



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# Urgent Safeguarding List

ICH-01 – Form

## LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

**Deadline 31 March 2020  
for possible inscription in 2021**

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.

### Possibility to request International Assistance when nominating

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request international assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting financial assistance, continue to use Form ICH-01.

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

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

THE FEDERATED STATES OF MICRONESIA

### 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*

Micronesian Navigation, Wayfinding, and Canoe building

#### 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 its official name in English or French (point B.1).*

*Not to exceed 200 characters*

There are 18 languages in the FSM. Consultations on the name has been slowed due to Covid-19.

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

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

A draft is in process but pending reviews which have been **delayed due to Covid-19**.

### 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*

Traditional navigation and canoe building are elements of intangible cultural heritage in need of urgent safeguarding that concern residents of each state in the Federated States of Micronesia. The most concerned communities are those that live among the numerous outer islands where fuel, technology, access to food and other necessities are far less available and where these practices can therefore have a direct material benefit. One such community would be the Carolinian Outer Islanders among the border regions of Chuuk and Yap States. Indeed, it is within this region where the highest concentration of the very few living knowledge bearers and practitioners of traditional navigation and canoe building reside. These traditions are also found in several other remote areas elsewhere in the FSM, including Mokil, Kapingamaringa and the Mortlock islands.

### 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 main concentration of knowledge bearers resides among the FSM's very widely dispersed Outer Islands. On each of the four states' main islands there are small communities of individuals working to revive or keep these traditions alive—often with the assistance of Outer Islanders who have relocated to the main islands. In Kosrae (the easternmost state of the FSM) there exist communities who embrace sailing and traditional canoe carving as well. These practices are found on the main islands of Pohnpei, Chuuk and Yap as well. The larger voyaging canoes are limited mainly to the outer islands of Yap and Chuuk—as is the incredible suite of knowledge and skills needed to sail them across the vast distances of the ocean. On Yap's main islands and Kosrae, however, there is one knowledge bearer alive who can still carve a voyaging canoe in the style of his main island ancestors.

### E. Contact person for correspondence

#### E.1. Designated contact person

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

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

Family name: Kohler

Given name: Augustine

Institution/position: FSM National Government Historic Preservation Officer under the FSM Office of National Archives, Culture and Historic Preservation

Address: PS Box 175, Palikir, Pohnpei 96941, Federated States of Micronesia

Telephone number: +691-320-2343

Email address: [guskohler1961@gmail.com](mailto:guskohler1961@gmail.com), kusgoose@hotmail.com

Other relevant information:

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

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

see E.1. Designated Contact Person.

### 1. Identification and definition of the element

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

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

oral traditions and expressions, including language as a vehicle of intangible cultural heritage

performing arts

social practices, rituals and festive events

knowledge and practices concerning nature and the universe

traditional craftsmanship

other(s) (      )

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

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

*The Committee should receive sufficient information to determine:*

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

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

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

*Not fewer than 150 or more than 250 words*

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Communities in the Federated States of Micronesia (FSM) and in particular, communities of the outer islands of Yap state, continue the age-old indigenous traditions of building long distance ocean voyaging sailing canoes from local materials; and of traditional ocean navigation (wayfinding) without maps or instruments. As such, these communities preserve (their local versions of) the technical and intellectual traditions which are the last vestiges of indigenous traditions involving crafts, sustainable materials, design, mathematics and navigational reasoning. These traditions and technologies made possible the settlement of thousands of islands across the entire vast Pacific Ocean. These traditions are now lost in most Pacific nations. It is of note that the much celebrated Polynesian seafaring renaissance, and the history-changing voyages of the Hokule'a, would not have occurred without the involvement of a Micronesian master navigator, Mau Piailug, who taught the Hawaiians navigation skills long lost in their own culture.

In addition to celestial navigation, the traditional wayfinders use a huge variety of environmental cues, including: atmospheric phenomena (the gathering of clouds over islands beyond the horizon); the subtle perturbations of swells caused by islands beyond the horizon; the behavior of (long distance flying but land based) seabirds and the occurrence of other air and water species.

- (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 making of a substantial canoe is a project which involves the entire community, some directly – in carving, making coconut fiber cordage, sailmaking and related arts, and some less directly in growing gardens to feed the workers. The process begins with selection and felling of the chosen tree, even with the planting and stewardship of the forest. Canoe carving involves a detailed and precise proportional measurement system – a true indigenous mathematical tradition, which is accurate and verifiable. The carving is done almost exclusively with the indigenous adze (in varying sizes), which is a highly sophisticated tool capable of great precision when wielded with skill.

The indigenous Micronesian sailing canoes have a unique form and utilize dynamics quite unlike western craft. The asymmetrical outrigger design affords high speed sailing. Western explorers arriving in the Pacific from the 16<sup>th</sup> century on had never seen craft which sailed so fast, (up to 5 times the maximum speeds of western craft). The outrigger design allows access to very shallow water. Changing direction involves 'shunting' (as opposed to western 'tacking'). Shunting involves moving the sail rig to the other end of the boat and reversing direction. These skills are learned from an early age, children practicing by making and racing model canoes.

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

*Not fewer than 150 or more than 250 words*

In FSM, these traditions are passed-on through extended traditional apprenticeships with master canoe carvers and master navigators, culminating in initiation ceremonies celebrated by the whole community. Practitioners are organized into 'guilds', each with specific design and construction traditions. Of the 13 guilds which used to exist in what is now modern Yap state, only four survive. Every voyage begins with community ceremony and celebration. Each villager and family member recognizes that the sailors - the communities' 'best and brightest' - may never return. The practice of voyaging and the associated knowledges of places and seasons and natural phenomena, of materials and methods is, or was, central to the identities of members of island communities. Voyaging integrated communities and developed kinship. Canoe carving and canoe based fishing and marine food gathering are integrated, respectively, with stewardship of forest and ocean resources and ecosystems.

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(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 leaders of the communities in question recognize the crucial significance of these traditions to their cultural identity and the practical importance to the livelihood of their communities. They also recognize that they preserve this treasure for the people of the world. In many cases, this preservation is a desperate struggle against economic, environmental and social forces that threaten to eradicate it. In many cases around the Pacific, this knowledge resides with a dwindling number of elderly community members. The canoe making and seafaring communities in FSM continue to train their younger generations in these arts, and pass on the oral traditions, methods, chants, songs and stories.

Indigenous navigation is likewise premised on non-western procedures and concepts. The tradition is inherently deictic, conceiving of the navigator as the only fixed point in a moving world. This way of conceiving the task and ones relation to the world makes 'maps' not only unnecessary but irrelevant. Traditional wayfinders employ an indigenous system of celestial navigation (wayfinding). Star-path bearings from a place to neighboring islands are learned, but these bearings vary for every island. Thus a navigator has to learn a new set of bearings for each destination he visits. A master navigator may have learned over 100 such systems of bearings, one for each island he knows how to sail to. In modern times, the range of indigenous wayfinding has become diminished, due to repression during colonial occupation. Micronesian wayfinders are actively reopening these traditional seaways (travel routes) with each major voyage.

(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*

No, there is not any part of the element which is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities. The element is a community affair and demonstrates mutual respect among communities, groups, individuals very well. It is a community affair in that each understands their role as related to providing optimal conditions for sending off a navigator and their crew. For example, there are taboos for women to observe as related to their husband. There are taboos related to food, activities, and locations. There are taboos while on voyage. Regarding sustainable development, currently Waagey is working with Okeanos to host traditional canoes to operate as a form of transportation between the outer islands. This comes as both a sustainable method of transportation which utilizes bio fuels instead of fossil fuels and addresses the issues associated with the modern boats which break down often and use fossil fuels.

## **2. Need for urgent safeguarding**

***For Criterion U.2, States shall demonstrate that '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'.***

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

*Not fewer than 375 or more than 500 words*

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There is a small number of navigators and canoe carvers alive in the contemporary Federated States of Micronesia. The need for urgent safeguarding stems from traditional navigation and carving falling out of favor to faster modes of transportation, change in daily lifestyle with each colonial power who arrived, perceived economic benefits for other activities, realized economic benefits of other activities, environmental degradation, and global initiatives to protect forests from where trees for canoe building can be harvest.

International airplanes and FSM National boats regularly operate for commercial passengers throughout the country. Additionally, supply ships periodically bring purchased supplies for stores, restaurants, and are purchased locally. Some of these goods are purchased due to a person's employment at the government. A day job is hardly conducive to a subsistence lifestyle, which employs traditional navigation and canoe. It is not uncommon to see a Yapese or Kosraean using a small canoe to carry out reef fishing for his family. In the context of frequent modes of transportation, the need to navigate or make a canoe presents a bleak future for its survival in the context of other economic benefits, unless more firmly supported by national and international organizations.

Environmental degradation stems from outside developers permitted by local governments and local development projects permitted by local governments—both of which are perceived and realized economic benefits to the community, however shortsighted the decisions to support such work may be or perceived by stakeholders of Micronesian navigation, wayfinding, and canoe building. The woods harvested locally from individual landowners have been sold for firewood in lieu of expensive energy costs. Additionally, it is customary to keep a fire going to indicate there is food on the table in some of the islands.

Traditional navigation, while a beautiful art, takes time. Voyaging canoe carvers need large trees and time. These trees are becoming more and more protected by governing bodies, community organizations, and international initiatives offering endowments for keeping land conserved; however, in the effort to prevent major cutting of the forests from outside developers or other investors, prevention from cutting down trees best for canoe building challenges carvers' ability to practice their traditional knowledge.

For these practitioners who namely reside on outer islands, where these skills are not only traditional but also aid in mitigating the effects of climate change as well as offering support as climate adaptation, traditional navigation and canoe building are vital to their livelihood. For some navigators, it is not uncommon for them to make an annual sailing voyage.

*Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.*

*Not fewer than 500 or more than 750 words*

Threats to the elements' continued transmission include the decreased size of the nuclear family, the migration of outer islanders to the high islands for education or other economic opportunities, and climate changes such as salt water intrusion to taro patches.

The decreased size of the nuclear family means fewer people live together and less variety in potential apprentice; therefore, it may be the case the youth who would receive the traditional knowledge, if so identified by the navigator, has to move away to attend school due to government policies or to take a job as an older youth despite the number of years in training with the traditional navigator. The traditional navigator selects a person, if any, to make an apprentice, but it is a difficult decision to impart knowledge onto someone who may not become a navigator or canoe builder.

Outer Islanders of Yap, Chuuk, and Pohnpei seek economic benefits akin to those of their fellow citizens residing on the high islands. These benefits include education, access to a variety of different foods, commerce accentuating the economic important of their skills such as farming or demonstrations in local cultural events. At present, Outer Islanders of Yap State attend high school on Yap's main islands while many students from other Yap State outer islands attend school on Ulithi atoll. Many Outer Islanders face live-in on a different island each year.

Food is scarce in the Outer Islands of Yap, Chuuk, and Pohnpei States. With Chuuk and Yap State waters hosting the "typhoon belt", each year they anticipate another disaster and each year their islands receive some damage to their crops. Outer Island crops can include breadfruit, taro, fish, sugarcane, or some other garden crops like yams. The increased saltwater intrusion challenges many of the garden crops and even taro patches are threatened by sea level rise. On the Outer Islands of Chuuk, a recent typhoon decimated their islands' crops such as the breadfruit trees. Typically, some clearing may be necessary on the atoll to reach areas for harvesting; however, the debris from a typhoon poses great difficulty of passage due to the large fallen trees. Then, taro patches and gardens may go untended.

Today, some of the islanders rely on remittances of canned items by way of the FSM National boat who may deliver. Additionally, some of these islanders seek passage to the main islands of Chuuk State.

### **3. Safeguarding measures**

*For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.*

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

- (i) *The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. 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 300 words*

Past efforts to safeguard the element came by way of a traditional council of Tomol as part of the Yap State governing system (alongside the Council of Pilung which is the traditional council for the main Yap Islands) and a community organization started by mainland Yapese in Yap State referred to as the Traditional Navigation Society. The organization has been inactive for some time; however, other initiatives and efforts came about because of this organization. For example, the Canoe Summit, Canoe Fest, and FSM National and State holidays. Additionally, another community organization, Waagey, led by Outer Islanders of Yap State who have moved to the main islands of Yap State, have been active in engaging youth to learn traditional navigation and canoe making since 2009. This same organization received world wide recognition for their voyage from Yap State waters to Pacific Fest on Guam in 2016. Additionally, they have been recognized for their traditionally made sail which traveled around the world to a variety of museums.

On Kosrae, traditional navigation continues to be part of Kosraean society but tends to be more land-based; however, traditional canoe building continues to be practiced and even more so as a celebration activity associated with the five annual liberation holidays hosted on Kosrae. Canoe making became very popular for canoe races, the celebratory event at each liberation day.

There is growing interest among youth for traditional navigation. Most recently in spring of 2019, Kosrae State Historic Preservation Office created "Navigation Club" to support vocational classes at Kosrae State High School. This Navigation Club met twice per week, invited different elders from different municipalities each week who shared their pihlengfong (night stories), and offered students an opportunity to ask their elders about navigation, its importance, and how it can still be used today. Additionally, the KSHPO invited visitors who sailed to Kosrae to speak about navigation with old and new instruments such as winds, stars, maps, and GPS. The Navigation Club was well received that youth switched from other vocational clubs to Navigation Club.

*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) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard.*

*Not fewer than 150 or more than 300 words*

In the past, navigators and canoe builders practiced selectivity of apprentices on which they may impart their knowledge. In the past, transmission, identification, documentation, research, preservation, protection, promotion, enhancement, and revitalization looked differently than in contemporary FSM. Long ago, and to some extent today, it was a shared belief that one cannot possess knowledge, but the knowledge possesses the individual. This means not everyone can learn navigation and those who become navigators, it is a way of life. Historically, transmission had to be more selective because to become a navigator was to condemn the person to death in the sense that as a navigator, they had to go out and voyage, find new land, possibly never come back. Family members would have to accept this and for a person to select a child, this had to be a careful decision. Today, transmission, identification, documentation, research, preservation, protection, promotion, enhancement, and revitalization is more publicly carried out and institutionalized, unlike long ago. To become a navigator was a prestige position, and to some extent, is still regarded as such; however, bureaucratic and religious positions are also desirable.



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

The safeguarding measures which have been and are currently being taken by the State Party with regard to the element include carrying out increased consultation, community-based inventorying, documentation, preservation, promotion, incorporation into curricula, and recognition of the role navigation, wayfinding, and canoe building have in history. The State party supported eight different documentation projects to gain a deeper understanding of the importance, history, and practice of navigation, wayfinding, and canoe building in the history of the Federated States of Micronesia. Additionally, the State Party supported incorporation of youth in the form of a field school to enable engagement and practice.

### 3.b. Safeguarding plan proposed

*This section should identify and describe a feasible and sufficient safeguarding plan that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:*

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

*Not fewer than 250 or more than 500 words*

The primary objectives include identifying how to best safeguard an element which is historically a secret ICH element while showing respect to the Micronesian way of safeguarding. The concrete results expected include a method by which the element can be safeguarded and knowledge about the element shared.

b. What are the key **activities** that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.

*Not fewer than 250 or more than 500 words*

A draft is in process but pending reviews which have been **delayed due to Covid-19**.

c. Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.

*Not fewer than 150 or more than 250 words*

Communities have been consulted and identified NGOs and State Historic Preservation Offices to be the point of contact. As such, the focus is to develop community-based inventorying which is also protected by the communities. This will be more detailed pending community consultations on the specifics of this matter.

d. Provide evidence that the State(s) Party(ies) concerned is **committed** to supporting the safeguarding plan by creating favourable conditions for its implementation.

*Not fewer than 150 or more than 250 words*

The FSM developed a National Cultural Policy which provides a framework for supportive and non-exploitive work in the FSM on culture and culture research. Additionally, each FSM State has its own culture policies and supporting legal framework.

e. Provide a **timetable** for the proposed activities.

*Not fewer than 200 or more than 500 words*

f. Provide a detailed **budget** for the implementation of the activities proposed (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Not fewer than 200 or more than 500 words

This has been **delayed due to Covid-19**.

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

(i) 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), responsible for the local management and safeguarding of the element.

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

Family name: Kohler

Given name: Augustine

Institution/position: FSM National Government Historic Preservation Officer under the FSM Office of National Archives, Culture and Historic Preservation

Address: PS Box 175, Palikir, Pohnpei 96941, Federated States of Micronesia

Telephone number: +691-320-2343

Email address: [guskohler1961@gmail.com](mailto:guskohler1961@gmail.com), kusgoose@hotmail.com

Other relevant information:

(ii) Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan.

Not fewer than 150 or more than 250 words

## 4. Community participation and consent in the nomination process

*For Criterion U.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 preparing the nomination at all stages, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, 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

With support from the State Party at the National and State levels, community groups and State Historic Preservation Offices across the country have actively participated by 1. Requesting and receiving approval for navigation and canoe building related projects, 2. Participating in consultations upon invitation by National and State Historic Preservation Offices, and 3. Consultations have been carried out in groups, by gender, including children. Additionally, the FSM Office of National Archives of Culture and Historic Preservation and the Kosrae State Historic Preservation Office made a 1000 mile trip to visit outer islands of Chuuk. The groups identified here actively participated by offering or granting requests made by the historic preservation offices or community organizations, by participating and giving thoughtful feedback or collectively electing for community-based documentation, and offering advice for methods of compilation for this application.

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

*The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen 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*

The traditional councils on Yap, traditional leaders in Chuuk, and Historic Preservation Officers of Kosrae, Yap, and FSM National Archives of Culture and Historic Preservation, community organization such as Waagey, have at one time or another, and regularly, been engaged regarding the element and safeguarding it. The meetings and participants present were documented; meetings and documentation of culture do not take place unless agreement takes place. There are emails, recordings, and other forms of documentation which have been compiled to support this application. There Chuuk and Pohnpei Historic Preservation Officers remain to be confirmed for the application **due to Covid-19** epidemic.

#### 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 certain 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*

Traditional Micronesian navigation, wayfinding, and canoe building are practices for a small number of people. The knowledge cannot be obtained by anyone; the person imparting the knowledge has a specific method for which they safeguard as well as their selection of an apprentice must be one who is capable of safeguarding. The specific measures to safeguard and respect this process exists and is known by the practitioners. To maintain the secrecy of the certain knowledge, practitioners would not be required to share knowledge they do not deem appropriate to the practice. The inscription of the element and implementation of the safeguarding measured would fully respect these customary practices by promoting it importance and increasing awareness of its role in history and contemporary practices. The methods for navigating, wayfinding, and canoe building can be considered the secret aspect while recognition and awareness could improve a navigator or canoe builder's options for imparting knowledge onto an apprentice.

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

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is 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*
  - f. *Other relevant information*
-

- Waa'gey, Larry and Regina Raigatel, larry@waagey.org
- Traditional Navigation Society, Bruno Tharngan
- Council of Tamol, Ramon Peyal, Colonia, Yap
- Council of Pilung, Colonia, Yap
- Yap State Historic Preservation Office, Francis Reg, Historic Preservation Officer, yaphpo@mail.fm
- FSM National Archives, Culture & Historic Preservation Office, Augustine Kohler, kusgoose@hotmail.com, guskohler1961@gmail.com
- Kosrae State Historic Preservation Office, Standon Andrew, Kosrae Historic Preservation Officer, andrewstandon@gmail.com
- Chuuk State Historic Preservation Office, Ranger Walter, Chuuk Historic Preservation Officer, numutat05@gmail.com
- Pohnpei State Historic Preservation Office, Mordain David, Pohnpei Historic Preservation Officer, mordaindavid@yahoo.com

## **5. Inclusion of the element in an inventory**

**For Criterion U.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 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: Oral History Database (Yap State), Ethnographic Evaluation and Inventory Assessment (Kosrae State), FSM National list of ethnographic surveys (National Archives of Culture and Historic Preservation (NACH), and Oral History Inventory (Chuuk state).*
- (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: State Historic Preservation Offices of Kosrae, Yap, Chuuk, and National Archives of Culture and Historic Preservation*
- (iii) Reference number(s) and name(s) of the element in relevant inventory(ies): Navigation, wayfinding, navigatin practices, canoemaking, canoe building, master navigator, master carver, master craftsman.*
- (iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination): 2005, 2007, 2010, 2014, 2017, and 2019.*
- (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 roles 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).*

*The element was identified for the database through ethnographic surveys. Oral histories on the topic were collected to the extent they could be. Community leaders were consulted prior to contact with traditional navigator and/or master craftsman. These oral histories may be reviewed by the ones who shared. While youth and women are priority participants in efforts of gender equality, the practice of navigation and canoe building are not public knowledge but instead bestowed; however, this does not exclude anyone from witnessing or being related to someone in either position of navigator or canoe builder. This knowledge is highly respected and safeguarded.*

- (vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words). The inventories are updated as there are projects which document the practice.*
- (vii) Explain how the inventory(ies) is(are) regularly updated. The updating 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. 200 words). The inventories are updated in the sense that new entries are added or connected to each other, but the story itself does not get altered. The data remains but the inventory is revised as a historic context which reflects the evolving nature of knowledge collected on the element as well as developed understanding of what was collected in the context it was collected.*
- (viii) 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 include, at least, 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 the relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.***
  - b. If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets) concerning the element included in the inventory. **These texts should be provided in English or French, as well as in the original language if different.****

*Indicate the materials provided and – if applicable – the relevant hyperlinks: attached are relevant parts of inventories in the FSM regarding the element of Micronesian Navigation, Wayfinding, and Canoe building. the inventory is not exhaustive nor is it complete. Updates are ongoing but also updates remain to be entered due to review process. There are seven (7) pages attached to indicate inventory of the ICH element.*

## **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 video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that 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 community concerned is not English or French (Delayed due to Covid-19)

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.b 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 (In process of being compiled; delayed due to Covid-19.)

ten recent photographs in high definition (<http://www.tritonfilms.com/photogallery.html>; additional photographs to be supplied by State Party are delayed due to Covid-19 emergency response but in progress.)

grant(s) of rights corresponding to the photographs (Form ICH-07-photo) (Delayed due to Covid-19 but in progress).

edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not English or French (<http://www.tritonfilms.com/filmreviews.html>)

grant(s) of rights corresponding to the video recording (Form ICH-07-video; Delayed due to Covid-19 but in process.)

### 6.b. Principal published references (optional)

*Submitting States may wish to list, using a standard bibliographic format, 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.*

Alkire, W.H., 1984. Central Carolinian oral narratives: Indigenous migration theories and principles of order and rank. *Pacific Studies*, 7(2), p.1.

Alkire, W.H., 1981. Traditional exchange systems and modern political developments in the Yap district of Micronesia. *Persistence and Exchange*, pp.15-23.

Cholymay, M., 2013. *Way finding: Envisioning a culturally responsive educational system for Chuuk State, Federated States of Micronesia* (Doctoral dissertation, University of Hawai'i at Manoa).

Davidson, G.R., 1982. *COGNITIVE MAPPING FEATURES OF MICRONESIAN NAVIGATION SYSTEMS*.

Gell, A., 1985. How to read a map: remarks on the practical logic of navigation. *Man*, pp. 271-286.

Frake, C.O., 1995. A REINTERPRETATION OF THE MICRONESIAN" STAR COMPASS". *The Journal of the Polynesian Society*, 104(2), pp.147-158.

Gentner, D. and Stevens, A.L., 2014. Understanding Micronesian navigation. In *Mental models* (pp. 199-234). Psychology Press.

Kawaharada, D., 2001. Wayfinding, or non-instrument navigation. *The Polynesian Voyaging Society*, <http://leahi.kcc.hawaii.edu/org/pvs/>. (See also: Nainoa Thompson, " Voyage Into the New Millennium," *Hana Hou*, p.41.

Krause, Stefan., 2014. Register of Intangible Cultural Heritage (RICH) Yap State – Outer Islands. *Yap State Historic Preservation Office*.

Lewis, D., 2017. 'Expanding'the target in indigenous navigation. In *Peoples of the Pacific* (pp. 5-17). Routledge.

Lewis, D.H., 1998. " Spirits of the Voyage", Eric Metzgar, dir. *Pacific Studies*, 21(3), p.121.

Lewis, D., 1974. Voyaging stars: aspects of Polynesian and Micronesian astronomy. *Philosophical Transactions of the Royal Society of London. Series A, Mathematical and Physical Sciences*, 276(1257), pp.133-148.

Lewis, D., 1970. Polynesian and Micronesian navigation techniques. *The Journal of Navigation*, 23(4), pp.432-447.

Metzgar, E., 1991. *Traditional education in Micronesia: A case study of Lamotrek Atoll with comparative analysis of the literature on the Trukic continuum* (Doctoral dissertation, University of California, Los Angeles).

Riesenberg, S.H., 1972. The organisation of navigational knowledge on Puluwat. *The journal of the Polynesian society*, 81(1), pp.19-56.

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

*The nomination should be signed by an official empowered to do so on behalf of the State Party, and should include 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: Augustine C. Kohler

Title: National Historic Preservation Officer and Secretary General

Date: 31 March, 2020

Signature:



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