

IV. Meetings on Intangible Cultural heritage

Annual events organized by the Ministry of Culture.

1. Annual International Festival "Oimo"
2. International festival of world epics

14) Reference material e.g.) reports

The purpose and relevance of the II International Festival of the epics of the peoples of the world is dictated by the need to preserve the cultural phenomenon of ethnic group, and in particular the need to study, knowledge and preservation of folk traditions, customs and rituals as the generators of cultural values epics in an environment of globalization. Preserving the diversity of cultures and traditions is one of the most effective ways to achieve the social integration.

The festival provides the following activities:

- A theatrical program "Parade of cultural diversity" - involving storytelling epics and epos, folklore, shamans, Sufis, the carriers of traditional culture of the peoples of the world, also in the festival can take part in folklore and theater groups.
- International Scientific Symposium "The traditional values of national culture and heritage of the epic";
- Ethnographic Costume Contest "nomad style." As part of the scientific symposium of expected:
- Scientific-creative conference "Dissemination of cultural presence of epic values";
- Roundtable-discussion;
- Epic storytelling, Bakhshi, shamans, representatives of national art;
- Presentation of the world's first "Encyclopedia of Translation" as a universal text-book epic monuments of translation into the languages. To participate in a scientific symposium are invited researchers in such fields: philology, history, ethnography, musicology, art history. Provided a report on the content of the topic should certainly include the traditional folk knowledge, practices and customs.

UNESCO events

- 1) Name of the meeting Sub-regional UNESCO Training Workshop for experts of Central Asian and CIS countries
- 2) Theme “Community-based Standard Inventorying of Intangible Cultural Heritage”
- 3) Duration 3 days
- 4) Venue 23-25 February 2009 in Bishkek, Kyrgyzstan
- 5) Organisers Kyrgyz National Commission for UNESCO
 - person in charge and their contact information-Culture Programme Specialist, Soltongeldieva Sabira
- 6) Participants 25 experts on ICH from Kyrgyzstan, Kazakhstan, Uzbekistan, Tajikistan, Azerbaijan, Russia, Belarus, Armenia, Moldova and Lithuania.
 - numbers, organisational affiliation
- 7) Speakers list (detailing keynote speaker, presenters, discussants and their affiliations): Mr. David STEHL, Intangible Heritage Section, Division of Cultural Heritage, Ms. Vida SATKAUSKIENE, Deputy Director, Folk Culture Centre of Lithuania
- 8) Main context Capacity-building and rising competency of the experts on Community-based Standard Inventorying of Intangible Cultural Heritage
- 9) Presentation sheet
- 10) Points of discussion- The process of inventory making in each CIS countries. Identifying/creating structures for data collection and networking. Involving the communities and other stakeholders, including competent NGO.
- 11) Questions raised during the meeting-Will there be one or more than one inventory? Who will manage and control access to the data collected? Who will collect the information about ICH elements? What system of domains or categories will be used?
- 12) Action plan adopted

13) Follow-up activities-Consultative expert meeting and UNESCO training "Strengthening national capacities for safeguarding ICH", organising by UNESCO Moscow Office, 18-21 May, 2011, Minsk, Belarus

- Events and Meetings by Aigine (www.aigine.kg)

In the autumn session of lectures and discussions, the CRC "Aigine" holds a roundtable on the "Reconstruction of the traditional institution of governance - kurultai: goals and models, problems and prospects."

Date and Time: November 28, from 3 30pm to 6 pm Venue: CRC "Aigine" Toktogulst., 93 (crossing Tynystanova) Language: Russian, Kyrgyz

Closed Discussion: Diversity of Manas' world.

Venue: CRC "Aigine"

Date and time: 21 January 2011, 10am-3pm

Language : Kyrgyz

Objective: The meeting of the male narrators of "Manas" with Byubyu Maryam, a woman who regenerates a new version of the epos, to discuss this release and the possible differences. The new version called "Ayköl Manas" was reborn in 1995 and in 2010, 10 volumes of this book were published.

The discussion was marked by the following "confrontations":

- Between kyrgyz and muslim concepts reflected in the epos ;
- Between the 'living' and the 'dead' words as a confrontation between oral and written tradition of narrative fixation of the epos ;
- Between researchers and narrators ;
- Between Yraman uulu Yrchy and Zhaisana versions ;
- Between male's and female's meanings and values of the epos

Summary: There was the first meeting of male narrators of 'Manas' epos with the woman regenerating a new version of it. For the first time the barriers of different narrative traditions identified the range of controversial issues. At the same time all barriers of epic knowledge agreed that they are united by a common spiritual mission and should know about each other's activities. All participants supported the CRC 'Aigine' to hold regular meetings to discuss the diverse spectrum of issues related to the epos 'Manas'.

Discussants:

- Aitpaeva Gulnura – chief manager of CRC 'Aigine'
- Almanbekov Kuban – manaschi
- Bubu Maryam Musa kyzy – Zhaisana version of 'Manas' bearer
- Aytikeev Keneshbek –non-staff adviser of 'Aigine'
- Asanov Tilek -manaschi
- Bayalinov Zamir – manaschi
- Bakchiev Talantaaly – manaschi
- Beishenov Kadyrbek – manaschi
- Zhumabekov Aibek – manaschi
- Ismailov Ulan – manaschi

- Isakov Ryspai – manaschi
- Karamoldoev Altynbek – manaschi
- Kadyrov Zhumadin – the follower of Zhaisana version of ‘Manas’
- Rashov Shailoobek – manaschi
- Seidakmatova Chynara – non-staff adviser of ‘Aigine’
- Sydykov Doolot – manaschi

MEETING OF TRADITIONAL PRACTICES OF INDIGENOUS PEOPLES OF RUSSIA AND KYRGYZSTAN

Date : September 8, 2011

Venue : CRC 'Aigine'

Languages: Russian, Kyrgyz, Altaic

On September 8, 2011 the Cultural and Research Center Aigine hosted a meeting of representatives of the traditional culture of Altai, Khakassia and Kyrgyzstan. The main purpose of the meeting was the establishment and strengthening of ties between the cultural practices of Kyrgyzstan and Indigenous Peoples of Russia.

The meeting was attended by the Honored Artists of Russian Federation and Altai Republic, the performer of traditional Altai deep-throat singing 'kai', the narrator from the Gorno-Altai Bolot Bairyshev and Sagalakova Yefrosinya Yefimovna, hereditary Khakass shaman and the regional chairman of the 'Khan Tigrir' organization focusing on traditional religion of Khakass people.

The Kyrgyz side was represented by the People's Artist of the Kyrgyz Republic, musician, composer, and singer Nurak Abdrahmanov, 'Manas' epos narrators Rysbai Isakov and Zamirbek Bayaliev, university professors, representatives of NGOs, as well as CRC 'Aigine' staff.

During the conversation Sagalakova Yefrosinya told how she organized a society to revive traditions and customs of Khakass people. At the present time she continues this work as a regional chairman of the Khan Tigrir's branch focusing on the traditional religion of the Khakass people.

In the ceremonial attire of Khakass shaman, Yefrosinya Yefimovna carried out the ritual of Fire right in the office of 'CRC Aigine'. Interested were invited to participate in the ritual while all presented had an opportunity to observe the stages of the ritual action: putting on the ritual clothing, preparation of the ritual food for the Fire, feeding and lighting of the Fire, and the ceremony of purification of people who joined the ritual circle.

The singer Bolot Bayryshev spoke about the situation of kaychisingers in the Altai and the growth of interest to the Altai deep-throat singing among the youth. He sang few epic songs to the accompaniment of national instruments topshur and Jew's harp (ooz komuz) by which had extorted the admiration of the audience. Bolot admitted that he was very pleased that after 10 years he met with Nurak Abdrahmanov. In 2001 in Samarkand Bolot Bayryshev and Nurak Abdrahmanov were awarded the special prize of the UNESCO "For the

preservation and promotion of ethnic culture" at the International Music Festival "Voice of Asia".

Nurak Abdrakhmanov played famous Kyrgyz melodies 'AkTamak-kok Tamak', Toktogul melody and his own work 'ZhibekJol'. At the end of the meeting, culture practitioners thanked the CRC 'Aigine' for organizing an informal meeting.

OPEN DISCUSSION: HOW DOES THE “NON-TRADITIONAL” VERSION OF MANAS WRITTEN BY A WOMAN CORRELATE WITH THE “TRADITIONAL” ORAL VERSION OF MALES??

This post is also available in: *Russian*

Date: March 5 2011

Place: Aigine CRC

Working language: Kyrgyz

The goal of the meeting was to identify main differences between the “non-traditional” version of the epic from Jaisan’s spirit written down by a woman and the traditional oral version of male narrators which takes its beginning from Yraman Yrchy uulu.

The open discussion was conducted in the framework of the seminar on *Manas*. Dr. Gulnara Aitpaeva and Kuban Almabekov presented a short comparative analysis of both versions. A number of significant features in meaning and value of, both male, and female versions were emphasized.

Participants of the discussion were manaschy, researchers, students of the Kyrgyz National University (KNU) and different NGO representatives

Key note speakers:

Kuban Almabekov – Manaschy of 4th generation. Master of the trilogy (*Manas*, *Semetei*, *Seitek*), but mostly specializes in the *Semetei* epic. Apart from being a reciter, K. Almanbekov is a high qualified surgeon, and works as a chief doctor at Tup regional hospital.

Bubu Mariam Musa kyzy – Has published 10 volumes of *Aikol Manas*, which represents Jaisan’s version of the epic and her spiritual experience. According to Bubu Mariam, she has been receiving information from Jaisan’s spirit since 1995. In Kyrgyz culture, Jaisan is known as one of the first *Manas* reciters.

Dr. Gulnara Aitpaeva – Doctor of Philology and director of the AigineCulturalResearchCenter, and an author of more than 40 academic papers. Dr. Aitpaeva has been carrying out research projects on sacred sites and related traditional knowledge since 1996

TRAINING ON PLAYING KOMUZ USING NURAK ABRAKHMANOV'S "EN BELGHI" SYSTEM

This post is also available in: [Russian](#)

Date: May, 17-22, 2011

Venue: *Aigine* CRC, Bishkek

Language: kyrgyz

This seminar is a practical continuation of "Transmission of traditional music" project that had been conducted in 2009-2010.

The goals of the seminar are learning about spiritual world of komuz and mastering of Nurak Abrakhmanov's "En Belghi" authorial system with the aim of preserving and developing traditional music.

The spring session's goal is exchange of experience in the world of komuz and introduction to Nurak Abrakhmanov's "En Belghi" authorial system.

The spring session of the "Training on playing komuz using "En Belghi" system" seminar was conducted on May, 17-22. A prominent musician, thinker and national artist of the Kyrgyz Republic – Nurak Abdrakhmanov – was a trainer on this training. It took 35 years of professional questing, constant diligence and hard work to create this system. "En Belghi" is not only a system of learning how to play komuz but also a system which helps to immerse deeper into the spiritual realm of folk culture.

Seminar's period is one year and it consists of spring, summer and fall sessions. By the end of the year, the participants who have completed the course will receive certificates and a right to implement Nurak Abrakhmanov's "En Belghi" system in their teaching practice.

16 teachers of state secondary, high and musical schools from all over the country participated in the spring session. All of them went through a competitive selection process. The selection criteria were basic musical education, current teaching position at state secondary, high or musical school and willingness of the educational institution, represented by a participant, to embed the system in the teaching process. During the selection process, representation of all regions at the seminar was taken into account.

The majority of the participants confessed that they had not expected that the trainer would be Nurak Abdrakhmanov himself. They were impressed by the opportunity to get acquainted with this system under a supervision of the author. All participants without an exception approached the training with great responsibility and enthusiasm. All of them were teachers; somebody taught music while somebody taught how to play komuz. All participants had different educational backgrounds and experience. Some of them learned how to play komuz from Nurak Abrakhmanov himself when they were children while some of them could not even read the musical score and played komuz because they had natural talent to it. However, despite such big differences between the

participants, they managed to find common grounds, share experience and help each other.

Training was based on the Nurak Abdrakhmanov's book, published by Aigine CRC with financial support of Christensen Fund, USA. The session's theoretical part included explanation of arbitrary signs and rules of their reading and playing of elementary melodies. Both participants and organizers ascertained that the "En Belghi" system was easy to learn because almost all the participants managed to go through first few lessons without difficulties while it is not common in learning to play komuz using musical score (European) system. Besides melodies included into the program, N. Abdrakhmanov put into his system some additional melodies which were requested by the participants in order to allow the latter to learn new material together.

However, those of the participants who played komuz using tuneful ear only had some difficulties such as mixing up the arbitrary signs in learning more complicated melodies. Naturally, two subgroups arose during the training: the group of "seniors" which was learning the system easier and the group of "juniors" which had some difficulties in learning it. The participants came up with an initiative to help each other in learning the system, thus, the "senior" group was helping the "junior" group. This made Nurak Abdrakhmanov that with the help of this system many children and adults, having difficulties with learning to play komuz using musical score (European) system, would be able to learn playing komuz easily.

One of the spring session's goals was the exchange of spiritual experience related to komuz. Therefore, the program contained session devoted to healing capabilities of the folk music, familiarization with sacred sites and interconnection between the great "Manas" epic and the world of komuz. These sessions were filled with discussions. Another long term goal of and expectation from the seminar was teaching the new generation of komuz players using "En Belghi" system. Therefore, a separate session devoted to qualities and capabilities of a master and an apprentice was included into the program. Nurak Abdrakhmanov himself was an example of a master because he has risen several generations of apprentices. He willingly shared his experience with the participants. One of the most prominent Manas reciters of modern time, Asankan Jumanaliev, who has more than 100 apprentices, also shared his experience and along with his apprentices recited an episode from the epic.

Other the Christensen Fund grant receivers such as Central Asia-Art Management PF, Taalim Forum, Peace Keeping Center were invited to observe the seminar in order to unite TCF efforts to preserve and develop folk music. Keneshbek Almakuchukov's presentation about the creation of the anthology of kyrgyz folk music raised a great deal of interest. During the discussions the participants proposed to get involved into the expertise of the anthology on a voluntary basis.

According to the opinions of the participants and observations of the organizers, the combination of komuz playing, Manas reciting and rich spiritual information made a great impression on the participants and was like a gulp of fresh air.

One of the constructive proposals made by the participants was the idea of creating a music sheet for “En Belghi” system which would become an indispensable tool for teaching students to play komuz. This proposal was taken into consideration and nowadays the project to implement this idea is being developed. Aigine CRC hopes that people learning how to play komuz using “En Belghi” will be able to use this note sheet very soon.

Upon the completion of the spring session Aigine CRC sign an agreement with each participant on provisions of participation in the summer and fall sessions and receiving a certificate. Besides learning and dissemination of “En Belghi” system, the participants were to gather information about komuz, traditional music and traditional knowledge in general in their local areas. This gathered material will be used for updating Aigine’s website on traditional knowledge.

s work easier and enhanced the “team spirit». The participants got so high on work that they sometimes would forget about break and lunch time. At the beginning of every day participants were tested on learned melodies and would get marks for it. Such practice was efficient because it made the participants to review the covered material in the evenings in order to pass the test in the next morning.

After completion of the course the participants were to teach at least two students to play komuz using “En Belghi” system. This provided additional motivation for the participants to put a lot of effort in learning the system and the new material themselves. All the participants were emphasizing

During the last session the participants made an evaluation of the spring session and agreed on putting more stress on reviewing the covered material and working in small groups.

CLOSED DISCUSSION: DIVERSITY OF THE MANAS PHENOMENON

This post is also available in: [Russian](#)

Place: Aigine CRC

Date and time: January 21 2010

Working language: Kyrgyz

The main goal of the meeting was to discuss new version of the *Manas* epic and bring together male narrators of the epic with Bubu Mairiam Musa Kyzy, a woman who brought to light a new version of the *Manas* epic. The new version of the epic under the name *Aikol Manas* came to life in 1995 and by the year of 2010 ten volumes of the new version were published.

During the discussion, the following were identified as confrontations between:

- the concepts of kyrgyzchylyk and *musulmanchylyk* reflected in the epic
- “aliveness” of the words, i.e. oral recitation and written form of the epic
- scientists and narrators
- epic versions of Yraman Yrchy uulu and Jaisan
- the male and female versions and their meanings and values

Short summary: The first meeting of male narrators of *Manas* and the lady reviving new version of the epic took place. For the first time bearers of different traditional epic narrations identified a number of confrontations and disputable issues around the versions. The bearers of the epic knowledge agreed that they are united under one spiritual mission and should be aware of each other’s deeds. All the participants of the discussion supported the idea and initiative of the Aigine CRC to conduct regular meetings and discuss different array of questions related to the *Manas* epic on a regular basis.

Participants of the discussion:

- Dr. Gulnara Aitpaeva, director of Aigine CRC
- Kuban Almabekov, manaschy
- Bubu Mariam Musa kyzy, bearer of the epic received from the spirit of
- Keneshbek Aitikeev, freelance advisor of the Aigine CRC
- Tilek Asanov, manaschy
- Zamir Bayalinov, manaschy
- Talantaaly Bakchiev, manaschy
- Kadyrbek Beishenov, manaschy
- Aibek Jumabekov, manaschy
- Ulan Ismailov, manaschy
- Ryspai Isakov, manaschy
- Altynbek Karamoldoev, manaschy
- Jumadin Kadyrov, follower of the epic from Jaisan’s spirit
- Shailoobek Rashov, manaschy
- Chynara Seidakmatova, freelance advisor of the Aigine CRC
- Doolot Sydykov, manaschy

Aigine Cultural Research Center is planning to conduct a Seminar on Manas on 1-12 July 2011, aimed at preserving and developing the Manas epic. The event will be carried out with the financial support of The Christensen Fund.

The main goal of the seminar is to render methodological and spiritual assistance to novice narrators in becoming Manas epic chanters.

The event will be attended by novice narrators, experienced Manas narrators and other spiritual practitioners.

The seminar is intended to alleviate “manaschy’s disease” and help novice narrators become cognizant of the narrator’s mission through indulging into the world of the epic and exchanging spiritual experiences and live stories.

In this regard, Aigine CRC is delighted to invite anthropologists, cultural studies and folklore experts, and those who are interested in Kyrgyz culture, to use this one-of-a-kind chance and take part in the seminar as a participant observer. Within the framework of the seminar, you will be able to have a glimpse at, and get a feel of, the greatest epic Manas which continues to develop by itself. You will also have a chance to experience and become familiar with certain spiritual practices, make a pilgrimage to sacred sites around Lake Yssyk-Kul, and pass an intensive Kyrgyz language course.

Programme:

Institute of Ethnology and Anthropology, Russian Academy of Sciences, Moscow (24–26 June):

- Plenary session in memory of Professor Vladimir Nikolaevich Basilov;
- Scientific symposium **(1)**: “Traditional religious practices in the modern world” (with a regional focus on Russia and Central Asia).

The symposium will be divided into two thematic sections:

1. Central Asian Islam – a new field of study and new questions;
2. Traditional shamanism and the figure of the (neo)shaman in the contemporary world: traditions, transformations, and innovations.

Kyrgyz Republic (27 June–1 July):

- Scientific symposium **(2)**: “The spiritual heritage of the Turkic world of Central Eurasia,”

divided into four thematic sections:

1. “Manas” and the epic heritage of peoples across the globe;
2. Living epics and contemporary epic reciters;

3. Shamanic practices and traditional healing in the contemporary world;
4. The cult of saints and religious life of the peoples of Central Eurasia.¹³

- Mini-festival of ethnographic videos: “Shamans and epic narrators in past and present”.
- Excursions and practical-demonstrations (meetings with local traditional healers, bakshi, Manas-tellers, etc.)

Conference Initiator:

- Center for the Study of Shamanism and Other Traditional Beliefs and Practices at the Institute of Ethnology and Anthropology, RAS.

Conference Organizers:

- Miklukho-Maklai Institute of Ethnology and Anthropology, Russian Academy of Sciences (RAS), (Moscow);
- Aigine Cultural Research Center (Bishkek, Kyrgyz Republic);
- Central Asian Studies Institute at the American University in Central Asia (Bishkek, Kyrgyz Republic);
- The Anthropology Department at the American University in Central Asia (Bishkek, Kyrgyz Republic);
- Institute of History and Cultural Heritage of the National Academy of Sciences, Kyrgyz Republic (Bishkek)

Further conference organization and support provided by:

- Russian Center of science and culture (Bishkek);
- The International Society for Shamanistic Research (Budapest, Hungary);

Events and projects by Centef of Museum Initiatives

In 2011-2012 NGO ‘Center of Museum Initiatives’ implements a project titled as ‘Continuing Museum as a Class study, Preservation and Protection of Bio-cultural diversity of Naryn region in Kyrgyzstan’, sponsored by the Christensen Fund, USA and with the support of Anthropology program at American University in Central Asia.

¹³ The wording of the titles is subject to change.

- **Museum Strategy of operating with intangible heritage**

Museums' work with intangible heritage should include the following stages:

- Identification of the real value of intangible heritage objects of museum significance (intangible objects of museum significance). These objects should have scientific, artistic, historical, memorial, and other values. It is also necessary to assess the possibility and practicability of maintaining such objects in the museum.
- Acquisition of tangible items associated with intangible objects of museum's significance and fixation of the information about it. Museums collect and preserve material objects associated with certain tradition (e.g., craftsman tools, samples of finished goods, clothing and attributes of national festivals, musical instruments). However this is not an object of intangible heritage itself. Thus, the fabrication method of folk clay toys requires the availability of material from which the master will make a toy itself and required tools; but skills, techniques, methods, and aesthetic ideas passed on from master to students are referred to intangible heritage. Therefore museums collect the evidences recorded on physical data carriers (phono and video recordings, written stories of traditions' bearers, media tradition, photofixation of the stages of technological processes, etc.) and include the recordings of original meanings and connotations of objects. These recording and transcriptions transfer an intangible cultural heritage into tangible and therefore have historical and cultural evidence.
- Ensure the maintenance of tradition and the preservation or reconstruction of its transmission mechanisms.
- Actualization
To remain a part of cultural heritage, intangible objects should be included into the actual culture and be reproduced; should operate the mechanisms of retransmission of heritage from one generation to another - that is, the actualization of intangible heritage should be implemented. One necessary condition for the reproduction of intangible heritage in museums is the presence of a mediator who is the real 'tradition bearer'. If the bearers of tradition are

available, the actualization can be implemented through the fixation. Museum gives an opportunity to people who keep in the memories old songs and tales, secret skills and techniques, culinary recipes, etc. to retransmit it to pupils through museum activities and also be supported financially. Operating at museums studios, folklore ensembles, and victualing-houses are organized not just to preserve techniques and traditions but to transmit the experience to contemporaries and progeny.

September 30, 2011 a lecture on 'Bio-cultural diversity and the current state of shamanic traditions of Kyrgyz' was held at Naryn Historical - Ethnographical Museum by Anara Isayeva, acting associate professor at Institute of Continuing Education,

BSU named after K. Karasayev. The students of NarynStateUniversity and museum staff attended the lecture.

May 28, 2011 A lecture by a known scientist and philosopher Abdrasulov Sovet on 'The origins of environmental consciousness in Kyrgyz culture' provoked a great interest among the audience - students of Naryn State University, Agricultural College of Naryn and

Museum stuff. Questions about Kyrgyz traditions, representatives of Kyrgyz traditional ecological knowledge, specifics of nomadic consciousness, and Tengrian basis of nomadic existence were discussed during the lecture.

- Anthropology Department at American University of Central Asia within the framework of Fifth Central Asian Anthropological Conference presents a forum entitled "What we can do for protection of cultural heritage in Kyrgyz Republic now?" which will be held in April 14, 2012

The main goal of this forum is to gather all experts and specialists in the fields of archaeology, architecture, history, museum practice and law in order to solve following important objectives:

- to renew a list of cultural heritage of Kyrgyz Republic;- on the base of analysis of current Law on Protection and Use of Historical and Cultural Heritage (1999) and the Law about Museums and Museum Funds (2000) design additions and comments to improve them;

- to discuss a guidebook about archeological sites and artifacts for custom and frontier officers for the purpose to prevent their illegal transportation out of country;
- to build partnership and collaboration with such organizations as UNESCO, ICOM, Ministry of Culture and Tourism of KR in order to effectively protect cultural heritage of country.

As a result to publish the outcomes of the discussion in the form of report represented mainly by two documents: the renewed list of archeological sites of Kyrgyz Republic and collection of comments and additions to the current Law on Protection and Use of Historical and Cultural Heritage (1999) and the Law about Museums and Museum Funds (2000). The report will be submitted to the Ministry of Culture and Tourism of Kyrgyz Republic.

The guidebook about archeological sites and artifacts for custom and frontier officers will be published separately and circulated among appropriate authorities during special trainings.

If you are interested in participation, please submit an abstract with a clearly formulated statement of your professional contribution to the consideration of these objectives and your CV to caasconference@gmail.com until March 14, 2012.

Events conducted by Rural Development Fund

National level seminar on Kyrgyz traditional knowledge

on **February 28, 2011** in the frame of **Revival and Dissemination of Kyrgyz Traditional Pastoral Knowledge and Practices** Project, funded by The Christensen Fund, USA, RDF has held a **seminar** at Jannat hotel, Bishkek. It was devoted to issues of traditional knowledge and practices, and methods of dissemination and support from the Government. One of objectives of the seminar was to raise awareness about the importance of preservation and dissemination of Kyrgyz traditional pastoral knowledge and practices for sustainable management of cattle-breeding life-style.

There were representatives of the Pasture Department at the Ministry of Agriculture of the Kyrgyz Republic, Ministry of Culture and Information of the Kyrgyz Republic, the Agency of vocational and technical education under the Ministry of Labour, Employment and Migration of the Kyrgyz Republic, the State Intellectual Property of the Kyrgyz Republic higher educational institutions, rural consulting services, various local and foreign non-governmental organizations, as well as custodians and keepers of traditional knowledge, farmers and pastoralists

from different regions of the country interested in using and disseminating traditional knowledge taken part in the conference.

National Level Seminar on Kyrgyz Traditional Pastoral Knowledge

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This event was held in the frame of Revival and Dissemination of Kyrgyz Traditional Pastoral Knowledge and Practices Project, funded by The Christensen Fund (USA), which main objective was to capture traditional pastoral knowledge about environmentally sustainable and economically viable use of pastures and livestock breeding, as well as dissemination and exchange of knowledge and practices through summer fairs, pastoral schools and Kyrgyz El Akyl Kazyna informal network of Kyrgyz pastoralists.

RDF conducted researches throughout Kyrgyzstan and in Turkey and China among ethnic Kyrgyz, gathered traditional knowledge on breeding horses, camels and yaks, collecting and using medicinal herbs and plants in everyday life and culture, treating livestock animals, jailoo games and traditional Kyrgyz cuisine. The collected materials and data have been carefully analyzed and published in a collection of brochures on several directions, which will be distributed through a network of educational and media channels. In the results of the conference it was offered and concluded the importance of development of a comprehensive national program to support the preservation and dissemination of traditional knowledge, as well as inclusion of them into the education programs.

There were questions raised on the need of resource center for keeping and systematic updating of information, as well as the importance of the promotion and protection of the Kyrgyz cultural heritage and traditional knowledge. In the frame of the seminar there was a rewarding of pastoralists, keepers of knowledge, trainers and students taken part in summer pastoral schools and made significant contribution to the process of collecting and gathering information and project implementation. The seminar participants had the opportunity to visit the demonstrating exhibitions of project publications and materials, fairs of medicinal herbs and plants, traditional handicraft, and tasting of Kyrgyz traditional dishes.

Fair of ideas on jailoo

In summer 2009 Rural Development Fund prepared and conducted a big celebration of Traditional Knowledge in two summer pastures. The Northern fair was held in Kok-Oirok (Kemin rayon, Chui oblast) and the Southern - in Kok-Jangak (Suzak rayon, Jalalabad oblast). The selected pastures are widely used by many herders and livestock keepers.

Summer fairs of Traditional Knowledge aimed at disseminating the collected traditional knowledge skills and technologies, with cooking of traditional pastoral lost to majority dishes, demonstrating pastoral games and theatrical shows devoted to traditional livestock keeping, display of pastoral traditional breeds, technologies, practices collected from custodians and practitioners. Farmers and tourists, as well as general public were invited to attend these celebrations.

The nominated custodians of pastoral Knowledge made presentations of their technologies, skills and products. There were also awarded students invited to participate in fairs. During fairs there was a presentation of Pastoralist-to-Pastoralist Schools' concepts and topics. It is important to notice that the participants of the schools were identified during the fairs.

The fairs aimed at raising awareness on pastoralism, on value of traditional knowledge and on sustainable and efficient livestock practices. It should be mentioned that RDF experts processed and analyzed data and materials on traditional knowledge collected during the field researches, and basing on gathered information developed training courses, materials and methodology. Researchers jointly with pastoralist have the final training methodology and used in conducting the pastoral schools in summer 2009.

"Best Pastoralist Whom I Know" essay contest among students

The Youth Research Program and Summer Fairs of Traditional Knowledge created awareness on importance and value of Kyrgyz pastoral traditional knowledge in country and encouraged those farmers who used environmentally safe technologies and methods in livestock grazing.

RDF prepared materials on the Project, its objectives and tasks for dissemination in Russian and Kyrgyz. RDF experts developed a comprehensive Manual on Youth Competition. This Manual included: information on objectives and purpose of the competition, scope of the program, eligibility criteria and requirements for essay, assessment principles and composition of the selection committee, awards system.

There are also a brief guidelines on the competition developed and disseminated through ARIS and Ministry of Education, as well as through mass media. Project Coordinator and Youth Awareness Program Coordinator have traveled to all seven regions to disseminate information in regional branches of the Ministry of Education, visited regional colleges and universities and made presentations about the program and competition.

High school and college students were asked to conduct a small scale research and write essays based on their specific interviews of specific custodians of pastoral traditional knowledge which had importance for livelihood of livestock keepers today.

About 19 best essays were awarded by the Project. Awarded students attended Summer Fair of the Traditional Knowledge and received small educational gifts. The best essays were presented at the Summer Fair of Traditional Knowledge.