



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

ICH-02 – Form

Reçu CLT / CIH / ITH	
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N°

REPRESENTATIVE LIST OF INTANGIBLE CULTURAL HERITAGE

DEADLINE 31 MARCH 2011

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

A. State(s) Party(ies)

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

The People's Republic of China

B. Name of the element

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

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

Not to exceed 200 characters

Chinese Zhusuan, knowledge and practices of arithmetic calculation through the abacus

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

This is 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

中国珠算——运用算盘进行数学计算的知识与实践

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.

Zhusuan or 珠算 (the abbreviated name, short for point B.1 and point B.2)

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

CHINESE ABACUS AND MENTAL ARITHMETIC ASSOCIATION (CAMAA) WITH ITS REGISTERED 32 GROUP MEMBERS AND MORE THAN 300 INDIVIDUAL MEMBERS. CHINA ABACUS MUSEUM, CHENG DAWEI ZHUSUAN MUSEUM IN ANHUI PROVINCE, MEMORIAL HALL OF WANG WENSU IN SHANXI PROVINCE, AND GUOHUA ZHUSUAN MUSEUM IN ZHEJIANG PROVINCE.*

INDIVIDUAL REPRESENTATIVE INHERITORS TO THE HERITAGE ARE ZHANG DEHE, WANG WEIDA, CHEN RANRAN, AND ZHU QINGYING, ETC.

* Cheng Dawei and Wang Wensu, known as the well-known mathematician and great Zhusuan master, both of them lived in the Ming Dynasty of China.

D. Geographical location and range of the element

Provide information on the distribution of the element, indicating if possible the location(s) in which it is centred. If related elements are practised in neighbouring areas, please so indicate.

Not to exceed 150 words

Chinese Zhusuan has been widely spread over mainland China, Hong Kong, Macao and Taiwan Regions, and is most keenly practiced among communities living in Beijing Municipality, Nantong City of Jiangsu Province, Huangshan City of Anhui Province, Fenyang City of Shanxi Province, and Linhai City of Zhejiang Province, and so on.

E. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, indicate a fax number.

For multi-national 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, and for one person in each State Party involved.

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

Family name: Su

Given name: Jinxiu

Institution/position: Chinese Abacus and Mental Arithmetic Association (CAMAA)
/ Vice President

Address: Room 1320, Xinzhi Building, No. A28, Fucheng Road, Haidian District
Beijing 100142, P. R. China

Telephone number: +86-10- 8819-1382 (office); +86-13901200167 (mobile phone)

Fax number: +86-10-8819-1320

E-mail address : sujinxiu@hotmail.com

Other relevant information: <http://www.waama.org.cn/>

1. Identification and definition of the element

For Criterion R.1, the 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 'others', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of the 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.

The Committee should receive sufficient information to determine:

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

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

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

Not to exceed 250 words

Invented by generations and developed in life-world, Chinese Zhusuan is the knowledge and practice of mathematical calculation through moving beads on an abacus. The abacus is made of bamboo or wood in the shape of a rectangle, divided horizontally into two decks with a string of five beads (one in the upper deck and four in the lower) or a string of seven beads (two in the upper deck and five in the lower). Each bead in the upper deck has a value of 5 while each in the lower has a value of 1. Atypical abacus has 13 to 19 rods connecting the beads. Zhusuan practitioners can perform mathematical calculations including addition, subtraction, multiplication, division, exponential multiplication, root, equations of higher degree, thus demonstrating the wonderful wisdom and creativity of the Chinese people.

This time-honored tradition has played a vital role in nourishing intelligence and for promoting the legacy of mathematical algorithms. Zhusuan oral formulas have easy-to-learn rhymes that represent the specific calculation rules and summarize the calculation practices. Beginners can make quick mental calculations after a little training, and skillful practitioners develop an agile mind.

Zhusuan has been maintained and transmitted for ages through oral teaching and bodily practice. Having a scientific theoretical system and a simple operation method, Zhusuan has been popular in various aspects of Chinese life for centuries. As an important part of figure-

based cultural tradition, Zhusuan has become a national symbol of emotional identity.

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

Not to exceed 250 words

As a professional and non-profit union of abacist societies and Zhusuan experts all over the China, the Chinese Abacus and Mental Arithmetic Association (CAMAA), together with many other abacus societies, mental arithmetic associations, abacus museums, centers of abacus expertise throughout China, as well as their active members and talented professionals, are composed of the key bearers of the element. On the other hand, common users of the abacus, such as merchants, salesman, traders and clerks, along with students and trainees, arithmetic enthusiasts, scholars in Chinese traditional mathematics also demonstrate the diverse practitioners of Zhusuan.

CAMAA is responsible for formulating and implementing transmitting plans and programme aiming at strengthening the viability and continuity of the element. Abacus and mental arithmetic associations at all levels take charge of conducting inventory-building based on general surveys and on-the-site investigations, carrying out academic research, public competition, pedagogic training, cultural exchanges and other activities. Abacus museums located in different places step up to their own responsibilities for enhancing the recognition of Zhusuan knowledge and practices through collection, collation, conservation, and exhibition of historical relics, ancient literatures, cultural objects, as well as the living traditional craftsmanship of the variety of hand-made abacuses. Individual representative bearers and inheritors always make good use of their traditional methods and profound expertise to disseminate Zhusuan knowledge to the public mass and transmit practical skills to kids and teenagers by means of offering training courses, instructing apprentices, cultivating talents, sharing experiences, peer review, delivering seminars, rating appraisals of contests, and so forth.

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

Not to exceed 250 words

Mainly based on traditional models of oral teaching and self-fashioned learning, Zhusuan has been primarily handed down from generation to generation. So far it has become common practice to use an abacus to improve intelligence and cultivating agile mentality all over the country, in particular, the abacus-based mental arithmetic boasts the great achievements of this element. Celebrating the distinguished revival of the element, abacus-based mental arithmetic is not only a representation of the core knowledge and practices of Zhusuan, but also facilitates an educational function for developing children's intelligence growth. Some training in abacus-based mental arithmetic can dramatically improve a child's attention span, memory, and mental capability. At present, more and more people become aware of the cultural creativity and social function of Zhusuan, and recognize the fact that though the calculating tool of Zhusuan can be replaced, its connotation as a cultural symbol together with its function of educational enlightenment are still of high social value, thus capturing people's attention to carry it out in practice. Abacus associations at all levels and some relevant organizations offer training courses in primary school and kindergarten to popularize figure-based skills and abacus-based mental arithmetic knowledge, thereby enrich and reinforce the framework of modern education. There are still diverse ways of performing calculating processes by the means of Chinese Zhusuan, reflecting its vitality generated from dynamics of cultural inheritance.

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

Not to exceed 250 words

Zhusuan has been considered as an important symbol of traditional Chinese culture and is constantly recreated by abacus practitioners and groups in response to their environment, their interaction with nature and their history that provide a high sense of cultural identity among common Chinese masses and folks. The Chinese used to use Zhusuan to do calculation and number cognition, and an abacus was a necessity in almost every household. Its essential value lies in ancient Chinese ideology telling the harmony between man and nature that represents their ancestors' cosmology. Today, it serves multiform social cultural functions in the advancement of calculating technique, cognitive schema, educational psychology, and intellectual development. Zhusuan has a far-reaching influence over various fields of Chinese civilization and cultural creativity, such as folk custom, language, literature, sculpture, architecture, etc., expanding the practical application of the abacus toward a Zhusuan-related cultural phenomenon. For example, referring to someone who keen at calculation and keeps strict budgeting, 'an iron abacus' in vernacular comes up to a compliment for 'a good accountant;' 'Plus three equals plus five and minus two [+3=+5-2],' means the job was finished in neat and quick ; in terms of folkways, "zhuazhou," a long-standing rite of passages prevails throughout China and circulates among the Han and many other ethnic groups, telling a child's fortune by placing various objects before him and letting him choose one on his one-year-old birthday, amongst others the abacus is the top necessary one, embodying wisdom and fortune.

(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 to exceed 250 words

In line with existing international human rights documents, the element is completely attuned to the requirement of mutual respect among communities, groups and individuals. To safeguard and transmit Zhusuan, will not only help to strengthen cultural consciousness and national pride among traditional bearers, practitioner groups and individual representative inheritors, but also help to enhance their sense of responsibility and mission to undertake their own duties for

keeping ing traditional knowledge and skills ongoing, to actively participate in the implementation of the Convention, and to do their best for training young successors of Zhusuan in many ways, so as to construct a relatively holistic system to safeguard the element and other related ICH, thus ensuring a 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'.

- (i) How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?

Not to exceed 150 words

Inscription of the element will contribute to increase the visibility of intangible cultural heritage as a whole, and to a greater national pride in their inheritance of living heritage amongst practitioners and professionals, Zhusuan associations and museums, and other stakeholders in different fields and in different areas, promoting intro-cultural and inter-cultural exchange and dialogue under the framework of the Convention at the local, national, and international levels. Inscription will also help to boost abacus-based practices and skills as a unique way of thinking and a common cognitive process shared by many other carriers at subregional, regional and international levels, to stimulate interaction and dialogue between China and the surrounding countries, to mobilize communication and exchange among the group members of World Association of Abacus and Mental Arithmetic (WAAMA), furthermore, to strengthen international cooperation within the worldwide domains of safeguarding intangible cultural heritage.

- (ii) How can inscription encourage dialogue among communities, groups and individuals?

Not to exceed 150 words

Inscription would be a positive impetus for promoting dialogue and inspiring discourse on this kind of knowledge and skills among communities, groups and individuals concerned. Especially in the multi-ethnic China, the widespread recognition and increased visibility of Zhusuan would facilitate more channels for advancing the trans-linguistic communication and intercultural dialogue. It also would urge governments at all levels to formulate multi-cultural policies and concrete suitable regulations in corresponding to demands of social cohesion, equal cultural liberty and sustainable development among ethnic groups and indigenous communities. All the social organizations, institutions, centres of expertise, as well as, bearers, practitioners, researchers and students in related to the elements would happily continue to transmit and safeguarding the element which they've been sharing with each other, and strengthen their common wishes and commissioned obligations for passing the Zhusuan on next generations.

- (iii) How can inscription promote respect for cultural diversity and human creativity?

Not to exceed 150 words

Being a living heritage, the abacus-based tradition has flourished for more than a millennium and spread over many other countries. As a paradigm of the paralleled practices, the intergenerational inheritance of Zhusuan will raise awareness of importance of historical and cultural heritage, and reinforce respect for cultural creativity derived from everyday life of human beings, providing more and more people around the world with a deeper understanding and a

broader vision of the figure-based achievements in cognitive practice in nature and in the universe. Comprising of unique ways of thinking, behaviour manner, and views of value, Zhusuan can make substantial contributions to ensuring recognition of ICH, promoting respect for each other, furthering mutual appreciation, thereby celebrating a bright future toward harmony and unity worldwide, sharing OUR COMMON HEIRTAGE, enjoying cultural diversity, and testifying to human creativity.

3. Safeguarding measures

For Criterion R.3, the 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 concerned communities, groups or, if applicable, individuals? What past and current initiatives have they taken in this regard?

Not to exceed 250 words

(1) Construction and renovation of transmitting infrastructure: established in 2007, China Abacus Museum in Nantong, Jiangsu, is the first national museum dedicated to transmit Zhusuan. In commemoration of ancient Zhusuan Masters, Cheng Dawei Zhusuan Museum and Wang Wensu Memorial Hall were renovated and expanded during past two years. Based in Guohua Zhusuan Museum, Zhejiang Traditional techniques, processes, and handcrafts of abacus-making are still taught and practised, where the world's biggest abacus with 225 rods serving as masterpiece for inspiration. Zhusuan Museums around the country organized various abacus cultural festivals.

(2) Investigations and publicities: A Brief History of Zhusuan, Abacus-based Mental Arithmetic Education and Developing Children's Intelligence, Interpretation and Research on Arithmetic Chronicle, as well as Collation and Annotation of Principles of Algorithms.

(3) Academic exchanges: Shanghai Abacus and Mental Arithmetic Association organized Symposium on Promoting Chinese Zhusuan Culture (2006) and Zhusuan and Mental Arithmetic Teaching Seminar (2008). Anhui Zhusuan Association sponsored Commemoration for the 400th Anniversary of the Death of Cheng Dawei: International Symposium of Abacus-based Mental Arithmetic in Huangshan (2006).

(4) Contest events and public competition: 3 sessions of Nationwide Children's Abacus and Mental Arithmetic Competition, 19 sessions of Ethnic Minorities' Abacus and Mental Arithmetic Competition (over 2000 person-time), and 20 sessions of the cross-Taiwan Straits Communication Competition (5,469,000 person-time) successively held.

(5) Chinese Abacus and Mental Arithmetic Association has its journal Zhusuan and Abacus-based Mental Arithmetic Bimonthly (founded in 2002) published on a regular basis.

All above efforts contribute much to the viability of the element.

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 concerned States Parties safeguarded the element? Specify external or internal constraints, such as limited resources. What are its past and current efforts in this regard?

Not to exceed 250 words

China has always been making great efforts to promote traditional Zhusuan culture. Governments at all levels take various measures to support social organizations, communities, centers, and individual inheritors to transmit and enhance Zhusuan. Taking a few examples: with the boom of electronic calculators, computer sciences, digitalizing analogue, extra-curricular learning and after-school programs, the subject of Zhusuan was missed out from Syllabus of Mathematics for Primary School in 2000. Listened at the end to the traditional inheritors and

researchers from abacus associations summarizing the limitations and constraints, the educational departments and competent organs had a very clear and strong idea of what was going on, then Zhusuan subject was reincorporated into curriculum nationwide in 2011. Up to today, quite a few colleges and secondary vocational schools are still offering Zhusuan courses for accounting students. At the same time, the related administrations have taken effective measures to enhance social status and cultural pride of Zhusuan practitioners and professionals. In 2006, Ministry of Labour and Social Security included coach of abacus-based mental arithmetic into the national occupational standards. In the accountant's operating qualification examination, Zhusuan is the one of test subjects which can be chosen upon the will of any an examinee.

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.

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

Not to exceed 750 words

With regard to handling the relationship properly between safeguarding and inscription, CAMAA has attached its high importance to launch prior assessments of the unfavourable factors and adjustments of gain or loss as earlier as possible. It will be based upon investigations and studies in comparison to previous inscription cases as attested by disputed evidences, so as to establish a double system, namely early warning mechanism and synchro monitoring mechanism for the element, and to provide appropriate solutions in advance for preventing the negative effect. Within a time-frame of five years (2013-2018), a series of feasible measures as following will be implemented substantially on a holistic base for guaranteeing the viability of the element:

(1) From 2013 to 2018, CAMAA and abacus associations at all levels concerned will optimize the inheritor-centred mechanism step by step for transmitting Zhusuan, including further supporting the key heirs to the heritage, increasing their payment, and creating favourable conditions for their training operations and performance. The estimated total cost is RMB 450,000 with RMB 90,000 for each year.

(2) From 2013 to 2018, the communities concerned will quicken the progress in sorting, collating, annotating and publishing the nine Chinese classical books about Zhusuan including the Arithmetic in Nine Sections, and publish A History of Zhusuan, aiming at promoting public awareness of Chinese Zhusuan and of its history. The estimated cost is RMB 1,200,000 with RMB 100,000 per classical book and another RMB 300,000 for A History of Zhusuan.

(3) From 2013 to 2018, the museums concerned will continue locating, collecting, exhibiting, and preserving Chinese relics and cultural objects concerning Zhusuan. The estimated cost (venue construction costs excluded) is RMB 6,000,000 with RMB 1,500,000 per museum.

(4) From 2013 to 2015, the communities concerned will summon the individual representative bearers and inheritors to the element to compile reading materials and handbooks on Zhusuan and abacus-based mental arithmetic, serving the needs of the promotion of Zhusuan. The

estimated cost is RMB 500,000 with RMB 50,000 for each community.

(5) In 2015, Guohua Zhusuan Museum in Zhejiang Province will building up inventories of traditional crafts of making the abacus by hand. The estimated cost is RMB 50,000.

(6) In 2013, the communities concerned will set up special audio and visual channels in the public information network to help to publicize Chinese Zhusuan in order to promote the awareness-raising actions among public and mass. The estimated cost is RMB 300,000 with RMB 150,000 per channel.

(7) From 2013 to 2017, the communities concerned will host five seminars on Zhusuan and abacus-based mental arithmetic, two of which will be international workshops. These seminars will provide a platform for the promotion of and research on Chinese Zhusuan. The estimated cost is RMB 1,000,000 with RMB 200,000 per seminar.

(8) From 2013 to 2017, the communities concerned will keep on organizing shows and contests of Zhusuan and abacus-based mental arithmetic skills, aiming at promoting the social value of Chinese Zhusuan. The estimated cost is RMB 1,500,000 with RMB 300,000 per event.

(9) From 2013 to 2018, Chinese Abacus and Mental Arithmetic Association (CAMAA) will organize serial scholarly projects on laws and patterns in abacus-based mental arithmetic education, aiming at guiding the sustainable development of Chinese Zhusuan. The estimated cost is RMB 900,000 with RMB 300,000 for each project.

(10) From 2013 to 2018, with a wide cooperation between communities, groups, bearers concerned and governmental organs at all levels, there will be 5-7 Zhusuan education experimental zones established at county level, and dozens of educational experimental bases built up in related primary school and kindergarten as well. The estimated cost is RMB 6,000,000 with RMB 1,200,000 for each year.

In sum, to achieve all the ends of the safeguarding measures proposed as above, a total budget of RMB 17,900,000 Yuan would be needed. As an expected result, the overall involvement of 860 individuals would help to extend the safeguarding activities and programme both to the concentrated regions and to the scattered areas of the element; traditional bearers, practitioners, teenagers and kids, on a possible scale of 1,200,000 person-time, would be benefited from the proposed safeguarding measures.

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

Not to exceed 250 words

Chinese governments at all levles make the pledge to honour the obligations and responsibilities of the State Party of the Convention for the enhancement of the element and to continue working with UNESCO and other State Parties for the safeguarding of the intangible cultural heritage with respect for and approval of the traditional bearers and practitioners of this kind of living heritage.

In lines with The People's Republic of China Intangible Cultural Heritage Law, China will support and supervise the whole processes of implementation of the 2003 Convention and of safeguarding measures proposed for promoting ICH in general and for enhancing Zhusuan in particular. China's Ministry of Finance, Ministry of Education, Ministry of Culture, as well as governments at all levels will reinforce policy-making and improve cultural eco-system of the element through increasing a certain amount of financial support and of human resources.

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

Not to exceed 250 words

In the process of formulating safeguarding measures, CAMAA solicited opinions of local abacus associations, museums and individual representative inheritors through research, interviews, panel discussions, seminars, and other professional ways to listen to and absorb from their

insightful comments, serious suggestions and careful considerations.

In the implementation of future safeguarding measures, CAMAA will spare no effort to focus on developing feasible strategies to balance the tension between substantive transmission and appropriate utilization, and to allow communities, groups or individuals to exercise their own roles and creativities. Abacus associations at all level and individual inheritors at large will primarily take localized actions to participate in a series of activities posed above, like capability building, academic exchange, editing instructing books, training teenagers, organizing competitions, exploring pragmatic approaches and etc. Each abacus museums will be mainly responsible for collecting, displaying, conserving, exchanging, and carrying out community-based inventory-editing, situated practices, and so forth. Representative bearers, teachers of abacus and mental arithmetic, and senior coaches of Zhusuan will teach knowledge of abacus and mental arithmetic in experimental zones and bases through collaboration with vocational schools, primary and secondary schools, as well as kindergartens, and to discover and cultivate promising young talents so as to ensure the intergenerational transmission of Zhusuan.

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

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

Name of the body: The Ministry of Finance of the People's Republic of China

Name and title of the contact person:
Wang Baoan, Deputy Minister

Address: Nansanxiang, Sanlihe, Xicheng District, Beijing 100820, P. R. China

Telephone number: +86-10-6855-1114

Fax number: +86-10-6855-1888

E-mail address:

Other relevant information: <http://www.mof.gov.cn/>

4. Community participation and consent in the nomination process

For Criterion R.4, the 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 participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.

Not to exceed 500 words

The communities, group and individuals concerned have extensively participated in every stages of the nomination. In 2006, Abacus and Mental Arithmetic Association of Shanghai City organized a thematic symposium on promoting Chinese Zhusuan culture. During the general

discussions, Mr. Zhang Dehe, a representative of abacus calculation research and education circles, made a motion to launch the preparation work for submitting Chinese Zhusuan as a candidate itemset to UNESCO for the possible inscription on the Representative List of Intangible Cultural Heritage of Humanity with a stress on putting nomination task on the top agenda of Chinese Abacus and Mental Arithmetic Association (CAMAA), and then formally incorporated this proposal into the main documents in proceedings of the symposium. This initiative move got a quite common response from experts and practitioners among the Zhusuan communities and won positive supports from a number of provincial associations of abacus and mental arithmetic, such as Shandong, Shanxi, Jilin, and other provinces.

In 2006, CAMAA, the nationwide organization of expertise in Zhusuan, dispatched some active members to visit Zhusuan experts and scholars throughout the country and to collect various kinds of information and materials on the traditional practices and transmitting situations of Zhusuan among communities, groups, and individuals concerned. After obtaining the widespread recognition both from abacus associations in various regions and from the traditional bearers and practitioners in related circles of Zhusuan practices, CAMAA established a special working group to do documentations, including drafting up nomination files, collecting recent photos, making edited video, and so forth. The whole process of preparing nomination got the substantive supports from social organizations, Zhusuan museums and individuals concerned. To name just a few: (1) associations of abacus and mental arithmetic at provincial level: Anhui, Jiangsu, Shanxi, Shanxi, Shanghai, Zhejiang, Heilongjiang and other provinces and municipalities; (2) Zhusuan museums: China Abacus Museum, Cheng Dawei Zhusuan Museum, Memorial Hall of Wang Wensu; and (3) individual representative heritors: Mr. Zhang Dehe, Mr. Wang Weida, Miss. Chen Ranran, and Miss. Zhu Qingying. They all not only actively participated in collecting and selecting materials, but also played visible consulting roles in related organizing and coordinating activities.

The elaborating stage, led by the working group, has also been reinforced by group and individual members of CAMAA, China Abacus Museum, Cheng Dawei Zhusuan Museum in Anhui Province, Memorial Hall of Wang Wensu in Shanxi Province, and Guohua Zhusuan Museum in Zhejiang Province. The legal representatives and members of the above mentioned communities, together with individual practitioners and inheritors at every level have been consistently getting involved in the preparation of the nomination files. Experts in Zhusuan and abacus-based mental arithmetic, senior coaches and younger trainees of abacus-based mental arithmetic have rendered great assistance to the nomination work. The nomination files are finalized by individual representative inheritors of the element.

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

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

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not to exceed 250 words

The element has been nominated with the active participation of communities, groups and bearers, and their free, prior and informed consent is clearly demonstrated by information collected by the working group of CAMAA during the process of submitting nomination, namely 14 written consents came from abacus associations, museums, and 4 written approvals from individual inheritors. For further information, please see the enclosed attachment (in Chinese and English) marked with Appendix to 4.b. in scanned format of 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 certain knowledge. Indicate whether or not such practices exist, and if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect. If no such practices exist, please provide a clear statement on it.

Not to exceed 250 words

There are no specific customary practices governing access to the element.

4.d. Concerned community organization(s) or representative(s)

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, that are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Organization/
community: Chinese Abacus and Mental Arithmetic Association (CAMAA)

Name and title of
the contact person: Wang Chaocai, Consultant of CAMAA

Address: Room 1023, Xinzhi Building, No. A 28, Fucheng Road, Haidian District,
Beijing 100142, P. R. China

Telephone number: +86-10- 8819-1023

Fax number: +86-10-6845-6745

E-mail address: wangchc@126.com

Other relevant
information: <http://www.waama.org.cn/>

5. Inclusion of the element in an inventory

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

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

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

Attach to the nomination form documents showing the inclusion of the element in an inventory or refer to a website presenting that inventory.

Not to exceed 200 words

With the wide participation of communities, groups and individuals concerned (cf.: 4.a. and 4.b.), the element was included on the 2nd national inventory of the intangible cultural heritage:

In 2003, Huizhou Culture Research Institute took the lead in advocating for safeguarding the element with a proposal for submitting Zhusuan as a candidate element to be included on the State-level List of ICH as earlier possible.

In 2005, with the involvement of communities from the hometown of Cheng Dawei, a nomination submitted by Tunxi District to Ministry of Culture for including "Cheng Dawei's Method on Playing Abacus" on the State-level List of ICH.

In September 2007, according to sufficient peer review, CAMAA formally submitted a nomination to Ministry of Culture for including "Zhusuan Culture" on the State-level List of ICH.

In June 2008, with the approval of the State Council, the two above mentioned nominations successfully included together as "Zhusuan" on the Second State-level List of the Intangible Cultural Heritage (Serial no.: 1026 / Category code: X-119), please refer to:
<http://www.ihchina.cn/inc/guohiamingluer.jsp>

The Department of Intangible Cultural Heritage of Ministry of Culture of P. R. China is responsible for maintaining and administering the national inventory, which is regularly updated every two years.

6. Documentation

6.a. Appended documentation

The documentation listed below is mandatory, except for the edited video, and will be used in the process of examining and evaluating the nomination. It 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.

- 10 recent photographs in high definition
- cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (up to 10 minutes) (strongly encouraged for evaluation and visibility)
- cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references

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.

1. Yang, Hui. 1274. Valuable Book on Abacus' Multiplication and Division.
2. Zhu, Shijie. 1299. The Programme of Arithmetic Enlightenment.
3. Cheng, Dawei. 1592. General Rules of Calculation.
4. Zhu, Zaiyu. 1603. New Programme on Calculation.
5. Mei, Juecheng. 1760. Revision on the Book of General Rules of Calculation.
6. Li, Yan. 1937. "Origin and Evolution of Abacus system." *Yenching Journal* 1937:10.
7. Li, Wenxi. 1947. Abacus Teaching Materials.
8. Cheng, Dawei. 1986 [1598]. The Important Calculation in General Rules of Calculation (translated, collated, and annotated by Li, Peiye). Hefei: Anhui Educational Publishing House.
9. Hua, Yingchun. 1987. Chinese Abacus History. Beijing: China Financial and Economic Publishing House.
10. Society of Calculation Algorithm of CAMAA, ed. 1990. Abacus Introduction. Tianjin: Tianjin Science and Technology Publishing House.
11. Hua, Yingchun, and Li, Peiye, eds. 1990. Dictionary of Chinese Abacus, Hefei: Anhui Educational Publishing House.
12. Li, Peiye, and Hisao, Suzuki, eds. 1996. The World Abacus-reckoning Dictionary. Taiyuan: Shanxi People's Publishing House.
13. Zhu, Xian, and Yeh, Tseng-yi, eds. 2000. Contemporary Chinese Abacus. Beijing: China Financial and Economic Publishing House.
14. The Secretariat of CAMAA, ed. 2006. Abacus-based Mental Arithmetic Education and Developing Children's Intelligence. Beijing: Economic Science Press.
15. Yao, Kexian. 2006. Abacus Tutorial (the 2nd edition). Dalian: Dongbei University of Finance and Economics Press.
16. CAMAA, sponsored. 2002-up to date. *Zhusuan yu Zhuxinsuan Bimonthly*.
17. Website of the World Association of Abacus and Mental Arithmetic Association:
<http://www.waama.org.cn/>
18. Website of China Abacus Museum:
<http://www.chinaabacusesmuseum.com/web/index.htm>
19. *Zhusuan yu Zhuxinsuan Bimonthly*:
<http://www.hljszx.com/>
20. Chinese Mathematics Achievements:
http://www.chinaculture.org/08olympics/2008-07/09/content_136331.htm

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

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

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

Name: HOU, Xianghua

Title: Director of Bureau for External Cultural Relations
Ministry of Culture of the People's Republic of China

Date: February 15, 2012

Signature: