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16 JAN. 2012

Form ICH-02 – 2010 Representative List

N°

0042 UN

NOMINATION FORM ICH-02 FOR INSCRIPTION ON THE REPRESENTATIVE LIST IN 2010

A. State(s) Party(ies)
For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.
India
B. Name of the element
(i) Name of the element in English or French
This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).
Traditional brass and copper craft of utensil making among the Thatheras of Jandiala Guru, Punjab, India
(ii) 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.i). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.
Jandiala Guru de Thathere
(iii) Other name(s) of the element, if any
In addition to the official name(s) of the element (B.i) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).
Not applicable
C. Characteristics of the element
(i) Identification of the communities, groups or, if applicable, individuals concerned
According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.
The Thatheras of Jandiala Guru are a clearly defined community sharing a common ethnic, historical and geographical identity. They all belong to a single common caste/social group, viz. Khattris, and follow a

common occupation, i.e. the manufacture of utensils made of brass, copper and kansa (an alloy of copper, tin and zinc) Their social and cultural identity is completely linked to their occupation.

(ii) Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

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

The craftsmen occupy a specific settlement, Bazar Thatherian (market of the Thatheras), Gali Kashmirian, in the small town of Jandiala Guru about 10 km from Amritsar on the Grand Trunk Road.

(iii) Domain(s) represented by the element

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

Not to exceed 100 words.

The craft occupies the domain of "Traditional Craftsmanship" listed in the Article 2.2 of the ICH Convention. It may, by extension, also be seen to occupy, by extension, the domain "Knowledge and practices concerning Nature and the Universe" of the same.

D. Brief summary of the element

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

Not to exceed 200 words.

The craft of the Thatheras of Jandiala Guru represents the traditional technique of manufacturing brass and copper utensils in Punjab. The technique itself, along with its tools like the mud-brick kiln, various types of traditional implements, materials like the specific type of wood chips and most of all, the specialized process of hammering the metal sheets, constitutes the traditional skills and knowledge systems of the community. The Thatheras themselves occupy a specific caste group within Punjab society, and as a community, have a common identity based on a shared history, geographic location and ethnic beliefs.

The types of utensils manufactured by the Thatheras are of a traditional type not commonly found in modern markets. The metals used, copper, brass and certain alloys, are believed to be beneficial for health. The process of manufacturing uses traditional materials for processing and polishing, such as sand and tamarind juice. The revitalization of this traditional craft should be done in a holistic manner, taking into account that it is not simply a technical process, but an entire knowledge system, linked to the identity and way of life of the manufacturers. Hence, the revitalization of the craft would imply an integrated programme for the development of the community of Thatheras of Jandiala Guru.

1. Identification and definition of the element (cf. Criterion R.1)

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

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

The Committee should receive sufficient information to determine:

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

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

Not to exceed 1,000 words.

Jandiala Guru is a small town on the Grand Trunk Road, about 10 kms from Amritsar city in Punjab, founded in the early 19th century by a colony of Jats (a caste of landowning agriculturists) and named after Jand, the son of the founder. The original town was fortified by a mud wall with seven gates. It is celebrated for the manufacture of copper, brass and kansa (copper, zinc and tin alloy) utensils, which are traditionally used in the region. These utensils range from small bowls (katora), rimmed plates (thali) to larger pots for water and milk (gagar) and huge cooking vessels (degh, pateela, karahi) While the smaller vessels are used in individual households, the larger ones are used in big community kitchens at weddings, temples and Gurudwaras. The utensils often have a specialized ritual usage, for instance Jagannathi is a kansa bowl which is used to tap the new teeth of a baby if the upper teeth emerge earlier, an occurrence considered unlucky; Madhupurkha is a bowl in which curds and honey are mixed and fed to a new bridegroom after the nuptials; Chhayapatra is a plate in which some oil is poured and the bride and groom look at reflections of each for the first time.

The manufacturing process is carried out by a specific group of craftsmen, known as Thatheras, who have a definite ethnic and historical identity which underpins their manufacturing technique as well. The Thatheras social and cultural identity is entirely defined by their occupation. Metal work is much more than a form of livelihood- it defines the Thatheras' family and kinship structure, work ethic and status within the social hierarchy of the town Thatheras belong to the Khatri caste, a lineage of specialized craftsmen who do not practice agriculture. Their structure of functioning is specific to a community with family and household as the basis for manufacturing, coupled with small scale manufacture. They generally live in

patriarchal family units, and the male members work the family trade.

The skills, knowledge, process of manufacture and lifestyle of the Thatheras reflect their social and ethnic identity as an occupational group. In fact, the very name of the community draws its identity from their craft of utensil-making. The social and cultural meaning of this craft becomes obvious when we realize that Thatheras have no other cultural identity outside this craft.

According to local sources as well as the 'District Gazetteer' of 1883, the craftsmen's colony was established during the reign of Maharaja Ranjit Singh, the great 19th century Sikh monarch, who encouraged skilled metal workers from Kashmir, particularly Muslims, to come and settle in the heart of his kingdom in Punjab. Jandiala Guru became one of the great market towns ('mandi') for brass and copper utensils. Another such mandi was in Kujranwala, now in Pakistan. The two towns had links of trade and interaction between the artisan communities. In 1947, during the Partition of India, the metal worker community of Kujranwala, predominantly Hindu and Sikhs, crossed the border and settled in Jandiala Guru, while the Muslim craftsmen migrated to Pakistan. This was a unique exchange of communities while keeping intact the significance of a regional centre of skill and craft, in terms of its association with a product.

The present state of viability of the craft can be gauged from the fact that despite the exchange of populations over 60 years ago, Jandiala Guru remains an important crafts centre, with its production ethic intact. The present settlement of craftsmen consists of 400 families of Thatheras who migrated here from Kujranwala.

The manufacturing settlement is laid out along a series of narrow lanes, lined on both sides by small workshops and sheds, each having an adjacent residential space for the families of the craftsmen. A Rolling Mill is situated at one end of the settlement. Metal scrap is melted here in big underground furnaces, poured into iron moulds and cooled. The cooled "cakes" of metal are then passed through mechanized rollers and flattened into thin plates. These plates are then bought by the Thatheras, who hammer them into curved shapes, welding them together to produce the required pots, urns, plates and bowls. The individual workshops of the Thatheras also have large mud-brick kilns and can occasionally melt the scrap themselves. (The heated mud-brick kilns are simultaneously used to cook lentils for the family meal, showing the characteristic versatility of traditional technology.)

Heating the plates while hammering and curving into different shapes requires careful temperature control, done on tiny stoves buried in the earth and fired by wood chips. Hand held bellows help to increase or reduce the intensity of the flame. The utensils are "finished" by polishing with acid, sand and tamarind juice, all done by hand. Designs are made by skillfully hammering a series of tiny dents on the heated metal.

The process of manufacturing is still largely dependent on the use of natural products, wood chips for firing the small stoves that causes the delicate variations in heat required for tempering the vessels. The bellows are worked by hand- the subtle increase and decrease of heat cannot be trusted to mechanical devices. Tamarind juice and sand is used for cleaning and polishing, using hands and also feet. Traditionally in India, Copper is regarded as an ideal metal for cooking utensils, possessing medicinal properties beneficial to health. Even more so, it appears, is 'kansa', an alloy of copper, tin and zinc, recommended for cooking according to Ayurveda. However, with piped water replacing traditional water storage vessels, an increased demand for cheaper, labour saving plastic and aluminium vessels and a decline in availability of copper and kansa utensils, such maxims are gradually passing out of the lives of mankind.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue (cf. Criterion R.2)

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

Please explain how the element’s inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly. Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

Not to exceed 1,000 words.

The main problems faced by the Thatheras of Jandiala Guru include lack of essential services like power supply, poor working conditions, an unfavourable tax regime, dwindling public and private support in terms of raw materials and a general disempowerment of the craftsmen. Their fundamental issue is the lack of an organization representing the community. This is leading to a diminishing of the craft with the younger generation seeing no future in learning and following the craft of their forefathers. The dwindling market demand, too, indicates that the traditional products are being devalued in an open market where their value as a community’s heritage is not taken into account, and where, in terms of economies of scale, they cannot hope to compete with mass-produced objects produced in large factories. Owing to these multiple factors, the craft and skill of the Thatheras, their cultural identity, livelihood, lifestyle, knowledge system and worldview are now under threat. However, the present state of the viability of this craft can be gauged from the fact that over the past two centuries the Jandiala Guru has retained its importance as a market for brass and copper utensils, with its production ethic intact.

The inscription of the element on the Representative List would acknowledge that the skill of the Thatheras is not simply an industrial product, but the community’s valuable cultural heritage, which needs to be preserved and promoted. This would create linkages between the historical and ethnic background of the craftsmen, and their settlement, their way of life and rhythms of work, the marketing and showcasing of their products, and focus their identity around their craft, their greatest asset.

The inscription by UNESCO would give this process the much needed momentum and a greater priority. Already the brass utensils of Jandiala Guru are being considered as a product to be showcased in various heritage tourism initiatives of the Department of Tourism, Govt of Punjab.

The production of brass and copper utensils is intrinsically based on skill of the Thatheras and the process of manufacturing is transmitted orally from father to son. Inscription of the craft by UNESCO would further motivate the younger generation to take up the vocation of their elders, as they would see a future in the enterprise. It would provide recognition to the practitioners and give respectability to the profession amongst the larger community of Jandiala Guru. It would enable the organization of the craftsmen into professional groups, and help them in effective marketing and management.

At a state and national level, the inscription would lead to an acknowledgement of the craft and its practitioners as a skill practiced by master craftsmen. It would lead to the identification of the product and the manufacturing process along with its community and the region, leading to the creation of a brand- the brass and copper utensils of Jandiala Guru in Punjab. This could then be marketed through the electronic media, highlighting the product, practitioners and the process in a holistic manner.

The recognition of the craft, its practitioners, their working and living spaces and the process of manufacture as a consolidated product will also have positive implications for the development of tourism. Its inscription by UNESCO would place it onto an international tourism map, bringing the entire complex into the limelight as a tourism product. This would open the door to upgradation of Municipal services, roads and connectivity, power supply and enable innovations in upgrading working conditions, training and capacity-building of the practitioners, particularly the younger generation. For instance, the inscription

would motivate the Government of Punjab to develop the area as a centre for Endogenous Tourism, a programme that has been successfully implemented in other craft centres of the country.

The inscription by UNESCO is particularly vital in the event of the area being opened to tourism, as it would enable the establishment and capacity-building of the craftsmen's collective organization, a crucial element to protect the traditional craft from social and cultural erosion by unguided commercial development. By bringing the product and its related issues into the limelight, it would enable access to international and national expertise and best practices. The recognition of the craft and its context as the community's collective heritage would contribute tremendously to ensuring its continuity and development in a sustainable manner.

Its inscription would also help bring to attention similar knowledge systems and associated skills and techniques elsewhere in the world, establishing a global network that would bring such small scale but highly significant intangible heritage to the world's attention and ensure its preservation and promotion along with associated skills, knowledge systems and world view, which are endangered today.

3. Safeguarding measures (cf. Criterion R.3)

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

a. Current and recent efforts to safeguard the element

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

Not to exceed 500 words.

The Thatheras have an organization, the Thatheras Association of Jandiala Guru, that had been set up since the 1960s to facilitate procuring of raw materials, production and marketing of the products. In the 1950s and '60s, the state and union governments introduced various kinds of measures that supported the Thatheras. These included a subsidy on coal, the essential fuel, easy and subsidized access to scrap material, particularly bullet casings from the army. The state and national Small Industries Corporations gave several facilities that benefited the Thatheras. The tightening tax structure, with the introduction of Value Added Tax apart from Sales Tax, has proved to be too much of a burden on this small scale industry. Their lack of organization has resulted in their having to deal with state fiscal agencies as individuals, without a collective voice.

In the current scenario, the revitalization of the craft of the Thatheras require them to organize themselves. In this regard, an association has come about for recognizing the rights of the practitioners and is known as the Jandiala Guru Utensils Manufacturing Association. The association aims to see the Thatheras as a holistic amalgam of traditional processes, skills, worldview and ethnic identity, which must be preserved as a whole. While the District Industries Centre has included them in their list of products requiring capacity-building, they are also being considered for showcasing at various tourism complexes being planned in the region. An integrated policy is being considered to be adopted towards the preservation of the Thatheras' craft, including the departments of Culture, Tourism and Crafts and Small Industries.

b. Safeguarding measures proposed

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

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

Not to exceed 1,000 words.

It has been seen that the best form of development is not one that is externally imposed, with pre-determined targets but one that emerges from the aspirations of the community themselves. Hence, the development actions required at Jandiala Guru should ideally involve certain catalyst initiatives, putting together people and infrastructure but giving the freedom to evolve their own dynamic of action. In this case, the craft of Jandiala Guru should become a driver for development in the region.

The craft of the Thatheras of Jandiala Guru requires a carefully planned and monitored programme carried out over a minimum of ten years and involving multi-sectoral initiatives. The recognition of the craft as Heritage, with a specific cultural, historical and material context corresponding to the community's identity, is the first step in formulating an integrated development programme taking into account built heritage, living and working spaces, health, education, livelihoods issues and a state of the art marketing and outreach strategy.

The programme may be structured in the following manner.

Short term: (Within the coming 1 year)

1. **Craftsmen's Collective:** The fundamental institution required to be set up at the earliest is a collective organization for the development of the Thatheras and their craft. The present Thatheras Association may be revitalized and continued, or a new organization, either a Trust, Cooperative, Society or even a Company may be initiated, according to the collective will and best interests of the group. Membership should be extended to all Thatheras of Jandiala Guru, and certain rules and regulations formulated for their optimal functioning. This organization will be the Steering Group for most of the development programmes, ranging from welfare to market development. Enabling state agencies like the District Industries Centre can guide the group, and area specific committees can be formed for marketing, training, infrastructure, local area development etc. A Business Plan needs to be generated for the region's development, taking into account tourism potential.

Tentative Budget: Rs. 5 lakhs (US\$ 10,000)

2. **Design development, training and capacity-building programmes:** A specialized agency can be taken on board to design and guide this programme, which can continue into the medium and long terms as well. Research towards product diversification is required, and groups selected in consultation with the Steering Group. These can undergo specialized training in creating diverse products, as well as in business and marketing skills, accounts, software for developing outreach programmes including website design etc.

Tentative Budget: Rs. 15 lakhs (US\$ 30,000)

3. **An Interdepartmental Committee** needs to be set up involving the departments of Culture, Tourism, Small Industries, the district administration and the Municipality, to oversee the development of the craftsmen's complex at Jandiala Guru. Technical experts, both agencies as well as individuals of a national and international stature, should be taken on it to provide the benefit of international best practices in production and marketing.

Medium Term: (Within 1-5 years)

1. **Information and Development Centre:** This is by way of being a development arm of the Craftsmen's Collective. A small group of local youth volunteers may be trained in the use of Information Technology to

use the internet for gaining access to state-sponsored development schemes, their entitlements in terms of Public Distribution System, social security and pensions, health and educational entitlements as well as development projects for the region. These may not be confined to area of their craft, but can include issues relating to agriculture and other livelihoods, public health and education. The use of RTI can be made to access people's entitlements, and the Centre can engage with the local populace by providing the service of doing the requisite paperwork for the payment of a small fee, for sustainability.

Tentative Budget: Rs. 5 lakhs (US\$ 10,000)

2. Municipal services, power supply, water and sanitation: The Craftsmen's Collective will work in collaboration with the Municipality of Jandiala Guru to first carry out a needs assessment for essential services, then formulate a plan for their upgradation. They will require access to various government schemes, for provision of municipal water supply, sewerage and sanitation, solid waste management etc. Public Private Partnership may be considered where appropriate, as in the case of clearing of waste dumps, maintenance of public toilets etc. With the development of tourism in the area, such PPP projects may be suggested as part of tourism initiatives. Other funds, like Member of Parliament and Member Legislative Assembly Local Area development funds may also be leveraged for this purpose.

Tentative Budget: Rs. 40 lakhs (US\$ 80,000)

3. Conservation and planned restoration of buildings in the settlement: A conservation and restoration plan needs to be generated for the settlement. The philosophy of integrating working and living spaces, underpinning much of traditional craft in India, is applicable in Jandiala Guru as well. Many of the workshop cum residential buildings are exemplars of vernacular architecture, and date back to before Partition, when the area was occupied by the Muslim craftsmen settled from the time of Maharaja Ranjit Singh. A dedicated plan showcasing the particular architecture forms and building materials will provide an appropriate context for showcasing the craft for tourism. The settlement's history as well as the background of the crafts men can be showcased along heritage walks, as also crafts demonstrations. Meals and home stays can be income generating activities.

Tentative Budget: Rs. 30 lakhs (US\$ 60,000)

4. Education and Outreach: Activities for school children involving awareness generation about the region's crafts heritage, can be initiated in this phase. Lectures, demonstrations and workshops can enable children to be introduced to the craft and develop their interest in it. The Craftsmen's Collaborative can take the lead in networking with state Education and Culture departments to weave in heritage awareness programmes into the curriculum. A Crafts Museum can be set up in the long term to commemorate the region's cultural heritage.

Tentative Budget: Rs. 5 lakhs (US\$ 10,000)

Museum: Rs. 30 lakhs (US\$ 60,000)

Long Term: (5-10 years)

In the long term, the region should see the continuation of most of the development initiatives in their second, third and fourth phases. Further, this period should see the upgradation of Health, Education and other services through the empowerment of the populace. Related issues like environmental concerns, Gender problems and HIV and substance abuse will also be addressed, being included over time, in the dynamic of development.

c. Commitment of communities, groups or individuals concerned

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

Not to exceed 250 words.

A number of individuals were contacted as part of the initial research for preparing the nomination dossier, particularly the practitioners (Thatheras) and their families, the Association, local municipal authorities and the District Industries Centre (DIC). They expressed their regret and anguish at the decline of their craft and enumerated many instances of their attempts to sustain it, albeit at an individual level. These included continuing to manufacture brass and copper utensils despite the greater commercial viability of aluminium, as well as families continuing to stay in the settlement and refrain from moving away and scattering their skills. Some families continued to train their younger generation in the craft, despite the reluctance of the youth in performing the hard labour required.

The Association was willing to participate in initiatives for the development of the community and expressed support for these.

(Some statements of the Thatheras' commitment to ensuring the sustainability of their skills have been recorded in the film enclosed herewith)

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

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

Not to exceed 250 words.

The support for the initiatives from the State Government of Punjab will typically come at two levels:

1. At the level of the local and district administration, the Municipal Council is interested in supporting the various activities, following the awareness generated through the research process in preparing the nomination. The District Industries Centre has already included the Thatheras on their list of products requiring support and capacity building, a task they typically carry out through workshops, awareness generation about loans and formation of Self Help Groups.

2. The Department of Tourism, Government of Punjab, has envisaged the inclusion of the Thatheras as part of the planned centres of tourism, i.e. the Heritage Village being set up in Amritsar. Here, the Thatheras will be provided space for demonstration, showcasing and sale of their products. Given some visibility, the Thatheras could be included in national craft exhibitions and state level exhibitions as well.

4. Community participation and consent in the nomination process (cf. Criterion R.4)

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

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

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

The Thatheras extended their fullest support in terms of providing, information, time, willingness to engage in a constructive dialogue and opening their homes and workshops to recording and scrutiny by the research team. They were fully involved in the filing of the nomination dossier

A cross section of members of the Thathera community were interviewed, including individual craftsmen, their helpers/labour, elders of Thathera families who remembered their migration from Pakistan in 1947, young people who were studying and training for different professions, affluent Thatheras who had opened shops and become vendors for the market and officials of the Municipal Council of Jandiala Guru. All affirmed their support for sustaining the traditional craft and its significance for the town and the state.

The desire of the Thatheras to salvage their heritage and transmit it to future generation is evidenced by the enthusiasm with which they cooperated with the formation of this Nomination Dossier for inscription to the UNESCO list.

The fullest cooperation was also received from the office of the General Manager, District Industries Centre, who himself accompanied the research team on their field visit, interacted with the Thatheras and made detailed notes of the conditions at the settlement. He has, in principle, extended his fullest support for the revitalization initiatives, within his capacity.

b. Free, prior and informed consent to the nomination

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

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

This is with the consent of the Representative Body, "Jandiala Guru Utensils Manufacturing Association", of which most Thatheras are members. The President of the Association represents the members of the Thathera community.

As enclosed, in the written form

c. Respect for customary practices governing access

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

Proper care has been taken to preserve the ritual sensitivities, customs and the spirit of the form, adhering to tradition. There are no technical limitations from the community of Thatheras in this regard.

5. Inclusion of the element in an inventory (cf. Criterion R.5)

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

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

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

Traditional brass and copper craft of utensil making among the Thatheras of Jandiala Guru is included in the inventory of the Indira Gandhi National Centre for the Arts (IGNCA). The element has also been included in a list prepared by the District Industries Centre, Punjab.

IGNCA works directly with the communities in local areas and all documentation, research and dissemination activities are carried out with the help of community representatives and with full support, consent and active participation of the community. Members of the community are invited to IGNCA to participate in workshops/seminars and cultural festivals. They are encouraged to hold artist workshops and exhibitions. IGNCA has three regional centres who directly work with the communities.

A systematic inventorisation in conformity with Articles 11 and 12 of the Convention was commenced in the year 2008, with details of community participation, textual description, photographs, community consent etc. A part of this inventory has been uploaded on the IGNCA website: <http://ignca.nic.in>. This inventory was made with the help of direct involvement of the community, cultural institutions under the Ministry of Culture and NGOs. Each entry carries a letter of consent from the community. It was last updated in 2011.

Documentation

All documentation that is provided should add value to the nomination file by offering information about the element, its role within its community, its viability and any challenges it faces. If the element is inscribed, such documentation will also be used to achieve the Representative List's purpose of ensuring visibility for intangible heritage. Photographic, sound and audiovisual documents should be submitted according to the technical specifications in the Annex below. Supplementary materials (within the maximums set out below) may be submitted, and will be helpful in allowing visibility activities, but they will not be considered in the process of examining or evaluating the nomination.

a. Required and supplementary documentation

	Primary materials	Supplementary materials
Photos	10 recent photographs (required for evaluation)	Maximum 30
Video	edited video (maximum 10 minutes) (strongly encouraged for evaluation and visibility)	Maximum 60 minutes
Audio	-	Maximum 60 minutes
Maps	-	Maximum 3
Books	-	Maximum 3

Regrettably, materials in excess of the maximum quantities listed in the "Supplementary materials" category cannot be accepted by UNESCO. In sending materials, clearly distinguish the primary materials from any supplementary materials you may wish to include. None of the materials will be returned to the submitting States.

b. Cession of rights including registry of items

Primary materials must be accompanied by a non-exclusive cession of rights document granting worldwide rights to UNESCO to use the materials (see Form ICH-07). The ICH-07 form must be submitted in English or French, without alteration of any kind to the text and be signed by an authorized signatory. The cession of rights must include a registry of the items submitted, describing for each item:

1. identifier (file name and/or reference)
2. copyright information, including creator's name
3. date of creation
4. caption (in English or French)

Supplementary materials should, whenever possible, also be covered by a non-exclusive cession of rights to UNESCO, including the same identifying information.

c. List of additional resources

Submitting States may wish to list the principal published references, using standard bibliographic format, as well as websites or multimedia resources providing supplementary information on the element.

Not to exceed one page.

Nil

Contact information**a. 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, the information should include a fax number. For multi-national nominations provide contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination (request for additional information, etc). For multi-national nominations, also provide contact information for one person in each State Party.

1. Member Secretary

Indira Gandhi National Centre for the Arts (IGNCA)

CV Mess, Janpath

New Delhi 110001

India

Phone: +91 11 23383895

Email: msignca@yahoo.com

Fax: +91 11 23388280

2. Chief Executive Officer

Punjab Heritage Tourism Promotion Board (PHTPB)

Plot No 3A, Sector 38A

Chandigarh

Phone: +91 172 2699140

3. Dr. Yaaminey Mubayi

D-38, 2nd Floor

Greater Kailash Enclave II

New Delhi 110048

Phone: +91 11 64511248

b. Competent body involved

This section should provide the name, address and contact information of the competent body (agency, museum, institution, or manager) with responsibility for the local management and safeguarding of the element.

Shri. D.P. Bhagat
 General Manager
 District Industries Centre
 Focal Point
 Amritsar
 Mobile: +91 9876355553

c. 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, who are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Jandiala Guru Utensils Manufacturing Association
 Jandiala Guru-143115
 Amritsar
 Punjab
 Shri Ajit Singh Malhotra, President
 Shri Ashok , Secretary

Signature on behalf of the State Party

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: Helen Acharya

Title: Acting Secretary, Sangeet Natak Akademi

Date: 13th January 2012

Signature:

