



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: English

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifteenth session
UNESCO Headquarters
14 to 19 December 2020

Nomination file No. 01559 for inscription in 2020 on the Representative List of the Intangible Cultural Heritage of Humanity

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Czechia

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

Handmade production of Christmas tree decorations from blown glass beads

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 the official name in English or French (point B.1).

Not to exceed 200 characters

Ruční výroba ozdob z foukaných skleněných perlí pro vánoční stromek

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Historically, the following names were documented: Gablonzer Christbaumschmuck, Gablonzer Weihnachtsschmuck, Gablonzer Perlenchristbaumschmuck, Glasperlen Christbaumschmuck.

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

The element bearers are the manufacturers, working at all levels of the glass beads production technology and the threading/assembly of Christmas decorations. They are bead makers, blowers, cutters, silver coaters, painters, assemblers and workshop lecturers (see the bearers' consent to the nomination).

The manufacturers work independently from their homes or in small production workshops, which assist in procuring the glass material and distributing the final products. The workshop run by Barbora and Marek Kulhavý, Rautis in Poniklá is one of these.

A large number of households in the region also contribute to this element, with their members involved in producing decorations during certain specific periods of their lives – maternity leave, retirement.

In addition to professional craftspeople making Christmas ornaments, thousands of people, including children, are involved in creating ornaments from glass beads as a hobby activity.

The element users are the households which decorate Christmas trees with glass bead ornaments.

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 nominated element is currently present in the communities of Poniklá, Hrabačov, Mostek, Roprachtice, Roztoky u Jilemnice, Semily, Bozkov and Cimbál, which are situated in the Krkonoše (Giant Mountains) and Jizerské hory (Isergebirge) - a region with a strong glass making tradition; from the state administration point of view they are located in the Liberecký and Královehradecký Regions of the Czech Republic.

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.): Ms
Family name: Limová
Given name: Dita
Institution/position: Ministry of Culture of the Czech Republic/ Head of Division for UNESCO and International Cooperation of the International Relations Department
Address: Maltézské náměstí 471/1, 118 11 Praha 1, Česká republika
Telephone number: +420 257 085 371
Email address: dita.limova@mkcr.cz
Other relevant information: <https://www.mkcr.cz/>

E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

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1. Identification and definition of the element

For **Criterion R.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:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. 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';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. 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.

- (i) 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 element represents a specific phenomenon connected with the glass production in North Bohemia, where blown glass beads have been produced since the late 18th century. Since the mid-19th century, when decorating of Christmas trees became more common, they have been used for its handmade decorations.

The beads are light, hollow, thin walled and of various shapes. They are produced by blowing a previously heated glass tube inserted in a brass mould. The tubes are shaped into a string of beads which are called "klautschata". These are then silvered, coloured and hand decorated and afterwards cut by hand into shorter pieces or individual beads which are threaded on wires that can be bent and joined together, thus forming decorations of many forms and colours.

The production is specialized and technically demanding, and its practice requires a high proportion of manual work. The production process has not changed much during the past hundred years. Only the burners are now gas-fired and instead of bellows there are air-blowers. But bead blowing depends, as by the past, on the skills and experience of the blower rather than on advanced technology; the decorations are solely made by hand.

It is not only the know-how behind the production of beads and their assembly that is traditional, but also the harsh mountain conditions, which require a work principle based on home production by individual blowers/bead makers and threaders, who process the raw material to create the separate components or who use them to assemble the ornaments themselves.

- (ii) *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

The element bearers are the women and men working at all levels of the technical production of glass beads and the assembly of Christmas decorations. For the most part they are assisted by other family members, who form part of the wider bearer community. The individual technical processes to produce components and for the assembly are not limited by, nor do they require a different approach to, gender, both women and men are authorised and able to carry out all the necessary tasks.

Small production workshops were also bearers, whose main task consisted of coordinating widely dispersed production units by delivering glass material to domestic producers, by taking on certain technologically demanding production stages and by distributing the finished products. There were several dozen of these in the region. However, only one survived the era when the socialist economy was undergoing transformation. The family workshop run by the Kulhavý family managed to rescue the typical know-how and to continue working with domestic bead makers, thereby preserving their work for the next generation. However the workshop does not have any protective licensing and also provides semi-finished products for hobby kits available to the general public to create Christmas ornaments.

Outside the actual production stage, the large community of users who decorate their homes and Christmas trees with Christmas ornaments, following established national traditions, are also element practitioners.

- (iii) *How are the knowledge and skills related to the element transmitted today?*

Not fewer than 150 or more than 250 words

Know-how of the element and practical experience are passed on through the generations in families involved in the manufacturing process, where family members copy their elders when helping to create the element. At the same time, specific procedures followed by individual manufacturers (and by extension their families) and designs for ornaments are also adopted. The producer's individual creativity and invention also impact his/her choice of ornament designs, as well as the choice of the most appropriate method of assembly for his/her production. In this way, the acquisition of the craftsmanship needed is combined with individual creativity.

Learning the technically most demanding tasks, such as the silvering and painting of semi-finished products, also takes place in the Kulhavý family workshop where newcomers are trained by older, skilled workers.

Cultural educational institutions, particularly museums, are involved in the transfer of know-how of the assembly of ornaments, even outside the region, organising workshops, particularly during the pre-Christmas period, aimed at teaching assembly techniques, which are attended by both children and their parents. The family workshop also organises workshops and courses in its premises. This also applies to traditional craft markets throughout the Czech Republic. Under the guidance of a lecturer, trainees can test out assembly techniques on a specific ornament.

Workshops for the assembly of ornaments are also organised by primary schools and leisure centres for children and seniors.

(iv) *What social functions and cultural meanings does the element have for its community nowadays?*

Not fewer than 150 or more than 250 words

In the region, the production of Christmas decorations from blown glass beads is perceived as extremely valuable testimony, not only to a unique craft, but also literary folk tradition, associated with its historical origin and the oldest method of decorating Christmas trees in the local area.

Practice of this element is:

- a factor of self-identification, because its bearers maintain an awareness of belonging to a respected and unique professional community
- a factor reinforcing positive intergenerational relationships and respect within the family, due to the way in which the element is learned;
- an opportunity to exercise and to develop individual creativity, while respecting the basic sum of individual manufacturing and assembly rules, which are shared by the community of all producers;
- a factor helping to determine the social status of a particular bearer in terms of the local community, because manufacturers have always been seen as professionals, with a relatively stable income;
- a testimony to the development of the element bearers' cultural environment, because individually designed forms of decoration are inspired by items the bearers encounter in their everyday cultural environment. They also reflect the bearers' aesthetic attitudes and current trends;
- an opportunity to develop creativity and to reinforce family and interpersonal relationships within the home and the community, where ornaments are made as a hobby on the basis of individual invention;
- a factor of social inclusion for disabled people making hobby sets.
- a source of livelihood for bearers in economically weak regions.

(v) *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

The element and its practice is not incompatible with any international human rights instruments nor any requirement of mutual respect among communities, groups and individuals. If this was not the case, the practising of this element would breach the Charter of Human Rights and Freedoms which is an integral part of the Constitution of the Czech Republic as well as other related laws and regulations under which any breach of the rights and freedoms is punishable.

Practice of the element is compatible with sustainable development as it is low-intensive from the environmental aspect, in natural resources (the primary resource is silica sand) and energy. All broken glass and reject is recycled for reuse. (Waste separation in households is widely used in the Czech Republic as documented by international benchmarking studies).

The silvering and colouring process of "klautschata" is centred in the family workshop which makes it possible to manage the waste from this process at a single point and in line with all environmental standards. The waste management is supervised by the relevant regulatory bodies.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be

considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words

At a local level, it will mainly contribute to increasing the social self-confidence and pride of the bearers. Consciousness of their personal involvement with an internationally recognised asset will contribute to increasing interest in the ICH in its local, but even more in its international scope. Everyone will want to know who else belongs to the “family” and also to discover which other traditions are still alive and preserved at a local level.

Support from the international community for an element which had previously been marginalised, which had not been produced in sufficient quantities and efficiently enough to compete with mass-produced factory outputs, will bring awareness of the cultural and social value of the broad ICH complex to the local “non-producing” community. It will also help them respect the producers as bearers of this technology and improve the perception of small household production as a normal form of employment.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

The inscription of each new element triggers increased public interest in the whole area of ICH. Many traditions are associated with Christmas, such as building crèches, baking home-made biscuits, singing carols etc., as well as setting up and decorating the Christmas tree, which is a Christmas symbol recognised worldwide. For this reason, Christmas decorations are more than simply craft products and become a Christmas symbol, creating positive feelings in individuals and in society as a whole. This inscription will therefore increase awareness of the whole area of ICH associated with the Christmas period.

The inscription will also underline the wide range of individual aspects making up the ICH as a whole. The inscription of the production of blown glass bead ornaments may contribute to popularising handicrafts and the knowledge and practice of this craft, which has been handed down from generation to generation, as an important part of the ICH.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

The inscription will primarily significantly expand the range of the Representative List, by adding a number of new, previously little known phenomena. This principally concerns glass production, which covers dozens of different techniques, such as melting, blowing, winding, pressing, cutting, grinding, etc. The inscription may inspire the glass-making community to find out about the possibility of nominating elements associated with this craft. This production also takes place in the contact zone between two ethnic communities (Czechs and Germans), involving the mutually beneficial transfer of technical processes across ethnic borders.

The setting up and decorating of the Christmas tree is also inspirational, along with related customs, which are globally known, but where scant attention has as yet been paid to their national, regional or local nuances.

It will also help to highlight a specific type of economic behaviour, using a diffuse manufacturing source, which could be inspirational for other countries.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Teaching of this craft is extremely open. Its inscription will make it known to groups who have little awareness of it, primarily in regions where this production does not exist, but where these products are known and commonly used. The promotional effect will impact people who want to learn how to make these ornaments, which will obviously contribute to improving the dialogue between producers and users of the element.

The inscription may contribute to the establishment of international dialogue between producers of decorative elements associated with Christmas decorations. This dialogue may provide a framework to develop issues concerning individual creativity, sources of inspiration, the stability of historical standards enshrined in local and regional traditions.

Intergenerational dialogue between element bearers, who are often elderly, and younger members of their families will help young people to understand their life histories, often directly linked to the production of glass beads and Christmas decorations.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

The inscription will strengthen interest in glass making, which is a very varied area of manufacture and rich in the diversity of materials, the know-how of the craft and the uses of the artefacts produced. This interest will increase respect for the craftspeople working in this area.

The know-how of the element enables the creation of innumerable and highly diverse ornaments. These provide remarkable evidence of the wide area these assembly principles allow for individual diversified creativity and for the creation of decorations that can potentially be used by different cultures. The element can also be a source of inspiration for further creation in the area of art and design.

The inscription will also promote interest in literary creativity – the creation of Christmas ornaments appears in folk tales and legends of Krakonoš, the legendary ruler of the mountains, who is the subject of many fairytales, films, etc.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element

(i) 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 250 words

Previously, the viability of the element depended on the level of the bearer society, primarily in terms of the intergenerational transmission of know-how in manufacturing families through the imitation of work done by a more experienced member of the family by a member of the next generation. This method has been preserved to this day.

A major part of the responsibility for the transmission of the element has been taken over by the family workshop, which organises regular excursions and courses in the assembly of ornaments and, in recent years, the production of hobby sets for hobby activities and sets of beads which are supplied to schools for their activity clubs and optional lessons. It also supplies materials for educational activities aimed at teaching principles of Christmas decoration assembly organised by museums and other cultural institutions within the region and beyond.

Serious threats to the viability of the element associated with the liberalisation of society after 1989 were removed by the establishment of the family workshop in 1995. Interest expressed in the traditional craft products and extensive exhibition, publication and promotional activities by various institutions, especially by museums, also contributed to the viability of the element.

Courses organised to led to the acquisition of know-how in the assembly of ornaments raise public awareness of the element as well.

In 2018, Barbora Kulhavá, in collaboration with the bearers and with the support of specialised institutions and the Ministry of Culture, published a book dedicated to glass bead decorations for Christmas trees.

*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

(ii) *How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

Not fewer than 150 or more than 250 words

The tradition of making Christmas decorations from glass beads has been inscribed on the List of Intangible Elements of Traditional Folk Culture established by the Liberecký Region as well as on the List of Intangible Elements of Traditional Folk Culture of the Czech Republic (hereinafter as "the National List") established by the Ministry of Culture. Therefore projects focused on identification, documentation, presentation of the element, promotion and teaching organised by various institutions can enjoy funding from dedicated grant schemes administered by public administration bodies including the Ministry of Culture.

Following the rules for administration of the National List, the status of the element is subject to periodic monitoring by the relevant national organisation and, if necessary, the Ministry of Culture or other stakeholders must adopt corrective measures.

An important role in promotion of the element through exhibitions, publishing and teaching the assembly techniques at workshops, is played by museums established and funded by the Ministry of Culture and regional public administration bodies, i.e. the Glass and Costume Jewellery Museum at Jablonec nad Nisou, the Technical Museum in Brno, the Regional Museum at Olomouc, the Turnov Museum, the Krkonošské Museum at Vrchlabí, the Museum of Podkrkonoší at Trutnov, the Central Bohemian Museum at Roztoky u Prahy, the Museum of Orlické Mountains at Rokytnice v Orlických Horách and many others. Schools also contribute to the safeguarding of the element by including lessons on beaded decorations assembly skills.

*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 measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

(i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not fewer than 500 or more than 750 words

Safeguarding measures will be implemented at three levels:

A. The Kulhavý's family workshop Rautis

will continue:

- supplying glass material for production of beaded decorations and will take semi-finished and finished products for sale in quantities marketable on the domestic and foreign markets. It is in its own interest to enter new markets. Date: ongoing;
- organising training courses for people interested in becoming professionals in production of decorations if they cannot acquire the necessary knowledge and skills from the existing producers who work at their homes. Date: depends on the interest;
- organising promotional events on its premises presenting the element, for example workshop visits focused on the production process and workshops on teaching the assembly methods. Date: ongoing;
- demonstrating the production process at selected traditional craft markets in the Czech Republic. Date: ongoing depending on the dates of such markets and their quality;
- co-operating with the professional institutions stated below in organising exhibitions and workshops on assembly skills. Date: ongoing;
- supplying and distributing hobby-sets to schools for teaching children the assembly skills and hobby sets for creative households. Date: ongoing;
- allowing professional institutions which are involved in studying and documenting the element access to its archives. Date: ongoing.

As the law provides for the protection of the dwelling-house and the element is practiced in private houses the workshop will adopt administrative measures (a booking system, recruiting more guides etc.) to meet the increased public demand for learning more about the element as a consequence of its inscription. The workshop expects that the higher interest in the element will lead to increased sale of decorations which is in the interest of all professional bearers.

B. Professional Institutions:

I. The Museum of Bohemian Paradise at Turnov (hereinafter as the "Turnov Museum") will:

- establish and head an open task force consisting of representatives from professional institutions who will co-ordinate their activities associated with the element such as exhibitions, publishing, exchange of best practices and preparation and implementation of joint projects. Date: was established by the end of 2017 and meet at least once a year;
- promote in co-operation with the workshop a book on Christmas tree decorations made from glass beads edited in 2018;
- continue inviting the workshop as the bearer's representative to its traditional craft markets. Date: twice a year;
- prepare a travelling exhibition presenting the element, its history and associated artefacts to the public; the exhibition will be accompanied by a public workshop on assembling decorations. Date: preparation was completed by the end of 2016, exhibitions are since held according to the exhibitions schedule;
- add Christmas decorations into the assortment of goods sold in the museum shop. Date: ongoing.

II. Other museums in the region where the element occurs

The Glass and Costume Jewellery Museum at Jablonec nad Nisou, The Municipal Museum at Železný Brod, The Krkonošské Museum at Vrchlabí and the Monument of Remote Patriots at Paseky nad Jizerou will:

- continue acquiring artefacts associated with the element for their collections (it applies to the Turnov Museum too). Date: ongoing;
- present their collections of these artefacts by displaying them. Dates: according to the plans of these institutions;
- guarantee access for the professionals to their collections in order that they could study the history and development of this element. Date: ongoing.

III. The National Institute of Folk Culture (hereinafter as "NÚLK"):

- in line with the administration of the National List will be responsible for regular monitoring of

the element inscribed on the National List. Date: periodically according to the Rules of administration of the National List;

- as the producer of the video encyclopaedia documenting techniques and processes of traditional crafts it will make another part of the video on the element in co-operation with the Turnov Museum. Date: 2019;

- will publish a book on the nomination of the Handmade production of Christmas tree decorations from blown glass beads. Date: within two years of the inscription on the Representative List;

- will include the presentation of the element into its programme of lectures and exhibitions. Date: according to the NÚLK plan of lectures and presentations.

C. Public Administration bodies:

see next section.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

I. The Ministry of Culture (hereinafter as the "Ministry")

- is responsible for meeting the obligations stated in the Convention 2003. Date: permanent;

- will incorporate into the updates of the relevant policy on ICH strategic measures related to the management of inscribed elements. Date: once every five years;

- will discuss the outcomes of the periodic monitoring of the element in the Minister's advisory body for ICH. Date: periodically according to the rules for administration of the National List;

- will financially support with regard to the state budget:

selected projects aimed at the safeguarding of the element and raising awareness of it:

Date: call for submission of projects once a year;

activities of NÚLK related to the element.

Date: in line with the rules stated in the relevant laws.

II. Liberecký Region and its authority with regard to the possibilities of its budget:

- will raise awareness of the element in its periodic and one-off publications focused on the presentation of the regional cultural heritage. Date: ongoing;

- will continue in funding the operations of its museums. Date: in line with the relevant laws and regulations;

- will support selected projects focused on the element submitted by other organisations. Date: in compliance with laws;

III. Municipality of Poniklá:

- will present the element on its website and will support the local school activities associated with the element. Date: ongoing.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

Measures stated in Section 3. b (i), under letter A are those proposed by the bearers represented by the Kulhavý's family workshop and noted during the nomination preparatory stage; their wording was only slightly modified to meet the formal requirements. Most cases are only an extension of already existing measures. This guarantees that the principles of these measures have been tested and proven by the bearers in practice.

Measures stated in Section 3. b (i) under letter B are based on the direct involvement of the element bearers and they are the outcome of consultations between the bearers and the institutions which are going to implement these measures.

The bearers' representatives also participated in multilateral meetings (for more info please see Section 4.a.) and they were also involved in many discussions on these measures.

As practising of the element and its transmission does not differentiate between genders, the measures apply to the bearers regardless of their gender.

3.c. Competent body(ies) involved in safeguarding

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), with responsibility for the local management and safeguarding of the element.

Name of the body: Muzeum Českého ráje v Turnově/ Museum of the Bohemian Paradise in Turnov

Name and title of the contact person: Ms. Vladimíra Jakouběová, Director

Address: Skálova 71, 511 01 Turnov, Czech Republic

Telephone number: +420 481 325 747

Email address: jakoubeova@muzeum-turnov.cz

Other relevant information: <http://www.muzeum-turnov.cz/en/>

Name of the body: Krkonošské museum Správy KRNP ve Vrchlabí/ Krkonoše (Giant Mountains) Museum in Vrchlabí

Name and title of the contact person: Mr. Libor Dušek, ethnologist

Address: Husova 213, 543 01 Vrchlabí, Czech Republic

Telephone number: + 420 499 456 722

Email address: ldusek@knap.cz

Other relevant information: <http://www.knap.cz/en/>

Name of the body: Památník zapadlých vlastenců v Pasekách nad Jizerou/ Monument of Remote Patriots in Paseky nad Jizerou

Name and title of the contact person: Ms. Andrea Bariaková, curator

Address: Paseky nad Jizerou 121, 512 47 Paseky nad Jizerou, Czech Republic

Telephone number: +420 481 523 609

Email address: muzeumpaseky@knap.cz

Other relevant information: <http://www.knap.cz/pamatnik-zapadlych-vlastencu-paseky-nad-jizerou/>

Name of the body: Městské muzeum v Železném Brodě/ Municipal Museum in Železný Brod

Name and title of the contact person: Ms. Petra Hejralová, Director

Address: Náměstí 3. května 37, 468 22 Železný Brod, Czech Republic

Telephone number: +420 483 389 081

Email address: muzeum@zelbrod.cz

Other relevant information: http://muzeumzb.cz/?page_id=249

Name of the body: Muzeum skla a bižuterie v Jablonci nad Nisou/ Museum of Glass and Jewellery in Jablonec nad Nisou

Name and title of the contact person: Ms. Milada Valečková, Director

Address: U Muzea 398/4, 466 01 Jablonec nad Nisou, Czech Republic

Telephone number: +420 483 369 010

Email address: milada.valeckova@msb-jablonec.cz

Other relevant information: <http://www.msb-jablonec.cz/en/>

Name of the body: Krajský úřad Libereckého kraje/Regional Authority of the Liberec Region

Name and title of the contact person: Ms. Květa Vinklátová, member of the Liberec Region Council, management of culture, monument care and tourism

Address: U Jezu 642/2a, 461 80 Liberec, Czech Republic

Telephone number: +420 777 797 879

Email address: kveta.vinklatova@kraj-lbc.cz

Other relevant information: <http://en.kraj-lbc.cz/>

Name of the body: Národní ústav lidové kultury/ National Institute of Folk Culture

Name and title of the contact person: Mr. Martin Šimša, Director

Address: Zámek 672, 696 62, Strážnice, Czech Republic

Telephone number: +420 518 306 650

Email address: martin.simsa@nulk.cz

Other relevant information: <http://www.nulk.cz/>

Name of the body: Ministerstvo kultury/Ministry of Culture of the Czech Republic

Name and title of the contact person: Ms. Zuzana Malcová, Director of the Regional and Minority Culture Department

Address: Maltézské nám. 471/1, 118 11, Praha 1, Czech Republic

Telephone number: +420 257 085 253

Email address: zuzana.malcova@mkcr.cz

Other relevant information: <https://www.mkcr.cz/?lang=en>

Name of the body: Česká komise pro UNESCO/Czech Commission for UNESCO

Name and title of the contact person: Mr. Michal Beneš

Address: Rytířská 31, 110 00, Praha 1, Czech Republic

Telephone number: +420 224 186 126

Email address: unesco@mzv.cz

Other relevant information: http://www.mzv.cz/jnp/en/foreign_relations/international_organisations

Name of the body: Krajská vědecká knihovna v Liberci/Regional Research Library in Liberec

Name and title of the contact person: Ms. Blanka Konvalinková, Director

Address: Rumjancevova 1362/1, 460 01 Liberec I – Staré Město, Czech Republic

Telephone number: +420 482 412 120

Email address: konvalinkova@kvkli.cz

Other relevant information: <http://www.kvkli.cz>

Name of the body: Městské muzeum Nová Paka/Nová Paka Municipal Museum

Name and title of the contact person: Ms. Iveta Mečířová, Director

Address: Stanislava Suchardy 68, 509 01 Nová Paka, Czech Republic

Telephone number: +420 493 723 542

Email address: mecirova@muzeum.cz

Other relevant information: <http://muzeum.cz>

4. Community participation and consent in the nomination process

For Criterion R.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 how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

The idea of drafting a nomination arose through the cooperation of element bearers and the Bohemian Paradise Museum (Muzeum Českého ráje) in Turnov, which has long been involved in programmes informing the public of this tradition. In 2015, in connection with field research into the folk tradition of decorating Christmas trees and the preparation of a related exhibition, the Museum argued that the manufacture of Christmas decorations from blown glass beads was seen in the region as one of its key cultural elements and forms an indispensable part of the contemporary life of local communities.

This is why the museum staff decided to discuss the possibility of inscribing this cultural asset on the UNESCO Representative List of intangible cultural heritage with bearers of this still living craft, with the Czech Ministry of Culture, the National Council for Traditional Folk Culture, the National Institute for Folk Culture (NULK) in Strážnice and other experts. Given that all those approached agreed with the museum's plan, the staff of this institution continued the process.

In order to prepare the nomination for the Representative List, it was important not only to evaluate the historical tradition of this craft, but, most importantly, to document the work of the specialised craftspeople – the bead makers, i.e. the blowers, cutters, glass painters and stringers, who, alongside the Kulhavý family workshop, are bearers of this asset. Because of this, those preparing the nomination visited their home workshops, with access willingly provided by the bearer community, where they documented the individual production processes, the varied nature of the creative work of the threaders and verified the family and intergenerational links between the individual manufacturers. The home workers and the Kulhavý family workshop were extremely valuable in assisting the authors of the nomination in obtaining materials, documents and information, as well as providing information on operations and the system of family production in the foothills of the Krkonoš mountains, where this production has been preserved almost unchanged, for which the bearers are justifiably proud.

The bearers actively expressed their views on the conditions for preserving the element, proposed preservation measures and contributed to the creation of the text with their comments.

After obtaining permission to film the documentary part of the nomination documentation, in which the bearers play an active role (the Czech legislation requires such consent to be provided freely and beforehand) a film was made, in which one of the bearers also played the role of a guide to the individual home workshops and commented on the work processes.

As a result of these preparations for the nomination, a book on glass bead decorations was published in 2018, with the active involvement of the element bearers.

Following recommendations of the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage regarding modifications to the nomination, all the bearers immediately contributed to revising the nomination form to improve the description of this Christmas tradition and satisfy all criteria for its inscription on the Representative List.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens 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

Representatives of the bearers (over twenty women and two men) received official instruction in the obligations arising from the inscription of the element in the Representative List of the Intangible Cultural Heritage of Humanity on 6. 2. 2019 from a representative of the Czech Commission for UNESCO when he visited Poniklá, which was also attended by representatives of those preparing the nomination. Following this instruction, they gave their free consent to the preparation of the nomination, orally and by shaking hands. This free consent has now been confirmed by their declarations and signatures: (see the appendix). The Kulhavý couple also expressed their support for the nomination in the film, which is a mandatory part of the nomination documentation.

Representatives of the bearers expressed their consent to the nomination in very spontaneous texts, accompanied by photographs of them producing Christmas decorations. They expressed their support for the preservation and international recognition of this traditional craft as part of the intangible cultural heritage, not only because this production is the source of their livelihood, but also because they are proud of the fact that they are the only people in the world still carrying on this craft and because they regard it as part of their inheritance from their fathers and mothers. It is clear from their statements that they will strive to pass on their art, knowledge and skills to the next generation.

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 specific 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

The element is neither subject to any laws and regulations of the Czech Republic on the protection of intellectual property rights nor customary practice which would protect its know-how and this is confirmed by the signature of the nomination dossier by the Minister of Culture. Anyone who wants to learn these techniques has free access to this know-how.

Because the element is practised in the bearers' households - their permanent dwellings - the visit of these home workplaces is not possible without their prior free consent to comply with the relevant laws of the Czech Republic that stipulate the protection of a dwelling-house.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity;
- b. Name and title of the contact person;
- c. Address;
- d. Telephone number;
- e. Email address;
- f. Other relevant information.

- a. Rautis, a.s. (Kulhavý's family workshop representing and employing the producers of decorations from blown glass beads)
- b. Mr. Marek Kulhavý, Managing Director of the workshop
- c. Poniklá 151, 512 42 Poniklá, Czech Republic
- d. +420 736 109 917
- e. marek@rautis.cz
- a. Community of bearers' spokeswomen
- b. Mrs. Barbora Kulhavá
- c. Poniklá 151, 512 42 Poniklá, Czech Republic
- d. +420 731 182 556
- e. bara@rautis.cz
- a. Municipality of Poniklá
- b. Mr. Tomáš Hájek, Mayor
- c. Poniklá 65, 512 42 Poniklá, Czech Republic
- d. +420 481 585 133
- e. hajek@ponikla.cz
- a. Local Action Group „Přid'te pobejt!“, z. s. ("Come and Stay")
- b. Mrs. Věra Nosková, Manager
- c. Roztocká 500, 514 01 Jilemnice, Czech Republic
- d. 420 734 548 207
- e. vera.noskova@seznam.cz

5. Inclusion of the element in an inventory

For **Criterion R.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 the 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 List of Intangible Elements of Traditional Folk Culture of Liberecký Region (hereinafter as the "Regional List");

The List of Intangible Elements of Traditional Folk Culture of the Czech Republic (hereinafter as the "National List")

- (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:

Inscription on the Regional List is managed by the Council of the Liberecký Region. The Council has also issued the Methodical Guidelines for administration of the List and approves the inscriptions on the List on the basis of the statement of the professional committee appointed by the Council. The administrator of the Regional List is the Turnov Museum - Museum of the Bohemian Paradise in Turnov (Muzeum Českého ráje v Turnově).

Inscription on the National List is managed by the Ministry of Culture of the Czech Republic (hereinafter as the "Ministry"). The Ministry has issued the Methodical Guidelines for its administration. The Minister of Culture decides on inscription on the National List on the basis of the recommendations made by the National Council for Traditional Folk Culture (hereinafter as the "National Council") which is the professional advisory body of the Minister of Culture. The administrator of the National List is the National Institute of Folk Culture at Strážnice (NÚLK= Národní ústav lidové kultury).

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

The Regional List: inscription approved by the Regional Council Resolution No. 315/15/RK – Tradiční výroba vánočních ozdob z Poniklé (Traditional Production of Christmas Decorations from Poniklá)

The National List: 14/2015 – Lidová tradice výroby vánočních ozdob ze skleněných perliček (Folk Tradition of Glass-bead Christmas ornaments)

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

Regional List: 3rd March, 2015

National List: 28th December, 2015

(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 role 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 Turnov Museum, as the professional body entrusted with ICH management in the territory of the Liberecký Region, identified the element as a living, authentic component of ICH which performs cultural and social functions, represents its bearers and traditional hand production from glass and which carries a unique historic and ethnographic evidence.

Under the Ministry of Culture Methodical Guidelines for the administration of the National List, the inscription is only possible after the element has been inscribed on the Regional List which in turn is only possible after the element bearers provided their free, prior and informed consent with such inscription. For this reason the documentation was developed with the bearers' active participation in provision of documents, consultations and proposition of safeguarding measures and both men and women were equally involved in this process as no gender distinction is associated with this element.

The co-operation in supporting and raising awareness of the element was discussed with the professional institutions in the region where the element occurs and the same applies to the national professional bodies (see also Section 4.a.) and the safeguarding measures were jointly defined.

(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process 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. 100 words).

The Regional List is updated once a year. The inscribed elements are monitored by the List administrator once every five years. Any findings are recorded in the Element Nomination and Registration Sheet.

The National List is updated annually (most recently in December 2018). As part of the inscription process the safeguarding measures are specified and their implementation is regularly monitored. Every element is reviewed regularly, usually in the interval of seven years from the inscription, to verify its actual status and to present it to relevant bodies. All findings are recorded and, if necessary, followed by remedial measures.

(vii) 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 at least include 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.

- a. 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 relevant sections of the content of these links. The information should be translated if the language used is not English or French.
- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

ad a. The print-outs of relevant section of the Element Registration Sheet from the National List containing the Minister's approval of the inscription, and English translation of abbreviated description of the element are attached to the nomination dossier.

The full text in Czech is available at the following link of National Institute of Folk Culture:
<http://nulk.cz/2017/02/07/lidova-tradice-vyroby-vanocnich-ozdob-ze-sklenenych-perlicek/>
National list in Czech is published online: <http://www.nulk.cz/narodni-seznam/>

The National List in English is available on the following website of Ministry of Culture:
<https://www.mkcr.cz/the-list-of-intangible-elements-of-traditional-folk-culture-of-the-czech-republic-1468.html?lang=en>

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 the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the 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 the community concerned is other than 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 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 photos (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 other than 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, the 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.

BACHMANNOVÁ, Jarmila: Co my toho prožili – Vyprávěnky z Podkrkonoší I., Liberec 2012. ISBN 978-80-87607-07-7.

BACHMANNOVÁ, Jarmila: Jak to bylo dřív – Vyprávěnky z Podkrkonoší II., Liberec 2013, ISBN 978-80-87607-18-3.

BAŠTA, Jiří: Křehké vánoční řemeslo – Skleněné Vánoce z Poniklé, in: Krkonoše – Jizerské hory, vol. 43, no.12, s.4-9, Liberec 2010. ISSN 1214-9381.

DRAHOTOVÁ, Olga: Historie sklářské výroby v českých zemích – Od počátků do konce 19. století, I. díl, Praha 2005. ISBN 80-200-1287-7.

HOLUBEC, Jindřich: Vděčné vzpomínky – z pamětí a tvorby ponikelského rodáka, Liberec 2004. ISBN 80-86807-05-3.

KIRSCH, Roland: Historie sklářské výroby v českých zemích – Od konce 19. století do devadesátých let 20. století, II. díl, část 1, Praha 2003. ISBN 80-200-1069-6.

KIRSCH, Roland: Historie sklářské výroby v českých zemích – Od konce 19. století do devadesátých let 20. století, II. díl, část 2, Praha 2003. ISBN 80-200-1104-8.

Krkonoše – příroda, historie, život, Praha 2007. ISBN 978-80-7340-104-7.

KULHAVÁ, Barbora: Perličkové ozdoby z Poniklé, Jilemnice 2018. ISBN: 978-80-86527-58-1.

NEUWIRTH, Waltraud: Gablonzer Glasperlen-Christbaumschmuck – Sterne, Vídeň 2009. ISBN 978-3-900282-62-2.

NEUWIRTH, Waltraud: Glasperlen Christbaumschmuck, Vídeň 1995. ISBN 3-900282-45-5.

NEUWIRTH, Waltraud: Perlen aus Gablonz, Vídeň 1994. ISBN 3-900282-44-7.

NOVÝ, Petr. Jablonecká bižuterie. Řemesla, tradice, technika. Praha 2008. ISBN 978-80-247-2250-4.

NOVÝ, Petr: Skleněné vánoční ozdoby – minulost, přítomnost, vize = Glass Christmas tree ornaments – past, present, vision = Glas-Christbaumschmuck – Vergangenheit, Gegenwart, Jablonec nad Nisou 2010. ISBN 978-80-86397-12-2.

NOVÝ, Petr: Soumrak perličkového kraje – vyprávění o skleněné bižuterii, osudech sklářů, sekacích strojích a Lučanské pozdvižce z 29. ledna 1890, Jablonec nad Nisou 2011. ISBN 978-80-87100-14-1.

PATKOVÁ, Jana: Perly v každé chalupě, in: Věčko, roč. VI, č. 4, s. 68-73, Liberec 2007. ISSN 1213-7375.

PETERKA, Oldřich: Pamětní listy obce Poniklá 1354–2004, Poniklá 2004.

SCHEYBALOVÁ, Jana: Krajem skla a bižuterie, Železný Brod 1998. ISBN 80-901972-5-6.

Sopros de Nadal – Adornos atresanais de vidro, Pontevedra 2013. ISBN 978-84-95632-59-3.

ULZEN, Evelyn a ULZEN Jürgen: Gablonzer Christbaumschmuck. Berlin 1994. ISBN 3-929646-01-3.

Films:

Folklorika – Perličky z Poniklé, Česká televize, Česká republika 2014, režie Renata Šáchová, premiéra 17. 1. 2015, dostupné z: <http://www.ceskatelevize.cz/porady/1102732990-folklorika/>.

Náš venkov – Jestřábská zastavení, Česká televize, Česká republika 2012, režie Zdeněk Pojman, premiéra 22. 12. 2012, dostupné z: <http://www.ceskatelevize.cz/ivysilani/1097944695-nas-venkov/212562243400011-jestrabska-zastaveni/>.

Reportéři ČT – „Krkonošské perle“ vánoční česká tradice, Česká televize, Česká republika 2008, režie David Vondráček, premiéra 22. 12. 2008, dostupné z: <http://www.ceskatelevize.cz/ivysilani/1142743803-reporteri-ct/208452801240048/>.

Toulavá kamera – Perlaři z Poniklé, Česká televize, Česká republika 2013, premiéra 3. 3. 2013, dostupné z: <http://www.ceskatelevize.cz/ivysilani/1126666764-toulava-kamera/213411000320303/obsah/246920-perlari-z-ponikle/>

7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with 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: Mr. Antonín Staněk

Title: Minister of Culture of the Czech Republic

Date: 18 March 2019

Signature: <signed>