REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON
THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF
URGENT SAFEGUARDING

DEADLINE 15 DECEMBER 2017
FOR EXAMINATION IN 2018

Instructions for completing the report are available at:

<table>
<thead>
<tr>
<th>A. COVER SHEET</th>
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<tr>
<td>A.1. State Party</td>
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<tr>
<td>People’s Republic of China</td>
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<tr>
<td>A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession</td>
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<td><em>This information is available online.</em></td>
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<td>December 2, 2004</td>
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<td>A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report</td>
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<tr>
<td><em>For multinational elements, please indicate the other States concerned.</em></td>
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<tr>
<td><strong>Name of element:</strong> Traditional design and practice for building Chinese wooden arch bridges</td>
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<td><strong>Inscribed in:</strong> 2009</td>
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<td>A.4. Reporting period covered by this report</td>
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<td><em>Please indicate the period covered by this report.</em></td>
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<td><strong>Beginning date:</strong> January 2016</td>
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<td>A.5. Other elements inscribed on the Urgent Safeguarding List, if any</td>
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<tr>
<td><em>Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned.</em></td>
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<tr>
<td>Qiang New Year festival (2009)</td>
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<tr>
<td>Traditional Li textile techniques: spinning, dyeing, weaving and embroidering (2009)</td>
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<td>Meshrep (2010)</td>
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Wooden movable-type printing of China (2010)
Watertight-bulkhead technology of Chinese junks (2010)
Hezhen Yimakan storytelling (2011)

A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

The traditional designs and practices for building Chinese wooden arch bridges combine the use of wood, traditional architectural tools, craftsmanship, the core technologies of “beam-weaving” and mortise and tenon joints, and bearers’ understanding of different environments and the necessary structural mechanics. The practice of this technological system is directed by one woodworking master and implemented with the cooperation of other woodworkers.

As the primary technique for constructing Chinese traditional wooden bridges, this traditional method is still in use in northeastern Fujian Province and southwestern Zhejiang Province and is regarded by the local people as a symbol of their cultural identity. As society has progressed, so has the use of new, more modern bridge construction technology and materials. Therefore, the demand for construction of Chinese wooden arch bridges is decreasing, threatening the existence of traditional building methods. Although wooden arch bridges still exist in eleven counties along the border of Fujian and Zhejiang and the related construction techniques can still be applied there, the dramatic disappearance of traditional wooden arch bridges and the craftsmanship to build them caused by the modernization process cannot be ignored.

Since the inscription of the element, from 2009 to 2015, Chinese government at all levels along with local communities have adopted a series of safeguarding measures in accordance with local needs, and have achieved remarkable results. Based on this, the efforts from 2016 to 2017 have further restored the continuance and transmission of this element in local communities. The number of bearers was growing, with woodworking masters increased from 14 to 23, and practitioners increased from 49 to 66. Training centers, whose purpose is to impart these traditional skills to new bearers, increased from 7 to 10, and new bearers increased from 65 to 86. The area of exhibition centers reached 1000 square meters. Over 10 villages rebuilt or renovated 14 wooden arch bridges. All these efforts contributed to promoting the viability and transmission of the element in local communities.

By means of gradual restoration and the subsequent renewal of folk customs and folklife connected to this element, locals have been encouraged to participate extensively. As a result, this has raised locals’ awareness to safeguard the wooden arch bridge along with the importance of passing down the traditional craftsmanship. Activities connected to this element have been held in the communities and on school campuses. By cooperating with institutions of higher learning, the Heritage Project Research and Training Center was established to carry out academic research on safeguarding the element as well as to collect, collate, and build a multimedia database related to wooden arch bridge. These safeguarding measures have been welcomed and actively participated in by the communities and have had a positive impact on the safeguarding and transmission of the element. Although traffic-bearing function of wooden arch bridge may have weakened, the geomancy and landscape functions are more cherished than ever. The viability and development of this element have been ensured in promoting the sustainable development of local ecological environment of customs and folklife as a whole.
### A.7. Contact person for correspondence

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

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Mr</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>SU</td>
</tr>
<tr>
<td>Given name:</td>
<td>Xudong</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Bureau of Culture, Sports, Press and Publication in Pingnan County of Fujian Province / Director</td>
</tr>
<tr>
<td>Address:</td>
<td>171, Guobao Road, Pingnan county of Fujian Province</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>0086-13055593111</td>
</tr>
<tr>
<td>E-mail address:</td>
<td><a href="mailto:1203032846@qq.com">1203032846@qq.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
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### B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, as basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or on request from the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report, and is asked in point D below to describe how it has done so.

### B.1. Social and cultural functions

Please explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion U.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

**Between 200 and 500 words**

This element is seen by local communities, groups and individuals as an important part of their cultural and artistic wealth. These bridges are one of the hallmarks of local cultural identity and boast a well-established technical system and complete transmission pedigree.

Southeast Zhejiang and northwest Fujian boast mountains and streams. Affected by the tropical monsoon climate, they are prone to floods. Besides traffic-bearing, wooden arch bridge maximizes the span of the bridge arch, allowing it to adapt to various terrains with less piers. This cuts down construction cost and ensures water flow and navigation under bad weather conditions. So building wooden arch bridge is a local culture developed over
time to meet the production and lifestyle needs.

In the local communities, a wooden arch bridge also has a geomancy function besides traffic-bearing function. It is also a public space for residents to exchange information, gather together, and entertain themselves. It is also a place for worship and prayer. So it plays a vital role in village culture. Most wooden arch bridges are built over water inlets, where water from the streams enters the village. Based on geomancy philosophy, wooden arch bridge can gather wealth, dispel evil and shut down traffic. It plays a critical role in the geomancy layout of a village. Generally, it is a landmark and a largest public structure in a village or a community. In the past, the bridge housed a shrine at its center, where deities of folk religion were enshrined. But to prevent fire caused by burning incense, the shrine has been removed. Instead, a temple is built at the bridgehead, creating a landscape of “bridge and temple integration”. So wooden arch bridge is still an important space for the community to worship, pray, and participate in religious activities during festivals or other important dates. The viability of this element depends on the viability and sustainable development of local folk customs in production, living, etc.

In practicing and transmitting the element, the one who masters the bridge design, key technology, and leads on-site construction is known as a “woodworking master”, and his status is higher than that of a traditional master carpenter. A woodworking master is respected in the community and paid higher. Other practitioners take their assignments and jointly build the bridge. To guarantee transmission and a stable income, the craftsmanship has been transmitted through oral instruction and personal demonstration from one generation to another either by family inheritance or apprenticeship, in accordance with strict procedures, thus forming the generationally transmitted pedigree. Since the dominant mode of transmission is within the family, several prestigious families now recognized by local communities have gradually come into being. Currently, there are several of these prestigious families, namely the Huang and Wei families in Pingnan County, the Zheng family in Shouning County, the Zhang family in Zhouning County and the Dong family in Taishun County. Mr. Dong Chuncai, Mr. Zheng Duojin, Mr. Dong Zhiji etc. are the national representative bearers, and they continue to play an irreplaceable role in the construction, maintenance and safeguarding of the wooden arch bridges in the local communities.

B.2. Assessment of its viability and current risks

Please describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element’s continued transmission and enactment and describe the severity and immediacy of such threats, giving particular attention to any strengthening or weakening of the element’s viability subsequent to inscription.

Between 200 and 500 words

At present, the element is existing in northeastern Fujian Province and southwestern Zhejiang Province. It is mainly practiced in 11 counties and cities on the border between Zhejiang and Fujian, among which Pingnan, Shouning, Qingyuan and Taishun are the main areas. In addition to the above-mentioned areas, the element also extends to areas under the administration of Fuzhou and Nanping Cities of Fujian Province as well as those of Wenzhou and Lishui Cities of Zhejiang Province.

Current situation of viability

(1) Most part of the traffic-bearing function of wooden arch bridge has been replaced by modern bridge. However, in terms of its function within the communities, wooden arch bridge has become increasingly prominent because it serves as communal geomancy, as public and cultural space, and even as scenic bridge in the park. With the shrines dedicated to local deities, wooden arch bridge is still used as a place for community worship, prayer, and activities such as “Walking on the Bridge”. The first and fifteenth days of each lunar month and the first month of Chinese lunar calendar are the times when especially important worship activities are carried out. Besides, every year on the sixth day of the fifth lunar month during Dragon Boat Festival, in southwestern Zhejiang, northeastern Fujian, residents, especially women, enjoy practicing the “Walking on the
Bridge" activity. Every year, they select a bridge, participate in the ceremonial “Walking on the Bridge”, and pray for peace and good health. Also every year on the seventh day of the seventh lunar month, at the Nanxi bridge (Taishun County, Zhejiang), a large ceremonial "Bridge Festival" is held.

(2) Chinese governments at all levels highly value the element and allocated special funds to some important wooden arch bridges to allow for construction, maintenance, and renovation. Local governments and private businesses also provided funds and technical support. In 2016, the Chinese government subsidized 8.8 million RMB to renovate Baixiang Bridge, Qiansheng Bridge and Wan’an Bridge in Pingnan County, and the renovation is completed. Fujian and Zhejiang provincial governments also subsidized 1 million RMB on average to each of 22 wooden arch bridges. The fund was used for making safeguarding plans and improving the adjacent environment.

(3) In the areas mentioned, communities and villages are building, rebuilding or renovating the wooden arch bridges. From 2016 to 2017, 8 bridges in Fujian and 6 bridges in Zhejiang were built, rebuilt or renovated. 9 woodworking masters, 66 practitioners, and over 10 villages participated in the work.

(4) The locals highly value the safeguarding and viability of the bridges. The locals still follow a time-honored tradition: raising funds from the communities to build or renovate a bridge. In practice, a respectable man will be elected as the headman to organize a council. The council manages the construction, maintenance and renovation of the bridge. From 2016 to 2017, many bridges were renovated: In Taishun Country, the Wenxing Bridge, Xuezhai Bridge and Wenzhong Bridge; in Qingyuan County, the Mengyu Bridge; in Shouning County, the Feilong Bridge; in Pingnan County, the Yingfeng Bridge. All projects were funded by both locals and the government.

Current Threats

(1) The wooden arch bridge’s function has changed, and the demand for construction is diminishing. The traffic-bearing function of wooden arch bridge has all but disappeared. Furthermore, the construction costs of wooden arch bridges are rather high. Since they mostly rely on private funding, raising fund is quite difficult. Despite the special funds from the governments, demands for constructing wooden arch bridges are still plummeting.

(2) The sustainable mechanism for the craftsmanship is still unsound. With decreased numbers of new bridges, income and young people’s enthusiasm for learning the craftsmanship are decreasing, and the mode for the transmission of craft cannot function soundly. Presently, carpenters engaging in the element are all above 40, and woodworking masters are all senior citizens. Although the number of bearers has increased, attracting young men and providing them with living income through transmitting the element are also very important for its viability.

(3) Insufficient bridge-building materials. The wood used to construct wooden arch bridge, particularly the timber within the arch, generally requires the use of mature fir trees that are several decades or even hundreds of years old. Building an arch support needs over one hundred such trees. Due to the current ease of transportation, quality timbers have been flowing out of the communities, causing a shortage of materials. So local communities should be encouraged to restore the traditional methods of planting “bridge forests”, purchasing “bridge mountains”, etc. After a certain period, the trees used for building these bridges can be re-cultivated so as to promote the practice and transmission along with the preservation of natural resources.
## B.3. Implementation of safeguarding measures

Please report on the safeguarding measures that were described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have contributed substantially to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken aiming to ensure the viability of the element by enabling the community to continue its practice and transmission. Include the following detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

### B.3a. Objectives and results

*Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.*

*Between 200 and 500 words*

From 2016 to 2017, to fulfill the safeguarding commitments in the nomination files and to effectively improve the viability of the element, including the restoration of the modes of transmission and the revitalization of the element in a sustainable way, the following results are attained:

1. Improving the legal protection system. Laws and regulations such as the “Cultural Relics Protection Law of the People’s Republic of China”, “Intangible Cultural Heritage Law of the People’s Republic of China”, “Regulations on Protection of Folk Culture of Fujian Province”, and “Regulations on Safeguarding ICH of Zhejiang Province” have been enacted as the basis for protection. Due to practical needs, local and civil governments have further established and implemented specific safeguarding plans to ensure the protection is conducted in an orderly manner. For example, the Taishun County People’s Government established and implemented the “Taishun County Cultural Heritage Protection Measures”. For village communities who employ traditional construction technology in the building of new bridges, a subsidy would be granted up to 300,000 RMB, and the annual wooden arch bridge maintenance fund reaches 1 million RMB.

2. Enhancing the bearers protection mechanism. Bearers were continued to be identified as representative bearer systems in national, provincial, municipal, and county levels were set up. Bearers were encouraged to set up transmission and practicing centers. Financial assistance is granted, a national bearer is subsidized 20,000 RMB each year while in Fujian and Zhejiang, a provincial level bearer is subsidized 3,000 RMB each year. The subsidies drive up the bearers’ initiative. From 2016 to 2017, the number of bearers in all levels increased by 13. In Taishun County, Zhejiang Province, a bearer is subsidized 5,000 RMB each year. Bearer Zeng Jiakai was identified as an outstanding talent and awarded 100,000 RMB. In 2016, he was identified as an outstanding talent in municipal level and awarded 300,000 RMB.

3. Creating opportunities for practices. Transmission through practices is fundamental to the continuity of the craftsmanship. From 2016 to 2017, fourteen bridges were built, rebuilt or renovated, and they are the Shuiwei Bridge in Daixi Town, Yipin Bridge, Lingli Bridge, and Yingfeng Bridge in Pingnan County, the Tanshan Bridge, Tingxi Bridge, Jiaoxi Bridge and Xietan Bridge in Shouning County (Fujian Provincie); the Wenxing Bridge, Xuezhai Bridge, and Wenzhong Bridge in Taishun County, and the Zhuping Bridge, Mengyu Bridge and Qingzhu Bridge in Qingyuan County (Zhejiang Province). Through continued practices, the viability of the element has been improved.

4. Promoting academic exchanges and safeguarding the element scientifically. Bearers and local research scholars were encouraged to participate in international and national academic research and established an academic support system for the conservation. A research and survey center was set up thanks to the assistance of Zhejiang University, Nanjing University, Shanghai Transportation University, Xiamen University, as well as other colleges, universities and research institutes. In 2016, the Fifth China Forum on Covered Bridge Culture Safeguarding was held in Taishun, Zhejiang Province. In 2017, the Sixth Chinese Covered Bridge International Symposium was held to encourage the
safeguarding and transmission of the element through scientific means.

**B.3b. Safeguarding activities**

_List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and make note of their effectiveness or any problems encountered in implementing them._

_Between 500 and 1000 words_

Safeguarding activities and their effectiveness

To safeguard the element, from 2016 to 2017, governments in Fujian and Zhejiang Provinces took wooden arch bridge as a cultural symbol and listed it into the local social development plans. The local communities made huge efforts and investment to transmit, educate, promote, research the element and support the renovation and rebuilding of the bridges. Demands for transmission have been increased, inheritance space has been ensured thereof.

1. Continue to identify representative bearers. From 2016 to 2017, in Fujian Province, bearers above county level increased from 5 to 9. Regular practitioners increased from 20 to 31. In Zhejiang, bearers above county level increased from 9 to 18, and regular practitioners from 29 to 35. The woodworking masters are acknowledged by the government and the society, which increases their senses of honor and encourages other practitioners to learn the key techniques.

2. Continue to evaluate the existing bridges and determine their protection level.

From 2016 to 2017, among all the existing wooden arch bridges, 6 are identified as cultural heritage relics at the national level, 8 provincial level, and 10 county level. Based on this identification, mapping is also carried out. Ten bridges have been listed in the maintenance, design, and protection plans. Relevant laws and regulations provide a system guarantee for safeguarding the bridges. Systemic and scientific protection and maintenance plans provide more opportunities to practice, which in turn trained many bears and practitioners.

3. Organizing construction teams to build, rebuild and restore wooden arch bridges. From 2016-2017, the number of construction teams increased from 2 to 5. Based on safeguarding plans and local needs, the bearers organized construction teams to build, rebuild, and renovate wooden arch bridges. With traditional craftsmanship, bearers renovated some badly impaired bridges. Fourteen bridges were renovated, maintained or built, 8 are in Fujian and 6 in Zhejiang. These practices brought them stable income and construction experiences. By transmitting the craftsmanship in practical work, viability of the element is ensured.

4. Establishing training centers for practice and transmission of the element. From 2016 to 2017, training centers increased from 7 to 10. In the centers, bearers transmit the craftsmanship and train apprentices. Apprentices enrolled increased from 65 to 86. These centers produced tourist souvenirs based on traditional craftsmanship, such as the model of a wooden arch bridge, providing the apprentices with more opportunities to practice. The development of derivative business just like cultural tourism not only increased the income of bearers and practitioners, but also created over 2,000 jobs for local communities.

5. Continue to educate local communities. The knowledge of wooden arch bridge and its craftsmanship was continued to be imparted in communities, schools, textbooks, and practicing venues. Training bases were set up to teach primary and secondary school students and locals, cultivating their love for the bridge. Jiangbin Primary School in Qingyuan County set up a training center, an interaction platform and an exhibition room. In the practice base for primary and secondary schools in Taishun County, the local government set up a training division for the bridge, in which students can study the models of bridges. Lessons on construction skills were also taught in primary and secondary schools, enhancing the locals’ cultural identity and sense of honor.

6. Exhibiting the traditional craftsmanship. Wooden arch bridge exhibition halls were built in the Pingnan County Museum and the Ningde Art Museum. In Taishun county, a rural wooden arch bridge exhibition hall was built to display pictures, models, traditional
tools, and the building process. The exhibitions were free. Since 2016, more than 30 wood arch bridge models have been built in Pingnan, Taishun and Qingyuan counties and have been displayed in the collections of universities, museums and exhibition halls of Fuzhou University, Fujian Intangible Cultural Heritage Exposition Center, and the Ningde Museum. Some were also displayed in Beijing, Chongqing, Chengdu, Fuzhou, Xiamen, Ningde, Taiwan, etc. In 2017, representative bearers from Pingnan County showed the craftsmanship in Sibu, Malaysia. These efforts publicized the craftsmanship and raised its reputation and visibility worldwide.

(7) Publicize the element through media. Safeguarding, transmission and promotion were carried out in an all-around manner. In September 2016, Wenxing Bridge, Xuezhai Bridge and Wenzhong Bridge in Taishun County were destroyed by floods incurred by a typhoon. All the three were national level cultural relics. By October 2017, renovation was completed. During this period, over 1,000 pieces of news and 15 special TV programs were published or broadcasted in newspapers, magazines, radios, TVs and websites, including CCTV, Xinhua News Agency, Fujian TV, Zhejiang TV. Media coverage increased public awareness about the wooden arch bridges, enhanced its reputation and influence, and increased its visibility.

Problems encountered

(1) The craftsmanship is confined to certain regions. By 2017, wooden arch bridges still only exist in the northeast of Fujian Province and southwest of Zhejiang Province, though many have been built, rebuilt, and renovated. In these regions, wooden arch bridges mainly serve cultural relics and heritage protection purposes because the traffic-bearing function is diminishing. In particular, they were built for geomancy and landscape purposes in communities and parks. Besides, building costs are high, and fund raising is difficult. While the governments allocated special funds, fund-raising mainly depends on the locals. As the bridge is limited within certain regions, building demand is diminishing. This deprives the practicing opportunities of the young and affected the systemic transmission of the key techniques.

(2) Incomplete mechanical analysis system for wooden arch bridge. As the bridge requires a certain timber and the special “beam weaving” technique, in the past, building the bridge usually depends on practitioners’ personal experience. So far, the mechanical analysis system is still incomplete for the bridge. In modern time, building any bridge must follow strict design, evaluation, and engineering procedures. For a wooden arch bridge, though its traffic-bearing function is diminishing, its safety and durability are still a basic requirement. The incomplete mechanical system has resulted in difficulties in going through the required building procedure, hence limiting transmission opportunities of the element.

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<th>B.3c. Participation of communities, groups or individuals in the safeguarding activities</th>
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<tr>
<td>Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing safeguarding activities.</td>
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<td>Between 200 and 500 words</td>
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Communities and groups took the following measures to transmit and safeguard the element

(1) Take bearers as the subject of the practice. Bearers safeguard and transmit the element via a productivity-oriented method. From 2016 to 2017, over 10 wooden arch bridges were built, in which 9 woodworking masters and 66 practitioners participated.

(2) Take the transmission and practice training centers as a practice base. Representative bearers are encouraged to establish training centers. From 2016 to 2017, three training centers were built, namely, the Wei Family’s Wooden Arch Bridge Training Center in Zhongyang Village, Pingnan County, Lai Yongbin Traditional Wooden Arch Bridge Craftsmanship Studio, and Zheng Changgui Traditional Wooden Arch Bridge Craftsmanship Studio. Bearers in these training centers train practitioners based on the practice of maintenance and construction of wooden arch bridge.
(3) Take the participation of communities or local residents as support. Traditionally, local communities build bridges through donation. Ceremonies of the commencement, putting up the top beam, and completion of the bridges are grand events for the communities. In Fujian and Zhejiang, building bridges are usually initiated by local residents and completed through voluntary donation and work, which inevitably involves mass participation. Local residents also participate in the safeguarding work by cooperating with bearers and investigators during investigation and providing clues and data for them. Warmhearted people are selected to patrol the bridge regularly, with the government providing appropriate subsidy. Every time when renovating or building a bridge, local residents in Pingnan County (Fujian Province), Qingyuan County and Taishun County (Zhejiang Province), establish a council composed of a dozen or dozens of members, who work as proprietors of the bridge and take charge of site selection, fund raising, material preparation and building. A respectable headman is also elected for the council. Although these members do not directly participate in the transmission of the craftsmanship, they provide support for the practice and transmission of it. There is another standing civil organization—the board, or called “bridge board”. Composed of several or over a dozen members, the board is in charge of daily management, maintenance and renovation after the bridge is built. Board members are chosen either from the headmen and members of the council, or elected, or chosen from the public, who are usually lineage leaders or prestigious and warmhearted persons.

(4) Give play to the coordination function of centers for the safeguarding of intangible cultural heritage and cultural centers. Responsibilities of Center for the Safeguarding of Intangible Cultural Heritage in Qingyuan County, Center for the Safeguarding Intangible Cultural Heritage in Taishun County as well as Cultural Center in Pingnan County and Cultural Center in Shouning County include: coordinating related communities in Fujian Province and Zhejiang Province, urging the implementation of safeguarding measures, supporting bearers and transmission and supporting training and practice centers to carry out safeguarding activities, providing professional guidance, keeping related data and organizing demonstrated training activities.

B.3d. Timetable and budget

*Indicate in a timetable when each activity was implemented and the funds that were used for its implementation, identifying the source of funding for each (governmental sources, in-kind community inputs, etc.).*

*Between 200 and 500 words*

From 2016 to 2017, the element was safeguarded by regular and irregular activities. The latter were based on annual situations and changing needs.

Regular safeguarding activities

1. Establish training and practice centers. From 2016 to 2017, governments at all levels subsidized 570,000 RMB. Towns and villages provided venues while bearers provided tools and materials for the transmission of the element.

2. Safeguard bridges through the preservation of cultural relics. By the nomination and announcement of arch bridge related cultural relics protection units at all levels, preserving cultural relics, identifying preservation scopes, marks and responsible authorities, establishing documentation system, etc. From 2016 to 2017. The government subsidized 2.1 million RMB for these efforts, with relevant towns and villages employing cultural relics keepers, providing safeguarding venues and purchasing required equipment.

3. Map the bridges. From 2016 to 2017, ten bridges were mapped. The government subsidized 980,000 RMB.

4. Digitalize safeguarding activities. From 2016 to 2017, Taishun County government used digital methods and documented the rebuilding of Wenzhong Bridge, Xuezhai Bridge and Wenzhong Bridge damaged by floods.

5. Develop models and toy blocks of covered bridges. This effort provided exhibition materials and trained the young through practice. From 2016 to 2017, while the communities provided raw materials, the Pingnan County government subsidized
300,000 RMB. Shouning County government 200,000 RMB, and Qingyuan County 150,000RMB.
(6) Transmit the craftsmanship in schools and communities. From 2016 to 2017, the government subsidized 640,000 RMB for these efforts. Schools and communities provided venues and manpower and bearers participated in these activities. The government subsidized 490,000 RMB for compiling wooden arch bridge textbooks used in primary and secondary schools.
(7) Purchase fire safety and security equipment and hire personnel. The Pingnan County government subsidized 25,000 RMB to pay the cultural heritage protection personnel. It also subsidized 62,000 RMB for fire safety equipment and 44,000 RMB for surveillance equipment.
(8) Participate in academic seminars and exhibitions on the covered bridges. The Pingnan County government subsidized 210,000 RMB.
(9) Make documentaries and publicity materials for the element. From 2016 to 2017, the government subsidized 700,000 RMB. Communities and bearers participated and provided venues.
Other safeguarding activities
(1) Build, rebuild, renovate and relocate wooden arch bridges and transmit the craftsmanship in practice. From 2016-2017, over 10 bridges were relocated or rebuilt. Though subsidized by the government, the engineering work was mainly funded by the locals.
(2) In 2016, Qingyuan County government subsidized 110,000 RMB for a training event on the element. In 2017, the Shouning County government subsidized 1 million RMB for constructing an exhibition hall for the element. The Pingan County subsidized 120,000 RMB for a Mid-Autumn Day exhibition on the element in Malaysia.

B.3e. **Overall effectiveness of the safeguarding activities**

Provide an overall assessment of the effectiveness of the activities taken to achieve the expected result and of the efficiency of use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.

*Between 400 and 600 words*

Overall effectiveness of the safeguarding activities
From 2016 to 2017, all of the safeguarding activities were carried out in a scientific, reasonable, systematic and comprehensive way. With bearers and practitioners served as subject of these activities, community members also actively participated in them. Efforts were also made to combine documentation with transmission and practice, safeguarding of intangible cultural heritages with that of tangible ones, salvage safeguarding of core technologies with landscape functions in communities, and academic research with public promotion. These efforts ensured the effective safeguarding and transmission of the element, enhanced its viability and made a profound social influence.
(1) Remarkable results of safeguarding practice have been achieved. Evaluation and identification of representative bearers established and improved the mode of transmission, which further improved their motivations for cultivating young apprentices. Safeguarding activities were carried out in accordance with bridges’ functions in local people's life to benefit related communities and groups in activities of awareness raising. Digital safeguarding activities were carried out for future reference. Mapping of wooden arch bridges and identification of their cultural relics levels achieved the balance between intangible and tangible cultural relics safeguarding activities. Holding international symposiums not only promoted academic research and exchange on the element, but enhanced the social influence of safeguarding activities. Furthermore, a large amount of
wooden arch bridges were built, rebuilt and renovated in recent years, providing an excellent platform for representative bearers to practice their craftsmanship. In the meantime, the continuity of traditional folk customs and beliefs related to bridge building, caring and their geomancy function motivated community and individual participations in safeguarding activities of the element.

(2) Funds were used effectively. The funding of safeguarding activities was mostly from governmental sources, with enterprises, communities and individuals also playing an important role, forming a beneficial funding system with multiple channels. Information about funding sources and use is open to the public, ensuring the effective use of the funds.

Experiences and lessons drawn from safeguarding practice

(1) Dynamic safeguarding proved highly effective. Dynamic safeguarding has always been critical in transmitting and practicing the element. Chinese governments, communities and bearers engaged in the productivity-oriented safeguarding and renovated, rebuilt and built many wooden arch bridges. From 2016 to 2017, 14 bridges were built or renovated. Every time a bridge is built, the locals establish a board comprised of villagers, bearers, etc. The board manages and supervises the construction and ensures economy. By making bridge models, dynamic safeguarding experiments are also satisfying. Dynamic safeguarding engages more social groups and bearers and may increase the practice opportunities.

(2) Bearers increased and their social status was raised. Transmitting the element calls for transmission organizations, studios set up by master, systemic teaching and practicing activities, subsidies to representative bearers, etc. Because of under-funding, potential is to be tapped.

(3) Publicity activities enhanced the visibility of the project. Despite the limited input in publicity activities in many ways, including compiling textbooks, publishing related materials, producing videos and documentaries, the social influence was great. This is true in introducing the concepts of the craft into communities and schools. In 2016, the rescue and renovation of the bridges damaged by floods attracted the media’s attention all over China. A complete renovation record was kept, and the reputation of the bridge was also raised. In future, more attention must be paid to publicity.

The lessons are also drawn from the safeguarding practice

(1) The dilemma over building procedure and cost. In China, building a wooden arch bridge follows either of the following ways. For a government-funded bridge, strict procedures must be followed in design, approval, budget, bidding, settlement, etc. But designing and approving face much difficulties. The increased intermediate links drive up cost. For a bridge funded by locals, construction can start immediately after an agreement is signed among board members, the headman and workers. The agreement is only based on the timber costs and wages. But the mechanical analysis, safety and cost assessment cannot be guaranteed except by the experience of the bearers. A scientific and economical method must be come up with in future.

(2) Visibility of the element is yet to be increased. The visibility of the element is still unsatisfying. Practices of the craftsmanship are still confined to the original regions of transmission. Seldom are any bridges built with the craftsmanship in other places. The geomancy and landscape functions are well received. In China and even in the world, many regions ideal for the bridge can still be found. In rainy regions, the covered bridge is proper. In dry regions, the uncovered bridge. In future, efforts could be made to promote the element beyond its traditional transmission regions.
### C. UPDATE OF THE SAFEGUARDING MEASURES

#### C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the last previous report. In particular provide detailed information as follows:

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

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

c. How will the **State(s) Party(ies)** concerned support the implementation of the updated safeguarding plan?

d. Provide a **timetable** for the updated safeguarding plan and estimate the **funds required** for its implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 500 and 1000 words

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1. The safeguarding scope has extended from the bridge and the craftsmanship needed to build it to the cultural ecological system of the communities and villages where it locates.

   (1) Nominating the villages with the bridge for Chinese Traditional Villages. Nanping Country has nominated its Tangkou Village, Changqiao Village, Houlong Village and Lingxia Villages for Chinese Traditional Villages. In these villages, Qiansheng Bridge, Wan’an Bridge, Longjin Bridge, Guangfu Bridge and Guangli Bridge are located respectively. For each listed village, a complete safeguarding plan is made by the Chinese government and 3 million RMB is allocated as safeguarding fund. Together with the similar funds from the provincial, municipal and county governments, the safeguarding fund has reached: 30 million RMB in Tangkou Village, 20 million RMB in Changqiao Village, 6 million RMB in Houlong Village and 10 million RMB in Lingxia Village. The safeguarding plan and government funds greatly improved the natural and cultural environment of these villages. The cultural ecological system of these villages has been well safeguarded.

   (2) The wooden arch bridge is one of the largest public structures in a community or village. It also serves critical geomancy and landscape purposes. With the identification of cultural relic level of bridges and the over-all protection of village or the community life, the village or the community will be one of the most culturally and scenically valuable venue in the county, city or even province. Along with the protection of village or community as a whole, the local government also strengthens the protection of natural environment. The protection funds for the forest, river and environment where a wooden arch bridge is located will have priority in local governments’ management. All this is for the harmony between the bridge and natural environment.

   (3) Besides identifying the cultural relic level of the bridge, the Chinese government also takes the watercourses and ancient roads relating to the bridge as affiliated cultural relics. They are also safeguarded by special funds. For example, from 2016 to 2017, the Fujian provincial government allocated 10 million RMB for safeguarding the environment adjacent to the bridge (including watercourse and ancient roads).

   Publicity was strengthened to raise locals’ awareness in this regard. By making protection plans and raising funds in many ways (e.g. funds for safeguarding the watercourse, village, forests, etc.), the craftsmanship and associate traditional practices relating to the bridge were safeguarded and transmitted, thus offering the fundamental dynamics for the element to be viable in real life.

2. Strengthening domestic and international exchanges, making the element more visible, promoting the craftsmanship and making the craftsmanship more frequently used.
The element is still confined to the northeast of Fujian Province and southwest of Zhejiang province. Seldom is the craftsmanship used in other places. Despite the diminishing traffic-bearing function, the geomancy and landscape functions of the bridge are still well-received. In China and the world, places suitable for the bridge can still be found in bunches. By strengthening international promotion, the element will be present in more countries and regions. With growing sense of honor, the bearers will work harder to safeguard, use and transmit the element. Efforts had been made in the last safeguarding period. In 2013, Chinese scholars introduced the bridge in the seventh International Conference on Arch Bridges in Croatia. In 2015, woodworking master Zhang Changzhi from Zhouning, Fujian Province was invited to build a wooden arch bridge in Regensburg, Germany. It was China's first wooden arch bridge in another country. In 2017, Fujian bearers exhibited the element in Malaysia. In 2017, models of the bridge were given as presents by Nanping County to Mr. Juan Abad, member of Peru Congress and consultant to the President of the Popular Action, and other guests in a publicity event “Stories of the CPC - Lucid waters and lush mountains are invaluable assets” in Beijing. These were efforts to promote the element to the world.

C.2. Community participation

Please describe how communities, groups and individuals, as well as relevant nongovernmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.

Between 200 and 500 words

(1) Bearers are responsible for transmitting, publicizing and promoting core techniques. They are proactively safeguarding the element. From 2016 to 2017, three training centers were set up. The centers built, renovated and maintained many bridges in their transmission and safeguarding efforts. For example, the Wei’s (Daixi Village, Zhongyang Town, Nanping County), as bearers, are keen to safeguard the element. The family set up training centers and trained 9 apprentices. In Qingyuan County, Zhejiang Province, studies set up by Lai Yongbin and Zhang Changgui have trained 6 apprentices in total. The six have well commanded the craftsmanship.

(2) From 2016 to 2017, fourteen practice activities were held (4 in Pingnan, 4 in Shouning, 3 in Taishun and 3 in Qingyuan). Nine woodworking masters presided over the events, 66 practitioners participated, and over 10 villages were involved. Whenever a bridge is built, locals and bearers set up a council to raise fund, manage construction and organize ceremonies. Ceremonies are held in ground-breaking, beam-raising and bridge completion. For example, locals raised 300,000 RMB to renovate the Yingfeng Bridge in Ludi Village, Pingnan County. The construction and renovation greatly enhanced locals’ awareness on the element in the last two years.

(3) In local areas, volunteers also established cultural heritage safeguarding organizations to appeal to the society to take action. For example, from September 2016 to October 2017, social organizations published news through newspapers, magazines, radio, TV and websites to raise fund to renovate the Wenxing Bridge, Xuezhai Bridge and Wenzhong Bridge. All were national level cultural relics damaged by floods. Association for the Safeguarding of Covered Bridge Culture in Taishun County was one of the organizations who helped to renovate the bridges. They also strengthened the locals’ sense of honor and cultural identity.

(4) As the competent bodies responsible for the safeguarding of the element, cultural centers in Pingnan and Shouning as well as centers for the safeguarding of intangible cultural heritage in Qingyuan and Taishun are in charge of the nomination, collection and management of safeguarding funds, implementation of feasibility research and organization of education, promotion, distribution, demonstration, exchange and digital safeguarding of the element.

After two years of safeguarding practice, the viability of the element has been greatly improved. Local authorities have promised to keep encouraging and supporting bearers to train and teach apprentices and carry out transmission and practice activities through building or renovating bridges, which would enlarge the number of bearers in proper age
structure. Related communities, groups and individuals have promised to explore and establish a more effective mode of transmission and achieve the sustainable development of the element in cultural environment of communities.

C.3. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Not to exceed 150 words

a. the competent bodies involved in its management and safeguarding

Bureau of Culture, Sports, Press and Publication in Pingnan County of Fujian Province
Bureau of Culture, Sports, Press and Publication in Shouning County of Fujian Province
Bureau of Culture, Radio, Film, Television, Press and Publication (Sports Bureau) in Qingyuan County of Zhejiang Province
Bureau of Culture, Radio, Film, Television, Press and Publication in Taishun County of Zhejiang Province

the competent bodies involved in its safeguarding

Cultural Center in Pingnan County of Fujian Province
Cultural Center in Shouning County of Fujian Province
Cultural Center in Qingyuan County of Zhejiang Province
Center for the Safeguarding of Intangible Cultural Heritage in Taishun County of Zhejiang Province

b. the organizations of the community or group concerned with the element and its safeguarding

Fujian Province:
The Huang Family’s Training and Practice Center of Traditional Craftsmanship for Building Wooden Arch Bridge in Changqiao Town, Pingnan County
The Wei Family’s Training and Practice Center of Traditional Craftsmanship for Building Wooden Arch Bridge in Daixi Town, Pingnan County
Master Huang Chuncai’s Craftsmanship studio in Pingnan County
The Zheng Family’s Training and Practice Center of Traditional Craftsmanship for Building Wooden Arch Bridge in Shouning County
The Zhang Family’s Training and Practice Center of Traditional Craftsmanship for Building Wooden Arch Bridge in Xiukeng Village, Zhuming County
Association of Traditional Craftsmanship for Building Wooden Arch Bridge in Shouning County

Zhejiang Province:
Zeng Jiakui’s Traditional Craftsmanship Studio for Building Wooden Arch Bridges in Taishun County
Lai Yongbin’s Traditional Craftsmanship Studio for Building Wooden Arch Bridges in Taishun County
Zheng Changgui’s Traditional Craftsmanship Studio for Building Wooden Arch Bridges in Taishun County
Dong Zhijii’s Traditional Craftsmanship Studio for Building Wooden Arch Bridges in Taishun County
D. PARTICIPATION OF COMMUNITIES IN PREPARING THIS REPORT

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

Between 150 and 250 words

(1) Bearers provided first-hand data for the report. The report was prepared with comprehensive involvement of bearers therefore reflecting bearers' opinions and suggestions to the full. For example, seven bearers including the bearer at the national level Huang Chuncai and the bearer at provincial level Huang Minping participated in the writing and research of the report. They provided the report with texts, photos, videos and data related to the transmission and safeguarding carried out by their training and practice centers.

(2) Locals actively participated. Locals, especially those from villages and families engaged in the transmission of the craftsmanship, actively cooperated in the preparation of the report. They worked closely with the bearers and investigators and provided them with clues, data, photos, and videos. All the materials were highly valuable. From 2016 to 2017, Shouning County built a covered double-arch wooden bridge in Xietan Town. The locals in Xietan Town and Da'an Town proactively participated in the construction. They also provided clues and materials for the fieldwork carried out by investigators, woodworking master Zheng Duoxiong and his disciples.

(3) The government organized the preparation of this report with the participation of experts. The government established a steering group for the report on the status of the element. The steering group is composed of governments, cultural administrative authorities and safeguarding entities of the element. In 2017, Shouning Country initiated a promotion association to safeguard the covered wooden arch bridges and enhance the collaboration and communication among counties and cities. The association involves four cities and seven counties in Fujian and Zhejiang Provinces.

E. SIGNATURE ON BEHALF OF THE STATE PARTY

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

Name: Xie Jinying

Title: Director General, Bureau of International Exchanges and Cooperation, Ministry of Culture and Tourism of the People’s Republic of China

Date: December 11, 2020

Signature: [Signature]