



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Kenya
November 2010

NOMINATION FILE NO. 00356 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

A. STATE(S) PARTY(IES)
<i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i>
Croatia
B. NAME OF THE ELEMENT
B.1. Name of the element in English or French
<i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i>
Gingerbread craft from Northern Croatia
B.2. Name of the element in the language and script of the community concerned, if applicable
<i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i>
Medičarski obrt u Sjevernoj Hrvatskoj, other Croatian names for the craft and the products- gingerbreads include 'licitarski obrt' (gingerbread craft), 'licitar' (gingerbread), 'leceter'

(gingerbread).

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

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

Honey-selling and candle-making craft

C. CHARACTERISTIC OF THE ELEMENT

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

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

There are many gingerbread craftspersons in Northern Croatia, most of whom are mentioned here. Gingerbread craftspersons do not join into associations, therefore the craftspersons on the list are mentioned separately, and in a way they represent the place where they live or work. They can get into contact with other craftspersons in the same place, if needed.

Vera Hubicki, Marija Bistrica,

Ljerka Dragija, Marija Bistrica,

Gordana Mahmet Habazin, Marija Bistrica,

Đuro Brlečić, Marija Bistrica

Brankica Šćuric, Marija Bistrica,

Tomica Marica, Zagreb,

‘Gvozdanović medičar i voskar’, Đakovo,

Emil Gvozdanović, Našice,

Ljubica Špičko, Koprivnica,

Đuro i Kruno Pataki, Vinkovci,

Antonija i Josip Ranogajec, Osijek,

‘Zajedničko medičarsko-svječarski obrt Viktor’, Tomislav i Viktor Hribar, address: dr. Vlatka Mačeka 29, 47000 Karlovac, phone: +385 47 411 300

‘Svječarsko-medičarski obrt Prstec’, Renata Gorišek Prstec, address: Borlin 99, 47000 Karlovac, phone: +385 47 634 280, +385 91 517 9084

‘Medičarsko svječarski obrt Oslaković’, Franjo Oslaković, address: Perkovčeva 17, 10430 Samobor, phone: +385 1 3360 032

"Medičarsko svječarski obrt Arko", Brigita Mihina, address: P. Preradovića 10, 10430 Samobor, phone: + 385 1 3360 431, fax. + 385 1 3372, Mob. ++385 91 508 3255

Josip Cvrlija, address: Bosna 13, 10381 Bosna, phone: +385 1 20642774

Božidar Horvat, address: Osječka 6, Bjelovar, phone: +385 43 214 315

Jadranka Rušanac, address: Harambašićeva 39, Donji Miholjac, phone: +385 31 631 040

Marinko Gvozdanović, address: V. Vlahovića 1, Đakovo, phone: +385 31 816 528

Bruno Bognar, Đakovo, phone: +385 31 810 656

Slavica Gladović, address: Klenovnik 7, Klenovnik, phone: +385 42 763418
'Lola', Anita Obranković Kronstein, Sisak, phone: +385 44 530680, mob. +385 98 553 810
Josip Molnar, address: Gundulićeva 40, Slavonski Brod, phone: +385 35 443802
Marica Dragija, address: Domjanićeva 9, Sv. Ivan Zelina Ivica, phone: +385 1 2060 201

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

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

The makers of gingerbread are present throughout Northern Croatia. There are many places where gingerbread craftspersons still have their workshops. It is most appropriate to mention the counties in Northern Croatia that encompass the numerous places where the craftspersons work: Krapina-Zagorje County, Varaždin County, Karlovac County, Sisak-Moslavina County, Koprivnica-Križevci County, Bjelovar-Bilogora County, Požega-Slavonia County, Osijek-Baranja County, Zagreb County, Međimurje County, Virovitica-Podravina County, Vukovar-Srijem County and Slavonski Brod-Posavina County, as well as the City of Zagreb which is a special administrative unit (combination of the city and the county).

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

Identify concisely the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. (This information will be used primarily for visibility, if the element is inscribed.)

Traditional craftsmanship.

D. BRIEF SUMMARY OF THE ELEMENT

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

The tradition of gingerbread making appeared in certain European monasteries during the Middle Ages, from where it spread to the common people. From the area of the eastern Alps, this tradition came to Croatia and became a craft, as testified by 17th century written documents with the names of certain craftspersons. Gingerbread craftspersons worked in the area of Northern Croatia. Gingerbread is a dough product. Its main ingredients are flour, sugar, water and sodium bicarbonate. It is shaped in moulds, baked, dried and painted with various edible colours and decorated. In addition to the basic decorations, various pictures, small mirrors or lyrics are added and placed onto the gingerbread. Gingerbread motifs are diverse, the most usual being the heart. The great skill and specific way of making decorations were cherished by each gingerbread craftsperson and passed on to the next generation. Gingerbreads have become one of the recognisable symbols of the Croatian identity, which is reflected in their use as gifts for many different occasions and for various events. Today, with their service and products, the makers are the most important participants in local festivities, events and gatherings, providing the local people with a sense of identity and continuity.

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

This is the key section of the nomination to satisfy criterion R.1: “The element constitutes intangible cultural heritage as defined in Article 2 of the Convention”. A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention’s definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:

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

The Committee should receive sufficient information to determine:

- a. that the element is among the “practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —”;*
- b. “that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage”;*
- c. that it is being “transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history”;*
- d. that it provides communities and groups involved with “a sense of identity and continuity”;*
and
- e. that it is not incompatible with “existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development”.*

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Gingerbread is a colourfully decorated dough product which is traditionally produced in Northern Croatia, from Karlovac, Krapina and Varaždin to Osijek by the local craftspersons living in these places. Besides gingerbreads, the craftspersons also produce dough crowns, candies, honey drinks, candles and votives, so this craft is also called the honey-selling and candle-making craft.

The gingerbread tradition started in Central European monasteries during the Middle Ages, from where it spread to the common people. This tradition came to Croatia from the area of the eastern Alps where it became a craft. Today there are around thirty gingerbread craftspersons in Croatia. This craft is mostly kept within a family, and many honey sellers inherited it from their ancestors. In the past, only men were honey sellers, but in the 20th century, as there were not enough men who could run the craft, women started to participate and still do so today.

The production process and the recipe are the same for all gingerbread craftspersons, but every craftsperson decorates the products in a specific way. In the past, makers used wooden moulds for gingerbread production, but at the end of the 19th century the wooden moulds were replaced by metal versions. The motifs of the moulds remained almost the same for centuries, but their decorative appearance changed, influenced as it was by various styles from the Renaissance, Baroque, Rococo, and Classicism. The process of making gingerbread requires skill and speed, and reflects each craftsperson’s creativity. Gingerbread motifs are various, but the most common is the gingerbread heart. As it is a symbol of love, attention and respect, it is mostly given to people in love. A small mirror is usually placed in the middle, and below it a text, usually verses or a message. Other forms include babies, horses, horsemen, slippers, as well as smaller gingerbreads used for Christmas decorations (hearts, horseshoes, cherries, houses, clocks, mushrooms, stars).

The element has been passed on from one generation to another for centuries. Besides ensuring hundreds of years of continuity, the element has also played an important role in

defining the local identity. Both these dimensions can be analysed on two levels. The first level is the very core of the craftpersons' families that pass on their knowledge from one generation to another, allowing each generation to leave its mark and thus enhance knowledge. In this manner, the collective identity of the family is shaped, and the family is defined and recognised in the community in relation to the element. Each gingerbread maker operates within a certain area and keeps to it without interfering with that of another craftsperson. This has been the unwritten rule for centuries, passed on from one generation to another. The other level is the identity of the place that is based on gingerbread craftsmanship. Marija Bistrica is a case in point and clearly demonstrates the way in which the craft has shaped the identity, but also the visual appearance, of the town. The central square is enclosed by mead and gingerbread makers' shops which are thus becoming an important town-planning factor. The location of the makers' shops is also testimony to their economic relevance, since they are perceived as important enough to be placed on the main square. Marija Bistrica is indeed the biggest place of pilgrimage in Croatia, so it is quite understandable that the greatest number of gingerbread craftpersons is located there. Besides being very important for the communities in Northern Croatia, the makers go to other parts of Croatia too, especially in summertime when they are present at all important events and are regarded by the people as the proponents of an attractive and highly appreciated craft.

The transfer of knowledge and skills develops the model of safeguarding the diversity of human skills that is endangered. Partnerships within the local community provide new opportunities for all those involved, and competitive ones too, since this is the only way for gingerbread makers to serve their purpose. Traditional crafts have always been part of the world of trade and would lose their identity if deprived of this aspect inherent in their essence. It is this very component that contributes to the unique nature of gingerbread crafts in North-West Croatia – they are not only striving to safeguard the intangible and tangible heritage, but also their presence in the market.

Their social dimension is equally important, given the fact that one expects to see them at all patron saint's celebrations, parish fetes and fairs. Without gingerbread craftpersons, these events would be deprived of the opportunity to sit and chat under the gingerbread makers' tents, to drink cold mead, eat gingerbread cookies and socialise with people from other towns and villages, all of which local people welcome. There is yet another important element to these events – giving 'licitari' (gingerbreads) as gifts to those who were not able to attend the fair. Such gifts are considered to be signs of love and affection and are kept as wall decorations or are safely stored in cupboards for years. Gingerbreads are also one of the most common types of Christmas tree decorations in Croatia. In the past ten years, gingerbread makers have started adapting to the market needs and have been producing decorations in all colours, from blue to pink. Gingerbread Christmas decorations are used not only in northern Croatia, but have penetrated into other parts of Croatia too. Gingerbreads are also one of the favourite holiday season's decorations in family households, museums, business premises and Croatian embassies, since they are a recognisable Croatian product. There are also some individuals who collect gingerbreads and continue buying them to enrich their gingerbread collection.

The importance of gingerbread for the local community is also reflected in the following event. In 2002, a Christmas tree from Croatia decorated with gingerbread products was put up on St. Peter's Square in Vatican City. Gingerbread craftpersons from all over Croatia made gingerbread decorations used not only to decorate this Christmas tree, but also to deck the papal audience hall.

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

The nomination should demonstrate (Criterion R.2) that "Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity".

Please explain how the element's inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly.

Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

As already stated, the tradition of gingerbread making came to Croatia from the eastern Alps and became a craft. Up until today, it has been developing in a unique way that reflects the creativity and skill of the local craftspersons and the people who have cherished this heritage for centuries. The inscription of the element on the List would raise awareness that each element, no matter what its origin or presence in other places, is a combination of local identity and heritage which shows how special and valuable human beings are in all their aspects. Inscription on the List would help other neighbouring (European) countries with similar traditions, especially the gingerbread tradition, to engage in projects and activities related to safeguarding this precious and fragile element of intangible cultural heritage.

The archives show that certain gingerbread makers' names were mentioned in written documents dating back to as early as the 17th century. It was at this time that huge differences in decorating gingerbread products appeared between individual gingerbread makers, as well as between countries. The wooden moulds that the makers in Croatia used to make gingerbread and the methods and patterns were very much in line with those used by their counterparts in other parts of Europe. However, the wooden moulds were abandoned with time and replaced by metal ones. This change also triggered changes in gingerbread makers' methods and in their artistic expression. The composition of the gingerbread dough was changed, as was the way in which gingerbread products were made. The specific and unique decorative patterns make Croatian gingerbread one of a kind and recognisable throughout the world. Each craftsperson has his or her own ways, so there are no two identical gingerbread products; however, Croatian gingerbread makers do have some things in common pertaining to decorations, the dough and the (edible) colours they use. This similarity can highlight the difference from other gingerbreads in other countries.

With inscription on the List, the gingerbread craft would highlight that the diversity of the intangible heritage and its safeguarding are always dependent on two categories of people. On the one hand, it is dependent on those who have the knowledge and pass it on; on the other hand, and equally important, it is dependent on those who perceive the transferred skills and knowledge as important and worth safeguarding, including the community that consumes the product. With inscription on the List, the gradual disappearance of the craft, and problems with not recognising it as important at the local or national level, would be halted. We will therefore avoid the risk of noticing only when the last gingerbread maker stops his or her activities that the knowledge of several generations has been lost. All over the world, the intangible heritage is safeguarded in its own environment, and this can only be done successfully if the community perceives it as something valuable. Recognition of such efforts encourages them even further, so every inscription of the element on the world List can contribute to its visibility.

The fact that there is a centuries-old continuous gingerbread-making tradition in certain Croatian regions goes to show that gingerbread makers and craftspersons are recognised and appreciated by both the local community and the general public and are considered to be part of the community's cultural identity. Examples of this are numerous. Newlyweds often give small gingerbread hearts as presents to their guests. Gingerbread makers decorate hearts by hand and write the newlyweds' names and their wedding date on them, using a special mixture called 'ajs'. Croats living abroad often come to museums to look for information on gingerbread

craftspersons because they would like to give Croatian gingerbread to newlyweds in America, Germany, Australia or New Zealand. Gingerbread hearts are a symbol of their identity and their homeland which, though far away, still lives in their heart. Gingerbread is often given as a present to foreign visitors and delegations on private and official occasions. It is often used instead of flowers to show one's appreciation. It is therefore not surprising that gingerbread can be found not only at all fairs and different social events, but also in museums, souvenir shops, tourist offices and, of course, craftspersons' private shops. In this way, once on the List, the element would indicate that identity has many different levels, and is not subject exclusively to place and space, but, what is very important, it is part of the individual himself or herself.

Globalisation leads to a world with a great many similarities among societies, and it is difficult to identify distinctive nuances belonging to a specific community or a specific element, especially in developed countries. With the understanding that intangible heritage experts have for the heritage, with their experience and ability to put elements into their context, as well as to see them in isolation or intertwined with others at the different levels that certain communities have attained with time, they should be able to draw attention to those features that in one way or another stand out. This is especially conducive to safeguarding diversity in places where identification is erroneous, or where elements that are in no way linked are brought together, which is often the case in Croatia. All this can serve as the basis for future cross-cultural dialogue and activities.

Gingerbread making and the importance it has in North-West Croatia is one of the keenly visible elements of this region. Gingerbread products are often used for promotional purposes and are presented as a symbol of the region, an autochthonous souvenir or a design pattern in a variety of tourist publications. The media also contribute to awareness of the element by promoting it in various media formats. All aforementioned activities, once the element is inscribed on the List, would be geared towards encouraging intercultural dialogue in this active space which, in turn, is conducive to creating a positive environment for safeguarding the element.

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

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

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

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

The Act on the Protection and Preservation of Cultural Goods (National Gazette 69/99, 151/03) of 1999 prescribes in Article 9:

"Intangible cultural heritage may include different forms and phenomena of spiritual creation, which are handed down or transferred in some other way, most particularly:

- language, dialects, speech and toponymy, as well as oral literature of all kinds;
- folklore creation in the field of music, dancing, games, rituals, customs, as well as other traditional popular values;
- traditional skills and crafts.

The preservation of intangible cultural heritage is implemented by creating and keeping records of it, as well as encouraging its transmission and cultivation in its original and other surroundings."

In line with the quoted provisions of the Act, a decision (in the form of a Resolution) was passed by the Ministry of Culture of the Republic of Croatia that gingerbread craftsmanship from North -

Western and Central Croatia should be safeguarded as a part of the intangible cultural heritage and was thus inscribed in the Register of Cultural Goods of the Republic of Croatia.

The Croatian Crafts Act (77/93, 49/03) defines traditional crafts and ensures that special rights are given to local craftspersons in order to sustain and preserve this heritage in the face of various modern market demands. A special Regulation Book was drafted in the Ministry of the Economy, Labour and Entrepreneurship in order to give special status to traditional crafts, thus enabling them to continue with lower costs and better placement on the market.

The National Programme of Support for Small and Medium Entrepreneurship was launched in April 2008 and continues until 2012. The Programme corresponds to the EU Chart on Small Entrepreneurship, and the goals are to create a special system of financial and administrative support for this kind of entrepreneurship, especially traditional crafts. The Ministry of the Economy, Labour and Entrepreneurship is implementing the Programme.

Samples and products, as well as documented data on gingerbread craftsmanship, are an integral part of the collections of ethnographic, town and regional museums and are protected under the Museum Activity Act.

Some of the gingerbread makers have been cooperating with artists, and making gingerbreads according to the artists' ideas. Some of the museums have asked the makers to think about what kind of souvenirs they could make for exhibitions following a specific theme. For example, the theme of angels was one such occasion when gingerbread makers made souvenirs for the needs of the exhibition at the Ethnographic Museum in Zagreb. There were some other occasions when gingerbread makers provided their skills in making unique products, and this illustrates that they can become part of economic and cultural life today.

3.b. Safeguarding measures proposed

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

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

All safeguarding activities proposed here will proceed under the sponsorship, i.e. financial and logistical support, of the relevant ministries of the Republic of Croatia, via their institutions at county level and within the local community (town governments, institutes, museums, schools and tourism offices).

So, through mutual agreement in particular matters:

- research, documentation, safeguarding and the museological display of gingerbread craftsmanship will be the responsibility of the Ministry of Culture of the Republic of Croatia, municipal culture offices and culture offices within town governments;
- the promotion of the values of Croatian gingerbread craftsmanship will be the responsibility of the Ministry of Culture and the Ministry of Tourism of the Republic of Croatia, among others.

The essential agents in all the plans will be gingerbread craftspersons, who will be the pillars of cooperation and key partners to the experts in all areas:

- they will help experts, ethnologists in their field research and in finding new facts on the history, development and present state of gingerbread craftsmanship in a particular environment;
- ethnologists-museologists will use their help in collecting and choosing items related to the craft when forming local museum collections;
- with active participation in various meetings outside the borders of our country, gingerbread craftspersons will be the best promoters of the values of Croatian gingerbread craftsmanship.

In order to ensure the sustainability of this cultural element and its preservation and protection in the next three years, in the period between 2010 and 2011 we propose the following priorities and measures:

- linking the bearers of the element with museum and educational institutions in order to implement protection measures and, in future research, to present the skills for educational and promotional purposes and for possible inclusion in cultural tourism, cooperation in the creation of a model for the preservation of the authenticity and of standards in the production of gingerbread products and in marketing the brand;

- continued research in the 'Staro Selo' Museum in the village of Kumrovec, and inclusion of new data into a unique database for the intangible heritage. Field research and studies of the collections will be continually conducted by the experts of the Ethnographic Museum in Zagreb, which is the central ethnographic museum in Croatia and has already been conducting research on the element. An analysis of the collected documentation and of the results of the field research in different locations will result in the establishment of synergy and a model of communication. A study on sustainability and a proposal for the management of this cultural element will be completed;

- organisation of workshops for the bearers of this craft so that they may be prepared to educate school children and that they may become involved in the preparation of projects and, applying for the available funds at the relevant ministries and other institutions, they may establish quality standards for this element, such as decoration and usage of high-quality materials. We plan to create educational DVDs for the bearers of the craft;

- preparation of related exhibitions following detailed research and the organisation of accompanying conferences and publication of promotional expert and scientific reports. The organisation of events and museum workshops to promote the element in its original context, with the possibility of selling the products;

- organisation of press conferences, round tables and similar events, and presenting the element to the media with the aim of making popular and expert broadcasts and programmes, the creation of joint web pages of the tradition bearers and the promoters of the element, and virtual shops and info-boards.

The estimated costs for the realisation of the activities planned during the next three years, from 2009 to 2011, amount to approx. EUR 28,500 for the following groups of measures:

1. Research and creation of a database EUR 100,000
2. Workshops for the education of school children EUR 20,000
3. Organisation of educational activities for the bearers of the element EUR 40,000
4. Establishment of synergy with the tourism sector EUR 40,000
5. Exhibitions EUR 40,000
6. Media promotion and visibility EUR 30,000
7. Quality brand and standardisation EUR 15,000

The major funders will be the Ministry of Culture, the Ministry of Tourism, the Ministry of the Economy, Labour and Entrepreneurship, the Croatian Chamber of Trades and Crafts, Krapina-Zagorje County, local authorities and tourist offices.

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

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

The population of Northern Croatia, in harmony with their past, act as the safeguards and tradition bearers in many forms of everyday life. Therefore, they are aware of the importance and significance of gingerbread craftsmanship as an integral part of the local identity of each

community. They all wish to preserve the positive experience from the past, hand down traditional knowledge to new generations, and are also open to every new initiative. Therefore, they are ready to:

- provide education for new generations and the necessary educators;
- continue exploration for the professional and scientific evaluation of gingerbread craftsmanship;
- organise exhibitions and presentations with the aim of familiarising and promoting gingerbread craftsmanship with the general domestic and international public;
- permanently encourage the purchasing and presenting of items and documents from the history of gingerbread craftsmanship in certain localities and safeguarding them in museum institutions;
- initiate and organise international gingerbread craftsmanship meetings, exhibitions, scientific-expert meetings, festivals, etc.

The said activities, while respecting the usual practice regarding the gingerbread craftsmanship tradition in Hrvatsko Zagorje, will be the responsibility of expert committees including town governments, institutes, museums, towns, schools, tourism offices and trade and craft associations. The supervision and coordination of their work will be performed by the Ministry of Culture of the Republic of Croatia.

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

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

The traditional craft of making gingerbread products in the region of Northern Croatia has the full support of different Ministries and state institutions regarding the organisation, expert management, promotion and financial support of the bearers of this craft, as well as regarding the active practice of the craft. Such Ministries and institutions include in particular the following:

- Ministry of Culture,
- Ministry of Science, Education and Sports,
- Ministry of Tourism,
- Ministry of the Economy, Labour and Entrepreneurship,
- Ministry of Regional Development, Forestry and Water Management,
- Croatian Chamber of Trades and Crafts,
- Ethnographic Museum in Zagreb,
- Krapina-Zagorje County,
- Town Councils and Municipalities of Krapina-Zagorje County,
- Museum of Hrvatsko Zagorje.

Due to the skilled craftsmanship and the specific way of making decorations which were cherished by each gingerbread craftsman and passed on to the next generation, gingerbreads have remained a part of Croatian tradition and have become one of the recognisable Croatian products. They have grown beyond their original function and have become not only an authentic souvenir of Northern Croatia, but also one of the national symbols of the country. This is the reason why the State has been supporting gingerbread makers in more than just one way, not just through financial means, but by recognising it as important for the future of its people. The State plans at various levels (local, national) to continue to support this craft in the future.

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

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: 'The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals in the nomination process

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

Ever since they were introduced to the possibility of nomination, gingerbread makers have been participating actively in the preparatory activities. It would have been impossible to prepare the nomination without them. It is their strong desire to see the activities that their families have been practising for generations recognised as valuable by communities outside Croatia, too.

The knowledge and skill bearers have been actively involved in the preparation of the nomination. There are several aspects to their contribution.

First and foremost, their readiness to provide experts working on the text of the nomination with the needed information goes to show how actively they live their heritage. When it comes to education and training, they stated clearly in interviews during the drafting of the nomination text that they were ready to pass on their knowledge and skills to the next generation, and not only to their family members, but also to participants of museum workshops and to the general public, which is one of the described safeguarding measures. Gingerbread makers submitted relevant information for the purpose of drafting training programmes, publications and the making of a documentary presenting the element in question. As has been pointed out in the text of the nomination, their active role will lead to the organisation of internships and to the transfer of knowledge and skills between craftspersons and those who attend training programmes.

From the economic point of view, one can safely say that innovation is one of the features that keep this element alive, which was confirmed by the craftspersons themselves and which is also pointed out in the text of the nomination, so this element is not 'frozen in the past'. It is perceived as a lively segment of life, which is an especially difficult component to safeguard given the volatile market conditions. Owing to the benefits the community derives from it, the element has taken on yet another visibility aspect - a developmental one, as also stated by the tradition bearers in conversations about the need for this nomination. The aforementioned benefits include: job creation, tourism, supply of new products, and an improved destination image, which were emphasised by the tradition bearers themselves, as well as by the experts drafting the nomination. The makers included some safeguarding measures in written form in the signed statements in which they agree with the nomination of gingerbread craft for the Representative list.

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

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations..

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

Appended statements: all the named bearers were contacted either by phone or in person, during which they expressed their support for the gingerbread craft to be nominated for inscription on the Representative List. Most of the craftspersons wanted to send written confirmation, although some stated that their oral permission was valid, in which case they did not send a written form.

4.c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

The characteristic places where gingerbreads are sold are church festivals (on church and Christian holidays), at parish fairs and in specialist shops. Today, most gingerbread makers sell their products at parish fairs, which are still the most important events in most villages. Many people talk and socialise after mass and visit families and relatives, as well as buy gingerbreads

for loved ones. This connection of gingerbread makers with the life of the people living in the villages makes them aware that they contribute to the social life of small places and that they are in a way expected to come to these events and give these people a sense of continuity. Any activities that might take place after inscription on the List, be it safeguarding measures, increased tourist visits, more frequent research, or other activities should take into consideration the fragility of the life of small places in general, the right of the local people to their own religious practice (attending mass, and other activities) and their motivation to come to these events (socialising, visiting their families and friends, etc.).

The gingerbread makers start preparing for these events in spring, and they start making the gingerbreads used as Christmas decorations in autumn. Their work in spring and autumn should not be heavily interrupted for it might jeopardise their income for that year. Instead, any research or similar activities should be announced to the makers and they could make arrangements at other times to show how gingerbreads are made (for example, this may be during the winter time).

The large number and variety of motifs show the readiness of the makers to adapt to the market without harming the tradition, so now the gingerbreads are made in many colours. The element also plays an active role in meeting the community's needs for creating a common cultural and tourist space that bases its economic future on using its cultural heritage in a creative manner. Gingerbread making is becoming a kind of platform for building capacities and is a huge potential for cultural tourism, which is also a motivation for the makers to continue the tradition. Its standing is further promoted through partnerships established between craftspersons, tourist boards, the religious community and local people. The choices the makers make during this time should be respected, for they might best predict the ways of safeguarding the element.

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

This section is where the State Party establishes that the nomination satisfies Criterion R.5: "The element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12".

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

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

In line with the provisions of Article 9 of the Croatian Act on the Protection and Preservation of Cultural Goods (Official Gazette 69/99, 151/03, 157/03) which includes the category of intangible cultural heritage, a formal decision was taken by the Ministry of Culture that The Gingerbread Craft from Northern Croatia, be safeguarded as part of the intangible cultural heritage, and thus it was inscribed in the Register of Cultural Goods of the Republic of Croatia.

The Gingerbread Craft from Northern Croatia is a separate entry in the Register of Cultural Goods of the Republic of Croatia under no. Z 3353 in line with the formal decision proclaiming the Gingerbread Craft as an item of the intangible cultural heritage, signed by the Minister of Culture on 1 October 2007.

According to the Act on the Protection and Preservation of Cultural Property, cultural properties are registered in the Register of the Cultural Property of the Republic of Croatia. The Register of Cultural Goods is a public document under the authority of the Ministry of Culture.

The Register consists of three lists:

- List of registered cultural property;
- List of cultural property of national significance;

- List of cultural property under preventive protection.

As far as intangible cultural property is concerned, Croatia has registered 9 phenomena or forms of intangible cultural heritage on the List of Cultural Property under preventive protection, and 77 different phenomena or forms of intangible cultural heritage in the List of Registered Cultural Property.

The list is being continuously amended with new intangible cultural goods. There are currently some 130 recorded important phenomena of intangible heritage in the procedure of inscription on the List of Registered Cultural Property.

Proposals for the inscription of intangible cultural goods in the Register of the Ministry of Culture are usually submitted by the tradition bearers of the phenomena.

Requests for inscription in the Register are drawn up on the corresponding application forms for the establishment of the protection of the intangible cultural property. The tradition bearers use application forms as a guide to which type and scope of data need to be submitted when requesting an element to be entered into the Register.

Proposals have also been submitted by the competent conservation departments, the Institute for Ethnology and Folklore Research, the Institute for Croatian Language and Linguistics, and local communities (museums, cultural-artistic societies, non-governmental organisations, etc.).

The majority of the proposals have been elaborated for inscription in the register by experts - members of the special Advisory Committee for the Intangible Cultural Heritage established within the Directorate for the Protection of Cultural Heritage of the Ministry of Culture. The Committee is made up of 20 associates from the Ministry of Culture and, outside the Ministry, experts in specific types of intangible heritage for the purpose of encouraging its legal and practical protection, its preservation and promotion both at national and international levels.

DOCUMENTATION

a. Required and supplementary documentation

Required documentation provided.

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

Biškupić, Iris: Umijeća medicarsko-svječarskog obrta, katalog, Muzeji Hrvatskog zagorja, Muzeji Selječkih buna, Gornja Stubica, 1992.

Biškupić Bašić, Iris: Licitarska umijeća: medicarstvo i svječarstvo—obrt višestoljetne tradicije: Gingerbread making skills: gingerbread and wax craft—a trade of centuries long tradition, Etnografski muzej, Zagreb, 2000.

Horvat, Rudolf: Povijest trgovine, obrta i industrije u Hrvatskoj, AGM, Zagreb, 1994.

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Peršić-Kovač, Vesna: Medicarstvo i svječarstvo, u: Tradicijski obrti Koprivničko-križevačke županije, Muzej grada Koprivnice, Gradski muzej Križevci, Koprivnica, Đurđevac, Križevci, 1999.

Šarić, Dunja: Licitari – medicarski i svječarski obrt, Katalog, Muzeji Hrvatskog zagorja, Muzeji „Staro selo”, Kumrovec, 2002.

Šarić, Dunja: Tradicijski obrti i rukotvorstvo – entitet hrvatske narodne baštine, Katalog, Muzeji Hrvatskog zagorja, Muzej „Staro selo”, Kumrovec, 1997.

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Šercer, Marija: Stari zagrebački obrti, Zagreb, 1991.

Šestan, Ivica: Srce u narodnom likovnom izrazu, Katalog, Etnografski muzej u Zagrebu, Zagreb, 1980.

Stara umijeća i znanja - Medičari i svjećari u Koprivnici, Muzej grada Koprivnice, Koprivnica, 2006.

<http://www.tzzz.hr/?show=3583&lang=en>

<http://www.klikic.hr/index.php>

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Date: 25 August 2009

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