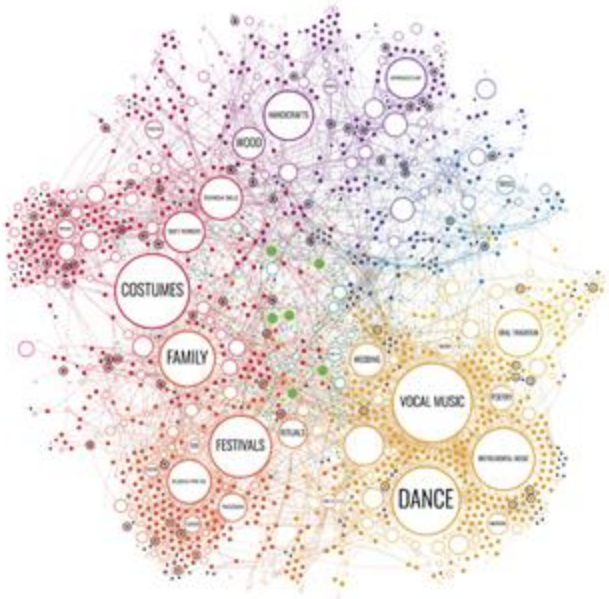
CAPACITY BUILDING COURSE

Safeguarding living heritage



10 November 2025, Helsinki

unesco
Intangible Cultural Heritage

Museovirasto
Museiverket
Finnish Heritage Agency

WORKSHOP
INTANGIBLE
HERITAGE

flame

Safeguarding living heritage

Check-in: POSTER session



POSTER session

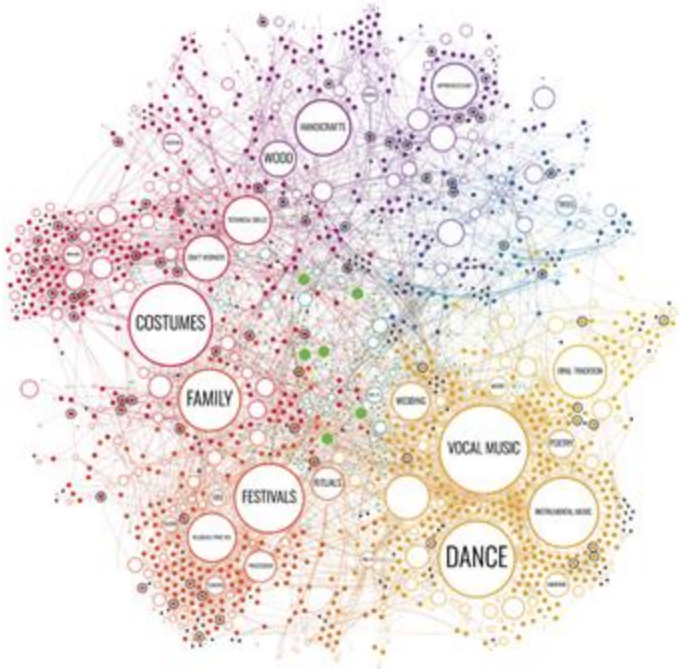
Instructions:

1. **Make a duo with a person you have not met before. Go to one of your posters.**
2. **Introduce yourself and your inspiring activity to the other person** *(5 min each)*
3. **Repeat in another duo** *(5 min each)*
4. **Recap in group**



Safeguarding living heritage

Inspiration session



Safeguarding

article 2.3



“Safeguarding” means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage.

Viability of ICH

= its potential to remain significant to the CGI concerned

- ⇨ Living heritage needs to maintain **significant** to its practitioners, thus safeguarding it means **creating an environment that supports continued practice and transmission**
- ⇨ **CGI have the primary role** in these processes
- ⇨ Safeguardings depends especially on **their capacity and commitment** to practice and transmit their heritage into the future, **even as circumstances change**.

≠ Authenticity

≠ Freezing



Leve Immaterieel Erfgoed! Festival in Flanders © Femke den Hollander for Workshop Intangible Heritage BE, 2025

Safeguarding: *'the whole is greater than the sum of its parts'*

Merely listing actions following article 2.3 does <u>not necessarily equal safeguarding</u>

⇨ **Safeguarding** = **'whole package' of actions and initiatives** aiming to make the living heritage practice continue and thrive in the future

→ ***VIABILITY, sustainability***



Safeguarding: *'the whole is greater than the sum of its parts'*

Merely listing actions following article 2.3 does not necessarily equal safeguarding

⇨ Safeguarding measures need to **address specific risks and threats to viability**

Threats to viability
= current problems hampering the enactment and transmission of the ICH

Risks to viability
= anticipated problems

Safeguarding plans for ICH
→ *more this afternoon and tomorrow*

Step by step

Activity	*Stake-holders*	*Timetable*	*Cost / Needs*	*Expected outcomes*

Safeguarding means...

Communities, groups and individuals concerned (CGI) are centre stage in identification and action

Practice and transmission by communities and groups concerned continues

ICH retains its **significance** to communities and groups concerned as part of their cultural heritage

WHY Community Participation?

CGI at the heart

Safeguarding succeeds only through **their participation**

Communities, groups, and individuals are the **primary stewards**



Involvement and **consent** of CGI is always needed in safeguarding initiatives

They **define**, **practice**, and **transmit** their ICH

Askiya, the art of wit

S. Muhitdinov © Republican Scientific-Methodological Center for Folk Art, 2012

Any safeguarding will fail without the communities' participation and consent

WHO? Identifying the communities concerned



- **People who identify with one or more ICH elements**
- Some communities are **already recognized** within the State Party (local, ethnolinguistic, religious communities, etc.)
- People may belong to **several** communities; **leave** or **join** communities
- People concerned should **agree with their identification** as a community

Community complexities

It is often assumed that a community is:
harmonious, homogenous, inclusive and willing to participate… but:

- Stakeholders and their engagements are diversified and dynamically changing
- Their type and level of involvement will vary depending on what is needed or desirable at each moment in time



Who is who within the community?

Who decides who should or should not participate?

Who participates and why?

Who is left out and why?

Identifying representatives

Questions and reflections…

- The need for representatives?
- Existing representatives or not?
- Mandate and legitimacy of representatives
- Different views within communities



Methods and purposes of community participation

through

Workshops

Meetings

Media

Polls

Consultations

Awareness-raising

Capacity building

...



for

- identification of elements
- awareness-raising
- planning safeguarding actions
- developing nominations
- ...

Obtaining free, prior and informed consent

FREE

no undue pressure was exerted on those whose consent was sought

&

PRIOR

the **information required to consider whether to give consent** or not was **given in advance**

&

INFORMED

all relevant information required for making a balanced judgment was **provided**

&

SUSTAINING / EVOLVING CONSENT!

SAFEGUARDING MEASURES

Examples & Inspiration

IDENTIFICATION AND INVENTORYING

Identification and inventorying is…

= the **identification** of the ICH to be safeguarded,

its **recording**,

and **systematically organising** (inventorying) this information.





Project ‘Beleving’

100 living traditions in Limburg (province in Flanders)
“Images of Living Folk Culture in New Forms”

BELEVING

© Luk Indesteege

https://immaterieelerfgoed.be/nl/nieuws/100-levende-tradities-in-limburg

https://www.antwerpen.be/info/637caa9fb0ccef21bf0df4ca/au-fond-stuivenberg



Soup making in Antwerp

What traditions and customs were connected to soup?

“Au Fond Stuivenberg”



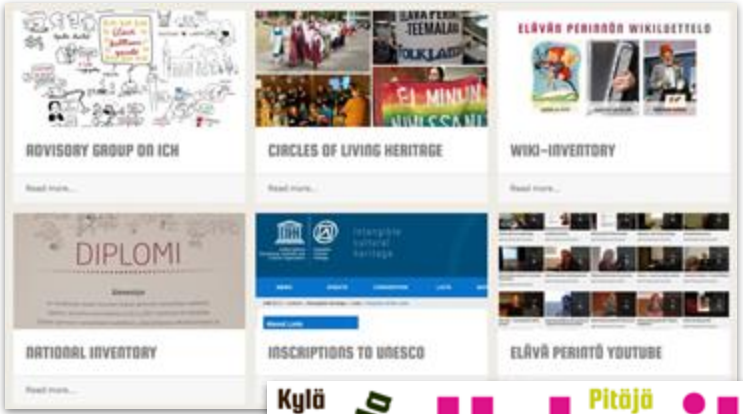
Wiki loves living heritage

International campaign

https://meta.wikimedia.org/wiki/Wiki_Loves_Living_Heritage

Wiki-inventory for Living Heritage

Museovirasto
Museiverket
Finnish Heritage Agency







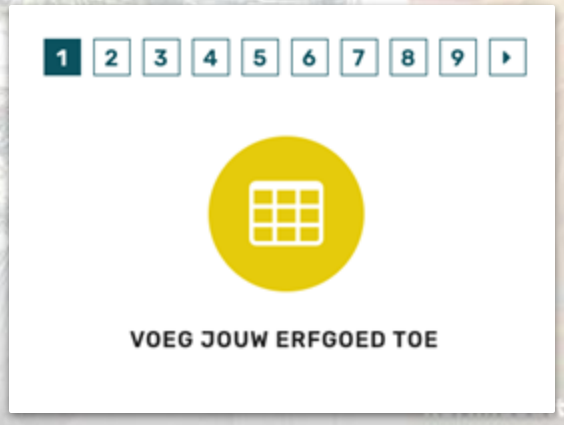
https://wiki.aineetonkulttuuriperinto.fi/

Inventory living heritage in Flanders at immaterieelerfgoed.be

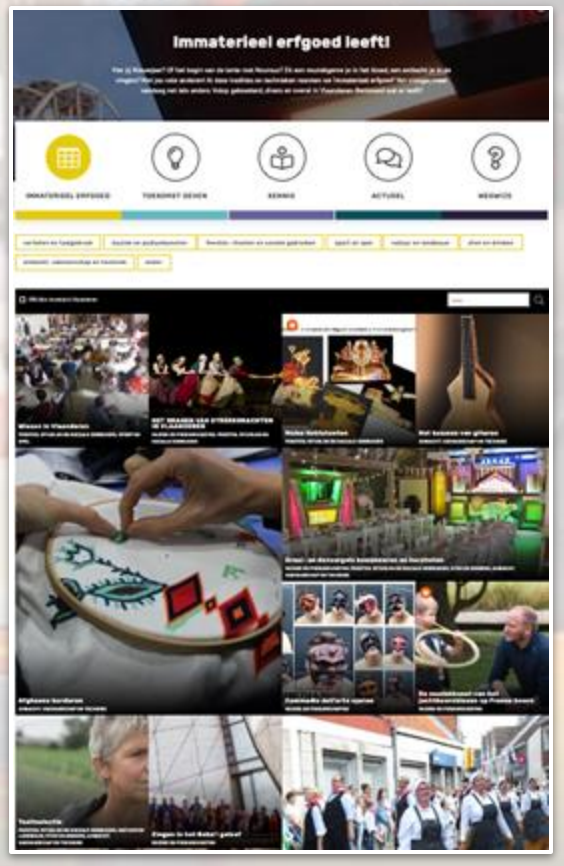
"The Big Collection"

WORKSHOP INTANGIBLE HERITAGE BE

Flanders State of the Art



https://immaterieelerfgoed.be/nl/erfgoederen



Representative List - AIM

= Ensure **better visibility** of ICH and **awareness of its significance**

Article 16

'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'





The WHY of inventorying

?

- Identifying and defining
- Establishing viability
- Raising awareness
- Building relationships for safeguarding
- Contributing to good governance, sustainable development
- Reinforcing sense of identity and continuity of ICH bearers, community building

Planning an inventorying project: basic tasks

Determining the purpose of the inventory

Identifying and involving the communities concerned and other stakeholders (including NGOs)





Addressing the gender dimension of identifying and inventorying

Building consultative mechanisms and trust, obtaining consent

Finding resources

Identifying / creating structures for information gathering and networking



Information gathering and data entry

Dissemination, access and updating



DOCUMENTATION

Documentation is …

Documentation consists of **recording ICH**

in **tangible or digital forms**,

in its **current state**,

and **collecting documents**,

audiovisual and digital data that relate to it.



Documentation: WHAT & HOW?

Often involves the use of **various recording means and formats**

collected documents

Often preserved **in libraries, archives or websites** → *may be consulted by the CGI concerned and the larger public*

Communities and groups also have **traditional forms of documentation** such as:

- songbooks or sacred texts,
- weaving samplers or pattern books,
- icons and images
- …

that constitute recordings of ICH expressions and knowledge.

Innovative **community self-documentation** efforts and programmes to repatriate or disseminate archival documents

> are important **safeguarding strategies i**ncreasingly being used

> In order to **encourage continued practice and creativity**

Archive on wheels

Archive of Funfair culture

"The fair is not merely a commercial event. It forms an essential part of our festive culture. That is why we want to document how the local population experiences the fair. How they honour their traditions surrounding it."

- The Fun Fair Heritage Committee -

https://immaterieelerfgoed.be/nl/inspiratie/kennis-archiveren-1

© Jean-Christophe Bardot

Weaving

Mai Joutselainen (Poo
Museum)









In the valley of images

Musée d'ethnographie de Neuchâtel

ICH & Museums Project

https://www.ichandmuseums.eu/en/inspiration-2/detail-2/in-the-valley-of-images



sevh

Wedergeboorte van 2 reuzen Ronse - Openingsfanfares (fragment)

5 years ago

Ambient

6:47

10

Soundscapes - ‘Observations in Flanders’



sevh

Sint-Hubertusviering Brasschaat - Veiling van wild voor het goede doel (fragment)

5 years ago

Ambient

6:38

10

Simon Van Honacker

a series of field recordings



sevh

Pompoenregatta Kasterlee - Pompoencurling (fragment)

5 years ago

Ambient

2:32

1

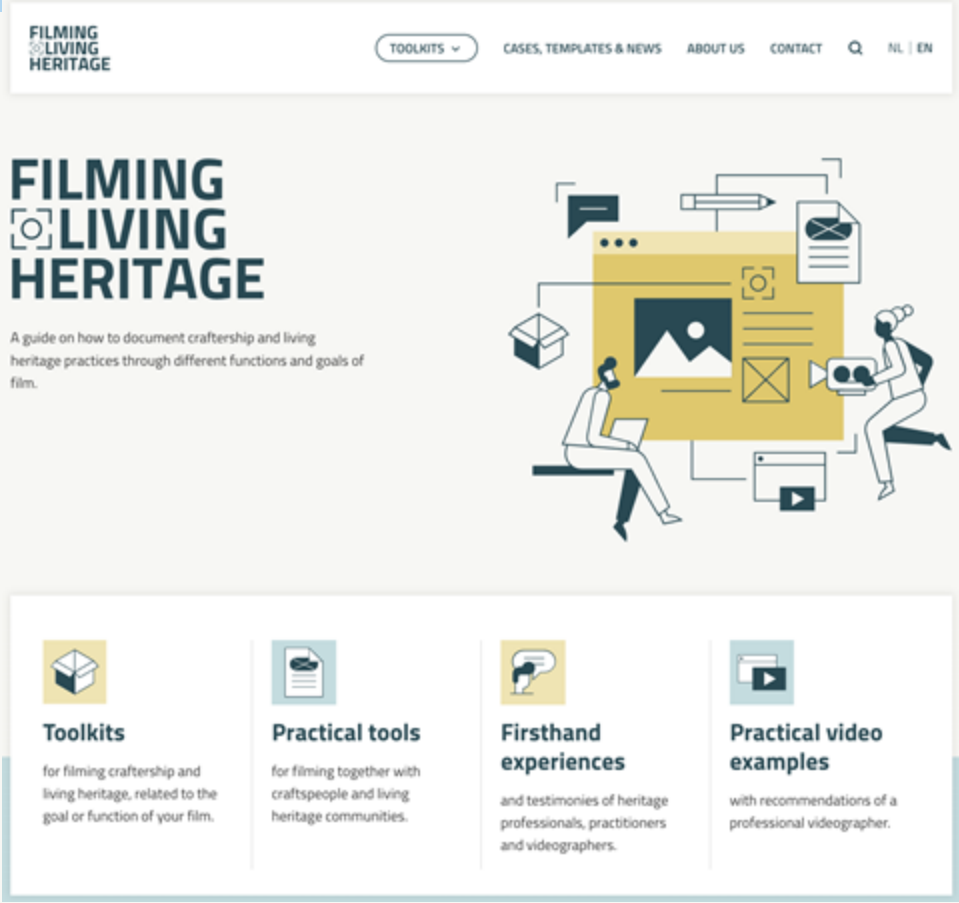
18

https://soundcloud.com/simonvanhonacker

Toolbox Filming Living Heritage

https://www.filminglivingheritage.org






FILMING
LIVING
HERITAGE
BOKRUK


FOCUS
VAKMAN
SCHAP
170
Kuipen

RESEARCH

Research for safeguarding

=> AIMS TO BETTER UNDERSTAND ICH

For research to be considered a safeguarding measure, it must:

(a) be aimed at furthering the continued practice and transmission of ICH; and

(b) be prepared with the participation and consent of the communities concerned.

!

Research may help in designing safeguarding plans but safeguarding should not be postponed because of long-lasting historical or comparative studies.

Research for safeguarding

Research initiative to address clear research questions: e.g.

- understanding a **specific ICH,** technique, craft or its use of materials
- analyse and interpret different aspects of a specific ICH
  (e.g. historical data, how it evolves through time and space)

It could also focus on research questions of interest to safeguarding ICH in general such as:

- modes of transmission
- ways of drawing up inventories
- participative methods employed in different safeguarding measures
- ...





How to build a giant

Research report by Histories vzw Flanders



Movie

https://www.youtube.com/watch?v=Qf1PHFHqqvw

https://histories.be/nieuws/hoe-worden-reuzen-gemaakt-het-complete-onderzoeksrapport/


FOCUS
VAKMAN
SCHAP
TRAILER
Het Maken van Reuzen



Dalva Lamminmäki from
University of Eastern Finland

Doctoral research of the Finnish sauna culture as intangible cultural heritage and well-being.

© Harri Tarvainen

PRESERVATION

Preservation is …

≠ Folklorization ≠ Freezing

Preservation of ICH means the efforts of communities and culture bearers to maintain continuity in the practice of that heritage over time.

*→ Within different communities and diverse forms of heritage, some are more or less attached to the **faithful recreation of preceding expressions**, and some are **more or less open to innovation and new creation**.*

! ICH is always being created and recreated !

→ freezing its form is undesirable: no longer to be considered ICH

Sign language and cultural heritage of deaf people



Sirpa Varis from Finnish Labour Museum Werstas
//The Finnish Museum of the Deaf



Folkart

Heidi Lampinen from Folkart, folktales and folk beliefs/religion

PROTECTION

Protection is …

≠ Folklorization ≠ Freezing

Protection refers to deliberate measures - often taken by official bodies - to defend intangible heritage or particular elements from threat or harm, perceived or actual.

For example:

- **Legal** measures / laws
  - permitting ICH practices,
  - ensuring CGI's access to needed resources,
  - preventing misappropriation, or prohibiting actions that interfere with ICH

- Also: protecting **customary measures** for ICH practice and transmission

Example: Protecting indigenous and customary practices

Protecting the Sámi way of life –> natural resources and traditional livelihoods like reindeer herding

Sámi Parliament
https://samediggi.fi/en/



Lëtzebuergesch: Sami-Sieddlung beim Nordkapp an Norwegen(2006) -Ernmuhl at lb.wikipedia

Intellectual Property (IP)

A set of legal rights enshrined in international and domestic law to protect the moral and economic rights of authors, creators, innovators, and producers.

- Copyright and related rights
- Patents
- Industrial designs
- Trademarks
- Geographical Indications
- Sui generis regimes



The SÁMI DUODJI mark is used on handicrafts which are Sámi-produced products.

http://www.samiduodji.com/

AWARENESS RAISING

PROMOTION AND ENHANCEMENT

Awareness raising in the UNESCO 2003 Convention

Awareness for safeguarding

Preamble

Awareness of the importance of safeguarding ICH

Article 1

Purposes of the Convention:

- Safeguarding the ICH
- Respect for the ICH
- Awareness of the importance of ICH
- International cooperation and assistance

Recognition, respect, enhancement

Article 14

Each State Party shall endeavour, by all appropriate means, to:

*(a) ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society, in particular through: (i) educational, **awareness-raising** and information programmes, aimed at the general public, in particular young people ...*

Awareness raising is …

= a way of encouraging concerned parties to recognize the value of living heritage and to take the measures necessary to ensure its viability, and is never an end in itself.

Who?

The State, the media, educators, the private sector, cultural custodians or other groups …

can all play a role in awareness-raising.

→ ! *Always involving CGI and consent*

Awareness raising is…

It can entail many things, for example:

making people aware of

- the ***importance*** of an ICH and its functions in society,
- ***why*** an inherited practice is at risk
- **…**

→ Informing people

=> contribute to safeguarding

+ enhance mutual understanding and respect,

peaceful coexistence along with affirming cultural diversity.

Awareness about what?

- The existence and diversity of ICH
- The value and function of ICH
- The role of communities concerned
- Threats or risks to viability
- Possible safeguarding actions/good practices
- The Convention, inscribed elements and good practices

HOW? Ways to raise awareness

- Radio, television, websites
- Educational programmes
- Networks, meetings and seminars for targeted groups
- Festivals and events
- Commercial activities (e.g. tourism)
- Inventories
- Lists and Register of the Convention
- ICH policies
- …

Promotion & Enhancement are …

… **two important tools for awareness-raising**

They aim at **increasing the value attached to heritage** in different communities rather than altering, improving or “perfecting” its expressions or practices themselves.

Promotion = **drawing public attention, in a positive way, to aspects of ICH**

Enhancement = p**romoting the status and importance of living heritage** within its community and the broader society.



https://immaterieelerfgoed.be/nl/inspiratie/de-ommegang-van-de-hegge-in-een-stripverhaal

Comic book about living heritage practice



1 m2 Flax -project

“It was fascinating to gain broad knowledge about linen through this project — from growing and processing flax to learning terminology and related traditions. In addition, the project was significant from the perspective of Nordic cooperation. It engaged a wide range of people interested in crafts and traditions, offering an easy and accessible way to participate.”

- Minna Hyytiäinen

Communication campaign ‘Living heritage feels good!’









Crafts in sight Festival



Belgium: national Register of inspirational safeguarding measurements



The Kaustinen Festival & the Näppäri Method

Presenting an award



ultimas



TRANSMISSION

Transmission and education are …

Transmission of (ICH) occurs when practitioners and other cultural bearers within a community **pass on practices, skills, knowledge and ideas to coming generations,** in formal or non formal ways.

ICH transmission **also entails communicating the significance, history and associated values, and the appreciation of ICH.**



For example:

- within the family, from parent to child
- from master to disciple
- as part of an initiation rite
- from teacher to pupil in a formal or non-formal education setting

Intergenerational transmission = a strong guarantee of viability.

Traditional processes of transmission are most often circumstantial and contextual

=> include informal, unstructured means of transmission

=> the body and the word!

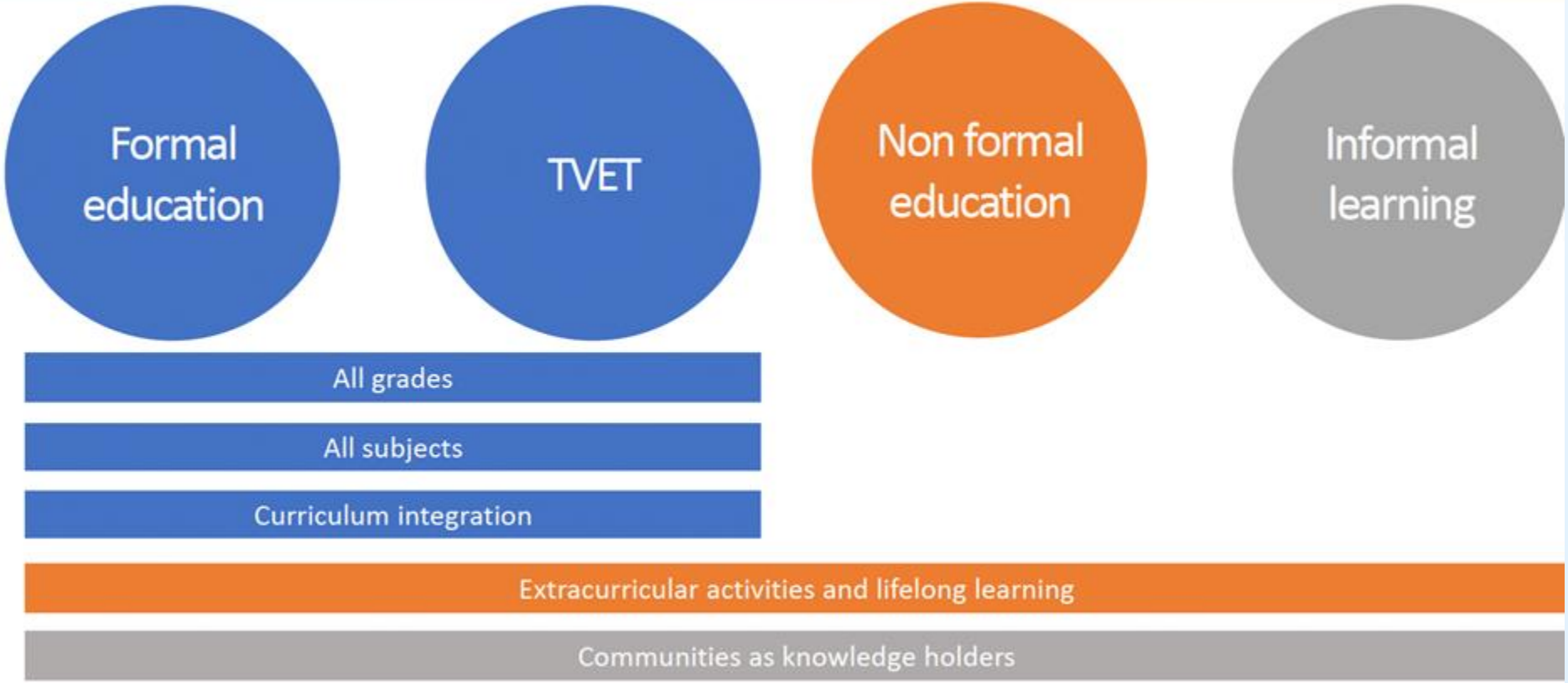
For example: young people acquire knowledge and skills by observation, imitation and practice or by participation in community activities.

Traditional forms of transmission /
Customary modes of transmission /
Non-formal means of transmission /
Formal education and training / ...

When traditional forms of transmission are broken or weakened, the viability of ICH is often threatened **=> Formal or non-formal education may be *an alternative*, and contribute to the safeguarding and transmission of ICH**

EDUCATION

Education settings - living heritage and education



Thematic Areas	Core Indicators	Assessment According to the Following	
Transmission and education	4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH	4.1	Practitioners and bearers[5] are involved inclusively in the design and development of ICH education programmes and/or in actively presenting and transmitting their heritage.
		4.2	Modes and methods of transmitting ICH that are recognized by communities, groups and individuals are learned and/or strengthened, and included in educational programmes, both formal and non-formal.
		4.3	Educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, undertaken by communities, groups, NGOs or heritage institutions, are available and supported.
		4.4	Teacher training programmes and programmes for training providers of non-formal education include approaches to integrating ICH and its safeguarding into education.
	5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and	5.1.	ICH, in its diversity, is included in the content of relevant disciplines, as a contribution in its own right and/or as a means of explaining or demonstrating other subjects.
		5.2.	School students learn to respect and reflect on the ICH of their own community or group as well as the ICH of others through educational programmes and curricula.
		5.3.	The diversity of learners' ICH is reflected through mother tongue or multilingual education and/or the inclusion of 'local content' within the educational curriculum.
	learning about and with ICH and respect for one's own and others' ICH	5.4.	Educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH.
	6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions	6.1	Post-secondary education institutions offer curricula and degrees (in fields such as music, arts, crafts, technical *and vocational education and training*, etc.) that strengthen the practice and transmission of ICH.
		6.2	Post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions.

TRANSMISSION VIA NON-FORMAL EDUCATION

Non-formal education is …

= Any **organized educational activity** that is additional, alternative and/or complementary to the formal education system

- It forms part of the lifelong learning of individuals and has specific learning objectives
- It addresses students of all ages
- May be of short duration and/or low intensity
- mostly leads to qualifications that are not formally recognized by national educational authorities or to no qualifications at all



Youthful heritage project

Jutta Ojala from Nivala-Seura ry



MOT internship craftership

Belgium

National Register of inspirational safeguarding measurements

Tocatì, a shared programme for the safeguarding of traditional games and sports



Italy – Belgium – Croatia – Cyprus – France

Selected in 2022 on the Register of Good Safeguarding Practices

© Istarski Pijočarski Savez

TRANSMISSION VIA FORMAL EDUCATION

Formal education is …

= a **system of education** that is **institutionalized, intentional and planned** through public organizations and/or recognized private bodies,

That may include:

- Vocational
- Special needs
- Some adult education

→ and that is **recognized** as such by the relevant national or sub-national educational authorities.

Formal education is ...

Teaching **about** living heritage

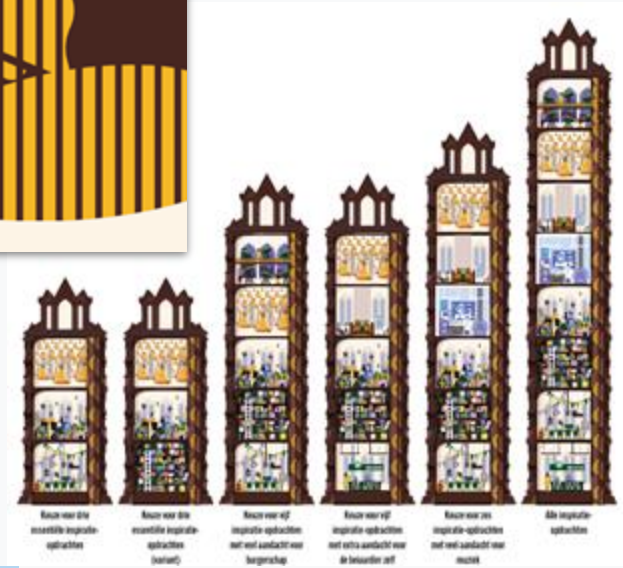


Teaching with living heritage

Focus on transmission



https://www.klankarchitecten.be/





Carillion culture educational package

70 Adventures Before Grade 7 Challenge



FEEL THE THRILL

- ☐ Walk barefoot outdoors
- ☐ Roll around in the snow
- ☐ Pedal off on a bike ride
- ☐ Check out a local landmark
- ☐ Dance in the rain
- ☐ Climb a tree
- ☐ Leap off a jetty
- ☐ Row a boat
- ☐ Brave an icy dip
- ☐ Visit an open-air market
- ☐ _____

BUILD AND CREATE

- ☐ Sculpt from snow
- ☐ Make party decorations
- ☐ Craft with paper
- ☐ Build a den
- ☐ Play with face paints
- ☐ Fix and mend
- ☐ Float a bark boat
- ☐ Create a wreath
- ☐ Knit or crochet
- ☐ Tie a sauna whisk
- ☐ _____

PLAY AND ROAM

- ☐ Zoom down a sledding hill
- ☐ Compete in your favourite game
- ☐ Throw a Mölkky skittle
- ☐ Play tervapata, a Finnish tag game
- ☐ Ski on snowy trails
- ☐ Glide across the ice
- ☐ Score in floorball
- ☐ Hit the puck in hockey
- ☐ Bat in pesäpallo, the Finnish baseball
- ☐ Orienteer through a forest
- ☐ _____

SOLO AND SOCIAL

- ☐ Relax in a sauna
- ☐ Help with garden and snow chores
- ☐ Recycle something old
- ☐ Tell a joke
- ☐ Write a letter
- ☐ Cheer up an elderly friend
- ☐ Dance letkajenkka, the Finnish conga
- ☐ Host a picnic
- ☐ Help out at a community event
- ☐ Make music with mates
- ☐ _____

SEEK AND DISCOVER

- ☐ Pick berries
- ☐ Snap photos of flowers
- ☐ Catch leaves in the wind
- ☐ Explore a museum
- ☐ Spot different building styles
- ☐ Marvel at the northern lights
- ☐ Track animal footprints
- ☐ Name the trees
- ☐ Guess the bird by its song
- ☐ Forage for mushrooms
- ☐ _____

COOK AND TASTE

- ☐ Crunch on rye bread
- ☐ Try a May Day funnel cake
- ☐ Nibble on flatbread
- ☐ Sizzle a sausage over a fire
- ☐ Taste flavours from around the world
- ☐ Slurp pea soup on a Thursday
- ☐ Fill a shrove bun
- ☐ Bake a pie
- ☐ Crimp a Karelian pasty
- ☐ Make a gingerbread house
- ☐ _____

READ AND RHYME

- ☐ Tune into an audiobook
- ☐ Invent a story
- ☐ Find your favourite book
- ☐ Write a rhyming poem
- ☐ Rap with rhythm
- ☐ Draw a comic strip
- ☐ Share a wise saying
- ☐ Speak in a local dialect
- ☐ Belt out your national anthem
- ☐ Practise a foreign language
- ☐ _____

You can swap or add your own adventures to better suit your culture and local area

REVITALIZATION

Revitalization of ICH …

= actively re-engaging, strengthening, and sustaining ICH practices that are vulnerable or in decline

- **No "preservation" of the past,**
  ***> living heritage = constantly recreated and adapted by communities in response to their environment, history, and social context* (Art. 2.1)**

- **Adaptation and relevance: NOT freezing** a practice in time;
  ICH remains meaningful by allowing community-initiated i**nnovation and adaptation to contemporary life**.

- **To revitalize ICH, it should have at least some degree of vitality**
  → Restoring and strengthening heritage that is weak and endangered is welcomed as a fundamental safeguarding measure;
  → Resurrection of extinct heritage falls outside scope of the Convention.



Traditions of Finnish Roma

Päivi Majaniemi from The Finnish Roma Association

© Sauli Heikkilä

Land-of-Legends programme, for promoting and revitalizing the art of storytelling in Kronoberg Region



Sweden

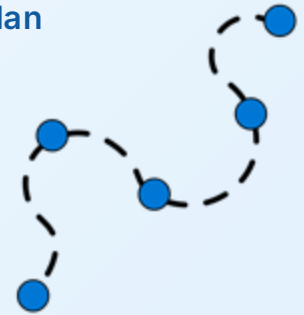
Selected in 2018 on the Register of Good Safeguarding Practices

© Alexander Hall

Developing Safeguarding plans

Seven steps towards developing safeguarding plans by CGI

1. **Identifying and defining the ICH** to be safeguarded and the communities, groups and individuals concerned
2. **Identifying the social function(s) and value** of the selected **ICH** for the communities, groups and individuals concerned
3. Identifying risks and threats to the selected ICH, and proposing adequate safeguarding activities
4. Defining **main objectives and expected results** for the safeguarding plan
5. Determining **activities** for the safeguarding plan
6. Defining **resources** required and resource mobilization strategies
7. **Monitoring and evaluating implementation** of the safeguarding plan

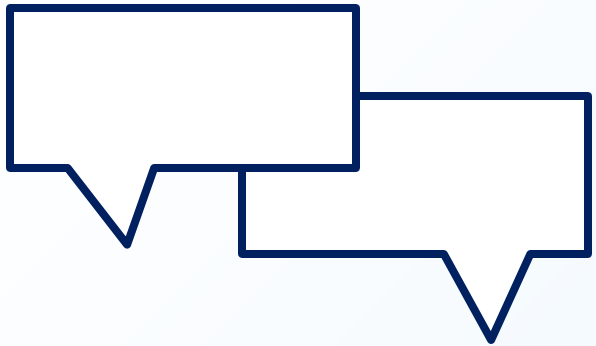


source: https://ich.unesco.org/en/capacity-building-materials#unit-45-workshop-on-developing-safeguarding-plans-introduction-br

SAFEGUARDING LIVING HERITAGE IN FINLAND

Example safeguarding plans

Matti Hakamäki



Questions?





This afternoon and tomorrow

WORKSHOP

developing safeguarding plans

About the workshops - Practitioners perspective

In this workshop, you'll learn how to identify and engage your heritage community, reflect on your own role and practices, and develop concrete actions for safeguarding heritage.

Your role in this process is to share your experiences, collaborate with peers, and translate insights into practical steps.

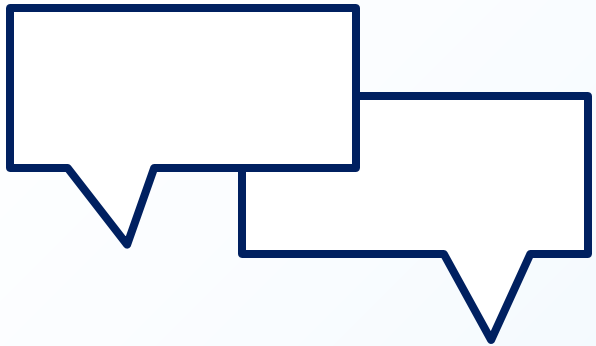
About the workshops - Mediators

In this workshop, you'll learn how to effectively support the safeguarding of CGI's living heritage.

Your role in this process is mediating or supporting - not as a practitioner of the ICH itself, but as someone who helps ensure it thrives for future generations.

Who is this workshop for?

- Mediators and facilitators
- Supporters of heritage practitioners
- Government officials and policymakers
- Educators and trainers
- Museum, archive, and cultural institution professionals
- NGO staff
- Heritage professionals
- (Academic) researchers
- And anyone interested in safeguarding living heritage



Questions?





THANK YOU!



Disclaimer: This presentation has been developed for a Capacity Building course on Safegruarding ICH with the UNESCO 2003 Convention. This material is partly building on field experience of the organizers and facilitators, and also partly drawing on the Capacity Building resources available in the Repository of Capacity Building materials of the UNESCO 2003 Convention, for which the following reference (see box below):

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