



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# Representative List

ICH-02 – Form

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2019  
for possible inscription in 2020**

*Instructions for completing the nomination form are available at:*

<https://ich.unesco.org/en/forms>

*Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.*

*States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.*

### **A. State(s) Party(ies)**

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

Portugal

### **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*

People's Festival of Campo Maior

#### **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*

Festas do Povo de Campo Maior

#### **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.*

Festas das Flores; Festas dos Artistas; Festas em Honra de São João Baptista  
Flower Festival; Artists' Festival; Festivities in Honour of St. John the Baptist

**C. Name of the communities, groups or, if applicable, individuals concerned**

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.*

*Not to exceed 150 words*

The People's Festival of Campo Maior has been held since the late 19th century. In its early years, the festival was held in honour of St. John the Baptist (S. João Baptista) and since 1922 has been known as the People's Festival.

The festivities have always been organised by the community of Campo Maior, which actively participates in planning and implementation, involving, in particular, the inhabitants of the historic centre and adjacent urban areas.

The key-element is the voluntary work by the local people from Campo Maior, constituting a source of great pride for the community as a whole, and the work of the People's Festival Association. Each street has a designated coordinator, known as the street leader ("cabeça de rua").

The street leaders are responsible for organising the entire event, and are the liaison point between the local residents and the Association of the People's Festival of Campo Maior (Associação das Festas do Povo de Campo Maior). In addition to providing the material required to produce the paper flowers and street structures, upon request, the association is also responsible for fundraising and publicising the event.

**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*

- Location of the event: Campo Maior
- Geographical classification [Country / District / City]: Portugal / Portalegre / Campo Maior
- NUTS (Nomenclature of Territorial Units for Statistical Purposes) [Country / Territory / Region / Sub-Region]: Portugal / Mainland / Alentejo / Alto Alentejo

The Festival's natural implantation area is the historical centre of the town of Campo Maior. The population density in the streets registered to participate in the Festival is traditionally greater than in other zones. The Festival Association aims to occupy all of the historic centre's streets and public squares in every edition of the event. As the town has expanded into new neighbourhoods, occupied by younger families who previously lived in the historic centre, the Festival has been expanded, and now includes flower decorations and *enramação* (covering with branches) in these new urban zones, although this has caused difficulties due to the difference of scale and profile of the new streets.

**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: Rosinha

Given name:	João
Institution/position:	Associação das Festas do Povo de Campo Maior (President)
Address:	Rua 25 de Abril, nº4 Apartado 76 7370-054 Campo Maior
Telephone number:	(+351)268688300
Email address:	joaoafreitasrosinha@gmail.com
Other relevant information	(Partnership with Campo Maior Municipal Council)

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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.

Mr. Ricardo Miguel Furtado Pinheiro  
Campo Maior Municipal Council  
ricardo.pinheiro@cm-campo-maior.pt

### 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 People's Festival is a popular event involving extensive participation of the community of Campo Maior, which decides the Festival's date each year.

At the beginning of the year, the People's Festival Association, after consulting the street leaders ("cabeças de rua"), announces that it intends to hold the Festival, and asks the community to register their respective streets. When a sufficient number of streets has registered for the event, it is announced that the Festivals will be held that year. The complex and time-consuming work of preparing the Festival is then set in motion. The organisation is based on the socio-spatial unity of each street, which conceives, organises and prepares the Festival.

During the extensive work period (nine months) women play the key role in organisation and manufacture of the decorative elements, which are kept secret. On the eve of the Festival the town is completely transformed overnight, based on decoration of the streets in the historic centre and adjacent zones. The streets are filled with millions of paper flowers with very diverse shapes, colours and patterns, creating a scenic space that effectively creates a street within each street. The project is based on creating an ideal, colourful, festive town, with open doors and no social distinctions.

During the Festival, each street, usually a space for circulation, is transformed into a space for socialising and sharing: long tables are assembled in each street, and passers-by are invited to take part in the meal or simply to eat a few snacks and drink a glass of wine, participate in the singing and dancing of the "Saias" dances, with the rhythmic accompaniment of percussion instruments, tambourines, and drums.

- (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*

Firstly, the street residents and their relatives state that they are willing to participate in the necessary work. A decorative project is then drawn up. Planning the decoration implies conception of the decorative elements and chromatic theme, involving the participation of the street leaders ("cabeças de rua"). The necessary material characteristics and quantities are then established, as well as the place for carrying out the preparation work and storing the materials.

In recent editions, the Association of the People's Festival of Campo Maior (Associação das Festas do Povo de Campo Maior) supplies the required material specifications to each street commission, specifically the type of paper, quantity, colour and specific cutting patterns, based on the chosen mould.

Each 'street commission' is responsible for making all the decorative elements. Making the paper flowers is primarily carried out by the women, but some men are also nominated and are in charge of making some of the most elaborate supports for the flowers.

Confection of the flowers, leaves and other paper elements, and the construction of the supporting frames, occurs during the preparation period, usually lasting around nine months, and is normally conducted at night, in people's homes or in the storage area, with the street leaders ("cabeças de rua") coordinating the works.

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

*Not fewer than 150 or more than 250 words*

The traditional transmission of knowledge associated to the event requires active continuation. In the evenings, the local population in Campo Maior begins preparation of the Festival, in their own homes, or in garages, where they work together. The paper work is primarily carried out by women who teach the skills to their sons and daughters. It therefore constitutes an intergenerational transmission of knowledge, in an informal and community environment.

In addition, the Campo Maior school grouping has been promoting a significant set of activities. In the CEA - Curricular Enhancement Activities, the school grouping has already developed an educational programme dedicated to Local Traditions, focusing on the plastic arts, in particular, handmade paper flowers, and traditional music, with special emphasis on the "Saías" - a traditional dance that always accompany the celebrations. Creative skills are also developed in the Artistic Vocational Area, including making of paper flowers and decorated street models. Participation in these activities is not limited to students - teachers and educational assistants also take part, and their work is shared and exhibited in Craft Fairs. The aforementioned CEA (Curricular Enhancement Activities) are already being included into the current student programme, in all schools within the Campo Maior school grouping.

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

*Not fewer than 150 or more than 250 words*

At the beginning of the year, the People's Festival Association, consults the street leaders ("cabeças de rua") about the intention of holding the Festival and asks the community to sign up. When there is considered to be sufficient adhesion of the streets an announcement is made that the Festival will be held that year. Preparations for the Festival take around nine months.

The People's Festival of Campo Maior ("Festas do Povo de Campo Maior") is a cherished local tradition and it has therefore maintained its social importance over the years. Participation in the event is not restricted to the local residents of Campo Maior, and knowledge has been transmitted from each generation to the next. In order for the Festival to take place, the local population must show its willingness and, in doing so, reflects the fact that there is a longing - "saudade" - for another edition.

Recent editions of this traditional festival have brought about 1 million people to the town of Campo Maior, from throughout Portugal, Portuguese emigrants living abroad, and visitors from neighbouring Spain and other European countries. The festival has mobilised voluntary work by about 7500 people, demonstrating the event's vitality and importance for the local population in Campo Maior.

In the most recent edition, a total of 104 streets were decorated with paper flowers, equivalent to a distance of approximately 20 km. This involved about 30 tons of material and 7500 volunteers, demonstrating the event's vitality and importance for the local population in Campo Maior.

*(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

The People's Festival of Campo Maior ("Festas do Povo de Campo Maior") is organised and produced by the local community, which actively takes part, on a wide-scale and non-discriminatory basis.

Planning and implementation of the Festival involves, in particular, the residents of the historic centre and adjacent urban areas, which express their support and choose their representative, who will coordinate the works involved in decorating each street. The Festival is also an inter-generational event, which respects gender equality, since it allows for multiple types of participation: women, who play a special role in the event; men who are responsible for the most arduous tasks of building the arc-shaped structures, also decorated, in order to support ceiling flowers and lighting elements; including the elderly; children and young people. Despite some complaints about lack of interest amongst young people in the preparation works, and the unavailability of elderly people, the Festival retains a strong presence of community spirit, and is a celebration by and for the people. Children also participate in the easier handmade constructions.

## 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*

The People's Festival of Campo Maior ("Festas do Povo de Campo Maior") is a manifestation of popular public art, that celebrates community spirit and demonstrates entrepreneurial capacity and creative brilliance. Creativity is one of the event's essential distinctive features. Inscription of the event on the Representative List of the Intangible Cultural Heritage of Humanity will generate recognition and visibility to an event that is a source of great pride to the local community, which is solely responsible for deciding to hold the event, and for its implementation and creative design. It constitutes a challenge for the cultural exchanges that always take place when the Festival is held, or in twinned initiatives with other distant communities such as occurred in May 2018 when 30,000 paper flowers decorated two sections of the streets of Hiroshima and the main entrance to the city's Mazda Zoom-Zoom Stadium, home of one of Japan's biggest baseball clubs, in celebration of its anniversary.

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

*Not fewer than 100 or more than 150 words*

Inscription of the Festival on the National Inventory list has increased the event's visibility within the Intangible Cultural Heritage (ICH) "community". It has also brought visibility to the region, helping its prosperity.

This event is a representation of popular production, an evident example of cultural diversity. Although it is a local event, it maintains a welcoming environment, which fosters discussion of cultural traditions in different contexts.

Inclusion of the event on the Representative List will make it possible to add distinct cultural features to the community's awareness of its traditional values, that have already become recognised as a heritage asset. It's not just the end result that is important in this context, but the entire process and the way that it is conducted.

Major importance is attached to active involvement of the community, and local groups and individuals that constitute the essential holders of their respective cultural manifestations.

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

*Not fewer than 100 or more than 150 words*



The concrete expressions of a community in celebration involve tremendous diversity and express different facets of culture, ways of life forms and specific territorial contexts. Together with gastronomy, they are perhaps the most definitive manifestations of cultural diversity and that the most visible forms of Intangible Cultural Heritage, a concept that has only begun to be used widely in recent years and still in an inconsistent manner.

The Festival in Campo Maior has unique characteristics that separates it from other events with a tradition that dates back over 100 years: the festivities "happen when the people want them to take place" rather than being determined by religious or civil festive calendars; are based on volunteer work, in which women play a key role in making the paper flowers by hand, in the evenings over a nine month period. The end result is the construction of an ideal urban centre, marked by a breezy garden that transmits freshness to the participants in the festivities held in the warm weather at the end of the summer, with millions of multi-coloured flowers in a setting that transforms the urban space, rendering it unrecognisable, with interpenetration between the public and private space and fostering coexistence and exchanges between residents and visitors.

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*(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*

Mobilisation for registration of the People's Festival of Campo Maior ("Festas do Povo de Campo Maior") in the Representative List of Intangible Cultural Heritage of Humanity is the result of involvement of the community, institutional associations, and individual protagonists who hold the knowledge associated with organisation and production of this festive event.

The People's Festival is also a notable example of good practices of dialogue, in terms of its model of inclusive and supportive organisation. For example, there are streets occupied by only an old population with some disabilities, which needs the help of the community to participate in the Festivals. The event also welcomes and integrates a new immigrant population, introducing into the Festival some creative variants reflecting their own cultural expression. This creates greater notoriety for the region, and encourages tourism.

Emphasis should also be placed on the habitual presence in the Festival of people who were born in Campo Maior and then emigrated and now live in other countries. There is also a huge influx of people from the Portuguese-Spanish cross-border communities, bringing many thousands of people to Campo Maior, and creating a dimension of international dialogue for the Festival at several levels.

*(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*

Preservation and appreciation of the symbolic capital of local communities and their heritage, such as the People's Festival, is an element of affirmation of local singularities, against a wider context of uniformity and globalisation. It constitutes an asset of territorial development, with major potential for wealth generation for the holders of this tradition. Inscription of this manifestation in the Representative List will make it possible to emphasise the expressions of cultural diversity assumed by Intangible Cultural Heritage in all geographic and cultural contexts.

The People's Festival of Campo Maior is a clear representation of human creativity, with a brand new set of paper flowers and themed scenarios, made for each edition, creating a vast sea of different colours and subjects.

In the most recent edition, one of the streets, organised by some younger participants, decided to interpret the subject of present-day human rights' limitations, and was decorated with black flowers and flowers made from newspapers, as well as having a giant cage hanging in the middle of the street, to emphasise the theme.

### 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*

The People's Festival of Campo Maior ("Festas do Povo de Campo Maior") is a popular festivity, based on communitarian and voluntary work of the local participants/residents. Besides the *comissão de rua* (street commission), micro social organisation, including the participants and their leaders (*cabeças de rua*), there is a formal entity entitled the Association of the People's Festival of Campo Maior (Associação das Festas do Povo de Campo Maior), which sponsors and organises the event. This organisation was created in 1994; it convenes the community to decide whether to hold the Festival, listening to the street leaders and confirms the registration of each street to take part. It also supplies materials for the construction of flowers and structures in function of the decoration design of each street.

Transmission of knowledge of the associated handicrafts is mainly achieved through inter-generational transmission, in an informal/familiar way, over the course of evenings of preparation. This necessary knowledge for staging the festival constitutes its basis, and the local population therefore strives to keep it a living tradition, by producing paper flowers even on days and years when the event won't be held.

In Campo Maior there are also Curricular Enhancement Activities (CEA) which focus on the arts field, in particular making traditional paper flowers by hand, and the performing arts, with special emphasis on the 'Saias' dances, that always accompany the festive event. Creative capacities are also developed in the Artistic Vocational Area, with the production of new types of paper flowers, and construction of models of the ornamented streets. Participation in these activities is not restricted to students, but is also open to teachers and educational assistants.

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

*Not fewer than 150 or more than 250 words*

The political decision and the social mobilisation required to start a classification process is already an important step in building awareness of the need to safeguard this cultural manifestation.

The Municipal Council has always worked, in conjunction with the People's Festival Association, to support the implementation and promotion of the Festival because it represents a synthesis of distinctive values associated to collective memory, creativity and capacity for innovation, education, culture, identification and development of the social cohesion of the people living in Campo Maior. For this reason, the municipal policies and regional development instruments of the Alentejo region include support for projects that aim to valorise this heritage asset.

The Regional Tourism Board 'Turismo do Alentejo' - which is responsible for regional tourism development, in line with national guidelines for the tourism sector, has been playing a major role in valuing manifestations of intangible cultural heritage, such as the People's Festival. In addition, this involvement is integrated within a regional strategy that has been investing in valuation of cultural and heritage assets, viewing them as key resources for a region with a strong tourist vocation.

The promotion of tourist entertainment activities based on local cultural heritage will enable us to create new experiences that foster contact with the territory's endogenous resources, such as the People's Festival of Campo Maior ("Festas do Povo de Campo Maior"). But this dynamic will only be beneficial if it is implemented by means of initiatives that take into account the diversity and sensitivity of these cultural manifestations and respect the social and environmental balances of the host community, functioning as a factor of development and social integration.

*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*

The inclusion of the People's Festival on UNESCO's Representative List will strengthen the sense of community, a celebration of the "People and for the People", because this is how it is felt by the people living in Campo Maior and seen by foreigners who visit and share the event.

The viability of the People's Festival depends on several factors that should be guaranteed as a whole in the future:

- Guarantee the financing of the People's Festival

It may be considered that the commitment that has been in force until now between the community living in Campo Maior and the local institutions that have always supported the People's Festival will be maintained and encouraged, in line with what has been happening in previous editions, given the consistent increase of visitors and above all because they are widely recognised as a catalyst for energy, creativity and social cohesion, which strengthens the entrepreneurial and organisational capacity of the local community.

It is the Association of the People's Festival of Campo Maior ("Festivities of the People of Campo Maior") which, since 1994, has provided each street commission with the paper used to make the flowers and other decorative elements, specifying the characteristics of the paper type, quantity, colour and specific cutting patterns in function of the chosen mould. It should be noted that today the cutting work is performed by a machine specifically created for this purpose, made available by a sponsor. There has been increasing sponsorship support from the local business community.

- To counteract factors that may jeopardise the event

It is not foreseeable that the notoriety achieved by inscription on UNESCO's representative list could have effects that could jeopardise the characteristics of the Festival because it already attracts one million people over a 9-day period. The willingness and openness of the people living in Campo Maior to host and share the Festival with outsiders is a core characteristic and part of the celebratory dimension of the Festivals, leading to the massive presence of visitors who traverse the 'garden space' of the streets of Campo Maior in which the Festival takes place beneath a horizontal hedge made of flowers that confers freshness and protects people from the sometimes intense sunshine.

The promotion of tourist entertainment activities based on this cultural heritage will make it possible to create new experiences of contact with the People's Festival of Campo Maior ("Festas do Povo de Campo Maior"). But this dynamic will only be beneficial if it takes into account the sensitivity of this cultural manifestation and if it respects the social and cultural balances of the host community, functioning as a factor of development and social integration.

This should be achieved by adopting the directives of the International Cultural Tourism Charter, an initiative of ICOMOS, which sets forth a set of Principles and Guidelines for Managing Tourism at Places of Cultural and Heritage Significance. These guidelines include the guarantee of economic benefits that generate social dynamics in the local community; and responsibility for the promotion of tourism in ensuring the integrity of the characteristics of tangible and intangible assets that ensure a balanced distribution of the resulting economic benefits.

- Measures of urban rehabilitation policy

To safeguard the community structure of organisation of the Festivals, it is imperative that the voluntary nature of participation of the community of people living in Campo Maior is maintained. This is a shared conviction amongst all parties that local people should be involved in the event over time without losing the essential dimension of community participation.

The policy of urban rehabilitation of the historical centre of the town of Campo Maior and the creation of incentives that promote the attraction and fixation of resident population in the town centre, that is also the heart of the Festival and its flower decorations: these are the best stimuli to maintain the organisational model of the Festival, based on the 'street' element, its structural unit.

- Ensure the transmission of knowledge

The awareness programmes and campaigns that exist in the educational offer and in the school

community will be strengthened, in particular the educational actions that have been developed by the Campo Maior School Grouping in the Vocational Artistic Area, entirely dedicated to the Flower Festival or in the framework of the CEA - Curricular Enrichment Activities.



As previously mentioned, the know-how attached to this cultural manifestation is a trans-generational process, handed down over the years, enabling the Festival to be held today. These educational skills are being transformed into "common knowledge" among the population and, therefore, there are initiatives to include this knowledge in the standard educational programme, in Campo Maior's schools. With one discipline focusing on making the flowers, and another on cultural characteristics, such as traditional performative music, the studies have accompanied the traditional familiar education of these subjects. This is not intended to replace traditional knowledge but instead constitutes an extension of activities associated to organisation of this festive event.

Creation of the "House of Flowers", an Interpretational Centre dedicated to the People's Festival of Campo Maior ("Festas do Povo de Campo Maior") is a measure to safeguard this event, whose main purpose is to gather all the information regarding the festive event, in order to safeguard the tradition, and ensure its transmission to the younger generations, as well as honouring the community that ensures that this festivity is a genuine cultural event.

#### - Deepen knowledge

Besides being present in basic and secondary school education, the People's Festival of Campo Maior ("Festas do Povo de Campo Maior") has also been mentioned in some academic research, such as the unpublished chapter from Luís Cunha's masters' thesis on Campo Maior's social organisation (with a focus on an economy based on cross-border smuggling). More recently, even the University of Lisbon has developed an interest in the specific organisation associated to this festive event. Academic organisations, such as the "multi-university" research center CRIA - Anthropology Research Centre - are starting to expand their interest in this specific social organisation.

There are plans to create a programme that will be associated with a research grant associated to the People's Festival of Campo Maior that allows for a more in-depth relationship with the academic and scientific community, in order to develop research projects in several disciplinary areas, from anthropology to history, or even in less explored areas such as an academic study on the model of community management of a celebratory manifestation, including its design and production, in order to host one million visitors, based on an organised initiative and self-management at the scale of a community of a border town.

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

*Not fewer than 150 or more than 250 words*

The People's Festival and its community-wide character, continues to be a trademark characteristic of this event, and has attracted a growing interest from entities with different spheres of action at the local, regional and national levels.

Campo Maior Municipal Council has always played a prominent role in the promotion of the event, which has been reinforced in recent editions through the logistical and financial support to the Festival provided by the People's Festival Association. With the aim of safeguarding the event, the Municipal Council has also created the "House of Flowers", a museum institution located in the town's historic centre, that will disseminated the image and environment of the event throughout the long periods of interregnum between each Festival, as well as tell the event's unique history that is mingled with the history of the local community.

In addition, there is the municipal initiative involving an urban rehabilitation programme to attract and preserve the population in the historic centre and the signature of protocols with universities for the development of a research programme into the People's Festival of Campo Maior ("Festas do Povo de Campo Maior").

In turn, the regional tourism board, Turismo do Alentejo ERT, is the promoter of a tourism project of the Alentejo CIP in which one of the flagship projects is the People's Festival. Specifically, this project aims to create experiences that will foster contact with the People's Festival. With participant touristic experiences available, such as "participating in the production of paper flowers" and "helping / creating an artistic installation" in a flower-laden street -, visitors can "enlarge (their) understanding", "acquire know- how / knowledge, "" interact with / on the cultural and creative field, "and" contribute to / for sustainability of the Intangible Cultural Heritage. "

(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*

The deep roots of the People's Festival in the community of people living in Campo Maior fully justifies the community's involvement in planning and implementation of safeguarding measures. The organisational structure of the Festival, which has a high level of participation, is the most evident feature that the community both values and is aware that it plays the core role in maintaining the Festival, because the enthusiasm in its organisation derives from the effort and sense of complicity generated over many hours of work and conviviality. It is no accident that in meetings with street leaders, they insistently emphasised that the central and defining element of the Festival is the involvement of the community in the entire process of creation and production of the event. They also considered that this is the most fragile element of the event, whose slowing or disappearance could endanger the Festival. Hence, the recommended safeguarding measures include support to attract and maintain the population in the historic centre, ensure financing for the raw material needed for decorations, and encourage the intergenerational transmission of knowledge, which are decisive for continuity of the Festivities.

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

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*



Name of the body: Associação das Festas do Povo de Campo Maior

Name and title of João Rosinha  
the contact person:

Address: Rua 25 de Abril, nº4  
Apartado 76  
7370-054 Campo Maior

Telephone number: +351 268 688 300

Email address: joaofreitasrosinha@gmail.com

Other relevant  
information:

#### **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*

Throughout the process of inventorying all the information about the People's Festival of Campo Maior ("Festas do Povo de Campo Maior"), the coordinating team came into direct contact with the local population - the central element of this festive event.

The main meetings were held with several "street leaders" who were previously responsible for organisation of the celebrations (in their streets). These meetings took place at the Campo Maior Cultural Centre, and had great support. The population explained how many times they had been "Street Leaders" and why; they stated that the organisation and preparation of the festive event was, indeed, hard work, but extremely rewarding. They asked about what benefits would derive from inscription on the National Inventory list, and in the subsequent stage, the benefits from inscription on the UNESCO's Representative List; they showed some concern but were pleased about the increase in tourism that it might represent. Besides giving valuable information, the local population demonstrated characteristic politeness, which, like the traditional flowered and joyful festival, is a matter of local pride.

In the meetings held with the Association of the People's Festival of Campo Maior, during preparation of the application, it was possible to identify the key steps and critical moments of organisation of the Festival, in which the Association has played a central role since 1994, following the announcement of the intention to hold the Festival in the respective year.

It is also the Association of the People's Festival of Campo Maior which, since the most recent editions, has ensured that each street commission has the logistic conditions and is supplied with the raw materials and other materials for construction of structures that will sustain the decorations of the Festival. This support is considered to be essential today.

Meetings with the "street leaders" mainly women, who often succeeded other women in the post, provided lively moments of participation, that underscored the unique character of the endless work over a nine month period, of effort and some difficulties in distribution of the paper flower to be produced by hand, according to the skill of the artisans and the difficulty of the execution, the inter-generational and inter-class character of the works, that primarily involve a female population, although some male artists are involved in the manufacture of the elaborate decorations. Together with the women, in the community works, men work on building the structures that will lift and support the flowers. All participants in this process consider that the community- and voluntary-character of work for the Festival is an indisputable facet, and represents one of its defining characteristics.

The participation of the various protagonists of the Festival in various moments of consultation with the community, especially of the street leaders, amplified the enthusiasm felt by the entire community and underlined recognition of the desire to safeguard the intangible cultural heritage that is so cherished by everyone living in Campo Maior.

#### **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*

In order to fulfil this consideration, the local "street leaders" were asked to represent the entire participating population, in order to state their support and consent to the inscription, as well as declaring the number of editions of the Festival in which they have participated as "street leaders".

Although there was the awareness that it was not the most appropriate technique, initial declarations were requested in order to overcome difficulties that some of the community members stated in expressing their consent to the proposal to inscribe the People's Festival in the Representative List of Intangible Cultural Heritage of Humanity, which will be attached to this application form. Subsequently, individual testimonies by the street leaders, expressing their consent were videotaped.

Campo Maior Municipal Council, as well as the others civic entities in the surrounding areas, have also provided similar documents.

#### **4.c. Respect for customary practices governing access to the element**

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

The People's Festival of Campo Maior ("Festas do Povo de Campo Maior") do not encompass practices or knowledge that are considered to constitute restricted or limited access. On the contrary, the sharing of expertise is a prerequisite for survival of the Festival. The spirit of the People's Festival, on the other hand, is one of tremendous openness and inclusion, of dialogue and sharing among the members of the community and between the community and visitors and outsiders, in which the festive and welcoming spirit prevails, open to all, without any restrictions.

#### **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.*

Associação das Festas do Povo de Campo Maior  
João Rosinha  
Rua 25 de Abril, nº4, Apartado 76  
7370-054 Campo Maior  
Tel.: +351 268 688 300  
joaofreitasrosinha@gmail.com

## 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:*

Portugal's National Intangible Cultural Heritage Inventory

*(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:*

DGPC - Direção Geral do Património Cultural

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

Inventory Number: PROC/0000000061

People's Festival of Campo Maior ("Festas do Povo de Campo Maior")

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

*(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).*

To be able to gather all the necessary information, the team responsible for inserting the event in the National Intangible Cultural Heritage Inventory list, used all types of resources, including newspaper articles and written publications, from the 19th century onwards, as well as photographic and multimedia records. These were provided by Campo Maior Municipal Council, the People's Festival of Campo Maior ("Festas do Povo de Campo Maior") Association, as well as local researchers - such as Professor Francisco Galego. Academic organisations, such as ICS/CRIA/Minho's University, also offered a separate

set of information, through the research of Professor Luís Cunha.

Besides these sources, the most important source was the community of street leaders ("cabeças de rua") - the main actors in the event -, during the informal reunions that took place during this process. They provided the most valuable input and information regarding the People's Festival of Campo Maior ("Festas do Povo de Campo Maior"), since the festival is produced by them.

(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

According to ICH legislation, the proponent entity must submit a request for an "ordinary" revision. This application must be completed and presented up to 180 days prior to the term of the 10-year revision policy. Within this update, it is necessary to include (i) the validation criteria of the inventory request; (ii) identification elements regarding the cultural manifestation, as well as of the responsible entity; (iii) DGPC's and other requested entities' inputs, as well as public comments, about inscription of the People's Festival of Campo Maior ("Festas do Povo de Campo Maior") on the National Intangible Cultural Heritage Inventory List.

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.

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

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

<http://www.matrizpci.dgpc.pt/MatrizPCI.Web/Inventario/InventarioConsultar.aspx?IdReg=55>

## 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.*

VENTURA, António – O Cerco de Campo Maior em 1801, Lisboa, 2001.

TRINDADE, Manuel Parente – O Outro Lado da Festa, Campo Maior, 1995.

SILVÉRIO, Maria Graciete Rodrigues – Festas do Povo – Uma tradição a preservar, Policopiado, Almada 2002.

RIBEIRO, Gustavo de Almeida – Campo Maior – A Magia do Povo, Edição do autor, 1995.

MUÑOZ, Joana – Campo Maior – Memória das minhas raízes, Lisboa, 1998.

GALEGO, Francisco Pereira – Campo Maior – Cantar e Bailar as Saias, Lisboa, Livros Horizonte, 2006.

GALEGO, Francisco Pereira – Campo Maior – As Festas do Povo, das Origens à Actualidade, Lisboa, Livros Horizonte, 2004.

DUBRAZ, João – Recordações dos Últimos Quarenta Anos, Lisboa, 1ª Ed. 1868; 2ª Ed. 1869.

CUNHA, Luís Manuel de Jesus – Entre Espaço e Representação – Comunidade e Memória Social, Braga, Universidade do Minho, 2003.

CARMO FONSECA, João Mariano de N. S<sup>a</sup> do – Memória Histórica da Junta de Campo Maior, Elvas, 1912.

CARAÇAS, Luís Dias (Org. e Selec.) – Campo Maior a Preto e Branco. Dos anos vinte aos anos cinquenta, Livros Horizonte, 2000.

CARAÇAS, Luís Dias – Os Jornais de Campo Maior – Anos vinte e trinta, Livros Horizonte, 2000.

BOTELHO, Martinho – Campo Maior – Apontamentos, Elvas, 1996.

BARROS, Jorge – Campo Maior, Festa do povo, Edição Quatro Ponto Quatro, 1989

#### **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: António Ceia da Silva

Title: ERT - Turismo do Alentejo e Ribatejo, President

Date:

Signature:

*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*