The Contribution of UNESCO Member States of South-Eastern Europe to the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

A Jubilee Edition Dedicated to the 70th Anniversary of UNESCO
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Sofia, 2016
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Selection and editorial by the Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe under the auspices of UNESCO

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The Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe under the auspices of UNESCO dedicates this book to the 70th Anniversary of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

This jubilee gives us a reason to take stock of what we have achieved so far, while pointing us in the direction where the UNESCO Member States in South-Eastern Europe should aim their efforts in the future in connection with the safeguarding of the intangible cultural heritage in the region. Our initial idea was for this jubilee edition to present writings related to the progress made by the countries of South-Eastern Europe in implementing the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. Because of the similarities in subject matter, the reader will also find here the reports presented at the International Forum on “The Contribution of UNESCO Member States in South-Eastern Europe to the Dissemination and Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003)”, held in Sofia on December 12-13, 2015 and organised by the Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe.

The sequence of entries in this collection follows the agenda of the International Forum:

I. Opening Address
II. Plenary Reports
III. Measures Taken in the Countries of South-Eastern Europe for the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage
IV. The Role of Local Communities in the Safeguarding of Intangible Cultural Heritage

Within individual sections, the entries are arranged in the alphabetical order of the submitting Member States, which were kind enough to respond to our invitation to submit texts and illustrations for inclusion in this edition. Moreover, the texts are printed in English and in the original language of their authors.

This collection of writings is targeted not only at experts in the field but at anyone with an interest in the issues of safeguarding the intangible cultural heritage in the region of South-Eastern Europe. On the pages of this book our readers will find information about the processes and practices of safeguarding ICH in Albania, Bosnia and Herzegovina, Bulgaria,
Croatia, Cyprus, Georgia, Greece, Serbia, Slovenia, and Turkey. During the last decade, the safeguarding of the intangible cultural heritage in South-Eastern Europe through the implementation of the 2003 UNESCO Convention has been discussed at many international forums convened for exchange of information, good practices and experience.

At the same time, the book is the first publication that presents in a more comprehensive manner the efforts for the implementation of the Convention in this part of the world. Therefore, wherever possible, we have tried to present more than one viewpoint about the accomplishments of, and the issues faced by, individual countries in the implementation of the Convention at national level, in order to give our readers a fuller idea of the existing visions, policies, practices, registers, programmes, initiatives, strategies and specialised institutions working in this field.

Last but certainly not least in importance, this collection of writings provides for the reading audiences a valuable opportunity to acquaint themselves with the study, presentation and analysis of individual practices and case studies from around the region of South-Eastern Europe, highlighting the key role of the local communities in the safeguarding and promotion of the intangible cultural heritage.

The team of the Regional Centre in Sofia wishes to acknowledge and thank its partners, the representatives of the Member States in South-Eastern Europe, the Institute of Ethnology and Folklore Studies with Ethnographic Museum (IEFSEM) at the Bulgarian Academy of Sciences, the Ministry of Culture of the Republic of Bulgaria, the National Commission for UNESCO of the Republic of Bulgaria, and the University of Library Studies and Information Technology (ULSIT), for their cooperation in the preparation of this book.

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PART I
Opening Address
Academician Stefan Vodenitcharov, Chairman of the Bulgarian Academy of Sciences,
Professor Stoyan Denchev, Rector of University of Library Studies and Information Technologies,

Excellencies, Ladies and Gentlemen,
I am honoured to join you in Sofia today.

I wish to thank the co-organizers of this timely International Forum on the implementation of the UNESCO Convention on Intangible Cultural Heritage.

Let me express my gratitude to the Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe, to the Ministry of Culture of the Republic of Bulgaria, to the Bulgarian Academy of Sciences, to the University of Library Studies and Information Technologies, and to the National Commission of the Republic of Bulgaria for UNESCO.

I can't imagine a more meaningful way to celebrate the 70th anniversary of UNESCO than by renewing our commitment to defending the living heritage of humanity.

I believe this has never been so important.
Living cultural heritage is the way we understand the world and the means by which we shape it
It is our bridge from the past to the future.
It is a wellspring of identity and belonging in a world of change.
It is a foundation of wisdom upon which to build sustainable development for all.
This is UNESCO's position.
Culture is who we are.
Culture is what binds us together, as a society, as a people, as members of a single humanity.

In times when the forces of fragmentation are strong, when culture is under attack, we must never tire in sending this message.
Nowhere is this more clear than in the traditions and practices of our living heritage.

UNESCO Member States of South-East Europe have an incredible cultural wealth to share, this is also why I launched, a few years ago, the UNESCO initiative Culture A Bridge for Development, building on culture as a force for dialogue, growth and reconciliation across the region.

This is why I am so pleased to congratulate Member States from South-East Europe for the four new inscriptions on the UNESCO Intangible Heritage list, during the last meeting of the Intangible Heritage Committee, in Namibia:
The Surova folk feast in Pernik region in Bulgaria.

© Yulian Donov
The “Glasoechko, male two-part singing in Dolni Polog”, in the former Yugoslav Republic of Macedonia. 
The Lad’s dances in Romania. 
The Tinian marble craftsmanship in Greece. 

Each of these bears witness to incredible cultural vitality of this region.

I see your discussions over the next two days as a unique opportunity to share best practices, to strengthen policies, to improve recognition of this heritage at the global level – its role in deepening social cohesion, in advancing human dignity and progress.

We have come a long way since the adoption of the Convention in 2003.  
Together, UNESCO and Member States have introduced international standards to stimulate and guide efforts. 
We have increased international cooperation for the exchange of experience and capacity building. 
We have created tools and lists to demonstrate the diversity of this heritage, to mobilize assistance for its safeguarding, to raise awareness about its vulnerability. 

Most fundamentally, we have helped to change minds. 
We have shaped a new global understanding of heritage, beyond monuments, beyond artefacts, to include living heritage, recognising this as a force of innovation, social transformation and sustainable development. 
I think we should call this what it is. 
It is ground-breaking. 
It is revolutionary. 

Together, we have shaped a radically new approach to the protection of the living heritage, putting communities and peoples first, as custodians and as bearers of cultural expressions. 
I believe this same vision is the inspiration of the new 2030 Agenda for Sustainable Development, agreed by United Nations Member States. 

In the words of its Declaration, this is “an Agenda of the people, by the people and for the people”.

For the first time, at the global level, culture, cultural heritage and diversity are recognized as drivers and enablers of inclusive and sustainable development.

This reflects the advocacy UNESCO has led, with the champion support of Member States - and I wish to express special thanks to the Government of Bulgaria here.

This is how we can build more tolerant, more inclusive societies. 
This is how we can learn to live together in ever more diverse societies.

This is how we will craft new solutions to eradicate poverty and hunger, to create decent and green jobs in the cultural sector, in arts and crafts, in music and tourism. 

This is also how we can tackle the challenges of climate change and natural disasters, building on traditional practices and knowledge, to protect biodiversity and manage natural resources. 
Our living heritage holds many answers to the questions we face today. 
It is our responsibility to defend it. 
It is our duty to make the most of it. 
This is especially important now.

We are living in turbulent times, when conflicts remain aflame, when violent extremism is seeking to destroy all forms of cultural diversity. 

Never before in recent history have we seen such brutal and systematic attacks against cultural heritage and diversity, used as a tactic of war, for cultural cleansing, to intimidate populations, to disseminate hatred, to weaken the grounds for peace. 

Living heritage is on the frontline. 
Traditions are targeted. 
Music is forbidden. 
People are persecuted because of their cultural practices. 
Our response must be clear. 
We must unite to defend heritage. 
We must unite to promote culture as a force for dialogue and mutual understanding, as an asset for resilience, for identity, for renewal. 

The Centre for the Safeguarding of Cultural Heritage in South-East Europe was established in Sofia, in this very spirit, within a network of centres of excellence across the region, in Zadar, in Skopje, in Tirana and Cetinje, covering all aspects of cultural heritage. 
This is the spirit we must promote everywhere, from this region across the world.

In this spirit, I wish you every success in your endeavours – I am convinced these have been so important.
PART II
Plenary Reports
The Contribution of the State, Academic and Local Government Institutions, as well as of the Network of Museums and Chitalishta (Community Centres) to the Safeguarding of the Intangible Cultural Heritage and the Promotion of Its Transmission to the next Generations

In today’s hectic, complex and contradictory world, our society is faced with the need to seek solutions to a number of far-from-easy tasks and challenges. These pertain both to the issues of physical survival of the particular individual, group, or community and to the preservation of their identity, specifics and significance within the process of development and within the framework of human society as a whole. Global problems quite often prevail over local ones, but sometimes historical circumstances or everyday life assign priority to the local context. Which is perhaps the way to deal with issues of universal human appeal and significance for our development. It makes sense, at times like these, to look back into the past, because without the knowledge of the past, we could not build our future. Proceeding from the wisdom and accumulated experience of previous generations, we are ready to face the problems and to seek answers to the pertinent questions. Naturally, this should be done from a modern human perspective, for modern humans have a knack for tracing individual processes through their own vision of development, and based upon that vision, of chalking...
up measures for the coming years. Parallel to that, a review and critical re-assessment of the established system of criteria and indicators regarding the cultural domain might be of significance. We should also consider the fact that the processes pertaining to the safeguarding and promotion of the cultural heritage in a particular country are an important aspect of its cultural policy and an integral part of its prospects for sustainable development, as well as its visions for the future. All this also relates to the building, adaptation, synchronisation and updating of the existing legislative and normative framework, which is an important element of the processes of formulating policies for the safeguarding and promotion of cultural heritage in local, regional and global context.

I shall now turn my attention to the methodological foundation and characteristics of these processes.

It is imperative to internalise UNESCO’s understanding of the importance of the development of cultural processes and the transmission of cultural experience from one generation to the next. This became clearly evident already with the adoption in 1976 in Nairobi, Kenya, of the UNESCO Recommendation on Participation by the People at Large in Cultural Life and their Contribution to It, which proclaims that the right of access to culture is a universal right. Therefore, inasmuch as it is important for humankind, every single country is expected to provide the required socio-economic conditions for “freely obtaining information, training, knowledge and understanding, and for enjoying cultural values and cultural property” (Recommendation 1976).

The very content of the notion of cultural heritage has changed substantially in recent years, not least in terms of the manner in which it is perceived and appreciated by society, all that being possible owing to the adoption and use of some key tools developed by UNESCO experts. The previous notion of cultural heritage including mainly the tangible cultural monuments and collections had been firmly established and prevailing for a long period of time. However, at present it is increasingly giving way to the under-
standing that cultural heritage includes both tangible and intangible assets, often existing in symbiosis. The primordial traditions passed from generation to generation while being enriched by the bearers who transmit them, have become an important tool for the creation of a sense of belonging of the human beings to their group or community. This fits within the context of the increasingly common understanding that the culture of a society accommodates not only its tangible heritage, but comprises an indivisible whole of tangible and intangible cultural assets. We should add to that the actions undertaken for the preservation, promotion and valorisation of cultural heritage over the time, subsumed here within the notion of cultural activity. This also includes the aggregate creativity of the community in the establishment of particular types of cultural values, followed by the existence of certain elements of social communication, their preservation and transmission from one generation to another and within a peer group of practitioners, as well as their use and practical implementation in the different communities and of the general population (for more details see Сачев 2004). Last but not least in importance, it is also worth mentioning that in the course of time and under the influence of human activity a considerable part of the cultural heritage has either been subjected to different influences or has come down to us in a modified form (Report 2012). It follows from there that that heritage should be preserved and safeguarded in its proper form. Further, it should be presented in accordance with its specificity and should benefit from the special protection of individual citizens and the local institutions, supported in that effort by the communities themselves.

In the light of the interaction between past and present, between globalisation and local development, and in times of economic, political and other pressures, the governmental institutions endeavour to develop policies where the ethical principles are of the utmost importance in connection with the processes of safeguarding and promotion of ICH. Within the context of everything which was already said, I

в които те биват представени, все повече отстъпва на разбирането, че културното наследство е симбиоза между материални и нематериални ценности. Изконните традиции, предавани през поколения и обогатявани през годините със съдействието на техните носители, се превърнаха във важен инструмент за осъзнаване на принадлежността и съпричастността на човека към своята група или общност. Това се вписва в контекста на общото възприятие, че културата на всяко едно общество се състои както от материалното, така и от идентификацираното културно наследство в неговия пълен обхват, включващ в едно единно цяло овеществени и неовеществени културни ценности. Следва да прибавим и предприетите действия по тяхното съхраняване, разпространение и валоризация във времето, което обозначаваме с понятието културна дейност. В него се включва и съвкупността от проявеното от общността творчество по създаване на определени културни ценностни, последвано от наличието на определени елементи на социална комуникация, тяхното съхранение и препредаване през поколенията и помежду им, както и тяхното използване и прилагане в практиката от различните общности, групи и население (по-подробно виж Сачев 2004). И не на последно място трябва да се отбележи, че под въздействието на времето и реализираната през отделните години човешка дейност търде голяма част от културното наследство или е претърпяло редица въздействия, или е стигнало до нас в променен вид (Report 2012). Оттук следва и изискването то да бъде съхранено в неговия първичен вид. Нужно е то да се представи съобразно своята специфика, като се ползва от специалната протекция на държавните и местните институции, подпомогнати в това им усилие от самата общност.

В светлината на взаимодействие между минало и настояще, глобализация и локално развитие, икономически, политически и други видове на тиск, държавните институции полагат усилия да развият политики, където етическите принципи за отношение към опазването и популяризацията на нематериалното културно наследство са от
have to mention yet another problem which has acquired increasing prominence in the recent years. Part of the policies for the safeguarding and promotion of the ICH require that it should be placed in the focus of attention of society. The information about the significance of that type of heritage, about its essence and role, as well as about its presence in the daily lives of ordinary people, should be at the focus of the presentation of individual elements of ICH and a major step in its promotion not just within the communities of bearers but also among a wide range of experts, stakeholders and in society at large. At the same time, this should come as a response to the advancing processes of globalization and the resultant unification which we almost inevitably witness at present and which affects the promotion of certain elements of the cultural heritage. Therefore, the debating of such issues should not only be encouraged but should also beget further, open-ended debates on diverse subjects. Here I wish to quote the scholarly research of Michael Brown, a lecturer at the Department of Anthropology and Sociology in Williams College, Massachusetts, the US. In his work entitled *Heritage Trouble: Recent Work on the Protection of Intangible Cultural Property* he states that humankind is faced with the danger of more than the unpredictable volume, content and quality of numerous information flows of a different nature: the fact that oftentimes, those conflicting information flows create ambiguities as to the identification of individual elements of the intangible cultural heritage and their safeguarding. It is not at all accidental that Brown appeals for more attention to the elements that are considered ‘at risk’ or ‘endangered’ and thus needing special efforts for their protection and safeguarding (Brown 2005: 40-61).

I shall briefly discuss some of the most important aspects of the work of various government, academic and local institutions, as well as of the network of museums and *chitalishta* (community centres) functioning on the territory of Bulgaria, which have set themselves the goal of formulating policies and implementing concrete measures for the safeguarding
of the ICH in order to enhance its transmission.

For the Bulgarian state, the safeguarding of the ICH and the creation of conditions for its transmission to the next generations are key priorities in the implementation of the national cultural policy. The safeguarding of the ICH is a common task involving the central government, local authorities and the civil society. This is clearly evident in the Cultural Heritage Act, adopted in 2009 (effective April 10, 2009; amended and supplemented; last amendment: State Gazette No. 45/15.06.2012), which states at the very beginning that the cultural heritage is an indivisible whole, combining within itself the intangible and the tangible, as well as the movable and the immovable heritage in an agglomeration of cultural values related to historical memory or national identity and having historical or cultural value. Within the territory of the country the government policy for the safeguarding of the cultural heritage is implemented by the Minister of Culture in collaboration with the relevant state and municipal authorities, the Holy Synod of the Bulgarian Orthodox Church, the leaders of the other religious denominations and with the active involvement of the civil society. An important aspect is also the understanding that the safeguarding of the cultural heritage is a systematic and gradual process, including identification, study, documentation, inventorying and, where needed, conservation, restoration and adaptation. Bulgaria has developed and is currently applying within its borders a national system for the protection of its cultural heritage. Its implementation involves the central and the local authorities in the sphere of management and control of the preservation of the cultural heritage, as well as the museums, cultural organisations, the Holy Synod of the Bulgarian Orthodox Church and the national leaderships of the other registered religious denominations. All these institutions work in cooperation with the academic community represented by the Bulgarian Academy of Sciences, the universities and other schools of higher learning, the unions of creative artists, professional guilds and non-governmental organisations. A prominent place in this
контрол на дейностите по опазване на културното наследство, музейте, културните организации, Светия синод на Българската православна църква и централните ръководства на другите регистрирани вероизповедания. Всички тези институции осъществяват дейността си в сътрудничество с академичната общност в лицето на Българската академия на науките, висшите училища и университети, творческите съюзи, професионалните сдружения и неправителствените организации. Важно място в тази мрежа е отделено на самите общества като носители на традиции и нейни активни продължители.

Тук се има предвид и залегналото в Конвенцията за опазване на нематериалното културно наследство становище, че за да се гарантира процесът на „опазване“ е необходимо да се предприемат ефективни действия, посредством които да се осигури жизнеспособността на нематериалното културно наследство, включително неговата идентификация, документация, изследвания, съхраняване, развитие, експлоатация, популяризиране и предаване предимно чрез формалното и неформалното образование, както и набелязване на мерки за съживяване на различните аспекти на това наследство (Конвенция 2003).

При провеждане на държавната политика по отношение на съхраняването, опазването и популяризирането на нематериалното културно наследство министърът на културата като основен държавен принципал, призан за прилага националната политика в тази сфера, се подпомага от специален национален експертен съвет. В него се включват различни представители на науката, държавното и местното управление, както и представители на локалните общности, признати за носители на традиционното нематериално културно наследство. Регламентираните от българското законодателство функции на този важен орган, чиято дейност подпомага държавата във вземането на конкретни мерки по отношение опазването на нематериалното културно наследство, са както следва:

1. Assist in the development of strategies for the safeguarding and promotion of traditional Bulgarian culture and folklore;
2. Propose measures for the implementation of the international instruments in the area of the ICH to which the Republic of Bulgaria is a party;
3. Propose measures for the enhancement of the systems for the safeguarding of the ICH;
4. Make recommendations pertinent to the issues of the safeguarding, preservation and promotion of the ICH;
5. Submit to the Minister of Culture, for his/her
endorsement, the elements of the ICH to be inscribed in the National Representative List of the Intangible Cultural Heritage (Chapter 3, Art. 42 of the National Cultural Heritage Act).

As already mentioned, in pursuit of its policy the State receives assistance from the local authorities. Within individual villages, cities and town, the local authorities constitute that major element of government which, while taking into consideration the local specifics, implements different measures and actions pertinent to the safeguarding of the cultural heritage and particularly of the ICH. The vision of the state proceeds from the understanding that, especially at local level, government policies should be realised with the active involvement and assistance of the regional administrations and the municipalities. Their support should include real measures aimed at the safeguarding and socialisation of the ICH and should lead to the decentralisation of the processes, which need to be initiated from within, in the specific environment. Here we also rely on the involvement, commitment and pro-active position of the local communities of the bearers of ICH (see Проект НСРК). From the perspective of the local authorities, the policies in this area should proceed from the assumption that any actions for the safeguarding of the ICH should be based on the understanding that the ICH is instrumental for the upholding of the identity of the population, its connection with the particular territory and its adherence to the local traditional culture as an important part of daily life. Also, due note should be made of the prevailing attitude among large portions of the population, that the intangible heritage should be universally accessible and that each member of the public should be entitled to practice and transmit it across generations. This, however, threatens to breed commercialisation of national traditions and rituals, especially considering the fact that our ICH has become an extremely attractive and valuable resource for the tourist industry, as well as for other industries. Within the local policies developed at present, it is increasingly understood that access to the ICH should be free for every human being, while its
use and application should be carried out in the traditional manner, without distortion or compromise of its content and cultural significance for the community or group of bearers (see Проект СОПКНП). Strategies for the sustainable development of culture and the related creative industries have already been adopted in several of the major municipalities of Bulgaria, among which we could mention Sofia, Ruse, Plovdiv, and Veliko Tarnovo. All of these strategies cover the period 2014-2020 with the exception of the one for Plovdiv, which extends until 2024. They combine together policies, strategies and tactical plans for the safeguarding of the ICH in its entirety. Within this context, an emphasis is placed on the promotion of continuity as an important factor for the viability of the ICH. Regrettably, any specific measures for the attainment of this goal remain incomplete, and some of them are in need of re-focusing. Efforts are aimed in this direction, and hopes are pinned on the involvement of all stakeholders and, before and above all, the local communities.

One of the major objectives of academic education is, through endorsement of various practices, to elucidate the students and trainees about the opportunities for applying a series of principles and mechanisms enabling the realisation of established visions and policies. The combination of theory and practice is of crucial importance in today’s world. In this context, university centres in Bulgaria, whose goal it is to provide knowledge in the field of safeguarding and popularization of the ICH, are becoming a new important tool for the enhancement of the transmission of traditional knowledge and its subsequent internalisation by different generations. With a view of adhering to the recommendations of UNESCO in the domain of education, the principles adopted by Bulgarian scholars allow for the implementation of an important set of action tools and fall into four main groups:

- Identifying innovative institutional policies that would define the outlook of the education system and determining their role in modern forms of instruction at different levels;
• Developing and proposing strategies for the implementation of innovative technologies and methods for the preservation of the cultural and historical heritage;
• Developing good practices applicable within national policy; proposing specific initiatives in the education system in the domain of the cultural and historical heritage; identifying models suitable for adoption;
• Developing recommendations for exchange of information and knowledge, for promoting cooperation and building networks at regional and global level capable of assisting in the educational reforms by way of applying modern teaching methods, including ICT.

I would like to refer to several examples of successfully implemented policies in Bulgaria in conformity with the UNESCO principles in the area of higher education. They are aimed towards the preservation and promotion of the cultural and historical heritage of humankind, and predominantly at the safeguarding of ICH. One of the most effective policies in this area amounts to the setting up of specialised departments (chairs) within academic institutions. They assume the responsibility to enable and encourage different studies while placing an emphasis on the research of the cultural and historical heritage and its reflection of the development of the individual and the community. At the same time, the specialised departments promote the introduction of new teaching models and their application at different universities. To date, there are 9 UNESCO chairs in Bulgaria, operating at universities based in Sofia, Blagoevgrad and Burgas. All of these are members of UNITWIN, the international university twinning network of UNESCO. Here, of course, it is worth clarifying that the chairs in question are active in different spheres of science and culture but they all encourage the development of education and the continuous instruction of undergraduate, graduate and postgraduate students and young scholars (ORBICOM).

Thus, for example, the University of Library Studies and Information Technology operates an
Interdepartmental Chair under UNESCO auspices active in the field of ICT in Library Studies, Education and Cultural Heritage. The Chair was set up in 2011 and was endorsed by UNESCO in 2012. Its mission is oriented towards the development of academic curricula for the application of information and computer technologies in library studies, education and the cultural heritage, as well as in delivering continuous education of librarians, school and college teachers, experts employed by cultural institutions (museums, galleries, archives, community centres) and others involved in the sphere of the tangible or intangible cultural heritage. In this context, the following tasks and priorities were identified:

- Scientific research of the use of ICT (whether on their own or in partnership with sister institutions) and proposal of innovative methods and policies in both theoretical and applied research areas;
- Development of tools for instruction and implementation of curricula for the different academic degrees (BA, MA, PhD), as well as for scholars and practitioners;
- Promotion of interaction and establishment of relations of cooperation with similar national or international institutions for the purposes of exchange of students, teachers and leading experts or researchers;
- Creation of a platform for the exchange of ideas, resources and good practices, and a virtual scholarly community for the sharing of the accumulated experience (UNESCO Chair on ICTs).

An important factor for the development of processes pertinent to the safeguarding and promotion of the ICH within the territory of Bulgaria is the wide network of museums, among which specialised ethnographic ones stand out. Within the framework of general museum exhibitions, there is designated space for showcasing the ethnographic and folklore peculiarities of the particular region or of the country as a whole. We may also add here the numerous ethnographic complexes dotting the map of Bulgaria. Those museum institutions seek not only to safeguard and popularize the cultural and historical heritage of mankind, and especially of the immaterial. One of the most effective policies in this area consists in the creation of university specializations. These take on the task of stimulating various types of research, with the emphasis being placed on the study of the cultural and historical heritage and its reflection on the development of individual and communities. At the same time, they encourage the development of new models and their application in various universities. Currently, there are 7 UNESCO chairs in Bulgaria at universities in Sofia, Blagoevgrad and Burgas. Bulgarian chairs are members of the UNESCO network of chairs – UNITWIN. Of course, it must be noted that these chairs are in different fields of science and culture, and the common element between them is that they promote the development of education and upgrading elements in the process of training students, tutors and young researchers (see the website of the UNESCO network of chairs – ORBICOM - www.orbicom.uqam.ca).

Another example - within the framework of the University of Library Science and Information Technologies, a UNESCO interdepartmental chair has been established and is functioning in the field of ICT in Library Studies, Education and Cultural Heritage. The Chair was set up in 2011 and was endorsed by UNESCO in 2012. Its mission is oriented towards the development of academic curricula for the application of information and computer technologies in library studies, education and the cultural heritage, as well as in delivering continuous education of librarians, school and college teachers, experts employed by cultural institutions (museums, galleries, archives, community centres) and others involved in the sphere of the tangible or intangible cultural heritage. In this context, the following tasks and priorities were identified:

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guard the ICH and to preserve some of its examples in their depositories; they also research, study and analyse it and present it in the context of the present day globalised world. At the same time, they carry out a broad-ranging activity in instilling in the young generation a spirit of understanding and continuity between generations. Many museums implement projects geared towards the promotion of the ICH of the particular region, but there is yet a lot to be done in this area, so long as research is still the prevailing activity in most museums. Here we should note the need for research and proper presentation of the processes in the area of the intangible cultural heritage, as preferable to the current practice of storing, displaying and presenting its individual elements. The promotional factor is also very important, not least because of its educational effect, especially where the younger generation is concerned. In recent years the museums have been opening their doors for a wide range of expositions and events, drawing in diverse audiences. The museums are a natural meeting place for different generations, which transmit their knowledge accumulated over the years in an atmosphere that is conducive to bringing closer together epochs and individuals. The vision of development of ethnographic museums and their collections of exhibits is enlivened by the idea of displaying intangible culture in a form that stays close to their natural environment. The realisation of open-air ethnographic museums is rapidly gaining popularity, while at the same time it is being welcomed not only by experts but also by those who wish to get a glimpse of the lifestyle of yesteryear. A good example in this context is the Etara open air architectural and ethnographic reserve, situated in the vicinity of the city of Gabrovo. This is a museum space placed in an entirely natural setting with the purpose to demonstrate the architecture and lifestyle of the surrounding area from the second half of the 18th-early 19th century. The reserve comprises a total of 50 life-size, fully functional exhibits: houses with craftsmen's shops on the ground floor, water facilities, etc. This is the only collection of water-powered technical facilities in Bulgaria: a

зана с използването на ИКТ самостоятелно и с партньори, предлагане на иновативни методи и политики в тази теоретична и приложна изследователска област;
• създаване на учебни материали и осъществяване на учебни програми за различните степени на университетското образование (бакалаври, магистри и докторанти), както и за изследователи и професионалисти от практиката;
• стимулиране на взаимодействието и установяване на сътрудничество със сродни национални и международни институции за обмен на студенти и преподаватели, на водещи експерти и изследователи;
• създаване на платформа за обмен на идеи, ресурси и добри практики, както и на виртуална научна и професионална общност за споделяне на натрупания опит (виж интернет сайт на ЮНЕСКО междуфакултетската катедра „Информационно-комуникационни технологии в библиотечните науки, образованието и културното наследство“ при Университета по библиотекознание и информационни технологии http://unesco.unibit.bg).

Един от важните фактори за развитието на процесите, свързани с опазването и популяризирането на нематериалното културно наследство в рамките на страната, е дейността, осъществявана от широка мрежа от музеи, между които изпъкват и специализирани етнографски такива. В рамките на общите музейни експозиции са обособени и пространства за представяне на етнографските и фолклорните особености на отделните региони и на страната като цяло. Към това могат да се прибавят и многобройните етнографски комплекси, разположени в цялата страна. Тези музеейни институции се стремят не само да опазват нематериалното културно наследство и да го съхранят в свои фондове, но го и изучават, и представят в рамките на съвременния глобализиран свят. В същото време те развиват и широка дейност по обучаване на младото поколение в дух на разбиране и приемственост между поколенията. Много от музейите реализират редица проекти за популяризиране на
нематериалното културно наследство от съответния регион. В тази посока все още има какво да се желае. Това е породено от обстоятелството, че научният сегмент все още заема преобладаващо значение в дейността на повечето музеи. Тук следва да се посочи нуждата от действия за изследване и представяне на процесите в сферата на нематериалното културно наследство, а не само да се съхраняват, експонират и представят отделни предмети, свързани с него. Популяризиращият характер също е важен, а не на последно място и образователният ефект, особено върху младото поколение. В последните години музейните зали отварят вратите си за широк кръг от експозиции и събития, които привличат интереса на различни групи от хора. Тук се получава естественото място за среща и на различни поколения, които препредават наученото през годините в една обстановка, която съдейства за сближаване на епохите и различни хора. Визията за развитие на етнографските музеи и музейни колекции се разнообразява от идеята за представяне на нематериалната култура в нейния най-близък до естествената среда вид. Реализирането на етнографски музеи на открито среща все повече свои привърженици, като в същото време се възприема не само от специалистите, но и от желаещите да се запознаят с обстановка каквато е била в предходни години. Пример за това можем да открием в архитектурно-етнографския комплекс на открито „Етъра“, разположен до град Габрово. Той представлява своеобразен музей, изцяло разположен на открита територия, чиято цел е да покаже какви са били архитектурата и битът на района на град Габрово през втората половина на XVIII в. и началото на XIX в. В музея има общо 50 обекта - къщи със занаятчийски работилници, водни съоръжения и други сгради. Тук се намира и единствената в България колекция от техически съоръжения, задвижвани от вода – влявци, воденици, тепавица, точило и др. Майстори, практикуващи занаяти по технология от преди много години, нагледно демонстрират своите умения. На занаятчийската чаршия (централната търговска улица) могат да се
the *chitalishta* to be re-discovered as a main anchor of both the cultural development and the advancement of civil society, since they constitute a comprehensive and highly democratic institutional form distributed throughout the entire territory of the country (Landry, Pulford et al. 1995).

In the area of safeguarding and promotion of the ICH the *chitalishta* play an extremely important function. They represent the largest concentration of public entities geared to study and present traditional folklore and knowledge in Bulgaria. In that they become the natural bearer of tradition for which, apart from the family environment, they provide the best setting for intergenerational transmission. The *chitalishta* themselves become drivers and organisers of numerous festivals and other cultural events of a diverse nature and format at which different ethnic communities in the country showcase their traditional culture preserved over the years.

As a result of the due appreciation of the role and the active presence of the *chitalishta* and museum network in the local communities, as well as of their specific place in the Bulgarian mentality, the national methodology for the identification of the particular elements of ICH has assumed that these cultural institutions should be assigned a very significant role in the establishment and maintenance of the Bulgarian Inventory of the Intangible Cultural Heritage, as well as of the National Representative List.

In conclusion, the existing partnerships between the central and the local government bodies, on the one hand, and the network of museums and *chitalishta* or NGOs, on the other, create favourable opportunities for the implementation of different activities contributing towards the safeguarding of the ICH. This is an ongoing process and the results of its implementation are visible and highly beneficial for society.
и много демократична институционална форма, разпространена на територията на цялата страна (Landry, Pulford et al. 1995).

В сферата на опазването и популяризирането на нематериалното културно наследство читалищата осъществяват изключително важна функция. Тук съсредоточени в най-голяма степен у нас наличните формации за изучаване и представяне на традиционен фолклор и познания. Те от своя страна стават естественият носител на традицията, която, освен в семейната среда, именно тук се прередава в най-пълноценен вариант между отделните поколения. Самите читалища стават инициатори и организатори на множество фестивали и различни по своя характер и формат културни прояви, по време на които отделните етнически общности в страната представят своята традиционна култура, съхранена през годините.

Стъпвайки на тази основа и оценявайки мястото, ролята и присъствието на читалищата и музейната мрежа, както и тяхното специфично място в народностната психология на българин, българската методика за идентифициране на отделни елементи на нематериалното културно наследство възприема, че именно тези културни институции имат важна роля при попълване на българския регистър на нематериалното културно наследство, както и на националната представителна листа.

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Още много неща могат да се споделят по така очертаната тематика, но времето все пак е ограничено. В заключение искам да споделя, че взаимната и партньорска дейност между държавните и местните органи на управление от една страна, музейната и читалищната мрежа, както и неправителствените организации от друга, създават предпоставка за реализиране на различни действия в посока опазване на нематериалното културно наследство на страната. Това е процес, който продължава да се развива, като резултатите от него са видими и от полза за цялото общество.

References:


Проект НСРК: Проект на национална стратегия за развитието на културата.

Литература:


Проект НСРК: Проект на национална стратегия за развитието на културата.


ORBICOM website: Website of ORBICOM, the International Network of UNESCO Chairs in Communications. – www.orbicom.uqam.ca (15 февруари 2016).


The experts in ICH from the region of South-eastern Europe are aware of the fact that when in the autumn of 2003 the UNESCO General Conference gave its final approval to the proposed texts of the Convention for the Safeguarding of the Intangible Cultural Heritage (the 2003 Convention), Bulgaria had already drawn up its national inventory of the ICH. Prepared by a group of enthusiastic experts with the support of the current Ministry of Culture and the Bulgarian National Commission for UNESCO, the process of its drafting coincided in time with the finalisation of the texts of the Convention. Thus, the Inventory of the Intangible Cultural Heritage of Bulgaria pre-empted Art. 12 of the Convention, which sets the conditions for the drawing up of an inventory (or inventories) at national level.

Of course, the fact that Bulgaria was the first country in Europe and among the first nations worldwide to have drawn up its national inventory was not a mere happenstance. It came in direct consequence of a chain of interlinked circumstances, the key one among which I shall describe below:

- The expert capacity of the scholars involved in the project. Since by the beginning of the 21st century the idea of what a national inventory should look like had not sufficiently crystallised, the experts carried out a preliminary worldwide survey of the
existing practices, inasmuch as such practices did indeed exist.
• The proper coordination between experts and national institutions. The completion of the Inventory would have been unthinkable without the beneficent support of the National Commission for UNESCO and the particular logistical assistance of the Ministry of Culture through its administrative structures in the whole country.

• The involvement in the preparation of the Inventory of the network of Bulgarian *chitalishta* (Sg. *chitalishte*), or community centres – traditional cultural institutions in the Bulgarian lands existing throughout the territory of the whole country. The *chitalishta* are independent and voluntary associations of civic life established mostly on a territorial principle. At present they are partly supported by the State. In most populated areas, the local *chitalishte* serves as a focal point for the population and is often the only local organization having cultural functions. Actually, the *chitalishta* are associations of tradition bearers and practitioners of the ICH. Moreover, by dint of historical circumstance and with the advent of modernity in Bulgaria – whether in the towns or, albeit more slowly, in the countryside – the *chitalishta* have for more than a century now assumed a special role: that of the informal institutions that ‘took it upon themselves’ to ensure the transmission of the ICH to the next generations.

In that aspect of their work on the Inventory both the Bulgarian experts and the relevant institutions were privileged because through the network of the *chitalishta* they were able to work directly with the bearers of ICH, actively involving them in the preparation of the Inventory, while at the same time relying on the traditional practices established on the territory of Bulgaria and ensuring the transmission as well as, to a large extent, the viability of the ICH within the different communities.

As the colleagues working in the field of the ICH must be aware, it is by no means accidental that the figure of the ICH bearer and practitioner increasingly stands out as the key stakeholder in the process - national registers. The proper coordination between experts and national institutions is essential. The completion of the Inventory would have been unthinkable without the beneficent support of the National Commission for UNESCO and the particular logistical assistance of the Ministry of Culture through its administrative structures in the whole country.

In that aspect of their work on the Inventory both the Bulgarian experts and the relevant institutions were privileged because through the network of the *chitalishta* they were able to work directly with the bearers of ICH, actively involving them in the preparation of the Inventory, while at the same time relying on the traditional practices established on the territory of Bulgaria and ensuring the transmission as well as, to a large extent, the viability of the ICH within the different communities.
cesses of safeguarding that heritage in the context of the 2003 Convention, as well as in many of the discussions at the latest, Tenth session of the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in Namibia, at the preceding expert meeting in Spain and in many other international documents referring to different aspects of the Code of Ethics in the sphere of ICH.

Practices

Owing to the activities of the Bulgarian chitalishta, the work in the sphere of ICH is now based on well-established cultural practices that are traditional for this country. The most important of these activities are connected with the bearers and practitioners of ICH.

Of course, it would be appropriate to add that in the age of modernity such traditional practices are, to a certain extent, interwoven with the state cultural policies. The latter, because of their very nature, have played in these cases the role of an incentive for keeping traditional practices alive.

I shall refer to the way in which the process of preparation for the participation of the communities on the National Festival of Folklore in Koprivshtitza has been taking place at community level. It is worth noting that in August of this year, we had its 11th edition marking the event’s 50th jubilee. Since 1965, the Festival has been taking place once in every five years.

Field researchers have supplied plentiful evidence of how the members of a community gather at the local chitalishte in between two editions of the Festival and how, more often than not, it is exactly in the chitalishte that the kind of diachronic transmission of skills takes place, as it happens in principle with any transmission of elements of the ICH.

Clearly I am now outlining the basic contours of the processes of ‘upholding’ traditional practices of transmission of skills, while at the same time making the proviso that those processes are a lot more
Ясно е, че очертавам една основна линия, ха-
рактеризираща процесите на „отстояване“ на тра-
диционните практики на трансмисия на умение-
то, и правя уговорката, че те са много по-сложни и
комплексни. Това, което е съществено в случая, е
исторически създадалата се благоприятна възмож-
ност за активно участие на носителите в процеси-
те на опазване на НКН чрез предлаганите тради-
ционно установени практики.

Всъщност, основните национални култур-
ни политики в областта на опазването на НКН във
висока степен продължават да се основават на възможностите на традиционно установени
практики, чрез което носители са активно вклю-
чени в процесите.

Това е валидно не само за Националния събор
на народното творчество в Копривщица, но и за
двете най-важни за страната културни политики
в тази област: перспективата за системно обновя-
ване на Националния регистър и Националната
система „Живи човешки съкровища – България”.

### Cultural policies

The key cultural policies of the safeguarding of the ICH in Bulgaria relate to: the establishment of the national Inventory and the prospect of its continuous updating; the National System of Living Human Treasures – Bulgaria; and the already mentioned National Festival of Folklore in Koprivshtitsa. In the context of the idea of the safeguarding of ICH and the implementation of the 2003 Convention at national level, Bulgaria has established competent bodies at different levels that contribute in different ways to the implementation of the key cultural polices pertinent to the safeguarding of this type of heritage.

**The Inventory: a little background**

The preparation of the Inventory involved a cultural policy implemented within the country on a large-scale basis.

As I already stated, when work on the Inventory in Bulgaria was in its earliest stage, the team of experts developing it deemed it necessary, above all, to acquaint themselves with the practices existing around the world at the time being. One of the first
запознае със съществуващите в света към онзи момент практики, свързани с подобни дейности. Първоначално бе организиран экспертен семинар, в границите на който специалистите дискутираха доколко и как присъщите на различни страни по света практики са приложими към българската културна реалност. Продължението на тези диалози в следващия етап бе свързано с дискусии относно възможните начини за систематизиране на присъщото на българските граждани НКН.

В резултат от диалозите на експертите се стигна до заключението за извеждането в Регистъра на няколко области (сфери), организиращи разнообразни по тип културни дейности. Тези области кореспондират с предвиденото в текста на Член 2 на Конвенция 2003, като формулировката им е леко модифицирана с оглед на българската културна реалност, а именно:

• Традиционни обреди и празници;
• Традиционно пеене и свирене;
• Традиционно танцуване и детски игри;
• Традиционно разказване;
• Традиционни занаяти, домашни дейности и поминъци;
• Традиционна медицина.

В хода на работата пред експертите се очертава една специфика, свързана с равнището на познаване на терена. Те си дадоха сметка, че колкото и добри познавачи на българския терен да са, то едва ли е възможно да се намери такъв експерт, който да го познава цялостно и в детайли и който да знае какво се случва в областта на НКН по цялата територия на България в дадения момент. А това е необходимо, за да може да бъде изградена адекватна живо картина на културната реалност в областта на НКН към конкретния момент. В процедурата по изготвяне на Регистъра всичко това означава, че експертите се запитаха: как биха могли, докато изграждат Регистъра, да се добият с „моментна снимка” на терена в България. След продължена няколко месеца дискусия, отговорът на този въпрос бе намерен чрез специално
sible throughout the country, thus reaching the bear-
ers of ICH. Therefore it was necessary to formulate
the questions in such a way as to make them access-
sible to the broadest range of respondents. Once the
experts formulated the problem issues to be includ-
ed in the questionnaire, they recruited sociologists
with proven track record in public opinion surveys
to assist in its further development; their task was
to propose the most communicative language pos-
sible in order for the Questionnaire to help collect
as much credible information as possible from the
original sources.

About 3,000 copies of the questionnaire were cir-
culated by the Ministry of Culture throughout the en-
tire territory of Bulgaria with the help of the regional
administrative structures responsible for the cultural
sphere and the chitalishta network. However, pri-
or to that, the First National Seminar on ICH was
organised by the Ministry of Culture with the partici-
pation of representatives from all over the country.
Its purpose was to clarify the aim of the programme
for the drawing up of the Inventory and the required
manner of completion of the questionnaire if it were
to collect data of high credibility and veracity. Upon
returning to their places of origin, the participants in
the seminar, for their part, conducted similar semi-
nars for the benefit of their local communities.

Once the questionnaires were returned to the
experts, they started processing the data collected.
This led to the preparation of the first working
draft of the Inventory, which was sent back to the
field for double-checking the data; later, the Ministry
of Culture organised a Second National Seminar
on ICH where the working draft was discussed by
members of the chitalishta and the regional bodies
of the cultural administration. After the discussion,
the relevant corrections were made in the Inventory,
following which a working version of the entire
Inventory was uploaded onto a temporary website
that had been widely publicised around the country.
A temporary nationwide ‘hot line’ was also set up for
receiving feedback and suggestions relevant to the
Inventory. At the same time, written opinions and
създадена за целта анкетна карта. Идеята беше
ekartata da ima vъzможно най-широко разпрос-
tranevne v stranata, kato stigne do nositelите.
Poradì tova beshе neобходимо zadadene v kart-
tата въпроси да не затрудняват по някакъв начин
naj-shiroki krogove ot hora. Takа, sled katо ek-
pertite formulirah problemaчитите krogove,
koito da zalegnat v kartata, v rabotata po podgo-
tovkata y byha privlecheni i sociologi s opt в
epimirichni sociologicheski proucuvaniya, chitаto
zadacha be da povrvenat izpolzvane v kartata
ezik във възможно най-komunikativния, с оглед
poluchuvane na maksimalno kolichestvo dostow-
erna informatsiya ot yerevotsichnite.

Около 3000 ekzempla от тази карта беша
разпространени от Министерството на културата
po цялата територия на страната чрез админи-
стративните структури в областта на културата
и читалищната мрежа. Малко преди това обаче
в Министерството на културата беше организиран
Първи национален семинар върху проблемите
на НКН, на който пред представители от цялата
страна беша разяснени целите на програмата по
podgotovkata i izrabotkata na Registъtra i ochak-
vannite nachini za popyavanie na anketa kartata c
ogled na maksimalna dostovernost na popadnali-
te v ney dannyi. Pri zavrьxhane тои в своите род-
ни места участниците в семинара от своя страна
provedoха na myasto analogichni seminari s lo-
kalnite obshchnosti.

След като попълнените по места карти се вър-
наха обратно при експертите, последва работа по
obrabotkata na dannite v tях. Тази дейност до-
веде до създаването на първи работен вариант
на Регистъра. Този вариант бе върнат отново по
места за проверка на данните, a po-късно в Ми-
нистерството на културата се проведе Втори на-
cionalen seminar po NKH, na koyto rabotnyiat
variant na Registъtra be коментиран от представ-
itelitete na chitalishta i administrativni struk-
turi v oblastta na kulturata. Sled obsejdaneto
v Registъra беша нанесени съответни корекции,
след което работна версия на целия Регистър бе
recommendations kept streaming in. In parallel with that, experts conducted probing surveys to verify the accuracy of data in cases where there were doubts about their credibility. This phase culminated in the production of the final version of the Inventory.

When the Inventory was finalised, it was presented to the Minister of Culture at a special ceremony – an act by which the Bulgarian State formally adopted this important document. Thus, one of the most important concerns of the state in the area of ICH safeguarding was the need to enable the delicate process of transmission, which involves the training of subsequent generations of practitioners to meet the requirements for implementing the various ICH elements recognised by the State for their importance for the Bulgarian people through their inclusion in the Inventory.

Today, the Inventory of the Intangible Cultural Heritage of Bulgaria is posted on the official website of the Ministry of Culture of the Republic of Bulgaria (http://www.treasures-bulgaria.com/).

Ordinance No. 1/May 8, 2013, on the procedure of maintenance of the Inventory of the Intangible Cultural Heritage of the Republic of Bulgaria, issued by the Ministry of Culture and promulgated in State Gazette, No. 45/May 18, 2013 describes the procedure and manner of maintenance of the Inventory and the inclusion of new elements therein. The Ordinance entered into force on May 18, 2013.

The Inventory: some specifics

Within the geographic boundaries of Bulgaria, the Inventory presents a vision of the elements of the ICH which are significant for the identification process of the local communities. At the same time, the Inventory is a tool of the State through which it can support the processes of safeguarding and transmission of the elements of the ICH by subtly stimulating its citizens to realise those processes. By means of this tool the State is also able to monitor the protection of the intellectual rights of its citizens.
To understand the basic idea of the Inventory, it is necessary to refer to Art. 12 of the Convention, which clearly delineates the functions ascribed to such inventories: “... to ensure identification with a view to safeguarding”. An inventory is a basic tool of the State used in the procedures for the safeguarding of the ICH. The emphasis put on this aspect of the functions of the inventory as prescribed in the Convention merits special attention because it directly refers to the type of format of such inventories to be compiled by the signatory states. Obviously, in order to be fully utilised by any given State in the procedures of safeguarding of its ICH, that tool needs to be accessible, operational, and as directly applicable as possible. Last but not least, being an operational tool of the State, the inventory should remain relevant for as long as possible.

Those were the underlying concepts that determined the structuring of the Inventory of the Intangible Cultural Heritage of Bulgaria.

One of the key principles adopted in the process of the preparation and adoption of the Inventory was that all the elements included in it were to be treated equally, rather than in any hierarchical pattern. From the perspective of the bearer or practitioner, the Inventory comprises activities involving individual or collective forms of performance. The collective ones are most often relevant to an entire community, e.g., rites and rituals. Non-ritual forms more often presuppose an individual performer.

While compiling the Inventory, the team of experts naturally sought opportunities, in the systematic classification of ICH elements by categories, for using criteria that were as unified as possible. This, however, did not always prove practicable, as far as the ICH elements from the different regions have their own specifics that significantly hamper unification.

The Bulgarian Inventory contains elements practiced both in a rural and in an urban environment. It is important, according to the adopted eligibility criteria for inclusion, that those elements be viable НКН, съществени за идентификационните процеси на хората по места. Той е също и инструмент на държавата, чрез който тя може да съдейства в процесите на съхранение и осигуряване на трансмисията на елементите на НКН, деликатно стимулирайки своите граждани за осъществяването на тези процеси. Чрез този инструмент държавата може също така да следи опазването на интелектуалните права на своите граждани.

За разбирането на същината на регистрите по принцип от особено значение е използваната в текста на чл. 12 на Конвенция 2003 формулировка – за осигуряване на идентификацията с цел опазване. Тя ясно насочва към функциите, предвиждани в Конвенцията за регистъра/регистриите: регистърът е (първично, основно) средство, инструмент на държавата в процедурите по опазването на НКН. Наблягането върху този аспект от предвижданите в Конвенцията функции за регистъра заслужава специално внимание, тъй като той пряко насочва към типа формат на регистриите, които да бъдат изготвяни от държавите-строени. Очевидно е, че за да може да бъде използван пълноценно от дадена държава в процедурите по опазването на НКН, инструментът трябва да бъде достъпен, оперативен, да притежава максимално високи възможности за пряко прилагане. Не на последно място в качеството му на оперативен инструмент, актуалността на регистъра би следвало да бъде и максимално дълготрайна във времето.

Този тип концепции залегнаха в българския Национален регистър на НКН при изграждането му.

Един от основните принципи, възприети при изграждането на Регистъра, е, че включените в него елементи са равнопоставени, а не йерархизирани. От гледна точка на носителя/изпълнителя – Регистърът включва дейности, свързани с колективни и индивидуални форми на изпълнение. Колективните в най-честия случай са свързани с обществото – например обредните форми. Необредните форми са свързани по-често с индиви-
and currently practiced, as well as well as fit for transmission between generations through the very process of their practice. Also, they should be practicable in their natural environment (the principle of at least 50 years continuous domicile of their practitioners applies).

The National Inventory of the Intangible Cultural Heritage of Bulgaria contains lists of elements organised at two levels: national and regional. The national level represents a summarised invariant of the extant ICH elements in the territory of Bulgaria. The regional lists are considerably more thorough than the national one and present the specifics of the ICH in separate regions of the country.

The compilation of inventories on the basis of available data about ICH elements provides an opportunity to avoid part of the inconveniences associated with the use of the inventory as an operational tool by the State. Applying this approach, the State seems to follow more closely the text of the 2003 Convention, Art. 12 whereof stipulates ‘identification with a view to safeguarding’. In other words, it is through that Inventory that the State will recognise the particular elements constituting the ICH within its territory, for the safeguarding of which it is to make every effort.

Here is an important point that merits special attention: ICH is unquestionably living heritage. The definitions proposed by the texts of Art. 2.1 and Art. 2.1 of the 2003 Convention are quite unambiguous in that respect.

The fact that the ICH is perceived in no other way but as living heritage a priori casts the human being (the bearer or the practitioner) in an essential role for that heritage. Therefore, the compiling of inventories of the elements of ICH a priori presupposes the inclusion of the notion of the human being/practitioner.

The specifics are in the manner of such inclusion. If a practitioner-based approach is selected for the structuring of the inventory, the notion of the human being becomes personified: as the only person(s)
practicing (a) particular element(s). When using an element-based approach, the notion of the human being is more or less de-personalised: it is the element that remains at the centre, which also means the skills to perform or practice it; they can be attributed to different persons as long as they meet the intrinsic requirements.

It is in the latter case that one of the primary concerns of the State should be to delicately support the abilities for transmission of such skills with a view to the training of people (the coming generations) to be able to meet the intrinsic requirements for the relevant skills recognised as important by the State through the inclusion of the element in the inventory.

The Inventory of the Intangible Cultural Heritage of Bulgaria is structured on the basis of the inclusion of elements.

The elements inscribed in it are arranged as ‘entries’ at typological level. This means that, for instance, if in the region X the circle dance Y is performed in the villages of A, B and C, then the individual entry for region X will read: circle dance Y, rather than the names of the villages where it is performed or the persons performing it.

The inscription of a separate element in the national Inventory in Bulgaria provides links with other cultural policies of the country connected with the safeguarding of the ICH as the state makes efforts to contribute to the implementation of the Convention at both national and international level. Such an inscription is a precondition for:

• The participation of the element in the National System of Living Human Treasures – Bulgaria;
• The inscription of the element on the Representative List of the Intangible Cultural Heritage of Bulgaria;
• The eligibility of the element to apply for one of the programmes of the National Culture Fund related to the ICH and, in a broader context:
• The nomination of the element by the Bulgarian State for inscription on the Representative List of the Intangible Cultural Heritage of Humanity.

както живо наследство, вече априори включва човека (носител, изпълнител) като (най-) съществена част от това наследство. А това означава, че изграждането на регистри върху основата на елементи на НКН априори включва присъствието на човека/носител.

Спецификацията се състои в начина на включване на човека. Ако се избере подход за конструиране на registъра, базиран върху носителите, човекът е персонафициран: само този човек/човеци като изпълнител/изпълнители на само този елемент/елементи. При подхода, базиран върху елементите, човекът е малко или повече имперсонализиран – в центъра е елементът, а това значи и умението за неговото изпълнение, което може да се случи или се случва в изпълнение и от различни, отговарящи на съответните условия хора.

Именно във втория случай сред най-важните грижи на държавата за опазване на НКН би била деликатната поддръжка на възможностите за предаване на умението с цел подготовка на хора (следващи поколения), които да са в състояние и да отговарят на условията за изпълнението на елемента, разпознат от държавата като важен чрез включването му в регистъра.

Българският Национален регистър на НКН е структуриран върху включването в него на елементи.

Вписаните в българския Национален регистър на НКН елементи са изведени в „редове“ на типологично равнище. Това означава, че ако например в област Х хорото У се играе в селата А, В и С, то в регистъра за област Х е вписан отделен ред елементът – хоро У, а не селата, в които това хоро се играе, или хората, които го изпълняват.

В България присъствието на отделен елемент в Регистъра предоставя връзки с други културни политики на страната за опазване на НКН, имащи национални характеристики и/или международни основания. Присъствието е условие за:

• Участието на елемента в Националната система “Живи човешки съкровища – България”;
The National System of Living Human Treasures – Bulgaria

This is a key cultural policy of the country in the area of the safeguarding of the ICH. Although it ‘borrows’ its name from some practices in the Far East and the eponymous UNESCO pilot project dating back to the end of the 20th century, the introduction of the National System, which began in 2008 as a national pilot project, has produced at its final phase different results than in the Far East, namely: the compilation of a national Representative List of elements of the ICH which is analogous to the Representative List of the Intangible Cultural Heritage of Humanity.

Actually, in Bulgaria the National System of Living Human Treasures is the territory reserved entirely for the bearers or practitioners of ICH (http://mc.government.bg/reg/index.php?act=content&do=detailed&rec=670). Sessions of the system are held every even year. They involve the nomination of elements directly connected with particular practitioners. Eligible to propose such nominations are the communities of the bearers through their chitalishta and the local museums. The sessions of the System take place at two levels: regional and national. The regional selection identifies one element per administrative region (here is the place to clarify that for the purposes of our work, the existing administrative districts of Bulgaria are used with a view to simplifying coordination). As soon as 28 elements are selected, corresponding to the 28 administrative regions into which Bulgaria is divided, they are subjected to a national selection. Ultimately, five elements/practitioners are shortlisted for inscription on the Representative List of the Intangible Cultural Heritage of Bulgaria.

It should again be made clear that, just like the inscription of elements in the UNESCO ICH Lists, the system is not hierarchical, i.e. all elements receive equal treatment. The assessment criteria follow to a large extent the principles adopted by UNESCO for the inscription on the Representative List of the Intangible Cultural Heritage of Humanity. The entire documentation necessary to apply for inclusion in

- Vipsanetno na elementa v Nacionalnata predstavitelna lista na elementi na HKH.
- Vyymoshnost za kandidatstvane po programite na Nacionalnyi fond “Kultura”, svyazani s HKH, i v po-shirok plan:
- Elementyt da byde predlozhen ot bulgarskata dvyravva za vipsanet v Svetochnata predstavitelna lista na YUNESKO na elementi na nematerialnoot kulturno nasledstvo.

Nacionalnata sistema „Jiviri choveski s’kovishcha – Bulgaria”

Tova e osnovnata kulturna politika na stranata v oblastta na opazvaneetoto na HKH. Makar i da „zaema” imeto si ot dalkeoiizotochni praktiki i ednoimeniya piloten proekt na YUNESKO ot kray na XX vek, provozhdatoto na Nacionalnata sistema, zapochnala prez 2008 godina katо naqonalen piloten proekt, v kranata si faza vodi do razlichni ot tyaz rezultatyi, a imeniо – izgrajdane na Nacionalnata predstavitelna lista na elementi na nematerialnooto kulturno nasledstvo po analog sъs svetochnata lista.

the System is publicly accessible on the website of the chitalishta net. There is a direct link to it from the site of the Ministry of Culture.

The pilot session of the system was launched in 2008. To date, there are 20 entries on the national Representative List. The practitioners of those ICH elements receive a financial incentive from the State. As of now, the functioning of the National System of Living Human Treasures – Bulgaria is the most important cultural policy implemented by the Bulgarian State in the field of ICH following the creation of the Inventory.

Two things can be added here:
• Notwithstanding the assumption that the National Representative List should represent in a mathematical proportion the existence of the varieties of ICH elements on the Bulgarian territory (e.g., musical elements are the most common and should therefore dominate in the Representative List), as a whole, the idea is that elements selected for inscription on the National List should illustrate the wealth of cultural diversity in the territory of Bulgaria, in conformity with the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions.
• To date, the elements nominated by Bulgaria for inscription on the Representative List of the Intangible Cultural Heritage of Humanity have all been inscribed in the national Representative List as well.

The implementation of the cultural policies of Bulgaria for the safeguarding of the ICH naturally involves the development of a set of structures tasked with that kind of activity. Without getting into details regarding their mode of operation, I shall mention but the key ones:

Administrative:
• Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe under the Auspices of UNESCO, based in Sofia: international scope;
• National Centre for the Safeguarding of the
Intangible Cultural Heritage, based at the Institute of Ethnology and Folklore Studies with Ethnographic Museum of the Bulgarian Academy of Sciences: coordinates national expertise and maintains the ICH archive;

- Local Centres for the Intangible Cultural Heritage (2 ones) with main thrust of activities: documentation (at the village of Bistritsa) and visibility (at the village of Bulgari); other localities in Bulgaria have also demonstrated interest in setting up their own local ICH centres.

Expert:

- National Council for the Intangible Cultural Heritage under the Minister of Culture: its composition and functions are determined in accordance with a set of Rules promulgated in *State Gazette* (Rules on the Composition, Functions and Operation of the National Council for the Intangible Cultural Heritage under the Minister of Culture, issued by the Ministry of Culture, promulgated in State Gazette, No. 45/May 18th, 2013);
- Expert Council for the Intangible Cultural Heritage based at the Institute of Ethnology and Folklore Studies with Ethnographic Museum of the Bulgarian Academy of Sciences: comprising the experts who developed the methodology of the principal cultural polices of Bulgaria.

**Prospects**

The prospects for the enhancement of the mechanisms for the safeguarding of the ICH in Bulgaria directly relate to Section III Art. 11-15 of the 2003 Convention, which govern the commitments of the member States at national level. Most generally, these involve: the systematic identification and documentation, study, promotion, awareness-raising, education and involvement of communities in the processes pertinent to the safeguarding, each of which has, as a matter of course, its international (in our case, regional) implications.

Bulgaria and the other member States of the
Перспективите за перфекциониране на механизмите за опазване на НКН в България са в пряка връзка с Раздел III, чл. 11-15 на Конвенцията на ЮНЕСКО за опазване на нематериалното културно наследство от 2003 година, регламентиращи ангажиментите на държавите-стяни на национално равнище. Най-общо те са свързани със: системно идентифициране и документиране, изследване, насърчаване, информиране, популяризиране, образоване и участие на общностите в процесите по опазване, като, разбира се, всеки от тях има и международни (в нашия случай – регионални) проекции.

Преди всичко пред България, както и пред останалите държави-стриани по Конвенцията, стои важният въпрос за изграждане, осмисляне и приемане на основна линия на културните политики на страната, свързани с опазването на НКН, в пряка връзка с текстовете на Конвенцията или актуализираните версии на Оперативните директиви. Подобна ясно изградена линия би спомагала системно процесите по опазването, предпазвайки от заплахата на спонтанни и некоординирани дейности, които невинаги подкрепят активно усилията в това отношение.

В тази връзка е и добрата перспектива за провеждане на системни дискусии върху проблематиката на тематичните полета, които по една или друга причина са недостатъчно развити в текстовете на Конвенция 2003. Капацитетът и възможностите на Регионалния център за опазване на нематериалното културно наследство в Югоизточна Европа под егидата на ЮНЕСКО в това отношение са изключително важни (подобен опит бе направен с организирането на Мрежата от експерти в страните от Югоизточна Европа).

Сред първите конкретни крачки, които в настоящия момент България следва да предприеме, може да бъде отбелязано стартирането на процедура по вписване на елементи в Националния регистър, неправомерно забавена от Национал-
Имайки наследството на добра практика за работа с носителите, държавата, в лицето на Националния координатор, следва също да приведе в порядък, съобразно нормативните документи и съобразно компетенциите на експертите, съставите на националните експертни структури, натоварени с отговорности в областта на опазването. Разсейването на капацитетите в тази насока не е благоприятно.

И накрая, една важна перспектива, свързана с интелектуалното право и валидна и в национален, и в международен план. Би следвало да се обединят усилията на страните от региона за дискутиране и формулиране на текстове за протекция на интелектуалното право в областта на НКН – една изключително важна задача, която все още няма добри крайни решения в света.
PART III

Measures Taken in the Countries of South-Eastern Europe for the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage
Mr. Deputy Minister of Culture,

Mr. Angelichin, Director of the Sofia Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe,

Distinguished representatives of the UNESCO Member States,

In my short intervention, I will mainly focus on the role and importance of international cooperation for the safeguarding of the intangible cultural heritage, and on the experience and possible ways forward in pursuit of that, from the perspective of South-Eastern Europe.

As you all know, the main objectives of the 2003 Convention are notably to support the safeguarding of the intangible cultural heritage in an international context, and to create tools and mechanisms to that end, including through international cooperation. In particular, Chapters IV and V of the Convention, respectively, are dedicated to those topics.

International cooperation, in particular, is intended to include the exchange of information and experience, the undertaking of joint initiatives, and the establishment of a mechanism of assistance to the States Parties in their efforts to safeguard their intangible cultural heritage.

UNESCO’s efforts to support the safeguarding of the intangible cultural heritage are therefore grouped in three main pillars:

- Assisting the bodies of the Convention and the management of the relevant Intangible Cultural Heritage Lists and Registers;
- Supporting the Member States in fulfilling their commitments with regard to the safeguarding of their intangible cultural heritage, with special focus on capacity-building and awareness-raising; and
- Enhancing international cooperation and assistance.

Within this framework, the UNESCO Regional Bureau for Science and Culture in Europe, in close coordination with the 2003 Convention Secretariat at UNESCO Headquarters, plays a key role in fostering cooperation with and among the Member States in South-Eastern Europe on issues related to the safeguarding of the intangible cultural heritage, through a diversified and mutually complementary set of activities.

Among the concrete results of this effort were the ratification of the 2003 Convention by all Member States in the region; the inscription of 2 elements on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and of 39 on the Representative List of the Intangible Cultural Heritage of Humanity. These numbers also clearly demonstrate the strong commitment of the Member States in the region.

In particular, the Regional Bureau helped with the establishment, in 2007, and supports the organization of annual meetings of the Regional Network of Experts on the Intangible Cultural Heritage. The Network, composed of representatives of the relevant authorities in all South-Eastern European Member States, is the only specialized cooperation initiative active in the region and provides a unique platform for the exchange of knowledge, experience and good practices on the safeguarding of the intangible cultural heritage in the region. Nine annual meetings of the Network have been held so far. As agreed during the last meeting, which took place in Venice in June 2015, the Network will convene again in Croatia in 2016; that next meeting will place a special focus on coordination between the 2003 Convention and the 1972 World
Heritage Convention. It will be hosted by the Ministry of Culture of Croatia, which I take this opportunity to thank for its willingness to do so, in cooperation with the UNESCO Regional Bureau and the Sofia Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe.

In the field of capacity building, the UNESCO Regional Bureau mostly supported the training of experts from the region who are members of the UNESCO global networks of facilitators. Starting in 2014, the Bureau initiated an effort to better assess the capacity-building needs of the South-Eastern European Member States, by supporting the implementation of a needs-assessment survey in Albania. The results of the survey, which was carried out by the UNESCO-trained facilitator Dr. Nikolai Vukov of Bulgaria, in cooperation with the Ministry of Culture of Albania, provided the Albanian authorities with a detailed set of findings and suggestions for possible follow-up actions, including with regard to the improvement of the institutional and policy framework. In addition, as further evidence of the excellent cooperation established with the Sofia Centre, the results of the survey served as the basis for the preparation of a capacity-building workshop that the Centre organized in Albania earlier this year, as always in cooperation with the Ministry of Culture of Albania.

The work of the Regional Bureau in the next biennium will continue focusing on these two main courses of action: providing support to the regional network of experts and the implementation of needs-assessment surveys, in addition, of course, to the ongoing overall cooperation with the Sofia Regional Centre.

This being said, I would like to conclude my address by highlighting a key challenge for the possible further enhancement of regional cooperation on the intangible cultural heritage, that is, fundraising. As you well know, the relevant funding opportunities made available by UNESCO, and especially by the 2003 Convention, are quite limited. However, the Member States of South-Eastern Europe can, each to a different extent and with their own specificities related to their respective states of advancement in the European Union integration process, benefit from a variety of financing programmes provided by the EU. In recent years, the EU has increasingly recognized the relevance of culture and the cultural heritage as drivers and enablers of sustainable development. This has been reflected in the progressive expansion of funding opportunities to include the cultural heritage, both tangible and intangible.

This is an opportunity that should not be underestimated. Without getting into the details of the different funding programmes, their specificities and eligibility criteria, I would like to underline some common issues that are decisive in accessing these funds:

1. First of all, the need to develop an in-depth knowledge of the funding instruments and to build capacity for the preparation of project proposals. This is a basic requirement, also considering the very high level of competition;

2. Secondly, the need to improve coordination and cooperation between heritage management and EU-relations authorities within each Member State, in order for culture to feature more prominently on the respective agenda;

3. Third: the capacity to establish international partnerships, as access to some funding opportunities is preferentially granted to international consortia;

4. And, last but not least, the need to develop a greater awareness and understanding of the impact of culture on sustainable development, in order to better align project proposals to the underlying development objectives of the funding programmes.

All of the above is also reflected in the Ohrid Strategy, adopted by the Ministers of Culture of South-Eastern Europe at their Ohrid meeting, in June 2014, which, inter alia, reaffirms the role of the intangible cultural heritage for inclusive social development and dialogue, and underlines its important trans-boundary dimension.

The Ministers further stressed that regional cooperation should therefore aim at reinforcing the safeguarding and promotion of this heritage while enhancing its contribution to sustainable development and intercultural dialogue, with a special focus on regional networking and multinational elements.

On all of these issues, UNESCO stands ready to play its role and continue cooperating with the Member States in the region. This applies to all topics related to UNESCO’s mandate in the field of culture, including, of course, the intangible cultural heritage.

I thank you for your attention.
National Folk Festival of Gjirokastra, 2015
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Festivali Folklorik i Gjirokastrës, 2015
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The 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage and Albania as a State Party to the Convention

Konventa e UNESCO-s për “Ruajtjen dhe promovimin e Trashëgimisë Kulturore Jomateriale” 2003 dhe Shqipëria si shtet – palë

Zhulieta Harasani, MBA
Director General of Strategic Planning for Cultural Heritage and Diversity – Ministry of Culture of Albania

The Gjirokastra National Folk Festival represents the most important performing event in Albania featuring individual and group practitioners, communities and institutions and making a precious contribution to the safeguarding and protection of the intangible cultural heritage ‘living’ on Albanian territory and elsewhere, wherever Albanians reside and work. Held from 10 to 16 May 2015, the Argjiro Festival drew together around 2,300 participants: ICH practitioners, singers, dancers, instrumentalists, etc., as well as related experts who convened for a post-Festival Conference to discuss the ICH elements showcased on stage.

While the Gjirokastra Festival is generally accepted as an important event for promoting ICH, it reminds us of another dimension for this analysis: What is Albania doing in terms of fulfilling its obligations and following the guidelines of the 2003 Convention for the Members States? This analysis is important not so much for bureaucratic ‘reporting’ reasons; rather, its significance is in helping share and follow best practices adopted within the country and beyond, thus being part of the global effort for safeguarding, enjoyment and transmission of the intangible cultural heritage to future generations.

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is still a young instrument especially if compared with the 1972
Convention on the Protection of the World Cultural and Natural Heritage. In fact, there are a number of instruments which date back in time as evidence of the global concern regarding the ICH: the 1989 UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore, the 2001 UNESCO Universal Declaration on Cultural Diversity and the Istanbul Declaration adopted by the Round Table of Ministers of Culture in 2002. They all reiterate the role of ICH in promoting cultural diversity and sustainable development while at the same time stress the way in which our tangible and intangible heritage have developed and influenced each other on a reciprocal basis.

In the current situation of rapid social change and globalization which, while opening up platforms for intercultural dialogue, also creates breeding grounds for potential intolerance towards the intangible cultural heritage, as well as its degrading and destruction, the adoption of a binding international instrument has been imperative – especially given the shortage of resources for the safeguarding of ICH. As an instrument, the 2003 Convention, aims at its safeguarding as a whole. Thus it also aims at responding to the collective will and concern of the communities, groups and individuals who historically have made an important contribution to the creation, protection, maintenance and re-creation of the ICH.

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage defines ICH as “the practices, representations, expressions, as well as the knowledge and skills (including instruments, objects, artefacts, cultural spaces), that communities, groups and, in some cases, individuals recognize as part of their cultural heritage”. It is sometimes called living cultural heritage, and is manifested, inter alia, in the following domains (Convention 2003):

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- Performing arts;
- Social practices, rituals and festive events;
- Knowledge and practices concerning nature and the universe;

për “Mbrojtjen e Trashëgimisë Kulturore Materiale Kulturore dhe Natyrore”. Në fakt, numërohen një sërë instrumentesh që datojnë shumë më herët duke dëshmuar kështi shqetësimin global për TJM. Rekomandimi i UNESCO-s për mbrojtjen e kulturës tradicionale dhe popullore të 1989-s, Deklarata botërore e UNESCO-s për diversitetin kulturor të vitit 2001 dhe në Deklarata e Stambollit e vitit 2002 miratuar në Tryezën e tretë të Rrumbullakët të Ministrave të Kulturës. Ata të gjithë theksojnë jo vetëm rolin e TJM në nxitjen e diversitetit kulturor dhe zhvillimin e qëndrueshëm, por edhe se si trashëgimia material janë zhvilluar bashkanrisht dhe sigurisht kanë ndikuar reciprokisht një-s-tjetrën.

Në kushtet e reja të globalizimit dhe të ndryshimeve shoqërore, të cilat krahas premisave për një dialog mes komuniteteve, sjellin gjithashtu rrethana për intolerancë, kërcënime të rënda për degradim, zhdukje dhe shkatërrim të trashëgimisë kulturore jomateriale, veçaranërisht për faktin e mungesës së mjetër për ruajtjen e saj, dilit e nevojshme hartimi i një instrumenti shtrëngues ndërkombëtar. Ky instrument – Konventa e 2003 - do të merrte nën mbrojtje Trashëgimisë Kulturore Jomateriale në tërësi, për t’ju përgjigjur atij vullneti dhe shqetësimi mbarëbotëror të komuniteteve, grupeve apo individëve të cilët historikisht kanë luajtur një rol të rëndësishtëm në prodhimin, ruajtjen, mirëmbajtjen dhe rikrijimin e trashëgimisë kulturore jomateriale.

Konventa Për Ruajtjen e Trashëgimisë Kulturore Jomateriale 2003, përcakton si trashëgimi kulturore jomateriale praktikat, përfshqësimet, shprehjet si dhe dijenitë dhe aftësitë (duke përfshirë instrumentet, objektet, artifaktet, hapësirat kulturore) të cilat komunitetet, grupet dhe në disa raste individët, i konsiderojnë si pjesë e trashëgimisë së tyre kulturore. Shpeshherë quhet trashëgimi kulturore e gjallë dhe që manifestohet, sipas rastit, në fushë të mëposhtme (Konventa e UNESCO-s për “Mbrojtjen eTrashëgimisë Kulturore Jomëtëriale” - 2003):

- Traditat dhe shprehjet gojore, duke përfshirë gjuhën si mjet i shfaqjes dhe transmetimit të trashëgimisë kulturore jomateriale;
As stipulated in Article 1, the goals of this Convention include:

- Safeguarding of the Intangible Cultural Heritage;
- Promoting respect for the ICH on the part of communities, groups or individuals;
- Awareness raising at the local, national and international levels of the importance of ICH;
- Cooperation and international assistance.

According to the Convention, safeguarding implies the set of measures taken to assure the viability of the ICH, including its identification, documentation, research, protection, promotion, evaluation, transmission (mainly through formal and non-formal education) as well as the revitalization of various aspects of that heritage.

Specialized institutions in Albania, such as the Institute of Traditional Culture, have adopted a number of measures, processes and activities in Albania prior to and independent of the 2003 Convention in the area of identification, documentation and promotion of the intangible cultural heritage. During the 1990s, these processes were not so consistent due to a number of social, economic as well as cultural factors prevailing in Albania in the course of the past 25 years.

As a signatory of the 2003 Convention Albania has inscribed since 2005 only one ICH element on the UNESCO List of ICH Masterpieces in spite of the wealth of the ICH elements existing in its territory. The element of Iso-Poliphony celebrated its 10th anniversary on the UNESCO List in October 2015. Besides, there is a National List of 7 ICH Masterpieces.

By highlighting the rich diversity of the ICH existing in the territory of the Republic of Albania and the precious cultural values of each individual ICH element for the community practicing and enjoying it, the National ICH List should be a considerably lengthier and more inclusive one. Every single element on it is a masterpiece of the genius of the community which had created and has been passing it to the next generations. This is exactly the spirit of the 2003 Convention that, unlike the 1972 Convention, aims
to protect the ICH elements as a whole, deliberately avoiding the creation of an artificial hierarchy of cultural values of the ICH. I must also underline that the compilation, updating and complementing of ICH lists at national level with living ICH elements takes priority for Albania as a signatory of the 2003 Convention.

In 2014, Albania was one of the ten countries that, in cooperation with the UNESCO Regional Bureau for Science and Culture in Europe (Venice, Italy) and the Secretariat of the 2003 Convention, piloted an analysis of the situation of ICH prepared by the UNESCO expert Prof. Nikolai Vukov (2014). The report identifies the needs of the ICH while making recommendations as to how best to address these needs for the benefit of the safeguarding of the intangible cultural heritage and its practitioners. This ICH needs-assessment on safeguarding intangible cultural heritage report is a good basis for developing relevant strategies, formulating policies and actions on the part of the State and other institutions directly or indirectly involved in the domain of the safeguarding of the ICH. Following are some of the main recommendations:

**Legal framework**

- To undertake steps either for developing and implementing a special law on the ICH or for amending the existing ones with the accompanying normative acts and legislative framework directly addressing the implementation of 2003 UNESCO Convention. To this effect:
  - To augment the knowledge and enhance capacity of key stakeholders involved in policy making and the development of legislation for the safeguarding of the intangible cultural heritage with respect to the key concepts and provisions of the 2003 Convention, by discussing its implications for a policy and legal revision in Albania;
  - To include in the legal analysis detailed references to the European legislation in the sphere of culture, by benefiting from the positive examples and placing due emphasis on the mechanisms directly related to the ICH;

Në 2014, në bashkëpunimin me Zyrën e UNESCO në Venecia dhe Sekretariatin e Konventës së 2003 në Paris, Shqipëria u bë një nga 10 vendet që pilotuan “Analizën e Situatës së TJM”. I kryer nga eksperti I UNESCO, Prof Nikolai Vukov (RAPORT “Vlerësimi I Nevojave mbi Mbrojtjen e Trashëgimisë Kulturore Jomateriale në Republikën e Shqipërisë” Përgatitur për UNESCO nga: Nikolai Vukov, Institutit I Etnologjisë dhe Studimeve të Folklorit me Muzeun Etnografik, Sofie, nëntor 2014), evidentoi nevojet e TJM dhe dha rekomandime se sit ë adresoheshin ato në të mirë të mbrojtjes së trashëgimisë kulturore jomaterialedhe të bartësave të saj. Raporti I Nevojave të TJM është një bazë e mirë për të ndërtuar strategjipërkatës, politika dhe ndërmarrë eksione nga ana e shtetit dhe institucioneve të tjera të angazhuara drejtëpërshëntjesë dhe mbrojtjes së reshëgimisë kulturore jomateriale. Në vijim janë nga rekomandime:

**Në fushën e kuadrit ligjor:**

- Të ndërmerrët hapat për zhvillimin dhe zbatimin e nje Ligji të posacëm për Trashëgiminë Jomateriale ose të amendohet ai ekzistues me aktet normative që e shoqërojnë atë dhe kuadrin ligjor që e shoqëron atë si dhe kuadrin legjislativ që rregullon drejtëpërshëntjesë zbatimin e Konventës 2003. Për këtë qëllim:
  - Të përforcohen njohuritë dhe kapacitetet e aktorëve kryesorë të angazhuar në zhvillimin e politikave dhe kuadrin ligjor për mbrojtjen e trashëgimisë
• To formulate a policy or national strategy for safeguarding the ICH with the participation of key stakeholders and to draw up an action plan for its implementation.

**Institutional and administrative framework**

• To create an advisory body for ICH and/or diversify the representation of the National Committee of ICH to include representatives of government bodies and NGOs, the community at large, minority groups, researchers, civil society, etc.;

• To set up a special unit with the Ministry of Cultural Affairs, focused exclusively on ICH-related activities; to hire the necessary staff, provide office space and technical facilities for that unit to carry out a coordinating role between institutions and stakeholders involved in safeguarding ICH in the country;

• To establish advisory mechanisms for the regional directorates of cultural heritage to backstop inventorying efforts, by enhancing the involvement of local museums in ICH-related activities or by creating working teams on a local level.

**Awareness-raising**

• To prepare an awareness raising plan for promoting the safeguarding of the ICH with community involvement as an overall policy at national, regional and local levels in Albania;

• To continue with the established practice of organizing festivals, fairs and marketplaces for traditional crafts while avoiding concepts misconstrued as adding ‘authenticity’ or ‘artistic value’ to living traditions;

• To encourage public participation in the inventorying and safeguarding of the ICH while making use of the opportunities provided by the internet and new communication technologies;

• To cooperate more fully with the media (TV, radio, cultural magazines, etc.) in public awareness-raising campaigns to cover topics related to the ICH safeguarding in Albania;

• To enhance the participation of young people in awareness-raising activities at local, regional and national levels through innovative methods and tools to promote the safeguarding of the ICH.

**Në fushën Institutionale dhe administrative:**

• Të krijohet një bord këshillimor për TJM dhe /ose të diversifikohet përfaqësimi I Komitetit Kombëtar të TJM duke përfshirë përfaqësues të institucioneve që veriftojnë dhe OJQ, përfaqësues të komunitetit, grupet minoritare, kërkuar, shoqëria civile etj.

• Të krijohet një njësi e vecantë në Ministrinë e Kulturës e cila të përqëndrohet eksluzivisht me aktivitete të TJM; t’I sigurohet njësisë stafi I nevojshën, zyra dhe mundësi teknologjike për të kryer rolin e koordinatorit ndërmjet institucioneve dhe aktorëve kryesorë të angazhuar në mbrojtjen e TJM në vend.

• Të krijohet një njësi i mbushur me koordinatën e Drejtoritë Rajonale të Kulturës Kombëtare që të mbështetet procesin e inventarizimit, duke nxitur angazhimin e muzeve loklaë në aktivitete që lidhen më TJM ose duke krijuar ekipe pune në nivel local.

**Në fushën e ndërgjegjësisimit**

• Të përgatitet një plan ndërgjegjësisë të mbrojtjen e TJM me pjesmarrjen e komunitetit, si një politikë të përgjithshme në nivel kombëtar, rajonal dhe local në Shqipëri;

• Të vijohet praktika e festivaleve, panaireve dhe e tregjeve të produkteve artizanale, krahas shmangjes së koncepteve që bartin “autenticitet” apo “vlerë artistike” të traditave të gjalla;

• Të nxjetet pjesmarrjë publike në inventarizimin dhe kulturore jomateriale rreth koncepteve dhe neneve kryesore të Konventës së 2003, duke diskutuar implikimet përkatëse lidhur me rishikimin e e politikave dhe kuadrit ligjor në SHqipëri;

• Të përfshihen në analizën ligjore legjislacioni europian në fushën e kulturës, duke përfituar nga shembujt pozitiv dhe vendosja e theksit mbi mekanizmat e lidhur drejtëpërsëdrejti me TJM;

• Të përgatitet një dokument I politikave apo një strategji për mbrojtjen e TJM me pjesmarrjen e aktorëve kryesorë të cilët të drejtënjë mendimin dhe veprimet e përbashkëta mbrojtjen e TJM në SHqipëri dhe të hartohet plani I veprimit për zbatimin e saj.
tional level, especially through educational programs and project activities carried out by local administrations and NGOs.

**In the area of education**

- To undertake steps for expanding the presence of the ICH in school curricula, while combining general information about the ICH with practical activities showcasing safeguarding practices;
- To prepare ICH-related materials for students at different levels of education, including primary school children;
- To provide special capacity-building training for school teachers to integrate ICH in teaching and encourage schools to develop extra-curricular courses in ICH that would include field visits and interaction with ICH practitioner communities;
- To develop specialized programs at BA, MA and PhD level in Albanian universities that would be closely focused on safeguarding the ICH;
- To consider training PhD students on topics closely related to ICH;
- To expand the good practice of organizing summer schools focusing on ICH and involving young people in observing, learning and practicing living traditions present in different parts of the country.

**Inventorying**

- To develop a strategy for inventorying ICH in the country with practical guidelines and concrete involvement of communities and the relevant institutions in the inventorying process;
- To reinforce the knowledge and capacity of decision makers and government officials as well as of NGOs, relevant institutions and communities for using community-based approaches to inventorying the intangible cultural heritage with a view to developing a framework and methodology tailored to the context of Albania;
- To divest government responsibility for inventorying and safeguarding the ICH to decentralized levels.

**Në fushën e edukimit**

- Të ndërmerrin hapa për një prezencë më të gjerë të TJM në kurrikulën shkollore, ndërsa duhet të shoqërohet informacioni i përgjithshëm mbi TJM me veprimit të praktikë që demostrojnë praktika në mbrojtjen e TJM;
- Të përgatiten material mbi TJM për nxënësit e niveleve të ndryshme, duke përftirë nxënësit e shkolës fillore;
- Të organizohet trajnime të veçanta për mësuesit e shkollave për të përmbirësuar aftësitë e tyre për të integruar TJM në prcesin e të mësuarit dhe të nxiten shkollat të zhvillojnë curse ekstra-kurrikulare mbi TJM ku të përftiheshin edhe vizita ne terren dhe ndërveprimi me komunitetet e TJM;
- Të organizohen programe të specializuara në nivel BA, MA dhe PhD në universitetet shqiptare të cilët do të fokusohen ngushtësisht në mbrojtjen e TJM;
- Të shihet mundësia për trajnimin e studentëve të PhD mbi tema që lidhen me tema rrëth TJM;
- Të zgjerohet praktika e mirë e organizimit të shkolllave verore që fokusohen mbi TJM dhe që angazhojnë të rinj në identifikimin, mësimin dhe praktikimin e traditave të gjalla prezente në krahinë të ndryshme të vendit;

**Në fushën e inventarizimit**

- Hartimi i një strategjë për inventarizimin e TKJM në vend, me udhëzime praktike dhe angazhim konkret të komunitetit dhe instituciooneve në këtë process,
as much as possible, while providing adequate human and financial resources;
• To revise the Bill on Cultural Heritage with a view to expanding the notion of documentation and registration of ‘intangible heritage’ in order to include the specific requirements for inventorying ICH with the involvement of the communities concerned.

In the area of capacity building
• To organize a series of training workshops for officials from the Ministry of Culture and other government agencies, civil servants from regional and local bodies of government, researchers, teachers, journalists, media specialists, and, last but not least in importance, community representatives on the following topics: (1) key concepts and principles of the Convention for the Safeguarding of the Intangible Cultural Heritage and the requirements for implementation at national level for all the different stakeholders concerned at central and decentralized levels; (2) community-based inventorying and practices of the safeguarding of ICH; (3) policy making and drafting of statutory framework; (4) implementation of the 2003 Convention and of the various measures aimed at safeguarding the ICH;
• To organize separate workshops and training modules for school teachers and representatives of cultural institutions in different districts of the country, students and community members, to enhance their participation in inventorying and safeguarding processes.

In line with these recommendations, the National Strategy for Culture and the new Law on Cultural Heritage are due soon and, unlike previous statutory instruments, these will address the ICH directly and properly. Meanwhile, a number of steps have been undertaken which constitute a good basis for further systemic actions:

In 2014
1. The Show your Culture interactive platform was launched to encourage all interested parties to up-
102 years old bearer from Lezha at the Gjirokastra National Folk Festival, 2015 © Zhulieta Harasani

Bartësi 102 vjeçar nga Lezha, ne Festivalin Kombëtar Folklorik të Gjirokstrës, 2015 © Zhulieta Harasani

Tirana group, winner of the first prize at the National Folk Festival of Gjirokastra, 2015 © Zhulieta Harasani

Grupi i Qarkut Tiranë, Fitues i Çmimit I në Festivalin Kombëtar Folklorik të Gjirokstrës, 2015 © Zhulieta Harasani
load audio-visual materials documenting the ICH elements belonging to their own family or community. The interactive ICH map has been enriched with new elements during 2015 as well.

2. *Comics about Albanian Legends* is a competition first launched in 2014. It is the first ever competition organized in Albania about comics as an artistic genre. So it was very well received if only for that reason. The winners of its second edition will be announced in December 2015.

3. The Cultural Diversity Day was celebrated with the participation of all the minorities and cultural groups as a way of enhancing their pride in the diversity of their cultural expressions.

4. *Faith* was the title of an exhibition highlighting the religious harmony prevailing in Albania; it was inaugurated on the occasion of the visit of Pope Francis to Albania.

5. At about 20 ICH-related projects submitted by NGOs and individuals have received financial support from the Ministry of Culture.

6. *Re-creation of Folk Costumes* was an initiative involving experienced and young artisans in the creation of eighty folk costumes under the supervision of the Folk Tradition NGO and experts of the Institute of Anthropology and Art Studies.

7. Key members of the leadership of institutions responsible for the ICH received international training organized by the UNESCO Venice Office, The ICH Centre in Sofia under the auspices of UNESCO, etc.

8. Meetings, trainings and discussions were organized with twenty districts on ICH elements and their practitioners in the respective districts to represent them at the National Folk Festival in 2015.

9. The ICH needs-assessment was carried out in cooperation with UNESCO Venice Office.

**In 2015:**

1. The Gjirokastra National Folk Festival brought together 2,300 ICH practitioners and folk artists, dancers, singers and researchers from Albania, Kosovo, Montenegro, Macedonia, Turkey, Greece, Italy, and other countries.

**Në 2014**

1. U lancua projekti “Trego Kulturën Tënde”: për herë të parë u angazhuan komunitete të ndryshme për të sjellë elementë identitarë të tyre dhe të komunitetit që përfaqësonin. Këto elementë u uploaduan në hartën interaktive të trashëgimisë Jomateriale nëfaqën e Ministrit të Kulturës.

2. U organizua konkursi i Novelave Grafike me temë nga Trashëgimia Jomateriale “Legjendat Shqiptare” për herë të parë në Shqipëri si një zhanër artistic. Konkursi u prit shumë mirë edhe për këtë arëse Fituesit e edicionit të dytë të konkursit të novelave grafike u shpallën në dhjetor 2015..

3. U festua dita e diversitetit kulturor me element kryesisht kulturorë jomateriale të minoriteteve në territorin e Republikës së Shqipërisë.

4. U organizua ekspozita e përshkonesh “Besim” mbështetën fetare, me rastin e ardhjes së Papës në Shqipëri.

5. U mbështetën financiarisht mbi 20 projekte kryesisht në fushën e TKJ.

6. U ndërmorr nisma për rikrijimin e 80 kostumeve populllore tradicionale përmes angazhimit dhe trajnjimit të artizanëve nën drejtimin e shoqatës “Tradita Populllore” dhe në bashkëpunimin të ngushtë me expertët e Institutit të Antropologjisë dhe Studimit të Artit.

7. Drejtues të TKJ ndodhën trajnime të organizuara nga Qendra Rajonale për TKJ nën UNESCO në Sofie gjatë 2014.

8. U organizuan takime/trajnime/diskutime në qendër dhe në bazë me grupet e punës të trashëgimisë jomateriale të ngjitur për përgatitjet dhe me bar-tës mbi lementët e TKL që do t’i përfaqësonin në Festivalin e Gjirokastra 2015.

9. U hartua raporti I vleresimit të situatës në TJM në bashkëpunimin me UNESCO Venice Office.

**Në 2015**

1. U organizua Festivali Kombëtar Folklorik I...
2. A Post-Gjirokastra National Folk Festival Conference was organized in cooperation with the National Institute of Anthropology and Art Studies to convene ICH experts and researchers in deliberation of the ICH elements presented at the Festival. The minutes of the Scientific Conference have since been published.

3. Four ICH-related festivals were organized in various districts of Albania by the National Centre for Folk Events in cooperation with the municipalities of the respective cities while several others were financially supported.

4. Forty experts, specialists and community representatives actively attended a five day training course on the Implementation of 2003 Convention conducted by UNESCO experts with the support of the ICH Centre in Sofia under the auspices of UNESCO.

5. The Ministry of Culture of Albania has been involved in the activities of the Regional Centre for the Safeguarding of Intangible Heritage in Sofia under the auspices of UNESCO. The General Director for Cultural Heritage and Diversity of the Ministry of Culture of Albania was elected as the Chair of the General Assembly of the Sofia Regional ICH Centre, which encompasses 14 countries in the region.

6. High-ranking officials of the Ministry of Culture in charge of ICH took part in ICH related debates, trainings and conferences organized during the last two years at regional and international level, thus creating a ‘momentum’ in the implementation of the 2003 Convention at national level in Albania.

The finalization of the new Law on Cultural Heritage and the National Strategy for Culture will provide a sound basis for further strategic steps to be taken for the safeguarding of the ICH in Albania. While community-based inventoring has already been identified as a priority, there is a need for reconceptualizing:

1. The activity and role of the National Committee for ICH with a view of increasing its effectiveness in ICH safeguarding and making the most of its expertise;

2. The mission and activity of the National Centre for Folk Events with a view of charging it with the responsibility of inventoring, conservation and promotion of the ICH in the country.

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Hartimi dhe miratimi I Ligjit te ri te Trashëgimisë Kulturore dhe Strategjisë së Kulturës do të përbëjën një bazë të mirë për hapat strategjikë që do të ndërmerrën për mbrojtjen e TKJ në Shqipëri. Ndërsa inventarizimi me bazë komunitetin është identifikuar si prioritet, është e domosdoshme të rikonceptualizohet:

1. Veprimtarja dhe roli I Komitetit Kombëtar të TKJ për të rritur efektivitetin duke shfrytëzuar më mirë ekspertizën që sjellin me vehte.
sponsibility to oversee the fulfillment of all the obligations of Albania as a signatory of the 2003 Convention deriving from it;

3. To improve the communication and cooperation of the National Centre for Folk Events with ICH experts at the Regional Department of National Culture, the Institute of Anthropology and Art Studies and the local authorities to the benefit of ICH.

The Ministry of Culture of Albania will intensify regional collaboration with international and regional partners in the framework of the Sofia Regional ICH Centre as well as in pursuit of bilateral agreements. For that reason, the Sofia Regional Centre is considered to be an asset for our region, adding value to the national ICH efforts to maximize their impact on the safeguarding of the ICH in our region as a whole.

References:


2. Misioni dhe veprimtaria e Qendrës Kombëtare të Veprimtarive Folklorike në mënyrë që ajo të marrë përsipër përgjegjësinë për të realizuar të gjitha detyrimet e Shqipërisë si shtet-palë në Konventën e 2003 që rrjedhin nga kjo Konventë,

3. Komunikimin dhe bashkëpunimin e Qendrës Kombëtare të Veprimtarive Folklorike me Institutin e Antropologjisë dhe Studimeve të Artit dhe autoritetet vendore në të mirë të TKJ.

Ministria e Kulturës e Shqipërisë do të intensifikoi bashkëpunimin rajonal me partner rajonalë dhe ndërkombëtarë në kuadrin e Qendrës Rajonale të ICH në Sofie si dhe në kuadrin e marrëveshjeve dy-palëshe. Për këtë arësye, Qendra rajonale e Sofies konsiderohet si një asset për rajonin tonë që sjton vlerë në përpjekjet kombëtare që lidhen me TKJ për të maksimizuar përpjekjet tona për mbrojtjen e TKJ në rajonin tonë në tërësi.

Literaturë:


BOSNIA AND HERZEGOVINA

The School for Embroidery of Zmijanje, 2015
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Школа веза у Змијању, 2015
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Measures Taken by the Republic of Srpska for the Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage

Marija Radakovic  
Senior curator – Museum Kozara in Prijedor, Republic of Srpska, Bosnia and Herzegovina

In 2009 Bosnia and Herzegovina ratified the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. According to the procedure established in Bosnia and Herzegovina for the ratification of international legal instruments, the Republic of Srpska is one of the two entities competent for the management and protection of culture in Bosnia and Herzegovina in compliance with the highly decentralized competences in the field of culture. The ratification process preceded the official procedure for accession to the Convention.

Following the Dayton Peace Agreement and the Constitution of Bosnia and Herzegovina, culture is respectfully within the competences of the Republic of Srpska and the Federation of Bosnia and Herzegovina. Art. 27 of the Constitution of the Republic of Srpska (Službeni glasnik Republike Srpske br. 21/92, 21/02, 48/11, Official Gazette of Republic of Srpska, No. 21/92, 21/02, 48/11) guarantees freedom of cultural and artistic expression whereas Art. 34 guarantees freedom of ethnicity and culture. The cultural heritage, whose protection, safeguarding, use, improvement and creation are governed by special laws, is of paramount interest for the Republic of Srpska.

Marija Radaković  
Виши кустос, Музеј Козаре Приједор, Република Српска, Босна и Херцеговина

Босна и Херцеговина је 2009. године ратификовала Унескову Конвенцију о заштити нематеријалног културног наслеђа. Република Српска је у складу са високо децентрализованом надлежношћу у области културе у Босни и Херцеговини, односно као један од два ентитета који су надлежни за културу у Босни и Херцеговини, дала своју сагласност на ову Конвенцију у оквиру редовне процедуре у БиХ у погледу усвајања међународних правних инструмената, а која је претходила званичној процедуре за приступање Конвенцији о нематеријалној културној баштини.

На основу Дејтонског мировног споразума, као и Устава Босне и Херцеговине култура је у надлежности ентитета, односно Републике Српске и Федерације Босне и Херцеговине. Устав Републике Српске (Службени гласник Републике Српске, број 21/92, 21/02, 48/11), чланом 27. гарантује слободу културног и уметничког стварања, а чланом 34. гарантује слободу изражавања националне припадности и културе. Културна баштина је од општег интереса за Републику Српску чија се заштита и очување, коришћење, унапређење и управљање уређује посебним законима.
The Intangible Cultural Heritage of the Republic of Srpska

With the ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage, Bosnia and Herzegovina, and in particular the Republic of Srpska has undertaken the obligation to implement the guidelines of the Convention in the sphere of safeguarding of its intangible cultural heritage.

According to the Law on Ministries of Republic of Srpska (Službeni glasnik Republike Srpske br. 16/ 2011, Official Gazette of Republic of Srpska No. 16/2011), the Ministry of Education and Culture proposes for adoption laws and other legislation in the field of culture, cultural policy and the strategy for cultural development of the Republic of Srpska. The Ministry is the competent authority in the field of culture, cultural policy, as well as in the sphere of safeguarding of our cultural heritage.

In view of the above, a Law on Museum Activities was passed (Službeni glasnik Republike Srpske br. 89/08 i br. 57/12, Official Gazette of Republic of Srpska No. 89/08 and No. 57/12) on the basis of which the ICH is defined as follows:

Article 1

(3) The ICH consists of knowledge, skills and arts referring to nature and to the human being, which is the basis for the creation of tangible cultural values transmitted from generation to generation, for the purposes of their safeguarding, and which provide a sense of identity and continuity. These are recognized by individuals as part of their cultural heritage.

(4) In accordance with paragraph 3 of this article, the ICH consists of:

a) Language and speech;

b) Oral tradition;

c) Literature and other means of verbal expression;

d) Performing arts:
   • Music;
   • Songs;
   • Dances and other performing arts;

e) Events reflecting phenomena and processes in

Нематеријално културно насљеде Републике Српске

Ратификацијом Конвенције о очувању нематеријалног културног насљеда, Босна и Херцеговина, односно Република Српска, се обавезала да ће спроводити одреднице Конвенције у циљу заштите нематеријалног културног насљеда.

На основу Закона о министарствима Републике Српске (Службени Гласник Републике Српске бр.16/2011) за подручје културе, културне политике, као и заштите културног насљеда надлежно је Министарство просвјете и културе Републике Српске, које доноси законе и друге правне прописе из области културе, културну политику и стратегију развоја културе Републике Српске.

У вези с тим донијет је и Закон о музејској дјелатности (Службени гласник Републике Српске бр. 89/08 и 57/12), на основу кога се дефинише нематеријално културно насљеде:

Члан 1.

(3) НКН су знања, умјећа и вјештине које се односе на природу и човјека и које представљају основу за производњу материјалних културних добара, која се преносе са генерације на генерацију и пружају осјећај идентитета и континуитета, а са циљем његовог очувања, које заједнице, групе и појединци препознају као дио свог културног насљеда.

(4) У складу са ставом 3. овог члана, НКН подразумијева:
   а) језик и говор,
   б) усмена предања,
   в) књижевност и друге облике језичког изражавања,
   г) извођачке уметности:
      • музика,
      • пјесме,
      • игре и друге извођачке облике,
   д) догађаје о појавама и процесима у друштву који свједоче о развоју природе и друштва од праисторије до данас,
society which witness the development of nature and society from prehistoric times to the present times;

f) Knowledge and social practices related to customs, religious rites, rituals and festivities, and the skills obtained through these;

g) Skills related to traditional tradecrafts;

h) Original procedures and methods of creation of works of art.

Regarding the safeguarding of the ICH, the Ministry of Education and Culture of the Republic of Srpska acts through its national institution – The Museum of the Republic of Srpska. It coordinates its efforts with other museums in the country, the Institute for the Protection of the Cultural, Historical and Natural Heritage of the Republic of Srpska, other cultural institutions, the academic community, local communities and practitioners of the ICH of the Republic of Srpska.

Concerning the safeguarding of the ICH of the Republic of Srpska, the following actions have been undertaken:

1. In 2011, a Commission for the ICH was established within the Ministry of Education and Culture of the Republic of Srpska. It comprises of seven experts in the field of ethnology, ethnomusicology, Serbian language and safeguarding of cultural heritage.

2. Also in 2011, at the proposal of local communities and ethnologist-curators of the Museum of Republic of Srpska (Banja Luka, Prijedor, Doboj, Bijeljina and Trebinje), a preliminary list of ICH was compiled. The list consists of the following seven elements:
   • Patron Saint;
   • Lighting of Zeznica;
   • Olympics in Nevesinje;
   • Embroidery from Zmijanje;
   • Blacksmithing in Mrkonjic Grad;
   • Language of Banjani (Bricklayers’ ‘Secret Language’ from Osat);
   • Picking Herbs Iva in the Ozren Mountain.

3. In 2012 a Department for ICH was formed as a part of the Museum of the Republic of Srpska. This
Department, together with the Ministry of Education and Culture of the Republic of Srpska, constitutes the central coordinating body for the implementation of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage and for the safeguarding of the ICH in the Republic of Srpska. Based on the proposals of the stakeholders interested in the safeguarding of intangible cultural heritage, the Department proposes elements for inscription on the list of ICH of the Republic of Srpska. It also maintains a database and manages the safeguarding of ICH.

4. In 2012, after a proposal by the Ministry of Education and Culture of the Republic of Srpska and the Department for ICH with the Museum of the Republic of Srpska, the Government adopted amendments to the Law on Museum Activities mentioned above by adding clauses concerning the safeguarding of the ICH. With the introduction of ICH into the existing legislation, the conditions for nomination of ICH elements from the Republic of Srpska for inscription on the UNESCO Lists of ICH were created.

5. In 2013, at the initiative of the Local History Department at Zmijanje, the Department for ICH with the Museum of the Republic of Srpska prepared the first nomination for the UNESCO Representative List of the Intangible Cultural Heritage, namely, Embroidery from Zmijanje. In the session of the National Commission for UNESCO of Bosnia and Herzegovina, held on March 23, 2013, the nomination was approved and submitted to UNESCO Headquarters in Paris. The nomination was inscribed in 2014 on the Representative List of the Intangible Cultural Heritage of Humanity.

6. Listed below are some additional activities in fulfilment of the requirements of the 2003 Convention:
   • A field research on the ancient trades of the Republic of Srpska’ was conducted; its findings served as the basis for an eponymous monograph published subsequently;
   • A promotional video was filmed under the title ‘Embroidery of Zmijanje’;
   • A curriculum teaching connected with the manu-
facture of the Zmijanje embroidery was introduced in the schools of Zmijanje (at Ribnik, Han Kola, Stricici and Bronzani Majdan). Elderly female residents of the above mentioned places have been recruited to teach children with interests in the field of the art of the embroidery of Zmijanje. So far around thirty participants have completed the course.

- We regularly participate in conferences hosted by the Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe based in Sofia – Bulgaria, as well as in the regular meetings of Southeast Experts Network on Intangible Cultural Heritage.

7. An exhibition about the Zmijanje Embroidery School was held in August 2013 in the Museum of the Republic of Srpska, showcasing the skills of participants in the above mentioned course.

8. Also in 2013, new proposals for the inclusion of additional elements on the List of the Intangible Cultural Heritage of Republic of Srpska were collected in cooperation with local communities throughout the Republic of Srpska.

9. In November 2014, the embroidery of Zmijanje was inscribed on the UNESCO Representative List of the Intangible Cultural heritage of Humanity. This was the first element representing Bosnia and Herzegovina on that List.

10. An exhibition of the embroidery of Zmijanje was organised at the embassy of Bosnia and Herzegovina in Belgium.

The exhibition was also presented next to the Office of the President of Bosnia and Herzegovina in Sarajevo; a Certificate of Incription on the Representative List was bestowed upon the practitioners of that element on the official ceremony which took place there.

The National Assembly of the Republic of Srpska in Banja Luka organised an exhibition under the name ‘The Embroidery of Zmijanje – Part of the World Cultural Heritage’; the monograph on the embroidery of Zmijanje was also promoted. The event was organised under the high patronage of Mr. Nedeljko Cubrilovic, the President of the National Assembly of заинтересовану дјецу да раде змијањски вез. До сада је ову обуку прошло око тридесет полазница.

- Редовно присуствујемо скуповима који се одржавају у Центру за нематеријално културно наслеђе Југоисточне Европе у Софији у Бугарској, као и редовним годишњим семинарима о нематеријалном културном наслеђу Југоисточне Европе.

7. Урађена је изложба „Школа Змијањског веза“ која је у августу 2013. отворена у Музеју Републике Српске на коjoj су јавности приказанi радови ученика који су настали у поменутој Школи Змијањског веза.

8. Такође, у 2013. години, прикупљени су нови приједлози за проширивање листе нематеријалне културне баштине Републике Српске, ово је урађено у сарадњи са локалним заједницама шиrom Републике Српске.

9. У новембру мјесецу 2014. године, Змијањски вез је уписан на УНЕСКО-ву Репрезентативну листу НКН. Ово је први елемент испред Босне и Херцеговине који је уписан на Репрезентативну листу.

10. Промоција Змијањског веза у 2015. години одржана је у амбасади Босне и Херцеговине у Бриселу у Белгији.

Приредили смо изложбу и промоцију веза, након Брисела у Предсједништву Босне и Херцеговине у Сарајеву приказали смо изложбу веза и том приликом нам је уручен Сертификат о упису веза на Репрезентативну листу.

У Народној скупштини Републике Српске у Бања Луци приредили смо изложбу „Змијањски вез – свјетско културно наслеђе“, изложбу је пратила и монографија о Змијањском везу. Покровитељ ове манифестације је био предсједник Народне скупштине Републике Српске господин Недељко Чубриловић.

Након Бања Луке изложба је постављена у Етнографском музеју у Београду, у Србији. Након Београда планирано је да изложба путује и по другим земљама у окружењу у циљу промовисања Змијањског веза.
the Republic of Srpska. 
After its presentation in Banja Luka the exhibition was shown at the Ethnographic Museum in Belgrade, Serbia. There are plans to show it also in neighbouring countries in order to promote the embroidery of Zmijanje.

11. Draganasgarden, a Swedish local community association, organized multiple workshops on the em-

11. Локална заједница, односно удружење Draganasgarden је у више градова у Шведској организовало радионице о изради Змијањског веза.

12. Такође Хуманитарно удружење жена „Дуга” је и прије саме номинације и уписа Змијањског веза, а такође и послије организовало низ циклуса шко-

ла Змијањског веза кроз које је прошло више сто-

тина полазница разних узраста, а у циљу прено-
broidery from Zmijanje throughout Sweden.

12. Duga, a women’s humanitarian association has prior to and following the inclusion of the embroidery from Zmijanje organized a number of cycles of the School of embroidery from Zmijanje, which were attended by several hundred participants of all ages with the purpose of passing on knowledge, skills and arts regarding the embroidery.

13. Finally, in addition to its principal functions of coordinating all relevant activities and drafting amendments to the Law on Museum Activities of the Republic of Srpska in the sphere of ICH, the Ministry of Education and Culture of the Republic of Srpska has also prepared the standard registration forms for this part of the National Inventory of Cultural Heritage which refers to the Intangible Cultural Heritage of the Republic of Srpska.

Humanitarian association of women Duga organized the school of embroidery from Zmijanje, 2014
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Удружење Дуга школа веза са Змијања, 2014
© Н. Загорац
Singing group from the town of Asenovgrad

Photo: Miglena Ivanova

Певческа група от Асеновград

Снимка: Миглена Иванова
Collaboration, Dialogue, Negotiation and Consultations with the Communities in the Process of the Implementation of Safeguarding Policies in Bulgaria

Сътрудничество, диалог, преговори и консултации с общностите при осъществяване на културни политики за опазване на нематериалното културно наследство

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Ethical implications are nowadays a pertinent issue in medicine, politics, business, academic research and many other spheres of life. While reviewing periodic reports of the States Parties on the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, ethical considerations have sometimes also been discussed. Parallel to that, ethical notions were introduced in the Operational Directives for the implementation of the Convention in the context of the participation of NGOs and in relation to awareness-raising at national level, as well as within the newly proposed Chapter VI of the Operational Directives, dedicated to the safeguarding of the ICH and sustainable development at national level. Yet, neither the Convention nor the Operational Directives offer systematic guidance for the creation of codes of conduct or the implementation of the ethical principles in particular norms and decision making processes. Thus, it is important to mention here the newly adopted Decision 10.COM 15.a of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage and especially the Annex to it containing a comprehensive set of overarching aspirational principles, intended to serve as a basis for the development and introduction of ethical tenets adapted to particular circumstances.
The principles are based on the core values implied in the Convention and the Operational Directives: the primary role of communities, groups and, where applicable, individuals who create, safeguard, maintain and transmit intangible cultural heritage. These principles, as mentioned above, are based on the most important values enshrined in the Convention and its Operational Directives: the leading role of communities, groups or individuals who create, safeguard, maintain and transmit intangible cultural heritage; the main principles for the protection of human rights; respect for communities; just as the need to take into account the requirements for sustainable development. Simultaneously, the principles reflect the fact that intangible cultural heritage is dynamic and constantly changing in nature, which must always be taken into account. That is why authenticity and exclusivity should not be arguments for or against its protection. Special attention is paid to the significance of respecting cultural diversity, the concern for equality between genders, the involvement of young people, as well as respect for ethnic identities. It is prescribed that mutual respect and consideration in the relationships between states and between communities.

The actors involved in the protection of intangible cultural heritage are the most diverse: state agencies, state institutions, private persons, non-governmental organizations and above all communities in connection with their own intangible heritage. In the principles it is explicitly stated that all interactions with these communities should be based on the transparency of the entire process of cooperation, dialogue, negotiations and consultations, for which there must be free, prior informed consent. All these questions are

1 По-нататък в този текст „общности“ ще се използва за краткост за обозначаване на подобни общности, групи или отделни лица.
and transmit their ICH; the fundamental principles of human rights; respect among communities; as well as compatibility with the requirements of sustainable development. Derived from those core values, the principles bring forth several important issues. First and foremost, a great deal of these considerations directly relate to the primacy of communities with respect to their own ICH. Secondly, the principles refer to the fact that the ICH is living and dynamic by its very nature – a fact which should be duly respected, while authenticity and exclusivity should not be concerns for; and obstacles to its safeguarding. Last, but certainly not least, the principles emphasize the need for additional attention to issues such as respect for cultural diversity, gender equality, youth involvement and ethnic identity, while at the same time stipulating mutual appreciation and respect as a prevailing attitude in the interactions between states as well as communities.

There is a wide range of actors involved in safeguarding the ICH: government agencies, public institutions, private entities, civic social organizations and, most importantly, the communities engaged in the production, maintenance, transmission and safeguarding of their ICH. The principles explicitly mention that all interactions with the communities should be characterized by transparent collaboration, dialogue, negotiation and consultation, contingent upon their free, prior and informed consent. All these issues are actually seen as preconditions for decent collaboration with them and are thus crucial for their adequate involvement in the safeguarding of the ICH. Precisely because of that, the collaboration, dialogue, negotiations and consultations might directly affect all other principles stemming from the primacy of the communities in the process of safeguarding: full support for their right to continue the practices, representations, expressions, knowledge and skills necessary to ensure the viability of ICH; full access to the instruments, objects, artefacts and spaces necessary for the expression of the ICH even in situations of armed conflict; avoidance of whatsoever alienation of the communities from

1Further down ‘communities’ will be used to refer to such communities, groups or individuals.
their ICH; respect for all customary practices of access to it even when they limit broader public attention; the requirement to assign a significant role to the communities in determining existing threats to the viability of the elements; insistence on the consideration that the communities should benefit from the use, documentation, promotion and adaptation of their own ICH; as well as the presumption of self-assessment going hand in hand with the avoidance of external judgements of value and worth.

Collaborations, dialogue, negotiations and consultations with the communities are of a further importance in the implementation of the safeguarding policies. They might be extremely helpful for the establishment of specific sensitivities and willingness to incorporate the ethical principles in the processes of preparation and discussion of policies at national level as well as in the respective decision making processes. Good examples connected with such practices might be very useful, too. Thus, I would further limit my attention to such good practices related either to the contribution of some of the policies for the creation of platforms where various actors meet to discuss ethical considerations or for the establishment of particular ethical tenets within the safeguarding policies themselves.

Discussion of ethical issues in Bulgaria happens mainly at certain periodic meetings where the actors engage in collaboration, dialogue, negotiation and consultations to develop and/or implement a particular safeguarding plan or decision. At the same time, there are certain institutions which also offer good possibilities for continuing collaboration, dialogue, negotiation and consultations with a view of safeguarding. I will share some examples illustrating both possibilities.

There are several major festivals in Bulgaria having a substantial contribution to the promotion of the ICH. Usually their organization presupposes periodic meetings of the diverse stakeholders engaged in them. Similar periodic meetings are also organized for each of the bi-annual rounds of nominations for the National System of Living Human Treasures – могли също да бъдат много полезни в тази насока. Именно затова ще огранича изложенето си тъкмо до подобни примери, които са свързани с някои политики за опазване на нематериалното културно наследство у нас: практики, способствващи за създаването на форуми за дискутиране на етични проблеми, както и някои особености в рамките на провежданите политики на национално ниво, които представляват само по себе си примери за въвеждане на отделни етични правила.

У нас етичните проблеми в сферата на опазването на нематериалното културно наследство се обсъждат предимно на периодични срещи, по време на които актьюриите активно си сътрудничат, разговарят, преговарят и се консултират, за да достигнат до успешната реализация на даден конкретен план за опазване на нематериалното културно наследство. В същото време има и институции, свързани с процесите на опазване, предлагат добри възможности за продължаващо сътрудничество, диалог, преговори и консултации. По-долу ще дам примери, които илюстрират всяка една от двете възможности.

В България съществуват няколко големи фестивала със значителен принос за популяризирание на нематериалното културно наследство. Обикновено организацията им предполага периодични срещи на различните актьори, ангажирани с тяхното провеждане. Подобни периодични срещи се организират и за всеки от провежданите веднъж на две години кръгове от номинации по Националната система „Живи човешки съкровища – България“. Докато обсъждат конкретни проблеми и перспективи, участниците често стигат и до етични въпроси. Те са свързани главно с документирането и популяризирането на нематериалното културно наследство, с избиване на негативните ефекти на комерсиализация и с ограничаването на по-широкия достъп на обществеността поради зачитането на обичайни практики на носителите, които обаче ограничават достъпа на широката общественост до нематериалното културно наследство. Независимо от факта, че обществите
Bulgaria. While discussing pertinent problems and perspectives, the participants often touch upon ethical issues. These are mainly related to documentation and promotion, avoidance of the negative effects of commercialization and limiting of broader public access in order to fully respect customary practices. Despite the fact that the communities are always represented to such meetings, the debates could further benefit from their even broader presence. Some additional efforts to inform as many communities as possible about the discussions by means of social and conventional media might also be important, especially when initiating follow-up debates online.

In addition, several institutions where different actors collaborate for the safeguarding of ICH offer good possibilities for discussion of various ethical concerns, too. I will focus here on the local centres for intangible cultural heritage because the communities are well represented in them. Two local centres are already operational in the territory of Bulgaria: the first one in the village of Bistritsa near Sofia, the second one is in the village of Bulgari, Burgas region. Both centres were created after the inscription of elements from these villages on the Representative List of the Intangible Cultural Heritage of Humanity. There has recently been a growing interest from several other places in the country in establishing new local centres for the benefit of the respective communities. As a rule, these centres are created to join together the efforts of the local community, the Ministry of Culture of the Republic of Bulgaria and the Institute of Ethnology and Folklore Studies with Ethnographic Museum (further IEFSEM) – a research institution providing expertise in the sphere of the ICH. Such collaboration in and by itself provides ample opportunities for discussion of various issues related to the safeguarding of the ICH. Many of them touch upon ethical considerations related to documentation and promotion. Also very important in this respect are the different gatherings and networking between the representatives of the existing local centres and the communities willing to set up their own centres. Here I must mention the workshop on Local Policies for Local Heritage
organized by the Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe in collaboration with the Chitalishta Regional Expert, Advisory and Information Centre in the city of Pernik in January 2014. Without going into further details, I will just mention that such contacts or meetings are a good opportunity for exchange of information on successful safeguarding practices, often including ones which can serve as models for the implementation of ethical principles.

Despite the vivid discussion of ethical considerations, there are still few ethical tenets in Bulgaria, related mainly to the documentation, promotion and obtaining of free, prior and informed consent for certain safeguarding measures. These achievements are still modest but anyhow we also understand them as a good starting ground.

The National Centre for the Safeguarding of the Intangible Cultural Heritage at IEFSEM is the key institution for the storage and maintenance of documentation related to the ICH. The Centre preserves and offers for public use audio, video and written documents and data concerning documentation of particular elements, the full documentation of several important safeguarding projects, files related to different types of nominations, etc. In the period between 2000 and 2006 there were several discussions dedicated to the access to the archival storages managed by the Institute of Folklore (later succeeded by IEFSEM). During the debates special attention was focused on the possible mandatory use of a standard form for free, prior informed written consent, as well as the discussion and introduction of specific ways of archiving and use of documents or data subject to certain restrictions at the will of the communities. Unlike the written consent which was ardently debated but has not been adopted at this point, the restrictions on use were effectively introduced. These rules are at present followed by the National Centre for the Safeguarding of the Intangible Cultural Heritage. Profiting from the insight of the earlier discussions, the associates of the Institute working in collaboration with the Ministry of Culture on the designing of
the mechanism of nomination within the National System Living Human Treasures – Bulgaria introduced in 2007 a special requirement that any nomination of an element within the Program is contingent upon the free prior informed written consent of the community. The same type of consent was also introduced as a mandatory requirement for participation in the safeguarding measures of the Program. Nowadays these requirements for consent work smoothly but that was not the case in the very beginning when some of the communities deemed these unnecessary. Further the reasoning behind the requirement for free prior informed consent was regularly discussed. When necessary, examples were also provided to the communities. As a result of these collaborative efforts the free prior informed written consent has recently become a document whose meaning and importance are quite clear.

Promotion of ICH also offers good opportunities for discussion and negotiation of the particular ICH element(s) to be brought forth to the public attention. This is especially true for the processes of designing and organizing exhibitions dedicated to particular elements of the ICH. Such was, for example, the case with the big exhibition of Chiprovtsi carpets in the National Ethnographic Museum at IEFSEM. The exhibition, which opened in early 2015 and lasted for nine consecutive months, was dedicated to the celebration of the inscription of the tradition of carpet-making in Chiprovtsi on the Representative List of the Intangible Cultural Heritage of Humanity. The preparatory work on the design and organization of the exhibition was open to the full participation of the community of Chiprovtsi. The team from IEFSEM made every possible effort to discuss, consult and negotiate the content of the exhibition with the community. As a result of that the exhibition plans were extended in order to incorporate not only the full collection of ancient Chiprovtsi carpets possessed by the National Ethnographic Museum, but also some of the examples from the collection of the History Museum of the Town of Chiprovtsi, including ones quite illustrative of the modern decorative patterns. In addition, master weavers and young girls from the weav-
ing schools in the town were eager to explain details about the weaving patterns to the visitors on the exhibition and were gladly participating in the weaving demonstrations, which took place periodically in the museum halls. Besides, the people of Chiprovtsi took an active part in the opening ceremony: made speeches, danced, sang and participated in different social gatherings connected with the exhibition. All that turned the event into a really important one for the people of Chiprovtsi, for IEFSEM and its museum team, for the collaborating History Museum of Chiprovtsi, as well as for the cultural calendar of the Bulgarian capital, thus contributing in the best possible way to the increased visibility of the traditional craft of carpet making in the region of Chiprovtsi. As this paper was being readied for publication, yet another exhibition opened in the National Ethnographic Museum in Sofia. It is similarly dedicated to the inscription of the Surova feast in Pernik region on the Representative List of the Intangible Cultural Heritage of Humanity, and contains contemporary masks and costumes owned by the participants in the feast. The presence of these masks in the exhibition halls would have been impossible if it weren't for the collaboration, discussions, consultations and negotiations between the National Ethnographic Museum and the Regional History Museum in Pernik on the one hand and, on the other, among the communities practicing the Surova fest in Pernik Region. Representatives of these communities were also actively engaged in the opening of the exhibition by the Director-General of UNESCO Ms. Irina Bokova where they demonstrated their specific Surova dancing.

The achievements connected with the introduction of special ethical tenets in the processes of interaction between the communities and the other actors are still few in Bulgaria. Nevertheless, some of them could be used either as good practices per se or in awareness-raising, as illustrations of particular ethical concepts. At the same time, the systematic implementation of the ethical principles into real norms, sensibilities and decision making practices lies still ahead. Thus all the actors and sectors engaged in the
Performers of a traditional dance from the village of Gela, Smolyan region
Photo: Miglena Ivanova

Изпълнение на традиционен танц от с. Гела, Смолянско
Снимка: Миглена Иванова

safeguarding of the ICH in Bulgaria would certainly benefit from an eventual exchange of relevant experience from the region of South-eastern Europe.

на Чипровци, за ИЕФЕМ и екипа на Националния етнографски музей, за Историческия музей в гр. Чипровци и в културния календар на българската столица. Така изложбата допринесе по най-добрия възможен начин за повишаване на популярността на специфичната традиция за производство на чипровски килими. В процеса на подготовката на тази публикация в Националния етнографски музей беше подредена още една подобна изложба. Тя е посветена на вписването на народния празник Сурва от Пернишко в Представителния списък на нематериалното културно наследство на човечеството и включва съвременни маски и костюми, които са притежание на самите участници в празника. Присъствието им в залите на музея би било практически невъзможно без съвместната работа, дискусиите, консултациите и съгласието между Националния етнографски музей и Регионалния исторически музей в Перник, от една страна, и общностите, от друга страна. Представителите на същите носители на нематериално културно наследство присъстваха и на откриването на изложбата от генералния директор на ЮНЕСКО г-жа Ирина Бокова, където показаха своите характерни сурвакарски игри.

У нас взаимодействие между носителите на нематериалното наследство и другите участници в процесите на опазването му все още твърде рядко се регулира от народни etic и норми. Въпреки това трябва да се отбележи, че те все пак съществуват и може да се използват като добри практики сами по себе си или за да служат за илюстрация на специфични етични понятия в процеса на повишаване на познанията в областта на нематериалното културно наследство. Същевременно трябва да се има предвид, че систематичното прилагане на етични норми и практики за вземане на решения тепърва предстои и всички, които са ангажирани с опазването на нематериалното културно наследство в България, определено биха спечелили от евентуален обмен на подобен опит с останалите страни от региона на Югоизточна Европа.
International Forum Dedicated to the 70th Anniversary of UNESCO, Sofia 2015
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Международен форум посветен на 70-годишния юбилей на ЮНЕСКО, София 2015
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Implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage through the Expanding Space for Education and Training

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Introduction

The role of UNESCO for the inclusion of the cultural heritage in the development strategies and policies is considerable and widely acknowledged. Here are some of the main parameters: creation of a conceptual, strategic, legal and methodological framework; promotion and enabling of partnerships and cooperation; encouragement of the nation states to develop systems for protection of their heritage; linking education and training with the contemporary social environment. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage is a significant document as it recognizes the importance of the ICH for the protection of cultural diversity and for creating conditions for sustainable development. This sphere has huge potentials for interaction with spheres such as education, scientific studies, communication (Convention 2003: Art. 13 and 14). A good example of the importance of the 2003 Convention is the system of cultural statistics of UNESCO, updated in 2008. There ICH is highlighted as a key transversal cultural domain, which interacts with all the other domains (UNESCO framework 2009). Further, the importance of the ICH is in its strong communicative functions stemming from the practices of creation,
presentation and transmission of traditions, knowledge and experience, as well as from the related cultural spaces. These characteristics of the ICH enable interaction between its specific spheres – folk art and crafts, performing arts, folk legends and oral traditions, rites and rituals, festivals and celebrations. Education and training are also identified as transversal domain, understood not only as a tool for the transfer and acquisition of knowledge, skills and competencies, but also as a means of cultural communication and transmission of culture from generation to generation. One of the most popular and traditional ways of transmission of the ICH is through informal education and learning. Education has impact on different communities and groups and the communication between them. Another important function of education is associated with the opportunities for innovation, for applying ICT in the field of cultural heritage, tourism and management of cultural attractions. As seen in the UNESCO system of cultural statistics, education and training have an important role in all areas of culture and at all stages of the cultural cycle (UNESCO Framework 2009).

The efforts of the Republic of Bulgaria for the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage have exercised significant impact on the ongoing changes and especially on the manner of management of cultural heritage in the national context. Since 2007 such changes have grown into a steady trend. The ratification of the Convention by Bulgaria in 2006 and the country’s membership in the EU since 2007 have had serious impact on it as well.

The basic framework of such activity in the national context includes:

- Reforms in the system of governance and institu-
tional capacity building in the field of the ICH in the context of the 2003 Convention. Examples: the creation of the National Council for Intangible Cultural Heritage under the Ministry of Culture, the establishment of the Category 2 Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe under the auspices of UNESCO.

• In the area of protection: creation and development of the national inventory of ICH (http://www.treasuresbulgaria.com) and the National System of Living Human Treasures – Bulgaria.

• The increase in the number of Bulgarian elements on the Representative List of the Intangible Cultural Heritage of Humanity has resulted in the expansion of the institutional capacity at local level. As an example I would point out the inauguration of the information centre On the Road to the Fire Dancers at the village of Bulgari, Malko Tarnovo Municipality, in the border region of Strandza.¹

• Expanded participation of Bulgaria in global initiatives and projects of UNESCO in the field of the ICH implemented in the region of South-Eastern Europe such as the global initiative Culture: A Bridge to Development. The implementation of this initiative in the Southeast European region can be described as a notable achievement in the area of partnership and advancement in inter-state and cross-border cooperation (Joint Declaration 2012).

The role of education in the field of ICH

Bulgaria’s cultural policy has long traditions in the identification, protection and transmission of cultural heritage. In the last 60 years this policy has been implemented in close cooperation with UNESCO (Денчев, Василева 2010: 432). As a researcher in the field of cultural and educational policies and author of books on these topics, I can responsibly say that UNESCO has always been highly appreciative of the educational system and cultural policy of Bulgaria.

¹ The area of the Strandza Mountain is a cross-border region between Bulgaria and Turkey.
What is the current situation in our country? The cultural and educational sectors in Bulgaria have experienced major changes in the period between 2001 and 2015. Currently they are also undergoing a process of dynamic development. Cultural heritage has been defined as a priority in the National Strategy for Regional Development, in a number of regional and municipal development strategies, as well as in the National Strategy for Sustainable Tourism Development (see NSRD; NSSTD). The growing economic interest towards culture and cultural heritage, however, is also associated with certain negative tendencies stemming from the accelerated reforms carried out in this field. Changes are adopted more quickly by the managerial, administrative, academic and scientific circles than by local people and communities. An important achievement of the state in relation to educational and cultural policy and the municipal and cultural institutions on the local level would be to find the specific approaches suitable for the characteristics and needs of each area that would be able to eventually convince the local population of its significance and power as a resource for sustainable development of tourism, for economic and social integration and for the raising of the living standards of the population. A serious issue in Bulgaria is the potential of the staff in the field of cultural heritage as far as the population in the local areas do not have the necessary qualifications and practical skills.

In this context, I shall present briefly some good practices of the State University of Library Studies and Information Technology (SULSIT) in the education and training in the field of cultural heritage. During the recent years SULSIT has emerged as a leading university not only in Bulgaria but also in the region of Southeast Europe, especially in the training of specialists in cultural heritage. SULSIT delivers BA and MA courses in Cultural Heritage, Cultural Tourism and Information and Applied Communication Technologies as a Tool for Information and Communication. In addition, the University also delivers PhD programs and has established a significant research activity in these fields. The University is also actively involved in various international projects and initiatives, including cooperation with UNESCO and other international organizations.
lished partnerships with leading international organizations, cultural institutions and municipalities. ICH is studied within several disciplines, such as in the BA program Information Databases of Cultural Heritage featuring nine subjects delivered in four years. The subjects include: Intangible Cultural Heritage, State Policy of Cultural and Historical Heritage of Bulgaria, Organization and Management of Community Centres, Information Resources of History Museums, A Calendar of Festivities, Socio-cultural Aspects of the Ethno-cultural Communities, Protection of Intellectual Property, and Museum Pedagogy. Within a considerable part of these courses a basic document assigned for analysis to the students is the Convention for the Safeguarding of the Intangible Cultural Heritage, which recognizes the role of the ICH as a factor of cohesion, cultural exchange and communication between peoples. The participants in the courses learn about the responsibilities of the Member States of the Convention, the work of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, existing practices for international cooperation and heritage protection. The subjects Organization and Management of Community Centres and Museum Pedagogy are in addition very suitable for training of specialists (staff potential) in the field of the ICH and, in particular ones connected with its promotion and transmission through formal and informal training.

ICH is also the subject matter in successful MA courses: Community Centre Activities, Cultural Heritage in a Contemporary Information Environment, Museums and Art Management, and Safeguarding of the Cultural Heritage of Bulgaria. For example, courses such as Cultural Policy and Cultural Heritage, International and National Organizations for Art and Culture, Intercultural Communication and Art present in detail the Convention, as well as the measures taken by Bulgaria as a Member State for its implementation, at the same time paying special attention to the place of the community centres in these policies.

The Convention is further discussed, analysed and referred to in scientific research, lecture courses and
teaching materials (see Велев 2013: 284).

SULSIT expands its research and institutional structure in the field of cultural heritage. Since 2010 the following research institutions have been established under the umbrella of the University: the Institute for Cultural Heritage (https://ichh.unibit.bg), the UNESCO Chair of ICT in Library Studies, Education and Cultural Heritage (www.unesco.org/en/university-twinning-and-networking/access-by-region/europe-and-north-america/bulgaria/unesco-chair-on-icts-in-library-studies-education-and-cultural-heritage-1000), the Youth Academy for Knowledge Management with its section on cultural heritage. The aim is to improve the quality of education and instruction, building on partnerships between scientific and research institutions, museums and the local authorities not only in Bulgaria, but also in the region of Southeast Europe. Systematic connections are made between theoretical and practical instruction, while at the same time long-lasting interest is instilled, promoting a spirit of initiative and positive motivation in the students and partner-institutions on the issues of organization, management and socialization of cultural heritage. This trend of courses is characteristic not only of SULSIT; it concerns the contemporary educational policy of universities in Bulgaria, which promote innovative approaches to education.

The model of SULSIT for training in the field of cultural heritage aims to create synergies between:

- Lecture courses;
- Practical training through summer student practicums and internships with cultural institutions;
- Fieldwork research for students and teachers;
- Presentation of results at scholarly events through reports, presentations and posters;
- Publication of the achieved results;
- Arranging exhibitions;
- Creation of a communication and information environment, including collaboration and exchange.

As a good example of implementation of this mod-
el I would like to refer to the traditional SULSIT’s summer student schools in the cultural space of the municipality of Malko Tarnovo, located in the region of Strandza. The project for summer student practicums is implemented in partnership with the History Museum in Malko Turnovo and the local municipality. The main activities in the practical training of the students are connected with the compilation of a database of the cultural heritage preserved there and emerging as a potential resource for local development. An important place in the methodology of student training is given to the ICH and the application of ICT for documentation resulting in the storage of the data in digital form. All the equipment which they use allows instant digitalization and storage of documents and photos. The students record legends, tales, songs, customs, memories and personal life stories. The equipment which they use allows instant digitalization and storage of documents and photos. In addition, this kind of work in collaboration with the local community leads to increased respect for the human bearers of the cultural memory and knowledge of the past. An important objective of this practical training model focuses on raising interest in cultural heritage as to encompass the widest possible range of social actors.

The results of field studies carried out by students are presented on an annual basis at student scholarly events such as the National Student Conference of SULSIT, the student conference The Future of Cultural Heritage through the Eyes of the Young Scholars’ and a number of other events.

**Conclusion**

The cultural and educational sectors in Bulgaria have been subject to major changes and now they are developing dynamically. Strategic and program-based approaches are being introduced into the system of cultural heritage management with the aim to increase the role of the cultural heritage and enhancing its contribution to the development of society, keep-
ing at the same time in mind the role of education or the opportunities for transfer of knowledge and practical skills to the economic sphere. Universities are committed to social responsibility and expansion of the educational process because they include possibly the widest range of social groups. The results from the implementation of the 2003 Convention have strong influence on these processes, as it was outlined in the report. In such a context, the implementation of the Convention contributes to the global trends for integration of culture in development policies. All that, together with the active international cooperation, does not reduce, but rather increase the role of national educational and cultural policies towards the socialization of the cultural heritage, and in the case of ICH – for its transformation into a means of cohesion and a tool for preservation of cultural diversity.

References:


Central event of the Saint Blaise Festivity is the long procession down the main street Stradun, Dubrovnik, Croatia, 2007
© 2008 Ministry of Culture of Croatia. Photo: Željko Tutnjević

Središnji događaj Feste svetog Vlaha je dugačka procesija niz glavnu ulicu Stradun, Dubrovnik, Hrvatska, 2007
© 2008 Ministarstvo kulture. Autor fotografije: Željko Tutnjević
A Short Overview of the ICH Safeguarding Policy in Croatia

Kratki pregled politike očuvanja nematerijalne kulturne baštine u Hrvatskoj

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Introductory note
The ethnographic research at the end of the 19th century and the inclusion of ethnology in the university curriculum in Croatia at the beginning of the 20th century, as well as other historical events which brought to the raising of awareness about the value of tradition, have led to the advancement of scholarly research of traditional culture in Croatia. The good theoretical background enabled the experts and scientists working in the second half of the 20th century to cooperate closely with local communities not only in the process of documentation of the traditional cultural heritage, but also in enhancing particular individuals and groups to implement various protection measures. However, at the time being more attention was paid to the preservation of tangible heritage, while the continuity of the intangible one was mostly in the hands of various NGOs and enthusiasts, wishing to preserve local traditions.

Today, despite of the processes of globalization and despite ongoing historical changes, many individuals, communities, minority groups, societies and associations foster and continue to transmit successfully their ICH in Croatia. Since the beginning of the 21st century...
and due to the worldwide efforts of UNESCO for the safeguarding of the ICH, an increasing number of experts have been involved in the planning and implementing of measures aimed at the safeguarding of the ICH in Croatia. Incorporating the UNESCO approach, the safeguarding policy in Croatia today is based on the state policy for protection of cultural assets and the practice and theory of researchers, scientists and various institutions with considerable knowledge and experience in the sphere of ICH.

The legislative background of the process of inventorying ICH

Croatia had participated in the work of UNESCO and followed the achievements of world renowned experts in traditional culture even prior to the adoption of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. The adoption itself provided in the country a sound foundation for the development of its own ICH safeguarding policy. Among the important initial activities one could mention the preparation of two ICH elements for UNESCO’s Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity and the first inscriptions onto the National ICH List. In 1999, at the suggestion of experts and recognizing the importance of its traditional heritage, Croatia added the category of the ‘intangible cultural heritage’ to the Act on the Protection of Cultural Goods together with the categories of movable and immovable heritage. This made possible the creation of the appropriate legislative framework for Croatia to proclaim the elements of its traditional heritage as ‘the intangible cultural goods’ – a designation under which they could be inscribed in the Registry of Cultural Goods of the Republic of Croatia (a public register kept by the Ministry of Culture).

According to the 1999 Act, Article 9:

...intangible cultural goods may be various forms and expressions of spiritual origin transmitted orally or otherwise, especially:

1. language, dialects, speeches, toponyms, oral expressions and oral literature of all kinds;

u Hrvatskoj. Osim na UNESCO-vom pristupu nematerijalnoj baštini, danas se politika očuvanja nematerijalne baštine u Hrvatskoj temelji na državnoj politici zaštite kulturne baštine te na praksi i teoriji istraživača, znanstvenika i različitih institucija koji posjeđuju značajno znanje o nematerijalnoj baštini i imaju s različitim njenim aspektima općenito dosta iskustva.

Pravni temelj popisivanja nematerijalne baštine


...nematerijalno kulturno dobro mogu biti razni oblici i pojave duhovnog stvaralaštva što se prenose predajom ili na drugi način, a osobito:

1. jezik, dijalekti, govori i toponimika, te usmena književnost svih vrsta;

2. folklorno stvaralaštvo u području glazbe, plesa, predaje, igara, obrede, običaja, kao i druge tradicionalne pučke vrednote;

3. tradicijska umijeća i obrti.

Do prvih upisa elemenata nematerijalne kulturne baštine u nacionalni Registar 2004. godine, takva pravna zaštita u Hrvatskoj bila je primjenjiva samo na
2. folk creativity in the area of music, dance, play, customs, ceremonies, rituals, as well as other traditional and folk values;

3. traditional artistry and craftsmanship.

Prior to the first inscriptions of ICH elements into the National Registry in 2004, in Croatia this type of legal protection had applied only to elements of tangible cultural heritage (whether immovable or movable). Nevertheless, there were considerable and continuous efforts on the part of conservationists and experts for preserving alongside the tangible heritage also its relevant intangible aspect. The inscription of ICH elements in the Registry has been further motivated by the ratification of the 2003 Convention by the Republic of Croatia in 2005. The country has made long lasting efforts to improve the system of safeguarding of its ICH by taking into consideration the UNESCO’s guidelines from the time prior to the adoption of the 2003 Convention, but also in the period following it. For example, the process of the inscription in the Registry complies with Article 11b of the 2003 UNESCO Convention as far as the practitioners of the ICH are being involved in all the phases of the procedure despite of the fact that the procedure is to a certain extent based on the UNESCO guidelines for the Masterpieces Programme.

Important scientific and research institutions, such as institutes, museums and university departments, have been continuously conducting research and documentation of ICH in Croatia throughout the whole 20th century and until the present day. Since 2002, experts and scientists from those institutions have been cooperating more intensively with the Ministry of Culture on the establishment of policy for the safeguarding of ICH. The special advisory body formed within the Ministry under the name Committee for the Intangible Cultural Heritage consists of some of the most prominent scholars and experts from different institutions. The Committee, together with the Ministry’s Directorate for the Protection of the Cultural Heritage and more than 20 conservation departments covering geographically the entire territory of Croatia, are reviewing the proposals for the inscription of ICH elements in the National Registry. The procedure for the inscription in the Registry includes consultation with experts and practitioners of the ICH, and is based on the UNESCO guidelines for the Masterpieces Programme.

Proces popisivanja nematerijalne baštine

Element nematerijalne kulturne baštine može se predložiti za upis u Registar preko obrasca za prijavljivanje. Obrazac je ubrzao čitav proces upisivanja, no također je za proceduru upisivanja elemenata nematerijalne baštine u obzir bilo uzeto iskustvo uobičajene procedure upisivanja materijalne baštine u Registar. Većinom, procedura uključuje mišljenje stručnjaka o elementu i ispunjenje osnovnih kriterija, npr. završni
inscription of various ICH elements in the Registry.

The process of inventorying of ICH

An element of ICH can be proposed for inscription in the Registry through the use of the application form. While the introduction of that form has speeded up the whole process, the experience accumulated with the normal procedure of inscribing tangible heritage into the Registry has also been taken into account when inscribing ICH elements. Most importantly, the procedure includes an expert opinion about the element and the satisfaction of basic criteria, e.g. the final text about an element has to contain general information about its geographical scope, historical and cultural characteristics, safeguarding measures, etc. The specifics for the inscription of an ICH element are the participation of its practitioners in the element’s description, their self-identification (who are those who consider themselves the practitioners of an ICH element, etc.) and documentation (by photo, video and audio media). In addition, the information collected about the element from its practitioners is used as background for the final legal document by which the element is inscribed – namely, the resolution. As a result of this process the experts and the practitioners decide jointly which element is to be inscribed in the Registry and what its scope should be.

Usually the specific characteristics of each element are the key points informing the process of decision making of the experts. However, at least one of the eight criteria, based on the UNESCO approach and drafted by the experts from the Committee and the Directorate, must be fulfilled for the element to be inscribed in the Registry. Most of the criteria are based on the premises that the element belongs to one or more fields of the ICH, that the element complies with the relevant international human rights instruments, that the community identifies the element as part of its cultural heritage, that its practitioners are willing to have it inscribed, and that the element is being transmitted and constantly recreated by the community.

Each application for inscription is considered
and acted upon separately, on a case-by-case basis, in accordance with the needs and capabilities of the relevant community for its safeguarding. The practitioners' willingness to have the element inscribed in the Registry is not solely the result of the element being endangered, but is also an expression of their need for recognition. The final text of a resolution includes both the territorial range of the element and, whenever possible, the identification of the individuals, groups and communities who practice it. In sum, a case file about an ICH element inscribed in the Registry consists of:

1. The resolution document which contains:
   - a short description of the ICH element;
   - specific safeguarding measures including the obligation of the practitioners of that element, of the local community and of the state to preserve and secure the transmission of the element to younger generations;
   - the identification of the bearers;

2. Supporting documentation: photo, audio, video, textual (archival documents, newspaper clippings) or any other kind of record of the intangible good.

The role of the experts and scientists from various institutions and from the Ministry of Culture in the drafting of a resolution is twofold: they provide an expert overview of the element (its historical background, present significance, scientific description, etc.) and decide under which category or name it might be inscribed (depending on the existence of more variations of the element in the country, the sensitivity of the practitioners about the name and range of the element, etc.). Since the first applications for inscription in the Registry were filed, experts from various institutions have been advising the Ministry of Culture and making a tentative list of valuable elements eligible for inscription. Now the extent of cooperation with the experts and scientists ranges from making proposals as to what to inscribe, inserting corrections in the texts submitted to the Ministry by the communities, or doing additional research, to drafting the entire texts of the resolutions (especially for

- identification of bearers;
- popratnu dokumentaciju: fotografije, audio, video, tekstualni materijali (arhivski dokumenti, izvadci iz medija) ili bilo koja druga zabilježba nematerijalnog dobra.

Uloga stručnjaka i znanstvenika iz različitih institucija i iz Ministarstva kulture u sastavljanju rješenja je dvostruka: daju stručan osvrt na element (povijesnu pozadinu, značenje elementa danas, znanstveni opis itd.) i odlučuju pod kojom se kategorijom ili nazivom element može upisati (ovisno o postojanju više varijacija elementa u zemlji, osjetljivost nositelja o nazivu i rasprostranjenosti elementa itd.). Od prvih upisa u Registar, stručnjaci iz različitih institucija savjetovali su Ministarstvo kulture i sastavljali listu prijedloga vrijednih elemenata koji bi se mogli upisati u Registar. Danas se raspon suradnje sa stručnjacima i znanstvenicima proteže od sugeriranja što upisati, korigiranja tekstova koje Ministarstvo dobiva iz zajednica, provođenja dodatnih istraživanja do pisanja cjelovitih tekstova za rješenja (naročito za kompleksnije elemente, npr. za pjevanje konzultiraju se etnomuzikolozi, za usmene izričaje i govore evaluacija se traži od lingvista itd.).

Nakon upisa u Registar, zajednica je, zajedno s lokalnim, regionalnim i nacionalnim vlastima, legalno obvezana na osiguranje očuvanja elementa prema mjerama koje su navedene u rješenju. Do danas u Registar upisano više od sto i četrtdeset elemenata i gotovo svaki u sebi uključuje više vrsta nematerijalnih znanja. Upisani elementi pripadaju običajima, obredima, proslavama, usmenim tradicijama, lokalnim i specifičnim govorima, glazbi, izradi glazbenih instrumenata, plesovima, maritimnoj baštini i znanjima, tekstualnom rukotvorstvu, tradicijskim (ručnim) obrtima, obrtima kao urbanoj baštini, pripremi hrane, ukrašavanju kose i drugim vrstama nematerijalnih vještina i umijeća. Popis upisanih elemenata periodički se objavljuje u Narodnim novinama i na mrežnim stranicama Ministarstva kulture.
the more complex ones, e.g. ethnomusicologists are consulted for singing, linguists’ opinions are probed for evaluation of oral expressions and speeches, etc.).

Once an element is inscribed in the Registry, the relevant community, together with the local, regional and national authorities, are obliged by law to ensure its safeguarding according to the measures prescribed in the resolution. To date, there are more than a hundred and forty elements inscribed in the Registry and almost every one has more than one type of knowledge incorporated within it. The elements could be classified in several groups: customs, rituals, festivities, oral traditions, local and specific speeches, music, the manufacturing of musical instruments, dance, maritime heritage and knowledge, textile artistry, traditional crafts, arts and crafts as urban heritage, food preparation, hair styling, and other types of intangible skills and artistry. The list of inscribed elements is periodically promulgated in the National Gazette and on the website of the Ministry of Culture.

Inscriptions on the UNESCO ICH lists

Of the more than a hundred and forty ICH elements included in the Registry since 2008 until the present day, there are about twenty nominated for inscription on the two ICH lists of UNESCO, as well as in the Register of Best Safeguarding Practices. So far thirteen elements have been inscribed on the UNESCO Representative List of the ICH of Humanity and one on the List of ICH in Need of Urgent Safeguarding. The preparation of the nominations has been a process involving not only some experts and the Ministry of Culture, but also the practitioners themselves, as well as the entire communities. People were very enthusiastic while the fact of the inscription itself contributed to a strong feeling of pride and a sense of recognition. In addition to the regular nominations on behalf of Croatia, participation in the drafting of multinational nominations has enabled the Croatian practitioners and experts to engage in international cooperation and in enhancement of intercultural dialogue.

It is also very important and useful that periodically promulgated in the National Gazette and on the website of the Ministry of Culture.

Upisi na UNESCO-ve popise nematerijalne baštine

Između više od sto i četrdeset upisanih elemenata u Registar, od 2008. godine do danas, oko dvadeset elemenata nematerijalne baštine bilo je nominirano za upis na UNESCO-va dva popisa nematerijalne baštine i Registar najboljih praksi očuvanja. Do danas, trinaest elemenata upisano je na UNESCO-v Reprezentativan popis nematerijalne kulturne baštine čovječanstva i jedan na Popis nematerijalne kulturne baštine kojoj je potrebna hitna zaštita. Priprema nominacija bio je proces koji je aktivirao ne samo stručnjake i Ministarstvo kulture, nego i same nositelje i njihove čitave zajednice. Osobe su bile vrlo entuzijastične i sam upis pružio im je intenzivan osjećaj ponosa i priznanja. Uz uobičajene nominacije, sudjelovanje nositelja i stručnjaka iz Hrvatske na pripremi multinacionalnih nominacija proširilo je njihove mogućnosti međunarodne suradnje i unaprijednjenja medukulturnog dijaloga.

Također je vrlo važno i korisno što se trebaju sastavljati redovna izvješća o provedbi predloženih i planiranih mjera očuvanja za svaki od upisanih elemenata nematerijalne baštine na UNESCO-ve popise. To motivira zajednicu, nositelje i stručnjake da ostanu svjesni nastojanja i mogućnosti na očuvanju elementa te ih podsjeća na njegovu važnost.

Upisi u nacionalni Registar i UNESCO-ve popise nematerijalne baštine uvelike su doprinijeli podizanju svijesti o važnosti nematerijalne kulturne baštine kao i započinjanju različitih novih projekata očuvanja i međunarodne suradnje (izravno prenošenje nematerijalne baštine, formalno i neformalno obrazovanje, suradnja među zajednicama, znanstvena istraživanja itd.).

Izazovi očuvanja

Vrlo dobra suradnja između stručnjaka i nositelja posljednjih je godina rezultirala razvojem različitih programa i projekata očuvanja pokrivajući sve kategorije nematerijalne kulturne baštine. Programi i projekti često se provode u suradnji s muzejima i obrazovnim institucijama (vrtićima, osnovnim i sred-
cal reports are prepared about the implementation of the proposed and planned safeguarding measures for each ICH element inscribed on the UNESCO lists. This motivates the community, the practitioners and experts to stay aware of the efforts and possibilities for safeguarding of the element, and reminds them of its importance.

The inclusion in the National Registry and the inscription on the UNESCO ICH lists has contributed greatly to raising popular awareness of the importance of the ICH as well as to the initiation of various new projects of safeguarding and international cooperation (direct transmission of the ICH, formal and informal education, cooperation between communities, scientific research, etc.).

The challenges of safeguarding

The good cooperation between experts and practitioners in the recent years has led to the development of various safeguarding programmes and projects covering all categories of ICH. Such programmes and projects are often implemented in cooperation with museums and educational institutions (kindergartens, primary and secondary schools, etc.), and in many cases include the younger generations as the principal target group. At the same time, practitioners have become increasingly involved in projects related to tourism and planning which ensures the promotion and use of the ICH, as well as motivation for its future transmission in new contexts.

According to the 1999 Law, Article 9, the safeguarding of intangible cultural goods is done, *inter alia*, by “encouraging their transmission and fostering them in places of their origin and further; as well as by making and storing the documentation about them”. In addition, according to the three main ICH categories defined by the 1999 Act, a special system of safeguarding measures, also based on UNESCO’s propositions, was elaborated by experts of the Committee and the Directorate. It includes the following: encouraging of the practitioner communities and groups to participate in the identification and transmission of the ICH
element; promoting of the element through exhibitions, expert meetings, festivities, events, concerts, electronic media, audio and video documentation; ensuring formal and informal education; continuing the research and the documentation of the element, etc.

Apart from the inscriptions, the state contributes in various ways to their promotion and recognition, thus increasing the visibility of the elements. The experience of inscribing elements in the National Registry and on the UNESCO lists has demonstrated the importance of the involvement of all stakeholders in the processes of evaluation, documentation and project implementation. The most important stakeholders are the practitioners themselves, who carry on the knowledge into the future. Their ideas are successfully implemented if supported by the local community and the relevant authorities. In Croatia both on the state and on the local level it is already possible for the practitioners to obtain funding for their projects from various institutions. For the projects and programmes dedicated to the protection and safeguarding of the movable, immovable and, since 2008, also the intangible cultural goods, targeted funding has been provided by the Ministry of Culture. Until 2015 more than 300 projects aimed directly at the safeguarding of ICH have been funded by the Ministry of Culture and even more programmes are financed each year indirectly through various other institutions and organizations such as government ministries (of tourism, rural development, crafts and small entrepreneurship), counties (regional administrative units), EU funds, etc. In addition, the Ministry of Culture has a network of conservation departments located in major cities. Among other experts, these employ ethnologists who now take even more care of the ICH by cooperating with local communities and practitioners in its safeguarding and planning, as well as when supervising the implementation of the programmes.

The Croatian state budget allocates considerable funding for projects in the sphere of culture including diverse activities and programmes. Assorted cultural figures and activists, as well as associations, organizations and the bodies of local and regional government are eligible to apply for financial support. Among oth-

A group participating by singing and playing „bećarac“ at annual event of Vinkovačke jeseni, Vinkovci, Croatia, 2011
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Skupina pjeva i svira bećarac na godišnjoj manifestaciji „Vinkovačke jeseni“, Vinkovci, Hrvatska, 2011
© 2012 Ministarstvo kulture. Autor fotografije: Zvonimir Tanocki
ers, various ICH safeguarding and folklore activities receive funding, e.g. music and dance events, research and documentation, publishing of books and periodicals, museum activities, international cooperation, digitization of data in cultural institutions, etc.

**Conclusion**

The ICH safeguarding policy in Croatia has shown a positive shift in its attempts to ensure the transmission and continuity of different aspects of traditional culture. The state, the local communities, counties, villages, municipalities, groups, individuals and NGOs are also obligated by the law to contribute to the support for the ICH. Thus the right conditions allowing the safeguarding of the ICH are ensured, such as funding, logistics, space, the incorporation of the ICH in various local, regional and state projects and programmes, as well as in international ones. The results are also visible in the major public impact of the inscriptions covered by a wide range of media, as well as in the inclusion of the intangible aspect of the cultural heritage in various expert, scholarly and educational programmes and research. The ICH practitioners and other stakeholders involved in the safeguarding find it very important to have their heritage inscribed in the National Registry and especially in the international ICH lists of UNESCO. The practitioners are proud of this type of recognition, which motivates them even more to preserve their heritage, but they are also given the opportunity to apply for support in their safeguarding efforts and to obtain financial and technical assistance for specific cultural, social and other programmes and projects. Although all those efforts would not prevent the disappearance of each and every ICH element, they nevertheless contribute to the recognition of ICH as an important part of the country’s cultural values.

The ICH listing encourages new ideas; while many ICH elements have already been revitalized, much still remains to be done in the future. The best practices might help to motivate other practitioners to start their own projects so they have to be made more visible. It might be said that the 2003 Convention and the

**Zaključak**

Politika očuvanja nematerijalne kulturne baštine u Hrvatskoj pokazala je pozitivan pomak u nastojanjima na osiguravanju prenošenja i kontinuiteta različitih aspekata tradicijske kulture, jer se država, lokalne zajednice, županije, općine, mjesta, grupe, pojedinci i nevladine udruge obvezuju i pravno pomažu nematerijalnu baštinu koliko je moguće. Na taj se način osiguravaju uvjeti za očuvanje nematerijalne baštine, poput osiguranja financija, logistike, prostora, uključenja nematerijalne baštine u različite lokalne, regionalne, državne i međunarodne programe i projekte. Rezultati su također vidljivi na velikom utjecaju koji su upisi imali u javnosti o čemu su izvještavali različiti mediji, kao i na uključenju nematerijalnog aspekta kulturne baštine u različite stručne, znanstvene i obrazovne programe i istraživanja. Nositelji nematerijalne baštine i drugi subjekti uključeni u njeno očuvanje smatraju da je vrlo važno što je njihova baština upisana u nacionalni Registar i naročito na UNESCO-ve međunarodne popise. Ne samo da su nositelji ponosni na ovu vrstu prepoznavanja vrijednosti njihove baštine što ih dalje motivira na njeno očuvanje, nego im je ujedno time dana i mogućnost da traže potporu u njihovim nastojanjima na očuvanju te da tu potporu i ostvare kroz financijsku i tehničku podršku za određene kulturne, društvene i druge programe i projekte. Iako sva ta nastojanja neće moći spriječiti nestajanje svih elemenata nematerijalne baštine, ipak doprinose prepoznavanju nematerijalne kulturne baštine kao važnog dijela kulturnih vrijednosti u zemlji.

Popisivanje nematerijalne baštine potiče nove ideje i mnogi su elementi nematerijalne baštine nakon toga revitalizirani te još ostaje mnogo raditi na
effort of the ICH practitioners in Croatia, as well as of the Croatian state and the academic community, have substantially contributed to the recognition, promotion, identifying and documenting of the intangible cultural heritage in Croatia, which results in its effective safeguarding and transmission.

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Exhibition of lace, International Lace Festival in Lepoglava, 2009
Photo: Vesna Pascuttini-Juraga

Izložba čipke u sklopu Festivala lepoglavske čipke, 2009
Autor fotografije: Vesna Pascuttini-Juraga

Provedba UNESCO-ove Konvencije o zaštiti nematerijalne baštine (2003.) u Hrvatskom zakonodavstvu

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**Introduction**

In the Republic of Croatia the central national body responsible for the protection of the cultural heritage is the Ministry of Culture with its Directorate for the Protection of Cultural Heritage and the 21 local Conservation Departments across Croatia. The fundamental legal basis for the Protection of all cultural heritage in Croatia, including the ICH, is the Law on the Protection and Preservation of Cultural Heritage (Official Gazette No. 69/99, 151/03, 157/03, 87/09, 88/10, 61/11, 25/12, 136/12, 157/13, 152/14). According to that, cultural heritage elements are inscribed in the Registry of Cultural Goods of Croatia, which is a public register of the cultural heritage, maintained by the Ministry of Culture. It consists of three lists: the List of Protected Cultural Heritage, the List of Cultural Heritage of National Significance, and the List of Preventive Protected Cultural Heritage. The vision of the Ministry of Culture is a society where the freedom of cultural and artistic creativity, as well as of the media, together with the protection of the cultural heritage are the basis for the development of cultural and national identity in the community of European nations and in the European Union (Strategic Plan of the Ministry of Culture for the period 2015-2017).

**Uvod**

U Republici Hrvatskoj, središnje nacionalno ti-jelo odgovorno za zaštitu kulturnih dobara je Ministarstvo kulture. Unutar Ministarstva kulture nalazi se Uprava za zaštitu kulturne baštine, te 21 lokalnih Konzervatorskih odjela diljem Hrvatske. Osnovni pravni temelj za zaštitu svih kulturnih dobara u Republici Hrvatskoj, uključujući i nematerijalnu kulturnu dobru, je Zakon o zaštiti i očuvanju kulturnih dobara (NN 69/99, NN 151/03; NN 157/03, NN 87/09, NN 88/10, NN 61/11, NN 25/12, NN 136/12, 136/12, 157/13, 152/14). Sukladno tome, sva kulturna dobra upisana su u Registar kulturnih dobara Republike Hrvatske, koji je javna knjiga kulturnih dobara koju vodi Ministarstvo kulture. Sastoji se od tri liste: Liste zaštićenih kulturnih dobara, Liste kulturnih dobara nacionalnog značenja i Liste preventivno zaštićenih dobara (čl. 14. Zakona o zaštiti i očuvanju kulturnih dobara (NN 69/99, NN 151/03; NN 157/03 Ispravak, NN 87/09, NN 88/10, NN 61/11, NN 25/12, NN 136/12, 136/12, 157/13, 152/14).

Vizija Ministarstva kulture jest društvo kojem su sloboda kulturnog i umjetničkog stvaralaštva i me-dija te zaštita kulturne baštine temelj očuvanja i razvitka kulturnog i nacionalnog identiteta u zajednici europskih naroda i Europskoj uniji (Strateški plan Ministarstva kulture 2015. - 2017).
The intangible cultural heritage in Croatia

The Republic of Croatia is rich in cultural heritage, with an impressive number and diversity of safeguarded elements of ICH. To date, Croatia has 139 ICH elements inscribed in the Registry of Cultural Goods of Croatia and 6 ICH elements in the List of Preventive Protected Cultural Heritage. In addition, Croatia has 13 ICH elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity, and 1 element on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. This significant number ICH elements safeguarded in Croatia has been made possible because of the good legislation. Article 9 of the above mentioned Law on the Protection and Preservation of Cultural Heritage (1999) defines the category of ICH (NN 69/99, 151/03, 157/03) as follows:

Intangible cultural heritage represents various forms and phenomena of spiritual creativity, transmitted orally or otherwise, in particular:

- Language, dialects, speeches, toponyms and oral literature of all kinds;
- Folklore creativity in the field of music, dance, teaching, games, rituals, customs, and other traditional folk values;
- Traditional skills and crafts.

Using a special application form developed by the Ministry of Culture, ICH practitioners and local communities can apply for inscription of their elements in the Registry. Application forms are processed by the Service for Movable, Ethnographic and Intangible Cultural Heritage and Conservation Departments of the Ministry of Culture as well as by the Committee for the Intangible Cultural Heritage (selection, review and preparation of proposals to be registered). After the entry of the ICH elements into the Registry of Cultural Goods of Croatia, all of the above mentioned bodies, together with the Service for UNESCO and the Croatian Commission, select and propose ICH elements for inscription in the Representative List of the Intangible Cultural Heritage of Humanity.
Implementation of the 2003 Convention

The Convention for the Safeguarding of the Intangible Cultural Heritage was adopted at the 32nd General Assembly of UNESCO in October 2003 and the Republic of Croatia ratified it as early as 2005. With the Law on Ratification of the Convention the Ministry of Culture has been established as the central body in charge of its implementation in the Republic of Croatia. The ratification of the Convention triggered an even stronger incentive for further work on the protection of ICH, both within the national and international context. Since the inscription of seven Croatian ICH elements on the Representative List of the Intangible Heritage of Humanity in 2009, ICH has become a lot more popular and appealing to a wider audience. All this has contributed to the recognition, evaluation and protection of ICH in Croatia. The subsequent inscription of another six elements in the Representative List of the Intangible Heritage of Humanity and of one element in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding has come as a reward for the hard work of all professional services of the Ministry of Culture, as well as of the contribution of many other experts involved in the evaluation, safeguarding and research of the ICH.

A very good case illustrative for the implementation of the 2003 Convention could be the City of Lepoglava and the surrounding area in north-western Croatia. The registration of the Lepoglava lace as cultural heritage of the Republic of Croatia (2004) and the inscription (2009) of the element Lacemaking in Croatia in the List of Intangible Cultural Heritage of Humanity have helped to raise awareness of the importance of the Lepoglava lace among the local community. The International Lace Festival in Lepoglava has been held on an annual basis since 1997 and has become the main cultural event of the region. The Festival receives financial support from the Ministry of Culture and is organised under the high patronage of the President of the Republic of Croatia Ms. Kolinda Grabar-Kitarović. Numerous community members actively participate in the Lace Festival and various workshops connect-navedena tijela zajedno s Hrvatskim povjerenstvom za UNESCO, odabiru i predlažu elemente za upis na UNESCO Reprezentativnu listu nematerijalne kulturne baštine čovječanstva.

Provedba UNESCO-ove Konvencije o zaštiti nematerijalne baštine (2003.)


ed with Lepoglava lace making are held. Due to the popularity of the Festival and in order to celebrate the 600th anniversary of the dedication of the local church of the Blessed Virgin Mary, in 2015 the Days of the European Heritage were held in Lepoglava under the auspices of the Conservation Department in Varaždin; the main events were held in the church itself, where the baroque interior decorations and frescoes have been restored.

Every year there is a Public Call for Proposals for Programmes in the Culture in the Republic of Croatia, listed by the Ministry of Culture. The call for proposals applies only to protected cultural goods. Through the procedure, financial support is obtained for the programmes. Local communities, cultural-artistic societies and other practitioners of ICH elements can apply for funding by taking advantage of this procedure. Such funding through the Ministry of Culture is very important because it provides an incentive for practitioners of ICH elements to preserve their tradition and also for the further development of ICH elements throughout research, documentation, presentation to the wider public, education, involvement of more members of the local community in the implementation of safeguarding measures, etc. Parallel to that, in this way the Ministry of Culture implements the monitoring and maintenance of protected cultural goods.

One of the programmes funded through this call for proposals during the present year is Preservation of the Art of Making Lepoglava Lace. The training programme is conducted at the Đuro Arnold Pučko otvoreno učilište [Open School] in Ivanec following a 180 hour long curriculum. After completing the programme, the participants are qualified to make Lepoglava Lace following traditional techniques, and a Certificate of qualification is issued to them. During the training the participants take two interim exams and one final exam, the latter being conducted by a panel of experts. Since the art of making Lepoglava lace is traditional in this region and lace is made mainly by unemployed women without other incomes, through this training programme they are given employment opportunities and are at the same time enabled to
make the famous Lepoglava lace. Furthermore, this region is relatively poor. For some of the families the income generated by the production of souvenirs from Lepoglava Lace is really significant.

Through this Call at national level, within the available resources, other protected ICH elements and their safeguarding are also financed by the Ministry of Culture. For example, in the area of jurisdiction of the Conservation Department in Varaždin five programmes were funded in 2015 through this Call. Notably, all ICH programmes which applied for funding in 2015 have received funding.

It is very important to transmit our ICH to the new generations. Another example of successful knowledge transfer is the lacemaking group Dubravka at the Ante Starčević primary school in Lepoglava. During the 2014-2015 academic year forty female pupils attended the group, supervised by teachers who are also experts in the making of Lepoglava lace.

izdaje Uvjerenje o osposobljenosti. Tijekom edukacije sudionici polažu ukupno tri ispita od kojih je jedan završni ispit pred stručnim povjerenstvom. Kako je umijeće izrade Lepoglavske čipke tradicija ovog kraja i čipkarstvom se bave uglavnom žene, koje su većinom nezaposlene i bez prihoda, kroz ovaj program obuke one dobivaju mogućnosti zapošljavanja i mogućnost izrade Lepoglavske čipke. Nadalje, budući da je ovo područje relativno siromašno, za neke obitelji, izrada suvenira od lepoglavske čipke predstavlja značajan izvor prihoda.

Na području nadležnosti Konzervatorskog odjela u Varaždinu, tijekom 2015. godine financirano je pet programa zaštite nematerijalnih kulturnih dobara. Valja napomenuti da su svi programi koji su ove godine prijavljeni, bili i financirani.

Još je jedan važan segment koji se provodi u Lepoglavi, a to je očuvanje tradicije za buduće generacije. Kao vrijedan primjer uspješnog prijenosa znanja može se navesti čipkarska grupa Dubravka koja djeluje u okviru školske zadruge, pri OŠ Ante Starčević u Lepoglavi. U ovoj grupi, uz mentorstvo voditeljica, sudjelovalo je u školskoj godini 2014/15 godini četrdeset učenica. Glavni zadatak ove grupe postupno je usvajanje tehnike lepoglavske čipke.

Lace makers at work, International Lace Festival in Lepoglava, 2009  
Photo: Vesna Pascuttini-Juraga

Čipkarice na djelu, Festival lepoglavske čipke, 2009  
Autor fotografije: Vesna Pascuttini-Juraga

Lepoglava lace, International Lace Festival in Lepoglava, 2004  
Photo: Vesna Pascuttini-Juraga

Lepoglavska čipka, Festival lepoglavske čipke 2004  
Autor fotografije: Vesna Pascuttini-Juraga
The main task was to master the technique of lace making while learning more about the cultural heritage of the Lepoglava area. The work of the group has been widely recognized and awarded. The young lace makers also find some new applications for laces – such as on brooches, earrings, etc.

These examples of the continuing education of the local population so as to master traditional techniques of lace making and the transmission of the craft to the younger generations may be mentioned as one of the ways of safeguarding ICH elements.

On the basis of that, we can conclude that the implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage through the domestic Croatian legislation has been an important incentive for the continuation of the efforts for the safeguarding of the ICH elements in Croatia and has helped to achieve more recognition, better presentation and, in general, better visibility for this valuable heritage. The intangible heritage is the preservation of traditional codes of identity, which is why we must safeguard it with care for future generations.

Workshop of making Lepoglava Lace, International Lace Festival in Lepoglava, 2004
Photo: Vesna Pascuttini-Juraga

Tečaj čipkarstva u okviru Festivala lepoglavske čipke, 2004
Autor fotografije: Vesna Pascuttini-Juraga
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Lepoglavska čipkarska baština 2015: Lepoglavska čipkarska baština iz fundusa Muzeja za umjetnost i obrt. Lepoglava.


Cushion dedek and bobbins, International Lace Festival in Lepoglava, 2004
Photo: Vesna Pascuttini-Juraga

Jastuk dedek i batići, Festival lepoglavske čipke, 2004
Autor fotografije: Vesna Pascuttini-Juraga
Women lace makers in Omodos. The element pipilla lace was inscribed on the National Inventory of Intangible Cultural Heritage in 2015
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Κεντήτριες στο Όμοδος. Το στοιχείο «δαντέλα πιπίλλα» εγγράφηκε στον Εθνικό Κατάλογο Άυλης Πολιτιστικής Κληρονομιάς το 2015
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Introduction

Cyprus possesses a rich, lively tradition of ICH, which is inextricably linked to the lives of the island’s inhabitants. Since the ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage in 2006 the Ministry of Education and Culture was entrusted with the implementation of the Convention and works in close collaboration with the Cyprus National Commission for UNESCO. This paper will present a brief summary of the more important activities implemented so far, especially those related to ICH inventorying, regulatory frameworks, education and capacity-building during the years 2014-2015. They are illustrated through some particular examples, which we consider as good practices.

Inventorying and documentation

The earliest Inventory of ICH of Cyprus was created by the Cyprus Research Centre on the basis of the Centre’s Oral Tradition Archive and was published in 2012. It was a good inventorying attempt, but at the same time was insufficient in terms of community involvement, accessibility, evaluation of the viability
of the elements and adoption of a true safeguarding-oriented approach.

Therefore, at the proposal of the Cyprus National Commission for UNESCO, the Ministry of Education and Culture decided, to establish a new multi-stage comprehensive process reaching out to civil society in the country. In February 2015 the first countrywide call for proposals by communities was launched. It was aimed at compiling a more representative national inventory and at identifying possible new nominations for the UNESCO Lists of ICH. The Expert Committee for ICH, which was appointed in charge of this task, consisted of representatives of the Ministry of Education and Culture, the Department of Antiquities, the National Commission for UNESCO and experts on the 2003 Convention.

A Nomination Form was prepared according to the guidelines set forth by UNESCO with the aim to achieve the widest possible involvement of communities. It requires the following information:

- Name of the element (in the Greek standard language and the local Greek-Cypriot dialect);
- Domain of ICH manifested by the element;
- Communities and groups of people concerned;
- Geographical distribution;
- Description (up to 1,000 words);
- Present-day bearers and practitioners: who they are, what roles and responsibilities they assume;
- Knowledge and skills transmitted today;
- Present-day social functions and cultural significance for the community;
- Viability of the element: number of practitioners, contemporary challenges;
- Safeguarding measures (past and present; measures proposed for the future, including: transmission, education, documentation, research, awareness-raising, preservation, enhancement, and revitalization);
- Adherence to customary practices governing access to the element;
- Method of collection of information (interviews, bibliographic references);

spátheia katagrafhíς tis AΠΚ tis Κύπρου, wostósso usterouso se thématá empihíkhs twn koinótítwn, prorbaaimóttita tis koinú, axioúloghísis tis biw-simótita kai uioðetíssis métrwn prostatíasas.


To ëntupo tis aítíssis etoihmásthke sýmfora me tis odhígies tis UNESCO, me stócho tìn eurýte-rh dynatótita sýmmetochí twn koinótítwn. Già tì symplírwsi tòu ëntupo ápaitountai oí aíkoloushes plhroforíies:

- Ónoma stoichoiv (stìn koinh éllhnikh glásasa kai stìn tóptikh éllhnokypriakí diálektó).
- Pedío AΠK ston opoía emiptíte to stoichoí.
- Endiaferómenes koinótites kai omádes atómwn.
- Géwgrafikí katanomíh.
- Perígrafh (méxri 1000 léxeis).
- Fóreis kai dhmiourgoi sýméra: poioi einai, róloi kai armodiótites pou analamváoun.
- Gvousies kai dezióttites pou metabíbázontai sýméra.
- Koinonikíes leitourghíes kai politistikhá smíasia gia tin koinótita sýméra.
- Biw-simótita to stoichoí: arithmós dhmiourghwn, súghrones proiklísseis.
- Métra prostatíasas (stò parélthn kai sto paróvn, proteínómena métra prostatásias gia to méllon, ta opoía kalúptousin tìn metabíbas, tìn ekpaideuvs,
• Photos and audiovisual material (and cession of rights for its use);
• Reference letter (optional) by 1-2 experts.

Several communities and cultural groups expressed their interest for inscribing elements on the National List of ICH and 13 nomination files were submitted by 29 May 2015. At present the evaluation process is completed and information about new inscriptions is available on the website of the Cyprus National Commission for UNESCO (www.unesco.org.cy).

The new elements inscribed on the National List of ICH are the following:
1. Pipilla Lace – Communities concerned: Kilani, Omodos, Lapithos.
2. Pittoti Embroidery Lace of Athienou (Venice type) – Community concerned: Athienou.
5. Dry stone technique – Communities concerned: Pitsilia, Solea, Marathassa, Limassol wine-producing villages, Akamas peninsula settlements.
6. Arkatena bread – Communities concerned: Kilani, Omodos.
7. Limassol Carnival – Community concerned: Limassol.
8. The Fair of Kataklysmos (Cataclysm, Flood) – Community concerned: Larnaca.

**Capacity building**

In order to provide interested communities with the essential background for the completion of the nomination files the Cyprus National Commission for UNESCO in collaboration with the Technical University of Cyprus organized a workshop in March 2015. Participants were given the opportunity to obtain information about the 2003 Convention and receive guidance about the documentation of their heritage and completion of the nomination form. A second workshop for inventorying ICH and funding the katagrafhi, tην έρευνα, την ευαισθητοποίηση του κοινού, τη διατήρηση, την ενίσχυση και την αναβίωση των στοιχείων).
• Σεβασμός των εθιμικών πρακτικών που διέπουν την πρόσβαση στο στοιχείο.
• Μέθοδος συλλογής των πληροφοριών (συνεντεύξεις, βιβλιογραφικές αναφορές).
• Φωτογραφικό και οπτικοακουστικό υλικό (και εκχώρηση δικαιωμάτων για τη χρήση τους).
• Συστατική επιστολή από 1-2 εμπειρογνώμονες (προαιρετικό).

Αρκετές κοινότητες και πολιτιστικές ομάδες εκ-δήλωσαν το ενδιαφέρον τους για την εγγραφή στοιχείων στον Εθνικό Κατάλογο ΑΠΚ και υποβλήθηκαν 13 αιτήσεις μέχρι τις 29 Μαΐου 2015. Η διαδικασία αξιολόγησης έχει ολοκληρωθεί και πληροφορίες για τις νέες εγγραφές είναι διαθέσιμες στην ιστοσελίδα της Κυπριακής Εθνικής Επιτροπής UNESCO.

Τα νέα στοιχεία, τα οποία έχουν εγγραφεί στον Εθνικό Κατάλογο ΑΠΚ είναι τα ακόλουθα:
1. Δαντέλα «πιπίλα» - ενδιαφερόμενες κοινότητες: Κοιλάνι, Όμοδος, Λάπηθος.
4. Η πανήγυρη του Κατακλυσμός – ενδιαφερόμενη κοινότητα: Λεμεσός.
activities for the safeguarding of elements inscribed on the National List was organized in November 2015 for communities in the Troodos region.

Other initiatives relevant to inventorying and documentation

Parallel to the national inventorying efforts, some other ones aimed at the inventorying of the ICH on local level have been taking place as well: e.g. the Pilot Local Development Project of the Wine Villages of Limassol. It was coordinated by the Department of Town Planning – Ministry of Interior in collaboration with the Council of Europe and was implemented within the framework of the initiative of Local Development Pilot Projects: the Contribution of Cultural Heritage to Local and Regional Development. The Advisory Committee of this Project decided to undertake a heritage survey, including inventorying of ICH elements existing in the 14 communities participating in the project. A special workshop was organized in November 2014 with experts from the Council of Europe and representatives of local, governmental, and other initiatives relevant to inventorying and documentation.

Parallely, the art of basketry, element inscribed on the National Inventory of Intangible Cultural Heritage in 2015 by Christina Georgiou, © 2015

The art of basketry, element inscribed on the National Inventory of Intangible Cultural Heritage in 2015

© Christina Georgiou

The art of basketry, element inscribed on the National Inventory of Intangible Cultural Heritage in 2015, © Christina Georgiou

ΑΛΛΕΣ ΠΡΩΤΟΒΟΥΛΙΕΣ ΓΙΑ ΚΑΤΑΓΡΑΦΗ ΚΑΙ ΤΕΚΜΗΡΙΩΣΗ

Παράλληλα με την εθνική προσπάθεια καταγραφής της APIK, καταβάλλονται και άλλες πρωτοβουλίες για καταγραφή σε τοπικό επίπεδο, όπως στα πλαίσια του Τοπικού Σχεδίου Ανάπτυξης Κρασοχωριών Λεμεσού, το οποίο συντονίζεται από το Τμήμα Πολεοδομίας και Οικήσεως (Υπουργείο Εσωτερικών) σε συνεργασία με το Συμβούλιο της Ευρώπης, ως μέρος της πρωτοβουλίας «Πιλοτικά Προγράμματα Τοπικής Ανάπτυξης: η συμβολή της πολιτιστικής κληρονομικής στην τοπική και περιφερειακή ανάπτυξη». Η Συμβουλευτική Επιτροπή του προγράμματος ανέλαβε την υλοποίηση μιας έρευνας για την πολιτιστική κληρονομική, συμπεριλαμβανόμενης της καταγραφής της APIK των 14 κοινοτήτων που συμμετέχουν στο πρόγραμμα. Το Νοέμβριο 2014 διοργανώθηκε ειδικό εργαστήριο με εμπειρογνώμονες από το Συμβούλιο της Ευρώπης και εκπροσώπους κυβερνητικών και μη κυβερνητικών φορέων, που συνδέονται με την προστασία της APIK. Η πρώτη έκθεση για την πολιτιστική κληρονομική της περιοχής δημοσιεύτηκε τον Μάιο του 2015.
and non-governmental stakeholders involved in the safeguarding of ICH. The first heritage report for the wine villages region was published in May 2015.

General policies and funding
The Cultural Services of the Ministry of Education and Culture launched in 2015 a revised scheme to support and finance traditional cultural expressions and elements inscribed on the National Inventory and Representative List of ICH. The main objectives are connected with:

1. Support of the transmission, education, research and development of ICH elements;
2. Encouragement of documentation, research and promotion of ICH;
3. Implementing of new, innovative initiatives, which generate cultural value and contribute to cultural education, as well as to the safeguarding of the cultural heritage of Cyprus.

Education
The network of UNESCO Associated Schools Project in Cyprus, which is active since 1969, consists of elementary and secondary schools. Throughout the academic year they work on a topic related to the objectives of UNESCO and present their results in creative ways during an annual Symposium. In 2015 the topic was Elements of the Intangible Cultural Heritage of Cyprus. Twenty-two schools from Cyprus and Greece presented their projects during the 38th annual Symposium of ASPnet Schools. They were dedicated to the Lefkara embroidery lace, the Tsiattista Poetic Duelling and the Mediterranean Diet.

Regulatory framework
In 2009 the Lefkara embroidery lace was the first element from Cyprus inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Mankind, and it is the first element from Cyprus inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Mankind.
of Humanity. As a traditional cultural expression it falls under the provisions of both the 2003 and the 2005 Conventions so the safeguarding measures undertaken under each of those should take into consideration different aspects of the practice. The community concerned attracts thousands of tourists every year, who provide an important market for Lefkara embroidery lace. However, such heightened interest may also turn to be detrimental by making Lefkara embroidery laces vulnerable to imitation and misappropriation. Cheap fakes appear in local shops, thus undermining sales revenues as well as the reputation for quality of the genuine product. In addition, established female practitioners of the Lefkara lace tend to simplify the patterns in order to increase productivity and to generate more revenue by selling at a discount.

In such a context a regulatory framework was considered necessary in order to protect practitioners against mass reproduction, misuse and unauthorized adaptation of this delicate form of art. In 2013, community members and other relevant stakeholders in Cyprus decided to join forces in order to define the mandatory characteristics of the Lefkara embroidery lace and to institute accordingly an official certification for female practitioners. Yet another serious task – the standardization of the Lefkara embroidery lace – was accomplished between October 2014 and October 2015.

Safeguarding and transmission

In addition to the above described measure, the Cyprus National Commission for UNESCO has since 2013 been implementing the Studying Lefkara Embroidery Lace-Making Apprenticeship Programme. Considering the importance of the ICH as a mainspring of cultural diversity and intercultural dialogue, as well as a factor for sustainable development, the Programme provides the opportunity for artists, educators, archaeologists, fashion designers and other professionals to live and study for a week with renowned embroidery lace makers at the village

πτυχές αυτής της τέχνης. Η κοινότητα προσελκύει κάθε χρόνο χιλιάδες επισκεπτών, οι οποίοι αποτελούν σημαντική αγορά για τα λευκαρίτικα κεντήματα. Εντούτοις, το γεγονός αυτό μπορεί να αποδειχθεί επιζήμιο, διότι καθιστά το λευκαρίτικο κέντημα ευάλωτο σε απομιμήσεις και κατάχρηση· φθηνές απομιμήσεις, οι οποίες διατίθενται σε τοπικά καταστήματα, υπονομεύουν τόσο τις πωλήσεις όσο και τη φήμη για την ποιότητα των αυθεντικών προιόντων. Επιπρόσθετα, οι επαγγελματίες κεντήτριες των Λευκάρων τείνουν να απλοποιούν τα σχέδια που χρησιμοποιούν, για να αυξήσουν την παραγωγή και να μπορούν να πουλούν τα κεντήματα σε χαμηλότερες τιμές.

Με αυτά τα δεδομένα, θεωρήθηκε αναγκαίο να δημιουργηθεί ένα ρυθμιστικό πλαίσιο, με στόχο την προστασία των δημιουργών από τη μαζική παραγωγή, την κατάχρηση και την μη εγκεκριμένη απομίμηση αυτής της ευαίσθητης τέχνης. Το 2013, μέλη της κοινότητας και άλλοι σχετικοί φορείς στην Κύπρο αποφάσισαν να ενώσουν τις δυνάμεις τους για να καθορίσουν τα βασικά χαρακτηριστικά του λευκαρίτικου κεντήματος και να καθιερώσουν επίσημο πιστοποιητικό γνησιότητας για τις κεντήτρες. Η τυποποίηση του λευκαρίτικου κεντήματος ήταν ένα σημαντικό έργο το οποίο ολοκληρώθηκε το 2015.

Προστασία και μεταβίβαση

Επιπλέον των μέτρων που προαναφέρθηκαν, η Κυπριακή Εθνική Επιτροπή UNESCO διοργανώνει από το 2013 το Πρόγραμμα Εκμάθησης Λευκαρίτικου Κεντήματος. Λαμβάνοντας υπόψη τη σημασία της ΑΠΚ ως παράγοντα πολιτιστικής πολυμορφίας και διαπολιτισμικού διαλόγου και κινητήρια δύναμη αειφόρου ανάπτυξης, το πρόγραμμα προσφέρει την ευκαιρία σε καλλιτέχνες, εκπαιδευτικούς, αρχαιολόγους, σχεδιαστές και άλλους επαγγελματίες να ζήσουν μια εβδομάδα στα Λεύκαρα, να μελετήσουν και να διδαχθούν την τέχνη του λευκαρίτικου κεντήματος από αναγνωρισμένες κεντήτρες. Μεταξύ των ποικίλων στόχων του προγράμματος είναι η συμμετοχή αναγνωρισμένων φορέων της ΑΠΚ σε συστηματικές προσπάθειες για τη μεταβίβαση
of Lefkara. Among the various goals of the project one could list the involvement of renowned practitioners of the element in systematic efforts for transmission of their knowledge and skills, the empowerment of female embroidery lace makers and the provision of favorable conditions for the renewal of the contemporary forms of cultural expression.

**Awareness-raising**

With a view of raising public awareness, ICH experts have participated in assorted TV and radio shows. A number of articles were also published in the Cypriot press and on the Internet throughout the year. As a result, we are registering an increase in public interest in the ICH, coupled with a more active involvement of individuals and community members in the transmission and inventorying of this heritage.

It is worth mentioning that as part of our efforts to raise awareness about the ICH, and notably about the significance of the Mediterranean Diet, which has been the latest Cypriot element inscribed on the Representative List of ICH, the Cyprus National Commission for UNESCO and the Ministry of Education and Culture supported the Conference on Tastes of Cyprus entitled the *Traditional Diet of Cyprus and its Local Variations* and organized by the Cyprus Food and Nutrition Museum and the University of Cyprus in November 2014. The Conference brought together researchers, entrepreneurs, governmental stakeholders and people working in the tourist industry, whose field of activity relates to traditional food practices and local gastronomy.

**Regional and international cooperation**

For the purpose of safeguarding its ICH Cyprus promotes cooperation with the signatories of the Convention. More specifically, the country participates in activities organized by the Sofia Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe and the UNESCO Office in Venice.

tων γνώσεων και των δεξιοτήτων τους, την ενδυνάμωση των κεντητηριών και τη δημιουργία ευνοϊκών συνθηκών για την ανανέωση των σύγχρονων μορφών πολιτιστικής έκφρασης.

**Ευαισθητοποίηση του κοινού**

Με στόχο την ευαισθητοποίηση του κοινού, εμπειρογνώμονες ΑΠΚ έλαβαν μέρος σε τηλεοπτικές και ραδιοφωνικές εκπομπές, ενώ παράλληλα δημοσιεύθηκαν αρκετά άρθρα στον κυπριακό Τύπο και στο διαδίκτυο στη διάρκεια του έτους 2015. Ως αποτέλεσμα, παρατηρήθηκε αύξηση του ενδιαφέροντος του κοινού για την ΑΠΚ και της συμμετοχής ατόμων και κοινοτήτων στην καταγραφή και μεταβίβαση αυτής της κληρονομιάς.

Αξίζει να σημειωθεί ότι, στο πλαίσιο των προσπαθειών για την ευαισθητοποίηση σχετικά με την ΑΠΚ και ιδιαίτερα για τη σημασία της μεσογειακής διατροφής, του πιο πρόσφατου στοιχείου της Κύπρου, η Κύπρος έχει εγγραφεί στον Αντιπροσωπευτικό Κατάλογο ΑΠΚ, την Κυπριακή Εθνική Επιτροπή UNESCO και το Υπουργείο Παιδείας και Πολιτισμού στήριξαν το συνέδριο «Κυπρίων γεύσεις: η παραδοσιακή διατροφή της Κύπρου στις τοπικές παραλλαγές της», το οποίο διοργάνωσε το Μουσείο Κυπριακών Τροφίμων και Διατροφής και το Πανεπιστήμιο Κύπρου, τον Νοέμβριο του 2014. Το συνέδριο συγκέντρωσε ερευνητές, επιχειρηματίες, κυβερνητικούς φορείς και άτομα που εργάζονται στην τουριστική βιοτεχνία, οι οποίοι ασχολούνται με την παραδοσιακή διατροφή και την τοπική γαστρονομία.

**Περιφερειακή και διεθνής συνεργασία**

Με στόχο την προστασία της ΑΠΚ, η Κύπρος προωθεί τη συνεργασία με τα κράτη μέλη της Σύμβασης. Συγκεκριμένα, συμμετέχει σε δραστηριότητες που διοργανώνονται από το Περιφερειακό Γραφείο για την ΑΠΚ στη νοτιοανατολική Ευρώπη, με έδρα τη Σόφια και το Περιφερειακό Γραφείο της UNESCO για τις Επιστήμες και τον Πολιτισμό στην Ευρώπη, με έδρα τη Βενετία.

Αξίζει να σημειωθεί ότι την Μάιο 2014 η Κύπρος φιλοξένησε την 8η Συνάντηση του δικτύου εμπει-
It is also worth mentioning that in May 2014 Cyprus hosted the Eighth Annual Meeting of the South-Eastern European Experts Network on the Intangible Cultural Heritage, which was entitled The Intangible Cultural Heritage and Education: Experiences, Good Practices, Lessons Learned. The meeting focused on three main areas of discussion:

1. The progress made by individual countries in the implementing of the Convention;
2. The integration of ICH within formal and informal education programmes/systems.
3. Regional cooperation on training and capacity-building within the framework of UNESCO’s global capacity-building strategy.

The integration of the ICH into the educational curricula and programs can improve both formal and non-formal education by promoting, inter alia, inter-cultural dialogue and cultural exchange; broadening access and cultural participation; stimulating creativity and increasing inter-generational engagement in the community.

Furthermore, Cyprus was represented on the Forum Dieta Mediterranea, held within the framework of the Milan EXPO 2015. During this Forum we had the opportunity to share good practices concerning the protection and promotion of the Mediterranean Diet.

**Main challenges**

The above mentioned initiatives for the implementation of the 2003 Convention have contributed significantly to the safeguarding of the ICH in our country during the last two years. However, several challenges still need to be addressed, such as the need:

(a) To modify the current trend of cultural management from static transmission of the ICH to a more dynamic approach both on the community and on the national level. This means to encourage communities to transfer ICH related knowledge and skills without ‘freezing’ these expressions in their past manifestations but rather through supporting their continuous evolution and contemporary interpretation, while encouraging the protection of the ICH in our country.

**Μελλοντικές προκλήσεις**

Οι πρωτοβουλίες για την εφαρμογή της Σύμβασης 2003 που αναφέρθηκαν πιο πάνω, συνέβαλαν σημαντικά στην προστασία της ΑΠΚ στη χώρα μας κατά τα τελευταία δύο χρόνια. Ωστόσο, απομένει ακόμα να αντιμετωπίσουμε ορισμένες προκλήσεις, όπως:

(a) μεταρρύθμιση της τρέχουσας τάσης πολιτιστικής διαχείρισης – από τις κοινότητες και τις κρατικές αρχές – από πιο δυναμική μεταβίβασή τους. Αυτό συνεπάγεται την ενθάρρυνση των κοινοτήτων να μεταφέρουν γνώσεις και δεξιότητες που αφορούν στοιχεία της ΑΠΚ, αποφεύγοντας την παγοποίηση των πολιτιστικών εκφράσεων σε παρωχημένες μορφές τους και
suring that all safeguarding measures are implement-
ed with the consent of the communities;

(b) To involve even more communities in the
process of inventorying and to provide incen-
tives and guidance for communities which have in-
scribed elements on the National Inventory and the
Representative List to implement appropriate safe-
guarding measures without distorting the meaning of
this heritage for themselves;

(c) To ensure that intellectual property rights of
the bearers of ICH are respected and to create a form
of official certification for practitioners of traditional
cultural expressions in order to protect them against
unauthorized imitation and mass reproduction;

(d) To provide training for community members
on the use of information and communication tech-
nologies for the documentation of ICH cultural expres-
sions (especially video, recordings and photographs).

διασφαλίζοντας τη συνεχή εξέλιξή τους και τη σύγ-
χρονη ερμηνεία τους. Νοείται ότι όλα τα μέτρα προ-
στασίας θα πρέπει να εφαρμόζονται με τη συγκατά-
θεση των κοινοτήτων.

(β) εμπλοκή περισσότερων κοινοτήτων στη διαδικασία καταγραφής, παροχή κινήτρων και
καθοδήγηση των κοινοτήτων που διαθέτουν ήδη
στοιχεία εγγεγραμμένα στον Εθνικό Κατάλογο και
τον Αντιπροσωπευτικό Κατάλογο ΑΠΚ ώστε να
εφαρμόσουν κατάλληλα μέτρα προστασίας χωρίς να
dιαστρεβλώνουν τη σημασία αυτής της κληρονομιάς
για τους φορείς της.

(γ) διασφάλιση του σεβασμού των δικαιωμά-
tων πνευματικής ιδιοκτησίας των φορέων και των
dημιουργών και καθιέρωση επίσημης πιστοποίη-
σης για τους δημιουργούς παραδοσιακών πολιτι-
cιστικών εκφράσεων, με στόχο την προστασία τους
έναντι μη εγκεκριμένων απομιμήσεων και μαζικής
αναπαραγωγής.

(δ) εκπαίδευση μελών των κοινοτήτων στη χρήση
τεχνολογικών μέσων για την τεκμηρίωση εκφράσε-
ων ΑΠΚ (ιδιαίτερα οπτικές και ακουστικές καταγρα-
fές, φωτογράφιση).
The Implementation Process of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in Georgia

Salome Khmiadashvili, PhD
ICH expert at the National Agency for Cultural Heritage Preservation of Georgia

In the beginning of 2008 Georgia acceded to the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. It was an act by which the country recognized its obligation to observe the basic requirements of the Convention in the national cultural policy: to launch an inventory of ICH elements, to create legal mechanisms for the protection of the ICH, to raise public awareness and promote involvement in the process of identifying and recording of ICH elements, to support the involvement of different social groups in their promotion.

As a result of the ratification of the Convention, a number of basic amendments were made to the existing legislation, including the Georgian Law on Cultural Heritage. Since 2011 the stewardship of the entire ICH domain has been entrusted to the National Agency for Cultural Heritage Preservation of Georgia. To that end, a special working group was set up with the Agency’s UNESCO and International Relations Department and the relevant budget was allocated. The group prepared the systemic analysis of the needs in the field of the ICH in Georgia and drew up an action plan on the basis of the study of the international experience in that respect. An inter-agency working group was established in order to assist in the sharing of information between government agencies, to coordinate their work and joint planning. The idea was
initiated by the Agency and has the support of the relevant ministries, scientific research institutions and universities, as well as of the museums. In early 2012, the Ministry of Culture and Monument Protection of Georgia approved the standard forms of the national registration documents for ICH, which created a basis for commencing the process of inventorying of the Intangible Cultural Heritage in Georgia. Exactly since then the Agency has been working actively on the inventorying, registration and promotion of elements of the ICH. The first inventory project was implemented in Ateni Gorge, Gori Region, followed by a second project in the field of Georgian textiles with the participation of the local community, students and academia. Later, in the period between 2014 and 2015, on the basis of the accumulated experience, two very important inventorying projects were implemented in the mountainous regions of Georgia: the primary inventory of Upper Svaneti and the primary inventory of the cultural landscape of Vardzia-Khertvisi-Oloda. More than 600 important ICH elements have been recorded in the database of the Agency.

To date, various social groups have initiated the recording and the granting of the status of cultural monument to 33 elements of ICH, belonging to its five thematic spheres.

It is important to note that the Agency has developed and adopted a document entitled Guidelines for the Management of Intangible Cultural Heritage, which governs the field of ICH management and stewardship. It will provide information for the state and public institutions, as well as for those interested to learn about the specifics of ICH. The Guidelines can also help to see the functions and capabilities of this type of management efforts in a single system, as defined by the State in order to protect the ICH and to ensure its transmission from generation to generation.

Another key area which the Agency considers very important is community awareness and the supply of information to certain parts of society about the ICH. The Agency seeks to identify various methods and tools to raise public awareness. To that end, regular information exchange and work meetings and trainings.
ing courses are conducted for the local communities, cultural sector employees, students, non-governmental organizations, school teachers and other groups of society in various regions of Georgia.

For this purpose the Agency has issued several illustrated publications: The Georgian Intangible Cultural Heritage: Get to Know and Protect It; The Intangible Cultural Heritage of Ateni Gorge; Protector of the Intangible Cultural Heritage (in two editions), and The Ancient Georgian Traditional Qvevri Winemaking Method. Current issues related to the ICH are covered by the mass media, or reflected in local and international scientific conferences.

One of the original forms of promoting public awareness is believed to be a specially designed pupils’ contest which has been taking place since 2012. It was announced by the National Agency, together with the New Education newspaper, and is targeted at high school students in Georgia under the heading ‘Learn more about the Intangible Cultural Heritage of your region’. The aim of the contest is to identify and showcase elements of the ICH that have not yet been demonstrated in various regions of Georgia, while involving the local community and especially young people in the safeguarding and registration of such elements. The main criterion for the cooperation with the newspaper was access to schools. The contest was supported by the Georgian Ministry of Culture and Monument Protection, the Ministry of Education and Science and in 2015 and for the first time, by the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, which agreed to authorize the printing of the ICH logo on the diploma.

The UNESCO Representative List of the Intangible Cultural Heritage is one of the most important tools for safeguarding ICH. As you know, in 2001 the element of ‘Georgian Polyphony Singing’ was designated as a masterpiece of the Oral and Intangible Heritage of Humanity, and in 2008 the nomination was inscribed on the Representative List of the Intangible Cultural Heritage of the Humanity. In 2012 the Agency submitted a nomination for ‘The Ancient Georgian Traditional of Qvevri-wine Making Method’, which...
had been prepared jointly with the association of Georgian wine-makers and local communities. This nomination was inscribed on the Representative List in 2013.

Two useful tools in support of the implementation of the 2003 Convention are the concept of ICH database and the interactive website.

The concept itself combines several components, including an ICH interactive database, the elements of an on-line electronic map and web pages. The concept enables communication, giving to the society the opportunity to become actively involved in the process; it provides information about the element and contributes to the whole inventorying process. At the same time, the Georgian ICH web portal will be an important step towards the promotion of the ICH and will involve the general public in its safeguarding.

Finally, I hope we all agree that sharing international experience in accordance with the UNESCO recommendations and use of the best international practices or management principles are solid basis for a successful process of implementation.
სტატუსის მინიჭება.


კონვენციის იმპლემენტაციის ხელშემწყობ ინსტრუმენტად გვესახება არამატერიალური კულტურული მემკვიდრეობის ინტერაქტიული მონაცემთა ბაზას და ვებ. საიტი. კონცეფცია, რომელიც რამდენიმე კომპონენტს აერთიანებს. მათ შორის არამატერიალური კულტურული მემკვიდრეობის ინტერაქტიული მონაცემთა ბაზას, კულტურული ძეგლების ელექტრონული არქივი და უძრავი ძეგლის ელექტრონული არქივი. ერთივე სისტემები შესაძლებლობა ხდის ერთი სისტემიდან ვიქონიოთ წვდომა მეორე სისტემაში შენახული მასალებზე.

მონაცემთა ბაზის განკარგულება და ვებ-საიტის ქსოვილი უზრუნველყოფა საქართველოს არამატერიალური კულტურული მემკვიდრეობის საქმეში. თუმცა, ჩვენ ყველა ვთანხმდებით, რომ საერთაშორისო გამოცდილების საუკეთესო პრაქტიკებისა და მენეჯმენტის პინციპების გაზიარება, არის საუკეთესო გზა იმპლემენტაციის პროცესის წარმატებული განხორციელებისათვის.

და ბოლოს, ჩვენ ყველა ვთანხმდებით, რომ საქართველოს სამეცნიერო-ტექნიკური ძალა იქნება არამატერიალური კულტურული მემკვიდრეობის შემუშავების და შესაფერხებების როლში, შემდეგნაირად, ისიც საერთაშორისო გასაგარეშებლობის პროცესის წარმატებული განხორციელებისათვის.
The dance of the Momoeroi at the back yard of a house, forming a protective cycle around the “bride” (a character in their theatrical play)
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Ο χορός των Μωμόερων στην αυλή ενός σπιτιού και στη μέση η προστατευόμενη από αυτούς “νύφη”
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Notes on the Greek Experience in the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

Σημειώσεις για την ελληνική εμπειρία στην εφαρμογή της Σύμβασης για την Προστασία της Άυλης Πολιτιστικής Κληρονομιάς

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Greece ratified the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in December 2006 (promulgated in Official Gazette No. 275, volume Α'/22.12.2006), but the concept of intangible cultural heritage was for the first time introduced in the legal system of the country in 2002, through the Greek Law on Protection of Antiquities and Cultural Heritage (Law No. 3028/2002, OG No. 153/νΑ'/28.06.2002). There Art. 2 stipulates that the scope of the regulation encompasses the ‘intangible cultural heritage goods’¹, while Art. 5 contains some specific provisions on the means of their protection².

¹ Article 2, Definitions
For the implementation of the provisions of this law:
  a) Cultural goods are the testimonies of the existence and of the individual and collective creativity of man (…)  
  e) Intangible cultural goods are the expressions, activities, pieces of knowledge and information, such as myths, customs, oral traditions, dances, proceedings, music, songs, crafts or techniques that constitute testimonies of the traditional, popular and literary culture.

² Article 5, Protection of Intangible Cultural Goods
The Ministry of Culture provides for the listing in written form, for the recording on physical audio, visual or audiovisual media, as well as for registering and documenting of the intangible cultural goods of the traditional, popular and literary culture which hold particular significance. A presidential decree, which is issued upon the proposal of the Minister of Culture, specifies the method for recording and registering of the intangible cultural assets, the services or/and bodies responsible for the implementation of the aforementioned actions, and in general regulates all necessary details.

Σταυρούλα-Βίλλυ Φωτοπούλου
Διευθύντρια Νεώτερου Πολιτιστικού Αποθέματος & Άυλης Πολιτιστικής Κληρονομιάς, Υπουργείο Πολιτισμού και Αθλητισμού


¹ Άρθρο 2, Έννοια όρων
Για την εφαρμογή των διατάξεων του παρόντος νόμου:
  a) Ως πολιτιστικά αγαθά νοούνται οι μαρτυρίες της ύπαρξης και της ατομικής και συλλογικής δραστηριότητας του ανθρώπου (…)  
  e) Ως άυλα πολιτιστικά αγαθά νοούνται εκφράσεις, δραστηριότητες, γνώσεις και πληροφορίες, όπως μύθος, έθιμα, προφορικές παραδόσεις, χοροί, δρώμενα, μουσική, τραγούδια, δεξιότητες ή τεχνικές που αποτελούν μαρτυρίες του παραδοσιακού, λαϊκού και λόγιου πολιτισμού.
pertaining mainly to methods of audiovisual documentation and archiving, as well as to the protection of intellectual property. However, it was not until 2010 that the Greek Administration began to explore the potential offered by the Convention for the enhancing and safeguarding of the elements of the rich intangible heritage of the country.

In 2010, the element ‘Mediterranean Diet’ was inscribed on the Representative List of the ICH of Humanity in a multinational nomination file, jointly submitted by Spain, Italy, Morocco and Greece. In 2013 it was expanded with Croatia, Cyprus and Portugal joining in. The first inscription was not proposed by the Hellenic Ministry of Culture but by the Hellenic Ministry of Agricultural Development. The Ministry of Culture offered its cooperation at a further stage of the process and provided the necessary information for the cultural aspects of the element, the manner of its transmission, etc.

Greece joined in the implementation of the Convention with a tradition related to food – namely the Mediterranean Diet. The country continued in the same vein, with the nomination and inscription on the Representative List of another similar element – ‘The Know-how of Mastic Cultivation in Chios Island’ in 2014.

In both cases the selection and the nomination of the ICH elements related to food was made by the government (jointly by the competent Ministries of Culture and Agriculture in the first case and by the Ministry of Culture in the second case). For the most part a top-down approach of selecting and inventorying of the element was followed with a rather limited participation of the community of bearers.

Nevertheless, the preparation of these two nomination files and the long procedure of their final inscription on the Representative List of the ICH of

2 Άρθρο 5, Προστασία άυλων πολιτιστικών αγαθών
Το Υπουργείο Πολιτισμού μεριμνά για την αποτύπωση σε γραπτή μορφή, καθώς και σε υλικούς φορείς ήχου, εικόνας ή ήχου και εικόνας, την καταγραφή και την τεκμηρίωση άυλων πολιτιστικών αγαθών του παραδοσιακού λαϊκού και λόγιου πολιτισμού που παρουσιάζουν ιδιαίτερη σημασία. Με προεδρικό διάταγμα, που εκδίδεται με πρόταση του Υπουργού Πολιτισμού, καθορίζεται ο τρόπος καταγραφής και αποτύπωσης των άυλων πολιτιστικών αγαθών, οι αρμόδιες για την υλοποίηση των παραπάνω ενέργειας και τον τρόπο διαγενεακής μετάδοσης κτλ.

Η Ελλάδα εγκαινίασε την εφαρμογή της Σύμβασης με ένα στοιχείο της αγροδιατροφικής παράδοσης, τη Μεσογειακή Διατροφή, και συνέχισε με την υποψηφιότητα και εγγραφή στον Αντιπροσωπευτικό Κατάλογο της Ανθρωπότητας ενώς ακόμη στοιχείο

3 Α (not always accurate) translation of Greek Law nr3028/2002 in English can be found when following this link: http://portal.unesco.org/culture/fr/files/25587/1111335482 3nomos4en2.pdf/nomos4en2.pdf (last accessed November 12, 2015). However, it could be useful to anyone who needs information about the legal system of identification, documentation and protection of cultural heritage in Greece.
Humanity has provided an opportunity for the competent Directorate of Modern Cultural Heritage (now called Directorate of Modern Cultural Assets and Intangible Cultural Heritage) to reflect on the requirements and provisions of the 2003 Convention and its mechanisms defined in the Operational Directives.

**Grasping key concepts of the Convention**

Gradually, the administration has been becoming more conscious of the merits of the proposed bottom-up approach in inventorying and safeguarding ICH. The meetings of Southeast Experts Network on Intangible Cultural Heritage have been crucial in this respect. The discussions and the exchange of information and best practices among the states in the SEE Region which take place within the Annual Meetings of the Network and in the proceedings of the Regional Centre for the Safeguarding of the Intangible Cultural Heritage in SEE based in Sofia have been and are still invaluable.

The experience accumulated by my colleagues at the Directorate of Modern Cultural Assets and Intangible Cultural Heritage (MCA&ICH) through all these proceedings has been vitally important in re-organizing our approach in the field of ICH.

A turning point for our understanding of the

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**Mastic left to dry**

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**Μαστίχα απλωμένη για να στεγνώσει.**

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Convention was the 6th Annual Meeting of Southeast Experts Network on Intangible Cultural Heritage hosted in Athens in May 2012. The Hellenic Ministry of Culture cooperated with one of the most active NGOs in the field – the Piraeus Bank Cultural Foundation. The Meeting was attended by Greek experts as well as by history or folklore museum curators. It initiated a broad debate on the term ICH itself, on the scope of the elements, on the concept of safeguarding, etc. All that grew into a fruitful discussion which is still ongoing. In October 2012 a National Scientific Committee for the Implementation of the 2003 Convention was created by a decree of the Minister of Culture. The Committee worked intensely for almost two years and produced guidelines for the implementation of the Convention in Greece. The relationship between several academic inventories of popular and traditional culture developed in the country throughout the course of the 20th century, from the one hand, and the type of inventorying required by the Convention, from the other hand, was the topic of extensive discussion. The Committee adopted a special fiche for inventorying purposes, which conforms to the requirements of the Convention while at the same time reflecting the Greek experience in the field. Since the adoption of this tool for inventorying (the sections of which are to be regularly updated when their ability to describe adequately the element is challenged), the Committee has approved the inclusion of the first four elements in the National Inventory of the ICH in the course of the first 4 months of 2013: the Mediterranean Diet, the Know-How of Cultivating Mastic on the Island of Chios, the Tinian Marble Craftsmanship and the Art of Wooden Shipbuilding.

The entries in the National Inventory have been prepared through a working relationship with the communities of their practitioners and with the help of some of the more prominent researchers in the respective fields. They were produced as ‘model’ files – an illustration of the manner of use of the inventory fiche by the communities and individuals concerned with the particular elements or manifestations of ICH.

The MCA&ICH Directorate created a simple web site (http://ayla.culture.gr) using a wordpress platform.
connected to the ministry’s portal to post news about the Convention, a translation in Greek language of its Operational Directives, awareness-raising activities, interested NGOs and communities of ICH practitioners. The entries of the National Inventory are published there and some clarifications on the key concepts of the Convention are also added. We are currently planning to upgrade the website, to make it more user-friendly and more easily accessible.

Agios Sevastianos wooden boat. Created 55 years ago following the traditional boat craftsmanship techniques. It is still in use in Paxoi islands © MCA&ICH

Skáfos Άγιου Σεβαστιανού. Κατασκευάστηκε πριν από 55 χρόνια σύμφωνα με την παραδοσιακή τεχνική κατασκευής ξύλινων σκαφών. Παραμένει σε χρήση μέχρι σήμερα και βρίσκεται στους Παξούς ©ΔΝΠΑΑΠΚ

Oι εγγραφές στο Εθνικό Ευρετήριο ετοιμάστηκαν αφού είχε δημιουργηθεί ένας καλός δίαυλος συνεργασίας με τις κοινότητες των φορέων, καθώς και με τη συνδρομή μερικών από τους πιο διακεκριμένους ερευνητές στα αντίστοιχα πεδία. Ετοιμάστηκαν ως «πρότυπο» φάκελοι, με σκοπό να εξηγήσουν το δελτίο ευρετηρίασης και τον τρόπο που προτείνουμε να χρησιμοποιείται από τις κοινότητες και τα όρισμα που σχετίζονται με συγκεκριμένα στοιχεία ή επίπεδο χρήσης της Άποι Πολιτιστικής Κληρονομιάς.

Η ΔΝΠΑΑΠΚ δημιούργησε μια απλή ιστοσελίδα (http://ayla.culture.gr με τη χρήση wordpress πλατφόρμας που συνδέεται με το portal του Υπουργείου), όπου παρουσιάζονται ειδήσεις σχετικά με τη Σύμβαση (και μια ελληνική μετάφραση των Επιχειρησιακών Οδηγιών), δράσεις ενημέρωσης, μη κυβερνητικές οργανώσεις και κοινότητες φορέων που δραστηριοποιούνται στο πεδίο. Επίσης, δημοσιεύονται εκεί οι εγγραφές του Εθνικού Ευρετηρίου και αναφέρονται διευκρινίσεις για τις βασικές έννοιες της Σύμβασης. Επί του παρόντος, σχεδιάζουμε την αναβάθμιση της ιστοσελίδας προκειμένου να γίνει πιο φιλική στον χρήστη και περισσότερο προσβάσιμη.

Δράσεις ενημέρωσης και ευαισθητοποίησης

Τον Ιούλιο του 2013 οργάνωσαμε μια συνάντηση όλων των εργαζομένων του Υπουργείου Πολιτισμού που, σύμφωνα με το επιστημονικό τους υπόβαθρο και την τρέχουσα εργασιακή τους θέση, θα μπορούσαν να συμμετέχουν στην εφαρμογή της Σύμβασης. Συμμετείχαν περισσότεροι από 40 εργαζόμενοι από όλη την Ελλάδα (η συμμετοχή ήταν εθελοντική και δεν κάλυπτε διατροφή ή διαμονή). Αυτή ήταν η πρώτη μας δημόσια δοκιμή (αν και απευθυνόταν σε ένα μικρό και μάλλον ενημερωμένο κοινό) για να εξηγήσουμε τις καινοτομίες που συνεπάγεται η Σύμβαση του 2003 στη διαχείριση αυτού που ονομάζουμε «παραδοσιακό / λαϊκό πολιτισμό» στην Ελλάδα. Και ήταν επιτυχής. Οι συνάδελφοι μας που κατοικούν και εργάζονται μακριά από την πρωτεύουσα της χώρας ήταν αυτοί που ενδιαφέρθηκαν περισσότερο να ενη-
Awareness-raising activities

In July 2013, we organized a meeting of all the employees of the Ministry of Culture competent in the sphere of the implementation of the Convention because of their academic background and their current job description. More than 40 employees from the whole country attended the meeting. The participation was on a voluntary basis, and no food or accommodation was provided. This was our first public test (albeit addressed to a small and more or less informed audience) to explain the new insights from the 2003 Convention for the management of what is still called in Greece ‘traditional/popular culture’. The meeting was a success.

Our colleagues who live and work further away from the capital were the ones that were most interested to learn about the Convention and the new ways of safeguarding ICH. It was with their valuable help and their good knowledge of the practitioners’ communities in the region that we organized the first public awareness-raising meeting in Thessaloniki, on February 1, 2014 (the program-invitation for the meeting and photographs from it can be viewed on the following site: http://ayla.culture.gr/?p=158&lang=en). The event was held in the Great Auditorium of the City Hall and was attended by more than 150 people who had come from all over northern Greece, i.e. from most parts of Macedonia and Thrace. The meeting lasted almost a whole day. When leaving, we had already established or renewed our links with NGOs, folklore and history museum curators in the area and several civil society organizations whose main purpose is the safeguarding of particular elements of their ICH (in Greece, they are usually called cultural associations). On this meeting, we met the leader of a Cultural Association of Momoeri from a village in Kozani Prefecture. With his encouragement and with the efforts of MCA&ICH folklorists the element of ‘Momoeria, New Year’s celebrations in eight villages of Kozani area’ was first inscribed in the National Inventory and, in the following year, nominated for a possible inscription on the Representative List.

Other meetings, large and small, followed this first one. In March 2015, we visited Ioannina, the capital
of Epirus were we also used facilities provided by the Municipal Authorities of the city and the Folklore Faculty of Ioannina University. It was a very fruitful meeting attended by almost 150 participants - academic researchers or people, representing various cultural associations from the Epirus region. Apart from the key concepts of the Convention expounded by MCA&ICH employees on this meeting, we were able to present as work-in-progress the inventorying of three very interesting ICH elements of this area. The cultural ecologist Dr. Kalliopi Stara talked about the compilation of an entry for the National Inventory based on her experience with a very interesting tradition in particular villages of Zagori and Konista areas – the tradition of the Sacred Forests (or Vakoufia). It is an element that combines local knowledge of sustainable water management and a system of beliefs concerning nature. Her PhD thesis is dedicated to this tradition but she explained the differences between an academic paper and inventorying ICH (putting special stress among other subjects on the significance of the participation and consent of the communities concerned). The musician Alexandros Lambridis talked about the work of the Apeiros musical ensemble, their efforts in documenting and promoting Epirus’s Polyphony and their understanding of the value of inventorying of this element in accordance with the provisions of the 2003 Convention. Vassiliki Lagga, a Professor of Zootechnics, presented the first attempts of her team in inventorying Transhumance in Thessaly and Epirus as an ICH element. These presentations elucidated the main points of describing and safeguarding an element according to the Convention requirements.

**Authenticity issues and inter-sector cooperation in safeguarding ICH**

Apart from some big meetings such as these ones, organized by the MCA&ICH Directorate and designed to cover an extended geographical and administrative regions of the country, we have participated in several smaller ones in the last couple of years. They were held at the invitation of municipal authorities, cultural
al associations or Regional Bureaus of Education (secondary or primary). There we delivered information about the Convention and the value of ICH in general. Here are some of the most interesting meeting:

In November 2014 and February 2015 we visited Tripoli and Leonidio, at the invitation of the municipal authorities of the Peloponnese Region to discuss the possibility of promoting the Tsakonic Dialect (a very old dialect of the Greek language) by means of the implementation of the 2003 Convention. Although the starting point was rather a misunderstanding of the Convention and the ICH elements on the part of the municipal authorities and the community, we established a very strong and fruitful link with the people in Tsakonia (the south-easternmost part of Arcadia, on the Mount Parnon and its seashore). The ICH elements of the area are very much alive and provide their practitioners with a strong sense of belonging despite of the fact that the communities themselves are rather small in size. Our involvement has proven a good test for our ability to communicate some of the cornerstones of the Convention, mainly regarding the issue of authenticity.

Since the Tsakonic Dialect is considered a unique and direct descendant of the classical Dorian Greek (the word Laconic is thought to be at the etymological root of Tsakonic), the original goal of the people was to add more distinction to their ancestry. After a very lively afternoon meeting in the public school of Leonidio which was attended by more than 70 people we came out with an agreement to prepare entries for the National Inventory about the particular dance tradition of the area, the Annual Commemoration of Tsakones (a newly-formed ritual involving liturgy in the Tsakonic Dialect – a very rare concession made by the Church of Greece on the use of translation of the original Hellenistic Koine Greek language of the Holy Scripture), the Easter Celebration in Leonidio, etc. The entry of the Tsaconic Dance in the National Inventory is already promulgated and the other elements will follow soon.

In June 2015 we were invited by the Nautical Club of Syros Island to participate in a round-table discussion about the revival of the wooden shipbuilding craftsmanship on the island. Wooden shipbuilding
is one of the greatest and most complex art forms in modern and contemporary Greece. It is a craft based on the master-apprentice model of transmission of skills and the corresponding hierarchical organization, but there are many different aspects of this craft and lots of specializations that have to be organised by the master shipwright in a shipyard. This results in long years of apprenticeship and laborious training. Nevertheless, it was a flourishing craft at least until the 1990s, widely spread in every corner of mainland or island Greece. Due to mounting pressure coming from diverse environments (among others the EU policies on fisheries, the requirements of the social security system, etc.) in the last decade the number of trainees in traditional shipyards has been sharply decreasing with many small shipyards shut down and the master shipwrights retiring with no one to take up their place. The chain of transmission seems to be ready to break. We are currently preparing the ground for coordinating agents from different fields of public policy and the shipwrights themselves so that a coherent safeguarding plan can be devised and implemented. The meeting in Syros was one which we were glad to attend because it brought to light the need to safeguard (and even revive in certain places) the art of wooden shipbuilding. More importantly, the meeting was not initiated by ourselves or any other public administration body, but entirely by an association of the local people, sensitized to the need of safeguarding this element of their own ICH.

Monitoring, enhancing and enriching aspects of inventoried or inscribed ICH elements

Apart from carrying out the all-important awareness-raising activities, there is a constant need to monitor and enhance some aspects of the already inventoried elements.

The first element that we dealt with – the Mediterranean Diet – is one of the most multifaceted and dynamic ones inscribed on the Representative List. Even though Greece was among the sponsors of the initial inscription, we are still navigating through the diverse aspects of the element in order to promote and enhance its value.
To that end, in 2013 the Ministry of Agricultural Development set up a Coordinating Committee, which we promptly joined along with other experts coming from various fields of the agricultural and nutritional sciences. There we have the chance to explore various aspects of the element through a real interdisciplinary approach that will prove very fruitful in the future.

Speaking from the perspective of culture, our efforts have so far focused in two domains: documentation and promotion in schools, mainly through the educational programs of the museums.

In co-operation with the Hellenic Division of ICOM, the MCA&ICH Directorate made ICH and the elements related to food the central theme of the Annual Meeting of the Museums of Modern Heritage held on December 5, 2014. Our aim was to discuss the various museum educational programs centred on food, to evaluate them and to plan better ones for the future. The number and the quality of the educational programs related to food, which are implemented at several museums around the country, came as a surprise to us. We were aware that one part of the element, namely bread, has long been a favourite subject for educational programs in museums and in environmental education centres. At the Meeting we had the chance to get extensive information on several other holistic approaches to elements related to food in some particular regions (such as the ongoing Slow Food Project of the Ethnological Museum of Thrace); on the culinary traditions of distinct communities (such as the Athens Jewish Museum programs on Jewish–Sephardic and Romaniote culinary traditions); on a pioneering program involving the Kalamata municipal authorities, academic researchers of the University of Peloponnese, schools and food producers in a big event that combined food-making, oral traditions connected to food and children’s creativity (the Taste and Memory Project, organized by Prof. Nadia C. Seremetakis – a leading anthropologist and member of the Greek National Committee for the Implementation of the 2003 Convention).

To the first element we chose, Mediterranean Diet, it is one of the most significant and dynamic elements that have been entered in the Inventory of Humanity. Although Greece is not among the countries that signed the Convention, we continue to explore various aspects of the element with the aim of promoting and the complete display of its value.

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The Greek pies project

In our quest for attractive and stimulating ways to encourage the documentation and promotion of the manifold aspects of the Mediterranean Diet, in 2015 we created a small but representative selection of Greek pies which are now presented on the MCA&ICH directorate’s website in the form of an electronic booklet. The production and consumption of food is a cultural code as rich and meaningful as that of the language. Enfolded in the pie pastry, one could find greens as well as eggs, dairy products, meat or seafood. In other words, it is a product that combines two of the elements of the ‘Mediterranean trinity’ (oil and flour) with all the other food that has been recognized as indispensable in a healthy and balanced diet.

The short booklet dedicated to pies is organized around the narratives of those who shared their recipes, while at the same time communicating the social and ritual context of each recipe. Memory often depends on taste and smell. The collective memory of a community is reproduced and re-formed around their narratives. Stories about food, about how and when αναζητώντας ελκυστικότερους τρόπους για να ενθαρρύνουμε την τεκμηρίωση και προώθηση των πολλαπλών πτυχών της Μεσογειακής Διατροφής, το 2015 δημιουργήσαμε μια μικρή αλλά αντιπροσωπευτική συλλογή από ελληνικές πίτες που παρουσιάζουμε στην ιστοσελίδα της ΔΝΠΑΑΠΚ με τη μορφή εγχειρίδιου pdf. Η παραγωγή και κατανάλωση τροφής είναι ένας πολιτισμικός κώδικας το ίδιο πλούσιος και πολύσημος με αυτόν της γλώσσας. Τυλιγμένα στη ζύμη της πίτας βρίσκουμε λαχανικά, όπως επίσης αυγά, γαλακτοκομικά προϊόντα, κρέας ή προϊόντα αλιείας. Με άλλα λόγια, είναι ένα προϊόν που συνδυάζει δύο από τα στοιχεία της «Μεσογειακής Τριάδας» (λάδι και αλεύρι) με όλα τα υπόλοιπα τρόφιμα που έχουν αναγνωριστεί ως απαραίτητα για μια υγεινή και ισορροπημένη διατροφή.

Το μικρό εγχειρίδιο για πίτες έχει δομηθεί γύρω από τις αφηγήσεις όσων μοιράστηκαν τις συνταγές τους με εμάς και μας πληροφόρησαν για το κοινωνικό και τελετουργικό συμμετοχικό της κάθε συνταγής. Η μνήμη συχνά εξαρτάται από τη γεύση και τη μυρωδιά. Η συλλογική μνήμη μιας κοινότητας αναπαράγεται και αναδημιουργείται μέσα από τις αφηγήσεις της. Οι αφηγήσεις για τη διατροφή, δηλ. πώς και πότε παράγουμε και καταναλώνουμε τις διάφορες τροφές, είναι από τις πιο συνηθισμένες και την ίδια στιγμή από τις λιγότερο μελετημένες. Ισως επειδή θεωρούνται ότι ανήκουν στην ιδιωτική σφαίρα, στον χώρο των γυναικών. Αλλά αυτό δεν ισχύει. Είναι συλλογικές αφηγήσεις με μια
we produce and consume it, are among the most common and, at the same time, the least studied. That might be because they are considered to belong to the private domain controlled by women, but this seems to be a false assumption. They are collective narratives in a broader sense. Dietary habits define cultural groups, creating cultural identity and, of course, otherness. We have documented and presented this selection dedicated to Greek pies in an effort to further promote a shared cultural element around the Mediterranean basin.

**Audio-visual ethnographic documentation of ICH**

Documenting a living and ever transforming cultural element requires suitable means; and there is none which is better than the ethnographic film. Visual anthropology studies have come a long way and there is a considerable amount of expertise in the country. The MCA&ICH Directorate has just entered into a collaboration agreement with Ethnofest (http://ethnofest.gr/en/) – the annual Athens Ethnographic Film Festival which has started in 2008 a public discussion about the place and perspective of this cinematic genre, as well as the discipline of anthropology. In this year’s Ethnofest we will be the curators and facilitators of a special session on Visual Anthropology and ICH. We consider it a great opportunity for establishing links (or strengthening existing ones) with people engaged in ethnographic documentary filmmaking. We are delighted that this coincides with the high ratings for the short audiovisual documentary which we produced for our nomination file on the Tinian marble craftsmanship and the distinction it won this year during the reviews of nomination files for inscription on the Representative List of the Convention.

**Shared heritage and SEE cooperation**

All the colleagues at the MCA&ICH Directorate, our former Directrice Teti Hadjinicolaou (who was overseeing the first arduous steps towards the implementation of the 2003 Convention), Yannis N. Drinis and Panagiota Andrianopoulou (who became part of it from the very
Ολοι οι συνάδελφοι στη ΔΝΠΑΑΠΚ, η πρώην Διευθύντρια Τέτη Χατζηνικολάου (η οποία συντόνισε τα πρώτα δύσκολα βήματα για την εφαρμογή της Σύμβασης του 2003), ο Γιάννης Ν. Δρίνης και η Παναγιώτα Ανδριανοπούλου (οι οποίοι ασχολήθηκαν με αυτή από την αρχή), η Μαρία Φακιολά, η Μαρία Σερέτη, η Μάρα Καλοζούμη και η Ιωάννα Τζαβάρα (που προστέθηκαν αργότερα), είναι πεπεισμένοι ότι ο πιο αποτελεσματικός και αποδοτικός τρόπος εφαρμογής της Σύμβασης του 2003 είναι η συμμετοχή σε πολυεθνικά προγράμματα τεκμηρίωσης, ανάδειξης και διαφύλαξης κοινών στοιχείων της Άυλης Πολιτιστικής Κληρονομιάς της περιοχής. Μερικά από τα στοιχεία που έχουν ήδη εγγραφεί στο Ελληνικό Εθνικό Ευρετήριο είναι η Τέχνη της Ξερολιθιάς και η Τέχνη της Ψαλτικής (γνωστή και ως Βυζαντινή Μουσική). Και τα δύο στοιχεία επιτελούνται σε ολόκληρη την περιοχή της ΝΑ Ευρώπης (και ευρύτερα) και το καθένα έχει διαμορφώσει με τον δικό του τρόπο το πολιτιστικό τοπίο της περιοχής (είτε φυσικά, όπως η Τέχνη της Ξερολιθιάς, είτε μεταφορικά, όπως η Τέχνη της Ψαλτικής). Κάθε συνεργασία είναι ευπρόσδεκτη, είτε με σκοπό την προετοιμασία ενός πολυεθνικού φακέλου υποψηφιότητας είτε με την μορφή κοινών σχεδίων τεκμηρίωσης, ανάδειξης και διαφύλαξης αυτών των στοιχείων ΑΠΚ. Εν κατακλείδι, θα θέλαμε να εκφράσουμε τις ευχαρίστιες μας για τις πρωτοβουλίες του Περιφερειακού Κέντρου της Σόφιας, που με διάφορες ευκαιρίες φέρνει σε επαφή εμπειρογνώμονες των χωρών της ΝΑ Ευρώπης και προάγει την διάλογο και τη συνεργασία στην περιοχή.
Miloš Matić: Saint Patron’s Feast, Veliki Šiljegovac, Central Serbia
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Милош Матић: Слава – Крсно име. Велики Шиљеговац, Централна Србија
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Activities for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage in Serbia

Активности на имплементацији Конвенције о очувању нематеријалног културног наслеђа у Србији

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While reflecting on the activities for the implementation of the 2003 Convention in Serbia, it should be kept in mind that we deal with the introduction of a new tool for cultural policy, and establish a new administrative system in the field of cultural heritage.

This paper offers a brief outline of the formative period, i.e. the first 5 years following the ratification of the 2003 Convention in Serbia. I shall further list some general objectives related to the topic and will offer analysis and critique of the already accomplished activities, adding at the same time some particular strategic deliberations.

The first event dedicated to the safeguarding of ICH took place soon after the birth of the Convention. It was a seminar entitled Safeguarding the Intangible Cultural Heritage in Serbia (2004) which was organized by the Museum Association of Serbia. Thus we can say that the very concepts of the Convention were well known at that time to the ethnological and museology circles. What was actually still missing was the entire framework of methodological and institutional infrastructure in order to enable the functioning of the system. The ratification of the Convention had to wait until 2010 as well.

The implementation of the Convention in the country has engaged different scholarly institutions and experts – ethnographers, ethnomusicologists, linguists. It focused the joint efforts of the Ministry of Culture and Media in Serbia and the National Commission for UNESCO. Further it was also joined by institu-
tions such as the Ethnographic Museum in Belgrade, the Ethnographic Institute of the Serbian Academy of Sciences and Arts, the Department of Ethnology and Anthropology at the Faculty of Philosophy of the University of Belgrade, the Musicological Institute, etc.

The content of the intangible cultural heritage was recognized in the previously prevalent domains such as traditional folk culture or folklore, whose focus has already for many decades been mainly on rural culture. At the beginning these concepts experienced the strong influence of the German concept of Volkskultur, but later they were also utterly forged by the Soviet academic tradition in ethnography, to mention just the most important forefathers.

The first capacity-building event took place in 2010 at the open-air Museum of Sirogoino following the ratification of the Convention. There a safeguarding methodology was demonstrated by way of using a case study from the region of Western Serbia. In 2011 Belgrade hosted the Annual Meeting of the SEE Experts Network on Intangible Cultural Heritage which went under the title From National Implementation to Regional Cooperation. Different national legislations were discussed and compared to these ends. The Meeting marked the beginning of intense and growing international collaboration which is helpful to Serbia in many ways.

In 2012, the Ministry of Culture created the Serbian National Network including the National Committee for ICH, The Commission for the Evaluation of the Entries to the National List of ICH, 7 regional coordinators and, eventually, the Center for the Intangible Cultural Heritage of Serbia within the Ethnographic Museum in Belgrade. This endeavor culminated in the establishment of a National List of the Intangible Cultural Heritage. It already includes 28 elements and cultural phenomena (information about it is available at www.nkns.rs). However, at present formulation such as intangible cultural heritage still does not exist in the Serbian Law on the Cultural Heritage.

Subsequently, various individual and collective projects have been triggered. As it is impossible to list колого и лингвиста. Заједнички су је иницирали Министарство културе и медија и Национална Комисија УНЕСКО. Потом су неопходне активности у том циљу спровеле и институције попут Етнографског музеја у Београду, Етнографског института Српске академије наука и уметности (САНУ), Одељења за етнологију и антропологију Филозофског факултета у Београду и Музиколошког института САНУ.

Садржај појма нематеријално културно наслеђе препознат је у раније адекватним научним концептима као што су традиционална народна култура или фолклор а у оквиру којих је деценијама уназад проучавана првенствено сеоска-рурална култура. Јак утицај на тај концепт вршили су својевремено немачки концепт Volkskultur (tj. Народна култура), мада је такође знатан утицај имала и сојетска академска традиција у етнографији. Навео сам само неке од доминантних научних традиција које су оставиле трага у српској етнологији.

Први програм који је урађен након ратификације Конвенције УНЕСКО у Србији одржан је у Музеју под ведрим небом „Старо село“ у Сирогојну 2010.године којом приликом је демонстрирана методологија очувања наслеђа на основу студије случаја региона Западне Србије. 2011. године су се експерти у овој области из региона Југоисточне Европе окупили у Београду на скупу под називом „Од националне имплементације до регионалне сарадње“. Том приликом су разматрана и упоређивана различита национална законодавства у вези с нематеријалним културним наслеђем. Тада је започета интензивна регионална и међународна сарадња која се потом развила на добробит Србије.

У току 2012. године Министарство културе и медија Републике Србије успоставило је националну мрежу нематеријалног културног наслеђа коју чине: Национални комитет за нематеријално културно наслеђе, Комисија за евалуацију предлога за националну листу нематеријалног культурног наслеђа, 7 регионалних координатора, те најзад и Центар за нематеријално културно
all of them here, I will mention just a few:
  • At about 10 regional capacity-building workshops.
  • Particular thematic activities devoted to the issues such as:
    – The panel on intellectual property rights in the context of ICH;
    – Research on the ICH in the multiethnic communities of the Banat region;
    – The panel on mother tongue as a vehicle of ICH;
    – Research on the patron saint’s feast (the latter resulted in a successful nomination for the Representative List of UNESCO);
    – Education for ethnology or anthropology students;
    – Regular annual editions of the International Festival of Ethnological Film with special programs dedicated to the ICH;
    – Research of the skills of vernacular master-builders;
    – Research on herbalist traditions in Serbia
    – The most up-to-date Digital Register of the ICH, etc.

**Perceived strengths of the system:**
  • A solid network of institutions and experts was created, thus building an appropriate professional capacity;
  • Strengthened international cooperation;
  • ICH helped to create a balanced way of addressing interethnic sensitivities;
  • A wide variety of events and topics was covered;
  • Enhanced field research;
  • Regular, albeit quite limited funding of projects. A certain amount of the state budget has been allocated for intangible cultural heritage projects in the last years. It is managed by the Ministry of Culture, which organizes annual calls for proposals.

However, these events have managed to attract audiences dominated by experts in the humanities and professionals in the field of the cultural heritage. The attendance of the representatives of local communities of the ICH, etc.
ties, nonprofit sector, tourist agencies and the media has been relatively limited.

**Perceived weaknesses:**

There are certain shortcomings in regards to certain stakeholders. Some of them are rather general ones and we probably share them with many other countries. For instance the media often tend to instrumentalize the ICH for everyday political purposes. Administrative bodies are sometimes inclined to use the UNESCO Representative List for political representation of particular countries and it is the case with Serbia, too. Another threat which we share with some foreign countries lies in the commodification of the heritage for tourist purposes.

A clear weakness on the part of the expert community is the relatively small number of publications dedicated to the intangible cultural heritage so far. Local communities are still poorly informed about the benefits of safeguarding of the intangible cultural heritage.

I have already mentioned among the strengths the regular annual calls for proposals managed by the Ministry of Culture. However, the other relevant institutions do not have information about the respective applicants. Added is the poor understanding of the Convention within local communities and their NGOs. Due to these reasons, as well as to other similar ones, misunderstandings between local communities and expert institutions are still existent. Another weakness is that generally speaking, intergenerational transmission of knowledge is still insufficient.

**Strategic points for future activities:**

- Strengthening of the appropriate solutions for national legislation in the field of intangible cultural heritage;
- Raising awareness among local communities. Among the pertinent measures to this end I believe is the establishment of a national system of living human treasures, which would in turn strengthen local identities and social cohesion;

**Уочене предности система**

- Успорављена је солидна мрежа институција и експерата тако да постоје одговарајући професионални капацитети,
- Унапређена је међународна сарадња,
- Нематеријално културно наслеђе нам је помогло у третирању осетљивих међуетничких питања,
- Истраживање различитих тема, те разноврсни програми и догађаји у вези с тим,
- Поспешена су теренска истраживања културног наслеђа,
- Редовно финансирање пројеката, иако у сасвим ограниченој мери (Наиме, известан износ из државног буџета намењен је пројектима у вези с нематеријалним културним наслеђем у последњих неколико година. Активност спроводи Министарство културе путем годишњих конкурса за пројекте).

Ипак, треба рећи да доминантну категорију јавности која је присутна на овим догађајима углавном чине експертске заједнице из области хуманистичких наука, односно професионалци на пољу културног наслеђа. До сада је учешће представника локалних заједница, непрофитног сектора, туристичких радника и медија било ре- лативно ретко.

**Уочене слабости система**

Постоје извесни недостаци у вези с поједи- ним актерима у области нематеријалног култур- ног наслеђа. Одредени проблеми су углавном генерички и вероватно је да их делимо с мно- гим другим земљама. На пример, средства инфо- рмисања су често склона на инструментализују наслеђе у дневно-политичке сврхе. Управна тела и функционери имају тенденцију да користе Репрезентативну листу нематеријалног култур- ног наслеђа УНЕСКО за политичку репрезентацију своје земље, што је случај и у Србији. Потенцијална претња такође лежи у комодификацији наслеђа у сврхе туристичке промоције.
• Expanding projects to incorporate issues of sustainable development (e.g. cultural tourism and creative industries);
• Including the intangible cultural heritage in the curricula of various educational institutions;
• Enhancing cooperation between different sectors (for example between culture and science, between education and tourism, etc.);
• Supporting international collaboration and extending it to include new innovative approaches and projects.

 francais 

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• Припрема одговарајућих решења у законодавству у области културног наслеђа,
• Подизање свести локалних заједница. Сматрам да би један национални програм сличан систему Живо људско наслеђе веома допринео јачању локалних идентитета и друштвене кохезије у вези с наслеђем,
• Проширење пројектних ангажовања на област одрживог развоја (на пр. културни туризам, креативне индустрије и слично),
• Увођење нематеријалног културног наслеђа у наставне програме школа и образовних установа,
• Унапређење међусекторске сарадње (култура-наука-образовање-туризам),
• Јачање међународне сарадње и проширење на нове иновативне приступе и пројекте.

Kilim-making in Pirot, East Serbia

 francais

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• Јасна слабост на страни експертске заједнице је релативно мали број публикација посвећених нематеријалном културном наслеђу до сада. Локалне заједнице су и даље недовољно информисане о добробитима које леже у процесу очувања нематеријалног културног наслеђа.
• Међу добрим странама националних активности поменуо сам редовни годишњи позив за пројекте које објављује Министарство културе. Међутим, друге релевантне институције немају евиденцију о аплинартаима за пројекте што је често имало за исход погрешно разумевање Конвенције у локалним заједницама и њиховим невладиним организацијама. Због овог и сличних разлога још увек су присутна поједина неразумевања између локалних заједница и институција.

• Такође је слабост и чињеница да је међугенерацијски пренос одговарајућих знања из корпуса нематеријалног културног наслеђа недовољан и претежно неорганизован.

Strateške smernice za buduće aktivnosti

• Припрема одговарајућих решења у законодавству у области културног наслеђа,
• Подизање свести локалних заједница. Сматрам да би један национални програм сличан систему Живо људско наслеђе веома допринео јачању локалних идентитета и друштвене кохезије у вези с наслеђем,
• Проширење пројектних ангажовања на област одрживог развоја (на пр. културни туризам, креативне индустрије и слично),
• Увођење нематеријалног културног наслеђа у наставне програме школа и образовних установа,
• Унапређење међусекторске сарадње (култура-наука-образовање-туризам),
• Јачање међународне сарадње и проширење на нове иновативне приступе и пројекте.
First Slovene Craftsmen Festival, Slovene Ethnographic Museum
© 2015 A. Jerin

Prvi Slovenski rokodelski festival, Slovenski etnografski muzej
© 2015 A. Jerin
The Intangible Cultural Heritage in Slovenia in the Light of UNESCO’s 2003 Convention


Nena Židov, PhD
Slovene Ethnographic Museum – Ljubljana, Slovenia

Initial reflections on the ICH

Ethnologists and folklorists in Slovenia started to reflect on the ICH in the light of the Convention for the Safeguarding of the Intangible Cultural Heritage in 2004. On the occasion of the International Museum Day a panel discussion on the ICH was organized by the Slovene Ethnographic Museum in cooperation with the Slovene National Committee of ICOM, the Institute of Slovene Ethnology and the Institute of Ethnomusicology at the Scientific Research Centre of the Slovenian Academy of Science and the Arts. The participants discussed the relationship between the tangible and the intangible, the significance of ICH for ethnologists and folklorists, as well as research methodologies. As far as different words may be used to translate intangible into Slovene, the discussion also highlighted the issue of terminology. In the same year a special thematic section in Etnolog – journal issued by the Slovene Ethnographic Museum – was dedicated to ICH (Čeplak Mencin 2004; Zdravič Polič 2004) and a glossary was published. It contains translations of the definitions adopted at the International Conference of ICH Experts in Paris held in 2002 (Slavec Gradišnik, Smrke 2004).

In 2005 the European Heritage Days were dedicated to ICH, which was the occasion for the Slovene Ethnographic Museum to organize a panel discussion on the same topic. The discussion also highlighted the issue of terminology and the need for a common language and understanding of the term "intangible culture" in the context of cultural heritage. The discussion also emphasized the importance of research methodologies and the need for a more comprehensive understanding of the relationship between the tangible and the intangible.

1 Bojana Rogelj Škafar prepared the PP presentation of the paper for the International Forum in Sofia, while Nena Židov wrote the contribution to the proceedings.

2 Such as nematerialna, neopredmeteta, neoprijemljiva, neotipljiva or nesnovna (see Slavec Gradišnik 2004: 262).
located to ICH. The Institute for the Protection of the Cultural Heritage of Slovenia published *Nesnovna kultura dediščina* (Nesnovna dediščina 2005), in which expressive elements of ICH on the territory of Slovenia were represented by different ethnologists. The idea of the European Heritage Days and of the publication was to draw the attention of both the professional community and the lay public to the importance of ICH, to stimulate the political will to ratify the Convention for the Safeguarding of the Intangible Cultural Heritage, and to begin to implement actual measures for its safeguarding. At the initiative of the Folk Slovenia Cultural Society a panel discussion entitled The Challenges of Recreating Intangible Cultural Heritage in the Light of its Safeguarding was organized by the Slovene Ethnographic Museum. The participants discussed ICH, its transmission and protection; and in particular, ways of establishing contacts between the people possessing traditional skills and the young generations.

### Preparations for the Register of the Intangible Cultural Heritage, ratification and implementation of the convention

In 2006 the Ministry of Culture and the Slovenian Research Agency announced a competition for the period 2006-2008 for the target research project the Register of the Intangible Heritage as an Integral Part of a Uniform Cultural Heritage Register, aimed at elaborating guidelines for the Register of the Intangible Cultural Heritage in Slovenia. The project was awarded to the Institute of Slovene Ethnology at the Scientific Research Centre of the Slovenian Academy of Science and the Arts and was lead by Dr. Naško Križnar. A multidisciplinary project group was established. It consisted of representatives of different institutions, who prepared a review of the achievements in the sphere of inventorying and documenting ICH in the foreign countries and made a list of institutions in possession of information about Slovene ICH. Further, when classifying the elements of the ICH, the group more or less followed UNESCO’s guidelines and came up with a list of the ICH phenomena on the Slovene ethnic territory.

### Priprave na Register nesnovne kulturne dediščine, ratifikacija in implementacija Konvencije

The literature dealing with the Slovene ICH was also gathered and classified by genres. The group further elaborated criteria for inscription in the Register and for the proclamation of living masterpieces, prepared the application and entry forms, the declaration of consent, and the certificate of entry in the Register, which were to be issued by the Ministry of Culture (Register nesnovne dediščine, 2008).

Slovenia ratified the Convention for the Safeguarding of the Intangible Cultural Heritage in 2008 and it was formally reflected in the national legal system with the new Cultural Heritage Protection Act (2008). In addition to the movable and immovable cultural heritage, it includes the ICH, referred to as living heritage\(^3\). The notion of ICH was also incorporated in the Rules on the Cultural Heritage Register (2009) and in the Rules on the Registry of Types of Heritage and Protection Guidelines (2010). The Cultural Heritage Protection Act forms the basis for the Cultural Heritage Register kept by the Ministry of Culture. In addition, it also defines the proclamation of living masterpieces for the elements of ICH of special local or national importance. While the inscription of an element in the Register merely means that it has been professionally classified as ICH, but does not bring any legal consequences for its bearers, the proclamation of living masterpieces includes provisions about the integral safeguarding of a living masterpiece, support for its practitioners, and the engagement of the state with the protection of the area important for the safeguarding of the living masterpiece (Kovačec Naglič 2012: 15–17). In accordance with Slovene legislation, the proclamation of an element as a living masterpiece of national importance is a condition for the preparation and submission of

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\(^3\) In its function as a Coordinator for the Safeguarding of the Living Cultural Heritage, the Slovene Ethnographic Museum has repeatedly submitted to the Ministry of Culture proposals to replace the term ‘living heritage’ with ‘intangible heritage’ in the Cultural Heritage Protection Act.
nomination to the Representative List of Intangible Cultural Heritage of Humanity.

Institute of Slovene Ethnology - the first Coordinator for the Safeguarding of the Living Cultural Heritage

According to the Cultural Heritage Protection Act, the public service related to the safeguarding of the ICH is delegated to the Coordinator for the Safeguarding of the Living Cultural Heritage.

In 2009 and 2010 the function was performed by the Institute of Slovene Ethnology at the Scientific Research Centre of the Slovenian Academy of Science and the Arts. In 2009 the Coordinator published a file entitled Živa kulturna dediščina Slovenije (The Living Cultural Heritage of Slovenia), presenting the Coordinator’s activities and including an invitation for cooperation in recording and proposing elements for inscription in the Register. In order to inform people on the ICH and to promote the establishment of the Register, numerous conferences, panel discussions, lectures, workshops, etc. were organized around Slovenia. A website (http://www.zkds.si) was also set up with all required links, data, and documents for submitting proposals and applications for the Register (Križnar 2010a: 10). At the initiative of the Coordinator, in 2010 a Coordinator Workgroup was established, composed of experts in the field of ICH from different institutions with the aim to examine the submitted applications and proposals for entry in the Register. The workgroup further adopted rules for its operation.

In addition, the atrium of the Scientific Research Centre of the Slovenian Academy of Science and the Arts in Ljubljana was the venue of the event entitled The Living Cultural Heritage Presents Itself, which was organized by the Slovene Ethnological Society, the Slovene National Commission for UNESCO, and the Institute of Slovene Ethnology. This event showcased 18 practitioners of elements, identified at that time being as suitable for entry in the Register. The participants were also presented in a publication under the same title whose release coincided in time with the event (Križnar 2010a). In 2009 and 2010 eight ex-

3 Slovenski etnografski muzej kot Koordinator varstva žive kulturne dediščine je Ministrstvu za kulturo že večkrat poslal dopis s predlogom, da se v Zakonu o varstvu kulturne dediščine termin »živa dediščina« zamenja z »nesnovna dediščina«.
examples of videos with presentations of Slovene ICH elements were produced by the Coordinator with the possible aim to be used as annexes to the Register. Some of these were presented during the Days of Ethnographic Film in 2010 (Križnar 2010b: 10).

The Slovene Ethnological Society organized at the initiative of the Coordinator an international section entitled Intangible Cultural Heritage in the Light of UNESCO’s Convention as part of the conference Living with Heritage, held in Ptuj in 2009. The participants reported that different countries organize their national inventories in different ways but face similar problems. In 2010 the society organized a thematic evening entitled The First Steps of the Register of Living Cultural Heritage.

In the period between 2009 and 2010 when the Institute of Slovene Ethnology was the acting Coordinator and as part of the target research project Register of the Intangible Heritage as an Integral Part of a Uniform Register of the Cultural Heritage (2006–2008), the Institute laid the foundations for the Slovene Register of the Living Cultural Heritage preparing everything required for its operation. The Institute stimulated the exchange of views between experts in the field of ICH and the promotion or dissemination of knowledge on the heritage within the local environments on the Slovene ethnic territory. They also examined numerous proposals and applications, preparing them for inscription in the Register. Unfortunately, by the end of 2010 when the Institute of Slovene Ethnology completed its mandate as Coordinator; only one element had been inscribed in the Register – the Škofja Loka Passion Play.

**The activities of the Slovene Ethnographic Museum as Coordinator for the Safeguarding of the Living Cultural Heritage**

As a result of streamlining of the activities for economic reasons, in 2011 the Ministry of Culture assigned the function of Coordinator to the Slovene Ethnographic Museum and determined the Coordinator’s priorities. In cooperation with the Directorate for Cultural Heritage of the Ministry, the Slovene Ethnographic (Križnar 2010a: 10). Na pobudo Koordinatorja je bila leta 2010 ustanovljena Delovna skupina Koordinatorja, sestavljena iz strokovnjakov s področja nesnovne kulturne dediščine iz različnih ustanov, da bi obravnavala prispeve vloge in pobude za vpis v Register, oblikovan pa je bil tudi pravilnik o njenem delovanju. V Atriju ZRC SAZU v Ljubljani je bilo srečanje »Živa kulturna dediščina se predstavi«, ki so ga pripravili Slovensko etnološko društvo, Slovenska nacionalna komisija za Unesco in Inštitut za slovensko narodopisje ZRC SAZU. Predstavilo se je 18 nosilcev nesnovne kulturne dediščine, ki jih je tedanji Koordinator prepoznal kot ustrezne za vpis v Register. Vsi sodelujoči so bili predstavljeni tudi v publikaciji Živa kulturna dediščina se predstavi, ki jo je ob srečanju izdalo Slovensko etnološko društvo (Križnar 2010a). Koordinator je v letih 2009 in 2010 izdelal osem primerov video enot s predstavitvami slovenske nesnovne kulturne dediščine, ki bi lahko bile priloga v Registru, in nekatere od njih leta 2010 predstavil na Dnevih etnografskega filma (Križnar 2010b: 10).

Slovensko etnološko društvo je na pobudo Koordinatorja leta 2009 kot del posvetovanja Živeti z dediščino, ki je potekalo na Ptuju, organiziralo mednarodno sekcijo »Nesnovna kulturna dediščina v luči Konvencije Unesco«, kjer so udeleženci ugotavljali, da se posamezne države ločevajo nacionalnih registrov na različne načine, pri čemer pa se soočajo s podobnimi odprtimi vprašanji. Leta 2010 pa je društvo organiziralo tematski večer z naslovom Prvi koraki Registra žive kulturne dediščine.

Museum continues to fulfil the function of Coordinator in the direction set by the previous Coordinator. At the same time, some of the activities have been re-examined and new initiatives were introduced. Only one member of the museum staff is assigned to work in the field of ICH on a full-time basis\(^4\). Some coordination tasks are performed by other museum workers and especially from those of the curators who participate in the Coordinator Workgroup in addition to their routine assignments. The Workgroup, consisting of ICH experts from different institutions, meets three times annually to examine the applications and proposals for inscription in the Register, as well as to consults the Coordinator and the Ministry of Culture for the proclamation of living masterpieces and when filing applications to UNESCO.

The Coordinator participates in the identification, documentation, examination, evaluation, and interpretation of ICH. Its members are active in situ, preserving or re-establishing contacts with bearers of ICH elements, providing them with advice on safeguarding, assisting in the process of writing applications for the Register, and engaging in education. The activities of bearers are documented with photo and video cameras. The Coordinator prepares the proposals and texts for the entry of elements in the Register, cooperates in the proclamation of living masterpieces and in the workgroups preparing application files for submission to UNESCO, maintains contact with other institutions responsible for the safeguarding of ICH abroad, prepares joint nominations for inscription and, when invited by foreign partners, coordinates activities related to joint nominations. The representatives of the Coordinator also participate in various professional conferences on ICH in Slovenia and abroad.

In its function as Coordinator the Slovene Ethnographic Museum contributes to the increasing of public awareness about ICH. The Slovene Ethnographic Museum published an ICH manual in 2012 in order to inform the public at large about

\(^4\) The Museum has proposed to establish a special Intangible Heritage Department with additional employees to perform the responsibilities of the Coordinator.

\(^4\) Predlog muzeja je, da bi se za opravljanje nalog Koordinatorja formiral poseben oddelek za nesnovno kulturno dediščino z dodatnimi zaposlitvami.
the basic terms related to ICH in the light of the Convention and the related inventoring, documentation, safeguarding, procedures for inscription in the national Register and applications to UNESCO (Priročnik 2012). The Museum also promotes the Slovene ICH, in particular the elements and bearers inscribed in the Register and the elements proclaimed masterpieces of national importance.

When the Slovene Ethnographic Museum was assigned the function of Coordinator, the museum set up a new website (http://www.nesnovnadediscina.si/sl) to inform the interested public about events related to the safeguarding of ICH in Slovenia and about the Coordinator’s activities. The website features, among others, all the legal documents regulating the safeguarding of ICH in Slovenia and the application forms for entry in the Register. The information, which is also available in English, includes the short descriptions and photographic or video presentations of the elements inscribed (http://www.nesnovnadediscina.si/en). The Slovene ICH and its bearers are further popularised in the media – on the radio, on television, as well as in the printed media. To enhance the visibility of the elements, their bearers, and the Register we designed as part of the Coordinator’s image a special registered logo, which may be used by the bearers of elements inscribed in the Register. This logo appears on their websites, publications, posters, other printed matter, etc.

The elements inscribed in the Register, as well as their bearers, have been also presented on exhibitions. In 2012 the Museum hosted the international exhibition Carnival King of Europe and also prepared a small accompanying exhibition entitled The Carnival Heritage of Slovenia. It presented the Carnivals inscribed in the Register by that time with masks, costumes and accessories (Shrovetide Ritual in Cerkno, Škoromatija – a Shrovetide Ritual, Rounds of the Shrovetide Ploughmen, Shrovetide in Drežnica and Drežniške Ravne, and Shrovetide Marriage to a Pine Tree). In the same year the Traditional Production of Carniolan Sausages was proclaimed a living masterpiece of national importance and on this occasion the Skrbimo za vzpostavljanje stikov z ustanovami, odgovornimi za nesnovno kulturno dediščino v drugih državah in evidentiramo enote nesnovne kulturne dediščine, ki bi jih lahko na Unesco nominirali skupaj z drugimi državami, ter koordiniramo delo v zvezi s serijskimi vpisi na povabilo drugih držav. Predstavniki Koordinatorja se udeležujemo različnih strokovnih srečanj na temo nesnovne kulturne dediščine doma in v tujini.

Muzej kot Koordinator na različne načine skrbi za povečanje zavedanja o nesnovni kulturni dediščini. Da bi širšo javnost seznanili s temeljnimi pojmi, povezanimi z nesnovno kulturno dediščino v luči Unescove Konvencije, z njenim evidentiranjem, dokumentiranjem, varovanjem, postopki vpisa v nacionalni register in s potmi do Unesco, smo leta 2012 izdali Priročnik o nesnovni kulturni dediščini (Priročnik 2012). V muzeju skrbimo za promocijo slovenske nesnovne kulturne dediščine, še zlasti za enote in nosilce, vpisane v Register in razglašene za živo mojsto-vino državnega pomena.

Da bi zainteresirano javnost seznanjali z dogajanjem na področju nesnovne kulturne dediščine Slovenije in z aktivnostmi Koordinatorja, smo ob prevzemu opravljanja nalog Koordinatorja vzpostavili novo spletno stran (http://www.nesnovnadediscina.si/sl), kjer so med drugim na voljo vsi dokumenti, ki zakonsko urejajo področje varovanja nesnovne dediščine v Sloveniji in prijavni obrazci za vpis v Register. Med informacijami, ki so dostopne tudi v angleškem jeziku (http://www.nesnovnadediscina.si/en), naj omenim Register s kratkimi predstavitvami vseh vpisanih enot s pripadajočimi fotografijami ali video prikazi. Informacije o slovenski nesnovni kulturni dediščini in njenih nosilcih širimo s pomočjo medijev kot so radio, televizija in časopisje. Za boljšo prepoznavnost enot, nosilcev in Registra smo znotraj celostne grafične podobe Koordinatorja oblikovali »znak registra«, ki ga lahko uporabljajo nosilci enot, vpisani v Register. Znak se pojavlja na njihovih publikacijah, plakatih in drugih tiskovinah, na spletnih straneh in na izdelkih.

V Register vpisane enote nesnovne kulturne dediščine in njihove nosilce predstavljamo na razstavah.
Museum prepared a small exhibition about a butcher who used to make Carniolan sausages in Ljubljana between the First and the Second World Wars. An exhibition entitled The Easter Heritage of Slovenia (2013) was presented together with objects related to the celebration of Easter in connection with the following elements inscribed in the Register: the Škofja Loka Passion Play, Making Palm Sunday Bundles in Ljubno, Easter Games with Easter Eggs, and Painting Bela Krajina Easter Eggs. At the opening of the exhibition the visitors were able to watch how exactly the Bela Krajina Easter eggs are painted. Further, the Committee for Traditional Targeting of Easter Eggs from Mirna demonstrated an Easter game. In 2014, the Museum presented an exhibition on Traditional Making of Paper Flowers, which included museum objects, but also presented the products and the producers of the paper flowers inscribed in the Register. With the help of one of the practitioners, we held as well a workshop on making paper flowers. All elements inscribed in the Register by 2014 were presented on the exhibition entitled Slovenia’s Intangible Cultural Heritage in Photographs. In addition, the last two exhibitions visited Škofja Loka in 2015. The carnivals and troupes inscribed in the Register were presented on the big travelling exhibition Slavic Carnivals organized by the Slavic Culture Forum. The exhibition was first presented in June 2014 at the seat of UNESCO in Paris and later visited the countries participant: Belarus, Bosnia and Herzegovina, Bulgaria, the Czech Republic, Montenegro, Croatia, Macedonia, Poland, Russia, Serbia, Slovakia and Slovenia (Rogelj Škafar et al. 2014).

The elements of ICH inscribed in the Register and their bearers are also presented by the Museum at various public events. Since 2013 it has regularly organized a pandolo tournament together with the players of this game. On the occasion of the 10th anniversary of the Convention, the Museum presented elements related to food, as well as the respective practitioners. The visitors were also able to taste treats. During the European Heritage Days in 2015 and with financial support from the Slovene National Commission

Opening of the exhibition Traditional making of paper flowers, Slovene Ethnographic Museum © 2014 M. Špiček

Odprtje razstave Tradicionalno izdelovanje papirnatih rož, Slovenski etnografski muzej © 2014 M. Špiček
for UNESCO, the Museum and the Consortium of Slovenian Craftsmen Centres organized the First Slovene Craftsmen Festival, which presented over 40 craftsmen from 9 craft centres in Slovenia.

At the end of 2013, the Museum published the Intangible Cultural Heritage of Slovenia 2014 calendar with photographs of elements and bearers inscribed in the Register in 2013; copies were sent to all bearers. In 2015 the bilingual publication Register žive kulturne dediščine Slovenije (2008–2015) / Register of the Intangible Cultural Heritage of Slovenia (2008–2015) was published by the Museum in order to inform ICH experts on the elements inscribed in the Slovene Register, to increase the awareness about the importance of the ICH and to encourage its bearers to prepare applications for the Register. The publication presented all 42 elements inscribed in the Register from 2008 until August 2015 with short descriptions and photographs (Register 2015).

Several conferences of the ICH experts were organised by the Museum as well. As part of the Days of Ethnographic Film in 2011 a panel discussion led by Naško Križnar was held. The panel was entitled Visual Production of Intangible Cultural Heritage. It gathered experts from Italy, Spain, Macedonia, and Slovenia, who exchanged views on audio-visual recording of ICH (Križnar 2011: 50–51). In 2012 two panel discussions were held on the safeguarding of ICH at the local and national levels and on the international visual research of carnivals. In 2013 the Museum organized an international conference on the promotion of ICH and later published the conference proceedings in a bilingual publication (see Promotion of ICH 2014). In 2014 we organized an international conference on documenting and presenting ICH on film. The proceedings were published in a bilingual publication (see Dokumentiranje in predstavljanje 2015).


V Register vpisane enote nesnovne kulturne dediščine in njihove nosilce predstavljamo tudi na raznih javnih dogodkih. Od leta 2013 na muzejski ploščadi enkrat letno skupaj z nosilci organiziramo turnir v igri pandolo. Ob praznovanju 10. obletnice Konvencije so se v muzeju predstavili nosilci kulinaričnih enot, vpisanih v Register, obiskovalci pa so lahko okušali njihove dobrote. Leta 2015 smo ob finančni podpori Slovenska nacionalna komisija za Unesco v sklopu Dnevov evropske kulturne dediščine s Konzorcijem rokodelskih centrov Slovenije v muzeju organizirali 1. Slovenski rokodelski festival, kjer se je predstavilo več kot 40 rokodelcev iz devetih rokodelskih centrov Slovenije.


V muzeju organiziramo tudi srečanja strokovnjakov za nesnovno dediščino. V okviru filmskega
Heritage in South-East Europe in Sofia. Two of the three drawings submitted by Slovenia were awarded.

Final reflections

By the end of 2015 46 elements have been inscribed in the Slovene Register. Six of them were proclaimed living masterpieces of national importance (Škofja Loka Passion Play, Shrovetide Custom in Cerkno, Shrovetide in Drežnica and Drežniške Ravne, Making Palm Sunday Bunches in Ljubno, Traditional Production of Carniolan Sausages, Shrovetide Rounds of the Kurenti). At present no element from Slovenia has yet been inscribed on the Representative List of the Intangible Cultural Heritage of Humanity, but, anyhow, Škofja Loka Passion Play has the chance of being inscribed in it in 2016.

The various activities of the Coordinator have undoubtedly enhanced the awareness about the importance of the ICH in Slovenia, while the inscriptions in the Register and the proclamation of the living masterpieces have additionally contributed to the visibility of particular elements. Bearers are increasingly interested in their elements being inscribed in the Register or proclaimed as living masterpieces, as well as in applying for inscription in the Representative List. Further, ICH is included in education and is the subject of a number of different projects. Many local communities are already aware of the importance of their heritage for the local identity and recognisability, as well as for business opportunities. Therefore they include more often ICH in their tourist assets, in the marketing of products, etc.

There is no doubt that ethnologists, cultural anthropologists, folklorists as well as some other related professions are qualified to register, document, research, interpret and safeguard ICH. However, to what degree are we called upon to direct its development and decide which elements of the ICH are “proper”, “genuine”, “traditional”, “exceptional”, etc. is a quite different matter. Some specialists in Slovenia feel that there are dilemmas related to the ICH in the light of the Convention and in connection with the Slovene festivala Dnevi etnografskega filma je bila leta 2011 v Slovenskem etnografskem muzeju pod vodstvom Naška Križnarja okrogla miza z naslovom Vizualna pro- dukcija nesnovne kulturne dediščine, kjer so strokovnjaki iz Italije, Španije, Makedonije in Slovenije izmenjali izkušnje v zvezi z avdiovizualnim beleženjem nesnovne dediščine (Križnar 2011: 50–51). Leta 2012 sta bili okrogli mizi o ohranjanju nesnovne kulturne dediščine na lokalni in nacionalni ravni ter o mednarodnem vizualnem raziskovanju pustovanj. Leta 2013 smo organizirali mednarodno srečanje na temo promocije nesnovne kulturne dediščine in leto kasneje prispevke objavili v dvojezični publikaciji Promocija nesnovne kulturne dediščine = Promotion of the intangible cultural heritage (Promocija 2014). Leta 2014 smo organizirali mednarodno strokovno srečanje na temo dokumentiranja in predstavljanja nesnovne kulturne dediščine s pomočjo filma in leto 2015 prispevke objavili v dvojezični publikaciji Dokumentiranje in predstavljanje nesnovne kulturne dediščine s filmom = Documenting and Presenting Intangible Cultural Heritage on Film (Dokumentiranje in predstavljanje 2015).

Leta 2014 smo v sodelovanju s Slovensko nacionalno komisijo za Unesco sodelovali pri otroškem risarskem natečaju na temo Pravljica dežela legend, bajk, mitov in zgodb iz moje domovine, ki ga je razpisal Regionalnega centra za varovanje nesnovne kulturne dediščine JV Evrope iz Sofije. Izmed treh poslanih risb iz Slovenije sta bili dve nagrajeni.

Za konec


Različne aktivnosti Koordinatorja so nedvomno
Register (e.g. Knific, 2010; Kunej, 2010; 2015; Simonič, 2010; Židov, 2014). This is actually a matter reflected in all the disciplines related to the study of ICH. We consider it very important to question ourselves about the possible consequences of our decisions related to the elements; to the bearers in situ; to the considerations of certain elements as suitable for inscription in the Register; to the proclamation as living masterpieces, or to the taking of a decision to prepare a nomination for inscription in the Representative List. As far as the living masterpieces proclaiming is concerned, there is a safeguarding regime which is obligatory for fulfilment and we are worried that this may lead to ‘freezing’ of traditions.\(^5\) Thus dealing with the ICH in the light of UNESCO’s convention and the related Slovene legislation can be quite complex at times and not always in full accordance with our professional understandings.

The work of the Coordinator for the Safeguarding of the Living Cultural Heritage, of the Coordinator Workgroup, and of the Directorate for Cultural Heritage at the Ministry of Culture is certainly highly demanding. Their decisions evaluate the ICH of Slovenia and attribute importance to it at the individual, local, regional, and national level. Working with the ICH in the light of the Convention requires us to navigate between politics and professional disciplines. This presents a huge challenge and responsibility. Perhaps not all the specialists involved are sufficiently aware of the responsibility. In addition, serious problem in Slovenia is the lack of adequately trained personnel. As far as only one person at the Museum is employed full-time to deal with the ICH in the light of the 2003 Convention, the required work could not possibly be accomplished without the voluntary cooperation of the Museum curators. A rather limited number of people work in the field of ICH at the Ministry of Culture as well. Therefore we consider that successful work, which would also bring new inscriptions in UNESCO Lists, urgently requires additional personnel.

\(^5\) The Coordinator stands for the ceasing of the practice of proclamation of living masterpieces in Slovenia.

vplivale na povečanje zavedanja o pomenu nesnovne kulturne dediščine Slovenije, vpisi v Register in razglaševanje živih mojstrovin pa še dodatno vplivajo na prepoznavnost posameznih enot nesnovne kulturne dediščine. Med nosilci se povečuje zanimanje za vpis v Register, razglašitve živih mojstrovin in kandidatu ro na Unescov Reprezentativni seznam. Nesnovna kulturna dediščina se vključuje v izobraževanje in je predmet različnih projektov. Številne lokalne skupnosti so se začele zavedati njenega pomena za lokalno identiteto, krajevno prepoznavnost in poslovne pri-ložnosti, zato nesnovno kulturno dediščino vse bolj vključujejo v turistično ponudbo, trženje izdelkov ipd.

Nedvomno smo etnologi, kulturni antropologi, folkloristi in še nekateri drugi poklicani za to, da nesnovno kulturno dediščino evidentiramo, dokumentiramo, raziskujemo, interpretiramo, hranimo ..., v kakšni meri pa smo tisti, ki usmerjamo njen razvoj in odločamo, katera je »prava«, »pristna«, »tradicionalna«, »izjemna« ..., drugo vprašanje. Med nekaterimi avtorji se pojavljajo dileme v zvezi z nesnovno kulturno dediščino v duhu Unescove Konvencije in njenem slovenskem Registru (npr. Knific 2010; Kunej 2010, 2015; Simonič 2010; Židov 2014), ki je vsekakor tudi odsev nacionalnih ved, ki se ukvarjajo z nesnovno kulturno dediščino. Zelo pomembno se zdi samoizpraševanje o možnih posledicah naših odločitev, povezanih z enotami, ki jih ocenimo kot primerne za vpis v Register, razglašitve žive mojstrovine in za kandidaturo na Unescov Reprezentativni seznam, na nosilce na »terenu«. Pri razglaševanju živih mojstrovin, kjer mora biti določen tudi varstveni režim, ki je vezujoč, pa nas skrbi, da bi prišlo do »zamrzovanja«.\(^5\) Ukvarjanje z nesnovno kulturno dediščino v luči Unescove Konvencije in tozadevne slovenske zakonodaje je v nekaterih primerih lahko zapleteno in ni vedno v skladu z našimi strokovnimi pogledi.

Delo Koordinatorja varstva žive kulturne dediščine, Delovne skupine Koordinatorja in Direktorata za kulturno dediščino pri Ministrstva za kulturo je vsekakor zelo odgovorno. S svojimi odločitvami vrednotimo ne-

Dokumentiranje in predstavljanje 2015: Dokumentiranje in predstavljanje nesnovne kulturne dediščine s filmom / Documenting and Presenting Intangible Cultural Heritage on Film. Ljubljana: Slovenski etnografski muzej.


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Puppet Workshop (Karagöz), Ankara Intangible Cultural Heritage Museum
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Karagöz Gölge Oyunu, Ankara Somut Olmayan Kültürel Miras Müzesi
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Turkey’s Contribution to the Promotion of Intangible Cultural Heritage and to the Implementation of the 2003 Convention

Türkiye’nin Somut Olmayan Kültürel Miras Sözleşmesi’nin Uygulanması ve Yaygınlaştırılmasına Katkıları

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In 2006 Turkey has been the 45th country to ratify the Convention for the Safeguarding of the Intangible Cultural Heritage adopted by the 32nd General Conference of UNESCO on 17 October 2003. The country was a member of the Intergovernmental Committee of the Convention between 2006 and 2010, as well as a member (between 2008 and 2010) of its Subsidiary Body, which reviewed and reported on the nomination files proposed by State Parties for inscription on the Representative List of the Intangible Cultural Heritage of Humanity. By establishing its own National Inventory and preparing nomination files, Turkey has provided for the inscription on the Representative List of the following elements: the Minstrelsy (Âşıklık) Tradition (2009), the Nawruz (2009, as a multi-national file submitted jointly with Azerbaijan, India, Iran, Kyrgyzstan, Uzbekistan and Pakistan), the Karagöz Shadow Theatre (2009), Traditional Sohbet Meetings (2010), the Semah Alevi-Bektashi Ritual (2010), the Kırkpınar Oil Wrestling Festival (2010), the Ceremonial Keşkek Tradition (2011) and the Mesir Macunu Festival (2012). All these elements were inscribed on the Representative List between 2009 and 2012 (Oğuz 2013: 5). In addition, two more elements – the Turkish Coffee Culture and Tradition (2013) and Ebru, the Turkish Art of Marbling – have been inscribed on the List later.


Bu yazida, “2003 Sözleşmesi’nin Uygulanabilmesi için Güney Doğu Avrupa Ülkelerinde Alınan Tedbirler” başlıklııyla uyumlu olarak bazı faaliyet, girişim ve pro-
In line with the measures taken in the countries of Southeast Europe for the implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, this paper aims to highlight some initiatives, activities and projects connected with community involvement, ICH and education, promotion of ICH and awareness-raising, regional cooperation and relations with Turkic countries, as well as of the celebration in Turkey of the 70th anniversary of UNESCO.

In this respect, the first main point in my paper reviews community involvement and civil society initiatives. Turkey considers the accreditation of NGOs to the Convention for the Safeguarding of the Intangible Cultural Heritage to be important and supports the applying NGOs in their efforts to be accredited to the Convention. In order to ensure abidance by the internationally recognized provisions of the Convention, to raise the awareness of NGOs in Turkey and to inform them about the accreditation processes, a workshop on Intangible Cultural Heritage and Non-Governmental Organizations was organized on June, 4 2009. At the workshop NGOs were informed about the procedures to be followed to ensure their effective participation in the processes of safeguarding of ICH. In June 2013 a second workshop on How UNESCO and Non-Governmental Organizations Work Together? was organized with NGOs from all sectors active in ICH safeguarding; the introductory addresses were followed by exchange of information as to how UNESCO and NGOs can work together (Gürçayır Teke 2013a: 44).

The next activity in the same context was the Meddah (Public Storyteller) Workshop and Performances coordinated by the Turkish National Committee of the International Union of Shadow and Puppet Shows (UNIMA) with the participation of all interested groups, communities, NGOs and practitioners. According to the action plan, meddah story-telling competitions in elementary schools were organized for students to demonstrate their art. During these competitions the practitioners gave formal training courses to the participating students.
Yet another event entitled I am Learning Karagöz Project was inspired by the International Symposium of Intangible Cultural Heritage: Living Karagöz, organized in 2006 in cooperation with the Turkish Folklore Research and Application Center at Gazi University, the Directorate General of Research and Training of the Ministry of Culture and Tourism, the UNIMA National Center and the Turkish National Commission for UNESCO with a view of transmitting the tradition to future generations. Armed with the vision generated by this symposium, an important positive effect of its organization in 2011 was achieved: 95 students from 16 different schools learned to make Karagöz figures and had the opportunity to perform their own Karagöz plays as part of an initiative conducted with the support of Ege University, the UNIMA Turkish National Center and the Ministry of Culture and Tourism (Gürçayır Teke 2013b: 77).

The last activity to be mentioned in the context of community involvement and civil society initiatives is the Puppet Workshop launched by the Intangible Cultural Heritage Museum in Ankara. The Museum organized a course on puppet making with the help of UNIMA Turkey in October 2015. In addition to its contribution to the transmission of cultural heritage, this course also promotes sustainable museum activities and the Karagöz shadow theatre by teaching the puppet tradition to the young participants.

My next point is related to ICH and education. In the context of the Convention’s educational aspect, the first positive step made by Turkey in safeguarding ICH through formal education has been the inclusion of a course called Folk Culture in the primary school curriculum. Folk culture courses were included in the educational plans so as to coincide in time with the accession of Turkey to the Convention. During 2006-2007 academic year a course in folk culture was offered as a non-mandatory course for (6th-8th grade schoolchildren. Since then it has been included in the school curriculum of the Ministry of National Education. A Folk Culture Course Curriculum has been developed by a commission formed by the projedir. Bu proje Gazi Üniversitesi Türk Halk Bilimi Araştırma ve Uygulama Merkezi, Türkiye Cumhuriyeti Kültür Bakanlığı, UNIMA Türkiye Millî Merkezi ve UNESCO Türkiye Millî Komisyonu iş birliğiyle 2006 yılında düzenlenen “Somut Olmayan Kültürsel Miras: Yaşayan Karagöz Sempozyumu’ndan elde edilen çıktı-lardan hareketle gerçekleştirilmiştir. 2011 senesinde, Türkiye Cumhuriyeti Kültür ve Turizm Bakanlığı, Ege Üniversitesi ve UNIMA Türkiye Millî Merkezi’nin kat-kılarıyla 16 okuldan 95 öğrenci bu proje kapsamında Karagöz figürleri yapmayı öğrenmiş ve kendi Karagöz icralarını sunma fırsatı elde etmişlerdir (Gürçayır Teke 2013: 75).


General Council on Education of the Turkish Ministry of Education and Morality with input from the Turkish National Commission for UNESCO and the Directorate of Research and Education of the Ministry of Culture and Tourism (Kutlu 2013: 49). There are also fresh initiatives proposed by private schools to include ICH courses in their curriculums, which could be regarded as a consequence of the introduction of folk culture courses in the state schools. Atael College, a private school located in Ankara, included courses under the name of Intangible Cultural Heritage in the beginning of 2012 for its preschool classes. This step is expected to provide inspiration for other private schools to create their own models of ICH education in the spirit of the 2003 Convention.

At the same line, some current efforts of the Turkish National Commission for UNESCO are worth mentioning within the context of the relationship between ICH and education. With the aim of disseminating UNESCO's ideals among undergraduates and providing for them the opportunity to become involved in UNESCO activities, the Turkish National Commission for UNESCO created an Internship Program for undergraduate students in the summer of 2015. This initiative is seen as a chance for those of them who want to become familiar with UNESCO's attitude to ICH and to help them to develop a global vision about ICH approaches for their future studies. In addition, in 2015 the Turkish National Commission for UNESCO launched a Scholarship Program for postgraduate students working on a MA thesis or a PhD thesis on topics related to UNESCO. One of the main objectives of the program is to facilitate the production of documents related to UNESCO. In this regard, the program could also encourage graduate students to study in depth topics related to ICH and to contribute to the UNESCO body of knowledge from a scholarly perspective.

The last event I wish to mention is the Roundtable Meeting for sharing experience on ICH, formal and non-formal education between Turkey and Africa. The Turkish National Commission hosted this meeting in Istanbul on April 1, 2015, with the participation komisyonunca gerçekleştirilmiştir (Kutlu 2013: 47). Ayrıca, “Halk Kültürü” derslerinin devlet okullarında müfredata dâhil edilmesinin doğurduğu olumlu sonuçlardan biri olarak, bazı özel okullarda da somut olmayan kültürel mirasın eğitim programlarına alınmasına dair birtakım olumlu adımların atıldığı gözlemlemiştir. Ankara’da bulunan Atael Koleji, 2012 yılında ana sınıflarından başlamak üzere “Somut Olmayan Kültürel Miras” adlı dersi müfredatına dâhil etmiştir. Bu girişimin, diğer özel okullar için de 2003 Sözleşmesi’nin ruhuyla kendi somut olmayan kültürel miras eğitimi modellerini oluşturma bağlamında bir esin kaynağı oluşturacağı değerlendirilmektedir.


of 13 African countries. The aim was to contribute to the International Decade for the Rapprochement of Cultures within the framework of the celebrations of the 70th Anniversary of UNESCO; to promote intercultural dialogue, as well as to increase inter-regional cooperation and mutual awareness between North and South. In continuation of this event, the Turkish National Commission decided to organize a second similar meeting with African countries on April 1-2, 2016.

My third major point concerns awareness-raising and promotion of ICH. The first subtopic is the event called The Children's Congress on Intangible Cultural Heritage. This congress and the workshop organized in Adana with 100 participants featured presentations on traditional child games, the *Karagöz* shadow theatre, cuisine and traditional craftsmanship. The point of organizing it was to help undergraduate students understand the concept of ICH and to raise young people’s awareness of the importance of safeguarding by showcasing certain ICH elements (Ozdemir et al. 2013: 59).

There is yet another activity that can be considered a good example of awareness-raising. The students at the Department of Folklore of Gazi University visit on a regular basis the children at the pediatric clinic of Sami Ulus Maternity and the Pediatrics Research Hospital as a part of the undergraduate course entitled Application. Thus the students are able to appreciate the value of fairy tales which are an important element in the medical treatment of children and provide remarkable support to them. The activity, which could be regarded within the context of applied folklore studies, serves as a good example of the alternative ways in which an ICH element could be used for the public benefit. Fairy tales are also narrated at meetings of LÖSEV (The Foundation for Children with Leukemia) by the Ankara Intangible Cultural Heritage Museum (Gürçayır Teke 2013b: 77).

Another example of awareness-raising activity is the One Thousand Master project which has been launched in 2010 by Anadolu Insurance Company and the Ministry of Culture and Tourism. The aim of this project is to attract the attention of the public to the katılan uzmanların amacı UNESCO’nun 70. Yılı kapsamında Uluslararası Kültürel Yakınlaşma On Yılı’nın katkı sağlamak, kültürler arası diyalogu desteklemek, bölgeler arası iş birliğini ve Kuzey-Güney işbirliğine dönük farkındalığı artırmaktır. Bu toplantının ikincisi 1-2 Nisan 2016 tarihlerinde yeniden düzenlenenecek ve Türkiye-Afrika iş birliğinin artırılmasına yönelik yeni imkânların değerlendirilmesine çalışılacaktır.


Farkındalık artırma faaliyetleri kapsamında ön çıkan bir proje olarak “Bir Usta Bin Usta Projesi”nden de bahsedilmesi gerekmektedir. Anadolu Sigorta ve
almost extinct professions and to the local values, to ensure the revival of these professions and to provide the experience of the masters of these professions for transmission to the future generation. The project is aimed to support a total of 1,000 candidate masters in 50 professions for 10 years (Ölçer Özünel 2013: 82).

The last event related to this topic concerns Hamamönü Hıdrellez spring festivals known also under the name of Hıdrellez and held on May 5-6 of each year. They had their fifth edition in 2015 and it was organized jointly by the Municipality of Altındağ and the Ankara ICH Museum to intense public acclaim and with many participants. The Hıdrellez festival, which is a major team effort for the Ankara borough Türkiye Cumhuriyeti Kültür ve Turizm Bakanlığı tarafından 2010 yılında başlatılan bu projenin amacı, kamunun dikkatini unutulmaya yüz tutan geleneksel mesleklere ve yerel değerlerere çekmek, sözü edilen mesleklere canlılık kazandırılmasına katkı sağlamak ve gelenek ustalarının deneyimlerini genç kuşaklara aktarmalarına destek olmaktır. On yıl sürmesi planlanan proje süresince on yılda toplam 50 farklı meslek alanında 1.000 adayın eğitilmesi hedeflenmektedir (Ölçer Özünel 2013: 82 – ayrıca Ekler bölümünde Resim 2-3’e bakınız).

of Hamamönü, features colorful images that attract nation-wide media attention. As an ICH element, this festival serves as one of the most important examples of solidarity, hope for the future and intercultural dialogue. Its thematic focus is the coming of spring with all its wellness and beauty.

My fourth major point is connected with regional cooperation and our relations with Turkic countries. In line with the UNESCO goals of ensuring sustainability and peace throughout the world, one of the most crucial steps to be taken is to combat prejudices among different societies. To this end, an effective way of eliminating them is through improving dialogue and relations between societies. This approach underlies the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, which is considered to be one of the most effective and powerful UNESCO instruments in the cultural field. The Convention supports dialogue and solidarity among communities and international cooperation. To begin with, paragraphs c and d of Article 1 of the Convention postulate international cooperation and solidarity, whereas all articles between 16 and 24 identify the relevant principles and forms of international cooperation for the safeguarding of the ICH. Additionally, the aforementioned articles support regional and international actions to be taken to this end. In such a context, an international cooperation initiative entitled Project on the Music Culture of the People of the Border Regions of Turkey and Bulgaria was launched in 2009 by the Turkish National Commission for UNESCO and was implemented in cooperation with the Bulgarian National Commission for UNESCO, as well as with the contribution of the Turkish Ministry of Culture and Tourism and the Institute of Folklore at the Bulgarian Academy of Sciences. This project, which focused on music, has provided an intangible channel of cross-cultural dialogue and communication, a pioneering effort both for promoting friendship and cooperation between Turkey and Bulgaria and for providing scholars from the two countries with the experience of working together on a scholarly field.
Similarly, in the field of national cuisine, which is likewise considered an aspect of the ICH, Turkey and Macedonia, two sister countries in Southeast Europe, implemented in 2009 the project sharing the Same Taste: Turkish and Macedonian Common Cuisine Culture. The aim was to realize the principles of mutual cooperation stated in Art. 19 of the Convention. Additionally, it is necessary to point out that a similar project called Turkey and Romania: Traditional Common Culinary Culture Project was implemented in the region of Southeast Europe to strengthen the friendship and cooperation between these two countries in the cultural field and in scholarly research.

Having brought a new approach to the safeguarding of the cultural heritage and its transmission to future generations, the Convention has been appreciated by various countries by acceding to it, as was the case of the Turkic republics and autonomous regions, which share a wide range of their cultural heritage.

In this context, TÜRKSOY – the International Organization of Turkic Culture – has been organizing seminars on the subject of the ICH since 2008 with the participation of its members. The TÜRKSOY Member Countries Seminar, structured in line with the provisions of the Convention, is held almost every year in one of the TÜRKSOY member countries. The main goals of these seminars are to sensitize the TÜRKSOY member states about the Convention for the Safeguarding of Intangible Cultural Heritage and to make the ICH elements more visible in these countries.

One of the most important contributions of the TÜRKSOY seminars to the safeguarding of intangible cultural heritage has been the cooperation of these countries in the preparation of a multinational nomination file – TÜRKSOY member countries’ cooperation on the elements of the Nowruz Fest and the Minstrel Tradition. They also plan further cooperation on joint files in the future. In addition, as a consequence of Turkey’s strong cultural interactions with Caucasia, Idel-Ural and Central Asia and the idea of exploring common cultural values by way of implementing bilateral or multilateral projects, the Turkey-Kazakhstan Common Musical Culture Project...
and Turkey-Azerbaijan Project on the Women’s Role in Handicrafts are yet another fruitful products of Turkey’s efforts to revive regional cooperation on the basis of common ICH elements with the support of the relevant governments, local institutions and NGO’s (Ekici 2013: 19-23).

Last, but not least, the events organized in Turkey on the occasion of the 70th anniversary of UNESCO should also be mentioned. A delegation led by Ms. Irina Bokova, Director-General of UNESCO, visited Ankara and Istanbul on January 5-8, 2015 within the framework of the 70th Anniversary celebrations; this was the first official visit to a national committee on the occasion of the 70th anniversary of UNESCO. Another important event was the cultural evening Korkut’s Legacy and the Turkic World, dedicated to the celebration of the 70th anniversary of UNESCO and the 200th anniversary of the first printed version of the Book of Dede Korkut (a Turkic epic). The event was organized on April 15, 2015 at UNESCO Headquarters in Paris in collaboration with the International Turkic Academy and with the participation of artists from Azerbaijan, Kazakhstan, Kyrgyzstan, Turkey, Turkmenistan, Uzbekistan and the Russian Federation. Another important event entitled ICH and Formal and Informal Education: Roundtable Meeting for Sharing Experience of Turkey and Africa was organized by the Turkish National Commission for UNESCO in Istanbul on April 1, 2015. Besides all these events, The National Commission has granted the use of its logo to a total of 35 events marking the UNESCO’s 70th Anniversary.

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PART IV

The Role of Local Communities in the Safeguarding of Intangible Cultural Heritage
Chiprovtsi carpet – detail
*Photo: Miglena Ivanova*

Чипровски килим – детайл
*Снимка: Мигlena Иванова*
Local Actors and Practices of Safeguarding of the Intangible Cultural Heritage of Bulgaria

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Bulgaria ratified the Convention for the Safeguarding of the Intangible Cultural Heritage in the year of its coming into force. Thus the country committed itself to the implementation of the Convention by working on all possible levels – international, national and local – with the aim to preserve the ICH on its territory. However, these endeavours did not cause substantial challenges or difficulties as far as Bulgaria had decades-old traditions in the documenting and promoting ICH, as well as in implementing policies contributing to the vitality of elements belonging to different spheres of ICH. The accumulated experience was the necessary ground for an important step which Bulgaria had actually made prior to the ratification: the development of its own ICH Inventory and the submission of the Inventory to the Bulgarian state by the end of 2002.\(^1\) Further, in 2008 the Ministry of Culture initiated the National System Living Human Treasures – Bulgaria\(^2\). Every two years a submission and selection of nominations takes place at regional and national level within the framework of the national System. As a result, the National Representative

1 For the processes of development of the national inventory, see Santova 2014: 22–25; the inventory itself is available at http://www.treasuresbulgaria.com (last accessed January, 30 2016).

2 See more in Santova 2014: 26–29; Ivanova 2012, as well as БФНКН 2013.

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През 2006 г. България ратифицира Конвенцията за опазване на нематериалното културно наследство (Конвенция 2003), с което се задължи да прилага нейните разпоредби на всички равнища – международно, национално и локално, за да защити нематериалното културно наследство (НКН) на своята територия. Това обаче не изправи държавата пред някакви съществени предизвикателства и трудности, защото тя има значими десетилетни традиции (повече от век) в документирането, изследването, популяризирането и не на последно място в реализирането на политики, които осигуряват жизнеността на различни сфери на НКН. Този натрупан опит беше и необходимата основа за една изпреварваща стъпка от страна на България – изработването на Регистър на НКН и неговото връчване на българската държава още в края на 2002 г.\(^1\) През 2008 г. Министерство на културата стартира Националната система „Живи човешки съкровища – България”\(^2\). По няя през две години се провежда селекция на областно и национално ниво и в резултат на това се попъл-


List of ICH is actualized³. Last, but not least, in 2013 the Ministry of Culture endorsed the Regulations for the Rules of Maintenance of the Inventory of the ICH of the Republic of Bulgaria⁴. This document provides the procedure for inscription of new elements in the Inventory as well as the procedure for erasure of elements at the request of the people concerned. Together with such cultural policies which are directly related to the 2003 Convention, the state continues organizing or supporting different national and regional festivals and other similar initiatives which have long-lasting history and occupy a significant place in Bulgarian culture⁵. Such events offer good opportunity for the bearers of ICH to showcase their skill in front of the audience. All these cultural policies are realized due to the joint efforts of experts from different institutions: ministries⁶, regional and municipal administrations, chitalishta (community centres – Sg. chitalishte, Pl. chitalishta)⁷, museums, research institutes of the Bulgarian Academy of Sciences⁸, universities, etc. However, the main contribution to their accomplishment comes from the local communities.

The nature of ICH (being the knowledge, skills, customs etc.) is of a local nature⁹, which means that the most effective protection of ICH is the responsibility of the local communities. The bearers of ICH are the people who live in the communities that the ICH is associated with. This includes individuals, groups, and local communities. The Ministry of Culture and other governmental and non-governmental institutions support the protection of ICH, but the local communities are the main actors in the process of safeguarding ICH.

⁵ The National Folklore Festival in Koprivshtitsa, The National Folklore Festival in Rozhen, the Traditional Pirin Sings Folklore Festival, Lovely Thrace Sings and Dances Folk Festival, etc.
⁶ Mainly by the Ministry of Culture and by the Ministry of Foreign Affairs.
⁷ Chitalishte is a traditional Bulgarian cultural and educational institution, dating back to the mid-1800s. Each settlement has its own chitalishte, while big cities have several ones. These institutions have their particular role in ICH safeguarding. For more details see Santova, Nenova 2010; Nenova 2013.
⁸ The expert team, which prepared among others the Inventory of ICH of the Republic of Bulgaria, the methodology and documentation of the National System of Living Human Treasures – Bulgaria has been working at the Bulgarian Academy of Sciences: between 2000 and 2010 at the Institute of Folklore of the Academy, and since 2010, when the Institute of Folklore was joined to a bigger entity – at the Institute of Ethnology and Folklore Studies with Ethnographic Museum – Bulgarian Academy of Sciences (further IEFSEM).
⁹ Nационалната представителна листа на НКН 3. През 2013 г. Министерство на културата утвърди и Наредба за реда за водене на Регистъра на НКН на Република България⁴, която указва начина за вписване и отписване на елементи в него. Заедно с тези културни политики, пряко свързани с прилагането на Конвенция 2003, държавата продължава да организира или да подпомага различни национални и регионални събори и фестивали, които имат дългогодишна история и значимо място в културата на България⁵. На тях носители на НКН от цялата страна представят своите умения пред публика. Всички тези културни политики се реализират благодарение на съвместните усилия на експерти от различни институции – министерства⁶, областни и общински администрации, читалища⁷, музеи, институти на Българската академия на науките (БАН)⁸, университети и др. За да се осъществят обаче всички те, основната роля се пада на локалните общности.

Самата същност на НКН, че това са знанията, уменията, обичаите и формите на изразяване на общности, групи и в някои случаи отделни лица, предполага ключовата роля на локалната общност.
toms and forms of expression of communities, groups
and, in some cases, individuals) logically predeter-
mines the key role of the local community. At the same
time, more often than not the particular community
unites different bearers and practitioners making them
an important factor for the safeguarding of the ICH.
Despite of the hard work of the above mentioned na-
tional, regional and local institutions with the view of
the implementation of the 2003 Convention, they could
not achieve genuine results without the active involve-
ment of the local communities. Even more, the state
policies support the preservation of the ICH and its vis-
ibility at regional, national and international level, but
the actual safeguarding happens where the elements
are practiced – i.e. in the local community. As far as the
community is not homogeneous and includes different
actors, each among them is usually assigned a particu-
lar role in the safeguarding of the ICH. This is to a great
extent predetermined by historical reasons and by the
existing culture on the territory of each State-Party to
the Convention. Focussing on the present situation in
Bulgaria, I will outline below the main types of actors
in the community, as well as their functions in the safe-
guarding of their own cultural heritage.

First of all, let me mention the bearers who practice
the different elements of ICH. They are the motors of
safeguarding and without them ICH elements will soon
be extinct. The bearers are precisely those people who
have learned from the older generations the different
elements characteristic for the local culture. Apart from
practicing relevant knowledge and skills, the bearers
have leading role in the transmission of those elements
to the younger members of the community, thus ensur-
ing the vitality of the elements. Typically, the transmis-
sion process is realized with the help of several other
entities with special importance for the safeguarding of
ICH – families, chitalishta and local schools.

Nowadays the family itself is still the custodian of
lots of ICH elements as it allows for diachronic trans-
mision, which is particularly valuable because it cre-
ates ancestral lines of masters and performers in dif-
ferent spheres of ICH – artisanship and home crafts,
singing and dancing, playing various musical instru-
nost. Тя обединява различните типове носители и
tова я прави важен фактор в опазването на НКН.
Дори и всички изброени по-горе национални,
областни и местни институции да работят целе-
насочено за прилагането на Конвенция 2003, не
биха могли да постигнат реални резултати без
активното участие на съответните локални общ-
ности. И ако посочените държавни политики пре-
облаждаващо спомагат за представянето на НКН,
за неговата видимост пред другите в регионален,
национален и международен план, то реалното,
същностното опазване на НКН се случва там, къ-
дето се практикува – в локалната общност. А ло-
калната общност не е хомогенна. Тя е съставена от
различни актьори, всеки от които има своя опре-
dелена роля в опазването на НКН. А това до голя-
ма степен е обусловено от историята и културата
на всяка държава-страна по Конвенцията. Тук ще
маркирам основните типове актьори и техните
функции в опазването на собственото им култур-
но наследство в днешната българска ситуация.

На първо място са непосредствените носители
на НКН, които практикуват един или друг негов
елемент. Те са най-важният актьор, защото без тях
изчезва и самото наследство. Те са тези, които са ус-
воили от по-възрастните локалната култура. И тях-
ната основна роля наред със самото практикуване
е предаването на знанията и уменията, които при-
тежават, на младите представители на общността,
zда да се осигури жизнеността на съответния еле-
мент на НКН. Тази трансмисия те осъществяват с
помощта на други важни субекти в опазването на
НКН – семейството, читалището, училището.

И днес семейството продължава да бъде един от
носителите на множество елементи на НКН, кой-
то осъществява и така важната за опазването на
наследството диахронна трансмисия. Става дума
като за традиционни занятия и домашни дейнос-
tи, за пеене и танцување, за владеење на различни
музикални инструменти и др., при които наблюда-
vаме потомствени майстори и изпълнители, така и
за множество елементи от обредността и празнич-
ността, които продължават активно да присъстват
ments, etc., as well as many rituals and festivities in the life of present-day Bulgaria.

The *chitalishta* are the other very important actor. It is like a second home to the local community, an alternative family where the people communicate and where the youth can internalize some of the elements of their heritage. It is also the place where the bearers practice and demonstrate knowledge and skills while at the same time transmitting them to the next generations. The *chitalishta* all over the country participated actively in the identification of the ICH of the local communities by completing special questionnaires. The information from them served to prepare the National Inventory. Today each *chitalishte* has the possibility to nominate new elements for inclusion in the Inventory or to propose erasure of elements. The *chitalishta* manage organized groups and individual performers taking part on folklore festivals where they represent the culture of their local community and demonstrate their skills. These institutions have the right to propose nominations on the National System Living Human Treasures – Bulgaria. Yet, the contribution of the *chitalishta* for the local communities are rooted not only in those activities which ensure the practicing and the visibility of the ICH, but also in the efforts to document and archive information about particular local elements of ICH. The archives of the different *chitalishta* keep written and visual evidence about the practicing of ICH by the particular community over the years, as well as about the participation of the bearers in various events and festivals, on TV, etc. Even more, the *chitalishta* collect information about scholars who have done research on the local culture. Often the staff of the *chitalishte* is the preferred source of information whenever visiting researchers need to contact the most knowledgeable and skilful ICH practitioners. Some *chitalishta* also own copies of the field research data and the resulting

9 A valuable source of different types of information related to ICH safeguarding which is available at the chitalishta are the files presented by some of these organizations when applying to the National System of Living Human Treasures – Bulgaria. All the documents connected with the System are kept at the National Centre for the Safeguarding of ICH at IEFSEM.

9 Много ценен източник за различия тип информация за НКН, която се съхранява в читалищата, са документите, които се представят при подаване на кандидатури по Националната система „Живи човешки съкровища – България”. Всички те се съхраняват в Национален център за НКН при ИЕФЕМ.
scholarly publications, etc. Each chitalishte has a library with a special department for scholarly publications, reference and scholarly research on the particular settlement. Many libraries keep printed materials, but also files of unpublished manuscripts of amateur scholarly works on the history and cultural traditions of the local community.

Those amateur scholars or researchers are popular in Bulgaria as kraevedi [literally connoisseurs of the region]. They are yet another leading actor in the safeguarding of ICH. Usually these people are teachers, physicians or other well educated representatives of the community, who feel called upon to write down information from elderly locals about their memories of the past: i.e. information about rituals, feasts, practices, songs and tales, clothes, tools, etc. The writings are valuable and interesting sources of knowledge collected by insiders.

However, the local museums are actually the leading actor in the professional documentation, safeguarding and research of ICH. While exhibiting their possessions of artefacts and while publishing information about them, the museums foster the visibility of the local ICH both within the local community and outside it (amongst interested Bulgarians and foreigners). In the recent years various scholarly workshops organized by the museums gain increasing popularity as far as both children and adults can try to acquire ICH related skills during these events – for example skills needed to produce a traditional item, to sing a song, to perform a dance, etc.

The local school is also a leading actor having specific place among the actors engaged in the safeguarding of ICH. Because of its function, the school is capable of assisting children and young people to learn how to practice different ICH elements. In the form of non-mandatory courses taught by prominent bearers of the local culture, the pupils and the students learn songs from their region, dances, child games, ways of making ritual object, etc.

In order to complete the portrait of the stakeholders involved in ICH safeguarding we should also include the NGOs and local authorities. Their main role
is to assist all the actors mentioned above in accomplishing their mission by implementing diverse projects, usually financed from various sources.

Safeguarding ICH is substantially fostered by all those local actors. Of course, sometimes you cannot find all types of local actors in a particular setting. Moreover, even where all of them are present, it is sometimes hard to distinguish from one another. Often the roles overlap and people create interconnected networks. For instance, it is common for a prominent practitioner of a certain ICH element to simultaneously transmit skills to his/her own children and grandchildren, to participate actively in the activities of the chi-talishte and to teach at the local school. In addition, cases when the bearers are entire families with members of two or three successive generations are not an exception. The variants might be numerous and diverse. Each settlement – depending on its size, historical and cultural development, economic and demographic status, etc. – has its own actors. Sometimes they are critically few and whatsoever ICH is really threatened of extinction. Even where almost all types of actors are well represented there might be nevertheless insufficient safeguarding of local ICH. Any case is unique and only the direct analysis of the local community is able to provide an adequate image of its role in the safeguarding of its own cultural heritage.

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It is my understanding that the town of Chiprovtsi could be an appropriate example illustrating these reflections: because there are all the different types of actors mentioned above; because of the inscription of the tradition of carpet-making in Chiprovtsi in the Representative List of the Intangible Cultural Heritage of Humanity in 2014; as well as because of my direct observations of the local culture. Chiprovtsi is a small town with a population of at about 2,000. It is located in North-western Bulgaria, and carpet weaving is the most emblematic activity of the local community. Therefore I would limit the discussion only to examples related to carpet weaving.

10 Different elements of ICH are practiced in Chiprovtsi but carpet weaving is the most emblematic activity of the local community. Therefore I would limit the discussion only to examples related to carpet weaving.

10 В Чипровци се практикуват елементи от различни сфери на НКН, но производството на килими е най-емблематичната за локалната общност дейност. Това е и причината тук да се ограничи само върху примери, свързани с тъкането.
in the foothills of Stara Planina (Balkan Mountain Range). I visited it for the first time in 1997 in connection with my work on a scholarly project entitled Folk Arts of the Border Regions of North-western Bulgaria and Sofia Region\textsuperscript{11}. The work involved documentation and research connected with the existing practices of traditional woman home crafts – spinning, weaving, embroidering and knitting. Very impressive for me was the fact that the local population was using vertical looms. They were in every home; even sometimes there were two or more looms existing in a single household (one for every woman in the family). Since early childhood the girls grow around the loom and watch their grandmothers and mothers weaving. Thus they also accumulate the experience needed for the continuing of the family and local tradition with its constant recreation of the centuries-old patterns of the Chiprovtsi carpets. Because of the beauty and master work, those carpets are well known in Bulgaria and abroad. In 2012 this craft, which is traditional for Chiprovtsi was placed on the Bulgarian National Representative List of ICH. In 2013, the Bulgarian state decided to nominate it for inscription on the Representative List of the Intangible Cultural Heritage of Humanity. I had the honour to be part of the team which prepared the nomination file\textsuperscript{12}. In 2013, we spent a week in Chiprovtsi. The visit was crucial for the collection of the necessary information, but also helped to communicate with representatives of the local community and to elicit their assistance, support and consent for the preparation of the file. We had the full support and co-operation of the mayor Mr. Anatoli Parvanov, Ms. Hristinka Dimitrova – Secretary of the Petar Bogdan 1909 Chitalisthe, Ms. Yordanka Zamfirova – President of the Chiprovtsi Alternative and Development (ChAR) non-governmental organisation; Ms. Svetlana Trencheva-Antonova – Principal of the Petar Parchevich Secondary School; and Ms. Anyuta Kamenova-Borin – Director of the History Museum of

\textsuperscript{11} The project was realized in the period 1997–2001 with the financial support of the National Science Fund of the Ministry of Education of the Republic of Bulgaria.

\textsuperscript{12} Prof. Mila Santova was the project leader. Our colleague from IEFSEM Dr. Miglena Ivanova was also member of the team.

Чипровци е малко градче с население от около 2000 души. Разположено е в Северозападна България, в полите на Стара планина. За първи път го посетих през 1997 г. във връзка с работата ми по проект „Пластични форми на фолклорната култура от приграничните райони на Северозападна България и Софийско”\textsuperscript{11}. Тя бе насочена към документиране и изследване на практикуването днес на традиционните за България женски дейности – предене, тъкане, везане, плетене. Това, което ме впечатли дълбоко, бе фактът, че във всяка къща имаше вертикален стан, а някъде и по два за всяка жена в семейството. От малки момичетата израстват покрай стана и наблюдават своите майки и баби как тъкат и на- трупват опита, нужен им да продължат семейната и локалната традиция в пресъздаването на вековните орнаментални композиции на чипровските килими. Заради естетическото си въздействие и качеството на изработката те и днес са разпознаваеми в България и извън нея. През 2012 г. това традиционно умение бе вписано в Националната представителна листа на НКН на България, а през 2013 г. българската държава реши да внесе предложение за вписването му и в Представителния списък на НКН на човечеството. Аз имах професионалното удовлетворение да бъда част от екипа изготвил досието\textsuperscript{12}. През месец февруари 2013 г. в продължение на една седмица бяхме в Чипровци, за да съберем необходимата информация, да обсъдиме с представители на локалната общност, да получим тяхното съдействие, подкрепа и съгласие при изготвянето на досието. При срещите ни с тъкачи и техните семейства, както и с други носители на НКН, ние имахме безусловната подкрепа и съдействие на кмета на града Анатоли Първанов, на секретарката на Народно читалище „Петър Богдан – 1909” Христинка Димитрова, на

\textsuperscript{11} Той бе реализиран в периода 1997–2001 г. и е финансиран от Фонд „Научни изследвания” при Министерство на образованието и науката на Република България.

\textsuperscript{12} Той се ръководеше от проф. Мила Сантова. В него участвах и колегата д-р Мигlena Иванова, също от ИЕФЕМ.
the Town of Chiprovtsi. All they enhanced our contacts with the weavers and their families, as well as with other ICH bearers. They all shared their commitment to carpet making. Together with the different institutions, every community member that we met demonstrated their zeal for the local tradition and contributed to the safeguarding of the centuries-old craft.

Today the women are still weaving alone, or in twos, threes or fours, depending on the size of the carpet. Some men have also mastered the craft but in most cases their role is connected with yarn dyeing and marketing of the finished carpets. Mr. Nikola Nikolov is one of the famous masters with remarkable skills to use natural substances for dyeing. At the same time, he also teaches the local school children how to achieve the mastery of his craft and transmits his observations and research connected with the use of natural colours in the Chiprovtsi carpet both to the pupils and to those visitors of the town who have come to learn more about it. His writings were also published (Николов 1998; Николов 2002). Mr. Nikolov does research in parallel with the practicing of ICH, but he is certainly not the only one. Ms. Siyka Tacheva – a prominent weaver together with Ms. Tsvetana Aleksandrova (she is a teacher by occupation, but quite like any woman in Chiprovtsi knows well carpet weaving) try to decipher the symbolism of the Chiprovtsi patterns and participate in conferences with reports dedicated to the study of these symbols.

The regular endeavours of the citizens of Chiprovtsi to undertake research connected with the local carpet weaving has brought fruitful results in the works of the local scholar Mr. Stavri Popov (Попов, 1930) and in the publication of the numismatist Mr. Atanas Minkin (Минкин, 1989) coming from a prominent Chiprovtsi family.

The principal of the local school and her staff also make systematic efforts so that children aged 7 to 14 could learn as much as possible about the local tradition. The school offers non-mandatory weaving courses taught by the skilful weaver Ms. Yulka Ignatova and dyeing classes supervised by Mr. Nikola Nikolov. He is also the initiator for the creation of a special school
garden for growing plants supplying natural pigments; the plants are grown by the schoolchildren themselves. Through the implementation of different projects the school promotes the participation of its pupils in workshops and exhibitions in Bulgaria where they demonstrate the skills of weaving Chiprovtsi carpets. The pupils’ carpets decorate the corridors of the school, the Principal’s office, and the staffroom.

The local *chitalishte* is another very important actor in the safeguarding of ICH in Chiprovtsi. Due to the information about local carpet weaving gathered by the *chitalishte* affiliates, Chiprovtsi carpet making was included in the National Inventory of ICH. The *chitalishte* later submitted the file with the nomination of the Chiprovtsi carpets on the National System of Living Human Treasures – Bulgaria. Further, the *chitalishte* has been for many years involved in the education of young people as it organizes youth carpet weaving courses (for ladies 14 to 18 year olds). They are supervised by the master weaver Ms. Dimitrina

Ръководството на местното училище полага системни грижи децата от 7 до 14 годишна възраст да придобият повече знания за местната традиция. Провеждат се извънкласни занимания по тъкане, ръководени от умелата тъкачка Юлка Игнатова, както и по багрене – от Никола Николов. Той е инициаторът и за създаването в двора на училището на градина с багрилни растения, основни грижи за която полагат децата. Чрез подготовка на различни проекти училището съдейства и за участие на възпитаниците си в пленери и изложби, където те представят умениято си да тъкат чипровски килими. Техни творби украсяват коридорите на училището, директорския кабинет, учителската стая.

Друг много важен актьор в опазването на НКН в Чипровци е читалището. Благодарение на информацията, подадена от него, изработването на чипровски килими бе включено в Националния регистър на НКН. То внесе и кандидатурата „Чипровски килими” за участие в Националната система „Живи човешки съкровища – България”. Читалището играе роля и в обучението на младите. Към него функционира курс по килимарство за младежи (14–18 годишни) с ръководител известната тъкачка Димитрина Игнатова. Стреми се да привлече към локалната традиция също деца и младежи, чиито родители са напуснали града.
Ignatova. The *chitalishte* also makes efforts to involve in carpet weaving and more generally in the local traditions children and adolescents whose families come from Chiprovtsi but have meanwhile migrated elsewhere. Therefore, during the summer vacations, when such children from the cities come to visit their grandparents, the *chitalishte* organizes a weaving course so that the link with the local traditions remains as firm as possible. Last, but certainly not least the *chitalishte* has serious contributions for the preservation of artefacts connected with the local ICH as well – its museum collection was established in the 1960s and in 1988 grew into a special history museum.

The History Museum of Chiprovtsi owns old and new examples of carpets. Its permanent exhibition illustrates the evolution of the Chiprovtsi carpet patterns. The Museum also prepares visiting exhibitions or lends temporarily parts of its collection to other museums. The collections of the Museum are regularly enriched with old specimens discovered in the country or with the adding of samples of newly woven carpets done by contemporary craftswomen from Chiprovtsi. The museum collects information and keeps historical evidence about carpet manufacturing and distribution. Its employees are also involved in research and publication of articles (Костова, Димитрова 2002; Каменова-Борин, Витлянова-Станчева 2007; Каменова-Борин 2007, etc.). Recently the Museum has organized workshops for children to make them familiar with the various tools used for wool processing, spinning and weaving; or demonstrations of various weaving techniques.

The ChAR NGO is a very active local player in Chiprovtsi. According to its statute, the organization works for the safeguarding, promotion and transmission of the carpet weaving skills in close collaboration with the town’s *chitalishte*, as well as with outstanding ICH practitioners (weavers and master dyers). Weaving courses are organized both for local youth and for non-residents. There are also projects aiming at attracting foreigners willing to learn how to weave and use natural ingredients for yarn dyeing.

The municipal authorities have significant role Затова през лятото, когато те идват да посетят бабите и дядовците си, читалището организира курсове по тъкане, за да не бъде прекъсната връзката с местната традиция. Читалището има важна заслуга и за съхраняването на НКН. То е положило през 60-те години на ХХ в. основите на музейна сбирка, която през 1988 г. поставя началото на историческия музей на града.

Историческият музей в Чипровци притежава стари и нови образци на килимопроизводството. В постоянната му експозиция са изложени основните орнаментални композиции на килима и е предложено неговото развитие. Подготовя и временни изложби, които гостуват и в други музеи. Музеят попълва своя фонд като издирва в страната стари образци на килима, но включва и новоизтъкани от днешните чипровчанки. Събира информация и съхранява исторически свидетелства за производството и разпространението на килима. Сътрудниците на музея извършват също изследователска и публикационна работа (Костова, Димитрова 2002; Каменова-Борин, Витлянова-Станчева 2007; Каменова-Борин 2007 и др.). През последните години в музея се организират ателиета за деца, в които им се показват различни инструменти, свързани с обработката на вълната, пре- знеденето и тъкането, демонстрират се различни техники.

Много активен актьор в Чипровци е НПО „ЧАР“. Съгласно своя статут, организацията работи за съхраняването на килима, за неговото популяризиране и предаване на умението да се тъче. В своята дейност тя си сътрудничи много тясно с читалището в града, а също и с изявени носители на НКН – тъкачи и майстори в багренето. Проектите са насочени към реализирането на курсове по тъкане както за местни младежки, така и за нечи- провчани. Осъществява и проекти за привличане на чужденци, желаещи да се научат да тъкат и да боядисват с естествени багрила.

Общинските власти също имат важна роля в опазването на локалната традиция. Те организират специални курсове по тъкане за безработ-
in the safeguarding of the local weaving tradition, too. They organize special weaving courses for unemployed local residents. Furthermore, in 2014 the Chiprovtsi Carpet Festival was launched, which features an exhibition of model carpets and provides for the showcasing of the different stages of their manufacturing. In 2015 the municipal authorities initiated the opening of a Traditional Crafts Centre with a demonstration space showing a typical weaving room. The re-opening of the carpet weaving classes, which existed at the local school in Chiprovtsi in the period 1987–2000, is at present the most important priority both for the municipal authorities and the district administration. These efforts are also supported by the school, the chitalishte, the weavers and the townspeople.

While we were preparing the nomination file of the Chiprovtsi carpets, I was convinced once again that safeguarding of the local tradition is seen as a personal mission by every practitioner, whether engaged in weaving or in dyeing the yarn with natural colours. A special expression of support for this tradition is also the hanging of a carpet or carpets over the window sill when expecting important visitors or on the Patron Saint’s Day. Support is as well evident when the local people incorporate one of the most popular carpet patterns – the kanatitsa, in the interior or exterior decoration of their homes, etc. The carpet patterns are indeed everywhere in and around the town: on the coat of arms, on the municipal Medals of Honour, on the fences of public and private buildings, etc. The Chiprovtsi case is a good illustration of the fact that the successful safeguarding of any ICH related tradition is seriously enhanced by the active participation of the bearers, but also of every interested institution and member of the local community. All that is crucial for the safeguarding of the intangible heritage as far as the human factor is of primary importance in such cases.

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Elevating the king. The male queen is behind the king in kaban
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Dizanje kralja. Kraljica (također muškarac) u kabanu nalazi se iza kralja na šediji
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Cultural Memory, Knowledge and Identity: Transmission within Local Communities

Kulturna memorija, znanje i identitet: prenošenje u lokalnim zajednicama

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Fresh news from the tenth session of the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage held in Windhoek (Namibia) has added to my knowledge and experience in the implementation of the 2003 Convention, confirming previous impressions that each year and with each new cycle evaluators expect more elaborated criteria for inscription on the UNESCO lists.

The report presented by the Rapporteur of the Subsidiary Body which examined nominations for inscription on the Representative List of the Intangible Cultural Heritage of Humanity in 2009, during the fourth session in Abu Dhabi six years ago, reads as follows:

In regard to the consent of communities, several members raised the question of the translation of certain annexed documents provided in languages other than French or English, which could pose a problem during examination. It was concluded that the consent of communities should in the future be translated, insofar as possible, into one of the Committee’s two working languages, namely English or French (Subsidiary Body 2009: § 13).

Svježe novosti s 10. sjednice Međuvladinog odbora u Windhoeku (Namibija) kao dopuna dosadašnjih znanja i iskustava u implementaciji Konvencije (2003), potvrdilo je prethodna saznanja da se svake godine, tijekom svakog novog ciklusa evaluacija očekuje sve razrađenije kriterije za upis na UNESCO-ove popise baštine čovječanstva.

Od izvjestitelja ekspertnoga tijela koje je procjenjivalo nominacije za Reprezentativan popis nematerijalne kulturne baštine čovječanstva u 2009. godini, tijekom četvrte sjednice Odbora u Abu Dabiju, dakle, prije šest godina, mogli smo čuti:

S obzirom na pisane pristanke lokalnih zajednica, nekoliko je članova postavilo pitanje potrebe prevode nja priloženih dokumenata na francuski ili engleski jezik kao radne jezike konvencije jer u suprotnome mogu izazvati nedoumice pri donošenju odluka (Subsidiary Body 2009: § 13).

Dotad je izjava lokalnih zajednica ispisana na nijhovom jeziku bila sasvim dovoljan dokaz da su otpočetka bili uključeni u proces nominacije. Jasno je da je odbor svjestan činjenice da se:

... nematerijalna kultura stalno razvija zajedno s
Obviously, that was sufficient and acceptable proof in support of the idea that in future, any kind of consent on the part of communities was to be submitted in their own language in the first cycle of evaluation. Of course, the Committee must consider the fact that:

... intangible cultural heritage is constantly evolving, in parallel with the Convention. Inventories should be updated on a regular basis and safeguarding measures adapted to the actual circumstances (...) At the same time, the Committee’s jurisprudence is also evolving, and thus what may once have been undefined is undefined no longer (Report of the Evaluation Body 2015: § 23).

In the report presented by the Rapporteur at the 10th session of the Committee in Windhoek, Namibia in 20151 we can also read that:

... multinational nominations must demonstrate not only agreement between national authorities but also awareness and agreement of all communities concerned regarding the shared nature of the proposed element and their commitment to the multinational character of the nomination. The nomination should also demonstrate active community participation and mutual cooperation in the elaboration of safeguarding measures, and later on in their implementation (Report of the Evaluation Body 2015: § 24).

In addition: ‘The need to provide argumentation and demonstration instead of mere assertion has been stated frequently by previous bodies’ (Report of the Evaluation Body 2015: § 25), and I am sure that compliance with that requirement will be ascertained more thoroughly in the future.

We also know that the very notion of community should be defined consistently throughout the nomination file. The Evaluation Body notes that the

1 At its ninth session, the Committee established an Evaluation Body responsible for the evaluation in 2015 of nominations to the Urgent Safeguarding List and to the Representative List, proposals to the Register of Best Safeguarding Practices and requests for international assistance greater than US$25,000 (Decision 9.COM 11). This document constitutes the report of the Evaluation Body, which includes an overview of the 2015 files and its working methods (Part A), observations and recommendations on a number of transversal issues (Part B) and a draft decision for the Committee’s consideration (Part C).
relevant agency of the communities concerned represents a basis on which responses to all challenges that the element may face need to be elaborated. The Body noticed that ‘the contours of the community and its internal dynamics are quite rarely described in detail’, and that ‘much more often, the description implies an essentialized and monolithic conception of community as something brought into being for the purpose of the nomination’ (Report of the Evaluation Body 2015: § 35).

In general, while the notional narrowing down of the community concerned can often be justified by the specific circumstances of an element in need of urgent safeguarding, a much more thorough explanation is needed to justify such narrowing down in the case of elements proposed for inclusion on the Representative List:

On the other hand, in some nominations to the Representative List the community is conceived very broadly, encompassing on occasion the whole nation or population of the State Party. In such cases, similarly, it is necessary to demonstrate that the element is indeed practiced across an entire society, and that various segments of it have participated in the nomination process; this ought to be demonstrated both through the description provided and, in particular, a wide range of evidence of consent given by various segments and groups (Report of the Evaluation Body 2015: § 36).

It is also very important that the community is aware of issues of de- or re-contextualization, and that should be provided in the nomination (Report of the Evaluation Body 2015: § 36).

These practical and very important issues in defining communities seem to be decisive for the implementation of the Convention as well as for us, experts with assorted research institutes, universities, conservation departments or in the public administration. In our direct contact and experience with local communities we can prove the same. Whether we are working on the field as ethnographers, folklorists, ethnomusicologists, ethnochoreologists, philologists, etc., we know how to approach and what questions to ask, and how to react to the answers. We are aware of our
responsibility as agents, very often standing between the local communities and the relevant local or central government. Even when we do our best, the results can sometimes turn out to be the exact opposite of the intended outcome if somebody from the local community, which is never a uniform and monolithic entity, feels frightened or let down by their inclusion into the inventories of cultural heritage.

From the beginning of the implementation of the Convention, when we could follow more top-down approach – from UNESCO to the Member States, and from the relevant government agency to the local communities – it was much easier to fall into the trap of misunderstandings. But soon after the first inscriptions on the UNESCO lists, a lot of local communities in Croatia expressed their wish to participate in the process by themselves. Each example from the field speaks for itself and during the process of implementation of the Convention at national level we often felt the need to reconsider our own decisions as the National Committee for the Safeguarding of the ICH. Some examples of intangible culture we were able to consider as a genre in its own right: e.g. *kumpanije*, chain sword dances in the villages on the island of Korčula\(^2\). For other elements we had to focus on a single community, even when we knew that there are some other communities with similar cultural elements – e.g. *kraljice* (Spring Procession of Ljelje/Kraljice 2009). The reason can be the lack of documentation, insufficient or even conflicting interests on the part of the local communities.

After several years of implementation of the Convention, the bottom-up approach was gradually phased in, highlighting the actual role of local communities. The initiative now is all theirs, and the role of experts has changed considerably from the time when the Convention came into being. When the National Committee staked a decision, it was all the more important that we took into consideration the wishes of the local communities.

\(^2\) There are very similar *kumpanija* performances in five different localities on the island of Korčula (Žrnovo, Čara, Pupnat, Blato and Smokvica), that we can observe as the unique examples of chain sword dances (Zebec 2001) and that are inscribed into the Register of Cultural Goods of the Republic of Croatia. For more details see the following site: http://macevni-plesovi.org.
Committee for the ICH receives a proposal for registering an element, it must be ready to discuss it with the local community and abide by their wish to highlight or point out publicly some of their own expressions of local identity and culture from different perspectives.

Below is a summary of the latest fieldwork example in Dubašnica, on the island of Krk. Local communities of 18 villages in the Northwestern part of the island, with a combined population of approximately 3,000 inhabitants revived their *Koleda* custom after 25 years. That does not mean that the tradition had been broken or vanished, especially since it involves the *Koleda* festivity. The *Koleda* refers to ritual events which take place during the winter holiday period and involve processions going from house to house with good wishes for Christmas and the coming New Year in return for token gifts (eggs, a sausage, etc.).

The 2015 *Koleda* performance was especially impressive as it featured the renewed ritual of electing a King and Queen (with males being chosen for both roles) of the festival; those are customs of great significance for the community of Dubašnica villages, coupled with the re-emphasis on a deep-seated collective memory in renewing the custom.

According to sources, the *Koleda* custom in Dubašnica was performed by young people starting from St. Stephen’s patron saint feast (*Stipanja*) up until the Twelfth Night Epiphany - *Tri kralja-Bogojavljenje*. The basic conditions for a successful ritual were a good harvest (since the amount of contributions in kind to the feast depended on the abundance of food salted away for winter) and the availability of a suitable person to be elected King (*Milčetić 1917: 8*). The selection process involved an evaluation of the candidates’ property and reputation, their possession of enough space for the final feast (*pirovanje*) and money to cover all the costs associated with it, since these could be quite steep. Under the leadership of the male *queen*, the young men sang *koledva* carol songs and collected gifts through all the villages of Dubašnica. Being snubbed by the procession was seen as the ultimate insult for a household. Writing about it at the beginning of the 20th century, Ivan Milčetić stressed Posljednje terensko iskustvo u Dubašnici na otoku Krku pokazalo se vrlo znakovito. Lokalne zajednice 18 sela Dubašnice s populacijom od otprilike 3000 ljudi u sjevernozapadnom dijelu otoka, obnovilo je svoju koledu nakon 25 godina. To ne znači da je tradicija bila prekinuta ili da je nestala. Osobito zato što se radi o koledama.

Naime, kolede su običaji koji se tiču božićnoga i novogodišnjeg razdoblja kad skupina koledara pjevajući obilazi seoske kuće s dobrim željama, zauzvrat skupljajući darove (jaja i kobasice), domaćina koji ih prihvaćaju u svojim domovima. U Dubašnici je lokalni naziv za koledare - *kolejani*. Osobitost tih koleda svakako jest u biranju kralja i kraljice. Milčetić (1917) ih zbog toga tumači kao stariji oblik običaja. Naime, običaj biranja kralja rasprostranjen je i drugdje među južnim Slavenima, u Hrvatskoj ponajviše po otocima i užem obalnom pojasu, ali nije nužno povezan s običajima koleda. Impresivno je bilo pratiti intenzitet kolede 2015. zajedno s biranjem *kralja* i *kraljice* te značenja tih običaja za zajednicu 18 dubašljanskih sela, kao i ponovno isticanje duboko usadene kolektivne memoriije u obnovi običaja.

Prema izvorima koledu u Dubašnici izvodila je mladež od blagdana Sv. Stjepana (*Stipanja*) do Tri kralja. Osnovni uvjeti su da je ljetina dobro rodila jer o tome ovisila količina priloga za pir, te da se nade prikladna osoba za *kralja*. Pritom se gledalo na njegov imetak i ugled, mogućnost da osigura prostorije za *pirovanje* te podmiri sve troškove pira, koji su znali biti vrlo veliki (*Milčetić 1917: 8*). O izboru *kralja* mladići su se unaprijed dogovarali i najavljuivali kandidatu, da se ne bi dogodilo da on odbije čast kad ga na *Stipanju* poslije *Večernje* mise pogребu i na posebnom stolcu, *šediji*, nose oko crkve. *Kraljicu*, koja je dužna nadzirati skupljanje darova, jednostavno su zamolili da prihvati ovu službu. I tu je ulogu u Dubašnici tradicionalno obavljao muškarac koji je također morao biti ugledan gospodar jer je i sam obilnije prinosio. Za pir se sabiralo već i zato da se smanje kraljevi troškovi. Kad je bila dobra ljetina poklonili bi *kolejanima* sudac i župnik (*plovan*) i “po barilo [bačvu] vina, a kmetov (na Krku *kmet* znači gospodar, samostalni seljak) ko-
that the *Koleda* was not held every year, or even once in ten or twenty years for that matter; a description of the event dating from 1901 stated that the previous *Koleda* ritual had taken place 18 years previously, expressing concern that this was perhaps the last one on Krk (Milčetić 1917: 12). However, others did follow the one described by Milčetić: after World War I, *Kolejani* were held in 1921/22, then ten years later, in 1931/1932 (involving 50 couples), in 1939/1940 with 100 couples, till in 1972/1973 – 33 years later; there were already 150 couples involved. The most recent *Koleda* before this one had been organised in 1988/1989 (after a 16-year interval).

This time, in 2015, the people who launched the idea of yet another revival of the winter festival, needed more time for preparation. Attempts had been made earlier; but just because circumstances had not been favourable and not all important stakeholders supported the initiative, those attempts had not been successful. Another challenge has been the size of the area: as many as 18 villages and communities in Dubašnica need to be united around the same objective. Alongside the majority of families and individuals who nurture tradition and are fond of it, there are of course those to whom it means nothing or may even be seen as sign of backwardness that has to be opposed. Thus, what we have there is not a homogenous group, but rather many small communities that are very difficult to bring together. There was evidence in earlier sources about the diverging interests of the upper and lower villages, too. Finally, in March 2014, they organised themselves into committees: for costumes, funding, gastronomy, for election of the *King* and *Queen* and their entourage (the standard bearers), for the media and public relations, for the programme. They also set up the sub-committees – e.g., for dance and for singing. This time, too, the traditional fellowship and experience in bringing people together and the work of the confraternities – *bratovštine*, proved useful in exerting formal influence. Thus, the organisers founded the Society of the *Dubašnica Kolejani* that was ‘open to membership for all people of good will who have an interest in it and are willing to provide support’. With that objec-

liko koji mogaše” (Milčetić 1917: 14). Mladići su pod vodstvom *kraljice* pjevali *koledvu* i sabirali darove od *Stipanje* do Tri kralja po svim selima Dubašnice. Uvreda je za kuću koju ne pohode. Dužnost *kraljice* bila je i da u svojoj kući čuva prikupljene darove, priloge za svečanu gozbu na piru.


Iz razgovora sa sudionicima kolede 2015. razvilo se da se o obnovi u Dubašnici već duže razmišlja. Međutim, trebalo je pojedincima, idejnim pokretačima, više vremena za pripremu. Bilo je i ranijih pokušaja, ali upravo zato što se nisu uspjeli poklopiti potrebne okolnosti ili složiti svi važni ljudi za izvedbu, ti pokušaji nisu uspjeli. Dodatna otežavajuća okolnost je veliko područje – s jednim ciljem treba okupiti čak 19 sela i zajednica cijele Dubašnice. Uz većinu, obitelji i pojedince koji njeguju tradiciju i imaju za nju poseban osjećaj, postoje naravno i oni kojima to ne znači ništa ili održavanje starih tradicija smatraju zaostalim i pružaju otpor. Ne radi se, dakle, o homogenoj skupini, nego o mnogo manjih zajednica koje je vrlo teško okupiti. O različitim interesima gornjih i donjih sela već su svjedočili i stariji izvori.

U ožujku 2014. organizirali su se i po “komisijama”: za nošnju, za financije, za gastronomiju, za izbor kralja i kraljice i njihove pratnje (nosače zastave i kralja), za medije i odnose s javnošću, za program, te po “odborima” – za ples (tanac, polku, mažurku i prebir) i pjevanje (kanat). Tradicionalno udruživanje i iskustva okupljanja i rada u bratovštinama i ovaj put je koristilo, a formalno je utjecalo tako da su se organizatori okupili i osnovali Udrugu Dubašljanski
tive in mind, they adopted the Statutes of their organisation. Facebook has been widely used in connection with the costume exhibition – for posting samples that could be followed in renewing old costumes or tailoring new ones. Delighted comments came in from emigrants having their roots in Dubašnica while currently living as far as Argentina, the United States, Australia, Germany, Austria or [the Croatian capital] Zagreb, as well as comments from people who had returned home from America. Colleagues from the regional conservation section of the Ministry of Culture in Rijeka supported the local community in the implementation of the Koleda renewal project. Recognising these customs as valuable examples of living heritage being renewed after a quarter of a century through the mobilisation of the entire local community, the Ministry of Culture provided support by sending a delegation to deliver an address to their hosts in Dubašnica. Out there in the field, they saw with their own eyes that the many authors writing on the subject had been right: Koleda is an element of our cultural heritage exceptionally deserving of attention on the part of the public at large. In the light of their enviable accomplishment, the local communities rightfully expect that their Koleda must be inscribed in the Register of Cultural Goods of the Republic of Croatia. Their proven dedication to renewing the custom and ritual of Koleda may serve as an indicator that they are aimed at actively seeking its inscription in the State Register and ready to start a procedure to that end. By renewing their customs with astounding intensity, the community has shown how important Koleda is for them in expressing their identity. The people of Dubašnica have proven that, even before their Koleda became widely visible, they had been implementing, in a highly organised, independent and systematic manner, measures for safeguarding their heritage, so that they could transmit it intact to the future generations (see Zebec 2015). When we compare this example with the introductory notes of the Evaluation Body of the Convention, we can see that the local community think and work in the manner prescribed therein when it really comes to transmitting its knowledge and the sense of identity to younger generations.
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Lefkara embroidery lace lesson, Lefkara Museum Courtyard
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Μάθημα Λευκαρίτικου Κεντήματος στην αυλή του Μουσείου Παραδοσιακής Κεντητικής και Αργυροχοΐας στα Λεύκαρα
© 2014 Κυπριακή Εθνική Επιτροπή UNESCO/A. Πολυνείκη
The Cyprus National Commission for UNESCO: Promoting and Transmitting ICH through Formal and Non-formal Education. Two Exemplary Cases

Кυπριακή Εθνική Επιτροπή UNESCO: Προώθηση και μεταβίβαση στοιχείων ΑΠΚ μέσω της τυπικής και μη τυπικής εκπαίδευσης. Δυο παραδείγματα.

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The awareness about the importance of the intangible cultural heritage (ICH) as an integral element of people's individual and collective identities has increased in recent years. This is largely due to the concerted efforts of UNESCO and the adoption of various instruments for the safeguarding of the living traditions of humanity. Shifting the focus from monuments to people and from physical artifacts to functions and practices, the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage provides the Member States with a statutory and operational framework for the safeguarding of the living expressions and traditions which groups and communities around the world pass on (in most cases orally) from generation to generation.

Cyprus possesses a rich tradition of oral and intangible cultural heritage, which is inextricably linked to the lives of the island’s inhabitants. Since the ratification of the Convention on February 24, 2006 Cyprus has been very active in the implementation of its principles and has contributed considerably to raising awareness about the safeguarding of ICH, both within its territory and at an international level as a member of the Intergovernmental Committee (2008-2012) or as a sponsor of training workshops designed to help with the preparation of nomination files for the Lists of the Convention.

Δρ Αντιγόνη Πολυνείκη
Λειτουργός – Κυπριακή Εθνική Επιτροπή UNESCO

Η συνειδητοποίηση της σημασίας της Άυλης Πολιτιστικής Κληρονομιάς (ΑΠΚ) ως αναπόσπαστου και συνεκτικού στοιχείου της ταυτότητας των λαών, έχει αυξηθεί τα τελευταία χρόνια. Αυτό οφείλεται σε μεγάλο βαθμό στις συνεχείς και συντονισμένες προσπάθειες των κρατών-μελών της UNESCO και στην υιοθέτηση διεθνών συμβάσεων και διαφόρων εργαλείων για την ανάδειξη και τη διαφύλαξη του ζώντος πολιτισμού της ανθρωπότητας, ο οποίος συνήθως μεταβιβάζεται προφορικά και εμπειρικά από γενιά σε γενιά. Μετατιθέμενος αυτό ενδιαφέρον από τα μνημεία και τα αντικείμενα, αναγνωρίζοντας την ανάγκη να διασωθούν οι τοπικές παραδόσεις και η συλλογική μνήμη κάθε κοινότητας, η Σύμβαση της UNESCO για την Προστασία της Άυλης Πολιτιστικής Κληρονομιάς (2003) αποτελεί ένα διεθνές κανονιστικό πλαίσιο για την προστασία και ανάπτυξη της ΑΠΚ, δεσμεύοντας τα κράτη-μέλη για ανάληψη συγκεκριμένων ενέργειών.

Η Κύπρος διαθέτει πλούσια προφορική και άυλη πολιτιστική παράδοση, η οποία είναι άρρητα συνδεδεμένη με τον τρόπο ζωής των κατοίκων του νησιού. Από την επικύρωση της Σύμβασης της 24ης Φεβρουαρίου 2006, η Κύπρος έχει εμπλακεί ενεργά στην εφαρμογή των αρχών της Σύμβασης και έχει συμβάλει σημαντικά στην ενημέρωση και ευαισθητοποίηση του κοινού για την ανάγκη διαφύλαξης της ΑΠΚ, τόσο στην επικράτεια της όσο και σε διεθνείς επί-
Operating under the supervision of the Ministry of Education and Culture, which is the national authority responsible for the implementation of the Convention, the Cyprus National Commission for UNESCO (CNCU) is the body which handles issues relating to the implementation and promotion of the Convention. To this end, CNCU collaborates with all the ministries and departments of the Republic as well as with organizations pursuing activities related to the issues concerning UNESCO – e.g. the Cultural Services of the Ministry of Education and Culture, the Department of Antiquities, the Department of Agriculture, the Department of Building and Housing, the Press and Information Office, the Cyprus Handicraft Service, the Cyprus Tourism Organization, the Cyprus Broadcasting Corporation, the Cyprus Food Virtual Museum, the Leventis Municipal Museum, the Folk Art Museum, municipal and community councils and expatriate associations. Special emphasis is placed on educational activities promoting the role of ICH in society and in particular amongst the younger generations, as well as to the transmission of traditional knowledge and skills through capacity-building activities and training seminars. The CNCU also maintains close cooperation with the Permanent Delegation of Cyprus to UNESCO for the organization of events related to the promotion of the cultural heritage of Cyprus and the dissemination of printed and audiovisual promotional materials.

Working for the enhancement of the value of ICH, Cyprus has so far inscribed three elements on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity: the Lefkaritiko Embroidery Lace in 2009, the Tsiattista poetic dueling in 2011 and the Mediterranean diet in 2013 (the latter as a multinational inscription). Actively working for the protection and promotion of the inscribed elements in particular, and of the ICH in general, the CNCU organizes, subsidizes and/or participates in conferences, meetings, exhibitions and training workshops on ICH, the production of printed and audiovisual promotional materials and the implementation of various projects. Moreover, with the support of its appointed ICH experts, the CNCU promotes, as a member of the Council for the Protection of the Cultural Heritage (2008-2012) and as a sponsor of seminars which were designed for the preparation of applications for the inscription of elements to the Representative List.
vides expertise and a wide range of consulting and advisory services on the subject of ICH.

Among the recent activities of the CNCU, it is worth mentioning the development of a National Inventory of ICH and the Commission’s participation in the process of drafting of a National Standard for Lefkara Embroidery Lace.

In February 2015, in addition to the first inventory of ICH elements in Cyprus that was compiled by experts of the Cyprus Research Centre on the basis of the Centre’s Oral Tradition Archive (2012) under the title *Elements of the Intangible Cultural Heritage of Cyprus*, the CNCU launched an open call for proposals to communities and NGOs, in order to establish a National Inventory of the Intangible Cultural Heritage of Cyprus in accordance with the principles of the Convention. As an important step towards raising public awareness about ICH, the National Inventory seeks to encourage broader involvement of communities and ICH practitioners in the identification and safeguarding of ICH elements. The Inventory is managed by the Cultural Services of the Ministry of Education and Culture, in collaboration with the Cyprus National Commission for UNESCO and ICH experts. It is developed in a format that enables regular updating and will be accessible to the public for reference via a web-portal.

Potential benefits from the inscription of ICH elements in the National Inventory include, among others: a) promoting a sense of ownership and self-worth among communities and ICH practitioners; b) creating additional incentives for the transmission of knowledge and skills to younger generations; c) increasing public awareness and participation in safeguarding and promotion activities; d) promoting mutual respect and collaboration among communities and supporting their efforts to preserve their cultural practices and traditions; e) fostering prosperity and social cohesion within communities; f) development of new commercial applications and tourist opportunities; g) development of innovative educational projects; h) mobilization of all key stakeholders (government bodies, NGOs, communities, practitioners and youth) for the imple-

2013 (polyvnikhi eggrafhi).

Στο πλαίσιο της ενεργού δράσης της για διασφάλιση και προβολή των εγγεγραμμένων στοιχείων ειδικότερα, και της ΑΠΚ γενικότερα, η Επιτροπή οργανώνει, επιδοτεί ή και συμμετέχει σε συνέδρια, συναντήσεις, εκθέσεις και εργαστήρια επιμόρφωσης σε θέματα ΑΠΚ, προβαίνει στην παραγωγή έντυπου και οπτικο-ακουστικού προωθητικού υλικού και υλοποιεί διάφορα προγράμματα. Επιπλέον, με την υποστήριξη των διορισμένων εμπειρογνώμονων της σε θέματα ΑΠΚ, η Επιτροπή παρέχει τεχνογνωσία και ένα ευρύ φάσμα συμβουλευτικών υπηρεσιών σχετικά με την ΑΠΚ.

Ανάμεσα στις πρόσφατες δραστηριότητες της Επιτροπής, αξίζει να γίνει ιδιαίτερη μνεία στη δημιουργία του Εθνικού Καταλόγου Άυλης Πολιτιστικής Κληρονομιάς της Κύπρου και στη συμμετοχή της Επιτροπής στη διαδικασία εκπόνησης του Εθνικού Προτύπου για το Λευκαρίτικο Κέντρημα.

Το Φεβρουάριο του 2015, με στόχο την πληρέστερη συμμόρφωση με τις αρχές της Σύμβασης και σε συνέχεια της πρώτης ενδεικτικής καταγραφής της ΑΠΚ της Κύπρου η οποία βασίστηκε κυρίως στις πληροφορίες που ήταν καταχωρημένες στο Αρχείο Προφορικής Παράδοσης του Κέντρου Επιστημονικών Ερευνών (Από την Άυλη Πολιτιστική Κληρονομιά της Κύπρου, 2012), η Επιτροπή προέβη σε ανοικτή πρόσκληση για την υποβολή αιτήσεων για την εγγραφή στοιχείων στον Εθνικό Κατάλογο Άυλης Πολιτιστικής Κληρονομιάς. Η διαχείριση του Καταλόγου ανέλαβαν οι Πολιτιστικές Υπηρεσίες του Υπουργείου Παιδείας και Πολιτισμού, σε συνεργασία με την Κυπριακή Αθλητική Επιτροπή UNESCO και με εμπειρογνώμονες σε θέματα ΑΠΚ. Ο Κατάλογος αποτελεί ένα σημαντικό εργαλείο για την ευαισθητοποίηση του κοινού σχετικά με την ΑΠΚ και ενθαρρύνει την ευρύτερη εμπλοκή των ενδιαφερόμενων δήμων, κοινοτήτων, συνδέσμων, μουσείων, μη κυβερνητικών οργανώσεων, άλλων φορέων και ατόμων στην καταγραφή και προστασία στοιχείων ΑΠΚ.

Δυνητικά οφέλη από την εγγραφή στοιχείων ΑΠΚ στον Εθνικό Κατάλογο είναι μεταξύ άλλων: α) η δημιουργία και η καλλιέργεια αισθήματος ιδιοκτησίας και υπευθυνότητας ανάμεσα στις κοινότητες και τους
mentation of safeguarding measures.

One of the protection measures that the CNCU has recently supported in order to ensure the viability of the Lefkara Embroidery Lace is the standardization of this traditional handicraft, thereby creating an instrument for its protection. In 2013 the Cyprus Organization for Standardization started the process of standardisation of Lefkara Embroidery Lace in cooperation with the Municipality of Lefkara, the Association for the Protection and Promotion of Lefkara Lace, the Cyprus Tourism Organization, the Cyprus Handicraft Service, the CNCU and the Tourism Business Group of Lefkara.

Designed to preserve the tradition without inhibiting human creativity, it is the very purpose of this National Standard to define the Lefkara Embroidery Lace in such a way as to make it distinct from the other types of embroidery, whether handmade or machine-made. The Standard was published in the Cyprus official government gazette in December 2015. A product of the consensus among the key stakeholders, the Standard will be a useful tool for recording and certifying authentic handcrafted embroideries; resolving disputes between makers of authentic embroideries and producers of manufactured copies; identifying genuine products for the benefit of consumers; and as a learning tool for younger generations unfamiliar with the art of Lefkara Embroidery Lace.

Promoting and transmitting ICH through education

Apart from the above indicative programmes and activities of the CNCU, long-term planning for the transmission and promotion of the ICH – particularly among the younger generations – remains a key objective of the CNCU. The decrease in population of rural communities due to urbanization and globalization and the modern way of life has had a negative impact on traditional practices. Considerably fewer people nowadays are involved in such practices because of the very low financial reward involved and the modern way of life, which does not allow systematic
dedication on the part of the individual to learning and practicing traditional arts and crafts. Given the important role of education – formal, non-formal and informal – in the promotion and transmission of traditional practices, skills, knowledge and ideas (both within and beyond communities practicing ICH) the main aim of the CNCU in the following two exemplary initiatives is the popularization and dissemination of the ICH, especially among young people and particular professional groups.

Recognizing that educational programmes cannot replace traditional forms of transmission (except perhaps in cases where customary transmission systems have suffered irreparable damage), the Commission focuses its efforts on educational initiatives that support and enrich the existing systems of transmission and initiatives that promote and facilitate the inclusion of the ICH in school curricula. Furthermore, recognizing the vital role of the tradition-bearers and ICH practitioners for the viability of ICH, the conceptualization and implementation of educational programmes are primarily driven by the experience and knowledge of the participating ICH practitioners who are recognized as ‘experts’ (and not simply as ‘subjects’) of the educational process. Understanding that its role lies mainly in the development of the framework and not of the content of its educational initiatives, the Commission encourages and facilitates the involvement of all the key stakeholders in the field of ICH (local communities, government departments, cultural institutions, scholars and experts, tradition-bearers and ICH practitioners), drawing on their capacity and commitment to transmit knowledge and skills.

Promoting and transmitting ICH through formal education. UNESCO Associated Schools Project Network: Elements of the Intangible Cultural Heritage of Cyprus

The member schools of the UNESCO Network of Associated Schools in Cyprus (ASPnet) include in their annual plans educational activities related to education, training and awareness-raising in the field of ICH. During the 2011-2012 school year, the CNCU and the
National Coordinator for the ASPnet in Cyprus decided to give further consideration to the role of the ICH in contemporary society. The network’s teachers were encouraged to use ICT and creative approaches, while avoiding stereotypes about ICH and tradition-bearers, and to promote amongst students respect and individual responsibility for the transmission of the ICH. During the course of the school year teachers and students visited the Cyprus Handicraft Center and workshops of practitioners of ICH. The students also collected examples of oral tradition and stories and were taught to perform traditional music, dances and songs (including Tsiattista poetic duelling). The results of their work were presented during the annual symposium of the Cyprus ASPnet, held in March 2012.

With a view to promoting greater awareness and visibility of ICH among school-age children and their teachers, during the 2014-2015 school year the Commission launched the Elements of Intangible Cultural Heritage of Cyprus Programme. Implemented within the UNESCO Network of Associated Schools in Cyprus, the programme involved the study of the ICH elements of Cyprus inscribed on the Representative List of UNESCO. Amongst the various aims of the Programme one can list: a) the study of the ICH in its social, cultural and historical contexts; b) raising awareness of the importance of the ICH in supporting economic and social well-being; c) facilitating cooperation of students and teachers with practitioners and bearers of the ICH; and d) proposing new solutions and measures for the safeguarding of the ICH.

For the acquisition of theoretical knowledge and practical skills, the 500 primary and secondary school students, who are all members of the UNESCO Network of Associated Schools, had the opportunity to: a) participate in experiential workshops with tradition-bearers and ICH practitioners (e.g. the Cyprus Food Virtual Museum, the Association for the Production and Promotion of Lefkara Embroidery Lace, the Cyprus Handicraft Service, the Aradippos Association of Culture); b) use the new technologies to record and present oral testimonies and practices; c) visit museums, workshops and sites related to the ICH ele-

Προώθηση και μετάδοση της ΑΠΚ μέσω της τυπικής εκπαίδευσης. Το Δίκτυο Εταιρικών Σχολείων της UNESCO: Στοιχεία Άυλης Πολιτιστικής Κληρονομιάς της Κύπρου

Τα σχολεία μέλη του Εθνικού Δικτύου Εταιρικών Σχολείων UNESCO (ASPnet) συμπεριλαμβάνονται στο ετήσιο πρόγραμμα δράσης τους εκπαιδευτικών δραστηριότητες που σχετίζονται με τη μελέτη της ΑΠΚ. Συγκεκριμένα, κατά τη διάρκεια του σχολικού έτους 2011-2012, η Κυπριακή Εθνική Επιτροπή UNESCO και ο Εθνικός Συντονιστής του Δικτύου αποφάσισαν να διερευνήσουν περαιτέρω το ρόλο της ΑΠΚ στη σύγχρονη κοινωνία. Αποφέρουντας στρες τυπικες προσεγγίσεις της ΑΠΚ και των φορέων της παράδοσης, οι εκπαιδευτικοί του Δικτύου χρησιμοποίησαν τις τεχνολογίες πληροφορίας και επικοινωνιών, καθώς και άλλες δημιουργικές προσεγγίσεις για την ανάπτυξη του σεβα-


tάδοσης της γνώσης έχουν καταστραφεί ανεπανόρθωτα), η Επιτροπή εστίαζε τις προσπάθειες της στο σχεδιασμό πρωτοβουλιών που ενισχύουν τα υφιστάμενα παραδοσιακά συστήματα μετάδοσης και που προωθούν τη μελέτη και ενσωμάτωση της ΑΠΚ στη σχολική ζωή.

Επιπλέον, αναγνωρίζοντας το σημαντικό ρόλο των φορέων της παράδοσης και των ειδικών επαγγελματιών και διασφαλίζοντας παράλληλα τη βιωσιμότητα τους, η σύλληψη, η παραγωγή και η παράδοση των εκπαιδευτικών προγραμμάτων καθορίζονται κυρίως από την εμπειρία και τη γνώση ορισμένων ειδικών επαγγελματιών σε θέματα ΑΠΚ -και ειδικά εκείνων που αναγνωρίζονται ως «ειδικοί» (και όχι απλά ως «υποκείμενα») της εκπαιδευτικής διαδικασίας. Κατανοώντας ότι ο ρόλος της έγκειται κυρίως στην ανάπτυξη του πλαισίου και όχι του περιεχομένου των εκπαιδευτικών πρωτοβουλιών της, η Επιτροπή ενθαρρύνει και διευκολύνει τη συμμετοχή όλων των μερών που δραστηριοποιούνται στο πεδίο της ΑΠΚ-τοπικές κοινότητες, κρατικοί φορείς, πολιτιστικά ιδρύματα, μελετητές και επιμελητήρια, φορείς της παράδοσης και ειδικούς επαγγελματίες - με βάση την ικανότητα και τη δέσμευσή τους στη μετάδοση γνώσεων και δεξιοτήτων.
the Cyprus Postal Museum, the Cyprus Handicraft Service, a traditional workshop for sweets, the village of Lefkara and the village of Agros). The programme ended in March 2015 with the presentation of students’ work during the annual symposium of the network.

Promoting and transmitting ICH through non-formal Education. Lefkara Embroidery Lace: An apprenticeship programme of the Cyprus National Commission for UNESCO

Alongside its initiatives within the formal education system, in September 2013 the Commission launched the Lefkara Embroidery Lace Making Apprenticeship Project in the community of Lefkara. This project provided Cypriot artists, educators, archaeologists and fashion designers with the opportunity to live and study for a week with the renowned local embroidery lace makers in the village of Lefkara. Providing on-site accommodation and focusing on the importance of community involvement in the design and implementation, the programme sought to pres-
ent the ‘voices’ of all those involved: the embroidery lace makers, the scholars, the experts, the local community and authorities, and the students.

The aims of the pilot project were: a) to explore and propose innovative and sustainable ways of studying, interpreting, protecting and transmitting oral traditions and traditional practices through interactive and collaborative approaches; b) to raise awareness through experiential learning among the general public and particular professional groups about the

importance of the safeguarding and development of the ICH; c) to provide particular professional groups with the opportunity to acquire basic knowledge and skills to produce traditional crafts, as well as to utilize and assimilate in creative ways ICH elements in their own work; d) to encourage contact and interaction with local communities, tradition-bearers and ICH practitioners, thus approaching traditional methods and systems of learning and teaching in which social interaction and knowledge transmission interwine
organically; e) to create favourable conditions for the participation of renowned tradition-bearers and ICH practitioners in systematic efforts for the transmission of their knowledge, expertise and skills, while providing social and financial incentives to impart knowledge and skills; f) to create favourable conditions for the development of lasting links and cooperation between students and the local community, thus contributing to the sustainability of the ICH; and, finally, g) to create favourable conditions for the reconceptualization of the oral traditions and traditional practices of Cyprus as new artistic and cultural products.

In cooperation with the Municipality of Lefkara and the Association for the Production and Promotion of Lefkara Embroidery Lace, the Commission organized in September 2015 for the third consecutive year a project under the title Lefkaritiko Embroidery Lace, Modi and Modulations: Seeking the Revival, the Recreation and the Conversion of ICH. Twenty Cypriot artists, active in the visual and applied arts, participated in the project. The workshop included individ-
ual and group training sessions, lectures, and guided tours to religious, cultural and commercial sites or buildings in the village of Lefkara, including the local Museum of Traditional Embroidery and Silversmith and the Lefkara Handicraft Centre.

The main aim of the project was for participants to meet, interact with, and learn from experienced embroidery lace makers and consequently to create a set of original works that reflect and utilize elements of the Lefkara Embroidery Lace handicraft, thus contributing to the promotion and preservation of the tradition as well as to its expansion and transformation into new artistic and cultural products.

The exhibition of the original artworks took place at the Lefkara Handicraft Centre (October, 30 2015 – November, 8 2015) and was open to the public free of charge. An exhibition catalogue was published to document and disseminate the objectives and results of the programme.

Η ΑΠΚ ως στοιχείο συνοχής, ανταλλαγής, καινοτομίας και δημιουργικότητας στον σύγχρονο κόσμο.

Οι προφορικές παραδόσεις και οι παραδοσιακές πρακτικές, υποβαλλόμενες σε διαρκή αναθεώρηση και επινόηση - χαρακτηριστικό της υπόστασης των άυλων στοιχείων στο χώρο και στο χρόνο- περικλείουν τις υπέροχες δυνατότητες και απροσδόκητες προοπτικές της ανθρώπινης σκέψης και δημιουργικότητας. Η επίγνωση της δυναμικής της ΑΠΚ και η κατανόηση και ο επαναπροσδιορισμός των διάφορων παραμέτρων της μπορούν να ενισχύσουν τη γνώση και την καινοτομία, παράγοντας καθοριστικούς για την επίτευξη της βιώσιμης ανάπτυξης των πολιτισμών. Η εκπαίδευση είναι καθοριστικός παράγοντας στη διατήρηση και την προβολή της γόνιμης πολυμορφίας των πολιτισμών. Η εκπαίδευση μπορεί να προορίσει αποτελεσματικά τη γνώση και την αποδοχή της ανθρώπινης καινοτομίας και δημιουργικότητας στον σύγχρονο κόσμο. Μέσα από την επιμόρφωση, οι πολίτες, όντας καλά ενημερωμένοι και εφοδιασμένοι με δεξιότητες, θα μπορούν να εργάζονται για τη μετά-
ICH as an element of unification, exchange, innovation and creation in the modern world

Oral traditions and traditional practices, submitted to continuous review and reinvention (a feature of their existence in space and time), encompass the wonderful possibilities and unexpected perspectives of human thought and creativity. Awareness of the dynamics of the ICH and understanding of its parameters can foster knowledge and innovation, which are key factors for its sustainable development. Education is the primary catalyst for the preservation and promotion of ICH as an element of unification, exchange, innovation and creation in the modern world. It is through education that people, well-informed and equipped with skills, can be inspired to work towards the transmission and utilization of traditional knowledge and practices for the betterment of their communities and the advancement of society as a whole.

The CNCU hopes that the views, ideas and suggestions of all participants in its various programmes will draw attention to the value of ICH and will mobilize more people to ensure the safeguarding and promotion of the rich cultural heritage of the island and of the wider region.

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Η Κυπριακή Εθνική Επιτροπή UNESCO ευελπιστεί ότι οι απόψεις, οι ιδέες και οι εισηγήσεις όλων των συμμετεχόντων στα διάφορα προγράμματα της θα προσελκύσουν την προσοχή στην αξία της ΑΠΚ και θα κινητοποιήσουν περισσότερους ανθρώπους στον αγώνα για τη διαφύλαξη και την προβολή της πλούσιας πολιτιστικής κληρονομιάς του νησιού και της ευρύτερης περιοχής.

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Upper Alvani, Georgia
ზემო ალვანი, საქართველო
Promotion and Safeguarding of the Intangible Cultural Heritage in Georgia

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The term ‘intangible cultural heritage’ was introduced in the international as well as in Georgian academic and public circles at the turn to the 21st century. Nevertheless, it was quickly recognized for the worth of its content, as implied in the term itself. The ICH includes ‘the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage’. The Convention for the Safeguarding of the Intangible Cultural Heritage, adopted by UNESCO in 2003, identifies five key areas: oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship. According to the Convention, the protection of the Georgian and other peoples’ ICH on the territory of the Republic of Georgia is the duty of the Georgian State.

Each state signatory to the Convention interprets the task of safeguarding its own ICH in accordance with the provisions of the Convention, while taking into account the political, social, and economic peculiarities of the culture of its own country. In
addition, in certain cases the issue of ICH protection is distinguished by tailor-made policies and approaches, while being based on already existing international and local experience.

Many countries around the world have been particularly concerned with safeguarding their people’s traditions and knowledge for centuries at various stages of their development. Often, in addition to the government institutions, public figures, scientists or individual activists have also been involved in this matter. Since the middle of the 19th century this process has been more or less regulated in Georgia. Public figures, public organizations (the Committee to Renew Georgian Chant, the Literacy Society, the Philharmonic Society, the Ethnographic Society and others) have deliberately studied, recorded, taught, and protected certain examples or the whole scope of the ICH from oblivion and extinction. Information has been preserved using the primitive technical means of the time (including wax rollers), but mostly by written descriptions and sketches kept in private or public (museum) collections or in scientific research institutions. Since the 1940s, these samples have come down to us through the targeted activities of government institutions. However, due to the fragile, delicate nature of the ICH and also to the fact that there had been no legislative framework for the protection of ICH in Georgia, many of its elements disappeared, have been looted or simply tampered with. While transmitted from generation to generation, the ICH ‘is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity’ (UNESCO. Convention for the Safeguarding of the Intangible Cultural Heritage, 2003).

In 2007 Georgia acceded to the Convention for the Safeguarding of the Intangible Cultural Heritage. In March 2008 the Georgian Parliament ratified the Convention, as a result of which a number of basic amendments were made to the existing legislation,
including the Georgian Law on the Cultural Heritage. The administration in this domain has been entrusted to LEPL (the National Agency for Cultural Heritage Preservation of Georgia) since 2011. A special group was established with the UNESCO and International Relations Department of the Agency in order to work on the above mentioned issue and the relevant budget was also allocated. The group prepared a systemic analysis of the needs in the field of ICH in Georgia and an action plan on the basis of a thorough study of the existing international experience. An interagency working group was also established in order to share the information obtained with other government agencies, to coordinate their work and facilitate joint planning. The idea was initiated by the Agency and supported by the relevant ministries, scientific research institutions and universities, as well as by museums. In early 2012 the Ministry of Culture and Monument Protection of Georgia approved the standard forms of the national documents for registration of the intangible cultural heritage (inventory, application form and rules of completion – approved by Order N3/23 of the Minister of Culture and Monument Protection of Georgia on January, 24 2012) thus providing the basis for the establishment of the Inventory of the Intangible Cultural Heritage. Since then the Agency has been working actively on the inventorying, registration and promotion of elements of the ICH. The first pilot inventorying project was implemented in Ateni Gorge, Gori Region, in the domain of Georgian textiles with the participation of the local community, students and academia. Later, in the period between 2014 and 2015, on the basis of the accumulated experience, two very important inventorying projects were implemented in the mountainous regions of Georgia: the primary inventory of Upper Svaneti and the primary inventory of the cultural landscape of Vardzia-Khertvisi-Oloda. More than 600 important ICH elements were recorded.

The workflow analysis performed, and the desire to develop a system of safeguarding measures for the elements raised the necessity to adopt the relevant
statutory framework to that end. Having considered
the budgetary recourses for 2013, the Agency
developed a Work Plan and set up a project group
of lawyers and experts who, by the end of the year,
drafted the Bill on the Safeguarding of the Intangible
Cultural Heritage on the basis of a systemic analysis
of the needs and a study of international practices.
Currently, the National Agency works on the creation
of a unified code of the cultural heritage, which will
incorporate into a single piece of legislation both
the law on the ICH and the other laws governing
cultural conservation. The Code is envisaged to
regulate matters of the recording and inventorying
of the ICH, while introducing important concepts,
such as 'living treasure', protective area for the ICH,
a single inventory for the ICH; the List of Intangible
Cultural Heritage Monuments; the List of Endangered
Cultural Heritage Monuments and the National List of
Intangible Cultural Heritage Monuments. At present,
the inventorying, safeguarding and the granting of
status to the ICH elements is done in accordance with
the following procedure: an ICH element is granted
the status of a cultural monument by an order of the
General Director of the Agency and is entered into the
inventory by filling in a registration card. This is done
at the initiative of a certain group of stakeholders
and after deliberation by the Intangible Cultural
Heritage Section of the Cultural Heritage Council. The
registration card includes a detailed description of
the element, as well as any relevant photo, audio and
video material.

It is important to note that in 2014 the Agency
developed a document entitled Guidelines for the
Management of the Intangible Cultural Heritage which
governs the field of ICH management and stewardship.
We believe that the document, together with the
Cultural Heritage Code, will enable Georgian society
to do inventorying, to protect and to transmit its ICH
from generation to generation. It will help the state
and public institutions, as well as anyone interested
to learn about the specificities of the elements of
ICH; to see their functions and capabilities in a single
system, as defined by the State; to protect the ICH and
to transmit it from generation to generation.

The second key area to which the Agency attaches great importance is community awareness and the supply of information to certain parts of society about ICH. The Agency seeks various methods and tools to raise public awareness. To that end, regular information exchange and work meetings and training courses are conducted for the local communities, cultural sector workers, students, non-governmental organizations, school teachers and other groups of society in various regions of Georgia. For this purpose the Agency has issued several illustrated publications: *The Georgian Intangible Cultural Heritage: Get to Know and Protect It; The Intangible Cultural Heritage of Ateni Gorge; Protector of the Intangible Cultural Heritage (in two editions), and The Ancient Georgian Traditional Qvevri Winemaking Method*. Current issues related to ICH are covered by the mass media, or reflected on local and international scientific conferences. Debates are conducted as well. In addition, we actively use the social networks for communication.

Together with the Agency, several sectoral and non-governmental organizations work on thematic issues of ICH safeguarding. Among them are the Georgian Polyphony Center of Tbilisi Vano Sarajishvili State Conservatoire, the Georgian National Folklore Center, the Shota Rustaveli Institute of Georgian Literature, the Institute of Linguistics, the Ivane Javakhishvili History and Ethnology Institute, the Samtskhe-Javakheti State University, as well as other universities and NGOs. Here it is worth mentioning the following NGOs: Heritage for the Future, the Culture and Management Lab, the International Center of Culture, the Georgian Wine Culture Center, Our Pshavi, the Georgian Wine Association and a few other.

In 2013 the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage of UNESCO inscribed, at its Baku session, the Ancient Georgian traditional *Qvevri* Winemaking Method, nominated jointly by the National Agency for Cultural Heritage, non-governmental and governmental organizations, local communities, the wine producers of Qvevri and the Georgian Patriarchate for
inscription on the UNESCO Representative List. The Georgian Polyphonic Singing had been proclaimed as a Masterpiece of the Oral and Intangible Heritage of Humanity; the same element was subsequently inscribed on the UNESCO Representative List in 2008. In the beginning of 2015, the nomination of Living Culture of the Three Writing Systems of the Georgian Alphabet, jointly prepared by the National Agency for Cultural Heritage Preservation, the Institute of Linguistics, the Georgian academic community, the Georgian ecclesiastical community, NGOs and students, was submitted for review to the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage of UNESCO.


We value the contest for school students Learn More about the Intangible Cultural Heritage of Your Region as one of the original forms for raising public awareness. The contest, which has been held since 2012, is based on an idea stemming from our desire to demonstrate the importance of the ICH and the necessity to preserve it more effectively for the public.

In November 2012 the National Agency for Cultural Heritage Preservation of Georgia together with the New Education newspaper announced a contest for high school students in Georgia entitled Learn More about the Intangible Cultural Heritage of
The aim of the contest was to identify and present elements of the ICH preserved in various regions of Georgia, and to involve the local community and especially young people in their protection and registration. The main criteria for cooperation with the newspaper were access to schools and, on the other hand, efficiently and mobility in the provision of information. Based on these criteria, the strategy of the contest was developed: first, before the announcement of the contest, an article is to be published in the newspaper, explaining the essence, areas, and mechanisms for safeguarding of the ICH. The terms and conditions of the contest are then announced in that article. Thus, taking into account the specifics of the newspaper, information about the ICH was provided to all schools in Georgia. The contest was supported by the Georgian Ministry of Culture and Monument Protection, the Ministry of Education and Science, and the Georgian National Commission for UNESCO.

Approximately one hundred Georgian public and private schools so far have participated in the contest. Their geography has been diverse, including the mountainous and border regions of Georgia, big cities and smaller settlements. The papers are sent to a designated e-mail address: aramaterialuri@yahoo.com of the editorial office of New Education and to personal e-mail addresses. The submitted files are reviewed by a panel of experts, in accordance with the terms and conditions of the contest. The panel ranks the twenty best papers submitted by ten schools. The winners receive an award: the diploma of Protector of the Intangible Cultural Heritage and a selected set of gift books. The best works are published in the newspaper and the awards are conferred upon the winners at a special ceremony. The submitted entries show big thematic diversity and include traditions, cuisine, rituals, spells, healing skills, arts and crafts, as well as other elements common to various parts of Georgia.

Based on the experience thus gained, in November 2013 we proposed to the students another contest, for which a specific theme had been selected: "მემკვიდრეობა: "დედაენა - საანბანე სახელმძღვანელოს შედგენის იაკობ გოგებაშვილისეული მეთოდი", "ცეკვა ფერხული", "კახური მრავალჟამიერი", "ქალაქური მრავალჟამიერი", "ბერიკაობა", "საყმაწვილო ლიტერატურის უწყვეტი ტრადიცია - ჟურნალი დილა", "ლაღიძის წყლების ტრადიციული ტექნოლოგია და კულტურა", "ცეკვა ხორუმი", "მესხური ყველი - ტენილი" - დამზადების ტექნოლოგია", "ქართული ჭიდაობა", სტუდენტური ტრადიცია "გრიმის ცხების რიტუალი", "ფშაური კერძის დამბაჯობის ტექნოლოგია", "სვანური სამზარეულო", "ბუნებრივი და მინერალური წყლების მოხმარების წესები და ტრადიციები ზემო სვანეთში", "ხალხური საკრავი ჭუნირი - მომზადების ტექნოლოგია" და სხვ. საზოგადოების ცნობიერების ამაღლების თანამშრომლობის და დაინტერესების ერთ-ერთ მთავარი მიზანი 2012 წლიდან კონკურსი სკოლის მოსწავლეებისთვის "გაიგე შენი კუთხის არამატერიალური კულტურული მემკვიდრეობის შესახებ".

Based on the experience thus gained, in November 2013 we proposed to the students another contest, for which a specific theme had been selected: "გაიგე შენი კუთხის არამატერიალური კულტურული მემკვიდრეობის შესახებ". The contest was supported by the Georgian Ministry of Culture and Monument Protection, the Ministry of Education and Science, and the Georgian National Commission for UNESCO.
Traditional Arts and Crafts. The concept of the contest was formulated and the participants were required to submit photographic or video records supported by a detailed and accurate verbal description of the craftwork process, interviews with people practicing this element, evidence of the involvement of the local community, teachers, family members of the students, or local artisans in the preparation of the submission. A non-governmental organization, the International Center of Culture, was among the sponsors of the contest.

The rules and the method of conducting of the second contest were similar to those of the first. The results which we obtained are very interesting as far as they show that the number of participating schools increased to about 200, while some unique, endangered elements were presented. Based upon the ranking of the entries by the panel of experts, the status of Living Treasure was granted to a master artisan with special skills who proved her ability to most fully transmit the secrets of her craftsmanship to the younger generation and share her ancestral culture. The winner in that contest was Ms. Mariam Zhuzhunadze, the oldest resident of the village of Muskhi, Akhaltsikhe Region.

The winning files were published in an illustrated booklet under the title Protector of the Intangible Cultural Heritage. A copy of the booklet was given out to all participating schools and winner participants. As a result of the contest, the students have acquired specific knowledge about the elements of the ICH, as well as experience from working on the field, certain research skills and the ability to study independently a particular theme. Work with proponents of interesting ideas continued with a view of teaching them how to fill in application cards for the registration of ICH elements. The winners of the contest received diplomas, a copy each of the booklet Protector of the Intangible Cultural Heritage containing descriptions of their own works, and a set of other books. The enthusiastic reception of the second contest and, more importantly, the active involvement of members of the public, prompted us to re-format it into an
annual event.

Already in November, 2014, we proposed to the schools a new theme: Traditions of Environment Protection and Sustainable Use of Natural Resources in Georgia. This attracted an even greater number of supporters, including the Ministry of Environment and Natural Resources Protection of Georgia, the non-governmental organization EKOVISION, and the Center for Environmental Information and Education.

For the first time, the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage agreed to authorize the printing of the ICH logo on the diploma.

The response by young people to the proposed theme exceeded all expectations: the elements of Svaneti, Imereti, Tusheti, Samegrelo, Kakheti, Adjara, Racha are but a short list of the interesting and important papers submitted by school students that pleasantly surprised us with their attitude to the traditions of their ancestors, with the warmth and love manifested in every single student work, encouraging us to believe that the ICH preserved up to now does indeed have a chance to become a spiritual pillar for the future generations. The panel of experts selected 41 entries from the diverse material submitted on the theme of environmental protection. Quite like in the previous contest, the winning participants were awarded the diploma of Protector of the Intangible Cultural Heritage. It should be noted that for the second time the illustrated booklet Protector of the Intangible Cultural Heritage was expanded to include the winners' projects.

Traditionally, copies of the booklet have been received as gifts by the participating schools and winning participants. Special awards have been also instituted by the supporting organizations: a holiday in a Summer Eco-camp, participation in the Eco Quiz TV show, as well as trips around the protected areas of Georgia.

Below are a few excerpts from the students’ projects: In the first week of August in our village is the so-called Kvirkoba, Earth’s Day. Working in the field or...
orchards is forbidden, as is the removal of iron tools (such as a hoe, scythe, or axe) from the house. They say, the earth should take a rest on that day, otherwise the whole year’s harvest will be destroyed... (Sophiko Meladze).

When dandelions grow short, there is a sign of coming rain; when swallows fly low, the rain is near; when they soar high, look forward to fair weather; if bees leave the hive very early in the morning, it is a sign of a good weather; morning frost in the autumn heralds a sunny day; when the sky is full of starts and they twinkle visibly, wind is expected; if fish jump high in the air to catch midges, rain is expected (Saba Gigineishvili).

My little village Lakhiri is surrounded by forest from the slope above, which has been planted intentionally to protect us from torrents and mudslides. Taking good care of our forest is a tradition in these parts [of the country]. Everyone, big or small, takes part in the effort to protect it. This tradition is passed on from father to son, as the forest guards the village from disaster. In 1987, the village elders gathered in the church and took an oath before the Holy Icon that they would never
cut even a single branch from a tree in that forest. Even today, if someone dares to break that oath, it is believed that God will get angry, and so will the village people (Mukhran Ioseliani).

This year, we have already developed the concept for the next contest. The theme will be Fairy Tales in My Region and Legends from Grandma’s Coffer. The participants will be required to illustrate the recorded ICH element with drawings. The best drawings will be displayed in an exhibition on International Children’s Day, June 1. It is in our plans to once again publish illustrated booklets, as well as posters and other visual aids. We believe that the topic is interesting and the contest entries will help enrich our treasure trove of oral folklore even more, triggering the interest of young people and teaching them how to study and how to protect the ICH.

The practice of conducting these contests has become a routine tool in our arsenal. It is a tradition that attracts a broad audience increasing every year. People call and request to meet us, asking about the themes of future contests. They offer new ideas and wait to take part in the marathon of competition. This makes us happy, gives us hope. Such unsophisticated, but very important tools for the safeguarding of the ICH of Georgia give us an opportunity to fuel the interest of the young people and to involve them in identifying and in the safeguarding of ICH. It is an excellent way to get gradually acquainted with the ICH elements belonging to different spheres to increase the interest of the local communities and especially of the young generation in our heritage, to promote respect for the ICH and its transmission from generation to generation, ensuring the continuity of our cultural identity and heritage between generations.

Our society is proud of its ICH and is actively involved in safeguarding this precious and fragile treasure with the participation of the youth.
Traditional dance Kolo at St.George’s Day, Stara Planina, East Serbia
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Традиционална игра Коло на Ђурђевдан, Стара Планина, источна Србија
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Safeguarding of Intangible Cultural Heritage through Network of Local Communities, Academia and the Public Administration

Имплементација нематеријалног културног наслеђа кроз мрежу локалне, академске заједнице и администрације

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The implementation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage is a dynamic process, involving the establishment of particular cultural and academic policies at global, regional and local level. The ICH of Serbia is reflected through networks of interactions between (and perception of) its practitioners, as well as a political state strategy and accumulated academic knowledge. It can be said that cultural heritage has become a global phenomenon at the beginning of 21st century – a mosaic of local cultural varieties, specifics and vulnerability which has mobilised and engaged vast human potential. In this paper I will describe the processes of ratification and implementation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in Serbia from the perspective of scholarly research – i.e. the professional involvement of the academic community and its coordination with local communities, thus giving rise to a large spectrum of activities under the auspices of the supreme worldwide cultural authority UNESCO.

The role of local communities in safeguarding presupposes broad involvement of the stakeholders, and cooperation between them and the academia, research institutions and public administration capable of serving as a vehicle of mobilising, motivating, and activating...
resources for the identification, registration and protection of ICH. The Convention has set administrative rules and academic criteria for the development of a standard methodology for identifying and safeguarding ICH which includes mechanisms of management, education, promotion, presentation, recording, and mapping by potential owners and authorities. I will highlight three directions in which cooperation between local communities from the one hand and the academic circles and administrative bodies from the other hand takes place: 1. networking between local communities, academic researchers and experts; 2. institutional and programme contribution within academic and scholarly activities; 3. administrative regulation with the aim of monitoring and supporting activities aimed at the safeguarding and protection of ICH.

Institutionalisation

The 2003 Convention was ratified by Serbia in 2010. The relevant administrative bodies responsible for its implementation were established in 2011 within the Ministry of Culture and Information of the Republic of Serbia: the National Committee for the Protection of the Intangible Cultural Heritage and the Committee for the Inscription of the Intangible Cultural Heritage in the National Registry. The processes of implementation of the Convention also began, including identification, inventoring and preparation of nomination files. Further, in 2012 the Centre for the Intangible Cultural Heritage was established as a part of the Belgrade Ethnographic Museum. Its functions include research, inventoring, processing, safeguarding, and presentation of the ICH on the territory of the Republic of Serbia, together with providing assistance to local communities in recognising, evaluating, practicing and transmission of their own cultural heritage to the next generations. The goal of the Centre is to provide a better status of the ICH as an important cultural resource for social and economic development. The activities of the Centre, of the Institute of Ethnography at the Serbian Academy of Sciences and Arts (SASA), as well as of the Department of Ethnology and Anthropology at the Faculty of Philosophy – University of Belgrade научна правила не само кодификовања нематеријалног културног наслеђа, већ и организовања комплетног механизма управљања, едуковања, подстицања, представљања, евидентирања, маширања од стране потенцијалних носилацала и ауторитета. Издвајам три правца на основу којих се манифестује веза између локалних заједница, научних заједника и администрације. То су: 1. умреженост између локалних заједника, научних истраживача и експерата; 2. Институционална и програмска кооперативност академских и научних активности; 3. Административна стратешка регулација у циљу праћења и подршке рада на очувању и заштити наслеђа.

Институционализација

Конвенција о нематеријалном културном наслеђу ратификована је 2010. године у Србији. У оквиру Министарства културе и информисања Републике Србије 2011. године формирана су тела за имплементацију - Национални комитет и Комисија за упис у национални регистар нематеријалног културног наслеђа. То је период када се приступа процесима рада на имплементацији, што укључује његово идентификовање, пописивање (маширање) и аплицирање. Године 2012 основан је Центар за нематеријално културно наслеђе у оквиру Етнографског музеја у Београду. Задатак Центра је истраживање, пописивање, обрада, чување и презентација наслеђа на територији Републике Србије, али уједно и по móc локалним заједницама у препознавању, вредновању, практиковању и преношењу сопственог културног наслеђа на наредне генерације. Циљ Центра је постизање бољег статуса културних вредности као значајних ресурса за друштвени и економски развој. Захваљујући раду овог Центра, Етнографског института САНУ, Одељења за етнологију и антропологију Филозофског факултета и ресорним музејима, размењују се искуства и преносе знања на релацији представника локалних заједница и истраживача - научника.
and the relevant museums, promote exchange of experience between representatives of local communities and academic researchers.

Networking

Cooperation between research/scholarly institutions and local communities has been a long-standing process in Serbia even before the adoption of the Convention. This is especially evident in the humanities such as ethnology, anthropology, ethnomusicology, ethnolinguistics, and folkloristics, where a wealth of material has been collected, published and analysed on the way of life, tradition and heritage of micro- and local communities, not only in the territory of Serbia but also throughout the Western Balkans. The results of these coordinated activities have left a considerable mark on the scientific body of knowledge, but also on the local communities whose inhabitants now realise that their lifestyle and cultural peculiarities are noteworthy, which in itself is a valuable incentive for their safeguarding and protection. The Institutes of Ethnography, Musicology, and Balkan Studies at the Serbian Academy of Sciences and Arts and the Museum of Ethnography have in their depositories a substantial body of data: video and audio recordings and written documents about various customs, rites and rituals, traditional skills, dialects, etc. Some of these have been digitalized. The adoption of the 2003 UNESCO Convention and its ratification by Serbia resulted in the continuation of previous scholarly efforts, while also marking the onset of a new stage in the planned and strategic coordination between local communities and researchers. Such a long-lasting cooperation has made it easier for the parties concerned to proceed with the implementation of the Convention and especially in the processes of recording and preparing nominations about certain ICH elements. I will mention only a few of the already processed elements and those for which the nominations for inscription have already been prepared: krsna slava (a celebration of the family patron saint’s day – inscribed on the UNESCO Representative List), Zlakusa pottery, singing to the accompaniment of the gusle, kolo dance (a type of circle dance), Pirot
carpet weaving, city songs from Vranje, the craft of making čuturas (wooden flasks) in the village of Pilica, the distilling of rakija šljivovica (plum brandy), playing the bagpipe, the frula (flute, fife) playing and dozens of others. The teams of researchers who worked on the inscription of the elements and the practitioners of the ICH elements have established certain continuity of their interactions that has proven useful and effective for the current strategies of safeguarding cultural traditions and customs. All the researchers had extensive knowledge of the field and the relevant sites, while the practitioners had been informed in advance of the purpose of the inventory and encouraged to cherish and keep their tradition. The re-establishment of this network with the aim of compiling national inventories and nomination files for the UNESCO Representative List has intensified mutual interest and cooperation as a two-way process: transfer of knowledge into practice and transfer of practice into knowledge. The relationship between local communities and researchers (museum and academic experts) has yielded an increasing number of identified elements of ICH. For instance, important ICH elements have been identified in Kovačica, the centre of naïve painting of the Slovak ethnic minority, as part of the International Day of the Mother Tongue celebrated since 2012. In addition, seminars, round tables and workshops on the importance of visual presentation of cultural heritage were organised within the prestigious International Festival of Ethnological Film in Belgrade; the area of child creativity has been enjoying an increasingly enthusiastic reception by (and involvement of) professional scholars and practitioners alike. Exhibitions and workshops on the safeguarding of old crafts and customs are organised by the regional museums. Academic gatherings also took part and projects dealing with the ICH were implemented by the Department of Ethnology and Anthropology (Urban Cultural Heritage and Religiousness in the Modern Context and Environment; Cultural Heritage and Identity of Expat Population; and Cultural Identities as Intangible Cultural Heritage). The research potential and mobility of scholars going to the local communities have contributed to a new dynamic and a wide zale корисним и делотворним за актуелне стратегије очувања. Истраживачи су добро познавали терене и пунктове, а носиоци наслеђа су били информисани и подстакнути да своју традицију очувају. Поново успостављање ове мреже ради стварања националних листа и Унескових репрезентативних категорија још више је интезивирало интересовање и сарадњу. Културна анимација је тако добила двострук улогу у цикличном кругу: пренети знање у праксе и пренети праксе у знање. На релацији локална заједница и истраживачи (музејски и академски стручњаци) све је више репрезентација и промоција наслеђа. Тако се од 2012. године у оквиру Међународног дана матерњег језика у Ковачици, центру наивног сликарства, чији је носилац заједница Словака, одржавају значајне промоције нематеријалног културног наслеђа. У оквиру престижног међународног Фестивала етнолошког филма одржани су семинари, округли столови и радонице о значају визуелне презентације културног наслеђа. Све је већа анимација и ентузијазам стручних лица и носилаца наслеђа у домену дечијег стваралаштва. На Одељењу за етнологију и антропологију такође су организовани научни скупови и реализовани пројекти: Урбано културно наслеђе и религиозност у савременом контексту и окружењу, Културно наслеђе и идентитет гастарбайтерске популације и Културни идентитети као нематеријално културно наслеђе. Истраживачки потенцијали и мобилност праксе у локалним заједницама успоставили су нову динамику и широку мрежу деловања. Културно – едукативно – експертска делатност подразумева да научници (највише етнологи, фолкористи и етномузиколози), културни и музејски стручњаци, појединци у локалним срединама и носиоци културног наслеђа успостављају међузависну комуникацију на реакцији супервизора, модератора, едукатора, координатора, корисника и реализатора наслеђа. Добра информисаност, размена искустава, знања и пракси, обострана мотивисаност и подстицајност у зонама репрезентација, компетенција, ком-
network of people. The diversity of cultural, educational, and professional activities means that scholars (mostly ethnologists, folklorists, and ethnomusicologists), cultural and museum experts, individuals in local communities and cultural heritage practitioners establish multifaceted communication involving leaders, moderators, educators, coordinators, users and ICH experts. A good level of awareness, exchange of experiences, knowledge, and practices, mutual motivation and enabling in the areas of representation, competence, as well as the desire to give prominence to the most precious elements have established distinctive convergence between researchers, experts, users and practitioners. Although the policy of implementation presupposes certain levels of authority and hierarchy in activities, knowledge and practice, the safeguarding of ICH within the implementation of the Convention requires equal treatment of relevant experience in pursuit of the unique goal and strategy of preserving the viability of its elements. In this manner the ICH elements become visible and eminent not only to a local community, but also to the wider public through numerous representations.

The contribution of science
The role of the local community in the safeguarding of the intangible cultural heritage is reviewed and defined from a scholarly perspective. The sustainable conservation of its elements, the realisation of its potential for continuity and change, determining the value of the heritage as a national asset, the drafting of nomination files, copyright protection, the protection of human rights against discrimination, monitoring of the sustainability of heritage under the influence of modern social and political trends – these are all tasks of the academic community. Its contribution is manifested through institutional project-based activities, international bilateral cooperation and professional academic cooperation between museums, institutes, and the Centre for the Intangible Cultural Heritage. As part of their activities, the institutes in the sphere of humanities at the Serbian Academy of Sciences and Arts have achieved important results in the past couple of years.
in reviewing and assessing the importance of the ICH. I would especially like to commend the projects of the Institute of Ethnography: Intangible Cultural Heritage in Multi-Ethnic Communities of Banat (funded by the Ministry of Culture and Information) and Cultural Heritage and Identity (co-funded by the Ministry of Culture and Information and the Ministry of Education and Science). The topic of ICH is the focus of special attention in comparative studies, which gives rise to important questions and redefines the place and role of ICH in modern societies. As a result of the long-lasting cooperation between the Serbian Academy of Sciences and Arts and the Bulgarian Academy of Sciences, particularly between the Institutes of Ethnography, Balkan Studies, Ethnology, and Folkloristics in Belgrade and the Institute of Ethnology and Folklore Studies with Ethnographic Museum in Sofia, a number of monographs and research papers have been published on the subject of ICH. During the most recent period of bilateral cooperation between the two institutes the project The Modern City in Serbia and Bulgaria: Processes and Changes was implemented with a focus on ICH in urban milieu. Our cooperation with the academies and relevant institutes of Slovenia and Romania is also prominent. The ICH is studied in the context of the socialist history of the former Yugoslav state (notably its provinces Serbia and Slovenia). The regional heritage in a multicultural environment, such as Banat (a region in Romania and Serbia) and of similarity of traditions (e.g. in Serbia and Macedonia) are studied, too. Finally, there are also the topics of the Serbian Diaspora heritage and the heritage of the ethnic minority cultures interacting with communities (whether ethnic/national, regional or local ones) in foreign countries.

**Governance and regulatory framework**

The State is responsible for the adoption and implementation of programmes and financial strategies. The Ministry of Culture and Information of the Republic of Serbia has been the logistic and financial authority for the implementation of ICH programmes since the ratification of the Convention. In addition to the support for the local communities and the друштвима. Из дугогодишње сарадње Између Српске академије наука и уметности и Бугарске академије наука (БАН), посебно Етнографског и Балканолошког института САНУ са Институтом за этнологију, фолклористику и етнографским музејем БАН објављене су монографије и зборници радова на тему наслеђа. У последњем циклусу билateralне сарадње два етнолошка института, реализован је и пројекат Савремени град у Србији и Бугарској: процеси и промене, где је у фокусу објављених радова био и проблем нематеријалног културног наслеђа Нематеријално наслеђе се истражује у домену социјалистичког наслеђа (Србија и Словенија), регионалног наслеђа у мултикултурној средини као што је Банат (Румунија и Србија), сличности и традицији (Србија и Македонија). Кончно теме наслеђа у дијаспори и мањинских култура проширују кооперативност и са другим државама и етничким и националним заједницама.

**Регулативни оквир државне администрације**

Државна администрација је регулатор усвајања и примене програма и финансијске стратегије. Од самог почетка ратификације Конвенције, Министарство културе и информисања Републике Србије представља логистичку и финансијску базу у реализацији програма нематеријалног културног наслеђа. Сагласно подршци локалним заједницама и невладином сектору, Министарство је до сада одобрило и суфинансирало неколико научних пројеката, међу којима је су Нематеријално културно наслеђе и етничка разноврсност – теренска истраживања Баната, Нематеријално културно наслеђе Сјенице, Вашар као нематеријално културно наслеђе (Шабац) и др. Ово наглашавам и због тога што су кроз ова истраживања умногоме покретају иницијативе у локалним срединама да традицијске културе постану видљивије, па тиме скрену пажњу на могућност чувања и презентовања. За разлику од моноетничких и монокултурних средина, пажња се сада усмерава на вишејезичне и мултикултур-
NGO sector in their cultural heritage activities, the Ministry has so far approved and co-financed several academic projects: among others, Intangible Cultural Heritage and Ethnic Diversity – Field Research of Banat; Intangible Cultural Heritage of Sjenica; Fairs as Elements of the Intangible Cultural Heritage; etc. Such studies have seriously promoted the efforts of local communities to achieve greater visibility for their heritage as a factor for cultural and social development and stability. As opposed to mono-ethnic and mono-cultural communities, attention is now being shifted towards multilingual, multi-confessional, multicultural and conflict-free communities which have established a continuity of common heritage. A good case in point is the village of Belo Blato near Zrenjanin, whose inhabitants belong to four ethnic groups and the heritage of each group is amalgamated into the Belo Blato local identity. On the other hand, the ICH is not just a cliché wedged between folklore and village life. Urban communities likewise create an array of ICH as a consequence of various cultural styles, influences, and interurban migrations. Good marketing, the media, and social networks inspire and involve citizens in the domain of ICH. Promoting it (through events, exhibitions, various performances, practices, etc.), can beside other things be a valuable incentive for the sustainable development of cities. Informal citizen groups and cultural institutions are proponents of practices that they believe bear important identity features. The elements of urban heritage and the heritage of urban communities are more endangered since they are not visible enough because of the stereotypes through which they are usually perceived. This makes it necessary to talk and write more about the urban heritage (starogradska pesma – urban traditional music, festival events, popular culture, music genres, etc.). Child games, child art and other cultural events involving children are crucial for the continuity and transmission of urban traditions. For example The Joy of Europe Festival has been taking place already for more than fifty years. It is aimed at children from all over Europe who bring their cultural values with them, blending these together into a joint
expression certifying for the children’s role in the sustenance of their culture. Also prominent are the interactive drama workshops inspired by Roma narrative traditions in various forms of popular culture. This is important since young people are the driving force behind the safeguarding of the cultural heritage, and events like this provide them with an opportunity for networking and friendship, as well as with a platform for the promotion and continuity of their heritage through various creative practices and workshops.

**Conclusion**

The network of local and academic communities is not exclusively based on the balance of power through authority and subordination with the academic community taking precedence over local communities; rather, it is also involved on an equitable exchange of

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Carneval on the Belgrade’s street, Festival Joy of Europe. Archive of the Children’s Culture Centre, Belgrade © 2008 Timothy Byford

Карневал на београдској улици, Фестивал Радост Европе. Архив Дечијег културног центра, Београд © 2008 Тимоти Бајфорд
knowledge and experience. On the other hand, as opposed to administrative taxonomies and the submission of nomination files confined within state borders and ethnic boundaries, academic studies have been stressing attention to ambivalent processes of the living heritage, which create a characteristic cultural space and a variability of dynamics, sustainability and recognisability. Hence, the heritage is based on experience, knowledge and strategy, by means of which elements/phenomena emerge as its identifying characteristics. The ICH should not be enveloped in mysticism or idealised, but rather considered realistically through various observations and practices that are susceptible to changes, combination, incomplete experiences and sustainable creativity. Long-term cooperation and interaction among all stakeholders imply patterns, methodologies, precise and adequate networking, coordination, and wide communication with the groups/communities wishing to have their heritage safeguarded and protected. Academic research is as practical as the practices of the heritage in need of safeguarding. I see a correlation in this. Under the auspices of UNESCO, the Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-Eastern Europe has recognised the importance and compatibility of such cooperation. That is why I am on the opinion that special attention in UNESCO programmes and strategies should be paid among other things to the encouragement of cooperation between the local communities and the academic community with the support and assistance provided by the public administration, through which heritage sustainability could be assured in the long run. Local communities function independently from the academic community and administrative bodies, yet it is exactly due to the academic community and to the administrative bodies that the local communities have become visible, mobile and important factors in heritage protection and safeguarding.

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Gavrilović, Ljiljana 2010: Nomen est omen: baština ili nasleđe (ne samo) terminološka dilema [Nomen Est se подложне променама, комбиновањима, недо- вршеним искуствима и одрживој креативности. Реч је о дугорочном стратешком програму који подразумева образце и методологије рада, пре- цизну и адекватну експертску умреженост и ко- ординацију, што ширу комуникацију са групама и заједницама које желе да очувају или заштитите своје наслеђе. Научна истраживања су исто толи- ко практична, колико и праксе наслеђа које је потрбно заштитити. У томе видим корелацију. Зато сматрам да у Унесковим програмима и стратегија- ма посебну пажњу треба усмерити на подручју и подстицање сарадње локалне заједнице, научно – истраживачког рада и администрације, која је- дино тако може далекосежно одредити токове и одрживост наслеђа. Локалне заједнице функцио- нишу независно од науке и администрације, али оне су управо захваљујући њима постале видљиве и важни чиниоци заштите и очувања.

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Регионален център за опазване на нематериалното културно наследство в Югоизточна Европа под егидата на ЮНЕСКО

The Contribution of UNESCO Member States of South-Eastern Europe to the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage

A Jubilee Edition Dedicated to the 70th Anniversary of UNESCO

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