



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

Seventeenth session  
2022

#### Nomination file no. 01873 for inscription in 2022 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.*

Spain

#### 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*

Manual bell ringing

##### 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*

Toque manual de campanas

##### 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.*

Toc manual de campanes (catalan/valencian)  
Toque manual de campás (galician)  
eskuz jotako kanpai joaldiak (basque)

#### 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.*

The social network that makes up the manual ringing of bells in Spain takes shape in different ways throughout the country. On the one hand, it is sustained by the voluntary associations of bell ringers officially registered as such, by voluntary groups that are not constituted as associations, in addition to the bell ringers distributed throughout the country who carry out a more solitary but equally important work, by the sacristans. On the other hand, by the neighbours who are involved in the preservation of manual ringing because they feel and identify with the ringing in their towns or cities. In general, the identification of people of all ages, genders, origins and of any socio-economic level with the sound of the local bells is deeply rooted. The festivities of more than eight thousand municipalities throughout Spain are associated with the manual ringing of bells.

## 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 tradition of manual bell ringing has persisted over the centuries throughout the country as part of the collective identity of communities in Spain. Across the nation, the existing variety of bell ringing forms (chiming, half turning bells, turning bells, fixed bells.) as well as the different types of ringings faithfully reflect the richness of Spanish culture, currently with more than thirty different ringings. There is no village, town or city in Spain that does not have a bell tower from which bells are rung.

## E. Contact person for correspondence

### E.1. Designated contact person

*Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.*

Title (Ms/Mr, etc.): Mr  
 Family name: Berenguer Espí  
 Given name: Antonio  
 Institution/position: Coordinator Secretary of the Association Colla de Campaners d'Albaida  
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 Telephone number: 617030616  
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### 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 manual bell ringing is a communication system requiring the following elements: the bell, the tower or belfry and the bell ringer, who produces a distinctive sound that defines a particular area. Over the centuries, bell ringing has served as a means of expression and communication, fulfilling a number of social functions: provision of information, coordination, determination of a specific territory, protection and cohesion. These ringings, which are easily understandable through the emotions and coded messages that can be recognised by the various communities, serve to organise and structure local life, marking out spaces and working the most routine and day-to-day to work schedules to the most festive and unusual events.

This results in a great variety of ringings and sounds that set from by the techniques used by each (chiming, half turning-bells, turning-bells) in combination with the methods, skills and abilities displayed when ringing and handling the bells as well as the physical characteristics, forms and acoustical properties of the instrument itself (the bell or bells) or by the space or bell chamber where the resonance takes place (towers and belfries). All this has created a deep and rich repertory in both religious and civic arenas for marking distinct moments in the day, alerting the populace to fires or floods, tolling funerals, announcing decrees and other news, and this extends to the events, celebrations, performances and specific occurrences within the cycles of life, work and liturgy.

- (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*

Bell ringers are the musicians who carry on the practice of manual bell ringing. They ring the bells according to a pre-established code or melody passed on aurally and in writing, through

which they can introduce variations in the number of rings, cadence, rhythm and intensity to reflect local tradition or individual creativity.

Because the ringers use sound as a language and as music, they should have a personal readiness, proper training and continual practice in the use of these skills, with the freedom to specialise in certain variants.

While ringing was once seen a man's duty, women played a fundamental role in its practice. We are currently undergoing a process of change resulting in the integration and enhanced visibility of women and are seeing an increasing number of girls learning bell ringing. There is no standard means of passing on this knowledge: sometimes family tradition is involved, while on other occasions, older ringers pass on their skills to younger generations.

Another key role in this process is played by the bellmakers, artisans who cast and mould the bells in bronze with molten metal; in Spain there are five active bell casting centres. Also essential are other craft workers: carpenters, blacksmiths, rope makers and restoration companies.

Bell-ringing associations are currently the most important element in carrying on this tradition: for over thirty years, they have played the central role in transmitting, revitalizing and regenerating traditional manual bell ringing, training new ringers and stimulating interest on the part of civil society and institutions.

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

*Not fewer than 150 or more than 250 words*

In Spain today, there are two ways of transmission: on one hand, those bearers carrying on the activity (individual sextons or bell ringers) who, although they are a small minority, continue to exist and pass on this art to keep traditional bell ringing alive, especially in many rural areas. On the other hand are the bell ringing groups or associations that, in addition to their role in documenting and researching the practice, also ring, transmit, instruct and disseminate the art of traditional bell ringing, almost always through the use of their own resources. Most individuals who pass on these skills are themselves young people who attempt to recruit new enthusiasts to continue the traditional practice, in this way finding an outlet for expression and guaranteeing that the bell ringing art will not die.

These bell ringing groups have formed associations to create schools for the purpose of passing on the lore of traditional bell ringing and providing instruction in how to ring: in Villavante (Leon), Aretxabaleta (Basque Country) Kanpai-Joleak and the Training Academy of MitMac, the International Traditional Bell Ringing Museum in Albaida (Valencian Community). Mobile bell ringing schools have also been successfully developed in certain communities in Castile and Leon and by the programs at the Colla de Campaners d'Ontinyent and the Alqueria de la Comptessa (Valencian Community).

Instruction takes place in the bell towers of various cathedrals and churches, with these towers as well as the open-air spaces of mobile towers serving as schools to educate young people.

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

*Not fewer than 150 or more than 250 words*

### **Cultural and social identity**

The most relevant social function of the element is the appreciation for the ringing of bells as a vehicle of collective identity that has survived thanks to the efforts of the neighbors and the musical and sound traditions. The ability to identify each of the stamps has been kept alive. This discernment is so refined that just by listening to the sound the carrier community can identify the ringer by name, since each one has a particular way of playing. This is a demonstration of human creativity through the traditional ringing of bells.

The ringing of bells is perceived in the collective imagination as part of the local, regional identity (or of a growing area), uniting countries that share this cultural aspect while revealing their diversity.

**Cooperation for social inclusion/ Strengthening ties between families, communities and territories.**

The transmission of the nuances of this knowledge involves incorporating new generations or people of different origins as full members of the community. The collective activity involving the practice of bell ringing helps residents to connect with their history, culture and customs, ensuring the preservation of this Intangible Cultural Heritage as well as the events and cultural spaces where it is carried out.

Bell ringing has changed society, its beliefs, the technology and even the way in which it relates to us. Today, the bell ringing engage i a search for identity, express feelings and emotions, they arouse collective emotions and generate a feeling of belonging.

- (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*

All the elements making up traditional bell ringing observe absolute respect for existing international human rights as well as the requirements of mutual respect across communities, groups and individuals and to promote sustainable development. This element, arising from within communities on behalf of the communities themselves, is based on equal participation and the absence of all types of discrimination with respect to gender, age, social class or family origin.

The members making up the bell ringing communities are organized around various principles: solidarity, transversality, generosity and mutual respect. The work accomplished by bell ringers is voluntary and typically unpaid, which makes a statement regarding the dedication they feel towards their Intangible Cultural Heritage. In addition, bell construction workshops are a scene of knowledge exchange and incorporation of new generations of artisans who manufacture sophisticated instruments using simple materials that are fully compatible with sustainable development and the rational use of natural resources.

Lastly, it is important to stress that traditional bell ringing is a part of many Intangible Cultural Heritage events, both religious and civil, in danger of losing one of their most fundamental and recognizable elements without the ringing of the bells as a complement all occasions.

## **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*

This nomination has benefited from the initiative and support of the bell-ringing communities, which have worked on different levels (local, regional and national) to encourage the raising of consciousness concerning the fragility and representativity of this Intangible Cultural Heritage.

The present submission is thus leading to a raising of awarness concerning Intangible Cultural Heritage at the local level and clearly boosting the pride of bell ringers and fostering a newfound appreciation for the knowledge associated with traditional bell ringing and even the manufacture of the bells. There can be no doubt that enrolment in the Representative List will increase interest on the part of new generations in becoming familiar with a heritage that has belonged to them for hundreds of years and in learning the history and technique of this art, thus creating a replicating effect by stimulating the identification and rescue of other cultural manifestations.

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

*Not fewer than 100 or more than 150 words*

Enrolment in the Representative List will have a positive impact on the country's cultural and social environment. Such recognition will reinforce actions to reassess, research, encourage and promote all the crafts and knowledge associated with traditional bell ringing and bell towers. Earlier efforts to present nomination have made a substantial contribution to the visibility and raising of awareness concerning ICH.

This process will enable to continue the work that has been carried out with institutions, universities, school children and bell ringers to explain how the intangible values inherent in bell casting and traditional bell ringing go beyond the object itself to impact language, lifestyle and the shaping of local communities.

Increased visibility of the element will raise awareness on the importance to safeguard similar practices pertaining to the world of sound and communication. The inscription will encourage other communities, groups and individuals to identify their own cultural heritage.

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

*Not fewer than 100 or more than 150 words*

This heritage has the capacity to move people in ways that go beyond languages, religions or cultures: its inclusion leads to the recognition of a code of communication that complements those assets that are already part of the Representative List, blending message communication with musical creativity. Traditional bell ringing is ultimately a community-based manifestation of Intangible Cultural Heritage that is open to the world and inclusive to diverse communities.

In that sense, inclusion on the Representative List will make a significant contribution to the creation of a new space and dynamic for international cooperation surrounding Intangible Cultural Heritage in which all nations can participate regardless of their language, territory or boundaries.

Moreover, there is historical evidence of an international awareness of traditional bell ringing in various countries of Europe, and inclusion on the Representative List will serve as a reminder to the international community concerning the importance and continued existence of traditional bell ringing.

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

*Not fewer than 100 or more than 150 words*

Bells and manual bell ringing exist in many cultures around the world for example in Latin America where still alive. In the European context, the realities differ greatly from one country to another. While manual bell ringing is almost nonexistent in Germany and France, the tradition is spread widely across Italy. For example in the United Kingdom, traditional bell ringing is a heritage recognized by society and institutions.

In Spain, the diversity and current flourishing of traditional bell ringing due to the special efforts of the bell-ringing communities are a reference point for Europe, contributing to the cultural diversity that mutually enriches all of us. Contacts across the various Spanish and other European bell-ringing groups have been ongoing for over thirty years, producing knowledge exchange. This cultural manifestation is certainly the outgrowth of intercultural dialogue that takes place when cultures meet, bringing cultural enrichment to all the communities that have taken part in such exchanges.

*(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*

When bearers ring the bells, they are not merely engaging in a communicative action: their interpretation involves strong emotional content that varies depending on the local ringing tradition, the lore passed on from older generations and, in significantly their own artistic creativity. This capacity sets up conditions that vary widely across ringing groups and even

regions, thus nurturing the intrinsic cultural diversity of traditional bell ringing. Its nuances are frequently subtle, but these become the elements of codes carrying different meanings.

Traditional bell ringing has served to unite places and cultures, overcome obstacles and discover common ground with neighbouring communities. Benefitting from today's mobility and modern technology, bell-ringing groups can broaden these exchanges to include more distant communities, expanding the contact from the local level to the international arena and facilitating the involvement of younger generations in activities that respect creativity and cultural diversity.

### 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*

Bell-ringing associations have played key roles in the revitalization of traditional bell ringing. It was these groups of young people, acting in concert with the few remaining active bell ringers, who went in search of the wisdom of the older generations to recover, recreate and transmit this knowledge.

These associations have created schools, encouraged the training of bell ringers in the ringing chambers of the bell towers and taken a mobile bell tower into communities to carry out workshops at primary and high schools. In addition, they have opened the bell chambers to the general public when ringings are performed, explaining to visitors the how, when and why of bell ringing, participating in cultural events or conducting symposia, etc. In turn, these groups of bell ringers have assumed responsibility for conducting regular meetings at the provincial and national level as exemplified by the town of Os de Balaguer (Catalonia), which has held 31 events up to the present time.

On the occasion of the European Year of Cultural Heritage, many bell ringing events were held throughout Spain in which the bell ringers sought to promote traditional bell ringing in present-day society and to declare the art form as an example of Intangible Cultural Heritage of Humanity. The Hispania Nostra Association, Campaners d'Albaida Association and the International Traditional Bell Ringing Museum in Albaida were the main advocates of this joint initiative. It is relevant that it was the residents themselves who rang the bells to showing their support for such events.

*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) *What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?*

*Not fewer than 150 or more than 250 words*

The demonstrations of recognition and preservation as well as the projects and actions aimed at safeguarding Traditional Bell Ringing have grown substantially throughout the country.

In 2011, The Ministry of Culture's Spanish Cultural Heritage Institute published its National Plan to Safeguard Intangible Cultural Heritage, which is intended as a management and coordination tool that proposes criteria and methodologies for implementation and plans different kind of intervention to guarantee the preservation of Intangible Cultural Heritage in Spain. In 2015, the Law on the Safeguarding of Intangible Cultural Heritage was approved at the national level. Both

documents includes sounds and ecoustial events withn their domains. Furthermore, Traditional Bell Ringing was declared under national law to be a Representative Demonstration of Intangible Cultural Heritage in 2019.

At the same time, the Regional Governments of the Valencian Community, Catalonia, Andalusia, Aragon, Castile-La Mancha and Navarre among other bodies, working together with the bell ringing associations, have adopted measures in their own territories to protect traditional bell ringing by including it in the lists and declarations of Intangible Assets of Cultural Interest, the highest regional classification of protection.

Moreover, these governments have supported the consideration of traditional bell ringing as an acoustical landscape by opposing certain municipal ordinances that labelled it as noise pollution.

With respect to preservation-oriented projects and actions developed or carried out by different institutions as for example the Ministry of Culture, a inventory of the bells in many Spanish cathedrals was initiated in the 1990s decade. Over the period between 2018 and 2021, the Ministry of Culture has given funding to different associations to create instruction manuals and develop inventories, records and communication tools for bell ringing.

*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*

Traditional manual bell ringing is associated with a specific setting, often rural, that cannot be dissociated from the presence of bell towers. The means of preservation employed to ensure the survival and promotion of these structures and especially to protect against any threats that could arise as a result of their enrolment are adapted to the specific features of this declaration of Intangible Cultural Heritage and involve community participation and collective activity. The uniqueness of this element requires that preservation actions must prioritise the documentation of the diversity of the towers as well as research into historic bells and how to preserve them. Likewise, efforts are made to reinforce the image of the traditional bell ringer to create an independent concept both in the supporting community as well as at the institutional level. The declaration will permit advancement oriented towards avoiding mechanization or electrification of the bell ringing itself as well as their use in the maintenance of the bell towers, in this way preserving the acoustical landscape of the nation's villages, parishes, towns and cities. The safeguarding measure era as follow:

#### PRESERVATION AND PROTECTION ACTIONS

- Inventory of towers and their bells and additional components, collectively regarded as a single functional unit.
- Inventory of acoustical records. Across most of the country, this acoustical heritage has been orally transmitted, and it is essential to make an effort to transcribe all the ringings to create an acoustical archive in an effort to ensure that this cultural asset does not vanish.
- Inventory of written rites, ringing volumes.
- Current register of bell-ringing associations individual bell ringers and schools.
- Development of preservation principles in collaboration with the Autonomous Regions that



define good and bad practices in the restoration and rehabilitation of the functional unit consisting of the bell tower, its bells and additional components to create a handbook of procedures to serve as a general guide in developing regulations.

- The restoration of the musical instrument, whether in total or limited to certain elements, must maintain or keep the original asset as it was created. It must view its function within the overall context, maintaining unaltered its purpose as a musical instrument and the role of the bell ringer even in the absence of an active bell ringer at that moment. The restoration must always retain the instrument's capacity to be rung manually, and the original installations must be preserved since these reflect the diversity and ringing variations of the locality.

#### PROMOTIONAL AND OUTREACH ACTIONS

- To encourage dissemination through promotional activities at schools, workshops and bell ringer training programs.

- To enhance the participation of the civil society through the creation of associations of local boosters who know, enjoy and publicize the ringings and support the activities of the bell ringers.

- To conclude agreements between bell-ringing communities and cultural associations with common interests.

- To increase relevance and expand awareness concerning MitMac, the International Traditional Bell Ringing Museum, as a reference centre on traditional bell ringing.

- To develop legal protections regarding the uses of traditional bell ringing in towns and cities. At each locality, the bells must always be adapted to this legislation, which determines the why, when, how and what with respect to occasions for ringing.

- To encourage the host community to play an active and integrating role in the process of restoring the musical instrument.

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

*Not fewer than 150 or more than 250 words*

Within its limits, the National Government agrees:

-To prepare new regulations that complement existing legislation and documents (the 2015 Intangible Cultural Heritage Act and the National Intangible Cultural Heritage Preservation Plan) that will facilitate the intensification of protection measures and their implementation at a national level. It would also promote the development of recommendations for preserving Traditional Bell Ringing and would allow protocols to be drafted concerning proper maintenance of bells and bell towers and the documentation of their manual ringings.

- To pay special attention to safeguarding of the practice in the annual plan of state funding issued by the Spanish government for Intangible Cultural Heritage projects and which has included two projects in recent years involving training and dissemination with respect to traditional bell ringing.

-To develop within the Ministry of Culture an inventory of bell towers and bells based on the concept that the tower or belfry and its bells and additional components form a single instrument that should be considered together with all these elements.

- To support bell-ringing groups and other associations in carrying out the task of producing an inventory of the bells using of new technologies that will permit exchange of the information that is collected.

- To coordinate promotional and support measures with Regional Government authorities related to other cultural matters to create visibility and spread knowledge regarding the cultural heritage of traditional bell ringing.

*(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*

Alliances have been formed with one heritage preservation association at the national level (Hispania Nostra) and another at a local level (Campaners d'Albaida) that maintain links with other associations and bell-ringing groups. All these have reached consensus on the following measures:

## REGARDING PRESERVATION AND PROTECTION ACTIONS

- a) To secure this ancient know-how. The host communities will assemble a rich audio, video and documentary archive of the orally transmitted ringings. The groups of bell ringers will study the ringings, their origins and notable ringers of the past.
- b) To undertake to carry out bell ringings with maximum respect, adjusted to each locality's uses and customs.
- c) To create an advisory committee made up of bell ringers and bell ringing experts.
- d) To ensure the active participation of the host communities in the preparation of projects to restore the instruments (bell towers, bells and additional components).
- e) To encourage the collaboration of the host communities in the development of research studies and inventories.
- f) To encourage the participation of the host communities in proposed regulations applying to the musical instrument and traditional bell ringing.

## REGARDING PROMOTIONAL AND OUTREACH ACTIONS

- g) To ensure greater visibility of female bell ringers, who have always played an active part in traditional bell ringing. The role of the male bell ringer has always been invisible while that of women who ring bells has been disregarded.
- h) To encourage the participation of children in bell ringing and to involve schools in ringings and bells.
- i) To publish a schedule of ringings.
- j) To produce publications on traditional bell ringing.
- k) To create interpretative centres.

### 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.*

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Name of the body: **LLORENÇ BARBER**

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#### **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 participation of the communities, associations and individuals involved in the practice of traditional bell ringing has been fundamental at all stages of the preparation of this nomination, as is demonstrated by the letters and testimonials that have been assembled. Meetings were held with members of groups and professional associations who advised experts in various aspects of the submission and provided the necessary information.

The process of preparing the nomination has been participative to an extraordinary degree. The host communities provided all information and documentation included in this submission of candidacy. They also participated actively from the outset in all phases of the preparation. During the past year, all representatives (institutional, technical and associational) have met on a regular basis to develop the submission.

Many bell-ringing groups currently exist almost everywhere in Spain: in Catalonia, in the Valencian Community, in Andalusia, in Navarre, in the Basque Country, in La Rioja, in Castile-La Mancha and in Madrid. Some groups of bell ringers in Castile and Leon move from town to town with a mobile bell tower, displaying their skills and gaining new enthusiasts. One of the main

activities of these groups involves annual meetings. Some of these have been taking place for many years, including the gathering in Villavante (Castile and Leon), meeting for 33 years, or in Os de Balaguer (Catalonia) . In the Valencian Community, some groups have met for 24 years (2018). For over 12 years, other gatherings have taken place in Cantabria, Navarre, the Basque Country, etc. In 2018, Palencia held its first annual meeting of bell ringers, where all associations agreed to work together towards the inclusion of their activity in the Representative List of Intangible Cultural Heritage.

To commemorate the European Cultural Heritage Year, various bell ringings were conducted throughout Spain in which bell ringers sought to revive traditional bell ringing in today's society and to declare it as an Intangible Heritage of Humanity. As it is said before, The Hispania Nostra Association, the Campaners d'Albaida Association and the International Traditional Bell Ringing Museum in Albaida were the main promoters of this joint initiative. It is significant that in small communities the residents themselves rang the bells showing their support for the initiative. Worthy mention is Las Loras Geopark north of Palencia and Burgos, where ringings were conducted in 21 bell towers.

In addition, all political parties in Spanish Senate's Culture Commission approved unanimously a 2017 motion that called on the Government of Spain to protect traditional bell ringing and to work toward its inclusion in the Representative List of Intangible Cultural Heritage of Humanity. That same year, the commission charged with following up on the National Plan to Safeguard Intangible Cultural Heritage proposed that this expression of support be presented to Intangible Cultural Heritage of Humanity.

Finally, in November 2020, the Heritage Council, the coordinating body between the national government and the autonomous regions, endorsed this nomination for submission to UNESCO.

#### **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*

The communities that host traditional bell ringing share a common sentiment with all enthusiasts of this art form. Their union, passion and hope are reflected in the many letters of consent included in this submission. All have been signed and reviewed beforehand by the representatives of the various host communities. They represent all of Spain from the tiniest village to the largest city, presenting a great wealth of ringings and techniques, including half circles, full circles and peals, bringing these to light in this candidacy through their letters. The bell-ringing community is dedicated not merely to the ringing of the bells but also to research, study and dissemination. It is sometimes supported by associations and heritage protection organizations in carrying out the actions necessary to preserve this intangible and universally understood asset.

From the letters of consent that have been included, it is clear that the bell ringers devote their time and effort in an altruistic way that qualifies them as heritage volunteers. Also enthusiastically lending their support and their free and informed consent to this candidacy are many representatives of civil society who are essential to the preservation of Traditional Bell Ringing. Their support, participation and dedication constitute a fundamental pillar for the female and male bell ringers who, together with new generations of boys and girls, are using this rhythmic and musical form to mark the passages of their lives.

Almost 40 letters of consent are submitted from various associations and institutions related to the ringing bell. Almost ten of these associations, their president is a woman, as can be seen from the letters presented.

#### 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

Traditional bell ringing does not involve any sort of practice or knowledge regarded by the communities as secret or private. Access to all aspects of the art form is open to all and is not subject to restriction or limitation of any kind.

The skills and knowledge related to this practice are transmitted from one generation to the next and are accessible to anyone interested in the tradition. They are also transmitted in writing through church and parochial ordinances. All host communities are open and are democratically governed.

This activity has long been part of the collective identity of its host communities, and its practice and dissemination do not involve changes in normal community conventions.

#### 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.

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## 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:*

REGISTER OF ASSETS OF CULTURAL INTEREST

*(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:*

Ministry of Culture and Sports / General Directorate of Fine Arts.

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

Royal Decree 296/2019 of 22 April to declare Traditional Manual Bell Ringing as a Representative Manifestation of Intangible Cultural Heritage.

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

22<sup>nd</sup> APRIL 2019

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the 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 proposed enrolment in the register of assets of cultural interest represents the initiative of the various associations involved with this practice. They themselves contacted professionals and institutions who worked in close collaboration with them to collect and process the information. In Spain, the country's unique governance structure involving Autonomous Regions and local government systems facilitates greater proximity between cultural services and the perpetuators of the Intangible Cultural Heritage. The nature of this practice enables significant participation by the host communities. In this way, many regional and local associations, institutions and research centres have been involved for many years in discovery, identification, registration and archiving related to traditional bell ringing as well as in creating inventories and in preserving bell towers. The Ministry of Culture is supporting with the bell-ringing associations to create an inventory of the bells housed in Spanish cathedrals. Since 2013, other Spanish institutions and associations have been conducting studies of traditional bell ringing.

Several associations have been sponsoring annual meetings for over a decade to pool the information that has been collected regarding traditional bell ringing. In view of all this, the Ministry of Culture and Sports has found it appropriate to declare Traditional Manual Bell Ringing as a Representative Manifestation of Intangible Cultural Heritage.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

In accordance with Law 10/2015 of 25 May on Intangible Cultural Heritage, declarations of representative manifestation are kept up to date with the consent and guidance of the host communities. The commission charged with follow-up to the National Intangible Cultural Heritage Preservation Plan is required to ensure that this updating, in full accord with the host community, is frequently conducted based on the declared needs of each site.

(vii) Explain how the inventory(ies) is(are) regularly updated. 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. 200 words).

In Spain, inventories of Intangible Cultural Heritage are structured in such a way that they may be used as a register and/or as a set of components and as dynamic instruments to document any change in already existing elements. As a result, they undergo continual updating. This involves not only the inclusion of new elements but also the amendment of those that have already been recorded because of research, fieldwork and the constant provision of documentation. All this involves the collaboration of local and community professionals, institutions and associations as well as the technical services of each responsible institution.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall 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 provided in English or French, as well as in the original language if different.**
- 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 provided in English or French as well as in the original language if different.**

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

Declaration link: [https://www.boe.es/diario\\_boe/txt.php?id=BOE-A-2019-6064](https://www.boe.es/diario_boe/txt.php?id=BOE-A-2019-6064)  
Attached document with the complete declaration



## 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.*

1. ALONSO PONGA, José Luis; SÁNCHEZ DEL BARRIO, Antonio: La campana. patrimonio sonoro y lenguaje tradicional, Caja Madrid, Valladolid, 1997.
2. ALONSO PONGA, José Luis; SÁNCHEZ DEL BARRIO, Antonio: Las campanas de las catedrales de Castilla y León – Junta de Castilla y León, 2002.
3. ÁLVARO MUÑOZ, Mari Carmen; LLOP i BAYO, Francesc: Inventario de las campanas de Catedrales de España, 2018
4. ARÉVALO CASTELLANOS, R.; BERENGUER ESPÍ, A.: “Albaida, huit segles de toc manual de campanes. Patrimoni Immaterial. Experiències en el territori valencià”, III Congrés Universitat de Valencia. Instituts d’estudis comarcals, 2017. pp. 51-63
5. BERENGUER, Antonio: “Campanarios vivos”, Records of XXXVI Reunión de Asociaciones y Entidades para la Defensa del Patrimonio Cultural y Natural, , Hispania Nostra, 2017,
6. BIZKAI FORU ALDUNDIA: Biskaiko kanpaiak / Campanas de Bizkaia, Diputación Foral de Bizkaia,2005
7. CABELLO CARRO, Paz: “El Toque manual de campanas como Patrimonio Cultural Inmaterial. Historia de un proceso de protección”, Patrimonio Cultural y Derecho, Nº 23, 2019, pp. 385-400.
8. CAMPANERS D’ALBAIDA: Projecte museològic del Museu Internacional de Toc Manual de Campanes, MitMac. Albaida, 2016. Inèdit.
9. DOMÍNGUEZ MORENO, José María: “Catalogación y estudio de las campanas en el área oriental de la provincia de Salamanca”, in Estudios de Etnología en Castilla y León 1992-1999, Junta de Castilla y León, Valladolid, 2001, pp. 333-336.
10. HERAS IBÁÑEZ, José Roberto: “El lenguaje de las campanas en la montaña palentina”, en Estudios de Etnología en Castilla y León 1992-1999, Valladolid, 2001, pp. 329-332.
11. LLOP i ÁLVARO, Francesc: Las campanas en las catedrales hispanas. Análisis, significado cultural, conservación y rehabilitación. Universitat de València, 2017.
12. LORENZO, JOSEMI: “Campana gótica. El paso del tiempo teológico al tiempo tecnológico” , Piece of the month, Museo Arqueológico Nacional, Madrid, junio 2017.

13. MARTÍNEZ ROIG, Eliseo. “Los guardianes silenciosos de una música comunitaria. Campaneros en València”, Patrimoni Immaterial. Experiències en el Territori Valencià. Universitat i Territori nº12, Publicacions Universitat de València, 2017.
14. PALACIOS SANZ: José Ignacio: Campanas en la provincia de Soria – Junta de Castilla y León – Consejería de Cultura y Turismo, 2007
15. SÁNCHEZ-ANDRADE FERNÁNDEZ, Julio: Campanas y campaneros del arciprestazgo de Gijón – Libros del Peixe, 2000
16. SÁNCHEZ GARZÓN, Alfredo: “Volteo humano en Castielfabib: una interpretación de tan arriesgada tradición”. From paisaje, alma del Rincón de Ademuz (I): VIIIº Centenario de la Conquista Cristiana (1210-2010), Valencia, 2007. pp. 321-324
17. SANZ GÓMEZ, Víctor: Campanas en la comarca del Río Pirón-Turégano, Instituto de Cultura Tradicional Segoviana, Diputación de Segovia, Segovia, 2019
18. SARRIÓ ANDRÉS, Pau Maria: Les veus de l’Horta Sud: campanars, campanes, campaners i tocs tradicionals, Institut d’Estudis Comarcals l’Horta Sud–Torrent, 2018
19. SUÁREZ PÉREZ, Héctor-Luis: “Las campanas en las comarcas leonesas”, in Las campanas: cultura de un sonido milenario: Records from I Congreso Nacional. coord. por Francisco José Guerrero Carot, Eloy Gómez Pellón, 1997, pp. 369-396
20. TORRES GARCIA, Leopoldo: “La campana en el medio rural”, Revista de Folklore. Tomo 6b. Núm. 69, 1986, in Cervantes virtual

## 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: M Dolores Jiménez- Blanco

Title: General Director of Fine Arts of the Ministry of culture and Sport of Spain

Date: 8 November 2021 (revised version)

Signature: <signed>