



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Original: English

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Nairobi, Kenya
November 2010

NOMINATION FILE NO. 00401
FOR INSCRIPTION ON THE REPRESENTATIVE LIST
OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

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| <p>A. STATE(S) PARTY(IES)</p> <p><i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i></p> |
| <p>Belgium</p> |
| <p>B. NAME OF THE ELEMENT</p> |
| <p>B.1. Name of the element in English or French</p> <p><i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i></p> |
| <p>Krakelingen and Tonnekensbrand, end-of-winter bread and fire feast at Geraardsbergen</p> |
| <p>B.2. Name of the element in the language and script of the community concerned, if applicable</p> <p><i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i></p> |
| <p>Krakelingen en Tonnekensbrand</p> |

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

In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).

(in local dialect:) Krèèkelingen & Tonnekesbrand

C. CHARACTERISTIC OF THE ELEMENT

C.1. Identification of the communities, groups or, if applicable, individuals concerned

According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.

- The population of the city of Geraardsbergen
City Council of Geraardsbergen: organization, financing + participates in the parade
Contact: Mr. Freddy De Chou, Mayor, Administratief Centrum, Weverijstraat 20, B9500 Geraardsbergen, freddy.de.chou@geraardsbergen.be
- Civil servants, responsible for the practical organisation (tourist officials, city technical services) and security services (police, fire department, Red Cross)
Coordination and contact: College van Burgemeester en Schepenen, Administratief Centrum, Weverijstraat 20, B9500 Geraardsbergen, freddy.de.chou@geraardsbergen.be
- Pedagogical assistance for primary schools: Mrs. Liesbeth Punnewaert, liesbeth.punnewaert@pandora.be
- Krakelingen-Committee: alderman in charge of festivities Eric Spitaels; tourist office director Caroline Vandendaele and secretaries Christine Van Den Herreweghe & Lieve Bauwens; research team Geert Van Bockstaele, Anne-Marie Vanden Herrewegen & Louis De Cock; artistic advisors Frederika Schollaert, Philip De Temmerman, Jo Lauwaert, Linda Delplace; technical service Koen Van Bossuyt & Patrick De Nollin. This committee advises the city council on the content and the practical elaboration of the event.
Contact: Mr. Eric Spitaels, Dienst Toerisme en Feestelijkheden, Markt z/n, B9500 Geraardsbergen, eric.spitaels@geraardsbergen.be
- Dozen of local cultural, sportive and youth associations (e.g. youth movements Chiro, KSA, Jokido; De Eendracht, Harmonie Moerbeke & Ophasselt, Oud-Hernieuwers KSA, Oud-Leiding Chiro, Schaatsclub, Toneelgroep Sint-Pieters Vreugd en Deugd, Wezenvrienden) as well as schools (Basisscholen Centrum, Dender, Sint-Jozef, Hunnegem, Lagere en Middelbare afdelingen Sint-Catharinacollege)
- Similar associations with specific skills from neighbouring cities participating in the parade: professional costume renting Baeyens, Cavalry Band Rijbaan Piet, folk music groups 't Klieksken and Balladeus, choir Sint-Paulus Zottegem, Orde van Excalibur, Rammenhof, Stal Eclipse, Theater Exces, Turnclub Olympia Oosterzele, folk dance groups Canteclae, De Eglantier, De Marlière, De Vlegel, De Wouwe, Pippezijsje, Reinaert, Vrij Uurken, Shape.
Coordination and contact: Caroline Vandendaele, City Tourism and Festivities, Markt z/n, B9500 Geraardsbergen, toerisme@geraardsbergen.be
- Bakers from Geraardsbergen, who bake krakelingen for free:
 - > bakkerij Nevens, Boelarestaat 38, B9500 Geraardsbergen
 - > patisserie De Clercq, Grotestraat 21, B9500 Geraardsbergen

> bakkerij Herregodts, Groteweg 120, B9500 Geraardsbergen

- One of the local jewellers, who creates the 'golden krakeling'. They are chosen on a rotational basis. Selection 2009: Jewellery Debaere, Grotestraat 35, B9500 Geraardsbergen
- Audience: the inhabitants of Geraardsbergen (about 30 000) and the surrounding areas of Flanders and Wallonia (Belgium); about 2 or 3 million through television news on Flemish channels (VRT, VTM, TVOost)

C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.

The celebration takes place in Geraardsbergen (50°50'N, 3°45'E) and is widely known in Belgium and neighbouring countries. The media (television, radio, newspapers, internet ...) report on the festivities every year.

C.3. Domain(s) represented by the element

Identify concisely 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. (This information will be used primarily for visibility, if the element is inscribed.)

c) social practices, rituals and festive events

D. BRIEF SUMMARY OF THE ELEMENT

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

Krakelingen (a bread distribution ritual) & Tonnekensbrand (a fire feast) are both age-old events to celebrate spring. They refer to pre-Christian, Christian and secular traditions.

Krakelingen takes place on the last but one Sunday before the year market, that is held every first Monday of March. It starts at 3 p.m., with a parade evoking the local history and carrying the 4 basic elements (bread, wine, fish and fire) to the Holy Mary Chapel on the Oudenberg hilltop. The church dean and the city council play a prominent role. After a prayer the religious and secular authorities proceed to a platform where they drink wine from a 16th-century silver goblet that contains a tiny living fish. Subsequently, they throw 10.000 'krakelingen' - small circular breads - to the crowd. Only one of these 'krakelingen' contains a winning ticket. The prize is a golden jewel, especially created for the event.

At 8 p.m. people gather again on the hilltop to light a wooden barrel ('Tonnekensbrand') to celebrate the end of winter.

1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION R.1)

This is the key section of the nomination to satisfy criterion R.1: “The element constitutes intangible cultural heritage as defined in Article 2 of the Convention”. A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention’s definition of intangible heritage. 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 and cultural functions and meanings today, within and for its community,*
- b. the characteristics of the bearers and practitioners of the element,*
- c. any specific roles or categories of persons with special responsibilities towards the element,*
- 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 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.

The city of Geraardsbergen celebrates the end of winter on the last but one Sunday before the first Monday of March: in the afternoon there is a bread-throwing event (Krakelingen) introduced by a parade. In the evening the Tonnekensbrand fire announces spring, the return of light. As a profound study of city accounts revealed, citizens and the city authorities have organised such events since 1393 up till the present, except for 3 short war periods.

Today this festive ritual plays a very important role for the cultivation, expression and reproduction of collective identity of the citizens and of the city itself. It involves adults and children of all social classes and groups in the city and the region. It provides them with a special occasion to prepare and celebrate together, hence fostering a community feeling and wide participation. It yields a strong sense of continuity and historical awareness for the participants, both as an evocation of historical events and legends and as a custom that has been passed on from generation to generation. Today a wide variety of groups involve and stimulate newcomers and group members to participate as co-organizers or spectators, hence ensuring the transmission from one generation to another and among members of the same generation. Next to learning by participating, there are textbooks, photographs, films, websites and descriptions available. The present-day perception in and outside the city that Krakelingen & Tonnekensbrand are a very important form of cultural heritage helps in convincing all kinds of actors (also authorities) to devote attention to this phenomenon and to document it with care. A yearly preparation and coordination cycle is being followed. A special Krakelingen-Committee and dedicated working groups monitor the whole and act not only as a living memory, as a source of inspiration and adviser of the vibrant network of co-organizers and participants.

Apart from the core themes of the traditional celebration, the Krakelingen-Committee regularly innovates elements of the feast. It starts its preparatory activities in March, defining the concept of the introductory parade. Months before the event, local craftsmen prepare the material

conditions to make the celebration happen in the best conditions. By oral tradition and participant observation, a small team has acquired the specific skills to construct the wooden barrel that will be lit on the evening of the event. Local associations and clubs - like the local brassbands, theatre companies, youth movements, schools ... - gather their members to prepare their participation by studying or rehearsing tunes and performances. Some of them insist on performing their specific role annually and are proud of having been such or such historical character for years, while others prefer using their creativity to give their best shots in performing a different historical character. The last weeks before the event, everybody prepares it in their own way e.g. shopkeepers by decorating their windows developing the theme of Krakelingen and Tonnekensbrand, bakers by baking the special circular breads using therefore particular orally transmitted skills, school teachers by informing their pupils on the meaning of the event and telling the folk tale, the locals by inviting relatives and friends living inside and outside the town and region.

Parade

A parade takes off at the Romance church of Hunnegem, the city's cradle. It evokes the city's 25-century-old history starting by the Celts (their existence was testified by recent archaeological excavations) and ending with contemporary themes. The church dean and the city councillors lead the parade and are dressed in historical costumes. About 800 participants (mostly members of local associations and schools) portray local history and legends, to reveal the cultural heritage of the Geraardsbergen region. To raise awareness with the public, the parade always depicts both the core of the city's history (the pre-Christian period, the profane and religious foundation of the city) and highlights one particular aspect every year. Recent examples are e.g. contacts established with Latin America (by 16th-century Pedro de Gante or 20th-century migration to Vera Paz), the key role of women in various stages of city history, medieval art, 19th-century industry (e.g. organ manufacturing, lace, cigars...), various local artistic expressions, the input of the neighbouring villages.

Krakelingen

The parade dissolves at the foot of the Oudenberg hill. There the druids (who symbolize the pre-Christian religion), the church dean, the city council and thousands of spectators climb the hill. First the dean blesses the 'krakelingen' in the Holy Mary chapel. He then proceeds to a stage where he and the town councillors drink some wine to swallow a tiny fish (rutilus rutilus) from a 16th-century silver goblet, symbolizing brotherhood, joy and new life. During the final phase of the ceremony some 10.000 'krakelingen' - small bagel-like sandwiches - are thrown into the public. Only one contains a winning ticket for the 'golden krakeling', a unique jewel created by a local jeweller on a rotational basis. Adults as well as children try to catch at least one 'krakeling', which is considered as a trophy; some lucky catchers inscript the date on the 'krakeling' and keep it as a collectors' item. Others bury it in their field or garden hoping for a good harvest.

Tonnekensbrand

At 8 p.m. a wooden barrel is set on fire on top of the Oudenberg hill while folk dance sets the atmosphere. Simultaneously some neighbouring villages respond to the Tonnekensbrand by lighting smaller fires. From the Oudenberg hill spectators take a walk down town carrying burning torches to bring light back to the city centre.

Folk tale

From the early 1800s a folk tale explains the origin of the feast as the commemoration of a trick intended to resolve a city siege in 1381: hopeless inhabitants would have thrown their last bread and herring over the city walls to make the enemy believe they had plenty of food and the enemy would have left. The tale and the historical reality (a quick and dramatic invasion by the enemy) are both acted out in the parade. People, though, still go on telling the (far more positive) folk tale.

2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2)

The nomination should demonstrate (Criterion R.2) 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".

Please explain how the element's inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly. Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

Not to exceed 1,000 words.

The Krakelingen & Tonnekensbrand provide an interesting mix of old references, newer additions and strong community engagement. The yearly ritual to announce spring provides the cultural backbone to the city identity. The ritual use of open fires finds its roots in agrarian year cycle customs and can be found all over the world. Also the very central role of bread provides links to many other customs. The City of Geraardsbergen strives to establish more connections with similar elaborate rituals. Indeed, by focusing every year on another bread- or fire-event outside the Flemish region, a dialogue with foreign ICH-members is achieved. This contributes to diversity and safeguarding in a larger perspective.

The extraordinary engagement of a large part of the population in the celebrations is deemed of crucial importance and, being one of the major and most original European annual cycle feasts, it raises awareness, visibility and dialogue. The inclusion of this tradition on the UNESCO list will yield extra instruments for humanity to understand the feast: e.g. it will result in the publication of a free, multilingual, printed brochure and website (www.geraardsbergen.be/toerisme) that will contribute to ensuring visibility and dialogue on a broader scale.

The tradition has attracted much attention and discussion due to the role of a drinking ritual. A formal complaint by an animal rights organisation in 1997 resulted in an interesting debate with international reverberations. Several trials before different courts (Oudenaarde 01 DEC 2000, Ghent 30 NOV 2001, Cassation 05 NOV 2002) upheld on the condition the traditional ritual were restricted to the 32 representatives of the local religious and profane authorities. Hence on this particular day 'fish-in-wine' could no longer be offered to the public. Thus, the event clearly stimulates dialogue about rites and customs involving live animals. The discussion boils down to the contrast between rituals, official legislation and public opinion. The Geraardsbergen case triggered many public debates and legal court hearings, definitely raising awareness and putting at the heart of the debate the very basic issues to safeguard ICH.

The city of Geraardsbergen's Cultural Office cooperates with the neighbouring communities to safeguard a common heritage of bread and fire feasts: Brakel and Lierde have 'Walmke Brand', a fire event responding the Tonnekensbrand-fire; Galmaarden has an old bread-throwing festivity called 'Pauwelfeest' with a folk tale referring to the same historical facts as the Krakelingen folk tale.

The notion of 'intangible cultural heritage' is quite recent and mainly known to specialists. The inclusion of Krakelingen & Tonnekensbrand in the Representative List will confirm to the older inhabitants the value of their event, but would also stimulate the younger generations to consider Krakelingen & Tonnekensbrand as a valuable heritage to be preserved for the following generations.

Geraardsbergen finds itself at the boundaries of the Flemish Region, at the crossroads of 3 provinces (Eastern Flanders, Flemish Brabant, Hainaut) and of 2 language communities (Dutch and French). The nomination will enhance the community's awareness of the unique opportunities offered by the combination of various facets.

Together with FARO and Volkskunde Vlaanderen vzw international colloquia will be organised in order to reflect on the evolution and safeguarding of this category of calendar rites, focusing on

comparative perspectives. Possible topics to reflect on, might be:

- the relation between man and nature (the hill as setting, the end of winter, the round shape of the 'krakeling' that refers to the cycle of life);
- the relation between man and religion (Christianisation of pagan rites, the prominent role of the church dean);
- the relation between man and his past (oral tradition linking ICH with their own past);
- the relation between man and environment (drinking live fish limited to its mere ritual function by court / the controlled fire)

The implementation of the Flanders decree on cultural heritage (23.05.2008) specifically addresses the implementation of the 2003 UNESCO convention, as well as the creation and financing of new structures and institutions for safeguarding intangible cultural heritage (like for instance FARO, Flemish interface for cultural heritage, several centres of expertise, special organizations for safeguarding cultural heritage ...). Compliance with the regional decree will also increase the impact of the UNESCO process and dialogue about cultural heritage.

3. SAFEGUARDING MEASURES (CF. CRITERION R.3)

Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.

3.a. Current and recent efforts to safeguard the element

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

- Establishment of the Krakelingen-Committee, a multidisciplinary team that focuses on heritage, performance, technical output. It evaluates and annually monitors the event, based on the team's ongoing scientific research. The team members meet monthly from March to November, every fortnight from December to February and daily the last week before the event;
- Press communications (radio, television, newspapers, the City's web page);
- Records, posters, folders, photographs, press articles, edited video recordings (a.o. 1956, 1992, 2009), reports of the Krakelingen-Committee's meetings;
- Outreach to similar bread-throwing or fire feasts outside of Flanders (2008 Sittard, NL: Krombroodjesrapen, 2009 Bouge, BE: Grand Feu, 2010 Lubrin, SP: Fiesta de San Sebastian)
- Free distribution of 5000 leaflets with background on the event
- Analog-to-digital transformation of iconographic material (received after a public call in 2008)
- Archiving press documents
- Lectures for (local) cultural and social organisations
- Educational project in primary schools (final grades: 10-12 old) by an expert in cultural agogics, Mrs. Liesbeth Punnewaert
- Safeguarding plan for the natural environment of the Oudenberg hill
- Publication of a historical and ethnographical study 'Krakelingen en Tonnekensbrand. Een eeuwenoud verhaal' (sold out; see 4b)
- Culture policy plan 2008-2013 as a guarantee for continuity
- Krakelingen & Tonnekensbrand is a major item in the newly built regional tourist office

(spring 2009)

- Global insurance contract for all participants
- Police regulation

3.b. Safeguarding measures proposed

For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.

Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs..

- The safeguarding measures presented in 4a will be continued and reinforced;
- The participants involved will continue their reflection on the best way to combine sustainable tourism (hotel accommodation within a range of 40 km, e.g. Brussels and Ghent; growing B&B accommodations in local farms as promoted by Flemish Tourist Authority) and the preservation of the event;
- Creation of a multidisciplinary review committee (city authorities + volunteers, as well historical, ethnological as artistic experts) not later than 5 years after the inclusion on the Representative List;
- City council decisions (10 MAR 2009) to commit the City to safeguarding the event, a.o. through a permanent exposition with special attention to the international context;
- Organisers will get in touch with the coordinators of the ICH events of Binche, Dendermonde, Mechelen, Brussels, Mons and Bruges, already inscribed on the Representative List, and intend to create - in collaboration with Faro vzw and Volkskunde Vlaanderen vzw - a discussion forum with the organisers of other ICH events included on the Representative List;
- Creation of a task force, composed by public servants from the offices of Tourism and Festivities, Culture and Heritage, with special attention for monitoring effects and safeguarding;
- Elaboration of a script to ensure the sustainability of the event and to respect the spirit and coherence of the event, to safeguard it against external pressure (like commercialization);
- Multimedia publication and a DVD (large target group);
- Scientific research, in cooperation with Volkskunde Vlaanderen vzw and Faro vzw and in dialogue with international experts, on subjects such as:
 - o bread- and fire-feasts in an international perspective
 - o safeguarding ICH with respect for its own natural evolution
 - o the impact of ICH on tourism and vice versa
 - o the impact of education on the awareness of ICH
- A project on oral history will be started to record the knowledge of the Krakelingen-Committee, memories and reflection of locals on the event.

3.c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

- City council decision (10 MAR 2009) for future commitments;
- The city provides a budget to pay a fee to the participants of the parade (since 20 years) to rent historical costumes, build parade wagons and accessories;
- Written declaration of various participants (individuals, associations, schools)
- Several bakers (De Clercq, Herregodts, Nevens) offer 'krakelingen' for free;
- The golden krakeling is created every year by a local jeweller, on a rotational basis and as an incentive to local creativity and handcraft;
- Active participation of Volkskunde Vlaanderen vzw and FARO vzw to materialize the safeguarding plans;

3.d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

- The Government of the Flemish community safeguards intangible cultural heritage according to article 2 of the 2003 convention. Nominations for the inventory of intangible cultural heritage Flanders are evaluated and reviewed yearly by a commission on the basis of the following criteria:
 - o the current and recent efforts to safeguard the event
 - o additional safeguarding measures proposed
 - o the participation of communities, groups and individuals
 - o the cooperation with a competent organisation active in the field of cultural heritage
- The Flemish Arts and Heritage Agency, responsible for the inventory, develops a detailed procedure to combine the yearly update with an active follow-up of the safeguarding criteria.

4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS (CF. CRITERION R.4)

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: '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 in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

The launch of the Operational Directives for the implementation of the Convention for the Safeguarding of the Intangible Heritage by the Intergovernmental Committee in June 2008 coincided with the launch of the Intangible Heritage Inventory by the Government of the Flemish Community.

The efforts to enlist Krakelingen and Tonnekensbrand on UNESCO's list started back in 2005. As a first step, the Geraardsbergen Culture Administration and the Krakelingen-Committee joined forces for the nomination to the inventory of intangible cultural heritage Flanders in July 2008. It was included in the inventory in August 2008. The Minister of Culture indicated in a letter of 26 AUG 2008 that the Geraardsbergen event classifies as a potential candidate for UNESCO's Representative List of Intangible Heritage. This was communicated through the national and local press (newspapers, television, internet) so this information of inclusion on the Flemish inventory and the intention to present it to UNESCO were distributed in the widest possible way. This opened an interesting debate in the city.

Hence the Culture Administration Geraardsbergen and the Krakelingen-Committee engaged all communities involved to complete this application. Volkskunde Vlaanderen vzw and Faro vzw, the Flemish interface for cultural heritage, assisted them throughout this process.

Other relevant shareholders are:

- City authorities (see Culture policy plan 2008-2013);
- 'Krakelingen'-Committee (a gender and age balanced group with different backgrounds, composed by representatives of city authorities, members of the tourist office and volunteers);
- Domestic and international organizers of other bread- and fire-festivals;
- The local community both as participants and public.

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 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..

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

- Written declarations of many individuals, schools and associations confirming their intention to continue active participation and to endorse the inscription on UNESCO's Representative List;

- Written declaration of the chairman of the City Cultural Board, representing all cultural organisations, supporting the inscription as well;
- A court procedure about the ritual of swallowing tiny living fish revealed a great community involvement (press, support letters to city council, protest song) and the will to maintain the diverse aspects of the event;
- Recent press articles on the nomination process

4.c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that 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.

- Free access to the event;
- Proper police regulation;
- Free participation in the parade, with prior engagement (all participants sign a contract);
- Swallowing fish in wine is reserved to the church dean and the City Council (as confirmed by court decisions 01 DEC 2000 / 30 DEC 2001 / 05 NOV 2002);
- Throwing 'krakelingen' from a stage is strictly reserved to the church dean, the City Council and a special guest;
- Only the mayor and the alderman in charge of festivities light the 'Tonnekensbrand' fire

5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION R.5)

This section is where the State Party establishes that the nomination satisfies Criterion R.5: "The 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".

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined "with the participation of communities, groups and relevant non-governmental organizations" and Article 12 requiring that inventories be regularly updated.

The nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

Being a federal state, Belgium is divided into three language communities with autonomous cultural competences. 'Krakelingen & Tonnekensbrand, Geraardsbergen' is duly included since 2008 in the official inventory of intangible cultural heritage of Flanders/Belgium (published on <http://www.kunstenerfgoed.be> > erfgoed > immaterieel cultureel erfgoed > inventaris Vlaanderen > register). The Arts and Heritage agency of the Flemish Ministry for Culture is responsible for maintaining the inventory (Arenbergstraat 9, 1000 Brussels, Belgium). The official inventory is kept by the Arts and Heritage agency and can be consulted at the offices in Brussels.

In conformity with articles 11 and 12 of the Convention, the following procedure has been developed. Communities can submit proposals regarding the item of intangible cultural heritage they want to be included in the inventory. There is an official call via the media and via several websites. These submissions (in Dutch) have to point out the extent of the community and safeguarding actions for which the requesting community has to co-operate with an official

heritage institution that is recognised/funded within the scope of Flemish Decree on Cultural Heritage (2008). These submissions are advised by a departmental commission, composed by Flemish and Dutch experts in order to examine the applications and to give advice to the Flemish minister responsible for culture. After the ministerial decision the (new) items that are included on the inventory are communicated by official press communication and by means of websites.

The communities that submitted the elements that are included in the inventory are to report on a yearly basis on the safeguarding activities that have been undertaken. These reports are examined by the aforementioned ad hoc examination commission.

DOCUMENTATION

a. Required and supplementary documentation

Required documentation provided

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

VAN BOCKSTAELE Geert, VANDEN HERREWEGEN Anne-Marie & DE COCK Louis: Krakelingen en Tonnekensbrand in Geraardsbergen. Een eeuwenoud verhaal (Geraardsbergen 1994)

BERT DE L'ARBRE Louis: De feeste van Tonnekensbrand te Geeraardsbergen (Rond den heerd 14, 1879, 166-168 & 175-175)

BROECKHOVE Maurits, GIRALDO Walter & VAN DER LINDEN Renaat: Het worp motief in Oost-Vlaanderen. Aspecten van een eigentijdse feestcultuur (Oostvlaamse Zanten 66, 1991, 135-164 & 234)

CAMPEN Victor: De Krakelingenworp en het Tonnekenbrand te Geraardsbergen (Geraardsbergen 1924)

CELIS Gabriël: Volkskundigekalender van het Vlaamsche Land (Ghent reprint 1990)

DE CLERCQ Augusta: Krakelingenworp en Tonnekenbrand te Geeraardsbergen (Brabantsche Folklore 16, 1937, 341-357)

DE KEYSER P.: De Vastenavondvuren in Oost-Vlaanderen (Volkskunde 43, 1940-1941, 40-51)

DE PORTEMONT Auguste: Recherches historiques sur la ville de Grammont en Flandre (Gand 1870)

FRIS Victor: Geschiedenis van Geeraardsbergen (Ghent 1911)

FRIS Victor: Het groot Vastenavondfeest te Geeraardsbergen (Volkskunde 17, 1905, 136-150)

MEURANT René & VAN DER LINDEN Renaat: Volksleven in België (Brussel 1974)

NANNINGS J.H.: Brood- en gebakvormen en hunne betekenis in de folklore (Scheveningen 1932)

PEETERS K.C.: Eigen aard. Overzicht van het Vlaamse Volksleven (Antwerpen 1980)

TOP Stefaan e.a.: Kalender van de Vlaamse feesten (Kapellen 1986)

VAN BOSSUYT Vincent: Het feest van Krakelingenworp-Tonnekenbrand te Geraardsbergen. Zijn ware betekenis (Het Land van Aalst 14, 1962, 49-57)

VANDEN HERREWEGEN Anne-Marie: Geraardsbergen volkskundig bekeken in sagen,

legenden, liederen, gebruiken, volksrecht en volkskunst (Tielt 1977)

VAN DEN HERREWEGHEN O.: Het Krakelingenwerpen en 't Tonnekenbrand (Volk en Taal 4, 1892, 184-188)

VAN DUYSE Prudens: Vastenavondfeest te Geeraardsberge (Belgisch Museum 1, 1837, 176-178)

VAN WAESBERGHE Joannes: Gerardimontium sive altera Flandriae Metropolis ejusque castellania (Brussels 1627)

Leaflet 2009

Press articles on the 2009 event

Press articles on candidacy for nomination

www.geraardsbergen.be

website with information in Dutch, English, German and French; for this event see 'toerisme' and 'zoveel te beleven'

CONTACT INFORMATION

A. Contact person for correspondence

State level:

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Flemish Ministry of Culture, Youth, Sports and Media
Arts and Heritage

Arenbergstraat 9

1000 Brussels

Tel. ++ 32 2-553 68 68 Fax ++ 32 2-553 69 69

E-mail : marina.laureys@cjsm.vlaanderen.be

Website: www.kunstenenergoed.be

B. Competent body involved

City Council Geraardsbergen

Weverijstraat 20

B 9500 Geraardsbergen

Tel. ++32 54 43 72 88

E-mail: cultuur@geraardsbergen.be

Website: www.geraardsbergen.be

C. Concerned community organization(s) or representative(s)

Eric Spitaels, alderman of festivities, and Guido De Padt, alderman of culture and heritage, Weverijstraat 20, B 9500 Geraardsbergen - cultuur@geraardsbergen.be

Krakelingen-Committee: alderman in charge of festivities Eric Spitaels; tourist office director Caroline Vandendaele and secretaries Christine Van Den Herreweghe & Lieve Bauwens; research team Geert Van Bockstaele, Anne-Marie Vanden Herrewegen & Louis De Cock; artistic advisers Frederika Schollaert, Philip De Temmerman, Jo Lauwaert, Linda Delplace; technical service Koen Van Bossuyt & Patrick De Nollin.

Contact on behalf of the organizing Krakelingen-Committee: Anne-Marie Vanden Herrewegen & Louis De Cock, Renskouter 8, B 9500 Geraardsbergen - decockvandenherrewegen@gmail.com

Contact on behalf of the participating associations: Caroline Vandendaele, City Tourism and Festivities, Markt z/n, B9500 Geraardsbergen - toerisme@geraardsbergen.be

see also C (i)

SIGNATURE ON BEHALF OF THE STATE PARTY

Name: Marina Laureys

Title: Head of the agency Flemish Ministry of Culture, Youth, Sports and Media, Arts and Heritage

Date: 25 August 2009

Signature: <signed>