



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

5 COM

ITH/10/5.COM/CONF.202/5 Rev.
Paris, 28 October 2010
Original: English

**CONVENTION FOR THE SAFEGUARDING OF THE
INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**Fifth session
Nairobi, Kenya
15 to 19 November 2010**

**Item 5 of the Provisional Agenda:
Evaluation of nominations for inscription in 2010 on the
List of Intangible Cultural Heritage in Need of Urgent Safeguarding**

Summary

Two States Parties submitted four nominations for inscription in 2010 on the Urgent Safeguarding List. In conformity with the Operational Directives in effect until June 2010 as well as Decision 3.COM 10, these nominations were examined by examiners appointed by the Committee. This document includes a set of draft decisions for the consideration of the Committee, and annexes with an overview of each nomination and the two examination reports. The nomination files are available on the website of the Convention.

Decision required: paragraph 12

1. According to the Operational Directives adopted by the General Assembly at its second session (Paris, France, 16 to 19 June 2008), the deadline for submission of nominations to the Urgent Safeguarding List for possible inscription in 2010 was 31 March 2009. By that deadline, the Secretariat received the following three nominations from two States Parties:
 - China: The watertight-bulkhead technology of Chinese junks (file number 00321)
 - China: Wooden movable-type printing of China (file number 00322)
 - Croatia: Ojkanje singing (file number 00320)

Upon receipt of the nominations, the Secretariat verified their completeness and in all cases requested additional information to be submitted to the Secretariat before 1 September 2009. Additional information was received for the three nominations.

2. Among the nominations that were presented on 15 March 2009 for possible inscription in 2009, according to the transitional timetable set by paragraph 18 of the 2008 Operational Directives, two remained incomplete at the 15 April 2009 deadline for additional information to be submitted by the submitting State Party. Consequently, the submitting State Party was encouraged to submit the requested additional information for examination and evaluation during the 2010 cycle. The nominations concerned are the following:
 - Mexico: La Maroma or peasant circus (file number 00316)
 - Mexico: The Yúmáre of the O'oba (Lower Pimas) and their oral tradition (file number 00317)
3. In conformity with paragraph 5 of the 2008 Operational Directives, the Committee requested by its Decision 3.COM 10 that the Secretariat propose 'the names of at least two examiners with relevant competence to examine such nominations or requests, it being understood that up to the third session of the General Assembly, and in conformity with Resolution 2.GA 6, such examiners will include, as appropriate, non-governmental organizations that the Committee will have recommended for accreditation as well as experts, centres of expertise and research institutes'.
4. The Secretariat proceeded to identify four candidate examiners for each of the five above-mentioned nominations. The Secretariat took into account their relevant competence (in terms of domains, regions, language, safeguarding measures, etc.), regional particularities and the need of geographical balance. Before presenting their names to the Committee, the Secretariat contacted the prospective examiners to inform them about the nature of the work, the subject of the nomination and the submitting State, the time frame and the terms of reference. The Secretariat also verified that they had no conflict of interest or other reason for disqualification (e.g. being a national of the submitting State). The Committee, at its fourth session (Abu Dhabi, United Arab Emirates, 28 September to 2 October 2009), designated two examiners and one alternate for each of the five files by its Decision 4.COM 16.
5. In addition to these five nominations, nomination 00304 (Meshrep) was submitted by China for possible inscription in 2009, according to the transitional timetable set out in the 2008 Operational Directives, and two examiners for the nomination were designated by the Bureau of the fourth session of the Committee organized on 7 May 2009. After their initial examinations, China requested that the nomination be considered instead in 2010, allowing additional time for it to be revised in light of the examiners' comments.
6. Mexico, however, did not complete its nomination 00316 (La Maroma or peasant circus) by the deadline for submission of additional information and notified the Secretariat of its withdrawal of the nomination from evaluation in 2010. Consequently, five nominations to the Urgent Safeguarding List from three States Parties were subject to examination for the 2010 cycle.

7. The Secretariat established contracts with the designated examiners and provided them with a password-protected website that allowed them access to all 2010 nominations for the Urgent Safeguarding List as well as the international assistance request greater than US\$25,000. Based on the preliminary examination made by the examiners, the Secretariat requested all submitting States Parties to re-submit a revised version of the nominations before 30 April 2010, including additional information requested by the examiners. All were submitted in revised form except file 00317 (The Yúmare of the O'oba (Lower Pimas) and their oral tradition) and were duly made available to the examiners. The examiners were requested to submit to the Secretariat a draft examination report by 31 May 2010.
8. The draft examination reports submitted by the examiners were posted on the website and made available to all designated examiners prior to a meeting on 5 July 2010 that brought together all of the twelve examiners designated to examine five nominations to the Urgent Safeguarding List and one international assistance request greater than US\$25,000. The meeting provided examiners with the opportunity to share their experiences in examining each designated file as well as to discuss questions and concerns that would need to be addressed before they finalized their examination reports. The report on this meeting by its Rapporteur is available as ITH/10/5.COM/CONF.202/INF.5.
9. The examiners were requested to finalize their reports by 15 July 2010, taking into account the discussions during the meeting of examiners, where relevant, although the contents of the report and its conclusions remain their sole responsibility. In conformity with the Operational Directives, each examination report includes:
 - an 'assessment of the nomination's conformity with the inscription criteria',
 - an 'assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan',
 - an 'assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation' and
 - a 'recommendation to the Committee to inscribe, or not to inscribe, the nominated element' (paragraphs 6 – 8 of the 2008 Directives).
10. Upon receipt of the final examination reports from all examiners, the reports were provided to the States Parties concerned. Mexico informed the Secretariat on 13 July 2010 that it was withdrawing nomination 00317. Therefore, there are now four nominations for evaluation by the Committee for possible inscription in 2010. These are available to States Parties on the website of the Convention, together with their required documentation (one video and ten photographs). The examination reports are annexed to the present documents and also available on the website. Comments received for the file number 00304 are also available to the Committee.
11. For each nomination, the Secretariat has prepared a draft decision in three parts: the first includes a summary of the element, the second recapitulates, according to the opinions of the two examiners, in what measure the element satisfies the criteria for inscription on the Urgent Safeguarding List as specified in paragraph 1 of the Operational Directives as revised by the General Assembly at its third session in June 2010, and the third part presents some further considerations expressed by the examiners that the Committee might wish to include in its decision.

12. The Committee may wish to adopt the following decision:

DRAFT DECISION 5.COM 5

1. Recalling Article 17 of the Convention,
2. Further recalling paragraphs 1 and 35 of the Operational Directives as revised by the General Assembly at its third session in June 2010 concerning inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding,
3. Having examined Document ITH/10/5.COM/CONF.202/5 Rev. and the nomination files submitted by the respective States Parties,

DRAFT DECISION 5.COM 5.1

The Committee

1. Takes note that China has nominated **Meshrep** for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, described as follows:

Found among the Uygur people concentrated largely in China's Xinjiang Uygur Autonomous Region, Meshrep constitutes the most important cultural carrier of Uygur traditions. A complete Meshrep event includes a rich collection of traditions and performance arts, such as music, dance, drama, folk arts, acrobatics, oral literature, foodways and games. Uygur *muqam* is the most comprehensive art form included in the event, integrating song, dance and entertainment. Meshrep functions both as a 'court', where the host mediates conflicts and ensures the preservation of moral standards, and as a 'classroom', where people can learn about their traditional customs. Meshrep is mainly transmitted and inherited by hosts who understand its customs and cultural connotations, by the virtuoso performers who participate, and by all the Uygur people who attend. However, there are numerous factors endangering its viability, such as social changes resulting from urbanization and industrialization, the influence of national and foreign cultures, and the migration of young Uygur to cities for work. Frequency of occurrence and the number of participants are progressively diminishing, while the number of transmitters who understand the traditional rules and rich content of the event has sharply decreased from hundreds to tens. █

2. Decides that from the information provided in [Nomination File 00304](#), **Meshrep** satisfies (Option A) / does not satisfy (Option B) the criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as follows:

U.1: Meshrep includes ritual practices, religious instruction, foodways, music and dance, games and jokes, and thrives as a living tradition providing local communities with a sense of identity and continuity;

U.2: **Option A:** Meshrep's continuity is threatened because it is practised only in its simplified forms and there are few opportunities for young people to master its more elaborated arts and skills;

Option B: Although the nomination correctly identifies changing social contexts and modernization as factors placing the more elaborate forms of Meshrep at risk, it does not mention other factors such as the shift to the national language in education that constitute more serious threats to the continued practice and viability of the tradition;

U.3: **Option A:** A number of safeguarding measures have been elaborated, demonstrating the commitment of the community and the State although these

do not include some important strategies, their feasibility and sufficiency cannot easily be ascertained;

Option B: Although a number of safeguarding measures are proposed, these tend towards attenuating the social and cultural content of the Meshrep and retaining only its performance genres in folklorized forms or in touristic displays;

U.4: **Option A:** The nomination was elaborated with the support and approval of Uygur communities and Meshrep practitioners, and it includes expressions of the free, prior and informed consent of six representative inheritors;

Option B: The nomination reflects the efforts of the submitting State to mobilize community participation and support through its network of cultural organs, but the expressions of consent from representative inheritors, provided only in the Chinese and English languages, do not establish that such consent was fully informed;

U.5: Several different forms of Meshrep were included in May 2005 and June 2008, upon approval of China's State Council, in the National List of Intangible Cultural Heritage administered by the Department of Intangible Cultural Heritage of the Ministry of Culture.

3. **Option A:** Inscribes **Meshrep** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;

Option B: Decides not to inscribe **Meshrep** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding at this time and invites the State Party to submit a revised nomination that responds more fully to the criteria, for evaluation by the Committee in a subsequent cycle;

4. Appreciates the efforts made by the submitting State, and particularly those made by the communities concerned, to ensure the continuity and viability of this important expression of Uygur cultural identity;

5. Takes note of the vitality of the simpler forms of Meshrep while acknowledging that the traditions, rich content and unique cultural values of a complete Meshrep are facing serious threats;

6. Encourages the submitting State to ensure that safeguarding measures involve the full participation of the communities concerned and reflect their own priorities and aspirations, while always enjoying their free, prior and informed consent;

7. Invites the State Party to take into account the comments of the examiners, and of the Committee in its present debate.

DRAFT DECISION 5.COM 5.2

The Committee

1. Takes note that China has nominated **the watertight-bulkhead technology of Chinese junks** for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, described as follows:

Developed in South China's Fujian Province, the watertight-bulkhead technology of Chinese junks permits the construction of ocean-going vessels with watertight compartments. If one or two cabins are accidentally damaged in the course of navigation, seawater will not flood the other cabins and the vessel will remain afloat.

The junks are made mainly of camphor, pine and fir timber, and assembled through use of traditional carpenters' tools. They are built by applying the key technologies of rabbet-jointing planks together and caulking the seams between the planks with ramie, lime and tung oil. The construction is directed by a master craftsman who oversees a large number of craftsmen, working in close coordination. Local communities participate by holding solemn ceremonies to pray for peace and safety during construction and before the launch of the completed vessel. The experience and working methods of watertight-bulkhead technology are transmitted orally from master to apprentices. However, the need for Chinese junks has decreased sharply as wooden vessels are replaced by steel-hulled ships, and today only three masters can claim full command of this technology. Associated building costs have also increased owing to a shortage in raw materials. As a result, transmission of this heritage is decreasing and transmitters are forced to seek alternative employment.

2. Decides that from the information provided in [Nomination File 00321](#), **the watertight-bulkhead technology of Chinese junks** satisfies the criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as follows:
 - U.1: The watertight-bulkhead technology of Chinese junks is recognized by coastal Chinese communities as a core traditional skill and transmitted orally through the generations from master to apprentice; reflecting their knowledge of nature and the universe, it is the focus both of community identity and of local ceremonies;
 - U.2: Despite the historical importance of this shipbuilding technology, its continuity and viability are today at great risk because wooden ships are replaced by steel-hulled vessels, while the timber for their construction is in increasingly short supply; apprentices are reluctant to devote the time necessary to master the trade and craftspeople have not managed to find supplementary uses for their carpentry skills;
 - U.3: Safeguarding measures designed to sustain the shipbuilding tradition include State financial assistance to master builders, educational programmes to make it possible for them to transmit their traditional knowledge to young people, and the reconstruction of historical junks as a means to stimulate public awareness and provide employment;
 - U.4: National and provincial authorities have committed themselves to create favourable conditions to support safeguarding of the watertight-bulkhead technology and the leading craftspeople have been involved in the nomination, having provided their free, prior and informed consent to it;
 - U.5: In June 2008, upon approval of China's State Council, the watertight-bulkhead technology of Chinese junks was included in the National List of Intangible Cultural Heritage administered by the Department of Intangible Cultural Heritage of the Ministry of Culture.
3. Inscribes **the watertight-bulkhead technology of Chinese junks** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the ambitious safeguarding plans and encourages the submitting State to ensure that adequate funds are mobilized for their realization, whether from public or private sources or through public-private partnerships;
5. Recalls to the submitting State the importance of ensuring the fullest possible participation of the communities concerned in every aspect of the safeguarding measures and requests that it give particular attention to their inclusion;

6. Further encourages the submitting State, in the safeguarding measures to be taken, to address the role of women in the shipbuilding trade and to ensure that their contributions to the trade are recognized.

DRAFT DECISION 5.COM 5.3

The Committee

1. Takes note that China has nominated **Wooden movable-type printing of China** for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, described as follows:

One of the world's oldest printing techniques, wooden movable-type printing is maintained in Rui'an County, Zhejiang Province, where it is used in compiling and printing clan genealogies. Men are trained to draw and engrave Chinese characters, which are then set into a type-page and printed. This requires abundant historical knowledge and mastery of ancient Chinese grammar. Women then undertake the work of paper cutting and binding, until the printed genealogies are finished. The movable characters can be used time and again after the type-page is dismantled. Throughout the year, craftspeople carry sets of wooden characters and printing equipment to ancestral halls in local communities. There, they compile and print the clan genealogy by hand. A ceremony marks the completion of the genealogy, and the printers place it into a locked box to be preserved. The techniques of wooden movable-type printing are transmitted through families by rote and word of mouth. However, the intensive training required, the low income generated, popularization of computer printing technology and diminishing enthusiasm for compiling genealogies have all contributed to a rapid decrease in the number of craftspeople. At present, only eleven people over 50 years of age remain who have mastered the whole set of techniques. If not safeguarded, this traditional practice will soon disappear.

2. Decides that from the information provided in [Nomination File 00322](#), **Wooden movable-type printing of China** satisfies the criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as follows:

U.1: The knowledge and skills of wooden movable-type printing have been handed down for many generations in Rui'an County, constituting a source of local pride and identity; the tradition maintains its viability through its association with clan genealogies that are themselves written repositories of community cultural memory;

U.2: The complexity of the artisanal skills and the deep knowledge of Chinese history and language required to practise the tradition are daunting to younger generations, and the continuity and future transmission of the element are therefore threatened; competition from digital printing technologies further puts the wooden movable-type printing at serious risk;

U.3: Safeguarding measures have been elaborated, focusing most urgently on strengthening transmission from elder master printers to younger people, and aiming to enable the community concerned to continue practising movable wooden-type printing in the future;

U.4: The nomination resulted from close collaboration between State officials and the master practitioners of movable-type printing, and the latter have given their free, prior and informed consent to it;

U.5: In June 2008, upon approval of China's State Council, wooden movable-type printing was included in the National List of Intangible Cultural Heritage administered by the Department of Intangible Cultural Heritage of the Ministry of Culture.

3. Inscribes **Wooden movable-type printing of China** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Recognizes the importance of wooden movable-type printing for the continuity of associated genealogical and ceremonial traditions and their mutual interdependence, which creates favourable conditions for the revitalization of the element;
5. Commends the submitting State and communities concerned for concentrating the proposed safeguarding measures on strengthening transmission of the element from elders to the young;
6. Encourages the submitting State to ensure that the communities concerned remain central in the implementation and further development of safeguarding measures.

DRAFT DECISION 5.COM 5.4

The Committee

1. Takes note that Croatia has nominated **Ojkanje singing** for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, described as follows:

Ojkanje two-part singing, found in the Croatian regions of the Dalmatian hinterland, is performed by two or more singers (male or female) using a distinctive voice-shaking technique created by the throat. Each song lasts as long as the lead singer can hold his or her breath. Melodies are based on limited, mostly chromatic, tonal scales, and the lyrics cover diverse themes ranging from love to current social issues and politics. Ojkanje owes its survival to organized groups of local tradition bearers who continue to transmit the skills and knowledge, representing their villages at festivals in Croatia and around the world. Although Ojkanje is traditionally passed on orally, audio and video media and organized training within local folklore groups now play an increasing part in its transmission. However, the survival of individual voice-shaking techniques and numerous two-part forms depends greatly on talented, skilful singers and their capacity to perform and to pass on their knowledge to new generations. Recent conflicts and rural to urban migration that reduced the population of the region and changes in ways of life have caused a sharp decrease in the number of performers, resulting in the loss of many archaic styles and genres of solo singing.

2. Decides that from the information provided in [Nomination File 00320](#), **Ojkanje singing** satisfies the criteria for inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, as follows:

U.1: Ojkanje singing is a constantly changing and ever-renewing form of sung poetry, recognized by its communities as the most important part of their intangible heritage and an inseparable part of their cultural life;

U.2: Nevertheless, changing social contexts and a history of 'festivalization' have both contributed to interruptions in the chain of traditional transmission and disruptions in the continuity of singing styles, and a lack of interest in Ojkanje singing among young people places it in a situation of serious endangerment;

U.3: Safeguarding measures emphasize the reinforcement and reinvigoration of traditional means of transmitting Ojkanje singing from older to younger

generations, complemented by research, documentation and international exchange among countries where similar singing genres are found;

U.4: The participation of local communities in the nomination process and their readiness to cooperate in transmission programmes and documentation efforts is evident from the nomination, which also includes their free, prior and informed consent;

U.5: Ojkanje singing was included in 2009 in the Register of Cultural Goods of the Republic of Croatia, maintained by the Ministry of Culture.

3. Inscribes **Ojkanje singing** on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Thanks the submitting State for the attention it has provided to Ojkanje singing and commends the State and the communities concerned for their shared commitment to ensure its future safeguarding;
5. Emphasizes the importance of strengthening traditional modes of transmission and encouraging performance in the many contexts of family and community life in which Ojkanje was formerly sung;
6. Encourages other States and communities with similar forms of singing to collaborate actively in the opportunities for international exchange that are proposed by the submitting State.

Annex 1

China

Meshrep

(file reference number 00304)

Overview of the Nomination and Examination Procedure

The nomination was received at the Secretariat on 9 March 2009. The Secretary of the Convention requested additional information from the submitting State in a letter of 30 March 2009 and a second letter of 9 June 2009. Additional information to complete the nomination was received at the Secretariat on 14 April 2009 and again on 22 June 2009.

At its meeting of 7 May 2009 the Bureau of the Committee appointed Mr Chun In-Pyong and Ms Rachel Harris as examiners for the nomination, with Mr Jean During as an alternate.

The examination report of Mr Chun In-Pyong was received at the Secretariat in final form on 15 July 2009 and the examination report of Ms Rachel Harris was received in final form on 2 July 2009. These examination reports were provided to the submitting State on 5 August 2009.

The submitting State requested in a letter of 20 August 2009 that the nomination be treated under the timetable for evaluation in 2010. A revised version of the nomination was received at the Secretariat on 31 August 2009. The Secretary of the Convention requested additional information from the submitting State in a letter of 1 April 2010 and additional information to complete the nomination was received at the Secretariat on 27 April 2010.

The examination report of Mr Chun In-Pyong was received at the Secretariat in final form on 17 August 2010 and the examination report of Ms Rachel Harris was received in final form on 10 August 2010. These examination reports were provided to the submitting State on 30 August 2010. On 26 September 2010, China provided the Secretariat with a document clarifying several issues raised in the examination reports and requested that the document be online together with the reports for consultation by States Parties. Consistent with the 2008 Operational Directives in effect at the time the nomination was submitted, the Chinese reaction to the reports was made available online on 28 October 2010.

The complete nomination, including the required documentation, as well as the reaction of the submitting State Party is available online at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00336> or on request from the Secretariat.

**Report on the examination of nomination files no. 00304
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Chun In Pyong**

Name of the expert (if different):

Date of the examination: **(revised on) 17 August 2010**

Nomination file No. 00304

State Party: China

Name of element: Meshrep

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*

6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*

7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*

8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

Meshrep contains a rich collection of traditions. A complete Meshrep event includes performances like the Uygur muqam, folk songs and dances, story-singing and drama, as well as other activities such as oral literature, tournaments and games, which people enjoy and actively take part in. Meshrep is not only an important ‘stage’ for folk artists to display their brilliant skills, but also a ‘court’ where the host mediates conflicts and ensure the preservation of moral standards.

Moreover, it is a ‘classroom’ where people learn about their traditional customs, nature, and different experience of economic production.

It is a ‘playground’ where to entertain body and soul.

In conclusion, I value that Meshrep is the most important cultural venue carrier of Uygur traditions.

However, I feel sorry that I can’t describe the essential features of the element in more detail.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention’s definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the ‘practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith’;*
- *that ‘communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;*
- *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’;*
- *that it provides communities and groups involved ‘with a sense of identity and continuity’; and*
- *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’.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

<p>Nomination demonstrates that the element satisfies Criterion U.1:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>The Meshrep is an organized folkloric event that follows certain procedures and is often held in a spacious outdoor venue on seasonal and traditional holidays, or according to the needs of the people's life and work.</p> <p>The event is normally attended by hundreds of people and all of them participate in the activities. Being a cultural space for the practice of Uygur people's traditions, Meshrep has already become a part of their culture and folk customs.</p> <p>It provides the Uygur people with abundant knowledge about their traditions and sustains their cultural identity.</p> <p>Hence, it is considered one of the most important cultural heritages of the Uygur nation.</p> <p>To rescue and safeguard Meshrep not only meets the demands for mutual respect among communities, groups and individuals, but it also answers to the need for improving its viability and achieving its sustainable development.</p>	
<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>	
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>Viability assessment</i> <i>(Not to exceed 500 words)</i></p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p><i>Threat and risk assessment</i> <i>(Not to exceed 500 words)</i></p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.2:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>

Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding

The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.

(250 to 500 words)

A standard Meshrep is spontaneously organized by the people according to customs and traditional principles.

The format of a performance is decided on the basis of the specific purpose intended.

Usually, after meticulous preparation, the people from a village or a community belonging to this ethnic group (the number may vary, from dozen to hundreds people), invite each other or announce the event in which villagers freely take part.

Considering these spontaneous and improvisatory characteristics of Meshrep, to inscribe this nominated element could transform these performing arts into a set and artificial form of arts, which is very different from its essence.

We will need to observe this in its natural form of performance for certain years to come.

Examiner's assessment of the viability of the element

The examiner should address whether the submitting State's assessment of the element's viability is accurate, realistic and complete.

(150 to 300 words)

The younger generation is influenced by modern and foreign cultures.

They do not have sufficient understanding of the traditional form, the cultural significance and the social function of this heritage.

They lack interest and seldom take part in it.

As a result, the vitality of this tradition is greatly diminished.

Meshrep's outstanding hosts and folk artists do not find transmitters since young people are more attracted to the latest fashions and progressively distancing themselves from tradition.

As a result, the chain of transmission is facing the great risk of being broken.

Therefore, Meshrep is gradually losing its traditional appearance and social functions.

The vitality of this heritage is weakening and its survival and sustainability are now under serious threat.

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

Chinese government has made great efforts to bring the transmitters and the people to Meshrep. It also took the urgent measures.

Thanks to this, people tend to be active in participation.

Especially education of younger generation in many ways will be very helpful for them to understand the tradition of their own and find their identity in it.

If it is continued, this heritage could be sustained thrive in the future.

However, intervening too much into this form of arts by inscribing the nominated element as an intangible cultural heritage could make the situation worse.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. *Current and recent efforts to safeguard the element (not to exceed 500 words)*

Describe the current and recent efforts of the concerned community, group 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.

4.b. *Safeguarding measures proposed (not to exceed 2,000 words)*

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be expected?*

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*

d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

<p>4.c. Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)</p> <p><i>The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.3:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's assessment of the feasibility and sufficiency of the safeguarding plan</p> <p>The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.</p> <p style="text-align: right;">(250 to 500 words)</p>	
<p>The nomination files show that Xinjiang Culture Department with the relevant non-governmental organizations established the Meshrep Rescue Team. They took the measures such as the nomination of three different types of Meshrep for inscription on the National List of Intangible Cultural Heritage from 2006 to 2007; They made audio and visual recordings of 31 Meshrep with different cultural connotation from 2007 to 2008. In 2008, the Xinjiang Intangible Cultural Heritage Safeguarding Research Centre had Meshrep selected as one of China's national research projects.</p> <p>Some institutes of higher learning in Xinjiang have listed Meshrep among their research subjects. Xinjiang TV and other media also increased publicity on Meshrep.</p> <p>According to this file, it made a lot of efforts. But the measures such as videotaping seem rather temporary, because it seems that the Xinjiang Culture Department didn't do much for the improvement of the environment of the performance for the transmitters. It seems that it lacks a systematic support such as improving rights of the transmitters and supporting them with tuition fee and scholarship for young generation, which is an ultimate and sustainable measure for safeguarding it.</p> <p>Although the file does not succeed in demonstrating the feasibility and sufficiency of the safeguarding measures, I would like to judge the criterion positively as the measures are described in a detailed manner and show the effort of the Chinese authorities to safeguard Meshrep.</p>	

Criterion U.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.
Excerpts from the nomination form	
<p>a. Participation of communities, groups and individuals</p> <p><i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i></p> <p>b. Free, prior and informed consent</p> <p><i>The free, prior and informed consent 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 rather than specifying any single standard.</i></p> <p>c. Respect for customary practices governing access</p> <p><i>Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.4:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	
<p>Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned</p> <p>The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>The people of the concerned communities of Xinjiang (such as Kashgar District, Aksu District, Hami District, Yili Prefecture etc.) and Xinjiang Intangible Cultural Heritage Safeguarding and Research Centre request that the application for the nomination of Meshrep in the Urgent Safeguarding List be presented.</p> <p>They also have taken active part in the work of the application.</p> <p>Nine main experts and scholars such as Zhang Zhentao took part in the workshops. They have unanimously declared that nomination of Meshrep on the Urgent Safeguarding List is their common wish.</p> <p>Thus, work on this application has received their strong support and active participation.</p> <p>In all, I think that the element has been nominated following the widest possible participation of the community.</p>	

<p>Examiner’s comments on their free, prior and informed consent</p> <p>The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>According to the file, work towards the nomination of this element must have been carried out with support and spontaneous approval of groups and representative transmitters from the Uygur communities of Xinjiang who have been previously informed.</p> <p>Also, they have unanimously declared that nomination of Meshrep on the Urgent Safeguarding List is their common wish.</p> <p>Therefore, I guess that the consent was freely made and the work on the application has received their strong support and active participation.</p>	
<p>Examiner’s comments on respect for customary practices governing access to the element, if applicable</p> <p>The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.</p> <p style="text-align: right;"><i>(not to exceed 300 words)</i></p>	
<p>According to the file, they must have shown respect for the following customary practices when accessing the element: (1) in the course of practice, obeying the directions of the Meshrep host, not violating the traditional rules and procedures of Meshrep; (2) the parties will take turns according to certain rules in hosting the Meshrep, and the hosting party is to provide food to the participants, who in their turn will offer their help either materially or physically; (3) the participants are to clean themselves in the Muslim way before Meshrep and be properly dressed.</p>	
<p>Criterion U.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.</p>	
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	

<p>Examiner's comments on the nomination's conformity with Criterion U.5</p> <p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>	
<p>I received a document of 'Explanations on the Revisions and Supplements of the Nomination Files for Meshrep' which the responsible person in charge at the State Party as of April 21, 2010. And I made an affirmative final decision by taking notice of the following statement of the document in particular, which reads: '. . . enhancing the measures to safeguard the transmitters, making the responsibilities of the Government at various levels more definitive, and also increasing relevant budget and made more statement on the expected effect of the measures taken.' Although the document was not sufficient and had some problems, I would nevertheless like to judge the criterion as positive in recognition of their efforts for the Meshrep.</p>	
<p>OVERALL RECOMMENDATION</p> <p>The examination report shall include 'a recommendation to the Committee to inscribe, or not to inscribe, the nominated element'.</p>	
<p>Recommend to inscribe: <input checked="" type="checkbox"/></p>	<p>Recommend not to inscribe: <input type="checkbox"/></p>
<p>Examiner's comments on the overall recommendation</p> <p>To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>I learned through my study that a great number of Uyghur people still have been practicing Meshrep in Almaty, Khazakhstan. I think it is reasonable and desirable to designate jointly and research in cooperation such cultural heritage as various regions keep in common.</p> <p>I received a document of 'Explanations on the Revisions and Supplements of the Nomination Files for Meshrep' which the responsible person in charge at the State Party as of April 21, 2010. And I made an affirmative final decision.</p>	

**Report on the examination of nomination files no. 00304
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Rachel Harris**

Name of the expert (if different):

Date of the examination: **(revised on) 10 August 2010**

Nomination file No. 00304

State Party: China

Name of element: Meshrep

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

The practice of meshrep is widespread amongst the nine million strong Turkic Muslim Uyghurs of Xinjiang (Chinese Central Asia) and their diaspora. It is arguably the Uyghurs' most distinctive set of cultural practices and strongest marker of identity. It is loosely glossed as 'festivities, gatherings', but it subsumes a range of specific practices tied to different localities or sub-groups (the Dolan meshrep), life-cycle and calendric events (the Kok meshrep of Qumul). Meshrep typically incorporate ritual practices, performing arts especially music (including the Uyghur Muqam repertoire) and dance, religious instruction, and foodways. They are rooted in community networks of hospitality and reciprocity. They enforce community bonds and uphold local notions of morality.

'Traditional' practices in the core sense of the word, meshrep may also be re-invented and re-invested with contemporary relevance and meanings. Meshrep are maintained in rural and in urban settings. Key participants and transmitters include the organisers (yigit beshi) who maintain the rules and spirit of the gatherings, and the folk artists (musicians and dancers) who infuse them with life. Some local traditions of meshrep are exclusive and gendered male (the Ghulja meshrep), while others may include the whole community, and women may play more significant roles.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention's definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith';*
- *that 'communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- *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';*
- *that it provides communities and groups involved 'with a sense of identity and continuity'; and*
- *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'.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

<p>Nomination demonstrates that the element satisfies Criterion U.1:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.</p> <p style="text-align: right;">(250 to 500 words)</p>	
<p>I consider the meshrep appropriate for designation as Intangible Cultural Heritage. The state party has provided a reasonable overview of meshrep practices and demonstrated adequately that it adheres to the Convention's definition of Intangible Cultural Heritage. It is most relevant to the Article 2.2(c) definition of 'social practices, rituals and festive events' of the convention. As a set of defined social practices centering on community celebrations, the meshrep includes ritual practices, religious instruction, food, music and dance, games and jokes. The practice of meshrep is widespread amongst the Uyghur people. As a rooted, community-based practice, the meshrep is variously manifested in different localities, but all local variations share the core characteristics listed above. Local manifestations of meshrep are living traditions, transmitted from generation to generation, and they have the potential to be updated and recreated in response to the changing environment and social realities. These complexes of practices are forums for Uyghur communities or sub-groups to come together in times of celebration. The meshrep also provides a forum to re-assert community values and uphold moral standards. Meshrep are also important venues for the performance of locally maintained artistic traditions, primarily music (including folk songs and Muqam traditions) and dance. Participation in meshrep demands a wide range of locally acquired knowledge, including ritual and religious, linguistic, custom and etiquette, norms of hierarchy and reciprocity, and play. As such they are key occasions which provide local communities with a sense of communal identity and continuity.</p>	
<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>	
<p style="text-align: center;">Excerpts from the nomination form</p> <p>Viability assessment (Not to exceed 500 words)</p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p>Threat and risk assessment (Not to exceed 500 words)</p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.2:</p>	<p>Yes <input type="checkbox"/></p> <p>No <input checked="" type="checkbox"/></p>

Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding

The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.

(250 to 500 words)

Meshrep are community-based practices widespread amongst the Uyghur people in both urban and rural areas across the Xinjiang region and in diaspora communities in the Central Asian states and beyond. As an umbrella term, meshrep covers a wide range of more or less formalised gatherings. Extensive ethnographic fieldwork and documentation carried out by Xinjiang scholars over the last two decades bears testament to the variety and cultural richness of meshrep practices currently maintained around the region. At the least formalised end of the scale, meshrep are popular and frequent, and in no danger of dying out, but the submission rightly identifies the tendency within urban areas to practise simplified, small-scale forms of meshrep with less well-defined rules. With its active links with local cultural organs, reaching deep into rural areas across the region, the submitting body is well-placed to give an overview of the current state of practice in rural areas, and their suggestion that the number of competent transmitters of traditional meshrep in rural areas is sharply diminishing should be taken seriously.

Examiner's assessment of the viability of the element

The examiner should address whether the submitting State's assessment of the element's viability is accurate, realistic and complete.

(150 to 300 words)

It is interesting that the submission states that current practice is impoverished compared to thirty years ago. This takes us back to 1979, just after the end of the Cultural Revolution, a period which saw sweeping government restrictions on traditional practices, famine and conflict. The respected Xinjiang musicologist Zhou Ji once commented to me that the situation of traditional Uyghur music-making seemed precarious in the 1980s as young Uyghurs embraced modernity, but the 1990s saw a major revival as part of renewed interest in Uyghur identity. Meshrep similarly have strong revival potential, and this should be an important factor in its status as intangible cultural heritage. However there are issues relating to meshrep revivals in recent years, where practice has been restricted by the authorities. This is clearly a concern for the viability of the practice of meshrep, and one which the submission does not address.

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

The risks detailed by the submission are recognisable and valid, and the drive for modernity in Xinjiang is certainly impacting on meshrep practices, although it is perhaps over simplistic to ascribe this to young people following fashion and losing interest in traditions. The report also cites as a risk the problem of rural young people migrating to Chinese cities for jobs, and this is currently a serious concern. Another major concern for the long-term viability of meshrep - linked to modernization but not mentioned by the submission - is the shift to Chinese language as a

medium of teaching in schools. A more immediate risk is posed in some areas by the movement of Uyghur communities in order to make room for new development. Other immediate risks not covered in the submission include local restrictions on a range of community-based religious activities and on large public gatherings; these may be reasonably assumed to have a direct impact on the viability of meshrep gatherings.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. Current and recent efforts to safeguard the element (not to exceed 500 words)

Describe the current and recent efforts of the concerned community, group 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.

4.b. Safeguarding measures proposed (not to exceed 2,000 words)

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

- a) *What primary objective(s) will be addressed and what concrete results will be expected?*
- b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*
- c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*
- d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

<p>Nomination demonstrates that the element satisfies Criterion U.3:</p>	<p>Yes <input type="checkbox"/></p> <p>No <input checked="" type="checkbox"/></p>
<p>Examiner's assessment of the feasibility and sufficiency of the safeguarding plan</p> <p>The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.</p> <p style="text-align: right;">(250 to 500 words)</p>	
<p>In my report on the nomination presented in 2009, I raised concerns over the balance of funding, noting greater funding allocated for documentation and international conferences than for representative inheritors. The state party has responded positively to this point, detailing subsidies already in place for transmitters. However, I am concerned at the apparent disparity between figures given in the August 2009 resubmission and in the revised version submitted in April 2010. In the August 2009 resubmission, the money designated for transmitters rises to 3.2 million yuan, but in the April revised file, it has fallen back to 2.4 million yuan.</p> <p>The proposal to establish zones of cultural preservation and safeguarding agencies, with the largest allocated budget seems potentially a positive area of activity, linked to 'eco-safeguarding zones' where development and industrialisation will be restricted. Would tourism, then, become an aspect of these zones, and if so, would the meshrep promoted in these areas tend to transform into folkloric displays?</p> <p>As stated in my previous report, I am concerned that adequate monitoring systems are put in place to ensure that monies allocated to practitioners and transmitters reach their intended beneficiaries in full. The state party has not responded to this point. It is also still a concern that the 'NGOs' listed in the nomination file are directly or closely linked to the State structure. Overall, my impression is that meshrep in the nomination tends towards a folkloric style of presentation and understanding (for example, section 2 states 'the maxirap is an organized folkloric event'; in section 3.b. the elements of meshrep reported to be lost are singing, juggling and games). I would suggest that this folklorising tendency does not represent an ideal approach to the safeguarding of intangible heritage.</p>	
<p>Criterion U.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.</p>	
<p style="text-align: center;">Excerpts from the nomination form</p> <p>a. Participation of communities, groups and individuals</p> <p><i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i></p> <p>b. Free, prior and informed consent</p> <p><i>The free, prior and informed consent 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 rather than specifying any single standard.</i></p>	

c. Respect for customary practices governing access

Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.

Nomination demonstrates that the element satisfies Criterion U.4: Yes
No

Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned

The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.

(150 to 300 words)

The nomination takes pride in the numbers of participants mobilised to take part in this project. In practical terms, the government network of cultural organs which reach right into Xinjiang's villages is the only feasible mechanism for interventions of this nature, and the active participation of the peasantry in this region is still to a large extent dependent on the support and approval of these government organisations. The proposing body is in a strong position to coordinate and oversee the proposed safeguarding activities, and has strong relations with the state local-level cultural network, who in turn work closely with local practitioners of meshrep. It is to be hoped that these practitioners will be given insofar as possible an active role in the planning and implementation of the proposed measures.

Examiner's comments on their free, prior and informed consent

The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.

(150 to 300 words)

The submission draws together a number of individually named transmitters and scholars who have expressed support for the proposal and who are committed to its implementation, and provides a number of signed letters from transmitters, couched in generic terms, expressing support for the proposal. I would suggest that the format of dual language (Chinese-English) letters signed by the key transmitters is less than ideal, given that these Uyghur peasants are not very likely to read Chinese, and are of course very unlikely to read English. It may have been explained to them what they were signing, but personal statements more demonstrably written or dictated in their native Uyghur tongue would surely have been more appropriate and signaled a more active involvement from these key participants in the safeguarding process.

Examiner's comments on respect for customary practices governing access to the element, if applicable

The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.

(not to exceed 300 words)

It is still a concern that the only mention of the word 'Muslim' in the entire document comes under this section regarding respect for the custom of ritual washing. Will similar respect be offered to other Muslim practices which may take place at meshrep: for example communal prayers and sermons?

Criterion U.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.	
Excerpts from the nomination form			
<p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>			
Nomination demonstrates that the element satisfies Criterion U.5:		Yes	<input checked="" type="checkbox"/>
		No	<input type="checkbox"/>
Examiner’s comments on the nomination’s conformity with Criterion U.5			
<p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>			
<p>The submission details three local traditions of meshrep which have been included in China’s formidable national intangible cultural heritage lists.</p> <p>The state party responded to my earlier comments concerning the use of Chinese pinyin transliterations by changing ‘maxirap’ to ‘meshrep’ in the August resubmission, but the April revised submission reverts to ‘maxirap’. No other terms have been amended in either document.</p>			
OVERALL RECOMMENDATION			
The examination report shall include ‘a recommendation to the Committee to inscribe, or not to inscribe, the nominated element’.			
Recommend to inscribe: <input type="checkbox"/>		Recommend not to inscribe: <input checked="" type="checkbox"/>	
Examiner’s comments on the overall recommendation			
<p>To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>			
<p>Although my previous report was in principle supportive of this initiative in spite of some serious concerns, my reservations about the project have unfortunately been increased by the resubmission file. The state party has not responded adequately to the major concerns raised in the previous report, and doubts must be raised as to the viability of any grassroots preservation efforts aimed at meshrep. It seems likely that this initiative will contribute to the promotion and</p>			

preservation of folklorised representations of meshrep traditions, while grassroots practice remains subject to the threats detailed above. On the more technical side, it is of concern that the two files submitted over the past year (August 2009 and April 2010) have several discrepancies concerning terminology and finances, suggesting that earlier revisions were not taken into account in the later version.

Annex 2**China****The watertight-bulkhead technology of Chinese junks**

(file reference number 00321)

Overview of the Nomination and Examination Procedure

The nomination was received at the Secretariat on 9 March 2009. The Secretary of the Convention requested additional information from the submitting State in a letter of 15 June 2009 and a second letter of 18 March 2010. Additional information to complete the nomination was received at the Secretariat on 31 August 2009 and again on 26 April 2010.

The Intergovernmental Committee at its fourth session (28 September to 2 October 2009) appointed Goa Heritage Action Group and Mr Hans Konrad Van Tilburg as examiners for the nomination, with International Council on Monuments and Sites – ICOMOS as an alternate.

The examination report of Goa Heritage Action Group was received at the Secretariat in final form on 12 July 2010 and the examination report of Mr Hans Konrad Van Tilburg was received in final form on 14 July 2010. These examination reports were provided to the submitting State on 30 August 2010.

The complete nomination, including the required documentation, is available online at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00336> or on request from the Secretariat.

**Report on the examination of nomination files no. 00321
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Goa Heritage Action Group**

Name of the expert (if different): **Rahul Goswami**

Date of the examination: **(revised on) 12 July 2010**

Nomination file No. 00321

State Party: China

Name of element: The watertight-bulkhead technology of Chinese junks

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

In accounts of the maritime history of East Asia, it is in the second half of the 13th century that we find the first mention of what are blandly called 'compartmentalised' ships. These would have made their appearance at some time during the latter half of about three centuries of Song dynasty rule. The 'compartments', which for a historian merit a mere footnote to describe a curiosity, in fact represent the imperative of trade forcing the hand of technological innovation. Traders of the period, we are told, found their land routes to what is today the region we know as the Middle East becoming more hazardous thanks to aggressive border tribes. The answer was to turn to the sea, and to find new routes upon which larger and more reliable vessels could sail. That mercantile need, married to a tradition of seafaring, delivered the truly revolutionary innovation described by this nominated element as 'The Watertight-Bulkhead Technology of Chinese Junks'. It is an engineering insight that can only have come from a very rich maritime tradition, and in its simplicity lies its universal value, for the 'compartments' have sustained humble fishing vessels and a grand admiral's ocean-spanning fleet. In south China's Fujian province, vessels are made mainly using timber of camphor, pine and fir. Assembly is simple, needing no more than a traditional carpenters' tools, planks are rabbit-jointed, and the seams between planks are caulked using 'ramie', lime and 'tung' oil - materials common to any coastal fishing harbour.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention's definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith';*
- *that 'communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- *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';*
- *that it provides communities and groups involved 'with a sense of identity and continuity'; and*
- *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'.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

<p>Nomination demonstrates that the element satisfies Criterion U.1:</p>	<p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>
<p>Examiner’s comments regarding the element’s conformity with the definition of intangible cultural heritage in the Convention</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention’s definition of intangible cultural heritage.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>For this element, the ICH lies in the knowledge pertaining to the design of watertight-bulkhead technology of Chinese junks, and to the selection, treatment and employment of the various materials required. This traditional technology has progressed through a long cycle of refinement, adaptation, export and decline to reach a point when, perhaps no more than two decades ago, it was in danger of being extinguished. Until that point, the body of knowledge and accumulated experience (a vast store, much of which is very likely still undocumented) did indeed serve as a set of practices, representations, expressions and skills. These were embodied in communities and groups (in this case in Fujian province) in whose social structures were the individuals who had received the technology and had practiced its application. They - the communities, families, clans, individuals - do consider the skill, knowledge and its expression as being a part of their cultural heritage. Until the point when the technology was recognised as being in danger of extinction, it certainly represented an unbroken system of maritime engineering that had survived (and flourished) only because of careful, ceremonial transmission. The nomination allows us to infer that the use and selection of materials required an understanding of natural resources; that the need for such a technology in the first place demonstrated a response to an environmental constraint (lengthy ocean voyages); and that the development and propagation of the technology can be traced as a strand of its own wider socio-economic history.</p> <p>The sub-criterion concerning the element providing communities and groups involved ‘with a sense of identity and continuity’ is rather less cut and dried. As the entry under 3.b. (threat and risk assessment) makes clear, a combination of factors (economic, new marine technology, material availability, job spectrum) worked together in fact to greatly diminish the sense of identity the skill imparted, while its continuity will, put bluntly, come to a halt if the conservation measures contained in this nomination are not carried out. This sub-criterion therefore can only be judged as being valid or not several years hence. Finally, there is nothing contained in the nomination and conservation plans contrary to the intent of international human rights instruments or the requirements of mutual respect among communities, groups and individuals. There is a gender dimension that needs further work, as while the role of women in the development of this technology is unknown, there can have been no maritime history without a substantial contribution by women from tasks such as sail making to preparing oils to simply sustaining the members who possessed the direct skills. The nomination, from the first submission through the second and the final, has not addressed this dimension, and this is a gap that the 2011-2015 conservation plan must remedy. Similarly, the ‘sustainable development’ aspect of the conservation and propagation of the element is not convincingly dealt with. This is an important input that requires elaboration, given the wood-intensive nature of the core skill, and since the adjunct skill of caulking and sealing depends on natural ingredients.</p>	

<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>Viability assessment</i> (Not to exceed 500 words)</p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p><i>Threat and risk assessment</i> (Not to exceed 500 words)</p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>
<p>Nomination demonstrates that the element satisfies Criterion U.2:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>
<p>Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>
<p>There is a diorama of contemporary history against which the circumstances surrounding this element ought to be viewed. China's economic growth from the 1980s onwards has significantly shaped both the Asian region and world trade. We also have globalisation as a factor at work in the cultural sphere, which UNESCO's body of work has often identified as having a powerful negative impact on traditional expressions and customs. This is the combination that has been at work on the Chinese junk. A reading of various accounts indicates that even until the mid-1970s it was still commonplace to see junks on the river Huangpu in Shanghai or on the Yangzi river at Nanjing.</p> <p>Contrast that memoir with the grim viability assessment contained in section 3.a. of the nomination: 'A 2006-07 survey revealed that The Watertight-Bulkhead Technology of Chinese Junks is preserved merely in some communities along the coastal areas and on the islands of Fujian Province... a few surviving traditional shipbuilding villages linger on, but in steadily worsening condition. The technology is less and less applied and its potential has narrowed.' The state party has convincingly outlined the risk to the continued viability of the element, a risk that has almost entirely to do with the direction and pace of economic development in China (although the state party refrains from saying so explicitly). The economic imperatives at the individual and community level are clear enough: 'because labour cost is increasing, the cost of building Fujianese junks has skyrocketed'; 'fewer people are benefiting from the craftsmanship'; and 'wooden ships are still used by individual coastal fishermen, the economic return is unsatisfactory and the prospect looks bleak'.</p> <p>There is an alarmingly small human pool of talent available to take remedial action with. The state party informs us that there are only three 'master craftsmen' left in Fujian who know the core technology completely and that their average age is over 50. These master craftsmen and their apprentices (the implications of the labour shortage for the craft are that all inheritors must have other jobs) face a continuing struggle to support themselves and their families. Finally, the craft has a shrinking raw material channel to draw from: watertight-bulkhead Fujianese junks are</p>

built with specially chosen timber which is at least 30 years old, a specification that is increasingly difficult to match even if there are orders.

Community and state party response began in an organised manner in 2005, when regulations to safeguard ICH in the province became operational. During the next two years the shipbuilding communities in Fujian - including those in Jinjiang and Ningde cities - assembled documentation and organised the available memorabilia. In 2008 three master craftsmen were named transmitters of the knowledge and their livelihoods were supported, and thereafter museums dedicated to the craft have been set up, as has a learning centre and an effort to include the craft in educational textbooks. These efforts apart, the universal character of the craft, its antiquity and its knowledge system place it in urgent need of safeguarding.

Examiner’s assessment of the viability of the element

The examiner should address whether the submitting State’s assessment of the element’s viability is accurate, realistic and complete.

(150 to 300 words)

We count two strong positives present in the state party’s nomination, concerning the viability of the element. These are: (1) about 60 people other than the three master craftsmen have participated in the preparation of documentation for the nomination, and for these 60 people wooden shipbuilding is their primary livelihood; and (2) provincial and city administrations in Fujian together with the community that holds the knowledge have 4-5 years of conservation measures behind them to provide a foundation for the future.

That said however, the risks are not to be underestimated. ‘Only some of the craftsmen with outstanding skills manage to support themselves by making models of ocean-going vessels,’ states the sub-section (3.a.) and one possible solution - ‘Woodworking would be another job option provided they complete some specialized training’ - already indicates that additional budgets and programmes are required to take livelihoods support further, a direction that does not automatically endear itself to any administration because of its financial implications. The viability assessment therefore is useful as a listing of the livelihood problems faced by the inheritors of the craft, and the current exceedingly precarious condition of the craft itself. However it does not make a medium-term forecast concerning both livelihoods and craft life by drawing from the details presented in 4.a. and 4.b. which deal with safeguarding measures. This section will benefit from a fuller outlook that brings together craft conditions (human skill, environmental constraints, technology having been substituted) with the opportunities that can open up through museums, shipbuilding for niche uses, and developing the caulking knowledge as a cottage industry for eco-friendly applications.

Examiner’s assessment of the risk of the element’s disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State’s assessment of the risk of the element’s disappearing is accurate, realistic and complete.

(150 to 300 words)

The summary for this criterion is that the state party’s assessment of this risk is realistic. In sub-section E. (a brief statement of the viability) the assertion that ‘Popular recognition of this element of Fujian’s cultural identity has also fallen sharply’ is the clearest indicator of this risk. Why has recognition declined to such an extent? This is partly answered by the statements in 3.b. which explain the replacement of the old, timber raw material-based shipbuilding techniques with modern metal hulls. The accuracy of this risk assessment has much to do with two activities undertaken in recent years: the survey conducted among relevant communities in Fujian

province concerning transmission of the technology, in 2006-07; and the carrying out of thematic surveys in 2009 by field teams formed from experts, scholars and transmitters, the results of which are intended to guide the safeguarding measures. Here the level of detail provided is inadequate. In the 18 March 2010 letter to the relevant authorities of Jinjiang city, the ICH secretariat had asked for more details pertaining to these surveys (among other requests for more substantial information). Providing a summary of those details would have helped gauge the sensitivity of the state party's response to this risk. Finally, we are left little option but to accept as empirical the state party's description of the condition of both inheritors and the condition of the craft at this point in time. The linked assessments - viability, risk and safeguarding - would have been substantially enriched by a study and summary of the conditions of the craft and its practitioners from the early 1980s onwards, a point which we may infer was the beginning of the precipitous decline of the craft. That point lies some 25 years behind the first legal protection given to ICH in Fujian, and a study of this gap is imperative if the safeguarding measures are to succeed in a fair and representative manner.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. *Current and recent efforts to safeguard the element (not to exceed 500 words)*

Describe the current and recent efforts of the concerned community, group 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.

4.b. *Safeguarding measures proposed (not to exceed 2,000 words)*

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be expected?*

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*

d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. *Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)*

The feasibility of safeguarding depends in large part on the aspirations and commitment

of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

Nomination demonstrates that the element satisfies Criterion U.3:

Yes

No

Examiner’s assessment of the feasibility and sufficiency of the safeguarding plan

The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.

(250 to 500 words)

The state party for this nomination has had to balance a challenging range of subjects. The historicity of this element is fabled - the Chinese junk has served China admirably through almost two thousand years of domestic and growing inter-regional trade. The junk has been passenger transport, participated in voyages of tribute, of exploration, been used as platform for warfare and scientific research, and above all as a cargo vessel, its principal role until within a generation of our time. The decline into near-extinction of the ability to form and seal watertight bulkheads - the unique engineering advantage of the junk and a signal contribution to the world’s shipbuilding knowledge - is a modern circumstance that has brought the history of the junk perilously close to a premature conclusion. The state party (and its partners) have undertaken to safeguard the livelihoods component of the inheritors/transmitters, for when they are secure so too is the revival of the junk secure.

That is not all. The junk, and its remarkable compartments, has been employed through the dynasties of the Song, Yuan and until the Ming maritime prohibition, and again from the late 16th century onwards to pursue trade development and political objectives in the East Asia sphere. The seven voyages of admiral Zheng He therefore (they would have impossible without the watertight bulkheads) may be seen as an apogee of China’s maritime diplomacy in which the junk played a role. The history of the junk is bound intimately with the seafaring histories of the South China Sea, the economic fortunes of the states around the Gulf of Siam, the movement of labour to and from the Malay archipelago - these are patterns that persisted well into the 20th century. For this nomination to begin to be historically representative, its variety of safeguarding measures would ideally need to build in such depth of recognition. This unfortunately is still missing, although it is an operating perspective not difficult to include.

Understandably, one of the items high on the safeguarding agenda is to help secure the livelihoods of the master craftsmen and the cohort of about 60 shipbuilders. To that end, whether through commissioning for full replicas or models or as primary resource people for allied activities, the transmitters and the apprentices will deserve a reasonable annual income, estimated at 2009 levels to be in the region of (per capita) RMB 24,000. In the indicative budget for safeguarding measures, described year-wise for 2011 to 2015, there is explicit mention of such provision in 2011 and 2013. In other years construction is planned which will also provide incomes. While welcome, this provision is still an aspect of the whole. To strive for a genuine inclusion in the restoration and revival of the Chinese junk technology, the state party and its partners may be advised to cast their net across the regions once so dependent on the junk. Such an effort, East and South-East Asian in scale and scope rather than coastal Chinese, is much more likely to yield long-term solutions for sustaining the knowledge system needed to conserve the junk.

Criterion U.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.
Excerpts from the nomination form	
<p>a. Participation of communities, groups and individuals</p> <p><i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i></p>	
<p>b. Free, prior and informed consent</p> <p><i>The free, prior and informed consent 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 rather than specifying any single standard.</i></p>	
<p>c. Respect for customary practices governing access</p> <p><i>Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.4:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	
<p>Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned</p> <p>The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>For a craft whose practice has waned to the point of extinction, the state party has mustered for this nomination a most encouraging set of partners. Institutes and administrations involved with one or another aspect of the safeguarding programme are: Quanzhou Ancient Ship Museum, Shenhu Boat Museum, China Sailing Vessel Development Center (in Fulong, Fujian Province), Jinjiang Municipal People's Government, Fujian Provincial Department of Culture, Jinjiang Municipal Cultural and Sports Bureau, Jiaocheng District Cultural and Sports Bureau, Chinese Ministry of Culture, Chinese Academy of Arts, Protection Center of Intangible Cultural Heritage of China, China Central Television, Quanzhou City Overseas Communication History Museum and Jinjiang City Museum. They will be (and till date have been) guided by master craftsmen Fangcai Chen (Jinjiang), Xixiu Liu (Jiaocheng, Ningde) and Zhaowei Liu (Jiaocheng, Ningde) and key assistants Liangdun Yang, Rongliang Chen, Zhichun Chen (who have worked on the replica vessel, 'Taiping Princess'). For this nomination we rely on the documentation provided, which describes the partnership between inheritor communities and state party. This accompanying documentation, the video presentation, and the entries for the three sub-criteria under main criterion U.4. illustrate how the participation of the host communities and the inheritors/transmitters has taken place. The state party will be challenged to maintain a balance of objectives between the five-year safeguarding programme and the aspirations of the community from the revival of the craft. There are two surveys referred to - carried out in 2006-07 and in 2009 - which no doubt are critical to the 2011-2015 programme as they can lend</p>	

valuable insights into the perceptions of the host communities and their views on viability and the safeguarding measures. Our advice to the state party is to make these survey results available to a wider interested audience.

Examiner’s comments on their free, prior and informed consent

The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.

(150 to 300 words)

The consent document is a brief statement signed by the three master craftsmen - Chen Fangcai, Liu Xixiu and Liu Chaowei - who are ‘representing the inheritors of Chinese manufacturing technique for watertight division’. The submitting party has stated that the master craftsmen have also participated in preparing the application to nominate the element to the Urgent Safeguarding List; that together with other inheritors of the craft they have taken part in surveys conducted by the fieldwork team; and that they have provided information on the craftsmanship’s transmission lineage, visual material and traditional shipbuilding tools. Furthermore, we are assured that ‘communities and groups taking part in the nominating process included shipbuilding craftsmen from Shenhu Town in Jinjiang City and Zhangwan Town in Ningde City’, both urban centres being important for the history and planned revival of the craft. Given the institutional and community linkages mentioned in several criteria, we may conclude that the signed consent of the three master craftsmen which accompanies the nomination serves as free and informed consent of the safeguarding programme’s objectives and methods. However, the historicity of the element indicates that the inheritance of the craft, its methods and its recording are widespread in southern coastal China and the maritime dominions of what is today the South China Sea. The first survey on the matter began four years ago, and the state party (with its partners) is suitably placed to widen the circle of inheritors, and in so doing deepen our shared understanding of the many social and ceremonial aspects of this craft. We note therefore that the five-year safeguarding agenda will benefit from clearer evidence that as many inheritor communities as possible are participating with a sense of ownership of the craft and its future.

Examiner’s comments on respect for customary practices governing access to the element, if applicable

The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.

(not to exceed 300 words)

The state party has not provided material for this criterion. However, from the contents of other criteria in the nomination form, and from the video clip it becomes clear that the craft is held to be ‘an integral part of their local cultural heritage’ as explained in E. (brief statement of the viability of the element). The available material does not categorically mention conditional access to the knowledge body of the craft or to the raw materials required. There are potential usages and events during which customary practices may be invoked - such as to initiate use of the tools of traditional Chinese carpenters (listed in 2., description of the element). We are given further clues about the possible presence of customary practices (not necessarily relating to access) elsewhere in the same criterion: ‘This technique is largely transmitted through oral direction from masters to apprentices and among family members’; ‘The craftsman presiding over watertight-bulkhead Fujianese-junk construction is addressed respectfully as Master Craftsman’; and ‘Over the centuries, local communities established the custom of holding solemn memorial ceremonies to pray for peace and safety before beginning construction of Fujianese junks, as well as upon their completion before launch and maiden voyage’. We also find in criterion 3.b. that master craftsmen stored ‘their experience and working methods in their mind’ and taught apprentices through oral direction, which may indicate a formal transfer marked with a symbolic giving and acceptance. This is already alluded to in 4.b. by ‘Ceremonies will be held when transmitters take

<p>on apprentices', while major events such as the beginning and completion of construction merited ceremonies. We conclude therefore that a rich seam of lore (as with other ancient seafaring traditions) surrounds the element, and that ceremonial transmission methods were used. The state party may be advised to document these thoroughly.</p>	
<p>Criterion U.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.</p>	
<p style="text-align: center;">Excerpts from the nomination form</p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	
<p>Examiner's comments on the nomination's conformity with Criterion U.5</p> <p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>	
<p>China has established a safeguarding mechanism for cultural elements which are applied through four level ranging from the local to national. As this nomination explains, fieldwork is carried out relating to the safeguarding of an element of intangible cultural heritage. In the course of this fieldwork, a wide range of oral information and local documents are collected, direct interviews are also held with inheritors and transmitters of knowledge and craft and with representatives of relevant organisations. The materials so collected are studied and used to draw up an 'objective description of a craftsmanship's current transmission situation', which is then furnished as a report to be acted upon using the four-level mechanism. The 'Watertight-Bulkhead Technology of Chinese Junks' element was included as heritage entitled to protection and is present in the second batch of elements listed as National-level Intangible Cultural Heritage. This inclusion was done by the State Council in June 2008. The authority in charge of the list is the Intangible Cultural Heritage Department of the Chinese Ministry of Culture. The conformity with Article 11 (b) is fulfilled by the response to criterion U.4.</p>	
<p>OVERALL RECOMMENDATION</p> <p>The examination report shall include 'a recommendation to the Committee to inscribe, or not to inscribe, the nominated element'.</p>	
<p>Recommend to inscribe: <input checked="" type="checkbox"/></p>	<p>Recommend not to inscribe: <input type="checkbox"/></p>
<p>Examiner's comments on the overall recommendation</p>	

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

The quasi-technical aspect of this element, watertight bulkhead technology for use in a wooden sailing vessel, conceals the gripping life and times of an extraordinary tool of trade and of statecraft, the Chinese junk. That the junk continued to be built and extensively used during the nearly 200 years of the Ming maritime prohibition is testimony of its importance to China's coastal economies and communities. It is this aspect, the mingling of maritime history and a programme to revive the applications of a landmark innovation, which the state party can integrate into its 2011-2015 programme to safeguard this element.

Doing so will provide new avenues of public-private partnership to the provincial and city administrations in Fujian whose final responsibility it now is to safeguard the element. To that end, the budget presented very loosely through a description of the safeguarding programme will in my view require review. The first question relates to the aggregate funds estimated for the activities planned, that of RMB 3,930,000 (about EUR 471,700). The activities, classified as 'interim measures', span a wide range: construction of two operating replicas, engaging with schools, holding exhibitions and seminars, publishing, setting up a training centre and a foundation and - of much importance - aiding the livelihood needs of the craftspeople upon whom so much depends. Will the funds suffice? The draft plan makes allowances for additional funding through other routes, including private. The state party may be advised to make such budgeting and financing as transparent as possible in the interest of attracting the potentially wide supra-regional (and indeed global) participation that a programme related to the Chinese junk will undoubtedly attract.

In following a strategy of more inclusion, it is paramount that leadership of the programme be shared with, among others, the inheritors of the craft and their communities, with whom ultimate ownership of this tradition must continue to rest.

**Report on the examination of nomination files no. 00321
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Dr. Hans Van Tilburg**

Name of the expert (if different):

Date of the examination: **(revised on) 15 July 2010**

Nomination file No. 00321

State Party: China

Name of element: The watertight-bulkhead technology of Chinese junks

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

The watertight bulkhead technology of Chinese junks represents the keystone feature in Chinese wooden vessel construction, a traditional skill which dates back to the Jin Dynasty (265-420 AD). While the practice of watertight bulkheads was widespread in coastal (motorized) fishing vessels, the application in traditional Chinese sailing junks is now limited to only a few coastal areas in Fujian Province, and to only three master craftsmen and a few junk building villages currently identified with the practice.

The role of watertight bulkhead technology in history would be hard to overstate. The ability to construct vessels safe for navigation (compartmentalized) contributed to Chinese trade and communication throughout East and Southeast Asia, and as far as East Africa during the Ming Dynasty (15th century). This includes what is now called the ‘Maritime Silk Route.’ The technology was shared with other cultures and influenced seafaring activities on an international scale.

Perhaps 60 people are currently active in constructing traditional watertight bulkhead junks, built mainly from camphor, pine, and fir timber. Bulkhead planks are rabbet-jointed and caulked with the traditional mixture of ramie, lime, and tung oil, forming multiple independent watertight compartments. Traditional ceremonies specific to the construction and launching of junks are still conducted. The identification of coastal Chinese culture and heritage with junk/bulkhead technology is rooted in history and in contemporary practices within these limited coastal areas.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention’s definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the ‘practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith’;*
- *that ‘communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;*
- *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’;*
- *that it provides communities and groups involved ‘with a sense of identity and continuity’; and*
- *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’.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons

with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Nomination demonstrates that the element satisfies Criterion U.1:

Yes

No

Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention

The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.

(250 to 500 words)

The submitting state has demonstrated that the craft of watertight bulkhead technology is a core traditional skill long established in Chinese history, the knowledge being continuously transmitted orally through the generations by skilled shipwrights. Current practice involves a specific set of skills and knowledge, traditional carpentry instruments, and is associated with specific shipyards (cultural spaces) and villages. Watertight bulkhead technology is successfully identified with the craft of wooden junk construction, the central object and physical expression of Chinese coastal maritime heritage.

This practice is recognized by specific communities as a feature of Chinese culture and heritage, reflecting coastal seafaring activities. Specific core regions/coastal townships are identified with the craft. The few master craftsmen who maintain this practice are reportedly respected in their community, and ceremonial activities associated with junk construction and launching are mentioned as still conducted by these limited communities (several shipbuilding villages) today. The master craftsmen, Fangcai Chen, Xixiu Liu, and Zhaowei Liu, have been recognized as representative transmitters. In turn, they direct approximately 60 assistant in the construction of watertight bulkhead technology.

The submitting state has demonstrated that the craft has been transmitted orally through the generations from master craftsmen to apprentice, within the specific shipbuilding families of the coastal villages. Skills developed to construct wooden Chinese sailing junks (core feature watertight bulkheads) were a direct result of the need for resource gathering, communication, and exchange within the marine environment. The continuing construction of watertight bulkheads in wooden sailing vessels is a recreation/replication of that response to the environment.

The submitting state has demonstrated that communities remain proud of their shipbuilding history and seafaring heritage. Fujian Province is known as the historic center of overseas junk construction. Traditional ceremonial activities associated with the construction and launching of Chinese junks is a form of direct participation in the cultural heritage of the traditional Chinese junk, of which watertight bulkheads are the core technological feature. The submitting state has not gone into detail regarding how widespread these ceremonies are beyond the few remaining craft communities. It has, though, addressed some contemporary impacts from recent examples. The replica junk Princess Taiping's 2008 voyage served to focus appreciation within the community. And one of the master craftsmen has been contracted to build a Song Dynasty replica based on the archaeological remains of the 'South China Sea No. 1' wreck, connecting current cultural practice directly to historical evidence.

To the best of my knowledge, the practice of watertight bulkhead technology is not incompatible with existing international human rights, requirements of human right among communities...etc. However, the submitting state, in addressing the issue of sustainability in regards to the camphor, pine, and fir needed for the practice of the craft, states that 'it's difficult to ensure the sustainability of raw material supply.'

Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.		
<i>Excerpts from the nomination form</i>		
<p><i>Viability assessment</i> (Not to exceed 500 words)</p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p><i>Threat and risk assessment</i> (Not to exceed 500 words)</p> <p><i>This section should identify and describe the threats to the element’s continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>		
<table style="width: 100%; border: none;"> <tr> <td style="width: 80%;">Nomination demonstrates that the element satisfies Criterion U.2:</td> <td style="text-align: right; vertical-align: top;"> Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> </td> </tr> </table>	Nomination demonstrates that the element satisfies Criterion U.2:	Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>
Nomination demonstrates that the element satisfies Criterion U.2:	Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>	
Examiner’s comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding		
<p>The examiner should address whether the submitting State has adequately demonstrated that the element’s viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>		
<p>The submitting state makes the strong case that, despite the practice of watertight bulkhead technology being much more prevalent in the past, the craft has dramatically declined and is now threatened. This assessment is the direct result of the result of a survey conducted in 2006-2007. Though this survey is unfortunately not described in any detail (no examination of methods), this assessment is completely reasonable, given the supported facts that: 1) wooden junks have declined in usage with the spread of modern steel ship construction; 2) camphor, fir and pine timbers of the appropriate size (trees age 30 years) for ship construction are increasingly difficult to obtain; 3) labor costs are increasing; and 4) craftsmen skilled can no longer make a living and have switched to different careers. The described ‘crisis in use’ and ‘crisis in transmission of the heritage’ are phenomena all too familiar in the field of maritime heritage preservation.</p> <p>The submitting state has demonstrated specific efforts made to ensure the continued viability of the traditional practice including promulgation of preservation rules, resource surveys, museums, subsidies to practitioners, model construction, textbooks etc. Most of these efforts focus on simply assessing the craft itself; only one (minor subsidies to three master craftsmen) directly address the economic obstacles. All efforts so far appear geographically limited to the few identified core areas.</p> <p>For a craft which was once so prevalent and critical to the maritime activity throughout an entire region to now be so reduced in scope to be limited to a handful of villages and the practice of only three master craftsmen reflects a dire and all too common situation within the global field of maritime cultural heritage preservation. The craft of watertight bulkhead technology, core feature to Chinese wooden junk construction, is therefore in urgent need of safeguarding from both a national and international aspect.</p>		
Examiner’s assessment of the viability of the element		

The examiner should address whether the submitting State's assessment of the element's viability is accurate, realistic and complete.

(150 to 300 words)

It is difficult to know whether the submitting state's assessment of the watertight bulkhead technology is complete, as the application contains few details on the methods of the survey used to assess the resource. The criteria for categorizing a coastal village as within the influence of the core technology remains undefined. However, the capability for this practice identified with these communities and practitioners is judged as realistic as some few wooden coastal fishing vessels are still produced, and accurate historical constructions have been built (Princess Taiping) and are being (Song Dynasty replica) planned. These examples indicate that traditional working examples of the watertight bulkhead technology still exist, that the capacity to construct the technology into its traditional (sailing) form still exists, and that the technology is still being accurately informed by historical evidence. Any more locations or practitioners not mentioned in the survey would serve to increase the viability measure.

The nomination states that, although the construction of wooden Chinese junks has declined, specific components of the watertight bulkhead technology do continue and are, in fact, widespread throughout the modern shipbuilding industry. The traditional caulk of mixed ramie, tung oil and lime is still 'widely used in the construction of coastal fishing vessels, outboard motorboats, and motorized sailboats.'

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

The submitting state lists five strong reasons that the craft of watertight bulkhead technology is disappearing: 1) 'ironclad' [sic steel-hulled...ie 'modern'] vessels replacing traditional wooden ship construction; 2) declining supply and increasing costs of appropriate sized timber for wooden ship construction; 3) past general illiteracy of craftsmen (skill traditionally transmitted orally and through practice, rather than blueprints of documents); 4) fewer practicing craftsmen due to economic pressures; and 5) lack of appeal or transmission of the craft to younger apprentices. These are realistic obstacles which accurately and completely summarize the main challenges to the practice of this intangible cultural heritage. Even with the current limited safeguarding measure employed by the submitting state, the practice is in danger of disappearing due to these trends.

The retraining of selected master craftsmen as highly skilled wood workers, creating economically feasible positions for them which remain related to the practice of watertight bulkhead technology, is a possibility which could alleviate some of the risk due to lack of demand and declining numbers of practitioners. This possibility is mentioned only briefly in the nomination, though, and not described in any detail.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. *Current and recent efforts to safeguard the element (not to exceed 500 words)*

Describe the current and recent efforts of the concerned community, group 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.

4.b. *Safeguarding measures proposed (not to exceed 2,000 words)*

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

- a) *What primary objective(s) will be addressed and what concrete results will be expected?*
- b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*
- c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*
- d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. *Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)*

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

Nomination demonstrates that the element satisfies Criterion U.3:	Yes <input checked="" type="checkbox"/>
	No <input type="checkbox"/>

Examiner's assessment of the feasibility and sufficiency of the safeguarding plan

The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.

(250 to 500 words)

The submitting state has drafted a set of safeguarding efforts (both current and proposed) which present a coherent set of protection measures. These efforts are laid out in a timeline with budget estimates attached. There is no way to independently verify these proposed measures outside the nomination form. However, these measures as stated can reasonably be expected to strengthen the viability of watertight bulkhead technology and Chinese wooden junk construction. They account for direct action in education, international outreach, projects, facilities (training center) and economic subsidies, and also include 'indirect' but equally important provisions for the establishment of fund raising mechanisms (heritage foundation) and operations/management mechanisms (heritage association).

As the shipbuilding villages within the identified areas are historically associated with the practice of watertight bulkhead technology and junk construction, it is perhaps possible to assume that preservation of this technology is a local priority and aspiration. The nomination packet includes only two consent forms in support of this though, and both forms are signed by the same representative transmitters of watertight bulkhead technology, in the name of the committee and the communities involved. There are no forms signed directly by community groups and no existing associations. There are, however, pledges from several of the local governmental townships, municipalities, and both governmental and non-governmental cultural institutions committing efforts and resources to the safeguarding measures. As it is not the role of the Secretariat to define 'community' within the nominating state, these civic institutions may be accepted as the civic community. The noted lack of non-institutional 'grass roots' community involvement within this nomination, while puzzling, does not alone suffice to negate community support for this nomination. (In fact, lack of non-institutional community support can be attributed directly to the identified threats to this heritage craft.) Therefore, the answer to whether these safeguarding efforts demonstrate community priorities and aspirations is a qualified 'yes.'

In general, most of the measures to safeguard the intangible cultural heritage appear to be feasible, as they reflect known techniques for heritage preservation. The ability for national and local governments, and for heritage organizations to meet budgetary goals and provide the stipulated support (total 3.34 million RMB) is beyond the scope of this assessment to prove or disprove. It is important, though, to note that the measures include the establishment of a Foundation for the Protection of the Watertight-Bulkhead Technology of Chinese Junks (2013) which can play a central role in fundraising. The construction of a replica of Zheng He's 'treasure ship' (2015) is the single questionable measure, as the actual design and size (and therefore cost) remain unclear.

<p>Criterion U.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.</p>	
<p>Excerpts from the nomination form</p>	
<p>a. Participation of communities, groups and individuals</p> <p><i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i></p>	
<p>b. Free, prior and informed consent</p> <p><i>The free, prior and informed consent 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 rather than specifying any single standard.</i></p>	
<p>c. Respect for customary practices governing access</p> <p><i>Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.4:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner’s assessment of the participation of the community, group or, if applicable, individuals concerned</p> <p>The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>The submitting state makes a strong case for the full participation of the specific heritage transmitters in the survey and nomination process. The identified transmitters of the technology were engaged in the survey and nomination process from the start, including participation in all safeguarding discussions and in the documentary film. In addition, it is stated that Jinjiang City, Jiaocheng District (Ningde) and ‘other relevant communities’ collected documents, tools, and even vessels for inclusion in the intangible cultural heritage inventory. Experts from these communities formed fieldwork teams to conduct thematic surveys, which can provide the basis for future safeguarding measures.</p> <p>Furthermore, numerous civic institutions and bureaus and public museums provided input and staff time into the nomination process. Higher administrative units, such as the Chinese Ministry of Culture, the Chinese Academy of Arts, and the Protection Center of Intangible Cultural Heritage of China conducted the evaluation. Therefore, the direct inheritors, as well as these local and national institutions, appear to have been fully engaged in the nomination process at all the critical stages.</p>	

Examiner's comments on their free, prior and informed consent

The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.

(150 to 300 words)

The application includes two signed documents from the identified transmitters. These signed documents include traditional thumb prints affixed to the signature. At face value, this would appear to indicate satisfactory evidence of free, prior (as the inheritors have been engaged in all the steps of the nomination process) and informed consent.

It is more difficult to judge whether free prior and informed consent has actually been granted by the identified communities, as the nature of community represented in this nomination is civic and/or institutional/governmental. These groups, though, appear to have been involved willingly and prior to the nomination itself. There is no evidence of free prior consent from the aforementioned 60-some assistant craftsmen, beyond their representation by the master craftsmen transmitters. Greater details regarding the resource inventory and survey methodology would have helped address this issue, and such details were requested in the Secretariat's call for additional information (document 03103 dated 15 June 2009), but not fully answered by the submitting state. Therefore the nomination provides only marginal evidence of free, prior, and informed consent from the transmitters and civic institutions which represent the communities and groups and individuals concerned.

Examiner's comments on respect for customary practices governing access to the element, if applicable

The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.

(not to exceed 300 words)

There do not appear to be any specific requirements, mandates, or prohibitions featuring customary practices associated with watertight bulkhead technology and Chinese junk construction. However, there are specific traditions or customary practices long associated with Chinese junks and ones which perhaps should be respected, but in any case at least merit recognition and mention in the nomination form. These are the worship of Tienhou (Tienfei), respect for the religion and beliefs of the local community, respect for the folk religion and beliefs surrounding Chinese junks in general, and the traditional ceremonies which attend significant stages of the construction and launching of a vessel, to name a few. These traditional practices associated with the cultural heritage of Chinese junks are mentioned directly in the nomination in section 2 criterion U.1 as solemn memorial ceremonies conducted by local communities. It seems very strange, then, that these are not reflected later in the same nomination under customary practices. The nomination therefore does not adequately address customary practices.

(Some of the above practices are included in the 'additional nomination form' document 03095 dated 9 March 2009, but are absent from the current nomination dated 26 April 2010. As per instructions to the examiners, all nomination forms prior to the current nomination are to be treated as incidental background material only.)

Criterion U.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.
Excerpts from the nomination form	
<p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p>	
Examiner’s comments on the nomination’s conformity with Criterion U.5	
<p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>	
<p>The inventory of the watertight bulkhead technology resource has been included in the second batch of elements listed as national-level intangible cultural heritage by the submitting state as of June 2008. This inventory was a product of the 2006-2007 survey conducted that identified the relevant areas, communities, practitioners, and existing resources. Field teams collected a wide range of oral information and local documentation. The survey was conducted in coordination with the shipbuilding craftsmen of Shenhu Town in Jinjiang City and Zhangwan Town in Ningde City, the participation of the identified master craftsmen, public cultural institutions (museums), etc. ‘Other relevant communities’ are also cited. In 2009, experts, scholars, and ‘transmitters’ from relevant communities again formed field teams and conducted thematic surveys, updating the initial inventory. Therefore, the submitting state has adequately demonstrated that the element is indeed included in an inventory in conformity with the Convention.</p>	
OVERALL RECOMMENDATION	
<p>The examination report shall include ‘a recommendation to the Committee to inscribe, or not to inscribe, the nominated element’.</p>	
<p>Recommend to inscribe: <input checked="" type="checkbox"/></p>	<p>Recommend not to inscribe: <input type="checkbox"/></p>

Examiner's comments on the overall recommendation

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

Nomination 00321 meets all the criteria and provides support for the historical significance of the resource and the engagement of specific master craftsmen, governmental entities and civic institutions. My recommendation is therefore for nomination of the element. Maritime heritage, as captured here by the core technology of traditional Chinese junk construction, is often multicultural and global in nature, for the seas served as passages for cultural exchange. Chinese seafaring technology played a large role in cultural exchange, therefore safeguarding this maritime heritage is a part of our global heritage preservation.

However, the submitting state could have made a stronger application. The difficulty in reviewing this nomination comes from the fact that, although in my opinion the watertight bulkhead technology of Chinese junks is clearly an established cultural heritage, is currently threatened by a number of social and environmental transformation and global modernization factors, and therefore can benefit from enhancement of the submitting state's preservation efforts, the nomination itself contains some weak points which decrease its overall effectiveness. Determining the level to which community-based non-governmental non-institutional groups were engaged in the nomination process is problematic. Further details on the connection between governmental entities and village-level practitioners were officially requested as additional information, yet the updated nomination 26 April 2010 did not fully provide new details. Methodology of the 2006-2007 survey (which led to the inventory and nomination) and customary practices at the village level would have both benefitted from greater attention to the way participants were engaged.

Annex 3

China

Wooden movable-type printing of China

(file reference number 00322)

Overview of the Nomination and Examination Procedure

The nomination was received at the Secretariat on 9 March 2009. The Secretary of the Convention requested additional information from the submitting State in a letter of 15 June 2009 and a second letter of 18 March 2010. Additional information to complete the nomination was received at the Secretariat on 26 August 2009 and again on 7 May 2010.

The Intergovernmental Committee at its fourth session (28 September to 2 October 2009) appointed Craft Revival Trust – CRT and Saint Petersburg Institute of Oriental Manuscripts as examiners for the nomination, with Ms Michela Bussotti as an alternate.

The examination report of Craft Revival Trust was received at the Secretariat in final form on 15 July 2010 and the examination report of Saint Petersburg Institute of Oriental Manuscripts was received in final form on 12 July 2010. These examination reports were provided to the submitting State on 30 August 2010.

The complete nomination, including the required documentation, is available online at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00336> or on request from the Secretariat.

**Report on the examination of nomination files no. 00322
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Craft Revival Trust**

Name of the expert (if different): **Ritu Sethi**

Date of the examination: **(revised on) 15 July 2010**

Nomination file No. 00322

State Party: China

Name of element: Wooden movable-type printing of China

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

The Chinese technique of movable type printing, its invention dated to the middle of the 11th century, was widely used for the printing of manuscripts, official imperial documents and genealogies of various clans until the 19th century. With the popularisation of this technique during the 12th and 13th centuries, the clay characters originally used for printing were replaced by wooden as well as metal characters. However, movable type printing as practiced today utilises only hand engraved wooden characters and is largely restricted to the printing of genealogies.

Hand engraved, each wooden block is a laterally inverted version of its corresponding Chinese character rendered in brush calligraphy. The making of the blocks and the text as a whole therefore necessitates the knowledge of not merely printing but also of calligraphy and the grammar of the ancient Chinese language.

The making of the genealogies begins with the interviewing of the clan for whom the manuscript is to be prepared. Based on the data collected, the printers first create a hand-written copy of the text to be printed. The appropriate characters are then selected and then arranged into a typeface and proofread. The typeface is then brushed with ink, covered with paper and an imprint is taken. The thus printed sheets are cut to the desired size, placed between custom-designed, hand-printed covers and thread-bound. These genealogies represent historic clan membership, familial lineage, and ancestral roots.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention's definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith';*
- *that 'communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- *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';*
- *that it provides communities and groups involved 'with a sense of identity and continuity'; and*
- *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'.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons

with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Nomination demonstrates that the element satisfies Criterion U.1:

Yes

No

Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention

The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.

(250 to 500 words)

Criteria U.1: The element constitutes an intangible cultural heritage as defined in Article 2 of the Convention.

The conformity of the proposed element with the definition of intangible cultural heritage as defined by the convention is clearly demonstrated.

Despite the decline of movable type printing since the advent of modern printing technologies, this tradition has been preserved in the Rui'an Zhejiang province due to the continuity of the practice of compiling and printing genealogies of families and clans. Wenzhou and its neighbouring regions in the southeast Zhejiang province as well as the northern Fujian province have historically been populated by immigrants. Clan membership and the recording of familial roots were therefore crucial to the forging of self and community identity in the new homeland as well as retaining links with one's ancestral roots. As many of 178 of the 209 familial groups in modern Rui'an have migrated to this region and more than 430,000 citizens of this region have settled overseas – with such ever increasing diasporas, the recompiling of the genealogy of the clan to ensure that the blood lineage and family attribution can be traced irrespective of the geographical location of the various clan members acquires additional significance. It is the continuing relevance of the genealogy to local populations that has sustained the group of craftsmen who specialize in the movable type printing technique.

According to the genealogical records of Wang Chaohui, one of the representative bearers of the movable type printing technique, his ancestors began compiling and printing genealogies for the people of the Zhejiang province in the early 14th century. The knowledge of movable type printing has been orally and practically transmitted from generation to generation over the last 700 years. At present there are 11 highly skilled bearers of this living tradition in Rui'an region, all of whom have likewise inherited their knowledge of the technique of wooden movable type printing as well as complete sets of wooden engraved Chinese characters. The actual printing process is undertaken by these master craftsmen with the assistance of either other family members or apprentices – the master craftsman usually undertakes the orders and manages the business while male assistants perform the engraving of characters, typesetting and printing while women perform subsidiary tasks such as the separating of pages, threading and binding.

The craftsmen carry the whole set of movable-type characters and the printing equipment to the ancestral halls of clans in every community at various points during the year. Once they obtain a commission, they have to go through a 15-step manual process, which include interviewing, making a fair copy of the text, picking out characters, setting type, proofreading, printing, marking circles, drawing divisions, taking out characters, arranging clan names, draft binding, cutting, threading, binding, and covering, all done by hand. The key to the printing technique of fifteen manually processed steps include the selection of good birch leaf pear wood that is hard and tough to make moulds of characters; Writing the characters on the wood block in reverse order, from right to left; Using a special knife to carve the character onto the wooden block and to cut off the negative area, thus allowing the carved character to protrude from the block surface; while the choice of characters and the arrangement of the type facing are executed as per a special rhyme (A sentence has 5 characters, all 160- characters in 32 sentences) in local Rui'an

dialect to find the corresponding characters in the reserved plates of characters arranged in the traditional format; using a traditional high quality paper known as Xuan paper, also used in Chinese painting and calligraphy, as the base for the printed material and finally binding the printed material with a cotton thread.

When the genealogy has been completed, a solemn ceremony in which the genealogy is ritually offered to the ancestors is held to mark the occasion. The craftsmen are invited to this ceremony by the clansmen to draw a red line on the genealogy, make a congratulatory speech, and then put the genealogy in the box to be locked and preserved. Wooden movable type printing thus plays an integral role in local cultural heritage and community life.

 Examiners comment on whether the element is in conformity with the definition of intangible cultural heritage in the Convention

The submitting State has satisfactorily demonstrated that the element complies with the Convention's definition of intangible cultural heritage.

Wooden movable type printing is not only a cultural legacy now unique to the region but as a living tradition patronized by the local clans and families, it is also among the practices, representations, expressions, knowledge, skills intrinsically linked to local cultural and social life. The craft activity utilizes instruments, objects, artifacts that are traditionally produced or are inherited by artisan families, thereby further strengthening legacy ties. Furthermore, the final product is ceremonially displayed in community festivals conducted in specially demarcated cultural spaces.

Given that the primary movable type printed products are genealogies, the element serves as a means of preserving and expressing self and community identity for the local population as well as its large Diaspora.

Constantly reprinted, the genealogies also serve as a written repository of local cultural memory, thus providing communities and groups involved with a sense of identity and continuity.

The skill of printing and the knowledge of allied fields such as the ancient Chinese language as well as history is being transmitted from generation to generation within artisan families.

The element 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.

Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.

Excerpts from the nomination form

Viability assessment (Not to exceed 500 words)

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.

Threat and risk assessment (Not to exceed 500 words)

This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.

Nomination demonstrates that the element satisfies Criterion U.2: Yes No

Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding

The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.

(250 to 500 words)

Viability assessment -

At present, wooden movable type printing and the use of genealogies is prevalent only within the communities of Dongyuan village in Pingyangkeng Township and Xiqian village in Caocun Township of Rui'an, Zhejiang province. The tradition has survived due to the continuing practice of commissioning genealogies of clans and families, a custom critical to preserving community identity in a region marked by a high degree of migration. While demand for genealogies still exists, globalisation has radically altered value systems and cultural mores, resulting in a weakening of the perceived importance of the genealogical concept and by extension, of the necessity for commissioning wooden movable type printed genealogies.

In general, the genealogy of each clan is re-compiled and printed every 30 years. As a result, the quantity of orders that a craftsman can obtain annually is not stable. For example, in 2008, there were around 100 orders in Dongyuan village. People with more orders can engage in printing work through the year. Those with fewer or no orders, however, often find themselves with no source of income and are therefore forced to either try and generate supplementary income through various on-farm activities or wait at home for the arrival of the next order. The reward for every order is determined by the number of people to be recorded in the genealogy – this number may vary from a few 1000 to over 20,000. Each person to be listed in the genealogy will pay 10 RMB yuan. With a few helpers, they will work together for several months or half a year. The annual income varies from 20,000 to 40,000 RMB yuan, a sum that is comparable to the wage level of workers working in enterprises, but with a higher amount of labour involved.

Due to the low income generated by this work, many people engaged in this field, including several very important bearers of movable-type printing technique have abandoned this ancestral skill and have taken on new jobs or businesses during the last 20 years. As a result, a mere 11 major bearers of the wooden movable-type printing technique have been successfully located through general investigations conducted in 2009:

- Wang Chaohui, male, 55 (1955-12-28~)
- Lin Chuyin, male, 72 (1938-04-08 ~)
- Wang Chuanqiao, male, 54 (1956-08-12~)
- Wang Haiqiu, male, 54 (1956-02-25~)
- WangZhiren, male, 53 (1957-12-02~)
- Wu Kuizhao, male, 48 (1962-01-14~)
- ZhangYishuo, male, 57 (1953-07-07~)
- Wang Chaohua, male, 56 (1954-08-16~)
- Pan Lijie, male, 53 (1957-07-18~)
- Pan Chaoliang, male, 57 (1953-09-03 ~)
- Wang Chaoxi, male, 52 (1958-08-12~)

All of the above are now over 50 years of age. While their respective studios include various family members and apprentices, as yet, there isn't another generation of skilled practitioners on the horizon. Younger members of these printing families are reluctant to commit to the intensive study required to learn the craft in all its nuances especially since the remuneration from wooden

movable type printing is in itself not lucrative adding to its high risk viability.

Threat and risk assessment

The main threats negatively affecting the continuity of elements transmission and enactment of this tradition and its conservation are a decrease in the number of people engaged in movable-type printing: Although genealogy printing is an important component of traditional Chinese culture and the skills of printing these has traditionally been passed on within families, many of the younger generations of traditional printing families who are the bearers of this unique tradition are reluctant to learn this heritage craft. To begin with, the process of training is very hard in order to master the whole set of movable-type printing technique, an apprentice needs at least 2 years to learn the brush handwriting of Chinese characters and the manual engraving technique. He also has to learn Chinese history and the grammar of ancient Chinese language. At present, the movable type printing is being used in a few pockets of rural China. Due to the low income generated by this work, many people engaged in this field, including several very important bearers of movable-type printing technique have abandoned this ancestral skill and have taken on new jobs or businesses during the last 20 years. As a result, today there exist a mere 11 master craftsmen (all of whom are over 50 years of age) who have mastered this printing technique. In the past 30 years no one has wanted to learn and master the movable wooden characters or the engraving and printing techniques, thus leading to a crisis of inheritance. In the absence of the transmission of this skill to newer generations of craftspeople, as well as public appreciation and demand for movable-type printed materials, the oral transmission of this intangible heritage will soon disappear.

While competition with modern printing technology and the lack of demand for traditional printing is an additional threat. With the inroads made by socio-economic development in the region and the popularization of computer printing technology, many communities have discarded the traditional movable type printing technique used in the re-writing and compiling the genealogy of clans. Instead, they have adopted techniques such as computer typesetting, stereotyped printing and photocopying. Thus, the two most important steps in wooden movable-type printing – reverse brush writing of Chinese characters and the hand engraving technique used to create the printing blocks – have been excluded from the printing process.

With the weakening of cultural customs which created demand for traditional printing the threat is further multiplied. With the demise of older generations who still adhered to cultural customs and the socio-cultural changes visible in younger generations who have received modern education and accepted various new values, the relevance of genealogies to culture and identity have greatly weakened. Consequently, the enthusiasm for compiling the genealogy of clans has reduced and orders for such printing have become fewer and fewer, resulting in the dwindling of the market for movable-type printing skills.

Examiners Comment

The submitting State party has adequately demonstrated that the element is at risk despite the effort made by the community and the concerned state party.

The meager number of practitioners still engaged in the heritage craft and the unwillingness of younger members of the family or other apprentices to assume the mantle of the bearers of tradition clearly indicates a crisis of inheritance. Further, in the context of accelerated modernization the dwindling demand for genealogies and the supplanting of movable type printing by modern technologies for the making of genealogies have sharply affected the income earning capacity of those engaged in the craft as well as the possibility of their securing sustainable incomes from their craft in the future.

The State appears to have initiated various measures to protect this ancient printing technique, including:

- the giving of honorary titles and financial aid to the bearers of the tradition

- enrolling of apprentices to cultivate and train a new generation of skilled bearers of the tradition
- establishing the 'Movable-Type Printing Association' to tap the potential of non-governmental organization and intervention
- enlarging and perfecting the 'Museum of Movable-Type Printing' to demonstrate for the benefit of the public as well as apprentices under training the technological process involved in movable type printing.

These attempts are indeed commendable and have doubtless contributed to the consolidation of currently existing knowledge of the heritage of the element, encouraging new entrants to the field, generating public awareness and appreciation for the craft and building recognition and respect for the practitioners. However, the question of sustainability crucial to the viability of any intangible heritage appears to be in question. Urgent intervention is required to revitalise the tradition and to ensure the elements viability given that the demand for existing forms of wooden movable type printed products is still weak and needs to be addressed.

Examiner's assessment of the viability of the element

The examiner should address whether the submitting State's assessment of the element's viability is accurate, realistic and complete.

(150 to 300 words)

The submitting State's assessment of the elements viability is accurate, realistic and complete. The survival of wooden movable-type printing to date in a relatively rural context has been attributed to the elements inherent suitability for the practitioners working manually in a family, the transportability of the tools and materials to the homes of the client, the low price of the thus printed product, and the strong traditional and cultural moorings which have underwritten the consumption of the movable type printed genealogies in the past - this is now endangered.

There are but a few practitioners still engaged in the heritage tradition and that over the last 30 years there has been no noteworthy transmission of skills as younger generations of the practitioners' families are unwilling to join their ancestral profession. Further, with changing cultural and social mores there has been a dwindling interest in commissioning and maintaining genealogies with this weakening of traditional social links and cultural contexts even the existing precarious market is diminishing. This is further accelerated by supplanting of movable type printing by modern technologies for the making of genealogies, sharply affected the income earning capacity of those engaged in the tradition as well as the possibility of their securing sustainable incomes from their skills and knowledge in the future. As a result many practitioners have turned to other professions, further reducing the available skill pool.

Based on the information provided, the viability of the element is clearly at risk and in need of urgent, focused, intervention.

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

All the classic causes for the gradual decline of the intangible cultural heritage are present in the case of wooden movable type printing. The dwindling of the number of practitioners reduced to only eleven, (all above the age of 50); rapid social and cultural transformations with a breakdown

of tradition, clan linkages and familial affiliations leading to a corresponding decrease in demand for genealogies; the substitution of the heritage technology by newer digital technologies capable of serving the same purpose, that are cheaper and quicker. Reasons attributable to the unavoidable processes of globalization and the consequent social and cultural changes are being experienced by the community of practitioners and users. While the existing community may be interested in protecting and conserving their ancestral knowledge and skills, they themselves lack the resources to do so.

State has here been instrumental in the creation of a Museum that will serve as a repository of this inherited knowledge, documenting it for future generations. The State has also attempted to generate a sense of dignity and pride for their work among the existing practitioners by conferring awards on them among other measures.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. Current and recent efforts to safeguard the element (not to exceed 500 words)

Describe the current and recent efforts of the concerned community, group 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.

4.b. Safeguarding measures proposed (not to exceed 2,000 words)

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be expected?*

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*

d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to

safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

Nomination demonstrates that the element satisfies Criterion U.3:

Yes

No

Examiner's assessment of the feasibility and sufficiency of the safeguarding plan

The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.

(250 to 500 words)

Current and recent efforts to safeguard the element

- In 2004, the People's Government of Rui'an invested nearly 600,000 RMB yuan to set up an exhibition hall of movable-type printing, which occupies a floor area of 1,670 square meters. In 2006, the government invested 100,000 RMB yuan in Xiqian village of Caocun Township, helping it build an exhibition hall of movable-type printing, where two sets of wooden characters and related materials and pictures were displayed. Three masters of movable-type printing were invited to conduct live displays of the printing process at the venue so that visitors could fully appreciate the craftsmanship involved.
- The community and the government have jointly contributed to raising awareness about the craft. The number of people who either volunteered or were organized to visit the movable-type printing exhibition has increased every year. Over 100,000 people have visited the exhibition to date.
- The printing technique was also highlighted in the opening ceremony of the 2008 Beijing Olympic Games that was televised and viewed across the globe.
- In June 2008, wooden movable-type printing was listed on the 2nd national level listing of Intangible Cultural Heritage. In May 2009, with the approval of the State Council of China, Wang Chaohui and Lin Chuyin were listed as Representative Bearers at the National Level. In September 2009, Wang Chuanqiao was listed as representative bearers of Zhejiang province. In December 2009, Wang Haiqiu, Wang Zhiren, Wu Kuizhao, Zhang Yishuo, Wang Chaohua, Pan Lijie, Pan Chaoliang, and Wang Chaoxi were listed as representative bearers of Rui'an.
- In 2008 and 2009, the People's Government of Rui'an allocated 50,000 RMB yuan respectively as financial assistance to the bearers of movable type printing. Opportunities have also been provided to the listed bearers to participate in various exhibitions and displays of intangible cultural heritage so as to enhance their reputation and sense of honour.
- The State has begun to tap the historical material pertaining to the inheritance of movable-type printing, collecting related cultural relics and representative books dating from various periods, as well as documenting the work of the existing bearers of this tradition and record their oral history. To this end, a special telefilm has been created. Books have also been published to introduce the history and present status of the movable-type printing technique. A set of photos entitled 'Genealogy Printed with Movable-Type Printing Technique' won the HPA2009 Human Contribution Award sponsored by UNESCO and the China Folk Photography Society.
- Ever since movable-type printing technique has entered the national non-material cultural heritage list of China and has been entered for the urgent protection of non-material cultural heritage list of the UNESCO, bearers of the tradition have taken an active role in conservation activities. For example, master craftsmen such as Wang Chaohui, Lin Chuyin, Wang Chuanqiao, Wang Haiqiu, Wang Zhiren, Wu Kuizhao, Zhang Yishuo have travelled several times to other

regions in China to demonstrate the process of wooden movable-type printing and advocate the importance of its protection. Pan Chaoliang donated the whole set of wooden characters he inherited to Wenzhou Museum, where they are currently exhibited.

Safeguarding measures proposed

a) Over the next four years, the government intends to implement rescue measures to protect the movable-type printing technique. Through state advocacy and support for the carrying forward of traditional cultural customs, encouraging the re-writing and compiling of genealogy, and the publication of ancient Chinese books, it is hoped that a sustainable platform for the continuity of movable-type printing shall be created.

b) The rescue measures that have been shortlisted include:

- The bearers of this tradition who are over 50 years of age will be encouraged to take apprentices during the next 20 years so as to educate and cultivate young people aged between 20 to 40 years to become the next generation of bearers of the movable type printing technique and thereby lay the foundation for the future development of this tradition. Starting from 2009, training class of movable-type printing will be held every other year, with 50,000 RMB yuan aid from the government, to train 7 craftsmen aged 20 to 40 who are now engaged in movable-type printing, to further their skill in wooden movable character writing, manual engraving and typesetting and to supplement this with knowledge regarding typesetting of ancient books, history and of ancient culture. Further, 7000 RMB yuan government aid will be given annually to each of the present 7 bearers to encourage and support them to take apprentices so as to create a pool of future bearers and trainers who can further the preservation and continuation of the craft.

- In 2009, the Rui'an Movable-Type Printing Association was established with 20,000 RMB yuan aid from the government and 50,000 RMB yuan from the public and individuals. The purpose of the Association is to organize and enrol bearers and people engaged in genealogy printing to exchange information and skills as well as to work towards improving the movable type printing technique. The future fund of the Association will be from individual collection, community aid and government subsidy. This is an important measure as it is felt that through this Association people directly engaged in movable type printing can conscientiously and voluntarily take part in the protection and passing on of the element. The initiative of the non-governmental organization will also be brought into play, so that more orders can be obtained to sustain and increase the income of the bearers of the element and a protection mechanism of professional organization and individual participation will be formed.

- In 2010, the government will allocate a special fund of 100,000 RMB yuan to enlarge the Exhibition Hall of the Movable-Type Printing, to protect related ancient buildings and to enrich the exhibits and historical objects. Moreover, we will increase the number of live demonstrations of movable-type printing by the bearers so as to integrate information, artistry, knowledge and participation and encourage more visitors. It is hoped that these displays will serve as an educational base for young people to learn and understand traditional culture, resulting in the recognition and influence of the element on a larger scale and involving more people in the protection of the printing technique.

- To supplement demand for printed genealogies, the State will also initiate the use of traditional movable-type printing technique to create second editions and impressions of the various ancient books of China. The Movable-Type Printing Association will thus receive an impetus for development of the technique, equipment and production orders. The fund for the same is to be raised from individual investment, shares and aids from the government. The government will also try its best to guide and promote the implementation of these measures, by which to entrust the bearers with the printing of important ancient books and give economic assistance to this endeavour.

- From 2009 to 2012, the government will provide 20,000 RMB yuan every year to make a general investigation of movable-type printing, such as bearers, clusters, cultural eco-

environment, ancient books, techniques of printing, tools and equipment. Based on the findings of this general investigation, further study of specific aspects of the printing tradition will be conducted to strengthen the documentation and research of the traditional printing technique and promote cultural exchanges and dissemination.

- In 2008, the government allocated 15,000 RMB yuan to invite professional photographers to make a detailed tele-film of the whole process of movable type printing thereby creating a audio-visual documentation of the craft process for the benefit of generating public awareness and appreciation regarding the craft.
- In 2010, the government will provide 70,000 RMB yuan to publish a grand photo album of the movable-type printing. In 2011, it will again provide 100,000 RMB yuan to publish a monograph introducing the cultural heritage of movable-type printing technique.

c) Various bodies have partnered to oversee the management and execution of the safeguarding of the element:

- Culture Ministry of China (The administrative organ for national culture and art management under the State Council)
- Protection Centre of Non-Material Cultural Heritage under China Art Research Academy (The executive organ for the protection and research of non-material cultural heritage at the national level. The Centre includes experts and scholars of Chinese movable-type printing technology as well as personnel trained in relevant archival research and is currently involved in the making and execution of the action plan, the research of movable-type printing, and the organization and coordination of exhibition activities)
- Protection Centre of Non-Material Cultural Heritage, Zhejiang (The executive organ for the protection and research of non-material cultural heritage at the provincial level)
- Radio and Television News Publishing Bureau of Rui'an, Zhejiang (The administrative organ for culture and art management at the county level, this group participates in the making and execution of the action plan)
- Protection Centre of Non-Material Cultural Heritage of Rui'an, Zhejiang (The executive organ for the protection and research of non-material cultural heritage at the county level, this group participates in activities such as the general investigation of resources, talent protection and cultivation, as well as exhibitions)
- Movable-Type Printing Association of Rui'an, Zhejiang (A non-government research and protective organization for promotion of the movable-type printing technique)

Commitments of States and of communities, groups or individuals concerned

- The People's Government of Rui'an and Zhejiang province have solemnly promised to strengthen the protection of this heritage. On the basis of the previous 1,200,000 RMB yuan protective fund, the government will allocate an annual 200,000 special protective fund for the passing on and revival of the heritage craft.
- The establishment of Rui'an Movable-Type Printing Association in June 2009 is a key step towards the protection of the item. The regulations of the Association states that in order to promote and carry forward the movable type printing technique, the Association will carry out various activities to document, protect and study the technique, history and objects of movable-type printing, impart knowledge regarding the movable type printing technique, cultivate its bearers, set up a platform for information exchange, and take an active part in the activities organized by the government. At the same time, it will publicize movable-type printing as a unique heritage craft and seek more orders for movable-type printing so as to ensure abundant market requirement and economic resources for artisans already engaged in or learning movable-type printing.
- The bearers of movable-type printing – Wang Chaohui and Lin Chuyin – have promised that

they will cooperate actively with the communities and government to conduct all kinds of activities for the protection and passing on of the movable type printing technique. They will catalogue and protect the historical records and objects of movable-type printing and enrol apprentices to whom they will impart the technique. For example, Wang Chaohui is cultivating his son Wang Jianxin and enrolling Wang Fazai and Pan Yanxiang as apprentices. Lin Chuyin is cultivating his eldest son Lin Jiazheng. Wang Haiqiu is cultivating his two sons Wang Chongren and Wang Chongde. Zhang Yishuo is cultivating his son Zhang Xiaowu. Wang Chaoxi is cultivating his son Wang Xulin and other members in his clan. At the same time, they will use their own experience to advocate the advantages of movable-type printing in the inheritance of traditional culture and seek more orders to increase income so as to have a solid economic foundation for the individual's contribution to the movable-type printing technique. In 2010, these 11 bearers have contracted more than 20 orders to print genealogies with wooden movable-type printing technique, amounting to over 600,000 RMB yuan, which is a great encouragement to the protection and inheritance of the heritage.

It clearly appears that the community and the State party concerned has the commitment to support the safeguarding effort by creating favorable conditions for its implementation.

Examiners assessment of the feasibility and sufficiency of the safeguarding plan

The safeguarding measures advocated by the applying State address various issues critical to the conservation of the craft:

1. Documentation of the endangered crafts processes and skills as well as the related oral knowledge for posterity.
2. Preservation of the cultural spaces as living cultural spaces for the use of the community
3. Preservation of products, materials and tools involved in the heritage craft as references for future work and as teaching aids for newer generations of craftspeople.
4. Utilizing the documentation and cultural artifacts etc for building public awareness and appreciation of the craft.
5. Encouraging younger craftspeople to join the profession and undergo training to further their skills, thus addressing the crisis of inheritance.
6. Creating supplementary sources of income by promoting the use of movable type printing for publishing of books, thereby contributing to the sustainability of the craft.
7. Generating awareness and interest in the craft through live demonstrations.
8. Improvement and diversification of the technology through continued sharing of skills and research.

As such, the State has created a multi-pronged strategy which addresses the current threats to the element and the viability of its practitioners as well as safeguards and promotes the tradition of wooden movable type printing for the future.

The practitioners have actively demonstrated their commitment to protecting their heritage and passing on their knowledge to successive generations through their participation in various exhibitions, thire advocacy work as well as revival of apprentice training.

The above listed measures could perhaps be supplemented by encouraging academic study in history, anthropology, culture and other areas to study and trace genealogies and further historic research.

The measures could perhaps be further supplemented by a still more active promotion of the craft both within China as well as in other countries.

Criterion U.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.
Excerpts from the nomination form	
a. Participation of communities, groups and individuals	
<i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i>	
b. Free, prior and informed consent	
<i>The free, prior and informed consent 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 rather than specifying any single standard.</i>	
c. Respect for customary practices governing access	
<i>Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.</i>	
Nomination demonstrates that the element satisfies Criterion U.4:	
Yes	<input checked="" type="checkbox"/>
No	<input type="checkbox"/>
Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned	
The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.	
<i>(150 to 300 words)</i>	
a. Participation of communities, groups and individuals	
In the application of the element for nomination to enter the List of Urgent Protection of intangible Culture Heritage, the bearers of movable-type printing Wang Chaohui and Lin Chuyin have read the relevant texts of the application, understood the procedure and processes, voluntarily and actively provided related historical material, objects, evidences, and handed on information regarding the movable type printing technique. Being involved in the whole process of the application, they have promised to enrol apprentices to impart skills and continued to use the traditional movable-type printing technique so as to protect and pass on their heritage skills and traditional knowledge.	
On learning the news that the item is applying for the List of Urgent Protection of Intangible Culture Heritage, the people engaged in movable type printing in Rui'an have actively and positively responded. They have raised a fund of 50,000 RMB yuan and established the Rui'an Movable-Type Printing Association in June 2009 with an initial 100 members. According to the regulation of the Association, they will devote themselves to the protection and passing on of the heritage and enlarge the quantity of orders. Besides, they have also been aware of the relevant texts and procedures of the application and will take an active part in the application.	
Dongyuan Movable-Type Printing Exhibition Hall of Rui'an Zhejiang province has provided relevant materials and object references for the application of the item. They have added ancient	

wooden movable Chinese characters and related objects for the publication so as to attract more people for a visit. The bearers reside regularly in the exhibition hall to make an on-the-spot performance of the movable-type printing to arouse the attention of the general public. The Culture, Broadcasting and Television News Publishing Bureau of Rui'an and China Academy of Art have participated in the collection and the sorting out of the application material. During the compilation of the application material, the related communities, groups and individuals have also given great support and help.

b. Free, prior and informed consent

The People's Government of Rui'an, the region where the wooden movable type printing is practiced, has issued a written statement announcing its support for the State's application for wooden movable type printing to be included in the 'Urgent Protection of Non-Material Cultural Heritage List'. All the members of the Movable-Type Printing Association of Rui'an have unanimously agreed to participate and assist in the protection of the craft as well as the application. The representative bearers of Dongyuan village, Rui'an have signed the application collectively and expressed their knowledge and consent in the traditional 'finger pressing signature'. They have pledged to support the application and take an active part in the whole process.

c. Respect for customary practices governing access

The completion of genealogy printed in the form of wooden movable type printing is a symbol of the clan and has spiritual/religious associations. For this purpose, the clan in question will select an auspicious time and day when a solemn ceremony will be held in the clan hall to mark the completion of the genealogy. During this ceremony sacrifices are offered to the ancestors in the presence of the related clans bearing the same surnames, clans of other surnames and people in the villages and towns who are invited to mark the occasion. During the ceremony, the bearer of the wooden movable-type printing will draw a red line under the name of the first generation of ancestor on the front page of the family tree and extend the line to the name of the second generation. He and the head of clan will then make an elegiac address, offer the new genealogy to the ancestors, and bow to the heaven and the earth and the ancestors. Afterwards, the new genealogy will be locked into the box and kept sealed. This is usually followed by a banquet and the construction of an altar for offering of sacrifices. The genealogy may be carried as a roving exhibition. In such instances a play is staged in the village theatre and the whole clan participates in a gala celebration.

While implementing the safeguarding measures proposed, especially the conservation of spaces and objects related to the element, care needs to be taken to ensure that access to this traditional context of consumption is not hampered. If the community halls and suchlike spaces are being protected by the State, care needs to be taken to ensure that the local communities who have historically used and maintained the spaces are made stakeholders in the conservation process. They also need to have continued access to the spaces for their traditional ceremonies. If necessary, the State could create guidelines for the use of the space to guard against mismanagement or damage of the site.

Likewise, given the deep religious and community associations of the genealogies that form the bulk of historic samples of wooden movable type printing, documentation and conservation efforts need to take into account the sensibilities of the communities, groups and individuals who own the samples and artefacts. Displays of such artefacts needs to be accompanied by text, visuals and other interpretive material that explains the context these objects were produced and consumed in, thus retaining links to the community of makers and patrons.

Although it is necessary to explore alternative products that could employ wooden movable type printing (for e.g., the publication of books), these new avenues ought to supplement and not supplant or negate the traditional market i.e. commissions received from the clans.

Examiners assessment of the participation of the community, group or, if applicable, individuals concerned

The application has been supported by the representative bearers of the tradition of wooden movable type printing as well as by various other people engaged in the craft.

In the case of the representative bearers, this support has been expressed by:

- signing a pledge to support and actively participate in the application process
- contribution to the application by way of providing relevant historical information and objects
- enrolling apprentices for training
- promotion of the element through live lecture-demonstrations

In the case of others engaged in the practice, their support has taken the form of:

- fund raising
- establishment of the Rui'an Movable Type Printing Association , the regulations of which bind the members to protect and pass on the heritage craft as well as to increase the quantity of movable type printed products
- participation in the application process

Further the State has through various initiatives and sub-organisations contributed to the documentation, awareness generation and promotion of the heritage, as well as interfacing with the practitioners of the element.

The nomination was therefore certainly a collaborative process between the bearers, the larger community and the State. It would be still more interactive if the nomination and the safeguarding plan proposed officially made the practitioners stakeholders in and beneficiaries of any conservation activities. This will seek to create a greater sense of ownership and promote proactive participation on the part of the practitioners. It may also be useful to involve the user-community, i.e. the clans who commission the genealogies and the patrons of the ancient Chinese books printed using the movable type technology, in the nomination and safeguarding plan so as to authenticate their acceptance of the element as an integral part of their intangible cultural heritage and identity.

Examiner's comments on their free, prior and informed consent

The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.

(150 to 300 words)

The submitting State has successfully obtained the informed participation of the local government body that is the People's Government of Rui'an, the region where the movable type printing tradition is located through a written statement of support.

The representative bearers of the heritage craft in Dongyuan village in Rui'an have signed their name collectively in the traditional form. As well as a significant number of other practitioners in the region which has been obtained through the Movable Type Printing Association of Rui'an. This consent has taken the form of a written statement of support for the application, along with a unanimous vote and the signing of consent forms respectively.

The consent of the Movable Type Printing Association of Rui'an have agreed unanimously.

It is apparent that the submitting State has provided a satisfactory evidence of the free, prior and informed consent of the concerned community, association and local government body.

<p>Examiner’s comments on respect for customary practices governing access to the element, if applicable</p> <p>The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.</p> <p style="text-align: right;"><i>(not to exceed 300 words)</i></p>	
<p>While the submitting State has adequately addressed the question of customary practices that govern access to the element in addition it may be necessary to extend the safeguarding measures proposed by addressing certain issues of customary practices that are still extant and which govern access to the element i.e the clan halls and suchlike spaces. This can be further supplemented by the local communities who have historically used and maintained the spaces and who can be engaged as stakeholders in the conservation process and to guard against mismanagement or damage of the site.</p> <p>Given the deep religious and community associations of the genealogies that form the bulk of historic samples of wooden movable type printing, documentation and conservation efforts will need to take into account the sensitivities of the user communities, groups and individuals. Displays of such artefacts need to be accompanied by text, visuals and other interpretive material that explains the context these objects were produced and consumed in.</p> <p>While it is necessary and appropriate to explore alternative products that could employ wooden movable type printing (for e.g., books), these new avenues need to supplement and not to necessarily supplant the traditional genealogy commissions received from clans.</p>	
<p>Criterion U.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.</p>	
<p><i>Excerpts from the nomination form</i></p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner’s comments on the nomination’s conformity with Criterion U.5</p> <p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>	
<p>The tradition of wooden movable type printing has been included in the following inventories:</p> <ol style="list-style-type: none"> 1. Wooden movable-type printing technique: The 2nd Non-Material Culture Heritage Protection 	

List of China issued by the State Council (Document No. 19 (2008), June 7th, 2008), Protection Unit: Rui'an of Zhejiang province.

2. Wooden movable-type printing technique: The 2nd Non-Material Culture Heritage Protection List of Zhejiang issued by the provincial government of Zhejiang province (Document No. 33 (2007), June 5th, 2007), Protection Unit: Rui'an of Zhejiang province.

3. Wooden movable-type printing technique: The 1st Non-Material Culture Heritage Protection List of Wenzhou issued by the municipal government of Wenzhou (Document No. 4 (2007), February 21st, 2007), Protection Unit: Rui'an of Zhejiang province.

4. Wooden movable-type printing technique: The 1st Non-Material Culture Heritage Protection List of Rui'an issued by the municipal government of Rui'an (Document No. 45 (2007), March 26th, 2007).

5. Wang Chaohui & Lin Chuyin: The Third Batch of Representative Bearers of National Non-Material Cultural Heritage (Document No. 6 (2009), May 26th, 2009).

6. Wang Chuanqiao: The Third Batch of Representative Bearers of Non-Material Cultural Heritage of Zhejiang (Document No. 65 (2009), September, 2009).

7. Wang Chuanqiao, Wang Haiqiu, Wang Zhiren, Wu Kuizhao, Zhang Yishuo, Wang Chaohua, Pan Lijie, Pan Chaoliang, Wang Chaoxi: The First Batch of Representative Bearers of Non-Material Cultural Heritage of Rui'an (Document No. 116 (2009), December 21st, 2009).

8. Movable-Type Printing Association of Rui'an: (Document No. 3172, June 25th, 2009).

 Examiners comments on the nomination's conformity with Criterion U.5

The submitting State has demonstrated that the element has been consistently featured in various inventories for the protection of non-material cultural heritage and that the representative bearers have also been given due recognition as repositories of intangible cultural heritage. The description provided in the application clarifies that the inventory has been drawn up in conformity with Articles 11 and 12 and that the listing of wooden movable type printing has been identified and defined as intangible cultural heritage with the participation of communities, groups, and relevant non-governmental organizations. The element is listed in the 2nd Non-Material Culture Heritage Protection List of China issued by the State Council for Rui'an of Zhejiang province; in the 2nd Non-Material Culture Heritage Protection List of Zhejiang issued by the provincial government of Zhejiang province ; in the 1st Non-Material Culture Heritage Protection List of Wenzhou issued by the municipal government of Wenzhou ; in the 1st Non-Material Culture Heritage Protection List of Rui'an issued by the municipal government of Rui'an among others.

OVERALL RECOMMENDATION

The examination report shall include 'a recommendation to the Committee to inscribe, or not to inscribe, the nominated element'.

Recommend to inscribe:

Recommend not to inscribe:

Examiner's comments on the overall recommendation

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

Wooden movable type printing is a unique and important intangible cultural heritage of China. Utilizing a complex set of skills, orally transmitted knowledge that is currently under threat of extinction and surviving only in the region of Rui'an, the value of this heritage lies as much in its historic roots as in its continuing relevance to history, local culture and community life. It has been found to comply with the definition of intangible cultural heritage provided in Article 2 of the Convention as well as indicates the urgent need for safeguarding measures to be instituted. The State and the community in question appear to have made sincere efforts to document and promote the heritage craft and have evidenced by their consent and continuing participation in the application and in the future protection of the element.

Furthermore, we would recommend that the safeguarding measures proposed continue to actively involve local user communities given the deep clan and community associations of the genealogies that form the bulk of historic samples of wooden movable type printing the documentation and conservation efforts will need to take into account the sensitivities of the user communities, clans and individuals. Additionally the safeguarding measures continue to actively involve practitioners as stakeholders and beneficiaries, simultaneously addressing the creation of sustainable livelihoods so as to ensure its continuity as a living tradition.

I recommend that the element 'Wooden Movable Type Printing of China' be included in the List for Urgent Safeguarding of the Intangible Cultural Heritage.

**Report on the examination of nomination files no. 00322
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Saint-Petersburg Institute of Oriental Manuscripts**

Name of the expert (if different): **Irina Popova**

Date of the examination: **(revised on) 12 July 2010**

Nomination file No. 00322

State Party: China

Name of element: Wooden movable-type printing of China

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

The nominated element 'Wooden Movable-Type Printing of China' is a practice invented around 1041-48 Bi Sheng (毕昇, 990–1051) in China. It was widely used in Central Asia and later on in Europe, and caused a real breakthrough in the spread of culture and popularization of knowledge. Therefore, the invention of movable-type printing had a really great impetus to the progress of world civilization. According the nomination 00322, the ancestor of Wang Caohui, from Ruian town, Zhejiang province (one of the applicants) Wang Famao at the beginning of the 14 century started to print his family genealogy with the use of movable types. This art was handed down from generation to generation, and now it still exists in the Wang family and in the families of the town engaged in the craftsmanship. It is a very important discovery even for the specialists in the field of Chinese culture to know that there still are the living bearers and transmitters of the genuine movable-type printing tradition (<http://baike.baidu.com/view/2956041.htm>). Even if we assume that the direct lineage was broken in the past for some time, the practice of movable-type printing kept in the locality of Ruian should be viewed as original and representing absolutely unique tradition of genealogical culture.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention's definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith';*
- *that 'communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- *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';*
- *that it provides communities and groups involved 'with a sense of identity and continuity'; and*
- *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'.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

<p>Nomination demonstrates that the element satisfies Criterion U.1:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.</p> <p style="text-align: right;">(250 to 500 words)</p>	
<p>The element 'Wooden Movable-type Printing of China' constitutes the intangible cultural heritage as defined in the article 2 of the Convention. In China it is recognized as a part of the Chinese heritage, which enriched the world civilization. This practice was first described in detail in the 'Treatise on Agriculture (農書 Nong shu) published by an official and scholar Wang Zhen (王禎, 1290-1333) at the turn of 14 century. In its' preface he first described the technique of the movable-type printing, which he made of wood. Later on in China the movable types were produced of tin, copper and metal, and some very important editions were undertaken with the use of this technique from Song to Qing dynasties. From 14 century the wooden movable types became prevalent in Zhejiang province in the South of China, where it still exists in its' original state. In the South of China the Chinese culture was also always preserved in the most intact condition and was not much impacted by the foreign influences, which mostly were coming from the North. At the same time people moving there from the Central Plain tried to keep their identity and the history of their families in written form. In this extent the region has absolutely unique local traditions of genealogical culture. This printing craftsmanship was handled from generation to generation among the Wang family of the town of Ruian, it was inherited continuously in 25 generations, and now is recognized as the important cultural heritage of the area. The people of Ruian are concentrated mainly on the work of the movable-type printing, and there are about 10 households numbered of 60-80 people engaged in this kind of craftsmanship. This art needs deep sence of clan concept and high skills of Chinese calligraphy and of character cutting. Combination of original technique and unique genealogical tradition proves the cultural significance of the nominated element. The way to group the characters for picking and type facing is based on the arrangement of a special rhyme (with 32 sentences of 160 characters) in local Ruian dialect, which is very different from the Mandarin Chinese, and is kept in its' original form only in this locality. Therefore, the practice should be viewed wider than 'traditional craftsmanship', because the people of the Ruian region (especially communities of Dongyuan and Xiqian villages) acknowledge it as an implementation of their local tradition, ritual and a part of their cultural self-identification.</p>	
<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>	
<p style="text-align: center;">Excerpts from the nomination form</p> <p>Viability assessment (Not to exceed 500 words)</p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p>Threat and risk assessment (Not to exceed 500 words)</p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>	

<p>Nomination demonstrates that the element satisfies Criterion U.2:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner’s comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element’s viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>This element of cultural heritage is in urgent need of safeguarding as its viability is at risk. The bearers of the tradition are 7-8 aged people, and their craft is very laborious, needs much skill, and may be viewed not so ‘practical’ and challenging for the young people. The people engaged into the handcraft need highly trained brush handwriting and hand-operated engraving technique, which are not commonly used in the daily practice. The bearers need also knowledge of general Chinese and local history, they should be familiar with full-form characters and the grammar of the middle Sinitic language. The process of the work is very complicated and rather slow. The people engaged into the process should move whole the set of the printing equipment into the ancestral halls of families, ordering the printed genealogies. They should manage a complicated 15-step manual process, including interviewing, compilation of the draft copy, picking out the characters, setting type, proofreading, marking the punctuation, drawing divisions, taking out the characters, arranging in order clan names, binding, cutting, threading. All their work should be done by hand. Despite the efforts of the community and local authorities to propagate this craftsmanship (organizing of the exhibition hall of movable type printing, allocation of money, listing of the printing technique bearers into the Batch of the Intangible Culture Heritage of China, etc.) it still remains not so attractive for the young people, who prefer to get the modern education. The number of the bearers of movable-type printing tradition have been rapidly decreased. Because of the low income some of them are moving to the different areas seeking for new jobs and leaving their family business. And the traditional movable-type printing technique is in danger to be replaced by computer typesetting and printing of genealogies.</p>	
<p>Examiner’s assessment of the viability of the element</p> <p>The examiner should address whether the submitting State’s assessment of the element’s viability is accurate, realistic and complete.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>The submitting State’s assessment of the element’s viability is very accurate, realistic and complete. From the ancient times the art of book printing and binding was highly developed and esteemed in China. Printing of the genealogies was always among the most important Chinese traditions, and existed in the Chinese families for centuries. Chinese genealogies recorded clan’s pedigree, events and biographies of the family members. A classic Chinese genealogy included also family instructions, pictures of the ancestral temple and tombs, etc. The genealogies of Chinese families are regularly recompiled, and the orders for them, still not stable, are coming to the printers nowadays. Regularly people are keeping their habitual rules of compilation, and requesting them from the publishers. In the Ruian region these rules are connected with the unique local traditions of genealogical culture. The process of printing of genealogies is rather long, needs very special skills of brush handwriting and hand-operated engraving technique. The teaching of the handicraft of movable printing needs time of at least 2 years, but the State party can recommend some young and middle-aged people, who meet the professional requirements and can be taught by the present movable-type printing bearers.</p>	

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

The submitting State demonstrate a realistic understanding of the risk of the element's disappearing. It is completely understandable for the State that number of the people engaged in the field is rapidly decreased, the handicraft is in a danger to be changed out of all recognition or even replaced by modern advanced technologies. Movable-type printing is used in a few areas of China in a countryside, the income of the people engaged into the business are very low, and many of them are moving for different places for seeking new jobs. The young people do not want to learn the movable wooden characters engraving and printing techniques. The computer technologies are replacing the old printing operations, and thus the traditional cultural concept has been weakened. The spread of the modern education caused the crisis of inheritance in the traditional crafts. Young people are trying to receive modern education and insparably accept the new cultural values. The State is anxious that the enthusiasm of compiling the genealogies of clans has reduced and the market of movable-type printing is dwindled. Therefore, the State is determined to take powerfull and effective measures.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. Current and recent efforts to safeguard the element (not to exceed 500 words)

Describe the current and recent efforts of the concerned community, group 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.

4.b. Safeguarding measures proposed (not to exceed 2,000 words)

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be expected?*

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the*

<p><i>human resources available for implementing the project.</i></p> <p>d) <i>Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).</i></p> <p>4.c. Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)</p> <p><i>The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.3:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner’s assessment of the feasibility and sufficiency of the safeguarding plan</p> <p>The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>Submitting State elaborate a set of safeguarding measures are elaborated and may enable the community to continue the practice and tradition of the movable-type printing technique. The applicants reasonably set up the priorities and scheduled their activities for 4 next years. 1. They intend to encourage the bearers over 50 years old to educate the young people of 20 to 40 years of age to become bearers of the printing technique. They intend to organize training class of movable-type printing every year, with 50,000 RMB aid from the government and to educate 7 bearers in each class. 2. In 2010, the government of the Zhejiang province will allocate a special fund of 100,000 RMB to enlarge the exhibition hall of the movable-type printing, to protect the related ancient buildings and to collect more historical objects for the exhibition. It is very important that the State pays attention for the performing of the skill of the movable-type printing craftsmen for the general public. 3. They intend to promote the movable-type printing technique through the Ruian Movable-Type Printing Technique Association, established in 2009. The future fund of the Association will come from the individual donations, local community and aid and government subsidy. 4. The local authorities intend widely publish Chinese books with the movable-type printing technique. 5. From 2009 to 2012, the local government intends to provide 20,000 RMB per year to make a general investigation of movable-type printing. 6. In 2010, the government intends to publish a monograph introducing the cultural heritage of movable-type printing technique. In 2008 the government already allocated 15,000 yuan for making a film record of the whole process of the movable-type printing. The authorities intend to publish further the books and albums to propagate the art of wooden movable-type printing. All these measures are elaborated and can enable the community to continue practice and transmission of the movable-type printing technique.</p>	
<p>Criterion U.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.</p>	

Excerpts from the nomination form

a. Participation of communities, groups and individuals

Describe how the community, group and, if applicable, individuals concerned have participated 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.

b. Free, prior and informed consent

The free, prior and informed consent 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 rather than specifying any single standard.

c. Respect for customary practices governing access

Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.

Nomination demonstrates that the element satisfies Criterion U.4:

Yes

No

Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned

The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.

(150 to 300 words)

The element has been nominated following the wide participation of the community. According to the application, at present, there are about 10 households numbered 60 to 80 people engaged in the business around this craftsmanship. The local people acknowledge the wooden movable-type printing as an important cultural heritage of the area, and the local authorities have done much for the further development of the movable-type printing technique and the dissemination of knowledge about it among the community. In 2004, the Government of Ruian set up an exhibition hall of movable-type printing of 1,670 square meters. The government is giving regular financial assistance to the bearers of movable-type printing and invites them to take part in various shows of intangible culture heritage. The local authorities are collecting the historical material on movable-type printing, they shot film and published books on the subject. A photo-album entitled 'Genealogy Printed with Movable-Type Printing Technique' won the HPA2009 Human Contribution Award sponsored by the UNESCO and the China Folk Photography Society.

<p>Examiner's comments on their free, prior and informed consent</p> <p>The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>In my view the submitting State has provided very clear evidence of the free and fully informed consent of the community over the safeguarding of the nominated element. The application is attached by the Letters signed by Wang Chaohui and Lin Chuyin, the bearers of the movable-type printing, who demonstrate their readiness to carry out the related rights and obligations by the bearers of the nominated practice. It is clear that they and the other people involved into the handcraft are ready to develop the movable-type printing technique, which is a subsistence for their life and part of their cultural self-identification. It is impressive to know that on learning the news that the item has been applied for the List of Urgent Protection of Intangible Cultural Heritage, the people from the Ruian town have raised a fund of 50,000 yuan and established the Ruian Movable-Type Printing Association in 2009. The Dongyuan Movable-Type Printing Exhibition Hall is providing the State with materials for the application. The Broadcasting and Television News Publishing Bureau of Ruian, the Chinese Academy of Arts and some other Chinese associations of culture (see, for example: http://www.worldfpa.org/poto.asp?id=135) are supporting the project and are ready to participate in its' further promotion.</p>	
<p>Examiner's comments on respect for customary practices governing access to the element, if applicable</p> <p>The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.</p> <p style="text-align: right;"><i>(not to exceed 300 words)</i></p>	
<p>No</p>	
<p>Criterion U.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.</p>	
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	

Examiner's comments on the nomination's conformity with Criterion U.5

The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.

(100 to 200 words)

The element was included into an inventory of intangible cultural heritage of the submitting State. In June 2008 it was listed in the 2nd Non-Material Culture Heritage Protection List of China. The Chinese state authorities are propagating the movable-type for the general public. The movable-type printing technique was demonstrated at the opening ceremony of the 2008 Beijing Olympic Games. In 2008, wooden movable-type printing was listed on the 2nd Batch of The Intangible Culture Heritage at National Level. In 2009, the State Council of China, listed Wang Chaohui and Lin Chuyin as Representative Bearers at the national Level. It is clear that the State can define the various elements of the nominated intangible cultural heritage present on its territory with the participation of communities, groups and relevant non-governmental organizations.

OVERALL RECOMMENDATION

The examination report shall include 'a recommendation to the Committee to inscribe, or not to inscribe, the nominated element'.

Recommend to inscribe:

Recommend not to inscribe:

Examiner's comments on the overall recommendation

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

In my view, the element of 'Wooden Movable-Type Printing' deserves to be listed on the Urgent Protection of Non-Material Cultural Heritage List of the UNESCO. It is necessary much propagate this cultural heritage around the world. It is a valuable achievement of Chinese culture, which enriched the world civilization. The convenience and easy use of the movable-type printing was evaluated by the peoples with the alphabetical system of writing, and when around 1450, Johannes Gutenberg introduced what is generally regarded as an independent invention of movable type in Europe, it caused a real breakthrough in the spread of culture and popularization of knowledge. Thus, the invention of movable-type printing in China had a really great impetus to the progress of world civilization. The element constitutes the intangible cultural heritage as defined in the article 2 of the Convention for the Safeguarding of Intangible Cultural Heritage. Unfortunately it is in a risk of radical changing or even disappearance. The living bearers of the tradition are aged people and they are quite few in number. The young people are seeking the modern education and unfortunately are not too much interesting to inherit this laborious craft, Still, there is a need to publish traditional Chinese genealogies in the modern Chinese society, and there is a chance to save this unique and worth art. The submitting State's assessment of the element's of the risk of the element's disappearing and its valuability is accurate, realistic and complete. The safeguarding measures are elaborated (actually the people engaged into the craft and local authorities have done a lot on the project) and may enable the community to continue the practice and tradition of the movable-type printing technique.

Annex 4

Croatia

Ojkanje singing

(file reference number 00320)

Overview of the Nomination and Examination Procedure

The nomination was received at the Secretariat on 30 March 2009. The Secretary of the Convention requested additional information from the submitting State in a letter of 17 June 2009 and a second letter of 18 March 2010. Additional information to complete the nomination was received at the Secretariat on 27 August 2009 and again on 29 April 2010.

The Intergovernmental Committee at its fourth session (28 September to 2 October 2009) appointed the Association of the European Folklore Institute – EFI and Ms Rusudan Tsursumia as examiners for the nomination, with International Council for Traditional Music – ICTM as an alternate.

The examination report of the Association of the European Folklore Institute was received at the Secretariat in final form on 3 August 2010 and the examination report of Ms Rusudan Tsursumia was received in final form on 12 July 2010. These examination reports were provided to the submitting State on 30 August 2010.

The complete nomination, including the required documentation, is available online at <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00336> or on request from the Secretariat.

**Report on the examination of nomination files no. 00320
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Association of the European Folklore Institute**

Name of the expert (if different): **Mihály Hoppál D. Sc. (ethnologist) and János Sipos (ethnomusicologist)**

Date of the examination: **(revised on) 3 August 2010**

Nomination file No. 00320

State Party: Croatia

Name of element: Ojkanje singing

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

Ojkanje singing is a solo singing known to folklorists from the 19th century from the descriptions of the life of Dubrovnik region. The living practice of this type of singing has almost completely disappeared by now. However, in the past Ojkanje singing belonged to the very inner part of local folklore as a means of communication, and was transmitted from generation to generation. Those members of the community who were able to perform were highly respected in their villages. The best performers usually elaborated a specific individual style of their own that is characterised by a special voice shaking technical.

The element is a cultural practice which is clearly demonstrated in the nomination.

Communities really recognise Ojkanje singing as part of their cultural heritage, and provides a sense of identity for them.

The most significant features of the element are still existing at present and they have their cultural functions still. The bearers of the tradition have special role in their respective communities and their social activities, including the cultivation of this special singing style that can build mutual respect within and among communities.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention's definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith';*
- *that 'communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- *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';*
- *that it provides communities and groups involved 'with a sense of identity and continuity'; and*
- *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'.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need not address in detail the history of the element, or its origin or antiquity.

<p>Nomination demonstrates that the element satisfies Criterion U.1:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>Republic of Croatia has prepared a very well elaborated Nomination File, which satisfies the definition of ICH.</p> <p>The population of the long Dalmatian coastline area are and will be emotionally involved in the project. The textual descriptions of the nominated element is satisfactory and understandable. Ojkanje is a style of singing with high tone and shaking the voice for quite a long time.</p> <p>The social functions of Ojkanje singing have nowadays been completely transformed. Its main function these days is the presentation and performance instead of communication. The singers today perform their repertoires mostly in formal and semi-formal situations. This musical style remains an important factor in shaping recognisable cultural symbols of the local community, although the lack of a communication function has halted its transfer to new generations.</p> <p>The influence of 'Western' or capitalist culture seems to prevent this musical tradition from living its full existence. Changes are obvious in the selection of musical styles. The concept of a structured musical piece adopted from the West has resulted in the disappearance of open-ended and improvisational genres, the weakening of the concept of organised group singing and the disappearance of the genres of solo singing. The basic way in which this musical genre is presented and explained is in the performance itself, i.e., what the singers have learned through listening to and by imitating their parents or relatives, and only partially in the description of the performance itself.</p> <p>This special kind of performance is under threat – that is why Croatia submitted the Nomination File to be considered.</p> <p>Recently this direct communication between generations are in danger, and it is a necessity to find some members from the younger generations to learn this style of singing. Fortunately there are still elderly member of some communities, villages, where Ojkanje singing is in use. However, this type of singing is quite unique and it is not easy to learn, therefore the younger generation will tend to forget it.</p>	
<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>	
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>Viability assessment</i> <i>(Not to exceed 500 words)</i></p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p><i>Threat and risk assessment</i> <i>(Not to exceed 500 words)</i></p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>	

<p>Nomination demonstrates that the element satisfies Criterion U.2:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>	
<p>So, this centuries-old tradition is worth to be safeguarded! Especially on those territories where the Ojkanje tradition has been kept up almost till now!</p> <p>Urgent action is needed because this voice-shaking technique needs talented individuals who are dedicated to keep this tradition alive!</p> <p>There is an eminent risk and constant pressure on the local groups that the whole tradition of okanje singing will be the subject of 'festivalization', which simply may destroy it. It is a great danger since the process of festivalization has already started in the 1930ies. Nowadays it is even more threatening because the mass media becomes even more powerful than anything in the past. Some widely televised singer can become the subject of imitations or misuses.</p> <p>Urgent safeguarding is needed in these cases not only in Croatia but in other European countries as well. The local (or family) variants from which the richness of the traditional item can easily rejuvenate later. On local level (in family circles) imitation is the main tool for survival.</p>	
<p>Examiner's assessment of the viability of the element</p> <p>The examiner should address whether the submitting State's assessment of the element's viability is accurate, realistic and complete.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>As it was clearly stated in the Nomination File concerning the viability of the element: one of the main reason for proposing the urgent protection of this musical phenomenon is the current break in the continuity of transmitting this knowledge to new generations. In the past, Ojkanje was learned only through oral tradition. The younger generations, by listening and imitating their elders, adopted, performed and improved the tradition and then transmitted it to new generations. Today's tradition carriers are mostly older people who are the last to know the specific styles of singing. The globalised and standardised way of life in rural regions prevents the younger generations from learning this type of singing actively, as an integral part of their lives. The media (audio and video) and organised transmission within the activities of local folklore groups are becoming the methods today through which the contemporary generations have the chance of acquiring knowledge of this style of singing. Safeguarding it would involve the long-term education of the leaders, while organisers of folklore groups would contribute to the survival of this musical phenomenon.</p> <p>The submitting State, Croatia adequately demonstrated the visibility of the element, this view is realistic and accurate.</p> <p>According to the Examiner's opinion there is a great risk of the disappearance of the element and the Nomination File provided a detailed accurate and complete picture of the situation. So, I strongly recommend Ojkanje to put it on the urgent list.</p> <p>The viability of the proposed cultural element for urgent safeguarding is clearly, accurately and realistically presented by Croatia. According to the present situation in the submitting State the</p>	

okanje singing is still in practice and there are people in certain communities who are exceptional singers but this tradition must be kept alive, and the only way of this is if some young people continues it. The future of this musical system, which has limited number of tones, may survive only by the help of young practioners, who may dedicate themself to performe this traditional singing and moreover to develop new variants, local singing dialects. Earlier the best singer had had the feeling that singing in their own ways means their identity, which is not the case anymore.

Examiner’s assessment of the risk of the element’s disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State’s assessment of the risk of the element’s disappearing is accurate, realistic and complete.

(150 to 300 words)

The submitting State gave a realistic and accurate picture of the risk of disappearance of the okanje singing.

The risk is even greater than one may think, since okanje singing had been in use earlier mostly in family events which were completely informal, however, nowadays these occasions are quite rare. Since recently on these family gatherings there is no spontaneous singing, there is a great risk that okanje singing will dissappear. The members of the younger generation do not want to follow the old style of singing, so therefore it is willingness to support the survival of okanje. So the examiner consider okanje singing as an ‘endangered phenomenon’, therefore it is an urgent need to organise more performances, even in the form of cultural clubs where okanje will be performed.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. Current and recent efforts to safeguard the element (not to exceed 500 words)

Describe the current and recent efforts of the concerned community, group 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.

4.b. Safeguarding measures proposed (not to exceed 2,000 words)

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be*

expected?

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*

d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. Commitments of States and of communities, groups or individuals concerned
(not to exceed 500 words)

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

Nomination demonstrates that the element satisfies Criterion U.3: Yes No

Examiner’s assessment of the feasibility and sufficiency of the safeguarding plan

The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.

(250 to 500 words)

The submitting State has presented an elaborate plan for safeguarding the element. Croatia is one of the countries in Europe which is established a balanced practice towards traditions, especially local traditions. Festival are well planned and organised, and well attended, so the visibility and feasibility of safeguarding are satisfactory. More and more festivals promote this type of singing by different folkore groups coming from different villages. These groups of performers represent and demonstrate the differences in their traditional styles, and exactly these differences which must be safeguarded. Therefore it is an eminent task to make high quality recordings of the performances in order to ensure safeguarding.

The examiner has the opinion that the proposed safeguarding measures form a coherent set of actions, and they are appropriate for a four year period.

The feasibility of safeguarding measures depend largely on the commitment of the local communities. The government (and local authorities) must provide and allocate the necessary financial resources in order to help the local communities in their efforts to safeguard their traditions.

<p>Criterion U.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.</p>	
<p>Excerpts from the nomination form</p>	
<p>a. Participation of communities, groups and individuals</p> <p><i>Describe how the community, group and, if applicable, individuals concerned have participated 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.</i></p>	
<p>b. Free, prior and informed consent</p> <p><i>The free, prior and informed consent 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 rather than specifying any single standard.</i></p>	
<p>c. Respect for customary practices governing access</p> <p><i>Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.4:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	
<p>Examiner’s assessment of the participation of the community, group or, if applicable, individuals concerned</p> <p>The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>The submitting State party is fully responsible how and which communities (or individuals) will be included in the process of safeguarding. There is a list of possible local folklore-artistic groups to be involved whose activities will provide active participation in the safeguarding of the element. All those cultural clubs, and local communities will support it and are willing to execute all the plans which are interconnected to safeguarding measures.</p> <p>Since I was not able to visit the local communities it is impossible to describe how the communities have participated in the nomination process. However, it is impossible to make any application without their written consent.</p>	

<p>Examiner’s comments on their free, prior and informed consent</p> <p>The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.</p> <p style="text-align: right;">(150 to 300 words)</p>	
<p>All the letters were shown and translated for me in which the communities expressed their willingness to take part in the process of safeguarding of Ojkanje singing.</p>	
<p>Examiner’s comments on respect for customary practices governing access to the element, if applicable</p> <p>The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.</p> <p style="text-align: right;">(not to exceed 300 words)</p>	
<p>Croatia is one of the countries where the State will provide a broad access to the safeguarded ICH elements in an exemplary manner.</p> <p>As a foreign examiner, I am deeply sure that the members of the local communities want to participate in the whole process because they seem to really enjoy the performance of Ojkanje singing. Of course, I would like to visit those communities engaged in the safeguarding/ maintaining process.</p>	
<p>Criterion U.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.</p>	
<p style="text-align: center;">Excerpts from the nomination form</p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	

Examiner's comments on the nomination's conformity with Criterion U.5

The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.

(100 to 200 words)

There is special law in Croatia which aims to protect and preserve cultural properties, including intangible cultural heritage items. There is a list which include Ojkanje singing (Z-4234) as an important element of the Croatian national intangible cultural heritage list. This above register can be found in the Ministry of Culture.

The revised nomination form clearly and adequately demonstrates that the Croatian nomination is in absolute conformity with Criterion U. 5.

Ojkanje singing is included in their inventory that was drawn up with conformity with the Convention.

OVERALL RECOMMENDATION

The examination report shall include 'a recommendation to the Committee to inscribe, or not to inscribe, the nominated element'.

Recommend to inscribe:

Recommend not to inscribe:

Examiner's comments on the overall recommendation

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

Since the nominated element has satisfied all the criteria this report may conclude with a recommendation to the Committee to inscribe Ojkanje singing on the Urgent Safeguarding List.

It is a well known fact that wars swept through this relatively small area in the past, leaving it depopulated and destroyed, but the local people have managed to revive the area, continuing the traditions of their forefathers. Belonging to various religions that were once present, and some of which are still present, in these regions (polytheism, Catholicism, Orthodoxy, Islam) has not prevented the transmission of Ojkanje singing, because the music is not determined by ethnicity or religious identity, but is a unique characteristic.

This is the main reason for the urgent protection of this particular musical phenomenon. The local people want to preserve and revive the old repertoire and performing styles typical of their close community and encourage high-quality performers to perform more frequently in public with a view to motivating potential singers to learn this type of singing. This might be a way to raise interest, not only in the local community, but also in others who would be willing to accept the challenge of singing in ways that are nowadays considered to be extraordinary. In this way Ojkanje singing would be a perfect mean for interethnic understanding and peaceful cooperation.

**Report on the examination of nomination files no. 00320
for inscription on the List of Intangible Cultural Heritage
in Need of Urgent Safeguarding in 2010**

Original: English

Name of the examiner: **Rusudan Tsurtsunia**

Name of the expert (if different):

Date of the examination: **(revised on) 12 July 2010**

Nomination file No. 00320

State Party: Croatia

Name of element: Ojkanje singing

Note: Information in italics in boxes is provided for the examiner's reference; it includes excerpts from the Operational Directives or from the explanations given to submitting States Parties in the nomination form. The examiner shall rely upon the information provided within the nomination file, including any photos, video or additional information that is made available as part of the nomination. The examiner shall bring to bear his/her personal and professional knowledge in assessing the credibility and completeness of the information provided within the nomination, but his/her report shall primarily address whether or not the submitting State, within the nomination, has adequately demonstrated that the criteria for inscription are satisfied. The examiner shall neither be a national of the State(s) Party(ies) submitting the nomination nor have any conflict of interest that could influence unduly the results of the examination.

Excerpts from the Operational Directives

Examination of nominations:

5. *With a view to their evaluation by the Committee, nominations shall be examined by preferably more than one advisory organization accredited in conformity with Article 9.1 of the Convention. In conformity with Article 8.4, the Committee may invite public or private bodies and/or private persons with recognized competence in the field of intangible cultural heritage, in order to consult them on specific matters. No nomination will be examined by (a) national(s) of the State(s) Party(ies) submitting the nomination.*
6. *Examinations shall include assessment of the nomination's conformity with the inscription criteria.*
7. *Each examination shall include assessment of the viability of the element and of the feasibility and sufficiency of the safeguarding plan. It shall also include assessment of the risk of its disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation.*
8. *The reports of these examinations shall include a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.*

Brief textual description of the nominated element

The examiner should provide a brief description of the nominated element, suitable for publication. This may draw upon item D of the Cover Sheet, but should also draw upon the nomination as a whole to provide a summary overview of the essential features of the element. The description should be prepared based on the information provided within the nomination file.

(175 to 225 words)

Ojkanje singing is the specific style of archaic traditional singing in various Croatian regions of Dalmatian hinterland, belonging to the Dinaric area. It is also spread in the neighbouring country – Bosnia and Herzegovina, and thus represents not an ethnic, but unique regional phenomenon. Its specificity lies in free rhythmicity and specific manner of singing – shaking of the voice, achieved by special vocal technique, the so-called ‘throat singing’. Ojkanje singing is also called ‘mountain-country singing’ and is sung loudly and boisterously as typical to mountain dwellers. This ancient tradition is found in various genres, usually performed by one soloist, rarely by two or more singers.

In the past Ojkanje singing was orally transmitted from generation to generation, and was closely connected with everyday life. In olden times it had distinctly marked social function – was the means of communication. Under modern conditions the environment for Ojkanje singing changed as well as its function. It no more has the communication function, but has obtained another one - very important for the globalized world: nowadays when the preservation of ethnic and regional diversities is so urgent Ojkanje singing is the strongest factor of the identity for the communities, groups and individuals of various ethnic descents and religious beliefs dwelling in Central Europe, thus it is the unique musical phenomenon and significant value for the culture of the humanity.

Criterion U.1 The element constitutes intangible cultural heritage as defined in Article 2 of the Convention.

Excerpts from the nomination form

Description of the element (Not to exceed 1,000 words)

A clear and complete description is essential to demonstrate to the Committee that the nominated element meets the Convention’s definition of intangible heritage. The description should provide the Committee with sufficient information to determine:

- *that the element is among the ‘practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith’;*
- *that ‘communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;*
- *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’;*
- *that it provides communities and groups involved ‘with a sense of identity and continuity’; and*
- *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’.*

The description should refer to all the significant features of the element as it exists at present, and should include discussion of its social and cultural functions at present, the characteristics of the bearers and practitioners, any special roles or categories of persons with specific responsibilities towards the element, among others. Nomination files need

not address in detail the history of the element, or its origin or antiquity.

Nomination demonstrates that the element satisfies Criterion U.1:

Yes

No

Examiner's comments regarding the element's conformity with the definition of intangible cultural heritage in the Convention

The examiner should address whether the submitting State has adequately demonstrated that the element satisfies the Convention's definition of intangible cultural heritage.

(250 to 500 words)

Ojkanje singing is both an oral tradition and performing art, thus fully corresponds to the definition provided in Article 2 of the Convention on Intangible Cultural Heritage.

As oral music tradition, it has specific forms of expression, the syncretic character of which is shown in the unity of music, word and performance contexts. Today this ancient tradition is disseminated in many regions of Croatia to various extents, is preserved in many different genres and in some of these is the dominant type of traditional singing.

As it is shown in the nomination, this specific form and manner of singing is recognized by local population – communities, groups and individuals concerned as the most important part of their intangible cultural heritage. They were always well aware of Ojkanje singing as inseparable part of their cultural life. As evidence of this fact serve the events supported by Croatian Government from the 1920s-1930s – creation of folk ensembles, organization of Festivals, with active participation of local communities in the process, which greatly helped to prolong the life of traditional genres and forms of Ojkanje singing. This activity is still underway, and is enriched by modern forms such as including traditional musical culture into touristic net. In the times of globalization and standardization of life Ojkanje singing was unable to maintain traditional – social function of communication. But it has obtained the function of expressing one of the most significant factors of identity.

Today the tradition bearers are renowned singers, who learned the examples of Ojkanje singing and the specific vocal technique from their ancestors at young age. The historic way of transmitting the tradition – imitation of the ancestors, for them means not only to respect the tradition of old generation, but this is the way to express their own identity and artistic skills. They are able to change the tune and text as a result of improvisation. Hence, Ojkanje singing is the constantly changeable and renewable musical-poetic phenomenon, which is created at each new performance in accordance with environment and social context.

The bearers of Ojkanje singing tradition – communities, groups and individuals concerned are well aware of their responsibility to future generations, as the transmission is inevitably important for the preservation of this ancient and specific tradition. For local community this musical phenomenon is a distinct symbol of culture and the source of its identity. They see the link between the preservation of identity and the idea of future development, as for them development of the community is closely linked with the development of traditional values under modern conditions. The communities express great respect to the bearers of this tradition, support the activities of cultural clubs and folk ensembles on local, regional and country levels, willingly participate in the cultural events organized by them, thus contributing to the stable development of their traditional musical culture.

These all correspond to the definitions provided by the Convention for Intangible Cultural Heritage, adequately shown by the submitting State.

<p>Criterion U.2 The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned.</p>
<p style="text-align: center;"><i>Excerpts from the nomination form</i></p> <p><i>Viability assessment</i> (Not to exceed 500 words)</p> <p><i>Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.</i></p> <p><i>Threat and risk assessment</i> (Not to exceed 500 words)</p> <p><i>This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.</i></p>
<p>Nomination demonstrates that the element satisfies Criterion U.2:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>
<p>Examiner's comments regarding whether the nomination demonstrates that the element is in urgent need of safeguarding</p> <p>The examiner should address whether the submitting State has adequately demonstrated that the element's viability is at risk, that the community, group or, if applicable, individuals and State(s) Party(ies) concerned have made efforts to ensure its viability, and that it is consequently in urgent need of safeguarding.</p> <p style="text-align: right;"><i>(250 to 500 words)</i></p>
<p>The submitted nomination demonstrates that the viability of Ojkanje singing is under a big threat. Despite the fact, that the area of its dissemination is still wide, several cases of disappearance of the tradition have been documented in different local communities when the old tradition of singing was forgotten and a new type of tonal multi-part singing was accepted.</p> <p>The reason of this should be sought in contemporary tendencies of the globalization – drastic changes in the communities' life conditions is completely replaced by the overall spread of standard forms of life. Western civilization affect the youth, who thanks to the influence of mass culture are redirected to the musical values different from traditional ones. They are no longer interested in 'primitive' folk singing and give priority to modern tendencies. The youth (with the exception of very few) practically are not aware of their ancestors' traditions, and so do not consider ancient traditional songs as part of their cultural life. This means, that Ojkanje singing is losing young generation not only as performers, but also as listeners.</p> <p>Due to the afore-mentioned, the necessity of urgent application of safeguarding measures is undoubtful, which has unquestionably been recognized by local community, as well as the State Party since the 1920s and important steps have been made towards the revival of traditional culture. At the systematically organized folk festivals Ojkanje singing - one of the most significant values of archaic culture was frequently performed. In the past century folk groups were created in villages, which together with local tradition bearers contributed to the transmission of customs and knowledge. The desire to express the originality of cultural identity has been even more intensified since the Home War of the 1990s, as a result of which in various regions of Croatia were created many performing cultural-artistic associations ('kulturno- umjetničko društvo' - KUD). This is why in local communities there still are the individuals of old generation, who are skilled in this singing style and transmit their experience to the youth.</p> <p>The process of festivalisation and the related institutionalization of traditional musicians characteristic to the European traditional music from the second half of the 20th century also</p>

became specific for Croatia. This contributed to the public practice of safeguarding traditional music including Ojkanje and dissemination of non-traditional forms of transmission, though endangered the traditional practice of continuation of the knowledge and habits in the historically elaborated way - the regulated mechanism of tradition continuation entirely substituted non-formal one, thus jeopardizing the maintenance of this ancient singing style in the traditional way.

But the efforts of local communities and municipal and regional officials as well as the State Party is not enough for the continuity of Ojkanje singing tradition, as its traditional forms and genres are facing the threat of disappearance.

Thus the viability of this unique phenomenon is endangered and urgent measures are to be applied for its preservation, which is adequately shown by the submitting State.

Examiner’s assessment of the viability of the element

The examiner should address whether the submitting State’s assessment of the element’s viability is accurate, realistic and complete.

(150 to 300 words)

Under modern conditions it is not hard to substantiate the problematic character of the viability of traditional culture and historic forms of its transmission: it is enough to describe the state of the culture in the area of its dissemination – in the life of civilized village, which is convincingly demonstrated by the submitting State Party.

The presented picture describes discrepant situation, present in all countries where village folklore is still alive: on the one hand there is the old generation of tradition bearers, respected by the community members who have to demonstrate its art not in natural, but in formal or semiformal environment and a certain group of young people, who due to the respect to the family rearing and tradition and similar to old generation considers it as the source of their identity; they learned the ancient songs in the traditional way – oral tradition and now are considered to be skilled singers.

On the other hand, there is nontraditional way of life, with the tendencies of contemporary music, effective forms of mass culture, young people alienated from traditional musical culture, who are no longer happy with traditional ‘primitive’ singing, and no longer consider it as the part of their cultural life. This is why they feel no responsibility to its continuity.

This very picture is described by the submitting State, due to which the solo genres and forms of Ojkanje singing have almost disappeared. Two-part ensemble expression of this type of singing is also threatened by oblivion.

Despite the efforts made by local communities, groups and individuals and especially the State Party to include Ojkanje singing into contemporary cultural policy, it is impossible to stop the process without remarkable urgent measures.

Thus the submitting State provides adequate, correct, realistic and complete evaluation of the viability of Ojkanje singing.

Examiner's assessment of the risk of the element's disappearing, due, inter alia, to the lack of means for safeguarding and protecting it, or to processes of globalization and social or environmental transformation

The examiner should address whether the submitting State's assessment of the risk of the element's disappearing is accurate, realistic and complete.

(150 to 300 words)

The nomination submitted by the State Party clearly shows the contradictory character of the situation with Ojkanje singing: on the one hand, there is a number of folk music festivals in Croatia, the performers of Ojkanje singing are greatly respected among local communities, municipalities support cultural clubs and folk ensembles, who have their own flags, information leaflets and brochures, on their activities, they can also make and distribute souvenirs, CDs and DVDs. A large number of cultural-artistic societies (KUDs) have been created during the past 20 years, who live active concert life.

Any music, including traditional, is alive only when performed. Today Ojkanje singing is practically no longer performed at family reunions and other informal situations. This is why the genre of traditional music which is not performed will sink into oblivion. The demolished traditional socio-cultural balance, which is becoming more evident under the conditions of increasing cultural integration, makes it inevitable for the traditional musical heritage to disappear. This is why festivals and other events of this kind are of vital importance for traditional music.

At the same time modern practice does not always play positive role in the creation of folk music and safeguarding of the traditional principles. When learning old songs modern ensembles confine themselves to the imitation of old singers, it limits the variability and individuality of expression, and endangers the archaic performance manner. The area of dissemination of Ojkanje singing is still fairly wide, and its performance practice fairly frequent but if the archaic element still exists, this does not mean, that it is in the best state - the transmission of the traditional singing technique by means of historically approved ways is put aside. Only the elderly people can provide specific expression and teaching of this element.

That's why without urgent safeguarding and protecting it is under the risk of disappearance.

This risk is correctly, realistically and completely evaluated by the submitting State.

Criterion U.3 Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element.

Excerpts from the nomination form

Safeguarding measures

Items 4.a. to 4.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3. The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

4.a. Current and recent efforts to safeguard the element (not to exceed 500 words)

Describe the current and recent efforts of the concerned community, group 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.

4.b. Safeguarding measures proposed (not to exceed 2,000 words)

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

a) *What primary objective(s) will be addressed and what concrete results will be expected?*

b) *What are the key activities to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*

c) *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*

d) *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

4.c. Commitments of States and of communities, groups or individuals concerned (not to exceed 500 words)

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned and the support and cooperation of the State Party concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable and that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation.

Nomination demonstrates that the element satisfies Criterion U.3:

Yes

No

Examiner’s assessment of the feasibility and sufficiency of the safeguarding plan

The examiner should address whether the submitting State has elaborated a coherent set of safeguarding measures that can reasonably be expected to strengthen the viability of the element within the coming four years, and assess whether they reflect the priorities and aspirations of the communities concerned, whether the measures are feasible, and whether the communities and States are adequately committed to their implementation.

(250 to 500 words)

The submitting State Party has accurately presented its objectives for safeguarding Oikanje singing and consistently distributed the suggested activities into stages. The selection of the personnel participating in the projects of safeguarding and revitalization, is, quite rightfully, considered, as the objective of prime importance, which will allow to perform the activities on high level. Another significant step is to provide local population with the sufficient information on the role of cultural heritage, including Oikanje for the maintenance of cultural identity. Only after this it will be possible to realize, for example, the project of such as creation of Traditional Singing Centers. The experience of this country ensures that the creation of such Centre, which could coordinate the implementation of the safeguarding measures, is a fruitful idea.

One of the important measures is the so-called ‘classical’ approach which has been applied in this region for centuries – transferring the knowledge by imitating older, more experienced performers, who should be hired for leading workshops and seminars. They will help revive traditional forms of transmission and create remarkable school for future folk ensembles, preparing singers, choir leaders and experts in Oikanje singing, who will on their part, transmit

the tradition and popularize this unique musical phenomenon.

The suggested safeguarding measure is also necessary, for making high quality audio and video recordings by skillful tradition bearers and preparing the database for Ojkanje singing. Fixation of its traditional styles and genres from elderly tradition bearers, its replication on compact discs by means of contemporary technical facilities will intensify the realization of various scientific projects, creation of new folk ensembles alongside the old ones and their support is also foreseen, as well as organization and stimulation of various local festivals, and support of the activities of non-commercial organizations and cultural clubs directed towards safeguarding traditional music, etc. Some of these activities are described in details in the Nomination.

I consider as of the most important activity, which foresees interstate cooperation, namely by means of meetings between the groups and individuals from Croatia, Bosnia and Herzegovina in order to provide a wider study of the regional practice of Ojkanje singing, to increase the level of information for scientific-intellectual dialogue.

The nomination provides the community's active participation in the suggested activity, which is expressed in the creation of nomination and the inclusion of local communities in the realization of safeguarding measures. It is clearly seen that they are ready to perform the work for safeguarding, maintenance and support of Ojkanje singing, as of an endangered specific musical phenomenon; to take part in the organization of concerts and festivals and in the process of teaching songs, demonstration of live performance practice, audio recording sessions and provision of the necessary information for documentation.

As for the commitments to safeguard (item 4c.), in the nomination proceeding from the plan the commitments of the submitting State Party are indicated paragraph after paragraph with corresponding documental confirmation.

Thus, the nomination demonstrates, that the safeguarding plan elaborated by the submitting State is feasible and sufficient.

Criterion U.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.

Excerpts from the nomination form

a. Participation of communities, groups and individuals

Describe how the community, group and, if applicable, individuals concerned have participated 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.

b. Free, prior and informed consent

The free, prior and informed consent 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 rather than specifying any single standard.

c. Respect for customary practices governing access

Demonstrate that inscription and implementation of the safeguarding measures fully respects customary practices governing access to specific aspects of such heritage, if such practices exist (cf. Article 13). Describe any specific measures that might need to be taken to ensure such respect.

<p>Nomination demonstrates that the element satisfies Criterion U.4:</p>	<p>Yes <input checked="" type="checkbox"/></p> <p>No <input type="checkbox"/></p>
<p>Examiner's assessment of the participation of the community, group or, if applicable, individuals concerned</p> <p>The examiner should assess whether the community, group or individuals concerned have participated fully in the nomination process at all stages and whether the nomination reflects their participation.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>The submitting State Party indicates the organizations and individuals, who took part in the preparation of the project and are responsible for its realization.</p> <p>The nomination includes the renowned performers of Ojkanje singing of Croatia and described their attitude to it as to the factor of their own identity and the symbol of traditional culture.</p> <p>Alongside this, the inclusion of local population into the nomination process, is best shown in the enclosed film, presenting the well-known performers, individuals and ensemble singers of Ojkanje singing in Croatia: Marija Prelas from Srijane, Tomislav Pervan from Kokorići, ensembles of cultural clubs 'Promina', 'Radovin', 'Sveti Nikola Tavelić', 'Sveta Margareta' and 'Gacka'.</p> <p>Solo and two-part Ojkanje singing as artistically performed by them, shows how organic is this original style for them, that they sing traditional repertoire with great enthusiasm and pleasure; at the same time the film shows how natural is the manner of their performance and assures us of the specificity of this vocal technique. It asserts the loyalty of old generation to their own tradition and their love to the song handed over to them in oral way by their ancestors.</p> <p>The nomination shows both their inclusion in its preparation and their readiness for cooperation in the realization of the project. For instance, Cultural Club 'Sv. Nikola Tavelić' has offered to be the focal point in carrying out the safeguarding activities and measures, and the municipality of Lišane Ostrovičke, where this Cultural Club carries out its activities, is ready to fully provide financial and other means of support for the organization of Annual Traditional Folklore Festival in the Municipality.</p> <p>Thus the participation of local communities, groups and individuals concerned in the nomination process and their readiness to cooperate in the teaching of songs, in the demonstration of live performance and in the provision of the necessary information for audio-video recording and documentation is beyond doubt.</p>	
<p>Examiner's comments on their free, prior and informed consent</p> <p>The examiner should assess whether the submitting State has provided satisfactory evidence of the free, prior and informed consent of the community, group or individuals concerned.</p> <p style="text-align: right;"><i>(150 to 300 words)</i></p>	
<p>As it was mentioned above, in the provided nomination the submitting State Party has described the picture of the inclusion of the communities, groups and individuals concerned into the process of preparation of the nomination. The submitted documentation testifies that the these individuals and groups (Marija Prelas from Srijane, Tomislav Pervan from Kokorići, ensembles of cultural clubs and Culture and Arts associations 'Sveti Nikola Tavelić', 'Gacka', 'Promina', 'Radovin', and 'Sveta Margareta') are really linked to the element and have big interest in the traditional performance manner, to the maintenance and popularization of its genres and forms. There is the wide spectrum of their work – concert and festival activities on local, regional and country level, concert tours, cultural exchange, preparation and distribution of their symbols (e.g. flags), information-promotion materials (leaflets, brochures).</p> <p>All this is presented in the revised nomination better than its initial version and completely disclaims the doubts of the Secretariat, aroused after familiarization with the first version,</p>	

concerning the free, prior and informed consent. Though in my opinion both the material presented in the first version and especially the film provided the grounds to observe the enthusiasm and free will of the communities, groups and individuals participating in the project.

But I should say, that the material, presented in the revised nomination in English with the consideration of remarks, makes it unquestionable, that cultural clubs and ensembles actively cooperated with the Croatian Ministry of Culture, submitted proposals and participated in the elaboration of the project for safeguarding. For instance, the letters for cooperation of Culture and Arts Association 'Gacka' and Cultural Club 'Sveti Nikola Tavelić' includes a number of proposals on the measures for safeguarding Ojkanje singing, among them organization of workshops and seminars and assistance in the establishment of another festival, alongside a number of other such events.

Thus the presented letters of consent testify to the conscious, prior and free will of the communities, groups and individuals for participation in the project.

Examiner's comments on respect for customary practices governing access to the element, if applicable

The examiner should comment on whether the submitting State has adequately addressed the question of any customary practices that might govern access to the element.

(not to exceed 300 words)

The presented nomination demonstrates that the Republic of Croatia carries out cultural commitment, directed to the safeguarding and promotion of intangible cultural heritage in general, and Ojkanje singing in particular.

The most significant of the measures carried out by the State Party for the presentation and govern access is the annual music festival in the town of Metković with further discussions where experts and performers discuss the problems of traditional music under modern conditions, including its safeguarding and continuation. Lately this tendency has become scientifically more purposeful. The scientific Conference 'Culture and Tourism' was held in the framework of the 24th festival, where the role of folk festivals in the govern access, the interrelation between traditional culture and tourism and the implementation of stable cultural commitments, etc were discussed, especially in the light of 2003 UNESCO Convention.

The nomination also mentions the significance of the practice, which is being realized for the promotion and govern access of Ojkanje singing among the broad society of singers, namely, the support of performances and concerts of a large number of folk groups and ensembles at the premises of Cultural clubs, stimulation of local initiatives, organization of various events, festivals on community, regional, municipal and state level. The attempts to include musical culture into tourist net, the support of musical culture by sending the bearers to local and international festivals.

By supporting the forms of Ojkanje singing practice on local, regional and state level contributes to and determines the govern access of the element.

<p>Criterion U.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.</p>	
<p>Excerpts from the nomination form</p> <p><i>The submitting State should identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. The description also should 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.</i></p> <p><i>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.</i></p>	
<p>Nomination demonstrates that the element satisfies Criterion U.5:</p> <p style="text-align: right;">Yes <input checked="" type="checkbox"/></p> <p style="text-align: right;">No <input type="checkbox"/></p>	
<p>Examiner’s comments on the nomination’s conformity with Criterion U.5</p> <p>The examiner should comment on whether the submitting State has adequately demonstrated that the element is included within an inventory, and has shown that the inventory was drawn up in conformity with the Convention, especially Article 11(b) requiring the participation of communities, groups and relevant non-governmental organizations.</p> <p style="text-align: right;"><i>(100 to 200 words)</i></p>	
<p>Revised nomination clearly and sequentially presents that the submitting State has elaborated Croatian Act on the Protection and Preservation of Cultural Goods, which includes the category of intangible cultural heritage. According to the Act, the Ministry of Culture adopted the Resolution, which determined to provide the safety of Ojkanje singing as of part of intangible cultural heritage. The Ojkanje Singing is a separate entry in the Register of Cultural Goods of the Republic of Croatia under no. Z-4234 in line with the formal decision proclaiming the Ojkanje Singing as an item of the intangible cultural heritage, signed by the Minister of Culture on 6 July 2009.</p> <p>This procedure satisfies all existing criteria – the proposals were presented by the traditional bearers, in accordance with the application form. Corresponding experts selected elements and included them into the Register, which will be updated from time to time. The Register of Cultural Goods of the Republic of Croatia is a public register kept by the Ministry of Culture. 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 is a public document under the authority of the Ministry of Culture.</p> <p>Thus, Nomination demonstrates that the element satisfies the Criterion U.5</p>	
<p>OVERALL RECOMMENDATION</p> <p>The examination report shall include ‘a recommendation to the Committee to inscribe, or not to inscribe, the nominated element’.</p>	
<p>Recommend to inscribe: <input checked="" type="checkbox"/></p>	<p>Recommend not to inscribe: <input type="checkbox"/></p>

Examiner's comments on the overall recommendation

To be inscribed on the Urgent Safeguarding List, an element must satisfy all of the criteria. If the examiner concludes that any criterion is not satisfied, the overall recommendation cannot be to inscribe the element. The examiner may wish to offer further explanation of any such negative conclusions, or may wish to suggest to the Committee certain conditions it might consider attaching to a favourable decision to inscribe the element.

(150 to 300 words)

My conclusion to inscribe Oikanje singing on Urgent Safeguarding List is based on the version of nomination revised according to the demands of the Secretariat, which includes the requested additional information from the Croatian Ministry of Culture.

In my opinion, now the nomination completely satisfies all mandatory criteria for safeguarding cultural heritage: it is the element of Intangible Cultural Heritage, as it is defined in the Convention; it is in urgent need of safeguarding despite the efforts of the interested people; the safeguarding measures elaborated by the State Party may enable them to continue the practice and transmit the element; it has been nominated following the widest possible participation and with free, prior and informed consent of concerned organizations and persons; and, finally, the element is included in the inventory of the intangible cultural heritage present in the territory of Croatia as defined in the Convention.

I am truly convinced, that Ojkanje singing is as unique musical phenomenon as other phenomenas with similar unique manner of singing, such as Mongolian-Tuvan overtone singing, Austrian yodel or Georgian krimanchuli, and needs urgent measures to save it from disappearance not only for the future generations of Croatia or Bosnia and Herzegovina, but for the whole cultured world.