CONVENTION FOR THE SAFEGUARDING  
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Sixteenth session  
2021

Nomination file No. 01689  
for inscription in 2021 on the List of Intangible Cultural Heritage  
in Need of Urgent Safeguarding

|  |
| --- |
| A. State(s) Party(ies) |
| For multinational nominations, States Parties should be listed in the order on which they have mutually agreed. |
| Mali |
| 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 |
| Cultural practices and expressions linked to the ‘M’Bolon’, a traditional musical percussion instrument |
| 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 |
| M'bolon |
| 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. |
| Gbogbo, M'poko or Bgoko among the Minianka community  Javirijanongi among the Senufo community |
| 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 |
| Cultural practices and expressions linked to the ‘M’Bolon’, a traditional musical percussion instrument, are widespread among several communities in the South of Mali. These include the Senufo, Bambara, Minianka and Malinke communities. They also exist in some of Mali’s neighbouring countries such as Côte d’Ivoire and Guinea. For this reason, the cultural practices and expressions connected with the ‘M’Bolon’” remain a common living cultural heritage.  Both animists and practising religious syncretism (animism, Islam and Christianity), these communities, bearers of the ‘M’Bolon’, are identified first and foremost by their respective languages. They also have daily production activities in common: extensive farming (food crops: mit souna, sorghum, cowpea, fonio, maize, etc.) and market gardening as a cash crop.  The management of power, property and activities by all these communities is patrilineal. Family and community cultural practices and traditions are handed down from father to son, from mother to daughter and through learning, the objective being the best preparation of future generations to take up the baton. |
| 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 ‘M’Bolon’ is commonly found among the Senufo, Bambara, Minianka and Malinke communities of the South of Mali in the administrative regions of Kayes (Kita and Kéniéba Cercles); Koulikoro (Kangaba Cercle: villages of Kéniégué, Kela, Téguèkoro, Déguèla, Naréna; Kati Cercle: Kati, Kéniéroba, Kirina, Badougou-Nafadji, Siby and Bananzolé) and Sikasso (Sikasso and Bougouni Cercles: villages of Tabacoro and Monzondougou; Kolondieba: village of N’Tintry; Kadiolo: village of Fourou; Koutiala: village of Sirakélé; Yorosso: village of Coumbua). Cultural practices and expressions connected with the ‘M’Bolon’ also exist in certain countries such as Côte d'Ivoire and Guinea.  These regions are characterized by the richness, diversity and dynamism of cultural practices and traditions, as a mark of identity and bonds within and between communities, connected with musical instruments such as the ‘M’Bolon’. The making of the instrument and its learning process are based on what is referred to as active learning because the method involves: observation, immersion and immediate response both in practice and in the appropriation of knowledge and know-how connected with the ‘M’Bolon’. |
| 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.): | M. | | Family name: | COULIBALY | | Given name: | Moulaye | | Institution/position: | Directeur National du Patrimoine Culturel | | Address: | BP 91, Centre Commercial, Bamako, République du Mali | | Telephone number: | (00223) 76 46 13 31 / 69 13 31 84 | | Email address: | coulibalybmoulaye@gmail.com | |
| 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. |
| --- |
| 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 | |
| The ‘M’Bolon’ is a musical instrument whose sound box is a huge calabash covered with cowhide, with a bow-shaped wooden neck on top, to which strings made from twisted hide are attached. The strings are affixed to a piece of iron attached to the end of the handle. An arc-shaped stick runs through the calabash.  In order to amplify the sound vibrations, the player often wears a bell-like device made of metal plates to which small oval-shaped lobes, also made of metal, are fixed, fitted with small iron rings. This device is attached to the player’s hand by means of a pad with cords or an elastic band.  The number of strings determines the type of ‘M’Bolon’ and the way in which it is used. A distinction is thus made between single-string and two-string ‘M’Bolon’, which are used for popular events (weddings, baptisms, celebrations, youth leisure activity evenings, etc.) and accompany ritual ceremonies (initiatory and funeral rites, religious practices, therapeutic rites of possession, ceremonies of divine entreaty for rain and fertility of the land, etc.).  Three-string and four-string ‘M’Bolons’ are the most common and most widely-used. They have a panegyric function; accompanying the praising of traditional chiefs, celebrating the heroic deeds of kings, and farmers at work in the fields, and rousing warriors to exploits and daring feats.  The ‘M’Bolon’ is a solo instrument that can also be played alongside other musical instruments, including in particular the xylophone (Balafon), the Tamani (talking drum), lutes and other sound effect instruments. Whether played solo or in an instrumental ensemble, the musical discourse is based upon multiple rhythmic melodies. | |
| 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 | |
| Cultural practices and expressions connected with the ‘M’Bolon’ are borne by certain communities in southern Mali, in particular the Senufo, Bambara, Minianka, Malinke and neighbouring communities in Côte d’Ivoire and Guinea. The ‘M’Bolon’ is common to all of these communities, which identify themselves in its use and expression.  However, according to customary law, groups of ‘M’Bolon’ initiates within each community are both the holders and practitioners of the element. These knowledgeable people (holders and practitioners) are responsible for making the ‘M’Bolon’ and for teaching it to young people. These two elements are based upon what is referred to as active learning because the method involves: observation, immersion and immediate response. Imitation of the knowledgeable teacher by the learning pupil is a sign not only of respect but also of humility guaranteeing a good result, which means doing as the teacher does both in practice and in appropriation of the knowledge and know-how connected with the ‘M’Bolon’.  Within the communities, boys serve as an infrastructure for conservation and defence of social values and are especially targeted for transmission of the cultural heritage, ways of life, value systems, traditions and beliefs, knowledge and know-how connected with the ‘M’Bolon’.  Learners come from all social and occupational strata, regardless of ethnicity, gender and religion. Today, women excel in learning the ‘M’Bolon’. Some women are regarded as the best ‘M’Bolon’ players, especially in the Sikasso region.  The bearers and practitioners ensure the safeguarding of the element and its transmission to the younger generations. Learners receive knowledge and teachings from the teachers and are accountable to them. | |
| 1. How are the knowledge and skills related to the element transmitted today?   *Not fewer than 150 or more than 250 words* | |
| The cultural practices and expressions connected with the ‘M’Bolon’ are transmitted through making and learning the instrument. The ritual practices, knowledge and know-how connected with making the ‘M’Bolon’ and the songs, dances and rhythms of the music accompanying the ‘M’Bolon’ are transmitted to the younger generations through production and learning sessions.  Beginners’ sessions can take place at any time, even during the rainy season and the harvest period, when work in the fields is unabated and urgent. For, as mentioned above, the three-string or four-string ‘M’Bolon’ is used to accompany the farmers during work in the fields and to encourage them to redouble their efforts and surpass themselves.  In addition to this means of group transmission, young people learn in the family, from their fathers who are the bearers. This means of transmission is more practical and provides rich lessons, since transmission in the family is direct and continuous. The knowledge and initiatory rites are more in-depth. These rites, which are transmitted to young people, include sacrifices entreating the agreement of the spirits and origin myths, libations, offerings and invocations entreating the favour of the ancestors.  Transmission also takes place through performances, through application of the knowledge, skills and know-how connected with the element.  Today, despite the multiplicity of threats to which the element is exposed, there are good grounds for hope with the proliferation of Associations for Promotion of the ‘M’Bolon’, created in several bearer localities. These Associations regularly organize festivals devoted to making, learning and knowledge of the ‘M’Bolon’ and the cultural practices and expressions connected with it.  This community will to preserve and promote the element constitutes a major indicator for the urgency of its safeguarding and cultural continuity. | |
| 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 number of hide strings determines the type of ‘M’Bolon’ and the way in which it is used. It brings celebrations to life, accompanies prayers in the sacred bush, stimulates enthusiasm at work, and marks the phrases of funeral music. The ‘M’Bolon’ sings of peace, dialogue between generations and social cohesion. It serves to pass on ways of life, value systems, traditions and beliefs to the younger generations. In short, it gives rhythm to life. The legends surrounding it and the purposes for which it is used are a part of origin myths and determine its social functions.  A distinction is thus made between single-string and two-string ‘M’Bolon’, which are used for popular events and festivities (weddings, baptisms, celebrations, youth leisure activity evenings, etc.) and accompany ritual ceremonies (initiatory and funeral rites, religious practices, therapeutic rites of possession, ceremonies of divine entreaty for rain and fertility of the land, etc.) for the transmission and crystallization of values embodying ethics and identity.  Three-string and four-string ‘M’Bolon’ are the most common and most widely-used. They have a panegyric function; accompanying the praising of traditional chiefs, celebrating the heroic deeds of kings, and farmers at work in the fields, and rousing warriors to exploits, daring feats and great acts.  Within the bearer communities, the ‘M’Bolon’ promotes societal values handed down from generation to generation, such as knowledge of local history, genealogy, ancestral alliance pacts, case law, ritual and initiatory practices, notions of time and space, man’s place in nature and society, social communication, games, musicality and the assertion of identity and personality. | |
| 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 | |
| No aspects of the cultural practices and expression connected with the ‘M’Bolon’ are incompatible with international instruments concerning human rights or with the requirement of mutual respect between communities or with sustainable development. On the contrary, the social functions and cultural significance of cultural practices and expression connected with the ‘M’Bolon’ greatly contribute to preservation and promotion of culture, cultural heritage, diversity of cultural expression, peace and dialogue between cultures. In the context of globalization, the societal values promoted by the ‘M’Bolon’, such as social cohesion and living together in harmony are undoubtedly a guarantee of peace and sustainable development. This sociocultural dimension is a prerequisite for any sustainable development, which is today a concern for all stakeholders in the element: administrative authorities, heads of territorial authorities, traditional authorities and communities.  The cultural practices and expressions connected with the ‘M’Bolon’ correspond to the communities’ present needs and contribute to cultural dynamism and continuity without any harm to the communities’ aspirations. In both practice and learning, the values associated with the ‘M’Bolon’ promote ethno-linguistic diversity (learners come from all social and occupational strata), gender (without any distinction of sex, as women learn and play the ‘M’Bolon’ today), religious pluralism (without distinction of religion) and integration between generations and social classes (young and old take part in making, learning, playing and dancing together). These values, which determine the actions of the communities that are the bearers of the cultural practices and expressions connected with the ‘M’Bolon’, all constitute essential foundations for dialogue in favour of peace and progress. | |
| 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 |
| In spite of urgent threats to the cultural practices, modes of expression and traditional channels of transmission of knowledge and know-how connected with the ‘M’Bolon’, the element persists and its practice is still very much alive among certain bearer communities in Mali. The threats have not affected its survival and continuity in certain localities. Over the years, the cultural practices and modes of expression connected with the ‘M’Bolon’ have admittedly undergone transformations connected with globalization, new lifestyles and the abandonment of certain origin myths, placing communities in a situation of sociocultural change.  However, its survival and persistence have revealed other forms of collective and individual safeguarding. Single-string and two-string ‘M’Bolon’, which were previously little used, have become increasingly widespread. These types of ‘M’Bolon’ are in demand in localities where the ‘M’Bolon’ is expanding, for popular events and festivities (weddings, baptisms, celebrations, evenings of cultural and artistic entertainment for young people, etc.). These types of ‘M’Bolon’ can also be found on stage in theatres, in bands and at official ceremonies organized by public authorities and non-governmental organizations.  Even within the current development of these modes of transmission, societal values such as social cohesion and living together in harmony, which are a guarantee of peace and development, have remained central to the use of the ‘M’Bolon’. The ‘M’Bolon’ has not lost its spirit of educating and training young people for social community life. This denotes the historical, sociocultural and spiritual importance of this element in Mali.  Moreover, a proliferation of associations promoting the ‘M’Bolon’ is taking place today in localities where the ‘M’Bolon’ is widespread, in order to preserve the element. These new forms of safeguarding, brought about by the course of history and the current situation, have indirectly led to adaptation of the modes of transmission of knowledge, know-how and skills connected with the ‘M’Bolon’ to the current living situation, perpetuating and passing them on to the younger generations, at a time when they are increasingly moving towards contemporary lifestyles.  The element can certainly be safeguarded and promoted, the number of initiates, which is relatively low, can certainly be increased in the bearer communities through cultural and organizational projects. In addition, the presence of certain living human treasures in the making and use of the ‘M’Bolon’ within the bearer communities is a sign of hope for its safeguarding and promotion for future generations.  With a view to revitalizing and enhancing the prestige of the cultural practices and modes of expression connected with the ‘M’Bolon’ as a whole, it is necessary to:  - Undertake initiatives to provide information, raise awareness and communicate among the communities themselves and through the media;  - Undertake educational initiatives for future generations through individual and group meetings with associations for the promotion of the ‘M’Bolon’;  - Including ‘M’Bolon’ events in the tourist circuits and visits of the communities concerned;  - Initiating studies and research in order to deepen knowledge of the instrument and the practices and cultural expressions connected with it;  - Creating documentation centres on the element.  These activities enable the consolidation of existing achievements in terms of safeguarding and promoting the element. Hence the need to inscribe the cultural practices and expressions connected with the ‘M’Bolon’ on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. |
| 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 |
| Today, the state of the threats and risks facing the cultural practices and expressions connected with the ‘M’Bolon’ presages an almost total transformation of the element in years to come, if vigorous safeguarding and promotion measures are not taken. This sociocultural transformation is largely due to new lifestyles and the introduction of revealed religions, in particular Islam and Christianity, which prohibit traditional initiatory rites and practices. Although religious syncretism is practised among the communities concerned and by the practitioners and bearers, the element is losing its fundamental values, as the principles of making, using and learning the instrument begin to lose their dynamism. In spite of this situation, the element, including the foundations thereof, is tolerated and persists in the current context.  Moreover, the main activity of the communities that are the bearers of the cultural practices and expressions connected with the ‘M’Bolon’ is extensive farming which, since the 1980s, has been vulnerable to climate-related hazards with recurrent droughts and floods, resulting in poor harvests and impoverishment of the populations. Since everyday survival is becoming a major concern, much less importance is being attached to cultural events. As a result, the cultural activities connected with the element no longer take place on a regular basis and are losing their importance in terms of social cohesion and community dialogue.  In several communities, this situation has forced a massive rural exodus of the working population, particularly young people, to urban centres where initiation into traditional practices and rituals no longer takes place. As a result, on their return to the countryside, uninitiated young people who have adopted urban lifestyles feel a lack of interest in cultural practices and traditions, generally speaking, and reject the practice of traditional values which embody rigorous principles and take time, thus forcing them to adopt their own morality. These young people from the big cities thus defy prohibitions, express a lack of interest, trivialize cultural practices and traditions and divert the attention and consciousness of resident young people.  These aspects brought about by the search for well-being, improvement of living conditions and quality of life have made it difficult for the skills, knowledge and know-how connected with the ‘M’Bolon’ to be passed on to the younger generations by the practitioners, bearers and parents.  Moreover, the oral and intangible nature of the cultural practices and expressions connected with the ‘M’Bolon’, and the fact that the majority of practitioners and bearers of this element are elderly people who are not always in a position to pass it on to future generations, contributes to affecting its transmission to the younger generations.  In both rural and urban areas, the social functions of ‘M’Bolon’-related cultural practices and expressions are undergoing sociocultural transformations. Other materials are often added to the ‘M’Bolon’ with the aim of making it more appealing and attractive. Production, use, learning and the societal values promoted by the cultural practices and expressions connected with the ‘M’Bolon’ often take place without observing rules, principles, practices and initiatory rites. Instead, the desire to earn money at popular events and festivities takes precedence over observing cultural practices and traditions. The element shows a tendency of undergoing change from a social practice to a profit-making practice. In view of the element’s historical and socio-cultural importance, its safeguarding is more urgent than ever.  Since its attainment of independence in 1960, Mali has made constant efforts to preserve to revitalize and promote all elements of national cultural heritage through the strategic vision of its cultural policy. However, the resources mobilized are not sufficient to fulfil these ambitions. Inscription of the cultural practices and expressions connected with the ‘M’Bolon’ on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding is a measure that will facilitate safeguarding and promotion of this living intangible cultural element, of a unifying nature common to several communities. |
| 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 |
| The preservation of the cultural practices and expressions connected with the ‘M’Bolon’ comes from its cultural roots and the societal values of this element which is transmitted, in spite of social transformations. This bears witness to the importance the communities place upon this element. In the countryside, certain initiatory rites and practices of the element are observed. In spite of the effects resulting from social changes in both rural and urban environments, giving rise to the erosion of values and exposing the cultural expressions connected with the ‘M’Bolon’ to threats, the importance placed on the element by the communities remains.  Hence the creation of cultural gatherings to perpetuate cultural practices and expressions, such as the ‘M’Bolon’ festival in the Kolondiéba Cercle and many other forums organized by ‘M’Bolon’ practitioners.  The proliferation of associations for the promotion of the ‘M’Bolon’, which organize ‘M’Bolon’ festivals for the public at large is to be encouraged. These festivals have breathed new life into the element and made it possible to make the ‘M’Bolon’ more widely known, create bonds within and between communities and strengthen social cohesion.  In this process, the associations for the promotion of the ‘M’Bolon’ are mobilizing and striving to ensure the survival of the element.  Moreover, the Ministry of Culture (Ministère de la Culture) has undertaken efforts to safeguard the element aimed at strengthening the culture of peace in the communities. With regard to the ‘M’Bolon’, these efforts are materialized in the participation and financial support of the Department in the organization of events with ‘M’Bolon’ performances and the inscription of cultural practices and expressions connected with the ‘M’Bolon’ in the inventory by decision no. 002214/MC-SG of 4 November 2019.  Moreover, since 2018, ‘M’Bolon’ groups have been taking part in the National Cultural Heritage Days (Journées Nationales du Patrimoione Culturel), organized every year by the DNPC (National Directorate of Cultural Heritage).  One can only note that the Department of Culture (Département de la culture) does not have a budget for its ambition to safeguard and promote intangible heritage. The modest financial resources available, which testify to the Department’s will to protect and promote cultural heritage, are only aimed at encouraging and supporting day-to-day initiatives conducted by the communities. |
| *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 |
| The economy of localities with high levels of presence of the ‘M’Bolon’ is essentially based on agriculture, which is to a large extent dependent on weather conditions and more particularly on rainfall. The geographical location of the localities concerned, dependent on climate-related hazards, does not favour abundant rainfall for agriculture, the primary activity of the communities living in these areas. This situation has led to a mass exodus of young people to large urban centres in pursuit of varying fortunes. Often, the majority of these young people settle in the cities and no longer return to the countryside. This makes it difficult for the cultural practices and expressions connected with the ‘M’Bolon’ to be transmitted and taken up.  Revealed religions such as Islam and Christianity, which are now established in cities as well as in the countryside, prohibit the communities’ initiatory practices and rites. Certain origin myths are being abandoned. This situation is not conducive to transmission of the values, functions and significance of the ‘M’Bolon’ to the younger generations.  Today, the combination of other musical instruments with the ‘M’Bolon’ during popular events and festivities has led to the inclusion of other modern objects and artefacts in the instrumental ensemble and has weakened the traditional observance of the cultural practices and expressions connected with the ‘M’Bolon’.  The population of practitioners and bearers of the element is ageing. If resolute measures are not taken through organizational cultural projects to ensure that it is taken up by new bearers, its transmission and safeguarding will be compromised forever.  In 2012, Mali experienced a serious and unprecedented crisis as a result of the invasion of the North of the country and part of the centre by armed terrorist groups. The consequences of this crisis, which caused significant damage to tangible and intangible cultural heritage, are still felt throughout the national territory. This is illustrated by the fact that events must be secured by the police, which is not possible for the communities (lack of material and financial resources). As a result, the holding of events is irregular and societal values such as social cohesion, living together in harmony - a guarantee of peace and development - are being undermined. |
| *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 safeguarding measures capable of improving the viability of the cultural practices and expressions connected with the ‘M’Bolon’ extend over three (03) years, as from inscription of the element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.  All of the activities to be conducted within the framework of the safeguarding measures are aimed at preserving the cultural practices and expressions connected with the ‘M’Bolon’. The actions described below are thus intended to ensure the viability and sustainability of transmission of knowledge, know-how and skills connected with the ‘M’Bolon’.  The principal objectives are:  - informing and raising the awareness of the administrative authorities, local and regional authorities, the communities, which are repositories and guardians of the cultural practices and expressions connected with the ‘M’Bolon’, and the associations for the promotion of the ‘M’Bolon’ with regard to the sociocultural importance of the element and the imperative of its safeguarding;  - training associations for the promotion of the M’bBlon in the preservation and management of intangible cultural heritage;  - promoting national and international recognition by strengthening legal protection of the cultural practices and expressions connected with the ‘M’Bolon’ as an intangible cultural element, a vector of education and social training, peace and dialogue, solidarity and social cohesion;  - educating the younger generations in order to promote transmission of the knowledge connected with the ‘M’Bolon’;  - including ‘M’Bolon’ events in the tourist circuits and visits of the communities concerned;  - initiating studies and research in order to deepen knowledge of the instrument and the practices and cultural expressions connected with it;  - creating documentation centres on the element.  The expected results are as follows:  - communities, including local and national decision-makers, are informed and aware of the sociocultural importance of the cultural practices and expressions connected the ‘M’Bolon’;  - associations for the promotion of the ‘M’Bolon’ are familiar with the methods and tools for the preservation and management of intangible cultural heritage;  - cultural practices and expressions connected with the ‘M’Bolon’ are recognized at the national and international levels through strengthening of their legal protection;  - the conditions for transmission of the skills, knowledge and know-how connected with ‘M’Bolon’ to the younger generations are improved;  - ‘M’Bolon’ events are included in the tourist circuits and visits of the communities concerned;  - studies and research are initiated in order to deepen knowledge of the instrument and the practices and cultural expressions connected with it;  - a documentation centre on the element is created. |
| 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 |
| The key activities that will be undertaken in order to achieve the expected results are:  - Setting up a project management structure: this involves setting up 03 management committees in Kayes, Koulikoro and Sikasso, bringing together the associations for the promotion of the ‘M’Bolon’. These committees will work in close collaboration with DNPC (National Directorate of Cultural Heritage).  - Organization of information and awareness-raising sessions: these sessions will be held by the members of the Committees with the administrative authorities, local and regional authorities and populations of the regions of Kayes, Koulikoro and Sikasso on the sociocultural importance and transmission of knowledge connected with the ‘M’Bolon’. The different sessions will be validated by progress reports and meeting minutes.  - Training of associations for the promotion of the ‘M’Bolon’: the associations of the regions of Kayes, Koulikoro and Sikasso will be trained in intangible element management. The knowledge acquired will enable them to develop and implement activities for management and promotion of the cultural practices and expressions connected with the ‘M’Bolon’ and to actively prepare for the post-project period.  - Studies, research, documentation and collection of information: this involves searching for the body of documentation concerning the cultural practices and expressions connected with the ‘M’Bolon’ in libraries and documentation centres, and then collecting information on the ground. The information will be illustrated by testimonies and recordings of practitioners and holders’ music and dance. All the information collected will make up a database, which will be disseminated to the communities concerned. The information will be collected on the ground by local researchers, i.e. members of the local Management Committees, using the intangible cultural heritage inventory form. This activity will make it possible to deepen knowledge of the instrument and of the practices and cultural expressions connected with it and propose the creation of a documentation centre on the element and tourist circuits and visits.  - Dissemination of documents: information collected on the ground, legislative and regulatory texts governing the safeguarding and promotion of intangible cultural heritage and the 2003 and 2005 Conventions will be distributed to the authorities and grassroots actors.  - Broadcasting of information on local radio stations: information concerning the project activities (context, actors, implementation of activities) and the importance of safeguarding the cultural practices and expressions connected with the ‘M’Bolon’ will be broadcast on local radio stations by the Management Committees.  - Education of young people: the associations for the promotion of the ‘M’Bolon’, in collaboration with the heads of schools, will organize meetings for the provision of information in schools in order to inform schoolchildren about the cultural practices and expressions connected with the ‘M’Bolon’ as a vector of exemplary behaviour in society. The meetings will be illustrated by performances by practitioners in school classes.  - Evaluation of project activities and production of the report: this will involve the organization of project assessment workshops in Kayes, Koulikoro and Sikasso. These workshops will assess the activities conducted, identify weaknesses and shortcomings, and make relevant recommendations for final achievement of the project objectives. Members of the local Management Committees, UNESCO representatives and the local political and administrative authorities will take part in the project assessment workshops.  Following the assessment workshops, the Management Committees, in collaboration with the DNPC, will prepare the final project report to be submitted to UNESCO. |
| 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 |
| The cultural practices and expressions connected with the ‘M’Bolon’ are an integral part of the cultural continuity and roots of the bearer communities. For this reason, in spite of the constraints and threats mentioned above, the making, use and learning of the ‘M’Bolon’ and observance of the initiatory practices and rites are maintained. These signs of encouragement are corroborated by the activities of associations for the promotion of the ‘M’Bolon’.  The safeguarding measures will strengthen the communities’ efforts and those of the associations.  The communities constitute the key actors in the implementation of the proposed safeguarding measures. They carry out activities for the safeguarding and promotion of the ‘M’Bolon’ on a daily basis, which has promoted preservation of the cultural practices and expressions connected with the ‘M’Bolon’. They have been able to preserve their role as the actors and targets at the centre of all activities for safeguarding and promotion of the ‘M’Bolon’. No action can be envisaged without the involvement of the practitioners.  For this reason, the preliminary activities of providing information and raising awareness, and the information-gathering expeditions on the ground, were conducted with the collaboration and active participation of the communities and their representatives.  The proposed safeguarding measures were collected on the ground from communities, practitioners, holders and resource contacts by means of a questionnaire. To this end, there is no special level of initiative and implementation of the safeguarding measures other than the communities themselves. All of the proposed safeguarding measures will be conducted, at the grassroots level, by the communities, through their representatives and management committees, in accordance with the material and financial resources that will be placed at their disposal. The DNPC will provide the technical support and advice required for the success of the activities. |
| 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 Ministry of Culture, through the National Directorate of Cultural Heritage (Direction Nationale du Patrimoine Culturel), has always supported and conducted actions for the safeguarding and promotion of national cultural heritage. These actions are the crowning achievement of the implementation of Mali’s cultural policy framework document and its operational implementation plan for the 2018-2022 period. The conservation and management experience resulting from this policy has enabled the DNPC to refine its action strategy with the communities.  For implementation of the safeguarding measures, the Department will mobilize all of the resources available in order to ensure the success of the project. In particular, this includes actions to facilitate completion of the safeguarding measures and transverse actions such as informing communities and raising their awareness, advisory, technical, logistics and material support, and the necessary human resources.  Moreover, the Department regularly participates in events devoted to the ‘M’Bolon’, organized by communities and associations for the promotion of the ‘M’Bolon’, and in ritual and festive ceremonies associated with the ‘M’Bolon’, always making financial contributions and organizing media coverage. In addition, the DNPC provides multifaceted technical support to associations for the promotion of the ‘M’Bolon’ in Kayes, Koulikoro and Sikasso, comprising the preparation of applications for the creation of associations and the participation of associations for the promotion of the ‘M’Bolon’ in each edition of the National Cultural Heritage Days (Journées Nationales du Patrimoine Culturel). These actions will continue and will cover the proposed safeguarding measures.  Furthermore, at the next announcement ceremony of the Living Human Treasures of Mali (Trésors Humains Vivants du Mali) the National Selection Committee (Commission nationale de sélection) plans to include Living Human Treasures who excel in the cultural practices and expressions connected with the ‘M’Bolon’. |
| 1. Provide a **timetable** for the proposed activities.   Not fewer than 200 or more than 500 words |
| |  |  | | --- | --- | | **Activities** | **Period** | | Establishment of the project management structure (setting up of three management committees in Kayes, Koulikoro and Sikasso) | January 2022 | | Granting of equipment/materials to the Management Committees of Kayes, Koulikoro and Sikasso | February 2022 | | Organization of information and awareness-raising sessions by the members of the Management Committees aimed at the administrative authorities, local and regional authorities and the populations of the Kayes, Koulikoro and Sikasso regions on the sociocultural importance and transmission of knowledge connected with the ‘M’Bolon’ | March 2022-March 2023 | | Training of the associations for the promotion of the ‘M’Bolon’ in the Kayes, Koulikoro and Sikasso regions in intangible element management | April-May-June 2022 | | Documentation and collection of information on the ground: documentary research concerning cultural practices and expressions connected with the ‘M’Bolon’ in libraries and documentation centres and collection of information on the ground | July-December 2022 | | Studies and research in order to deepen knowledge of the instrument and the practices and cultural expressions connected with it | January-June 2023 | | Distribution of information collected on the ground, legislative and regulatory texts governing the safeguarding and promotion of intangible cultural heritage and the 2003 and 2005 Conventions to the authorities and grassroots actors | July-September 2023 | | Broadcasting of information on local radio stations concerning the project activities and the importance of safeguarding cultural practices and expressions connected with the ‘M’Bolon’ by the Management Committees | October-December 2023 | | Education of young people through meetings for provision of information in schools in order to make the cultural practices and expressions connected with the ‘M’Bolon’ known to schoolchildren | January-April 2024 | | Inclusion of ‘M’Bolon’ events in the tourist circuits and visits of the communities concerned | May 2024 | | Creation of a documentation centre on cultural practices and expressions connected with the ‘M’Bolon’ | July-September 2024 | | Evaluation of the project activities | October-November 2024 | | Production of the final report | December 2024 | |
| 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 |
| |  |  | | --- | --- | | Establishment of the project management structure (setting up of three management committees in Kayes, Koulikoro and Sikasso) | USD 1,000 | | Granting of equipment/materials to the Management Committees of Kayes, Koulikoro and Sikasso | USD 4,000 | | Organization of information and awareness-raising sessions by the members of the Management Committees aimed at the administrative authorities, local and regional authorities and the populations of the Kayes, Koulikoro and Sikasso regions on the sociocultural importance and transmission of knowledge connected with the ‘M’Bolon’ | USD 5,000 | | Training of the associations for the promotion of the ‘M’Bolon’ in the Kayes, Koulikoro and Sikasso regions in intangible element management | USD 6,000 | | Documentation and collection of information on the ground: documentary research concerning cultural practices and expressions connected with the ‘M’Bolon’ in libraries and documentation centres and collection of information on the ground | USD 8,500 | | Studies and research in order to deepen knowledge of the instrument and the practices and cultural expressions connected with it | USD 7,000 | | Distribution of information collected on the ground, legislative and regulatory texts governing the safeguarding and promotion of intangible cultural heritage and the 2003 and 2005 Conventions to the authorities and grassroots actors | USD 1,000 | | Broadcasting of information on local radio stations concerning the project activities and the importance of safeguarding cultural practices and expressions connected with the ‘M’Bolon’ by the Management Committees | USD 4,000 | | Education of young people through meetings for provision of information in schools in order to make the cultural practices and expressions connected with the ‘M’Bolon’ known to schoolchildren | USD 6,000 | | Inclusion of ‘M’Bolon’ events in the tourist circuits and visits of the communities concerned | USD 1,000 | | Creation of a documentation centre on cultural practices and expressions connected with the ‘M’Bolon’ (purchase of facilities and equipment) | USD 6,000 | | Evaluation of the project activities | USD 5,000 | | Production of the final report | USD 500 | | Total | USD 55,000 |   Contributions from the Government of Mali: USD 8,000 broken down as follows:  - Fuel, vehicle maintenance / repair: USD 5,000;  - Communication: USD 2,000;  - Miscellaneous expenses: USD 1,000. |
| 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: | Direction Nationale du Patrimoine Culturel | | Name and title of the contact person: | Moulaye COULIBALY, Directeur National du Patrimoine Culturel | | Address: | BP 91, Centre Commercial, Bamako, République du Mali | | Telephone number: | (00223) 76 46 13 31 / 69 13 31 84 | | Email address: | coulibalybmoulaye@gmail.com | |
| 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 |
| All of the activities will be conducted at the grassroots level by the Committees, under the coordination of the National Directorate of Cultural Heritage (DNPC). This Directorate was created by Statutory Instrument (Ordonnance) No.0I- 027/P-RM of 2 August 2001 in order to identify and inventory elements of cultural heritage, protect, restore, promote and disseminate information on national cultural heritage.  At the level of the Regions, the DNPC is represented by the Regional Directorates of Culture (Directions Régionales de la Culture) and at the sub-regional level and in the Municipalities by the Culture departments of the Cercles and Municipalities, all of which were created by Decree (*Décret*) No.09 709 /P-RM of 13 December 2009.  The departments administratively attached to the DNPC are the Cultural Missions (Missions Culturelles) of which there are nine (09).  In addition to these departments, are the advisory bodies that make up the National Commission for the Safeguarding of Cultural Heritage (Commission nationale de sauvegarde du patrimoine culturel) (created by Decree N° 203/PG-RM of 13 August 1985) and its regional and local divisions (created by Order (Arrêté) no. 96- 1591/MCC-SG repealing and replacing Order No.0003/MSAC-DNAC of 12 January 1989 concerning the creation and operation of the Regional and Local Commissions for the Safeguarding of Cultural Heritage (Commissions régionales et locales de sauvegarde du patrimoine culturel)). Local and regional authorities and traditional authorities are represented within the Regional and Local Commissions for the Safeguarding of Cultural Heritage.  This institutional mechanism works with any natural person or legal entity working to protect and promote cultural heritage, in particular associations and economic interest groups (EIG) of a cultural nature.  Today, the DNPC has qualified staff with extensive experience in the implementation and monitoring/evaluation of programmes and projects for the conservation and promotion of tangible and intangible cultural heritage. To date, 30 people (historians, archaeologists, sociologists, anthropologists, heritage managers and sociocultural facilitators) work within it. |
| 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 |
| As a prelude to the field missions, the National Directorate of Cultural Heritage teams first held exchange and working sessions with the associations for the promotion of the ‘M’Bolon’. These associations relayed the information at the grassroots level, thus preparing the communities to host the mission teams and appropriate the information-gathering objectives.  This activity was followed by information and awareness-raising missions as preparatory work in the targeted regions and localities through the cultural departments of the Cercles and the territorial authorities.  On the ground, in order to achieve the objectives set, the National Directorate of Cultural Heritage teams conducted structured interviews, issues findings and observations with the involvement of the administrative authorities, territorial authorities and the element’s bearer communities, in particular the practitioners who are priority target actors.  To this end, the teams worked with a participatory approach involving all of the stakeholders and sensibilities likely to contribute to the achievement of the information-gathering objectives.  Information was also collected on the basis of surveys with specific objectives among specific target groups, in particular women and young people. The aim of this approach was to collect information not otherwise available.  The data collected in the field was analyzed, interpreted, processed and set out for presentation. This stage enabled the field teams to debrief, analyze the information collected and complete the nomination form.  In view of the cultural richness and diversity which characterize the localities where the information on the practice of the ‘M’Bolon’ was collected, a qualitative approach based upon conducting in-depth work on the existence and distribution of the different typologies of the previously-identified element was adopted, in collaboration with the regional and local technical departments of the Ministry of Culture and the associations for the promotion of the ‘M’Bolon’.  Information was collected from practitioners and resource contacts. The collection focused particularly on the Senufo, Bambara, Minianka and Malinke communities in the South of Mali where the element is very widespread.  The approach adopted enabled the communities, practitioners and holders to express their strong desire to see the project come to fruition, while stressing their effective participation and their full support for the nomination.  In order to make it possible to take advantage of information in the field, the intangible cultural heritage inventory form, designed for field surveys, was used as well as photography, videography, sound recording and GPS.  This nomination was therefore prepared on the basis of support, involvement and information collected in the field, in the course of the working sessions and procedures conducted at the mission teams’ request, with the principal actors, in particular the practitioners as frontline and key actors.  The dynamism of the cultural elements connected with the ‘M’Bolon’ and the importance placed on the ‘M’Bolon’ by the communities as a valuable part of their identity required an approach of this kind. For this reason, the information contained in this nomination comes essentially from the bearer communities and was therefore validated in the field by all of the actors concerned. This nomination, prepared by means of a participatory and inclusive approach, is therefore submitted with the support and agreement of all of the stakeholders, in particular the communities, key actors and repositories of the element. |
| 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 |
| The consent of the communities, which are the bearers of the ‘M’Bolon’, is an essential condition for its inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as it proves their support for the project and their agreement to the identification, collection and dissemination of information concerning the element. This consent was above all obtained as a result of the process pursued for the preparation of the nomination, in particular the different exchange and working sessions with the associations for the promotion of the ‘M’Bolon’, the information and awareness-raising missions concerning the plan for inscription of the element involving different types of actors at all levels, and collection of information on the ground among the bearer communities holding practising the element (Senufo, Bambara, Minianka and Malinke communities in the South of Mali among which the element is very widespread). These activities enabled the bearer communities to understand the process, support the inscription plan and to give their agreement to any dissemination of the information that they themselves gave to the field research teams. Moreover, these communities expressed their willingness to support the DNPC insofar as they are able throughout and after the process of inscription of the element.  The information concerning the bearer communities and practitioners’ consent is appended to this file in the form of written agreements and commitments in French and in the languages of the area, and sound recordings via their representatives. These are the agreements of the communities of Kayes in French, Kassonke and Malinke, Koulikoro in French and Bambara, Sikasso in French, Senufo and Minyanka/Mamara. Among these communities, appointed representatives play the leading role and bear all undertakings and responsibility in their names. |
| 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 |
| As mentioned above, several parties concerned by the cultural practices and expressions connected with the ‘M’Bolon’, including key actors - communities, practitioners and holders - actively participated in the information-gathering activities for the elaboration of this nomination file. For this reason, inscription of the element as a whole on the Urgent Safeguarding List is proposed, with all of its characteristics, in accord with the wishes expressed by the communities at the time of the information-gathering meetings. All of the information contained in this document has been collected at the source, from the target actors, i.e. the communities and practitioners, in accordance with best practice, and is therefore suitable for dissemination. The communities voluntarily agreed, by consensus and with a view to safeguarding and promoting the cultural practices and expressions connected with the M'Bolon, to provide this information, which can be disseminated and shared, and is therefore open to the public at large, as confirmed by the agreements and declarations signed by the communities and their representatives.  Information that does not appear in this nomination file was unsaid by the communities that are the repositories and guardians of the cultural practices and expressions connected with the ‘M’Bolon’. Information not contained in this document is therefore not open to the public at large.  However, it is necessary to specify that the esoteric aspects and information not open to the public at large in no way affect the appropriation of knowledge, skills and know-how and their transmission to the younger generations. However, the cultural practices and expressions connected with the ‘M’Bolon’ are gravely affected by social transformations. The need for their urgent safeguarding is therefore critical. |
| 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. Association de promotion du M’bolon de la Région de koulikoro  d. (00223) 66 26 33 64, Email  e. mamadoucisse3@gmail.com  a. Association de promotion du M’bolon du Cercle de Kati  d. (00223) 66 77 17 47  a. Association de promotion du M’bolon de la Région de Sikasso  d. (00223) 65 45 71 41 |
| 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:*   |  | | --- | | The cultural practices and expressions connected with the ‘M’Bolon’, a traditional percussion instrument, are included in an inventory. They were inscribed in the inventory of national intangible cultural heritage, listed as cultural property in the inventory in November 2019. |   *(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:*   |  | | --- | | The National Directorate of Cultural Heritage (DNPC, Direction Nationale du Patrimoine Culturel), created by Statutory Instrument (Ordonnance) N°0I- 027/P-RM of 2 August 2001, provides the communities that are the bearers and guardians of elements of cultural heritage with technical support and advice with regard to the safeguarding, promotion and revitalization of intangible cultural heritage and is in charge of updating the inventory of national cultural heritage. |   *(iii) Reference number(s) and name(s) of the element in relevant inventory(ies):*   |  | | --- | | The cultural practices and expressions connected with the ‘M’Bolon’, a traditional musical percussion instrument, were inscribed as an intangible element in the inventory of national cultural heritage by Decision (Décision) No.2019-000214 of 4 November 2019. |   *(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*   |  | | --- | | 4 November 2019 |   *(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).*   |  | | --- | | The ‘M’Bolon’ and the cultural practices and expressions identified with it by the DNPC teams, at the time of reconnaissance and research missions concerning intangible heritage. These missions come within the framework of implementation of the “Knowledge, management and monitoring of cultural property” programme of activities and involve the DNPC’s participation in and coverage of cultural events organized by communities, associations and non-governmental organizations with the aim of collecting information on cultural heritage.  The preliminary information collected from the communities at the time of these missions has made it possible to define the ‘M’Bolon’ and the cultural practices and expressions connected with it. Moreover, with a view to collecting specific information, the DNPC field teams always interview women and young people. This information concerned the name of the element, as used by the communities, the existence of other names, the localities in which the element is concentrated and its description and characteristics. Additional information collected from the communities has made it possible to understand its functions and cultural significance, the threats to which the element is exposed and to envisage its inscription in the inventory, since the significance of the element was already such as to make its preservation desirable.  The preparation of this nomination file has enabled consolidation of what was already known, and the deepening of knowledge, learning and know-how connected with the ‘M’Bolon’. |   *(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).*   |  | | --- | | The inventory is updated at regular four-year intervals (04 years), as established by the National Directorate of Cultural Heritage. The updating is effected by the National Directorate of Cultural Heritage, in close collaboration with the devolved departments and administratively attached departments at the regional, local and communal levels and local researchers, representatives of the communities. |   *(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).*   |  | | --- | | Updating of the inventory is effected at grassroots level by local researchers. They are representatives of the communities (men, women and young people), who are trained; they collect information on intangible cultural elements at the grassroots level using the intangible cultural heritage inventory form. The information is then passed on to the devolved and administratively attached departments at the regional, local and communal levels for observations. These departments produce the inventory reports for final assessment by the National Directorate for Cultural Heritage. The final documents are validated by the communities, their representatives, the administrative authorities and the territorial authorities.  Due to the dynamic and evolving nature of intangible cultural heritage, regular updating is an imperative. Updating may be carried out according to the state of the threats to which elements of intangible cultural heritage are exposed; it may be prompted by observations made by the representatives of the communities or be effected according to the regular intervals fixed by the National Directorate of Cultural Heritage. This makes it possible to update the state of safeguarding of the intangible elements inventoried (elements exposed to threats, affected by transformations, beginning to disappear or having disappeared) and to put forward safeguarding measures. |   *(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:*   |  | | --- | | - Decision certifying the inclusion of the element in the national inventory of cultural heritage with brief explanatory note  - Extract from the decision certifying the inclusion of the element in the national inventory of cultural heritage in Bambara | |
| 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. |
| - Film documentaire dans l'émission "Terroir" de Mory Soumano, Réalisateur à l’Office de Radiodiffusion Télévision du Mali (ORTM), lors de la cérémonie d’hommage à M’Bemba Kanda Kéïta, ancêtre des Kéïta de Ballaouéléna à Badougou-Djoliba en 2007. Dans ce film, le praticien mandingue Bourama Ouéllen Diabaté anime la cérémonie d'hommage avec le M'bolon;  - Symposium portant sur les « Instruments de Musique et Genres Musicaux Traditionnels » de la 7ème Biennale Artistique et Culturelle du Mali, tenu à Bamako du 3 au13 Juillet 1982 ;  - L’ « Essai sur la Musique Traditionnelle au Mali » de Mamadou Diallo, 2001 ;  - « Mali laada follifëw » de l'Association Acte Sept, 1999. |
| 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: | Moulaye COULIBALY | | Title: | Directeur National du Patrimoine Culturel | | Date: | 15 September 2020 (revised version) | | Signature: | <signed> | |