent excessive use of machinery with a high risk of harming the environment and nature, and information meetings will be held on this subject.  O.5.2-Geological map of the region will be prepared and suitable quarrying areas will be determined.  O.5.3-Projects encouraging the recycling of broken stones and stone dust will be supported technically and financially  O.5.4-More frequent controls by occupational safety auditors will be ensured in quarries, and the number of occupational safety information seminars will be increased. |
| 1. Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.   Not fewer than 150 or more than 250 words |
| To achieve Objective-1; during the preparation of regional support programs by DAKA, active participation of NGOs and practitioners will be ensured. The participation of concerned communities will be also ensured in the monitoring mechanism of the support programs in the impact analysis of the project results.  To achieve Objective-2; The concerned community of the element will not only be the beneficiary of the incentive packages, but also the determinant. Requests for the updates in the incentive packages will be determined by a commission consisting of representatives of concerned communities. The content of non-formal training courses will be determined by the masters. The traditional knowledge and skills related to the element will be identified and registered through scientific studies with the voluntary contributions of concerned communities. In order to train more female motif designers, free design courses will be provided for women.  To achieve Objective-3 and 4; Regional informative meetings, promotional campaigns and activities which will be held for the aim of increasing interest in traditional architecture will all be planned and implemented by the concerned communities. Innovation and creative thinking panels for practitioners will be organized by NGOs in order to encourage new ways of usage of the element.  To achieve Objective-5; Informative meetings on the damages of excessive use of machinery will be coordinated by NGOs. Concerned communities will join the efforts of the determination of new quarries. The legal regulations will be prepared with active contributions of them. |
| 1. Provide evidence that the State(s) Party(ies) concerned is **committed** to supporting the safeguarding plan by creating favourable conditions for its implementation.   Not fewer than 150 or more than 250 words |
| The MoCT, Ahlat District Governorship and Ahlat Municipality, mentioned in Section 3.C, have clearly declared that they will support the activities and create suitable conditions for the implementation of the safeguarding action plan and shared this disposition with the public through the media. These three Component bodies will also be responsible for the coordination of the Monitoring and Evaluation Board. The MoCT will coordinate the participation of Ministries such as the Ministry of National Education, the Ministry of Finance, the Ministry of Family, Labor and Social Services, and the Ministry of Environment and Urbanization for safeguarding action plan. Ministry of Culture and Tourism has approved these statements by signing this nomination file form on behalf of the Republic of Turkey. The consent letters submitted in the annexe of 4.b in the nomination form of Ahlat Municipality and Ahlat District Governorship are evidence of the support for creating suitable conditions for the implementation of a safeguarding action plan.  Moreover, as mentioned in section 3a.(ii), efforts carried out by the governmental organizations, are also evidence of the commitment of the state party to ensure the viability of the element through supporting the safeguarding plan by creating suitable conditions. |
| 1. Provide a **timetable** for the proposed activities.   Not fewer than 200 or more than 500 words |
| A Monitoring and Evaluation Board consisting of representatives from Ministries, local governments and concerned communities for the Safeguarding Action Plan will be established. The Monitoring and Evaluation Board will prepare a monitoring form to check each action as indicated in the timetable. The action plan has been prepared for the period of years between 2023-2026. However, it was decided to launch some of the actions in 2022. Under the coordination of the MoCT The action plan will be evaluated every year with wide participation. As a result of the meeting held on February 25, 2021, it was decided that the timetable of the safeguarding action plan will be as follows:  O.1-The support program will be prepared by DAKA within 1 year. DAKA prepares its support program in 5-year periods.  O.2.1-Preparations for incentive packages will begin in 2022. These packages will be implemented at the beginning of 2023 and updated every year until 2026.  O.2.2-Courses will be held regularly between 2023-2026.  O.2.3-Construction of new training workshops and facilities have already started and are planned to be completed within 3 years.  O.2.4-In order to identify and record traditional knowledge of the element, a research project has been included in the 2022 field research program of the MoCT. The research project will be completed in 2 years.  O.2.5- With the cooperation of universities and the Ahlat Museum Directorate it is planned to start efforts for training restoration and conservation experts and enhancing the knowledge and skills of experts who already actively work in 2023.  O.3.1- Regional informative meetings will start to be held in April-May 2022. The content of these meetings will be updated according to the Monitoring and Evaluation Reports and these meetings will be held each year in April-May. The promotion campaigns will be held continuously throughout the year.  O.3.2, O.3.3, O.3.4 and O.3.5, the efforts for these actions have already been initiated. These actions will be carried out more systematically between 2023-2026.  O.4.1 and O.4.2, actions will be initiated in 2022. It will be ensured that these actions will be carried out regularly every year, especially in the summer months.  O.4.3 the efforts for this action have already been initiated. After the possible inscription of the element on UL, a wider social media campaign will be implemented.  O.5.1, O.5.2 and O.5.3, actions will be initiated in 2022. The actions are planned to be put into practice in 2023.  The preparation process for the O.5.4 action will be completed in 2021 and the action will be carried out regularly every year from 2022. |
| 1. Provide a detailed **budget** for the implementation of the activities proposed (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).   Not fewer than 200 or more than 500 words |
| -The budget for Objective-1 will be covered by DAKA. However, since the support program has not been completed yet, an estimated budget can not be determined.  -Action O.2.1 has no cash cost. However, it is estimated that the amount of the financial support to the practitioners of Ahlat stonework will be $ 100,000 annually with tax reduction by the government.  -O.2.2- Stonework and motif design courses by Public Education Centers and İŞKUR will cost $ 10,000 annually and $ 40,000 between the years 2023-2026. The budget will be allocated by the mentioned public bodies.  - For action O.2.3, the annual spending by the Ministry of Education will be $ 4,000. The estimated budget for 2022-2026 will be $ 20,000.  - For action O.2.4, the total estimated budget by Ahlat Municipality and NGOs are $ 150,000.  - For action O.2.5, the cost is $ 5,000 annually, and the estimated budget for 2023-2026 will be $ 20,000 by MoCT.  -The cost of action O.3.1 will be covered by NGOs, which will be $ 1000 per year and $ 5000 per the action period plan respectively.  -For action O.3.2, there is no construction need yet. However, the cost of construction is expected to be $ 500,000 totally for four years. It will be covered by the related public bodies.  -The MoCT, Governorship of Ahlat District and Ahlat Municipality responsible for action O.3.3 and approximately $ 150,000 annually and $ 600,000 totally for 4 years will be allocated by them.  -The costs of the O.3.4 action will be covered by Ahlat Municipality. $ 20,000 annually and $ 80,000 will be allocated for the 2022-2026 period.  -The costs of the O.3.5 action will be covered by Ahlat Municipality and a total estimated budget of $ 5,000 will be allocated.  -Promotional films and materials within the scope of O.4.1 will be prepared by the MoCT, Ahlat District Governorship and Ahlat Municipality and it will cost approximately $ 20,000 in total.  -The venues will be allocated free of charge for the activities within the scope of O.4.2, which are held in cooperation with Ahlat Museum Directorate, Ahlat Municipality and the NGOs. A budget of $ 1,000 per year and $ 4,000 for 4 years will be allocated by the mentioned entities.  -Social Media Campaigns within the scope of O.4.3 will be carried out by all related parties and will not generate additional cost.  -Activities will be carried out by the Ministry of Environment and Urbanization, Bitlis Eren University and Ahlat Municipality within the scope of the O.5.1 and O.5.2. The total budget will be $ 5,000 per each objective and allocated by the mentioned institutions for 4 years.  -For O.5.3, Consultancy and technical support will be provided free of charge by public institutions for the recycling of Ahlat stone wastes. The estimated cost will be $ 5,000 in total.  -Action O.5.4, has no cash cost. MoCT will organize free seminars. The Governorship of Ahlat District or Municipality will allocate a free hall for the meetings. |
| 3.c. Competent body(ies) involved in safeguarding the element   1. *Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), responsible for the local management and safeguarding of the element.* |
| |  |  | | --- | --- | | Name of the body: | Minstry fo Culture and Tourism - Directorate General of Research and Training | | Name and title of the contact person: | Mr. Okan İBİŞ - Director General | | Address: | Kültür ve Turizm Bakanlığı - Araştırma ve Eğitim Genel Müdürlüğü  İsmet İnönü Bulvarı No:32 06100 Emek, Ankara / TÜRKİYE | | Telephone number: | +90 312 470 80 00 | | Email address: | arastirmaegitim@ktb.gov.tr | | Other relevant information: | okan.ibis@ktb.gov.tr | | Name of the body: | Bitlis Province Governorate, Ahlat District Governorship | | Name and title of the contact person: | Fikret DAĞ – Ahlat District Governer | | Address: | Ahlat Kaymakamligi Erkizan Mah. Selçuklu Cad. Ahlat/Bitlis/Türkiye | | Telephone number: | +90 434 412 40 02 | | Email address: | ahlat.kaymakamligi13@gmail.com | | Name of the body: | Ahlat Municipality | | Name and title of the contact person: | A. Mümtaz ÇOBAN –Mayor of Ahlat | | Address: | Erkizan Mah. Mazlum Yegün Cad. 13400 Ahlat / Bitlis /Türkiye | | Telephone number: | +90 434 412 41 13 | | Email address: | belediyebaskanligi@ahlat.bel.tr | |
| 1. Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan.   Not fewer than 150 or more than 250 words |
| Monitoring and Evaluation Board consisting of representatives from Ministries, local administrations and related NGOs and, bearer and practitioners will be established. The secretariat of the Monitoring and Evaluation Board will be carried out by the Bitlis Provincial Directorate of Culture and Tourism and the Ahlat Museum Directorate. 8 staffs including folklore researchers, museum experts and officers work in these institutions. The report prepared by the Board will be evaluated at the national meetings that will be held every year with the wide participation of the concerned communities under the coordination of the MoCT.  Competent bodies responsible for the implementation of the safeguarding action plan at the local level will be the Governorship of Ahlat District and Ahlat Municipality. The officers working for the Governorship of Ahlat District have sufficient knowledge and experience to coordinate the safeguarding efforts planned to be carried out. Ahlat Municipality also has sufficient technical personnel and officers for the implementation of safeguarding efforts. There are also 8 officers who have been assigned for the implementation of the efforts in the municipality. The human resources of both institutions have gained sufficient experience thanks to the cultural projects and activities carried out in Ahlat for the last 10 years. |
| 4. Community participation and consent in the nomination process |
| For **Criterion U.4**, States **shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’**. |
| 4.a. Participation of communities, groups and individuals concerned in the nomination process  Describe howthe community, group or, if applicable, individuals concerned have actively participated in preparing the nomination at all stages, including in terms of the role of gender.  States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.  Not fewer than 300 or more than 500 words |
| The element was submitted to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding with a nomination file (ref no.00655) in 2012. Even this submission has led to an increase in social awareness on the element and increased safeguarding efforts. However, the concerned communities who consider that these efforts are not sufficient for sustaining the viability of the element, applied to the Ministry of Culture and Tourism (MoCT) through the Local ICH Board in 2019 to resubmit the element for the possible inscription on the Urgent List.  In such submissions, the MoCT usually constitutes a working group. The Working Group composed of practitioners of the element, ICH experts, representatives of the concerning NGOs, the Governorship of Ahlat District and Ahlat Municipality was formed in 2019 by the MoCT. Despite the Covid-19 pandemic, the working group continued their studies without any interruption.  The Working Group met with bearers and practitioners of the element, people of Ahlat, researchers, and representatives of local administrations to identify threats to the element and determine the possible safeguarding measures. They also took photos and made video recordings. After the working group finalized their studies, the report of the working group was shared with concerned communities via e-mail. Concerned communities organized several online meetings at the local level for preparing nomination file, planning and implementation of safeguarding measures. MoCT, the Governorship of Ahlat District and Ahlat Municipality decide to organize a meeting with the t participation of NGO representatives and individuals related to the element. Finally, “The Traditional Ahlat Stonework File Writing and Preparation Online Meeting” was organized on 25th of February 2021 with the broad participation of NGO representatives, practitioners of the element and people of Ahlat. At the meeting, the participants discussed the threats, safeguarding measures and their implementations in detail and agreed on the Safeguarding Action Plan.  After this meeting, the concerned communities of the element continued to contribute to the draft file via e-mail. The final version of the file was formed in accordance with the contributions, and it is approved by all participants of the Traditional Ahlat Stonework File Writing and Preparation Online Meeting. |
| 4.b. Free, prior and informed consent to the nomination  The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.  Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained, and what form they take. Indicate also the gender of the people providing their consent.  Not fewer than 150 or more than 250 words |
| At the meeting, which was held on the 25th of February 2021, intangible cultural heritage experts from the MoCT Directorate General of Research and Training informed participants about the importance of free, prior and informed consent of concerned communities and individuals in the nomination form.  Bearers and practitioners, NGOs local administrations sent their letters of consent to express their support to the nomination file. In these letters, they also mentioned their contribution for preparing the nomination file, determining safeguarding measures, and how they will participate in the implementation.  The letters including the consent of the bearers and practitioners, NGOs and local administrations were given voluntarily, and they strongly supported the submission of the element on the Urgent List.  The individuals and institutions that signed letters of consent are listed below:  The Governorship of Ahlat District  Ahlat Municipality  The Chamber of Merchants and Craftsmen of Ahlat  The Association of Ahlat Nature and Sustaining Cultural Heritage  Ahlat Association of Photographers  The Ahlat Museum  Ms Meryem KAPLAN (Motif Designer)  Ms Nurcan GÜLSAR ( Ahlat Stone Quarry Manager)  Mr Metin COŞKUN (Master)  Mr Erol İŞLER (Master)  Mr Özgen İŞLER (Master)  Mr Nihat İNAN (Ahlat Stonework Researcher)  Mr Rahmi TEKİN (Academician & Bearer)  Mr Oğuz DOĞAN (Academician & Bearer)  Mr Ramazan ERGÖZ (Academician & Bearer) |
| 4.c. Respect for customary practices governing access to the element  Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.  If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.  Not fewer than 50 or more than 250 words |
| There is not an aspect of Traditional Ahlat Stonework that the access is restricted by customary practices of the concerned communities. The element is freely practiced by communities regardless of their religion, nation, age and gender for centuries. The practices of the element, methods, techniques and descriptions of hand tools used are voluntarily allowed to be taught, explained and published. Therefore, there is not any aspect of the element for kept a secret from other people. |
| 4.d. Community organization(s) or representative(s) concerned  *Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*   1. Name of the entity 2. Name and title of the contact person 3. Address 4. Telephone number 5. Email 6. Other relevant information |
| a. The Chamber of Merchants and Craftsmen of Ahlat  b. Mesut ŞEKER, Chairperson  c. Erkizan Mah. Uzm. Çvş. Eren ÖZTÜRK Cad. No:4A Ahlat / BİTLİS  d. +90 434 421 55 12  e. ahlateso@hotmail.com  a. The Association of Ahlat Nature and Sustaining Cultural Heritage  b. Samet ADIYAMAN  c. Erkizan Mah. Kocalar Sokak No:6 Ahlat / BİTLİS  d. +90 532 349 02 79  e. bidfod@gmail.com  a. Ahlat Association of Photographers  b. Özkan OLCAY  c. Selçuklu Çarşısı Cumhuriyet Cad. No:30 Ahlat / BİTLİS  d. +90 539 729 59 52  e. ozkanolcay13@gmail.com |
| 5. Inclusion of the element in an inventory |
| For **Criterion U.5**, States **shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies),** in conformity with Articles 11.b and 12 of the Convention.  The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.  Provide the following information:  *(i) Name of the inventory(ies) in which the element is included:*   |  | | --- | | Intangible Cultural Heritage National Inventory of Turkey (ICH National Inventory) |   *(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language, and in translation when the original language is not English or French:*   |  | | --- | | Kültür ve Turizm Bakanlığı, Araştırma ve Eğitim Genel Müdürlüğü - Ministry of Culture and Tourism, Directorate General of Research and Training  Somut Olmayan Kültürel Miras Uzmanlar Komisyonu - Intangible Cultural Heritage Evaluation Commission (ICH Evaluation Commission)  Türkiye’nin 81 ilinde bulunan Somut Olmayan Kültürel Miras İl Tespit Kurulları - Local Intangible Cultural Heritage Boards existing in 81 provinces of Turkey. (Local ICH Boards) |   *(iii) Reference number(s) and name(s) of the element in relevant inventory(ies):*   |  | | --- | | 1.003.05/13 Ahlat Taş İşçiliği (Traditional Ahlat Stonework) |   *(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*   |  | | --- | | 28 September 2009 |   *(v) Explain how the element was identified and defined, including how information was collected and processed, ‘with the participation of communities, groups and relevant non-governmental organizations’ (Article 11.b) for the purpose of inventorying, including reference to the roles of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*   |  | | --- | | ICH National Inventory, which is based on territorial principles, covering all geographical parts of the Turkey. Local ICH Boards carry out the identification and inventory making process for specific elements of ICH. The inventories are based upon “participatory approach” of concerned communities as wide as possible. Bearers and practitioners, experts, institutions and NGOs are involved in the inventory making process through Local ICH Boards. All listed elements are sorted in accordance with the administrative division through Local ICH Boards which exist in all provinces. The members of Local ICH Boards may vary depending on the elements are submitted or updated.  For the inclusion of “Ahlat Taş İşçiliği", Bitlis ICH Board prepared the required form and sent it to MoCT on 11 February 2009. Then, ICH Evaluation Commission evaluated the nomination proposal for the element and advised to MoCT for inscription on the ICH National Inventory of Turkey. The element was registered in national inventory system on 28 September 2009, and updated in 2012, 2013 and 2020 upon the requests of Bitlis ICH Board. The Bitlis ICH Board were consist of NGOs representatives, bearers and experts. |   *(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).*   |  | | --- | | Intangible Cultural Heritage Commission of Experts meets twice a year with the aim of revising and updating the national inventories. With the approval of the minister of MoCT, the inventories are updated, if there is any application from Local ICH Boards, at least once a year. In some cases, the national inventory can be revised and updated two or three times a year. |   *(vii) Explain how the inventory(ies) is(are) regularly updated. The updating is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).*   |  | | --- | | Registration and updating process of national inventory begins with Local ICH Boards’ meetings with broad participation of local administrations, bearers and practitioners, institutions, NGO’s and experts. In these meetings, Local ICH Boards prepare forms for requesting registration of new elements and, if necessary, updating the current situations of the registered elements. Local ICH Boards send these forms to MoCT for evaluation.  These forms are evaluated by ICH Evaluation Commission. While the Commission is evaluating for registering a new element to national inventory, they take into consideration whether the identification of the requested element manifests any domains of ICH. If the Commission decides that, the element identifies any domains of ICH, they adopt the registration of the requested element to national inventory.  The Commission also evaluates requested updating forms. While the evaluation process for updating a situation of a registered element, the Commission take into consideration whether the element’s geographical location, ICH domains or current situation and safeguarding measures are updated by new field researches, studies and projects. If the Commission adopt the updating decision, MoCT prepare new updated inventory forms. After these processes, ICH National Inventory is revised and updated by approval of the Minister of MoCT and published. |   *(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*   1. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of the relevant sections of the content of these links.* ***The information should be provided in English or French, as well as in the original language if different****.* 2. *If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets) concerning the element included in the inventory.* ***These texts should be provided in English or French, as well as in the original language if different****.*   *Indicate the materials provided and – if applicable – the relevant hyperlinks:*   |  | | --- | | Hard copies of the inventory documents (Turkish and English Translation) attached on the nomination file. | |
| 6. Documentation |
| 6.a. Appended documentation (mandatory)  The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned. |
| documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not English or French  documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different  ten recent photographs in high definition  grant(s) of rights corresponding to the photographs (Form ICH-07-photo)  edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not English or French  grant(s) of rights corresponding to the video recording (Form ICH-07-video) |
| 6.b. Principal published references (optional)  *Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*  Not to exceed one standard page. |
| Arslan, Celil (2002), “Bitlis-Ahlat’taki Türk Devri Yapıları”, Türkler, Ankara: Yeni Türkiye Yayınları.  Beygu, A.Ş. (1932), Ahlat Kitabeleri, İstanbul: Hamit Matbaası.  Boran, Ali (1997), “Ahlat Taşı (Andezit Tüf)”, Vakıflar Dergisi, 26, 363-373.  Boran, Ali (1999), “Ahlat Taşının Osmanlı Döneminde Kullanımı ve Bununla İlgili Bir Arşiv Belgesi”, Vakıf ve Kültür, 6, 53-57.  Cantay, Gönül (2002), “Ahlat ve Van’ın Şehir Kuruluşu”, Prof. Dr. Haluk Karamağaralı Armağanı, Ankara: Türkiye Diyanet Vakfı Yayınları.  Çal, Halit (2002), “Tapu Tahrir Defterleri ve Hurufat Defterlerine Göre Ahlat’da Türk Mimarisi”, Prof. Dr. Haluk Karamağaralı Armağanı, Ankara: Türkiye Diyanet Vakfı Yayınları.  Çelebi, Cesim (2001), Yaşayan Kültür Ahlat, Ankara: Kültür Bakanlığı Yayınları.  Kalender, Tahsin (2009), Ahlatlı Tahsin Usta, Ankara: Ahlat Kültür Sanat ve Çevre Vakfı Yayınları.  Karamağaralı, Beyhan (1992), Ahlat Mezar Taşları, Ankara: Kültür Bakanlığı Yayınları.  Karamağaralı, Beyhan (2002), “XII-XV. Yüzyıllarda Ahlat’ın Kültür Tarihine Bakış”, Prof. Dr. Haluk Karamağaralı Armağanı, Ankara: Türkiye Diyanet Vakfı Yayınları.  Karamağaralı, Beyhan (2007), “Mezar Taşlarına Göre XII-XV. Yüzyıllarda Ahlat Kültürü”, II.Van Gölü Havzası Sempozyumu Bildirileri, Ankara  Karamağaralı, Haluk (1992), “Ahlat’ın Kültür Tarihimizdeki Yeri”, Ahlat ve Kültürel Mirasımızın Korunması, Ankara: Aksav Yayınları.  Karamağaralı, Haluk (2002), “Büyük Bir Kültür ve Sanat Merkezi: Ahlat”, Türkler, c.7, Ankara: Yeni Türkiye Yayınları.  Karamağaralı, Haluk (2007), “Ahlat Kazıları (1967-1991)”, II.Van Gölü Havzası Sempozyumu Bildirileri, Ankara:  Mutlu, Mehmet-Öztürk, Şahabettin (2002), “Ahlat Taşı’nın (Andezit Tüf) Fiziksel ve Mekaniksel Özellikleri Hakkında Bir Araştırma”, T.S.E. Standart Dergisi, 482, 44-48.  Sayan, Yüksel (1999), “Ahlatlı Sanatkarların Yetişmesi ve Türk Sanatına Katkıları Üzerine”, Müze Kent Ahlat’ın Türk Kültür Tarihinde Dünü ve Bugünü Sempozyumu Bildirileri, Van: Ahlat Kaymakamlığı Yayınları.  Sönmez, Zeki (1989), Başlangıcından XVI. Yüzyıla Kadar Anadolu Türk-İslam Mimarisinde Sanatçılar, Ankara: Türk Tarih Kurumu Yayınları.  Tabak, Nermin (1972), Ahlat Türk Mimarisi, İstanbul: Doğan Kardeş Yayınları.  Tekin, Rahmi (2000), Ahlat Tarihi, İstanbul: Osmanlı Araştırmaları Vakfı Yayınları.  Uluçam, Abdüsselam (2002), Ortaçağ ve Sonrasında Van Gölü Çevresi Mimarlığı Ankara. |
| 7. Signature(s) on behalf of the State(s) Party(ies) |
| The nomination should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.  In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination. |
| |  |  | | --- | --- | | Name: | Okan İBİŞ - Director General | | Title: | Republic of Turkey Ministry of Culture and Tourism - Directorate General of Research and Training | | Date: | 26 March 2021 | | Signature: | <signed> | |