

**COMMUNITY BASED INVENTORYING FORM
FOR THE MAPPING OF INTANGIBLE CULTURAL HERITAGE (ICH)**

کمیونٹی کی بنیاد پر غیر مادی وراثتی اثاثہ جات کا معلوماتی فارم

Form ID (For official use only) / (صرف دفتری استعمال کیلئے) فارم آئی ڈی	_____	Date of compiling inventory / فہرست کو مرتب کرنے کی تاریخ	_____
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Geographical Location / جغرافیائی حدود اربع	
Longitude / عرض بلد :	Latitude / طول بلد :
Province / صوبہ :	
District / ضلع :	Tehsil / تحصیل :
Union Council / یونین کونسل :	Village / گاؤں :

Name of Compiler / مرتب کنندہ	Organizational Affiliation / تنظیمی تعلق	Contact No. / رابطہ نمبر	E-mail / ای میل
	<input type="checkbox"/> NGO		
	<input type="checkbox"/> Local Community		
	<input type="checkbox"/> Any Other : _____		

1. Identification of ICH Element / غیر مادی اثاثے کی شناخت

1.1 Name of the Element Used by the Community concerned (in local language)

مقامی زبان میں لوگ اس انفرادی اثاثے کو کیا نام دیتے ہیں؟

1.1.1 Brief descriptive title of the element (in English or Urdu) / مختصر تفصیل

1.2 Domain of the Element / اثاثہ کا دائرہ کار /	
Domain	Number 1-9 (prioritize on the basis of relevance of element to domain (s))
<input type="checkbox"/> Oral Traditions and Expression / زبانی روایات اور اظہارات	
<input type="checkbox"/> Performing Arts / فنون لطیفہ	
<input type="checkbox"/> Social Practices, Rituals and Festive Events / سماجی روایات، رسومات اور میلہ	
<input type="checkbox"/> Knowledge and Practices concerning Nature and the Universe/ قدرت اور کائنات سے وابستہ علم اور روایات	
<input type="checkbox"/> Traditional Craftsmanship / روایتی ہنرمندی	
<input type="checkbox"/> Traditional Cuisine / روایتی کھانے	
<input type="checkbox"/> Traditional Games and Sports / روایتی کھیل	
<input type="checkbox"/> Agricultural Practices / زرعی طریقے	
<input type="checkbox"/> Traditional Medicine / روایتی ادویات	
<input type="checkbox"/> Other : _____	
1.3 Community(ies) , groups, and individuals concerned / اس اثاثہ سے وابستہ مقامی آبادی، گروہ، اور افراد	
1.4 Physical location(s), distribution, and frequency of enactment of the element اس اثاثے کا منبع کونسا علاقہ ہے؟ اور اس کا رواج کتنا ہے؟ لوگوں میں کتنی مقبولت رکھتا ہے؟	

1.5 Short description of the element (preferably no more than 200 words)

اثاثے کی مختصراً تفصیل (زیادہ سے زیادہ ۲۰۰ الفاظ)

2. Transmission of the ICH Element(personnel and language(s) involved) / غیر مادی اثاثے کی منتقلی

2.1 Personnel/individuals (if applicable) directly involved in the practice and/or enactment of the element (Name, Age, Gender, Professional category)

اس اثاثے سے براہ راست منسلک افراد یا شخصیات (نام، عمر، جنس، شعبہ)

2.2 Other people in the community less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission

ایسے مقامی لوگ جو اس اثاثے کی ترقی اور اسے عوامی بنانے میں شامل ہوتے ہیں

2.3 Language (s) and dialect (s) involved (if applicable)

اثاثے کی زبان اور لہجہ

2.4 Language (s) and dialect (s) spoken by the community concerned

مقامی آبادی کی زبان اور لہجہ

3. State of ICH Element / غیر مادی اثاثے کی حالت

3.1 Threats (if any) to the continued transmission of the element within the relevant community (ies)

آپ کے پیش نظر کوئی ایسی بات ہے جس سے اثاثے کے تسلسل کو کوئی خطرہ ہو؟

3.2 Threats to any tangible elements and resources (if any) associated with the element

اس اثاثے سے جڑے مادی اثاثے جن کو خطرہ ہو۔

3.3 Safeguarding or other measures in place (if any) to address any of these threats and encourage future enactment and transmission of the element

کیا اوپر بیان کیے گئے خطرات کے تدارک کیلئے کوئی کوششیں اختیار کی گئیں؟

3.4 Viability of the element

3.4.1 Does the element require urgent safeguarding

کیا اس اثاثے کو فوری محفوظ کرنے کی ضرورت ہے؟

3.4.2 Is the element a viable representative of the ICH of the community(ies)

کیا یہ اثاثہ قابل عمل ہے؟ اور کیا یہ مقامی آبادی کے غیر مادی وراثتی اثاثہ جات کی نمائندگی کرتا ہے؟

3.4.3 Any safeguarding/innovation measures taken for enhancing viability

کیا اس اثاثہ کی بڑھوتری کے عمل کو جاری رکھنے کے لیے کوئی حفاظتی اقدامات کئے گئے ہیں؟

4. References concerning the ICH element (if any) / اثاثہ کے متعلق حوالہ جات				
4.1 Literature (if any) (published articles, books, newspapers etc.)		ادبی حوالے (شائع مضمون، کتابیں، اخبارات وغیرہ)		
Title of book, Article, Newspaper etc./ عنوان	Name of Author(s) / مصنف	Publication Year / اشاعت کا سال	Page Number(s) / صفحہ نمبر /	Publisher / ناشر
4.2 Audio-visual materials, recordings, or any objects etc., in archives, museums, and private collections (if any)		اثاثے کی صوتی، بصری اور ریکارڈنگ (چاہے کسی عجائب گھر میں یا کسی کی ذاتی ملکیت ہوں)		
Title of audio-visual material or object / عنوان	Location / جگہ	Collected / Recorded by / مواد اکٹھا یا ریکارڈ کرنے والے کا نام /	Year of collection and/or publication / اشاعت کا سال	

5. Data restrictions and Permissions / مواد پر پابندیاں

5.1 Restrictions if any to the use of (or access to) information e.g., is there any sensitive information you would not like to be shared

ایسی حساس معلومات جن کو بتایا نہ جاسکے

5.2 Resource person(s) detail

معلومات دینے والے کی تفصیل

Name/ نام	Affiliation / وابستگی	Location / رہائش	Contact No. / رابطہ نمبر

6. Attachments related to ICH element

- Detailed Description / مفصل تفصیل
- Photograph(s) – Maximum 15, Minimum 10/ (زیادہ سے زیادہ ۱۵ اور کم سے کم ۱۰) تصاویر
- Audio (if possible)/ صوتی (اگر ممکن ہو)
- Video (if possible)/ بصری (اگر ممکن ہو)
- Other / کوئی اور _____

7. Permission to Compile Data / فہرست کو مرتب کرنے کا اجازت نامہ

7.1 Name(s) of the Person(s) of the concerned community who participated in filling in the form

علاقے کے اس شخص یا اشخاص کا نام جن کی شمولیت سے یہ فارم بھرا گیا۔

7.2 Date (s) and place(s) of information generated / معلومات حاصل کرنے کی تاریخ اور جگہ

7.3 Proof of consent of the community(ies) concerned for inventorying the element; and the information to be provided in the inventory

اثاثے اور معلومات کو ریکارڈ کرنے کیلئے مقامی آبادی کا

اجازت نامہ

I _____ agree as a representative of the _____ community to the inventorying of information gathered in reference to it/them being placed on the National and/or Provincial ICH Database. This inventorying form has been filled with the collaboration of local community.

میں _____ اس علاقہ کی مقامی آبادی _____ کا حصہ اور ان کا / کی نمائندہ ہوتے ہوئے اس بات سے اتفاق کرتا / کرتی ہوں کہ اکٹھی کی گئی معلومات / مواد کو قومی یا صوبائی یا دونوں اثاثہ جات کی فہرستوں میں محفوظ کر لیا جائے۔ یہ فارم یہاں کی مقامی آبادی کے لوگوں کی باہمی مشاورت سے پھرا گیا ہے

دستخط / Signature:

Signatures of additional community members (if any) / علاقہ کے مزید نمائندوں کے دستخط (اگر کوئی ہیں)

Name (نام)	Signature (دستخط)

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8. Date of entering the information in the National, Provincial, or any other inventory		معلومات قومی، صوبائی اثاثوں میں شامل کرنے کی تاریخ	
	Inventory	Date	Entry ID
<input type="checkbox"/>	Provincial / صوبائی		
<input type="checkbox"/>	National / قومی		
<input type="checkbox"/>	Any Other (Specify Name):- / کوئی اور /		

**COMMUNITY BASED INVENTORYING FORM FOR THE MAPPING OF
INTANGIBLE CULTURAL HERITAGE (ICH)**

Instruction Sheet

Note: - Community Based Inventorying is carried out with the view to bring forth the emic perspective of the community, enabling them to express their Intangible Cultural Heritage from an insider's perspective. It is to be carried out with participation and collaboration of community members with an inherent outlook towards the safeguarding of the ICH of the concerned community.

1. Identification of ICH element

Intangible cultural heritage (ICH) is defined under Article 2 of the UNESCO convention 2003 as follows:-

The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

1.1 Name of the Element used by the Community Concerned (in local language)

Write down the name with which the local community refers to the ICH element

- E.g., Onjesta, Basant, Nauroz

1.1.1 Brief descriptive title of the element in English or Urdu

- A brief descriptive title of the element indicating clearly the element being inventoried e.g, *Onjesta*–Kalasha conception of purity dialectic with the concept

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of impurity (pragata) governing the Kalasha worldview. Use either English or Urdu language

1.2 Domain of the element

Domain refers to the spheres within which the enactment or practice of element falls. Please number 1-9 on the basis of the relevance of the concerned ICH element in front of the listed domains. E.g. the enactment of an inventoried element may be present within three of the listed domains. In such a case insert numbers 1, 2, 3 in front of the three selected domains (1 being the most relevant).

1.3 Community (ies), groups, and individuals concerned

Community (ies): Refers to the people who are involved in the enactment and transmission of the ICH element and consequently consider the element to be a part of their ICH. This may also refer to individuals carrying a certain predisposition towards the ICH element being inventoried and may or may not be applicable to people living within a particular geographical location. E.g. the CBI form is being filled for their Cultural Heritage or the people living in the area where the Intangible Cultural Heritage is being inventoried.

Groups: refers to a specific group of people within a wider community. E.g., a group of musicians within a particular community.

Individuals: In some cases the transmission and enactment of an ICH element may be in the custody of particular individuals such as certain practitioners of a dying art form. E.g. Black pottery of Bahawalpur is a dying craft and the skill involved in the transmission of the element as a lived heritage lies in a custody of a few individuals.

1.4 Physical location(s), distribution, and frequency of enactment of the element

Physical Location (s):- connotes the spaces associated with the ICH element from a broad perspective e.g. the Chawmos (winter solstice) festival is physically associated with the three Kalasha valleys of Bumburet, Birir, and Rumbur).

Distribution: -Refers to the dissemination of the enactment or sharing of the chosen ICH element within certain specific localities or spaces within the listed physical location (s). E.g. particular rituals associated with the Chawmos festival are enacted in specific places such as temples, altars, cattle houses etc.

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Frequency: - Refers to the number of times or recurrence of enactment of the inventoried ICH element by community concerned. E.g., rituals held during the time of the Chawmos (winter solstice) festival are held once a year.

1.5 Short description of the element (preferably no more than 200 words)

Provide a brief 200 word (preferable) description of the element, highlighting its core affiliation with the community concerned. Descriptions shall vary in relation to the ICH element being inventoried. As a general guideline, highlight the importance of the element to the community concerned, intergenerational transmission (including any safeguarding measures in place), processes of making and/or enactment, customary practices, frequency of enactment, and any tangible elements associated with the ICH element.

2. Transmission of the ICH element (Personnel and Language(s) Involved)

2.1 Personnel/individuals (if applicable) directly involved in the practice and/or enactment of the element (Name, Age, Gender, Professional Category)

Mostly the people who are directly involved in a certain element such as the practitioners or the experts. This may also refer to personnel who are the primary knowledge bearers of the ICH element being inventoried. Example in *Gandaw Karik* (The art of making wooden sculptures), the craftsman Wali from the Rumbur valley was directly involved in making statues.

2.2 Other people in the community less directly involved, but who contribute to the practice of the element or facilitate its practice or transmission

These would include the people who might not be directly involved to a certain element but contribute towards its enactment or transmission. This may also refer to personnel from the community who are involved in sponsoring the transmission of the chosen ICH element. Example, *Rhash Giriik* - the practice of calculating and distributing harvested grains is directly carried out by Kalasha men; however women later on use the crops for storing and cooking. In this case women are deemed to be less directly involved in the practice or transmission.

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2.3 Language (s) and dialect (s) involved (if applicable)

Transmission of certain ICH elements being inventoried is inherently oral in nature. E.g. Songs, folk stories, elegies etc. may be directly associated with the transmission or enactment of the ICH element which relies on its association with a particular language. Please write down the name of language(s) and dialect(s) associated with the transmission and enactment of the ICH element.

2.4 Language (s) and dialect (s) spoken by the community concerned

This will include the language and dialects that are spoken by the members of the concerned community. E.g. the majority of the Kalasha community speaks Kalashamondr, Khowar, and Urdu

3. State of ICH Element

3.1 Threats (if any) to the continued transmission of the element within the relevant community (ies)

This will include the threats (if any) being faced from a socio-cultural point of view which may threaten the future enactment of the ICH element within the relevant community. E.g. Religious intolerance and gender biases may discourage the enactment of a number of rituals or festivals.

3.2 Threats to any tangible elements and resources (if any) associated with the element

These will include the threats to tangible elements associated with the inventoried ICH element. E.g. in Kalasha community, the women practice Cui' Buti (washing hair and taking bath) and for hair they use Siccinon a material from the tree (Sinjit). After the flood, the trees have reduced greatly in Rumbur valley and now women have problems getting it.

3.3 Safeguarding or other measures in place (if any) to address any of these threats and encourage future enactment and transmission of the element

These will include any measures being taken by the local community, the government or any other groups or organizations, to safeguard and counter the previously mentioned threats.

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3.4 Viability of the element

The section pertains to the capacity and strength of the element to survive as a lived heritage of the community concerned, within current conditions. This also points towards the element being robust and indicates that safeguarding measures are in place.

3.4.1 Does the element require urgent safeguarding

Please provide details under this section if the element requires urgent safeguarding. This section will explain the importance of the element and whether the certain element should be put on the urgent safeguarding list.

3.4.2 Is the element a viable representative of the ICH of the community(ies)

To be viable ICH must sustain itself as a part of people's lives, hold meaning and significance for them, and be practiced and assimilated in the socio-cultural ethos of communities over successive generations. In this section, please provide information, if and how viable and important the element is to be considered a representative of the ICH of the community (ies)

3.4.3 Any safeguarding/innovation measures taken for enhancing viability

Community members or other agents (Governmental, Non-Governmental, Institutional, or individuals) may have made a number of efforts to strengthen the viability of the chosen ICH element. Please list and provide a brief overview of these efforts.

4. References concerning the ICH element (if any)

4.1 Literature (if any) (published articles, books, newspapers etc.)

List down the published material pertaining to the ICH element, e.g. any books, articles in newspapers, details in gazetteers, etc. Provide the name of the publication, name of the author, the year it was published in (or the year it was written – if unpublished), name of publisher, and in certain cases specific page number(s) from where the information has been extracted.

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4.2 Audio-visual materials, recordings, or any objects etc., in archives, museums, and private collections (if any)

Any Audio / Visual material, for example if any documentary has been made about the element, or some old pictures, or similar elements present in any museum, archives or private collections of individuals. Please use the guidelines mentioned in section 4.1.

5. Data restrictions and Permissions

5.1 Restrictions if any to the use of (or access to information e.g., is there any sensitive information you would not like to be shared

From the details gathered earlier there might be some information the community members might not want to make public. Please reiterate this point to community members when filling in the form. Examples may include certain skills associated with the making of particular crafts, specific rituals, ceremonies etc.

5.2 Resource person(s) detail

Please provide the name and details of the resource person(s), who are knowledgeable about the ICH element. This may include people involved directly in the making and or practicing of the element and/or persons from the concerned community who may be approached to gather information pertaining to the inventoried ICH element.

6. Attached Material related to the ICH Element (Audio-Visual and Textual)

Detailed Description of the element

At times, certain elements may require a longer description due to their complex nature. Please provide a detailed description if applicable, and attached it to the CBI form as an annexure.

Audio, Video, Photographs & others

Additional media attachments should supplement the ICH CBI form. This should include photographs (maximum 15, Minimum 10), video recordings (if possible), audio recordings (if possible), and other attachments such as a sketches, etc. (if possible).

7. Permission to Compile Data

7.1 Name(s) of the Person(s) of the concerned community who participated in filling in the form

Please provide name(s) of the people from the concerned community who participated in the preparation of the inventory. Shall include a list of persons who have been interviewed and who facilitated the compiler in gathering the information required to fill in the form.

7.2 Date (s) and place(s) of information generated

Please write the date(s), from the start of filling the form, until its finalized compilation and place(s) where all the information has been gathered. The dates may cover a period of time beyond a single date and places can potentially be more than one.

7.3 Proof of consent of the community(ies) concerned for inventorying the element; and the information to be provided in the inventory

This section is to be filled by a representative of the local community. On behalf of the collective community the representative has to approve the process of filling in the form and validate the authenticity of the information gathered. Furthermore, the representative is to endorse the placement of the ICH element within the National, Provincial, or any other ICH database. The section is normally filled by the primary resource person who has provided information for filling in the form.

In some cases more than one individual may validate the process of filling in the form, the content generated and agree to the element being placed within an ICH database – in such a case please provide their names along with signatures in the space provided below.