



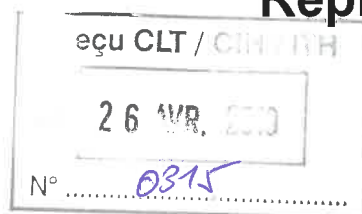
United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

ICH-02 – Form



REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

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

*Instructions for completing the nomination form are available at:
<https://ich.unesco.org/en/forms>*

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

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

A. State(s) Party(ies)

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

People's Republic of China
Malaysia

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Ong Chun / Wangchuan / Wangkang Ceremony, rituals and related practices for maintaining the sustainable connection between man and the ocean

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

送王船(China)
Upacara Wangkang (Malaysia)

Note: To avoid frequent repetitions of the English name with an appositive clause (point B.1), the two submitting States agreed to use the phrase "the element" or the phrase "Ong Chun

Ceremony" as substitutes, where applicable.

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

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Mintai Song Wangchuan (Mandarin)

Cho Ho Su, Kong Ong, Sang Ong (Hokkien dialect used in both countries)

Ong Chun Tua You Keng (written Chinese used by Hokkien people in Malaysia)

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

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

Not to exceed 150 words

Representative communities:

China: Lyucuo, Zhongshan, Shapowei, Zhongzhai, Houcun in Xiamen; Jiuqiao, Shikeng, and Hongjian Village in Zhangzhou; Xinqiao in Quanzhou.

Malaysia: Baba Nyonya community, Hokkien Chinese community and Indian community in Melaka.

Representative groups:

--Councils of temples and clan halls:

China: Huazang'an Temple, Shuimeigong Temple, Longzhudian Temple, Zhong Clan Hall, and Guo Clan Hall in Xiamen; Jinfagong Temple and Baoquan Temple in Zhangzhou; Zhenhaigong Temple and Fumeigong Temple in Quanzhou.

Malaysia: Yong Chuan Tian Temple, Cheng Wah Keong Temple, Wah Teck Keong Temple, Cheng Hou Keong Temple, Cheng Hoon Teng Temple, Geok Hua Keong Temple, Sri Uthira Kaaliamman Temple.

-- Folk organizations:

China: Xiamen Minnan Culture Research Association, and Hongjian Village Center for Transmission and Practices of Wangchuan Ceremony and Folkloric Culture in Zhangzhou.

Malaysia: Baba Nyonya Association of Malaysia, Melaka Baba Association, Melaka Hokkien Association, Melaka Ann Koey Association, Melaka Tong Ann and Kim Hah Association, Melaka Lam Ann Association, Melaka Chin Kang Association, Melaka Heng Ann Association and Melaka Hwei Ann Association.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

The element was formed in the Minnan region (south Fujian Province) of China between the 15th and 17th centuries, and gradually spread to Southeast Asia along with Hokkiens' voyage to Nanyang (i.e. the south seas) and maritime trade. It is now widely diffused in communities in areas of Xiamen Bay and Quanzhou Bay, and in Chinese communities in Melaka, Malaysia. Relevant practices are also found in coastal communities in south Taiwan of China. In addition, descendants of Hokkiens who migrated to other coastal areas of China, always return to their hometowns in Fujian to participate in Ong Chun Ceremony and relevant practices.

The element is centered in Xiamen, China and Melaka, Malaysia. Representative communities and groups in the two areas have maintained long-term close ties, and attended the Ceremony held by each other, thereby sustaining interactive practices of the element.

E. Contact person for correspondence

E.1. Designated contact person

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

Title (Ms/Mr, etc.):	Ms.
Family name:	Zhang
Given name:	Ling
Institution/position:	Division of International Organizations, Bureau of International Exchanges and Cooperation, Ministry of Culture and Tourism of the People's Republic of China / Director
Address:	No. 10, North Chaoyangmen St., Dongcheng District, Beijing 100020, P. R. China
Telephone number:	0086-10-59882120
Email address:	intl@chinaculture.org
Other relevant information:	N/A

E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

China:	
Title (Ms/Mr, etc.):	Mr.
Family name:	Ye
Given name:	Xizhi
Institution/position:	Xiamen Minnan Culture Research Association / President
Address:	No.95, Tiyu Road, Siming District, Xiamen, Fujian Province 361000, P. R. China
Telephone number:	0086-592-5371919, 0086-13306006922
Email address:	xmmnwh@163.com
Other relevant information:	N/A

Malaysia:

Title (Ms/Mr, etc.): Mr.

Family name: Bahadin

Given name: Mohamad Muda

Institution/position: Department of National Heritage / Deputy Commissioner of Heritage

Address: Department of National Heritage Malaysia, Blok B, Bangunan Sultan Abdul Samad, Jalan Raja, 50050 Kuala Lumpur, Malaysia

Telephone number: +603-26127766, +603-26127200

Email address: muda@heritage.gov.my, info@heritage.gov.my

Other relevant information: N/A

1. Identification and definition of the element

For **Criterion R.1**, States shall demonstrate that **'the element constitutes intangible cultural heritage** as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

This section should address all the significant features of the element as it exists at present, and should include:

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

The Committee should receive sufficient information to determine:

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

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

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

As ritualized practices devoted to disaster-averting and peace-pleading, Ong Chun Ceremony widely spreads along the coastal areas both in Minnan, China and Melaka, Malaysia. It is practiced by the communities with both commonness and localities. In Minnan, it mostly takes place every three or four years when the northeast monsoon arrives in autumn; while in Melaka, it is preferentially held in the dry season of the lunar leap year, both starting on an auspicious day meticulously selected and lasting for days or months.

The element is rooted in folk belief and customs of worshiping Ong Yah, the deity reverently acknowledged as Tye Tian Soon Siew Ong Yah, among the coastal communities. Local inhabitants believe that, Ong Yah is appointed as commissioner by the Heaven to protect people and their lands from disasters on regular patrols of inspection. Those who lost their lives at sea, respected as “good brothers,” become wandering souls lonely and homeless. Rituals for welcoming and escorting Ong Yah at regular intervals are therefore held for his visit to the land and rescuing “good brothers.”

The Ceremony starts with people gathering at the seaside welcoming Ong Yah to the temples or clan halls, and presenting offerings. Lamp-poles are erected around temples or clan halls nearby to summon “good brothers,” and deliver them from torment. By the time to escort Ong Yah to patrol the land and then to the sea, the community members either enact in arrays of performances heading the procession and clearing the routes for the well-prepared Ong Chun, i.e. Ong Yah’s barge (wooden or paper made models). The “good brothers” are convened throughout the inspection tour to board Ong Chun and jointly continue the mission with the deity for keeping peace and prosperity of the masses and their lands. Accordingly, the element has been celebrated as “doing good deeds” by community members.

Recognized as a shared heritage by communities concerned in China and Malaysia, the element embodies the sustainable connection between man and the ocean. It has long played a crucial role in maintaining community ties and enhancing social cohesion. It bears witness to the intercultural dialogue among communities along the Maritime Silk Roads, and reflects the cultural creativity conforming to sustainable development.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

Not fewer than 150 or more than 250 words

The element has been transmitted collectively by the communities concerned. The Han people (including the Danmin, or people living in the houseboat) and the She people in Minnan, China as well as those Chinese, Baba Nyonya, and Indians in Melaka, Malaysia, are all active practitioners of the element.

Councils of the temples and clan halls concerned are in charge of planning, organizing and managing relevant activities in the Ceremony. The conduction of the Ceremony relies on Chu Hui masters (chief ritualists), Dao Keh and Luo Chu masters (supporting ritualists), as well as the Law Tua from the community (accompanying ritualists). Chu Hui, Dao Keh and Luo Chu masters are decided through the procedure of nomination or zhijiao (augury). In Melaka, councils of the temples need to nominate a person to serve as Ong Chun Director, who would take the charge of organizing the Wangkang procession afterwards.

Craftsmen are responsible for Ong Chun building, hull décor painting and paper tying of Ong Yah figures. Different folk troupes are invited for arraying performances in the procession and on the street. For instance, in Minnan there are gaojia opera, gezai opera, chegunong dance, drum and umbrella dance, songjiang array performance, chest clapping dance, dragon dance, lion dance, luogu band and etc.; in Melaka, there are floats, puppet show, dragon dance, lion dance, luogu band, walking-on-stilts and etc.

During the Ong Yah’s patrol, community members volunteer to take care of security and the

processional order, offer free food and drinks to participants from other communities. Aged women purify the road using new brooms in front of the procession, young men carry Ong Chun and Ong Yah's chariot, or carry flags or ceremonial plagues in the honor guards, young and middle-aged women perform in chegunong dance and other arraying performances, children dress up as well-known local opera figures in the procession, and other members follow the procession holding incense piously.

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

Not fewer than 150 or more than 250 words

Knowledge and skills of the element have been transmitted for generations through periodic rituals and related practices by communities concerned in the following ways:

The experiences on organizing events and traditional knowledge of rituals are handed down through the change of the council members of the temples and clan halls. Chu Hui, Dao Keh, Luo Chu masters and Ong Chun directors pass on their experiences to their successors.

Skills for making relevant objects are mainly transmitted based on master-apprentice relationship, and within clans. For example, the processes of barge building and the rites related are instructed from the masters to apprentices. Paper tying of celestial figures and barge models and décor painting skills are transmitted through clan lineage.

Arraying performances, such as gaojia opera and gezai opera, are transmitted from master to apprentices and through formal education in art academies.

The traditional knowledge and folk wisdoms embedded in the element are passed down from the elder to youth by oral instructions and on-site demonstrations, thereby exercise an invisible and formative influence on personal enculturation through exchanges within and among the communities concerned. For instance, Ong Yah belief and customs, knowledge of ocean, marine production and life experiences, as well as oral traditions such as legends, stories, ballads and proverbs related to the forefathers' voyage to Nanyang, have all become part of the knowledge and skills transmitted collectively by the communities concerned.

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

Not fewer than 150 or more than 250 words

The continuous practice of the element has constantly evoked the historical memories of ancestors' ocean-going, freshened participants' views of life and death. Its performance in collective activities helps to alleviate the psychological shocks to community members from emergency cases like shipwrecks and contributes to rebuilding community connections and providing spiritual comfort. Members of communities involved believe that Heaven blesses those who "do good deeds," and the folk belief urges them to favor good values, support good turns and have good behavior, thus strengthening the social function of mitigating disaster memories. The community cultural identity and social cohesion are improved through the collective ritual activities in specific cultural spaces. The element manifests the concepts of harmony between man and the nature, respect for life, and harmony pursuit, and enhances the sustainable connection between man and the ocean. It further provides rich resources for intercultural dialogue regarding the present-day construction of a diverse society, in particular a united, friendly, stable, eco-friendly and inclusive society in communities with migrants and immigrants.

The element carries knowledge from communities concerned about nature and the universe. It entails marine knowledge and nautical skills like meteorological observation, tides and currents, wind change, and Qianxing Chart (an ancient device of astronomical navigation through star drawing), and crystallized human practices for production and existence like marine fishing, farming and trade. It incorporates current expressions of handicrafts, performing arts and oral tradition. In all ways, the element bears witness to cultural diversity and human creativity.

The element has evolved from specific natural and cultural environment, while the traditional

knowledge and folk wisdom it carries shape the life-world of the communities, immersed with frequent reflections on risks and disasters. In the process of urbanization and social transformation, the element remains functional in awareness building on risk reduction and disaster management, and contributes to ecological conservation and environmental sustainability.

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

Not fewer than 150 or more than 250 words

The element exemplifies the traditional ethics of benevolence, mercy, resentment turned into reconciliation, and evilness turned into kindness through the rituals and practices of “good deeds” to deliver “good brothers” from torment. It is open to all, irrespective of participants’ ethnicity, gender or age, strengthening the social fabric of communities and groups in an inclusive way. It is therefore fully compatible with existing international human rights instruments.

Councils of temples and clan halls are the major executive groups of Ong Chun Ceremony. They elect the executive members of the council, Chu Hui, Dao Keh and Luo Chu masters, as well as Ong Chun directors in a fair manner. All members of the communities volunteer to participate in and enjoy the equal rights to rituals. Costs for the Ceremony are covered by voluntary contribution, either financial or in-kind, from community members. The Ceremony so operated highlights a sense of equality and mutual respect and it provides a platform of dialogue and communication for mutual understanding and appreciation not only within the communities but also between different groups, communities, ethnicities and generations.

Being fully aware of harmony between man and the ocean, the communities normally set in an opening at the seaside to finish the rituals before the tide comes in with sufficient subsequent cleaning. Ong Chun, Ong Yah figures and others are made of natural materials such as wood, bamboo, paper and cotton, and new solutions of half wood and half paper, or even whole paper are under way in recent years. The present practices of the element therefore prove loyal to environment-friendly commitment and inter-generational responsibilities for sustainable development.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

- (i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

(i.a) *Please explain how this would be achieved at the local level.*

Not fewer than 100 or more than 150 words

Practices and transmission of the element has long been rooted in the folk beliefs and daily life of relevant communities and groups in the coastal areas of China and Malaysia with wide participation of the communities. The inscription would bring to the communities, groups concerned, as well as neighboring ethnicities, a better understanding of its close connection with their shared worldview, historical memory and cultural identity, thus raising awareness of the importance of intangible cultural heritage safeguarding and its significance in the building of an inclusive society.

Being one of the important channels for people-to-people exchanges between China and

Malaysia, the element is regarded a shared heritage by communities and groups concerned from different cultures. The inscription would greatly promote the implementation of more appropriate measures by local governments and NGOs in China and Malaysia, encourage local exchange and cooperation, in order to ensure that the intangible cultural heritage of communities (especially those with migrants and immigrants) and groups concerned is respected and that the contribution of such shared elements to lasting peace is also highlighted. Moreover, the inscription would involve more people, particularly the youth, in the safeguarding and transmission of intangible cultural heritage, and thereby enhance the overall visibility of the intangible cultural heritage.

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

Not fewer than 100 or more than 150 words

As a shared element, Ong Chun Ceremony along with its multiform ritual practices sheds light on the time-honored interaction between the Chinese and Malaysian peoples, and illuminates harmonious exchange and co-existence between different civilizations. The inscription would not only motivate the Chinese and Malaysian governments to take appropriate measures to identify, respect, share and enhance the ritual practices that the communities and groups regard as a part of their intangible cultural heritage, but also enhance the awareness of the importance of safeguarding intangible cultural heritage among the Chinese and Malaysian governments and peoples, thereby the mutual understanding, respect and appreciation between the Chinese and Malaysian peoples would be promoted through joint efforts to safeguard intangible cultural heritage at the national level.

The element embodies that the Maritime Silk Roads has been playing a sustained active role in promoting intercultural dialogues and mutual learning among civilizations in long-term human activities. The inscription would help facilitate the contemporary transmission of traditional knowledge and skills concerning ocean civilization at the national level, encourage dialogues on such issues of sustainable development as harmony between man and the nature, disaster prevention and mitigation, disaster recovery for social cohesion and others, enhance the visibility of intangible cultural heritage as a whole, and thereby strengthen joint action to ensure the viability of the intangible cultural heritage.

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

Not fewer than 100 or more than 150 words

The values of respect for nature, ancestor remembrance, and resentment turned into reconciliation implied in the element are crucial to the sustainable development and inter-generational responsibilities of human society at large. With its diffusion from China to Malaysia, the element has constantly been practiced and recreated to become a vivid reflection on the interactive and harmonious co-existence between Chinese culture and Malaysian culture, bearing witness to the mutual influence and satisfactory co-existence among civilizations, religions and cultures in different regions past and present.

International cooperation for the safeguarding of intangible cultural heritage is one of the purposes of the Convention. The inscription through joint nomination would constitute a concrete cooperative action by China and Malaysia for the implementation of the Convention. It also helps to highlight the intangible cultural heritage shared by people from different countries and their common concerns and responsibilities for cross-border safeguarding efforts, thus inspiring countries along the Silk Roads to join hands and carry out substantive cooperation to safeguard the common cultural heritage of humanity and further increase the visibility of intangible cultural heritage in general.

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

Not fewer than 100 or more than 150 words

With migration and maritime trade in the historical process, the element has been bringing people closer on account of transnational communication and intercultural integration. It contributes to promote the long-term interaction and peaceful coexistence between groups, communities and ethnicities, and provides a sense of identity and continuity for the communities, groups and individuals in China and Malaysia. Accordingly, the inscription would enhance the cultural self-confidence of communities, groups and individuals concerned, stimulate the consciousness and responsibility of the people to safeguard the intangible cultural heritage, and encourage dialogues between communities, ethnicities, genders and generations.

The element, as ritualized practices, plays a critical role in fostering social cohesion and maintaining continuous creativity and transmission of the intangible cultural heritage for communities, groups concerned in China and Malaysia. The inscription would help expand dialogues among communities, groups and individuals focusing on social functions and cultural significance of the intangible cultural heritage in the process of globalization and social transformation, and create synergy in daily practices for safeguarding the intangible cultural heritage, so that the Maritime Silk Roads will continue to serve as “the Routes of Dialogue” and contribute more to inclusive social development.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

The element has been continuously recreated in combination of local knowledge in the process of inter-generational transmission. It has formed a diverse contemporary practice of the knowledge system of marine culture transmitted by communities and groups, in response to the interaction with production and living surroundings, sustaining multiform social and cultural functions even now in addressing emergencies and disasters and reshaping social connections. The inscription would not only promote respect for human creativity and cultural diversity but also endorse mutual appreciation among peoples in different countries.

The element has been passed down from generation to generation in different natural and social environments. Its localized practices and constantly evolution also illustrate the contemporary value of the intangible cultural heritage for sustainable development. The inscription would not only facilitate joint actions, experience sharing and international cooperation in safeguarding the intangible cultural heritage, but also help build intercultural dialogue on the purposes of the 2003 Convention and the 2030 Agenda for Sustainable Development, making the safeguarding of the intangible cultural heritage a resource for dialogue in achieving lasting peace.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element

(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

Communities, groups and individuals concerned in China and Malaysia have made unremitting efforts to ensure the viability of the element as follows:

China:

Since 2011, communities and groups have been protecting the folk culture environment and practice sites of the element on their own accord and conducted Ong Chun Ceremony events on a regular basis. In 2012, Xiamen Ong Chun Ceremony Sodality Association consisting of 13 temples and clan halls was established with exchanges and cooperation from time to time. Ong Chun seminars were conducted, training centers of practice and transmission set up and a community exhibition center open to the public. All the efforts have effectively improved the spaces for practicing the element.

Malaysia:

Since 2012, Yong Chuan Tian Temple and Cheng Wah Keong Temple in Melaka hosted rituals of Ong Chun Ceremony respectively. For better transmission of the element, Yong Chuan Tian Temple has taken series of initiatives including holding an international seminar, creating a Facebook account, issuing postcards and commemorative stamps, preparing to build a museum, calling on the Baba Nyonya public to provide historical materials for documentation and preparing for a permanent site devoted to the ritual for sending off Ong Yah.

Bilateral interaction and exchange:

Interaction and joint efforts at community level to ensure the viability of the element has been effective since 2015 when Xiamen Minnan Culture Research Association, China and Baba Nyonya Association of Malaysia established friendly ties. From 2016 to 2018, the two associations organized seven mutual visits for representatives of temples and clan halls concerned to attend the Ong Chun Ceremony hosted in two countries, exchange experiences and ideas with the corresponding temples for joint safeguarding of the element. Between 2017 and 2018, Yong Chuan Tian Temple in Melaka, Malaysia signed agreements and formed friendship relationship respectively with Huacang'an Temple in Xiamen and Jinfagong Temple in Zhangzhou, China, thus further deepening the consensus of both sides on transmission of the element and creating a platform for people-to-people cultural exchange of the locals and public awareness-raising actions for the safeguarding of the intangible cultural heritage.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

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

Not fewer than 150 or more than 250 words

China:

In June 2011, the Law of the People's Republic of China on Intangible Cultural Heritage was enacted, which facilitates legal protection for the element.

In 2007, the pilot Minnan Cultural Ecological Reserve was set up. In 2014, Master Plan for Minnan Cultural Ecological Reserve entered into force. 13 centers for practice and transmission of the element were marked as key areas with funds channeled for the safeguarding.

In 2015, the Regulations on the Protection of Historical Buildings and Areas in Xiamen Special Economic Zone and the Constructing Measures for Xiamen Minnan Cultural Ecological Reserve were put into implementation, covering the temples and clan halls concerned as places for practicing the element.

Malaysia:

The Malaysian government safeguards its intangible cultural heritage through National Cultural Policy enacted in 1971 and National Heritage Act enacted in 2005.

Since ratifying the Convention in 2013, the Malaysian government has developed strategic planning and allocated funding on heritage (including ICH) works in its national budget.

In 2012, the element was nominated by Yong Chuan Tian Temple of Melaka and its Heritage Certificate was issued in 2013. It was declared as National Heritage in 2017.

Chinese and Malaysian governments:

Since 2015, the two governments have actively conducted bilateral cultural exchanges and visits in ICH field, which provided interactive platforms for peoples of both countries, especially the youth, to further understand the element.

Since January 2016, ICH authorities of both countries have had constant consultations on possible joint nomination of the element, inspired by the will of the communities and groups concerned.

On 20 August 2018, a joint declaration was made by China and Malaysia. The two sides agreed to broaden cooperation, and announced 2020 as China-Malaysia Year of Culture and Tourism. The bilateral efforts on ICH safeguarding was included in the annual plan.

Constraints:

The knowledge and skills about marine culture related to the element are challenged by urbanization and education standardization along with changes of production and lifestyle. Ritual practices in some communities are oversimplified. The environment-friendly ritual practice of today, while good for ecological preservation, places huge pressure on the sophisticated barge-building craftsmanship and its inter-generational transmission. Young men are hardly interested in the transmission due to the long time requested and the complicated procedures.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not fewer than 500 or more than 750 words

On 9 January 2019, the China-Malaysia Working Group for Collaborative Safeguarding of Ong Chun Ceremony (hereinafter referred to as “the Working Group”) was established on the joint initiative of Xiamen Minnan Culture Research Association and Baba Nyonya Association of Malaysia. With the support from the ICH authorities of the two countries, the Working Group is to lead the elaboration of the Action Plan on Joint Safeguarding of Ong Chun Ceremony (2021-2026) so as to coordinate the consorted efforts of communities, groups and individuals concerned in implementing safeguarding measures for the element, which are as follows:

China:

--Transmission

(1) Foster capacity building. To promote transmission of the expertise and skills necessary for expressing the element through wider participation of communities. To establish three new centers of practice and transmission in addition to the original three. To hold two sessions of community ICH workshops every year for experience sharing and to ensure the living transmission of the element in local cultural context.

(2) Promote inter-generational transmission. With respect for the practice approaches and explicit responsibilities, to accept apprentices in traditional modes to reinforce the transmission of ceremonial rituals and norms. To grant more support to bearers of the craftsmanship related to the element such as barge building, paper tying, decor painting, etc. To encourage more young people to acquire knowledge and skills concerned through participation in folk performances and ritual practice, and expand the scope of reserve talents.

(3) Promote ICH on campus. To promote maritime culture and knowledge contained in the element at schools via the "One Earth, One Ocean" campaign. To develop curriculum and textbooks on local culture tailored for kids and teenagers and compile guides on creative handcrafts. To continue the participatory program "I'm Little Director of Exhibition Hall for Today" for the student-guide at local Ong Chun Ceremony exhibition halls to stimulate the creativity of the teenagers and youth.

--Preservation and protection

(4) Carry out policies and regulations. To put in place implementation of the Regulations on the Management of National-Level Cultural and Ecological Reserves and the Regulations of Fujian Province on the Safeguarding of the Intangible Cultural Heritage, to strive for holistic safeguarding of the element and other ICH elements associated therewith.

(5) Conserve the sites of practice. To set up the Maintenance List of Traditional Sites for Ritual Practice, Patrol Routes and Places of Memories of the element and to sustain the cultural and natural spaces, including temples, clan halls, docks, beaches, villages and folkloric landscapes, so that the element could be safeguarded within Minnan cultural ecology and through localized practices by communities concerned.

Malaysia:

--Establishing Coordinating Committee

(1) For ensuring the sanctity and communities' participation of the element, to establish a committee comprising of representatives from government agencies at Federal and State levels, as well as the appointed stakeholders who have the knowledge and experience in the rituals and ceremonies.

--Improving Legal Protection

(2) In 2005, for the first time the Malaysian Law included provisions on ICH. Today the legal frameworks are under process of amendment to strengthen the National Heritage Act 2005 including the provision related to ICH. Additional provisions on safeguarding Malaysian heritage expected to be tabled in 2020 will be included in the National Heritage Act 2005 and other relevant bylaws.

(3) To establish proper and permanent site. State government approves a site by the coastal area as a permanent site for sending off Ong Chun.

--Raising Awareness

(4) To disseminate the socio-cultural importance of the element and to develop the sensibility concept to respect tradition and nature. The activities shall be made at community and group level, local level and national Level. The awareness activities will use all optimal methods of advocacy, training and study result to engage the public. In order to raise public awareness about the element, numerous documentaries will be broadcasted through multiple channels and an Ong Chun Museum be established.

China-Malaysia joint initiatives:

--Identification, documentation and research

(1) Enhance general investigation into resources. To carry out a joint survey of the contents, symbols, and meaning of the element as presented in China and Malaysia respectively, and further identify the communities concerned for a better understanding of their heterogeneity, so as to facilitate the follow-up joint actions.

(2) Develop digital documentation. To work out scheme and collection standards for digital documentation and to encourage documentation conducted by communities and groups themselves, so as to keep a comprehensive record of the element's viability. To build up platforms for information sharing and experience exchange.

(3) Conduct interdisciplinary research. To organize institutes of research and NGOs to conduct investigation and studies of the element complementary to safeguarding practices by communities and groups concerned. To hold biannual regional workshops and triennial international seminars to promote theoretical and methodological research on the safeguarding of ICH in ritual practices domain.

--Promotion, enhancement and revitalization

(4) Raise public awareness of safeguarding ICH. To make use of the existing memory institutions such as museums, archives, libraries, cultural centers to conduct thematic exhibitions on the element, and organize exhibition tours among communities, primary and secondary schools, as well as colleges and universities. To take participatory approaches to steer hands-on program in transmission and practice centers of communities to build greater public awareness, in particular the younger generations, of the importance of ICH and its safeguarding.

(5) Ensure awareness-raising actions. To use websites and self-media platforms owned by the communities to promote marine knowledge and skills related to the element, disseminate good safeguarding practices, and support experience sharing and exchanges among communities and groups. To encourage news media and IT institutions to produce radio and television programs, feature documentaries and other digital knowledge products. To support community-based strategies for ICH safeguarding, information sharing and interaction among communities, to increase the visibility of ICH and strengthen the sustainable ties between man and the ocean.

(6) Fully mobilize social forces. To establish diversified financing channels and support means in combination with the traditional modes of voluntary contribution of time or labor, in-kind or financial donation by communities, groups and individuals, so that multiple actors play their roles for the transmission and dissemination of the element.

--Collaboration mechanism for joint initiatives

(7) Establish a coordination mechanism. To ensure the implementation of the joint plan, the Working Group acts as the coordinator to ensure the wide participation of the communities, groups and individuals concerned in China and Malaysia. As a routine, the annual joint meeting will be convened, to evaluate the potential risks posed upon the element on a regular basis, especially after its inscription on the Representative List, coordinate and communicate with each other on existing or unexpected common problems, formulate response plans, and put the joint initiatives and safeguarding measures in place.

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

Not fewer than 150 or more than 250 words

China:

With full respect of the will of communities, groups and individuals concerned, the Chinese government is committed to the earnest implementation of the 2003 Convention and the Law of the People's Republic of China on Intangible Cultural Heritage, so as to support the implementation of the proposed safeguarding measures.

The Ministry of Culture and Tourism, in collaboration with other government bodies, and local

governments concerned will work in concerted efforts to provide policy and institutional support as well as funds and expertise for safeguarding the element.

Competent bodies under the Ministry of Culture and Tourism will further enhance the exchange and cooperation of ICH with the Department of National Heritage of the Ministry of Tourism, Arts and Culture Malaysia, and incorporate the safeguarding of the element into a long-term effective cooperation mechanism.

Malaysia:

So far the commitment of the Malaysian government has been demonstrated by establishing the National Heritage Act 2005 and ratification of the 2003 convention in 2013. These include developing a Strategic Planning and committing funds on heritage including ICH in annual budgets for programs and activities to safeguard ICH.

The Malaysian government is committed to implement the Safeguarding Plan, which aims to create favourable conditions for reviving and transmitting the element and to achieve its viability. To conduct research, to organize trainings, to study in-depth the element, to raise public awareness and to promote the element thus will be the key activities for safeguarding and transmitting the element.

Effective implementation of these activities will be optimally managed and coordinated to the relevant government agencies at all levels, NGOs, community, bearers, apprenticeship students, researchers. The Ministry of Tourism, Arts and Culture and its agencies will implement various programs and activities with the help of the temples and the Melaka State Government.

Governments on both sides:

The two governments will cooperate closely and create favorable conditions for participation of the communities, groups and individuals concerned in the joint safeguarding of the element. To this end, on 28 February 2019 in Xiamen, China, representatives of the two governments reached a consensus on a possible bilateral Working Committee to provide all-round support for the safeguarding measures proposed by the Working Group and to make further joint efforts towards the goals of the Convention.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

In recent years, communities, groups and individuals concerned in China and Malaysia conducted frequent mutual visits and exchange. They have had consultations and discussions on the feasibility of safeguarding measures adapted to the specific situations in each country, and reached consensus on joint efforts for the safeguarding of the element.

China:

In the process of elaborating safeguarding measures, representative communities, groups, bearers and practitioners have been widely informed and consulted through a WeChat group. Meanwhile, specific opinions from communities, councils of temples and clan halls, cultural centers, associations and related institutions, bearers, professionals and experts, especially those from young people and female practitioners, have been collected in forms of training on the Convention, questionnaire, field interview, and etc.

Malaysia:

Meetings and group discussions were held with the stakeholders and communities practicing the element in Melaka to get their involvement in planning the safeguarding measures. A Focus Group Discussion (FGD) with the stakeholders, community members and practitioners was held in Melaka on 10 & 13 March 2017 to explain and get feedback on the proposed safeguarding measures. All the suggestions and proposals voiced out at the FGD was taken into account in penning down the current safeguarding plan. On 7 March 2019, the proposed safeguarding plan was briefed to the stakeholders and communities involved and followed by a meeting organized

on 16 March 2019 to finalize the safeguarding plan.

Communities, groups and individuals can directly involve in the implementation of the proposed safeguarding measures through participation in programs organized and also in the inter-generational knowledge transmission.

During the implementation of the safeguarding measures, the Working Group will network as many communities, groups and individuals in both countries as they can, and develop their own transmission practice based on the ritual practices, folk lifestyle and local characteristics. They will inform and inspire through dialogue and communication and, in particular, motivate the youth to participate. The Working Group will submit regular status reports to the communities and the competent bodies in the government, about the effect of safeguarding measures, problems faced, and possible solutions. Based on this, annual work priorities will be formulated in time.

Actors concerned of the two countries are jointly committed to proactive contributions to the above-mentioned safeguarding activities of the element in all stages.

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

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

China:

Name of the body: Division of Intangible Cultural Heritage, Department of Culture and Tourism of Fujian Province, China

Name and title of the contact person: Su Zhongming / Director

Address: No.25, Baima Zhonglu, Fuzhou, Fujian Province 350000, P. R. China

Telephone number: 0086-591- 87118123, 0086-13705081192

Email address: FJSZM788@163.com

Other relevant information: www.ffyw.net

Malaysia:

Name of the body: World Heritage Division, Department of National Heritage, Ministry of Tourism, Arts and Culture Malaysia

Name and title of the contact person: Mohd Syahrin Bin Abdullah / Director

Address: Department of National Heritage, Blok B Bangunan Sultan Abdul Samad, Jalan Raja 50050, Kuala Lumpur, Malaysia

Telephone number: +603-2604 4802

Email address: warisandunia@heritage.gov.my

Other relevant information: N/A

4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

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

process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

China:

In July 2015, Chen Geng, then Chairman of Xiamen Minnan Culture Research Association, invited by Ronald Gan Yong Hoe, President of Baba Nyonya Association of Malaysia, visited Yong Chuan Tian Temple, Melaka, Malaysia, where he had a full discussion with Sor Boon Chai, Secretary of the Temple, and others. Both parties came out the intention of the joint nomination of the element and set up a coordination mechanism for regular communication to promote the broad participation of communities from both sides.

In February 2016, a delegation of directors from three communities and four temples in Xiamen visited Yong Chuan Tian Temple, Baba Nyonya Association of Malaysia and Melaka Hokkien Association in Malaysia. Based on full deliberations, both sides agreed to have joint nomination. On 14 October, more than thirty directors of thirteen temples of Xiamen attended a seminar and initiated the possible nomination with participation of the communities. In the following three years, communities, groups, and representative bearers and practitioners in both countries took a proactive approach in communicating and visiting each other, totaling 300 visitors to and from. Meanwhile, Yong Chuan Tian Temple Malaysia established friendship ties via agreements respectively with Huazang'an Temple in Xiamen and Jinfangong Temple in Zhangzhou, China. All this has laid a solid foundation for public support of the joint nomination.

In January 2017, in order for a better understanding of the Convention, Xiamen Minnan Culture Research Association sent five community representatives to attend a training course on the Convention in Beijing held by the Department of Intangible Cultural Heritage of the then Ministry of Culture of China. In March 2017, sixteen temples of Melaka, Malaysia and fourteen temples of Xiamen, China signed the proposal of China-Malaysia joint nomination. In January 2019, Xiamen Minnan Culture Research Association held a training session on the Convention in Xiamen delivered by experts in ICH, in which about 200 representatives from communities and groups of Xiamen, Zhangzhou, Quanzhou and Putian participated. These communities sent their representatives later to the elaboration of the nomination file throughout, and submitted specific proposals to the safeguarding measures of the element. By two questionnaire surveys, the Working Group has received a total of 123 written proposals from communities, groups and individuals concerned, and several specific measures on community practice and capacity building were adopted in the six-year Action Plan.

From January to February 2019, elaborators of the Chinese side and the Malaysian side started working on the nomination file respectively.

From February to March 2019, both Chinese and Malaysian experts contributed to the combination and modification of the joint nomination file, and at the same time, by using e-mail, WeChat group, telephone and many face-to-face meetings in Xiamen, they hold consultations over and again with communities, groups, individuals, experts and professionals concerned for the ideas and expressions of the nomination file and the safeguarding measures integrated. The nomination file was finalized thereafter.

Malaysia:

The Department of National Heritage has guaranteed the participation of the communities, groups and individuals into the nomination process through discussions, meeting, field research, interview and workshops. Initially, the idea to nominate the element under the 2003 Convention

was raised by Yong Chuan Tian Temple. A briefing session was held by Mr. Ronald Gan Yong Hoe, the Temple's legal adviser to the Commissioner of Heritage Malaysia on 7 November 2016 in Melaka.

Subsequently on 17 January 2017, a meeting chaired by the Commissioner of Heritage Malaysia has decided to nominate the element and immediately the Department of National Heritage started its research work by collecting data as well as interviewing local experts.

On 3 February 2017, Mr. Ronald Gan Yong Hoe briefed the Melaka State Government on the proposed nomination.

A special Focus Group Discussion (FGD) with the attendance of the communities, groups and individuals concerned was held in Melaka on 10 & 13 March 2017

After the meeting with the Chinese counterpart, the Department of National Heritage held a briefing session on the joint nomination of the element with stakeholders and communities involved in Melaka on 7 March 2019. At the end of the session, all attendees unequivocally agreed and showed their support to the nomination.

To finalize the nomination documents, safeguarding plan plus to update the element's Inventory, a meeting was held with the stakeholders and the community concern on 16 March 2019.

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

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

In order to ensure the viability of the element, the representative communities, groups and bearers from Xiamen, Quanzhou, and Zhangzhou of Fujian Province, China and from Melaka, Malaysia have had productive interaction, thereby coming to a consensus on joint efforts for the safeguarding of the element (see Section 3.b).

China:

The Chinese Working Group has received a total of 36 letters of consent, including 9 from communities, 11 from groups, and 16 from individuals, among which 11 from Chu Hui (of temples), Dao Keh (of clan halls), representative bearers and practitioners of traditional crafts and performing arts, 2 from scholars, 1 from 4 family members of four generations, as well as 2 from teenagers with joint signing. Documents showing the consent involve 65 persons, of which 19 are female, accounting for 29.23%; 18 persons under 18 years old, accounting for 27.69%. See Annex 1 in PDF.

Malaysia:

A briefing session to the stakeholders and community members on the nomination of the element was held on 7 March 2019. At the end of the session, a signing ceremony was held where stakeholders and community members signed the Letter of Consent and submitted it to the Malaysian Working Group. A total of 30 letters of consent were received, of which 7 from temple councils, 9 from associations and 14 letters are jointly signed by 68 individuals representing various communities and practitioners.

All the supporting documents involved 84 people, out of which 17 are females, accounting for 20%; 11 youths accounting for 13% and 1 children. The most senior member who signed the letter of consent is at the age of 82 while the youngest is 11 years old. See Annex 2 in PDF.

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

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

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

Not fewer than 50 or more than 250 words

In China and Malaysia, Ong Chun Ceremony is open to all, regardless of ethnicity, gender or age. During the ritual practice, participants are expected to say nice words only and keep clean figures and tidy dress, as a symbol of their obedience to the rituals.

In some communities, the barge-building sites and major ritual spaces like Sanqing Tan Temple, are regarded as sacred spaces. In a certain time frame, the entrants need to have a fasting in advance and a cleaning ritual before entry to show their respect for the community traditions.

These traditional beliefs and practices have been carefully respected in preparing and elaborating the nomination file and safeguarding measures. Such respect will be ensured in implementing of the safeguarding measures in the future. This nomination does not involve any secrecy of specific knowledge.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity;
- b. Name and title of the contact person;
- c. Address;
- d. Telephone number;
- e. Email address;
- f. Other relevant information.

China:

1

- a. Name of the entity: Xiamen Minnan Culture Research Association
- b. Name and title of the contact person: Ye Xizhi / President
- c. Address: No. 95, Tiyu Road, Siming District, Xiamen,
Fujian Province 361000, P. R. China
- d. Telephone number: 0086-592-5371919, 0086-13306006922
- e. Email: xmmnwh@163.com
- f. Other relevant information: N/A

2

- a. Name of the entity: Residents Committee of Shapowei Community
- b. Name and title of the contact person: Xu Changzhong / Chairperson
- c. Address: FI-2, No. 84, Daputou Rd., Siming District, Xiamen,
Fujian Province 361004, P. R. China
- d. Telephone number: 0086-13600900759
- e. Email: N/A
- f. Other relevant information: N/A

3

- a. Name of the entity: Longzhudian Temple
- b. Name and title of the contact person: Li Putao / Chairperson

- c. Address: Rm. 4, No. 58, Shapowei Rd., Siming District, Xiamen, Fujian Province 361005, P. R. China
- d. Telephone number: 0086-13860462808
- e. Email: ruanlz@163.com
- f. Other relevant information: N/A

4

- a. Name of the entity: Residents Committee of Zhongzhai She Ethnic Community
- b. Name and title of the contact person: Zhong Zhiwei / Chairperson
- c. Address: Zhongzhai She Ethnic Community, Huli District, Xiamen, Fujian Province 361009, P. R. China
- d. Telephone number: 0086-13779944921
- e. Email: N/A
- f. Other relevant information: N/A

5

- a. Name of the entity: Zhongzhai Zhong Clan Hall
- b. Name and title of the contact person: Zhong Wenqi / Chairperson
- c. Address: Zhongzhai She Ethnic Community, Huli District, Xiamen, Fujian Province 361009, P. R. China
- d. Telephone number: 0086-13806004889
- e. Email: N/A
- f. Other relevant information: N/A

6

- a. Name of the entity: Residents Committee of Zhongshan Community
- b. Name and title of the contact person: Wang Baocai / Chairperson
- c. Address: No. 310, Zhonglinli Songyu Sub-District, Haicang District, Xiamen, Fujian Province 361026, P. R. China
- d. Telephone number: 0086-13850067879
- e. Email: N/A
- f. Other relevant information: N/A

7

- a. Name of the entity: Council of Shuimeigong Temple
- b. Name and title of the contact person: Cai Jiasen / President
- c. Address: No.188-2, Zhongshan Community, Haicang District, Xiamen, Fujian Province 361026, P. R. China
- d. Telephone number: 0086-13859925198
- e. Email: zsswc2016@126.com
- f. Other relevant information: N/A

8

- a. Name of the entity: Residents Committee of Lyucuo Community
- b. Name and title of the contact person: Lyu Gongcan / Chairperson
- c. Address: Lyucuo Community, Xike Township, Tong'an District, Xiamen, Fujian Province 361100, P. R. China
- d. Telephone number: 0086-13950031351
- e. Email: N/A
- f. Other relevant information: N/A

9

- a. Name of the entity: Council of Huazang'an Temple
- b. Name and title of the contact person: Lyu Duqing / Chairperson
- c. Address: Lyucuo Community, Xike Township, Tong'an District, Xiamen, Fujian Province 361100, P. R. China
- d. Telephone number: 0086-13906007370

- e. Email: N/A
- f. Other relevant information: N/A

10

- a. Name of the entity: Residents Committee of Houcun Community
- b. Name and title of the contact person: Guo Wulong / Chairperson
- c. Address: Houcun Community, Xindian Township, Xiang'an District, Xiamen, Fujian Province 361102, P. R. China
- d. Telephone number: 0086-18106085777
- e. Email: 35935302@163.com
- f. Other relevant information: N/A

11

- a. Name of the entity: Council of Guo Clan Hall
- b. Name and title of the contact person: Guo Wenshan / Chairperson
- c. Address: No.40, Dongtingliu, Houcun Community, Xindian Township, Xiang'an District, Xiamen, Fujian Province 361102, P. R. China
- d. Telephone number: 0086-13950036555
- e. Email: N/A
- f. Other relevant information: N/A

12

- a. Name of the entity: Residents Committee of Jiuqiao Community
- b. Name and title of the contact person: Zheng Lizhen / Staff
- c. Address: FL-1, Building-B, Shangjiang Mingdu, No.1, Bo'ai West Road, Xiangcheng District, Zhangzhou, Fujian Province 363000, P. R. China
- d. Telephone number: 0086-596-2026934
- e. Email: jq2026934@163.com
- f. Other relevant information: N/A

13

- a. Name of the entity: Jinfagong Temple
- b. Name and title of the contact person: Zheng Xiushan / President
- c. Address: Jiangbin Park, Zhangzhou, Fujian Province 363000, P. R. China
- d. Telephone number: 0086-13860896867
- e. Email: tianhongyw@qq.com
- f. Other relevant information: N/A

14

- a. Name of the entity: Residents Committee of Shikeng Community
- b. Name and title of the contact person: He Lina / Committee member
- c. Address: No.45, Taishan Rd., Zhangzhou Development Zone, Zhangzhou, Fujian Province 363122, P. R. China
- d. Telephone number: 0086-13599576267
- e. Email: 381690494@qq.com
- f. Other relevant information: N/A

15

- a. Name of the entity: Council of Baoquangong Temple
- b. Name and title of the contact person: Zeng Yagui / Vice President
- c. Address: No. 23, Guanyin Rd., Zhangzhou Development Zone, Zhangzhou, Fujian Province 363122, P. R. China
- d. Telephone number: 0086-13860875258
- e. Email: 122522483@qq.com
- f. Other relevant information: N/A

16

- a. Name of the entity: Villagers Committee of Hongjian Village
- b. Name and title of the contact person: Xu Xiaomeng / Chairperson
- c. Address: No. 243-1, Hongjian Village, Jiaomei Township, Zhangzhou, Fujian Province 363107, P. R. China
- d. Telephone number: 0086-13850535983
- e. Email: 915769910@qq.com
- f. Other relevant information: N/A

17

- a. Name of the entity: Hongjian Village Center for Transmission and Practices of Wangchuan Ceremony and Folkloric Culture
- b. Name and title of the contact person: Xu Guoliang / Secretary General
- c. Address: No. 53, Hongjian Village, Jiaomei Township, Zhangzhou, Fujian Province 363107, P. R. China
- d. Telephone number: 0086-13607587391
- e. Email: wenti6777500@163.com
- f. Other relevant information: N/A

18

- a. Name of the entity: Residents Committee of Xinqiao Community
- b. Name and title of the contact person: Guo Yufeng / Chairperson
- c. Address: No. 4, Shuixiangwei, Licheng District, Quanzhou, Fujian Province 362000, P. R. China
- d. Telephone number: 0086-13805933789
- e. Email: xqgyt@126.com
- f. Other relevant information: N/A

19

- a. Name of the entity: Council of Zhenhaigong Temple
- b. Name and title of the contact person: Shi Chunbo / Secretary General
- c. Address: Huafeng Village, Shenhu Township, Jinjiang, Fujian Province 362246, P. R. China
- d. Telephone number: 0086-13905955987
- e. Email: scb13905955987@sina.com
- f. Other relevant information: N/A

20

- a. Name of the entity: Fumeigong Temple
- b. Name and title of the contact person: Chen Shuxian / Chairperson
- c. Address: Fumeigong Temple, Xinqiao Community, Licheng District, Quanzhou, Fujian Province, 362000, P. R. China
- d. Telephone number: 0086-13655986677
- e. Email: 644622374@qq.com
- f. Other relevant information: N/A

Malaysia:

1

- a. Name of the entity: Cheng Hoon Teng Temple
- b. Name and title of the contact person: Mr. Yeo Thing Sek, Superintendent
- c. Address: No.25, Jalan Tokong, 75200 Melaka, Malaysia
- d. Telephone number: +606-2829343
- e. E-mail address: info@chenghoonteng.org.my
- f. Other relevant information: N/A

2

- a. Name of the entity: Cheng Hou Keong Temple (Lee Ong Yah)

- b. Name and title of the contact person: Mr. Wui Kow Ngiap, Chairman
- c. Address: No.115, Jalan Hang Jebat, 75150 Melaka, Malaysia
- d. Telephone number: +6012-6020999
- e. E-mail address: N/A
- f. Other relevant information: N/A

3

- a. Name of the entity: Cheng Wah Keong Temple (Choo Ong Yah)
- b. Name and title of the contact person: Mr. Hau Han Lee, Chairman
- c. Address: KM 5, Kandang 75460, Kandang, Melaka, Malaysia
- d. Telephone number: +6012-3988983
- e. E-mail address: lexyuen8811@gmail.com
- f. Other relevant information: N/A

4

- a. Name of the entity: Geok Hua Keong Temple (Pek Ong Yah)
- b. Name and title of the contact person: Mr. Gan Suan Hong, Vice President
- c. Address: 195, Jalan Parameswara, Bandar Hilir, 75000 Melaka, Malaysia
- d. Telephone number: +6012-2835612
- e. E-mail address: yct1818@hotmail.com/1818yct@gmail.com
- f. Other relevant information: N/A

5

- a. Name of the entity: Wah Teck Keong Temple (Hoon Ong Yah)
- b. Name and title of the contact person: Mr. Lau Pak Siong, Chairman
- c. Address: No.4, Kampung Tiga, Jalan Tokong, 75200 Melaka, Malaysia
- d. Telephone number: +6012-6361528
- e. E-mail address: N/A
- f. Other relevant information: N/A

6

- a. Name of the entity: Yong Chuan Tian Temple (Tee Ong Yah)
- b. Name and title of the contact person: Mr. Png Yew Chai, Secretary General
- c. Address: 195, Jalan Parameswara, Bandar Hilir, 75000 Melaka, Malaysia
- d. Telephone number: +6016-2643300
- e. E-mail address: jack_3496@hotmail.com
- f. Other relevant information: N/A

7

- a. Name of the entity: Baba Nyonya Association of Malaysia
- b. Name and title of the contact person: Dato' Ronald Gan Yong Hoe, President
- c. Address: 243, Jalan Tengker, 75200 Melaka, Malaysia
- d. Telephone number: +6012-6212023
- e. E-mail address: ronald@ganraochuah.com
- f. Other relevant information: N/A

8

- a. Name of the entity: Melaka Ann Koey Association
- b. Name and title of the contact person: Mr. Lee Hoo Kim, Secretary
- c. Address: 24-c, Jalan Kee Ann, 75200 Melaka, Malaysia
- d. Telephone number: +606-2824780 / 6019-6660040
- e. E-mail address: annkoeymelaka@gmail.com
- f. Other relevant information: N/A

9

- a. Name of the entity: Melaka Baba Association,
- b. Name and title of the contact person: Mr. David Tan Tiang Chuan, President

- c. Address: 149, Jalan Tun Tan Cheng Lock, 75200 Melaka, Malaysia
- d. Telephone number: +6012-6633311
- e. E-mail address: N/A
- f. Other relevant information: N/A

10

- a. Name of the entity: Melaka Chin Kang Association
- b. Name and title of the contact person: Mr. Sai Ah Sai, Chairman
- c. Address: 454, Taman Kampung Atap, Jalan Ujung Pasir, 75050 Melaka, Malaysia
- d. Telephone number: +6019-6676998
- e. E-mail address: chinkangmlk@yahoo.com
- f. Other relevant information: N/A

11

- a. Name of the entity: Melaka Hokkien Association
- b. Name and title of the contact person: Datuk Wira Gan Tian Loo, Adviser
- c. Address: 43, Jalan Hang Jebat, 75200 Melaka, Malaysia
- d. Telephone number: +606-283 0685 / +6012-6382822
- e. E-mail address: japerun82@yahoo.com
- f. Other relevant information: N/A

12

- a. Name of the entity: Melaka Lam Ann Association
- b. Name and title of the contact person: Datuk Tan Tian Teo, Chairman
- c. Address: 23-M/2, Taman Harta Pertama, Bukit Baru, 75150 Melaka
- d. Telephone number: +6019-6660895
- e. E-mail address: info@yewleebrush.com
- f. Other relevant information: N/A

13

- a. Name of the entity: Melaka Tong Ann and Kim Hah Association
- b. Name and title of the contact person: Mr. Yang Cheng Kong, Secretary
- c. Address: 124, Jalan Bunga Raya, 75100 Melaka, Malaysia
- d. Telephone number: +6012-6129832
- e. E-mail address: N/A
- f. Other relevant information: N/A

14

- a. Name of the entity: Melaka Heng Ann Association
- b. Name and title of the contact person: Mr. Goh Thien Wah, President
- c. Address: No. 98, Jalan Laksamana Cheng Ho, 75000 Melaka, Malaysia
- d. Telephone number: +606-2822170 / +6016-6116299
- e. E-mail address: haamelaka@gmail.com
- f. Other relevant information: N/A

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- a. Name of the entity: Melaka Hwei Ann Association
- b. Name and title of the contact person: Mr. Goh Kiang Seng, Chairman
- c. Address: No.80, Jalan Lorong Bukit Cina, 75100 Melaka, Malaysia
- d. Telephone number: +6016-6116299
- e. E-mail address: syarikatskh@gmail.com
- f. Other relevant information: N/A

16

- a. Name of the entity: Sri Uthira Kaaliamman Temple
- b. Name and title of the contact person: Mr. Sivabalan A/L Nathan, Secretary
- c. Address: Batu 1 1/2 Kuil, Jalan Bukit Serindit, 75400 Melaka, Malaysia

d. Telephone number: +6011-26586701
e. E-mail address: N/A
f. Other relevant information: N/A

5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

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

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

National List of Representative Elements of Intangible Cultural Heritage (China)
National Heritage Register (Malaysia)

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

中华人民共和国文化和旅游部非物质文化遗产司 (in Chinese)

Department of Intangible Cultural Heritage, Ministry of Culture and Tourism of the People's Republic of China

Jabatan Warisan Negara, Kementerian Pelancongan, Seni dan Budaya Malaysia (in Malay)
Department of National Heritage, Ministry of Tourism, Arts and Culture Malaysia

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

China:

Serial No.: 992

Category: No. X-85 (Folklore - Folk Belief and Customs)

Element Name: Mintai Song Wangchuan

Malaysia:

Gazette No.: P.U. (A) 365

Category: National Heritage

Element Name: Wangkang Ceremony

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

China:

On 23 May 2011, Mintai Song Wangchuan was included in the National List of Intangible Cultural Heritage on an extended basis.

Malaysia:

On 28 November 2017, the Wangkang Ceremony was gazetted as National Heritage under the National Heritage Act 2005 (Act 645).

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

China:

In June 2009, with the initiative of four representative groups, namely councils of Huazang'an Temple, Shuimeigong Temple, Longzhudian Temple, and Zhong Clan Hall, communities, groups and individuals concerned, aided by academic institutions and experts, identified and defined the knowledge and practices associated with the element, and actively participated in the national inventorying, a work through which they nominated the element for inclusion in the National List. Refer to Section 5(iv).

The procedure for inclusion is as follows: After receiving the nomination, the national cultural authority organized experts from institutions, NGOs and universities to evaluate nominations and present recommendations. The result was open to receive feedbacks from the public including the nominating communities. Finally, the element was included in the List for public notification upon the approval of the State Council.

In the process of identification, definition and inclusion in the National List, communities, groups and individuals concerned participated to provide, collect and systematize relevant information, with informed consent. A number of female bearers and practitioners participated in this work. Some of them are from temples, such as Ms. Li Putao, Chairperson of Longzhudian Temple Council of Shapowei Community. Some are bearers or practitioners of crafts and folk performing arts in the procession. For example, Ms. Ruan Hanxiao is a practitioner of sails making crafts.

Malaysia:

On 6 February 2012, Yong Chuan Tian Temple organized the Ong Chun Ceremony, which attracted a lot of attention from various parties, including the Department of National Heritage due to strong participation from various communities, groups and prominent individuals.

After seeing Yong Chuan Tian Temple's collections of data and objects, the Minister of Health then Datuk Seri Liow Tiong Lai encourages the council of Yong Chuan Tian Temple to submit a nomination for the National Heritage status, which the Temple council duly responded. The council of Yong Chuan Tian Temple, headed by its Secretary, Sor Boon Chai started to dig out more information and Lim Eng Leong was there assisting the processing process and many of the various temples, association and clans as well as practitioners and bearers started contributing to the preparation of the nomination materials.

In February 2013, Wangkang Ceremony was given a Heritage Certificate and subsequently included in the National Heritage Register by the Department of National Heritage in 2017.

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

China:

In 2006, the first batch of the National List of Intangible Cultural Heritage was issued by the State Council. In 2008, 2011, and 2014, the List was updated respectively. In 2014, it was renamed as the National List of Representative Elements of Intangible Cultural Heritage in accordance with the Law of the People's Republic of China on Intangible Cultural Heritage.

Malaysia:

Inventory data related to Wangkang Ceremony will be updated timely according to the latest information received and contributed by all parties, including government agencies, private sector, communities, organizations and individuals. Research related to ICH elements will be conducted by the Division of Intangible Cultural Heritage, Department of National Heritage and any new information will be submitted to the Heritage Register, the Department of National Heritage to be updated. The Inventory Book is stored in the Heritage Register Division of the Department of National Heritage.

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

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

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

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

The extracts of the inventories with supporting documents are attached with the form (see Annex 3 for Chinese inventory, and Annex 4 for Malaysian inventory).

The relevant hyperlinks are as follows:

www.gov.cn/zwgk/2011-06/09/content_1880635.htm (China, Notification)

<http://www.heritage.gov.my/index.php/en/heritage-registration/heritage-list/object/intangible-heritage-object> (Malaysia, Register)

http://www.heritage.gov.my/media/k2/attachments/INVENTORI_WANGKANG_NEW.pdf
(Malaysia, Inventory)

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

6.b.Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

N/A

7.Signature(s) on behalf of the State(s) Party(ies)

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Ms. Li Yaying

Title: Deputy Director-General
Bureau of International Exchanges and Cooperation
Ministry of Culture and Tourism of the People's Republic of China

Date: 21 March 2019

Signature:



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

Name: Mr. Mohamad Muda Bin Bahadin

Title: Deputy Commissioner of Heritage
Department of National Heritage
Ministry of Tourism, Arts and Culture Malaysia

Date: 21 March 2019

Signature:

