

Periodic Report (Convention)

A. General information

Name of State Party

Estonia

Date of Ratification

2006-01-27

Question A.1

Executive summary

Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.

Since the last reporting period, a new Heritage Conservation Act was adopted in 2019 that for the first time introduced the notion of ICH in a legal act at national level.

The Culture Development Plan 2021-2030 or Culture 2030 notes that the strength of Estonian culture lies in regional cultures, identities and communities. Therefore, the general aim of the state is to support the efforts of communities by creating the necessary conditions for the viability of their ICH. Culture 2030 aims to ensure that the rich diversity of ICH in Estonia is viable i.e actively used and transmitted, well known and appreciated, using also digital means for promoting accessibility and raising awareness. The aim is to provide equal opportunities for all communities living in Estonia, including language and cultural minorities. To that end the state shall value and support community initiatives, community organisations and umbrella organisations, events where ICH is transmitted and promoted. The state supports academic research and is responsible for collecting and documenting ICH in a systematic way and facilitating access to it through memory institutions. Emphasis has been placed on the role of education, including the integration of ICH into school curricula and a broad range of non-formal educational activities.

A guideline document “Strategic Strands for Safeguarding and Valuing ICH 2030” was commissioned by the Ministry of Culture and drafted by the Estonian Centre of Folk Culture following the Council for the ICH round tables in 2017. The strategic strands are based on the role of the States Parties described in the Convention. The document was drafted to serve as a basis for the development of specific action plans for ICH-related institutions and associations. It highlights the central role of communities in all aspects of promoting and safeguarding ICH, the role of ICH in the development of a cohesive society, education and research activities, recognition of heritage bearers and the need for effective support

programmes that take into account the specific needs of communities.

In line with the participatory nature of the Convention, a wide range of national and local institutions, in co-operation with the communities concerned, are involved in safeguarding the ICH in Estonia. Following the accession to the Convention in 2006, the Ministry of Culture set up a new advisory body - Estonian Council for the ICH that offers strategic advice for safeguarding, development and promotion of ICH in society and approves the entries for the national ICH inventory. The ministry also designated Estonian Centre of Folk Culture as the main body responsible for the practical implementation of the Convention. The centre participates in the process of developing and carrying out cultural policy, organizes training courses and awareness-raising activities, and administers ICH support programmes and the national ICH inventory.

The inventory has been online since 2010 to serve the interests of local communities. The aim is not to display the most eye-catching elements of ICH, but to recognize the inherent value of ICH to its bearers and practitioners as well as to society at large. Entries are based on research prepared by the community representatives. This approach has encouraged community action.

Community-based ICH safeguarding activities are supported by the state through established financial support programmes and measures. In 2021, there are 16 ICH support programmes, including ten regional ICH programmes (and 4 COVID-19 emergency ICH support programmes) administered by the Estonian Centre of Folk Culture. Community-based ICH safeguarding activities are also supported by the state through the Cultural Endowment of Estonia, by different regional development programmes and by local government support programmes. The Integration Foundation offers special support for ICH activities of national minorities.

Question A.2

Contact information of the focal point for the periodic report

If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

Title (Ms/Mr, etc)

-

Family name

Viita

Given name

Leelo

Institution/position

Head of the ICH Department

Address

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Other relevant information**Question A.3****Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

Estonian Centre of Folk Culture

Ministry of Culture, Ministry of Education and Research, Ministry of Rural Affairs,
Ministry of the Interior, Ministry of Social Affairs

Universities: University of Tartu; Viljandi Culture Academy of University of Tartu;
Tallinn University; Baltic Film, Media and Art School of Tallinn University (BFM);

Estonian University of Life Sciences

Estonian Council for the ICH

Other institutions: State Forest Management Centre, Environmental Board, Institute
of the Estonian Language, Estonian Aviation Academy, Võro Institute

ICH Department of the Estonian Centre of Folk Culture had a leading role in preparing and writing the periodic report. The main working group consisted of two specialists of ICH Department of Estonian Centre of Folk Culture, and the coordinator of the culture programmes of the Estonian National Commission for UNESCO. Folk culture specialists of the Estonian Centre of Folk Culture prepared a wide-ranging questionnaire about ICH activities and the level of the awareness for the institutions and organisations in different Estonian counties (15 altogether). Estonian Council for the ICH participated as an advisory body in compiling the questionnaire related with research and documentation. Questionnaires were sent out to be answered online and also interviews were conducted. The replies received from these institutions and organisations formed the basis of the report.

- National commission for UNESCO

Estonian National Commission for UNESCO had a consulting role in preparing and writing the report.

- Cultural centres

Cultural and Community Centres contributed to the report indirectly. The activities of the county institutions and societies were described by the folk culture specialists of Estonian Centre of Folk Culture and the representatives of the different local municipalities, institutions, authorities, and associations to whom appropriate questionnaires were sent out for gathering the information from the counties and municipalities by folk culture specialists of Estonian Centre of Folk Culture. We could especially point out the Ukrainian Cultural Center amongst the Cultural Centres of the communities that participated in the compiling process of the periodic report. Ukrainian Cultural Center brings together members of Ukrainian community and at the same time is open to all people. Also Kodavere Heritage Centre, what was opened in the Peipsiveere region in 2019 and was built to safeguard and promote the local ICH in the Kodavere area.

- Research institutions

Museums, Institute of the Estonian Language and some of local institutes in different regions – cultural spaces of Estonia: Võro Institute, Seto Institute Foundation, Kihnu Cultural Institute Foundation and Viru Institute.

All these institutions and organisations contributed to the report by responding to the questions related to the research and documentation as well as more widely to the valuation, preservation and transmission of the ICH.

- Centres of expertise

Estonian Centre of Folk Culture and the Estonian Council for the ICH; Central associations of folk culture: Estonian Choral Association, Estonian Folk Dance and Folk Music Association, Estonian National Folklore Council, Estonian Folk Art and Craft Union; Estonian Amateur Theatre Association and Estonian Association of Cultural Societies; Estonian Song and Dance Celebration Foundation; cultural space institutes and umbrella organisations: Võro Institute, Seto Institute Foundation, Kihnu Cultural Space Foundation, Kihnu Cultural Institute Foundation, Institute of Mulgi Culture, Viru Institute; Fenno-Ugria, Kodavere Heritage Centre.

Estonian Centre of Folk Culture is a state competence centre that gathers specialised

information, organises training courses, and supports and advises people and organisations that deal with traditional culture.

- Universities

University of Tartu; Viljandi Culture Academy of University of Tartu; Tallinn University; Baltic Film, Media and Art School of Tallinn University (BFM); Estonian University of Life Sciences; Estonian Academy of Music and Theatre, Estonian Aviation Academy (institution of professional higher education).

Universities participated in the preparation process of the periodic report by answering the questionnaire about research and documentation.

- Museums

Estonian National Museum, Estonian Literary Museum, Estonian Open-Air Museum, Museum of Hiiumaa and other local museums in the regions

- NGOs

Many NGOs took part in compiling the report responding to the questions: Central associations of folk culture, Fenno-Ugria, cultural space institutes and umbrella organisations; NGOs of national minorities: Russian Cultural Societies Association "Ruthenia", Ukrainian Cultural Center; Kodavere Heritage Centre, Estonian Village Movement and members, Estonian Civil Society and many other NGOs all over Estonia. Other NGOs are mentioned in part C of the present report.

- Municipalities

Local educational institutions and schools (30), preschools institutions (48), hobby schools (music and art schools) and local museums (Sillaotsa, Tori, Saaremaa, Hiiumaa)

- Local governments

City administrations (Pärnu and Tartu) and rural municipalities (Tartu, Rapla, Viljandi, Järva, Pärnu, Lääne-Virumaa county)

- Charitable bodies

Charitable bodies with the special focus were not directly involved in the preparation process of the report.

- Private sector entities

Some of private sector entities participated in the preparation process of the periodic report by answering the questionnaire (in the field of handicrafts).

- Others (if yes, specify)

Local libraries

Please provide any comments in the box below

Many institutions, organisations and NGOs are mentioned in part C of the present report. In the preparation process of the report, the main working group compiled thorough and distinct questionnaires for the target groups. Given the situation of COVID-19 during the compiling the report in 2021, most of the representatives of the target groups replied to the questionnaires online. Some interviews were conducted online and via telephone calls. Before sending out the questionnaires the members of the main working group contacted the respondents and explained the background. The questionnaires were compiled to get the broadest possible overview of the situation of ICH in Estonian society.

Question A.4

Accredited Non-Governmental Organizations

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Not applicable

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

The nomination 'Building and use of expanded dugout boats in Soomaa region' was submitted by Estonia for a possible inscription on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2020. The Estonian Dugout Boat Society is the initiator of the nomination to UNESCO and coordinated the work of the local community and stakeholders at all stages of the nomination process.

The Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage added Building and use of expanded dugout boats in Soomaa region to the UNESCO's List of Intangible Cultural Heritage in Need of Urgent Safeguarding in December 2021.

Question A.5.2

Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Baltic song and dance celebrations (00087) <i>Multiple: Estonia, Latvia, Lithuania</i>	2008
Kihnu cultural space (00042)	2008
Seto Leelo, Seto polyphonic singing tradition (00173)	2009
Smoke sauna tradition in Võromaa (00951)	2014

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Not applicable

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Not applicable

Question A.6

Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

1

a. Name of inventory

Estonian Inventory of Intangible Cultural Heritage

b. Hyperlink to the inventory (if any)

<https://rahvakultuur.ee/vkp/nimistu/>

c. Responsible body

Estonian Centre of Folk Culture

d. Date of establishment

2010

e. Updated since ratification or during the reporting period (provide further details in section 7.3)

Yes

Date of latest update

21-12-2021

f. Method and frequency for updating

The entries are updated in every 5 years or sooner if necessary by authors or other members of the practicing community.

g. Number of elements included

117

h. Applicable domains

Settlement, way of life, living environment; management of natural resources; food and nutrition; crafts; language and poetical genres; customs and religion; pastime and playful activities. Each of them have sub-domains.

i. Ordering principles

Alphabetical order

j. Criteria for inclusion

The main criterion for an element to be included on the inventory is that the community wants to include it. Nevertheless it has to correspond to the definition of ICH - be an element of living heritage that is important for the community at present, and has been passed on from generation to generation. The age of the element is not relevant, neither is its uniqueness. The ethnic and social background and size of the community is not relevant either. All communities in Estonia can contribute to the inventory.

k. Does the inventory record the viability of each element?

Yes

Please provide further details, if appropriate:

The form of the entry requires to describe the element's sustainability - it's transmission, community's interest in it, possible threats.

l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)

Yes

Please provide further details, if appropriate

The entries' focus is on the present activities and processes involving the element, as well as description. Each entry will be updated in every 5 years or sooner if needed to always reflect the current viability of the element and practicing community's attitude towards it.

m. Does the inventory identify threats to the ICH elements included?

Yes

If yes, what are the main threats you have identified?

Urbanisation, industrialisation, commercialisation, lack of interest (by youth), climatic changes

n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2)

No

Name of the associated element, domain, ethnic group, geographical region, etc.

o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4)

Yes

p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1)

Yes

q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2)

Yes

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2)

Yes

Question A.7

Synergies with other international frameworks

States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:

1

Programme/Convention /Organization

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

Activity/project

Master Craftsman Contest in Viljandi, UNESCO Creative City of Crafts and Folk Art.

In order to support the creative sector, Viljandi provides financial support in the form of a stipend to its professional artists and craftspeople living and working in Viljandi. This is to provide members of the creative economy with a basic income to allow them to work full-time on their creative endeavours, promoting the diversity of cultural expressions and creative economy. The best known activity in this field is an open national competition every year for the title of a Master Craftsman dealing with folk art, crafts, or other related creative fields. The competition raises awareness about the intangible heritage and its creative modern application in line with the chosen theme of the year. For instance, the theme for the year 2021, chosen by the creative city board, is repairing.

Contributions to the safeguarding of intangible cultural heritage

The activity contributes to safeguarding ICH. The 2021 theme of the year highlights survival strategies in intangible heritage, sustainable lifestyles, the re-use of things, and the traditional knowledge and skills that contribute to this. The Master Craftsman competition in general raises awareness about the ICH masters and tradition bearers, and gives them recognition.

2

Programme/Convention /Organization

1954 Convention on the Protection of Cultural Property in the Event of Armed Conflict and its two protocols

Activity/project

Emergency conservation workshop of artworks following a fire in church

In June 2021, the National Heritage Board organized all-Estonian workshop for conservators and students to save the valuable artworks damaged by a fire in the Narva-Jõesuu Orthodox Church, and other church assets of great value to the local congregation. The collection consists of icons, chandeliers and other hanging lights, in addition to liturgical objects such as crosses and cups, to go with textiles and printed materials. It was a very first undertaking on such a scale, bringing together more than 60 conservators. It was possible for everybody interested to visit the event and to follow first-hand the work of experts. The event was followed by a seminar on issues related to primary emergency conservation as well as planning of emergency measures for protection against fire. Risk analysis, safety trainings and fire prevention are important preventive peacetime measures to protect cultural property as foreseen in the provisions of Article 5 of the Second Protocol.

Contributions to the safeguarding of intangible cultural heritage

Contributions to the safeguarding of intangible cultural heritage are two-fold. Firstly, the activity further strengthened the already existing close ties within the community of conservators and provided an opportunity for peer learning and skill enhancement. Secondly, the restored items are instrumental for the members of the congregation in order to safeguard their traditional customs and religious rituals as part of their intangible heritage.

3

Programme/Convention /Organization

Food and Agriculture Organization of the United Nations (FAO)

Activity/project

Proposal by Estonia to FAO to proclaim 2025 as an International Year of Rye

In 2019, the Government of Estonia made a proposal to FAO to proclaim 2025 as an International Year of Rye. Rye bread is a cultural identifier for Estonians. Rye has been cultivated in Estonia for over one thousand years and it is a central part of traditional agriculture. Rye is also important globally, as it has the ability to grow in environments where other cereals cannot. Rye is climate resilient and able to survive cool temperatures, semi-arid and high altitude zones and can be cultivated on a wide range of resource poor soils. Rye benefits from vast genetic diversity and its adaptive capacities to adverse environments can be used in cereal breeding programmes.

Contributions to the safeguarding of intangible cultural heritage

There is no food quite as quintessentially Estonian as rye bread. It is a part of our intangible cultural heritage and a cherished accompaniment to every meal. The proposal to FAO was

definitely motivated by the importance of rye to Estonian community at large, but also by other aspects, such as its contribution to the United Nations Decade of Action on Nutrition (2016-2025) and Agenda 2030.

4

Programme/Convention /Organization

Man and the Biosphere programme (MAB)

Activity/project

Erasmus+ project RECORDI (2014-2016): Recall coastal heritage for rural entrepreneurship

The aim of the project was to educate small-scale entrepreneurs from Estonia, Finland, Italy and Sweden, mainly those who are involved in tourism services, to value local cultural heritage and to use it in a smart and sustainable way. Four out of six project partners lived in UNESCO biosphere reserves and brought in the flavour of balanced social, economical, cultural and environmental values.

As a direct result of the project an adult learning curriculum and supportive materials were created for the use in vocational schools or similar educational organisations in study courses of ecotourism. More general aim was to improve the cultural and economical environment in remote coastal areas by bridging coastal cultural heritage with entrepreneurship, primarily ecotourism.

Contributions to the safeguarding of intangible cultural heritage

As the project was based on good practices, where local traditions (or skills, legends, recipes, materials etc) were responsibly used to generate income and to stimulate job creation for the local community with full appreciation of customary practices governing access to such heritage, the project contributed to safeguarding the coastal practices as well as to social and environmental sustainability of the region.

5

Programme/Convention /Organization

Convention on Wetlands (RAMSAR)

Activity/project

Expanded dugout boat in Soomaa region safeguarded as part of cultural identity of the region

Soomaa National Park has been listed as a Ramsar Wetland of International Importance since 1997. It protects the bogs, floodplains, forests, habitats of protected species and cultural heritage of the region. Today the area contains some of the best preserved and

most extensive raised bogs in Europe. Each spring, it is subject to spectacular floods over a vast area – a time of the year that is known locally as the ‘fifth season’. Soomaa’s identity is closely related to water, including the use of an expanded dugout boat. It is a canoe-like boat, hollowed out from a single tree (usually, aspen), with expanded sides and a shallow base. Dugout boats have been exceptionally important for Soomaa residents as they have formed an essential part of everyday culture. Until 1960s, dugout boats were used for daily transport on rivers (to shops, dairy, school, church) and fishing. During spring floods, regular farm work was suspended and there was more time for socialising – for which dugout boats were essential. Today, uses of the dugout boat have changed due to modern and cheaper boat types and extensive road network, and it is not as indispensable. However, its recreational uses (including nature trips, hobby fishing) and cultural meaning have preserved – dugout boats occupy important place in the identity of Soomaa community. In Soomaa villages, there are usable dugout boats and the community promotes dugout boat culture together with dugout boat masters.

To support the viability of the dugout-boat culture, Estonia decided to nominate Soomaa expanded dugout boat building tradition to the UNESCO List of of ICH in Need of Urgent Safeguarding at the initiative of the local community. As part of the nomination, a safeguarding plan was elaborated to ensure that the tradition of building dugout boats will be passed on to next generations. It is also interesting to note that it has an extremely low environmental footprint - mostly expressed in the cutting down of one mature aspen tree. Use of dugout boats has a similarly minimal environmental footprint - almost no electricity or fossil fuels are needed. Thus, dugout boats are among the environmentally friendliest vehicles one can imagine, which is why dugout boat culture also supports the water-related environmental objectives of sustainable development.

Contributions to the safeguarding of intangible cultural heritage

Since today’s dugout boatbuilding largely follows centuries-old techniques (mostly handicrafts without power tools) it helps to keep the old traditions alive, but the changing patterns of usage testify to the living nature of this cultural expression.

Dugout boatbuilding skills are transferred from masters to apprentices. Even though theoretically one could learn to build a dugout boat from written sources, this rarely happens, including due to the importance of tacit knowledge. Rather, written sources help apprentices prepare for working with masters and to understand the wider cultural background of dugout boats. Under master’s supervision, apprentice acquires a readiness to apply theoretical knowledge in actual work situations. Unlike traditionally, when dugout boatbuilding skills were passed down from fathers to sons, or from one neighbour to another, today’s dugout masters are open to transferring their skills beyond the family and community. Transfer of dugout boatbuilding skills usually happens in dugout boat camps or workshops in Soomaa, which are open for all enthusiasts.

Convention on the Value of Cultural Heritage for Society (Faro Convention)

Activity/project

European Heritage Days as celebrated in Estonia

Heritage Days have been held in Estonia since 1993. It is the most widely celebrated participatory cultural event that is shared across Europe under the name of the European Heritage Days and it has become very popular in Estonia. On the second weekend of September, many otherwise closed heritage sites across Estonia are open to visitors to tell their stories, allowing people to enjoy free visits and learn about local tangible and intangible heritage by taking part of workshops and excursions. The events are organized with the help of local people, encouraging all participants to become actively involved in safeguarding our shared heritage and passing it on to future generations. This event is very much in line with the central idea of the Faro Convention - the right of everyone to participate in cultural heritage that is also seen as a resource for social and economic sustainability. The broad participation in culture fosters and celebrates diversity, but the Heritage Days also encourage people to think on what we preserve and why and for whom.

Contributions to the safeguarding of intangible cultural heritage

The Heritage Days emphasize the role of communities and active citizen participation in all kinds of cultural processes and contribute to better understanding of the interdependency of tangible and intangible heritage, especially in relation to place-based living practices.

7

Programme/Convention /Organization

Convention on Biological Diversity

Activity/project

National parks as platforms for safeguarding natural and cultural heritage

There are six very different national parks in Estonia, but all of them are established to protect, research and introduce the natural and cultural heritage. To give one example, the smallest among them is Karula National Park (123 km²), located in Southern Estonia. The park was established in 1993 to preserve the natural environment found in the hilly landscapes characteristic of Southern Estonia with its forests and lakes, as well as the species under protection and the cultural heritage of the area. Karula National Park belongs to the Natura 2000 network of protected areas in the European Union. Karula is considered to have high conservation value due to its heritage landscapes, which are the result of thousands of years of continuous human activity. Nowadays, local people are brought together by the Võru dialect, everyday practices and customs dating back to old times, family connections and a way of life shaped by the region's unique landscapes. Therefore, in addition to activities aimed at protection of biological diversity, Karula national park functions also as a hub that brings together local community with the aim of safeguarding ICH.

Karula National Park is a good platform to organize trainings, workshops, seminars and festivities at the initiative of local community interested in safeguarding their ICH. In 2021 alone, a year of COVID-19 pandemic, there have been ten different activities at the time of writing the report. They range from practical workshops, for instance, on how to build the cobble-stone piled stove for a smoke sauna or a traditional wooden fence to summer camps for children playing traditional instruments or interested in local woodworking techniques. There was also a storytelling day where the elderly shared stories and legends from their childhood, for instance explaining the origins of place names. This material was recorded and will be made available for public use. Traditional activities that brought together the whole community included festivity at the local lake Ähijärv with music, merrymaking and handicraft workshops as well as celebration of St. Catherine's Day (kadripäev) with special food and stories and watching a movie together. According to the tradition, on that day children visit houses around the village singing, telling riddles and collecting sweets.

Contributions to the safeguarding of intangible cultural heritage

These activities are important for supporting local identity and transferring knowledge and skills.

8

Programme/Convention /Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

Activity/project

Cross-trees as sacred natural sites in National Register of Cultural Monuments

Cross trees in southeast Estonia belong to natural and cultural, tangible as well as intangible heritage. A 'cross tree' is a tree (pine, spruce, birch, etc.) beside the road into which the closest male relatives of a dead person has cut a cross on the way to the cemetery. It is a commemorative practice and a way to signify a conscious or unconscious line that the deceased has crossed when being excluded from the living world. This funeral custom is still alive in southeast Estonia, the region of Võromaa. Cross trees and cross tree groves are considered sacred by locals, but due to the lack of wider public awareness and adequate protection mechanisms (only a few cross-trees were protected by the Nature Conservation Act), many cross trees were simply chopped down and the sustainability of the tradition was seriously endangered. The main threat to cross tree groves has always been forest management - for some interest groups the forests are seen purely as a natural resource and cultural values in the forest are not among their priorities.

Local activists, experts and researchers have done a lot to explain the fragility and rareness of this cultural expression to government officials, local municipalities, land owners and the public. The cross-tree sites were located, mapped and inventoried. As a result of this work, 15 cross-tree groves have been included in the National Register of Cultural Monuments since 2020 as sacred natural sites.

Contributions to the safeguarding of intangible cultural heritage

Inclusion of cross-trees in the National Register of Cultural Monuments highlights the interdependency of tangible and intangible heritage. It also signifies an official recognition and gives an extra layer of protection to the sites, contributing also to safeguarding biologically diverse old forests. However, the continuity of the tradition will always depend on people who are familiar with and respect this cultural expression.

9

Programme/Convention /Organization

2001 Convention on the Protection of the Underwater Cultural Heritage

Activity/project

PERICLES - preserving and sustainably governing cultural heritage and landscapes in European coastal and maritime regions (2018-2021)

PERICLES project is an EU-funded research and innovation project running until 2021. The project promotes sustainable, participatory governance of cultural heritage in European coastal and maritime regions and aims to show the potentials and opportunities of Europe's diverse cultural heritage, while protecting and preserving it for future generations.

Eight European case regions are included in the project: the Aegean Sea, Brittany, Denmark, Estonia, Malta, Portugal, Scotland-Ireland, and the Wadden Sea. From Estonia, the focus is on living maritime heritage in the small islands of southwestern Estonia, including Kihnu, Ruhnu and Manija.

During the course of the project, a possible wreck of 19th century Kihnu stone ship was discovered, but further studies must be carried out in order to confirm the origin and type of the wreck. Kihnu Marine Society deals with the conservation and revitalisation of the local maritime cultural heritage. In order to revive the construction traditions and work techniques and to acquire practical work techniques, a great challenge to rebuild the onetime stone ship has been accepted by the Society and they are eager to work together with experts and learn more about this wreck.

Contributions to the safeguarding of intangible cultural heritage

One of the aims of the Kihnu Marine Society is to store and, if possible, to rebuild the vessels that were used in Kihnu before. Co-operation with researchers and underwater archaeology experts provides them with valuable information in order to develop an in-depth understanding of local tangible and intangible maritime cultural heritage and to revive the construction skills.

B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

Guidance note corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 1.1

Have one or more competent bodies for ICH safeguarding been designated or established?

Yes

1

Name of the body

Estonian Centre of Folk Culture

Brief description of the safeguarding functions of the body

Following the accession to the Convention for the Safeguarding of Intangible Cultural Heritage in 2006, the Ministry of Culture designated the Estonian Centre of Folk Culture as the main body responsible for the implementation of the Convention. The Estonian Centre of Folk Culture participates in the process of developing and carrying out cultural policy, organises training courses and administers ICH support programmes. A department of ICH (with 2,5 professional posts) acts as the national focal point for the implementation of the Convention: it organises awareness-raising and training activities, advises communities and administers the national inventory of ICH.

Website

www.rahvakultuur.ee

Contact details

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2

Name of the body

Estonian Council for the ICH

Brief description of the safeguarding functions of the body

In 2009, the Minister of Culture of Estonia established a new advisory body – the Estonian Council for the ICH – which brings together some 20 experts. The council offers strategic advice for safeguarding, development and promotion of ICH in society, and approves the entries for the national ICH inventory. The ICH Department of the Estonian Centre of Folk Culture functions as the secretariat of the council.

Website

-

Contact details**Address**

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+372 628 2227

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eino.pedanik@kul.ee

Question 1.2

**Do competent bodies for safeguarding specific ICH elements exist in your country?
(whether or not inscribed on one of the Lists of the 2003 Convention)**

Yes

1

Name of the body

Estonian Song and Dance Celebration Foundation

Select the element if it is inscribed on one of the Lists of the 2003 Convention

Baltic song and dance celebrations (RL, 2008)

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Brief description of the safeguarding functions of the body

The Ministry of Culture is responsible for organising and funding national celebrations. The Song and Dance Celebration Foundation is an implementing body that shapes and safeguards the process and is responsible for the organisational side of the celebrations. The organisational process is carried out in partnership with local authorities, which set up organising committees prior to song and dance celebrations and are actively involved in the preparation at the local level.

The Estonian Folk Dance and Folk Music Association (ERRS) and the Estonian Choral Association are two umbrella organisations and the coordinators and developers in their specific fields. Both work to further the interests of choirs, dance groups, folk music groups and their continuity. At the sectoral level, these organisations have sub-associations directly representing the bearers of the tradition. This structural division ensures that groups are directly linked and represented through their sub-association, facilitating better dissemination of information.

Website

<https://sa.laulupidu.ee/>

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+372 627 3120

E-mail address

2

Name of the body

Kihnu Cultural Space Foundation

Select the element if it is inscribed on one of the Lists of the 2003 Convention

Kihnu cultural space (RL, 2008)

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**Brief description of the safeguarding functions of the body**

Kihnu Cultural Space Foundation was founded in 2002 to implement the safeguarding plan submitted to UNESCO in 2003. Kihnu Cultural Institute Foundation was founded in 2004. Kihnu Cultural Space Foundation and Kihnu Cultural Institute Foundation are community-led institutions that function with state support as representative bodies of tradition bearers and initiate various safeguarding activities. Both foundations contribute to the viability of Kihnu intangible heritage, organizing various workshops, camps and community activities that are closely related to the safeguarding - action plan submitted to UNESCO for preserving and promoting Kihnu intangible cultural heritage. Kihnu Cultural Space Foundation deals mainly with the preserving the traditional music, art and heritage on the Kihnu island. Foundation Kihnu Cultural Institute Foundations' fields of activity are research and teaching of Kihnu language, radio broadcasts in Kihnu language, and preserving intangible heritage also in Manija island and amongst Kihnu people living in the mainland. Both foundations have been publishing books, reference books and calendars introducing Kihnu traditions.

Website

<http://www.kultuuriruum.ee/>

Contact details**Address**

Metsamaa, Rootsiküla, Kihnu Parish, Pärnu County 88004

Telephone number

+372 529 4734

E-mail address

3

Name of the body

The Seto Assembly of Leelo Masters

Select the element if it is inscribed on one of the Lists of the 2003 Convention

Seto Leelo, Seto polyphonic singing tradition (RL, 2009)

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**Brief description of the safeguarding functions of the body**

In 2008, the Assembly of Seto Leelo Masters (NGO) was convened, uniting Seto singers and choirs. The aim is to discuss leelo-related issues, to debate the present and future of Seto culture, and to sing together. Active participation with heated discussions gives proof that the good maintenance of leelo is a priority for the community. The outcome of these discussions has served as a basis for the present nomination and for designing the particular safeguarding measures. Chairperson of the Seto Assembly of Leelo Masters is Õie Sarv, a lead singer of Seto leelo.

There are 23 leelo choirs in Estonia, each with 10-15 members, plus cultural groups whose work is based on leelo.

Website

-

Contact details

Address

Obinitsa 14-10, Obinitsa küla, Setomaa vald, Võru maakond

Telephone number

E-mail address

4

Name of the body

Võromaa Smoke Sauna Cooperation Council

Select the element if it is inscribed on one of the Lists of the 2003 Convention

Smoke sauna tradition in Võromaa (RL, 2014)

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Brief description of the safeguarding functions of the body

The Võromaa Smoke Sauna Cooperation Council is a voluntary association of representatives of different local organisations and active citizens, united by a common goal - to safeguard and to support the viability of the smoke sauna tradition in Võromaa. The Cooperation Council represents the Võro community.

The Cooperation Council have established links with sauna communities internationally via the International Sauna Association.

Website

www.savvusann.ee

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+372 503 2341

E-mail address

5

Name of the body

Estonian Dugout Boat Society

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Building and use of expanded dugout boats in Soomaa

Brief description of the safeguarding functions of the body

Estonian Dugout Boat Society (Eesti Haabjaselts), a non-profit organisation founded in 2008. The dugout boat masters carry the vibrant cultural heritage of the building of expanded dugout boats in Estonia and help promote the use of dugout boats in Soomaa region with the local community and other dugout boat enthusiasts.

The Estonian Dugout Boat Society is the initiator of the successful nomination to USL (inscribed in 2021) and coordinated the work of the local community and stakeholders at all stages of the nomination process.

Soomaa dugout boats building represents a broader tradition of dugout boats shared by many Finno-Ugric peoples, including Vepsians of Leningrad Oblast (Vepsi Les National Park), Khantys in the Khanty-Mansi Autonomous Region and Maris in the Mari Chodra National Park. Building of dugout canoes is a key part of the ancient intangible cultural heritage of these peoples and the entire Finno-Ugric world, requiring additional safeguarding measures in order to ensure the preservation and development of this tradition.

Website

<https://haabjas.com/>

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+372 5061896

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aivar.ruukel@gmail.com

6

Name of the body

Various NGOs in charge of specific fields or specific ICH elements

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**Brief description of the safeguarding functions of the body**

It would be difficult to list all competent bodies. There are the so-called central folk culture societies that operate as non-profit umbrella organisations and are responsible for a certain field. The central folk culture societies include

Estonian Choral Association

Estonian Folk Dance and Folk Music Society

Estonian Folklore Council

Estonian Folk Art and Craft Union

Estonian Amateur Theatre Association

Association of Estonian Cultural Societies

Estonian Association of Community Centres

There are other important players, such as the Estonian Traditional Music Centre - a national non-profit organisation, which promotes live traditional music and supports specialised extracurricular education. It is a partner and information centre for Estonian music schools, civic associations, folk music ensembles, folklore groups, soloists and folk music enthusiasts.

The centre includes the August Pulst extracurricular school and a traditional music information centre.

Estonian Folklore Council is a non-governmental organization, set up on an interdisciplinary basis and acts as the roof-organization for all institutions, which are practically, organizationally and scientifically engaged in folk culture, folk art and the cultural heritage and function in accordance with the aims of the Council – to safeguard, transmit and disseminate traditional culture.

There are also many NGOs who are representative organisations of tradition bearers and as such are definitely most competent to safeguard the specific ICH elements, be it floral embroidery, wedding traditions, woodworking, block printing or something else.

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?

Yes

Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.

Several national and local institutions in co-operation with the communities concerned are involved in the safeguarding of the ICH.

Following the accession to the Convention for the Safeguarding of Intangible Cultural Heritage in 2006, the Ministry of Culture designated the Estonian Centre of Folk Culture as the main body responsible for the implementation of the Convention. The Estonian Centre of Folk Culture participates in the process of developing and carrying out cultural policy, organises training courses and administers ICH support programmes. A department of ICH (with 2,5 professional posts) acts as the national focal point for the implementation of the Convention: it organises awareness-raising and training activities, advises communities and administers the national inventory of ICH.

Main responsibilities of the ICH Department (2,5 posts): organises awareness-raising and training activities; advises the communities; administers the national inventory of ICH;

manages the support programme for compiling the entries to the ICH inventory; facilitates the work of the Estonian ICH Council; manages the Storytelling School.

ICH specialists work in close collaboration with other staff members of the Centre and its regional network of 16 folk culture specialists (one in each county of Estonia and one in the capital, Tallinn); relevant institutions at the national, regional and local levels; and NGOs and communities.

In 2009 the Minister of Culture of Estonia established a new advisory body – Estonian Council for the ICH – that brings together some 20 experts. The council gives strategic orientations for safeguarding, development and promotion of the ICH in society and approves the entries to national ICH inventory. The ICH Department of the Folk Culture Centre functions as the secretariat of the Council.

Contact:

Estonian Centre of Folk Culture
Leola 15a, Viljandi Viljandi 71020, Estonia
keskus@rahvakultuur.ee; www.rahvakultuur.ee

Estonian National Commission for UNESCO supports the work of the state institutions directly involved in the safeguarding of ICH.
<https://unesco.ee/>

Question 1.4

Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?

Yes

Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.

ICH documentation is supported by the state through agency budgets and operating subsidies.

Documentation and archiving are part of the core activities of major memory institutions such as the Estonian National Museum and Estonian Literary Museum. Involvement of communities and NGOs in conducting research and transferring materials to memory institutions is essential. Estonian Open-Air Museum collects traditional Estonian vernacular architecture and related knowledge and knowhow.

Regional and local museums are also valuable memory and documentation institutions for the region and local communities as they are well placed to reach the grassroots' level. In addition to documenting activities a number of local museums are also actively engaged in developing ICH safeguarding measures in collaboration with the communities concerned.

All state funded research and memory institutions, their collections and archives are

accessible to public.

Estonian Public Broadcasting records, introduces and preserves Estonian culture, including ICH, taking also into consideration the interests of minority groups.

Estonian National Library collects, stores and makes available all publications, audiovisuals, electronic items and web publications issued in Estonia. The digitised publications are available through the archive DIGAR.

The national inventory of ICH described in A.6 is also a means of facilitating access to information and documentation about ICH. The information is online and easily accessible. At the same time it does respect the interests of communities, since it's up to them to decide which elements of ICH they want to present on the inventory and how they want to describe them to the public.

Local institutions that are involved in ICH documentation are the local institutes in different regions of Estonia (Võru, Seto, Kihnu, Mulgimaa). These institutes operate with the state support as focal points for safeguarding the regional diversity, local language and culture. An important principle of research and documentation is to share all study results with the community concerned through publications, webpage as well as through direct interaction with the community leaders and other interested members. (See 22.2.).

Research and documentation is also supported through project funding from various support measures as well as funds - ministries (mainly by the Ministry of Culture, Ministry of Education and Research, Ministry of Rural Affairs); Cultural Endowment of Estonia and the Estonian Centre of Folk Culture through ICH support programmes; regional cultural programmes; research funding (Estonian Research Council etc.); international projects, EU Structural Funds (See 9.1.) etc.

Are the documentation materials produced utilized to support the continued practice and transmission of ICH?

Yes

Describe briefly how the documentation materials are utilized for these purposes.

As the transmission of ICH, especially in this day and age, is not happening only in families and in master-apprentice context, the documentation materials are a useful source for the learning and sharing that contributes also to the continuous practice and the generational transmission of the ICH elements among the tradition bearers. Researchers themselves see it as their duty to share the outcomes of their research projects with communities concerned. The documentation consisting of various forms of recording helps to describe the ICH elements and the changes through time and encourages continued creativity of younger tradition-bearers and public at large.

Question 1.5

Which of the following institutions contribute towards ICH safeguarding and management?

1.5

- Cultural centres

There are cultural centres in all regions of Estonia that function as a hub bringing local people together and providing venue for different ICH activities, trainings, seminars etc. Their umbrella organisation is Association of Cultural Centers of Estonia.

- Centres of expertise

Local institutes in some regions of Estonia (Võro, Seto, Kuhnu, Mulgi) operate as focal points for safeguarding regional diversity, and local language and culture.

NGO Fenno-Ugria develops contacts between Estonia and other Finno-Ugric and Samoyed (i.e., Uralic) countries and peoples, introduces and supports the promotion of their culture and ecological worldviews.

Folk Music Centre is a national non-profit association, which distributes live folk music and supports hobby activities. It serves as an information centre and cooperation partner for Estonian music schools, civic societies, folk music groups, folklore groups, musicians and folk music amateurs. The centre manages an informal education school, the August Pulst Study Centre, and folk music database. The Ministry of Culture allocates activity support for the Folk Music Centre.

- Research institutions

University of Tartu, including the UNESCO Chair on Applied Studies of Intangible Cultural Heritage that is part of the Institute of Cultural Research. The aim of the UNESCO chair is to do research, prepare students for their future work in this rapidly developing field, and give heritage professionals the possibility to exchange experiences and stay up-to-date with the latest research.

Viljandi Culture Academy in the framework of the University of Tartu is a centre for practice-based research of ICH in the field of traditional crafts. It offers applied higher education in traditional music, dance art, theatrical studies, cultural management, traditional textile, traditional construction, and traditional metal work.

University of Tallinn(Anthropology (BA, MA), theory of culture (BA,MA), studies of cultures (Phd), choreography (BA), handicraft technology and design (applied higher education).

- Museums

Estonian National Museum (www.erm.ee) is the most important ethnological centre in Estonia that collects, preserves, researches and introduces the culture and history of the Estonian people, other Finno-Ugric nations, and other ethnic groups residing in Estonia.

Estonian Literary Museum (www.kirmus.ee). This scientific and research institution is the central archive of Estonian literature and folklore.

Estonian Open-Air Museum (www.evm.ee) collects and studies traditional Estonian vernacular architecture and way of life from the 18th to the 20th century.

There are many local museums in all regions of Estonia that function as centre of excellence regarding the knowledge about local ICH.

All state funded research and memory institutions, their collections and archives are accessible to public. It is possible to order copies of items in public funds, such as sheet music, recordings or text documents. An electronic information system of Estonian museums (www.muis.ee) has been developed and the digitisation of collections is well underway to make them broadly available through the Internet.

- Archives

The National Archives (www.ra.ee) collects and preserves records documenting history, culture, nationhood and social conditions in Estonia not depending on time or place of creation, or character of data medium.

Estonian Folklore Archives, a subdivision of the Estonian Literary Museum does research into different fields of oral ICH, including, for instance, urban legends. They have been collecting, researching and publishing place-related oral traditions of different regions of Estonia. Their work helps to revitalise this heritage and raise its importance in the eyes of community members. Local authorities and officials have also become more aware of the importance of place-related oral traditions as one of the cornerstones of the local identity.

- Libraries

Estonian National Library (www.nlib.ee) collects, stores and makes available all publications, audiovisuals, electronic items and web publications issued in Estonia. The digitised publications are available through the archive DIGAR.

The Estonian Ministry of Culture decided to dedicate the year 2022 to libraries. This testifies to the changing role of all libraries in Estonia from being a repository to being an adviser, guide and educator, including in ICH-related matters.

- Others

Central associations of folk culture. Central folk culture associations mainly develop creative hobby activities in the area. Associations operate as non-profit making umbrella organisations. They often commission new projects, organize national and international events for different age groups, hold courses and issue professional certificates. Central associations of folk culture are: Estonian Choral Association, Estonian Folk Dance and Folk Music Association, Estonian Folklore Council, Estonian Folk Art and Craft Union, Estonian Amateur Theatre Association, Association of Estonian Cultural Societies

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

There is a rich variety of active bodies and institutions that contribute to ICH safeguarding, but the networking among them can always be improved, especially regarding the national and local level.

2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

Guidance note corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 2.1

Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.

Universities offer study programmes at BA, MA and PhD level that are related to the ICH.

The UNESCO Chair on Applied Studies of ICH at the University of Tartu was established in July 2018. The goal of this unit of research and international postgraduate teaching at the MA and PhD levels is to build a bridge between the academic world, civil society, local communities and policymakers. Studies in the fields of ethnology and folkloristics, complemented with applied anthropology and cultural management, University of Tartu are launching the international English-language Master's programme in Folkloristics and Applied Heritage Studies, established in 2017.

The University of Tartu offers an MA programme Creative Applications of Cultural Heritage (in Estonian).

Viljandi Culture Academy is one of the hubs of ICH-related culture, creative arts and economics education. The Academy offers mainly applied higher education in traditional music, dance art, theatrical studies, cultural management, community education and hobby activity, traditional textile, traditional construction, and traditional metal work. The teaching and instruction are based on the continuity and sustainability of Estonian traditional culture enriched by new impulses which widen the notion of tradition. The creative and new approach of the student community helps to keep the traditions alive. Students' theses/projects focus on exploring traditional handicraft skills and heritage and aim to give back to communities their fading skills and knowledge. For example, the final year project in the Construction specialisation produced a new tsässon (village chapel) in Võru County, while the Master's theses studied the techniques of weaving belts of Seto women's costumes and technology of making skirts for West-Estonian folk costumes. This work will result in the production of guides for public use and dissemination. From 2019, the work of NordTradCraft, a network of Nordic higher education institutions researching and teaching traditional handicrafts, has been led by the Academy. The Network's aim is to encourage international exchange of experience to increase the visibility and impact of craft in society.

The University of Tartu Viljandi Culture Academy has significantly broadened the scope of the sector of crafts and heritage technology and raised its profile both in Estonia and abroad. In the European context, too, this kind of higher education focusing on traditional crafts is remarkably rare and deserves to be more widely introduced as a good example.

Various university-level courses are also relevant, in subjects such as Anthropology, Cultural Management, Ethnology and Folklore, Cultural Heritage and Conservation, Agricultural Sciences, Forestry and Traditional Music. There are also applied higher education courses in handicraft technology and design, traditional music, dance art, theatrical studies, cultural management, traditional textiles, traditional construction, and traditional metalwork at the Viljandi Culture Academy and Tallinn University.

Some more examples of programmes and study opportunities.

In the following some examples of research that serves the needs of the communities will be described. The Estonian Native Crafts Department of the state-owned University of Tartu Viljandi Culture Academy is a centre for practice-based research of ICH in the field of traditional crafts. They run several projects which among other things aim to develop sustainable heritage-based livelihoods: finding ways of developing regional-level entrepreneurship based on traditional handicrafts and thus supporting and training the craftsmen. Not only when it comes to entrepreneurship but also to their professional skills. They focus on professional craftsmen as well as on those who would like to start working in this field. Inspired by the Convention a MA programme in Inherited Crafts has been opened. The aim of the programme is to do practice based research into traditional crafts and to enhance the use of those skills in the present day society e.g. in enterprise and by developing new products.

Higher education in traditional music has been provided in Estonia since 1989. Traditional music can be studied at the University of Tartu Viljandi Culture Academy (applied higher education) and at the Estonian Academy of Music and Theatre (BA). Traditional music offers students a wide range of opportunities to learn and explore historical styles of playing and singing and to develop practical playing skills. Students are well placed to collaborate with practitioners of other musical styles, and a number of interesting projects have been carried out. Students participate in NordTrad, an international conference bringing together traditional musicians, and it has become well established in the traditional music activities of both universities, providing, among other things, an additional opportunity for interaction with students from other Nordic and Baltic music universities. Students have described it as a world-expanding experience and have found the conference an inexhaustible source of musical ideas.

It is also partly through the opportunities to study traditional music at secondary education music schools (the Heino Eller Tartu Music School and the Georg Ots Tallinn Music School) or universities that Estonian traditional music has become popular and visible in society, and that traditional musicians have become role models for young people. The Eesti lõõts (Estonian button accordion) and the Kannel (zither) are very popular folk instruments.

Cultural management can be studied at the Estonian Academy of Music and Theatre (MA)

and at the University of Tartu Viljandi Culture Academy (applied higher education).

Training courses in the safeguarding of intangible cultural heritage, and various university-level courses are also relevant (in subjects such as Anthropology, Cultural Management, Ethnology and Folklore, Cultural Heritage and Conservation, Agricultural Sciences, Forestry and Traditional Music). There are also applied higher education courses in handicraft technology and design, traditional music, dance art, theatrical studies, cultural management, traditional textiles, traditional construction, and traditional metalwork at the Viljandi Culture Academy and Tallinn University.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

For example, university programmes, which also offer continuing education, are open to anyone from outside the university. All major universities offer continuing education, the largest provider of which is the University of Tartu.

Various projects involve community representatives and NGOs as experts.

The Institute of Estonian and General Linguistics at the University of Tartu teaches the culture and local dialects of cultural areas such as Seto, Võro and Mulgi in cooperation with communities. The Viljandi Culture Academy also offers beginner's courses in Võro and Mulgi for further education.

Estonian Academy of Arts - The Open Academy is the largest continuing education centre in Estonia dedicated to the development of creative thinking and skills, with a programme of both professional and hobby courses.

The Open Academy of the Estonian Academy of Music and Theatre (EMTA) - offers a wide range of subjects for self-development based suited to many interests (e.g. traditional music), while the Academy's, Continuing Education Centre offers self-study and supervised in-service training as a form of study.

The Open University of the Estonian University of Life Sciences offers opportunities for lifelong learning and upgrading of knowledge in all fields related to rural life and rural economy and the use of resources and preservation of the living environment for human life, such as agriculture, animal husbandry, veterinary medicine, food safety and food technology, forestry, rural construction, economics, engineering, manufacturing, etc.

University of Tartu Viljandi Culture Academy, in cooperation with the Estonian Folk Culture Centre, has been offering since 2018 everyone interested the opportunity to take part in the Intangible Cultural Heritage training courses, the aim of which is to introduce the ICH topic in a broader sense and to encourage participants to compile entries in the Inventory of Intangible Cultural Heritage. In the academic year 2020/2021, the Academy held 45 training courses with a total volume of 104 ECTS, which were attended by 305 people from all over

Estonia. These included three large-scale craft courses - a pre-college course in traditional metal work, the OmaMood Master Craftsmen's School and the Viljandi School of Folk Costumes. The courses are at different study levels and aimed at various age and interest groups. The main target groups are people working in the cultural and educational sphere.

Question 2.2

Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.

Through the Ministry of Culture, Ministry of Education and Research and the Integration and Migration Foundation the state supports a wide range of capacity-building activities that aim at safeguarding ICH.

Estonian Centre of Folk Culture (the Centre) as the main body responsible for the implementation of the Convention, organises regular training activities in the field of ICH in cooperation with partners, different organisations, Universities, NGOs and communities. Centre offers various courses mainly to people working at local level in the field of traditional and amateur culture. They include in-service courses for the staff of community centres, for teachers of various ICH-related hobby groups like folk dancers and amateur theatres. For librarians, teachers, pre-school teachers and others who work with children storytelling courses are organised. At the same time storytelling amongst adults is also encouraged. Many of the courses are organised in cooperation with relevant non-profit umbrella organisations.

Since 2010 the Centre organises special ICH courses for people who work with different aspects of culture at local level. The aim is to encourage the participants to pay attention to their ICH, to safeguard it and to create an ICH related discussion and activities in their respective communities; and also to encourage them to compile entries for the Estonian inventory of ICH. This is mainly done by introducing the concept of ICH and good safeguarding practices from different parts of Estonia. These trainings have created a wider interest in the subject, raising awareness among a different target group – local experts and opinion leaders. ICH trainings were attended during last 5 years approximately 9000 people per year from all over Estonia.

As one example Estonian Centre of Folk Culture carried out in collaboration with Universities and communities, ICH experts and bearers in the framework of the European Year 2018 of Cultural Heritage training activity - ICH Day in universities: Tallinn University, University of Tartu Pärnu College, University of Tartu Viljandi Culture Academy, Estonian University of Life Sciences.

In Estonia there are several NPOs and NGOs who offer practical ICH training and are in some way or another fostered or supported by the state. The report does not attempt to give a full

overview of the situation, as it would be too detailed, but we provide some illustrative examples.

The non-profit umbrella-organizations of traditional culture offer also various trainings to their member organizations and practitioners with considerable support from the state. These trainings are often organized in cooperation with the Estonian Folk Culture Centre. These organizations are Central Folk Culture Societies (non-profit umbrella organisations): Estonian Choral Association, Estonian Folk Dance and Folk Music Society, Estonian Folklore Council, Estonian Folk Art and Craft Union, Estonian Amateur Theatre Association, Association of Estonian Cultural Societies and Estonian Association of Community Centres.

In cooperation with partners, the Estonian Folk Art and Craft Union offers courses for the acquisition and upgrading of crafts skills across Estonia. In addition, the ICH umbrella organisation has offered mentor training, which are year-based training courses. The Master Craftsman to School campaign has been organised, where 5 master craftsmen visited school children to introduce their activities and craft as a business. Extensive training courses include folk costume related training courses across Estonia - costume schools, counselling centres are very popular in Estonia, since people like to make their own folk costumes. These courses have also resulted in more craftsmen, while community initiative is important.

The Estonian Choral Association offers training in basic skills for choir conductors in collaboration with the Estonian Centre of Folk Culture. It organises annual summer seminars for choir conductors and music teachers, information days for choir and orchestra leaders, workshops for choir singers in the framework of the international music festival EUROPA CANTAT, and music education for choir singers through a folk university format. Its target groups include choir and orchestra leaders, music teachers, collective administrators and amateurs.

The Estonian Folklore Council offers folklore training programmes to maintain, revive and develop national and regional cultural traditions.

The NGO Estonian Centre for Local Lore, in collaboration with different organisations, offers ICH awareness and research methodology training courses.

Estonian Traditional Music Centre is a non-profit association which organizes folk music teacher training and hobby education. It also promotes live folk music through live performances and by encouraging active participation. The centre also operates as a partner and an information centre for all the Estonian music schools, associations, folk bands, folk groups, solo artists, and folk music enthusiasts.

In the framework of the centre operates also August Pulst School, a non-formal education centre that offers instrument lessons for beginners and advanced players of all ages; in-service training courses for teachers; workshops, courses, hobby groups and seminars and school concerts and study camps for youngsters e.g. Estonian ETHNO, School for Young Musicians.

A wide range of ICH training programmes are offered by memory institutions: both centrally such as by the Estonian National Museum (ERM) and the Estonian Open Air Museum and by

county and regional memory institutions. Museums have become cultural hubs for ICH workshops, training, programmes and events for a wide range of audiences, including minorities and people with special needs, and in several languages. For example, since 2018, the ERM has been organising a short course on Estonian culture "Live the Lives of Estonians" for new immigrants and permanent residents with low integration status. The courses have been held within the framework of the Integration Foundation's project "Introducing Estonian cultural space to poorly integrated permanent residents and new immigrants", and to date, more than 600 people have participated. This course won the Museum Rat 2020 award in the category of a promoter of museum education.

The Environmental Board and the State Forest Management Centre offer a wide range of training programmes and information days to promote and appreciate ICH. The Environmental Board organises various cultural conferences, seminars and study tours for the wider public, which have been held in different national parks, e.g., Lahemaa, Alutaguse and Karula. The local community plays an important role in the development and delivery of training.

Through the Integration Foundation and the Ministry of Culture the state supports ethnic minorities in the process of safeguarding their native languages and culture. National culture societies and associations of 180 ethnic groups live in Estonia (2021) organise various projects e.g. folk culture festivals, educational activities, seminars, workshops and other events related to culture and ICH. The state also supports Sunday school courses and study trips to countries of origin, cooperation between national culture societies and the organisation of joint events. The Foundation also organises activities that encourage intercultural dialogue between young people. The activities are mainly aimed at young people living in Estonia, but there are also summer camps for Estonian children living abroad where they can improve their Estonian language skills and learn about Estonian culture.

During 2020-2021, the Integration Foundation and Estonian language houses in Narva and in Tallinn worked in close collaboration with the Estonian Centre of Folk Culture to deliver a multi-part course for ethnic minorities introducing the Estonian language and culture for which there was unexpectedly high interest.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The ICH training described above is open to all and information about the courses is circulated via mailing lists throughout Estonia. Some of the courses have a specific focus, for example, training courses related to the application for the vocational qualification of a dance teacher, or practical heritage training for kindergarten teachers, storytelling training for a wider target group as well as for schools; training can be designed according to the agreements and wishes of the target group.

Many of the courses are developed in partnership with communities and organisations,

where community representatives are involved in the process of preparing the course or other form of tuition, and perhaps also as lecturers. For example, there is an ICH training seminar run in collaboration with the Estonian Centre of Folk Culture and the Estonian Village Movement, with community representatives from across Estonia presenting their community's ICH. In the "Hakkame santima!" festival of the Estonian Folklore Council (about traditions on St Martin's Day and St Catherine's Day) an important role is played by a county curator, who is a member or leader of the local community and of an NGO, who both disseminates information and coordinates ICH training and events in the county. Partners are also involved in the development and delivery of the different phases of training programmes. Feedback from communities is always appreciated. At the Estonian Centre of Folk Culture ICH training seminars, feedback is gathered on what other ICH and wider folk culture training and workshops are required and the training developed is carried out in cooperation with partners and community representatives.

Question 2.3

Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the training offered and the organization providing it.

Community-based and NGO-based training on ICH safeguarding is carried out on a large scale across Estonia. The specific ICH knowledge, skills and traditions are maintained by the communities themselves and, depending on the need, interest and wishes of the community, a large number of courses and seminars are organised. Numerous examples can be given, such as: the Lihula Floral Embroidery Society conducts training courses in floral embroidery, the Haapsalu Lace Centre organises workshops in Haapsalu shawl knitting; master woodworker Meelis Kihulane conducts training courses and workshops in woodworking, both privately and in cooperation with various institutions and organisations. Nature schools (NGO Lilli Nature Centre and Tipu Nature School in Viljandi County) teach ICH-related skills and knowledge in the natural rural environment, for example activities related to animals, gardening, dry toilet, water well, waste sorting and farm work, or the process of flax cultivation and rope making, or a workshop on making wooden-covered books. NGO Vanaajamaja offers training in old building techniques, etc. Local community centres are important custodians and promoters of ICH skills, knowledge and traditions. The Ukrainian Cultural Centre offers various workshops and events, e.g. paper making and calligraphy, Easter egg decorating (pysanka). The Kodavere Community Heritage Centre promotes and enhances the Kodavere dialect through various training programmes such as dialect lessons, dialect concerts, celebrations of folk calendar days, introduction and collection of local folklore. Due to Estonia's small size, many important community centres are also formal societies, headed by active ICH practitioners, whose role in the process of making communities aware of and appreciative of ICH is crucial. For example, the Sõrvemaa Heritage Society in Saaremaa also consistently works on activities related to the appreciation and sustainability of ICH through research, revitalisation and teaching local dialect, songs, costumes and folk calendar traditions. It organises excursions in the field of local folklore

(dialect, traditions, crafts, music, food, etc.), as well as weekly hobby group activities (runo songs, folk music, round dances). In most cases, regional NGOs are headed by an active member of the association or NGO who coordinates all activities and involves other members of the association. A concern here is that the activities of NGOs and societies in Estonia related to the promotion and maintenance of ICH are often the responsibility of a single person who organises and coordinates everything and should this person tire of this work, the activities of the association or NGO are under threat of discontinuing.

Community-based ICH training courses offered by the agencies are very diverse. For example, the Estonian Folk Traditions School offers ICH-related longer-term training programmes as well as thematic training through various institutions, as well as through the Estonian Centre of Folk Culture.

Community-based ICH training programmes are supported by the state through grant programmes and support measures (Cultural Endowment of Estonia, ICH programmes of the Estonian Folk Culture Centre, local programmes, programmes of the Ministries, programmes of the Integration Foundation etc).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Training programmes are organised by NGOs and communities and involve community members in both the preparation and delivery of the training.

ICH trainings run by NGOs are open to all interested people as a principle, but in practice there could be specific groups who are more in focus. For example, handicraft courses in embroidery are usually not likely to attract the same people who are interested in woodwork and blacksmithing, although anybody is welcome.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The role of higher education and the practical output of research are increasingly valued, good examples include: research undertaken by students at the University of Tartu Viljandi Culture Academy is often related to the product development aspect, thus linking this topic with entrepreneurship. Among other things, research on local wool also uses materials science methods and will hopefully have an impact on agriculture as well as production. Research in the field of traditional construction supports the development of renovation skills.

3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 3.1

Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

Training programmes which build and strengthen the capacities of communities in ICH safeguarding process are very diverse, targeting both broader and specific audiences. Training takes place in different areas, across sectors, and is organised by umbrella organisations as well as by communities and individuals, depending on the need and purpose.

Non-profit organisations of traditional culture offer various training programmes to their members and practitioners. These programmes may be run independently or in collaboration with partners and stakeholders.

Regional courses are offered on a regular basis by cultural institutes, community centres, folk universities, nature schools, a wide variety of NGOs and associations, etc. The Estonian Village Movement and its member NGOs coordinate training courses for village associations in cooperation with partners. The Movement cooperates strongly in arranging activities with village associations. Several village associations organise Midsummer (summer solstice) celebrations in their villages, where old customs are studied and incorporated into the celebration programme. A number of active associations with a specific ICH theme provide ICH training to their communities. For example, the Estonian Dugout Boat Society offers awareness raising training during Dugout Boat Days to increase the value of dugout boats for both local and wider audiences, it also organises specific dugout boat (haabjas) courses to attract young enthusiasts and perhaps future masters. The Haapsalu Lace Centre and the Haapsalu Handicraft Association offer Haapsalu shawl knitting courses in an attractive way with joint knitting sessions and as part of the shawl festival. The Lihula Floral Embroidery Society also offers floral embroidery courses both separately and as part of the Lihula Floral Embroidery Festival. In Võru County, several NGOs and associations promoting smoke sauna culture offer respective training incl. introduction to sauna traditions, making sauna whisks, etc. Estonian button accordion (Eesti lõõts) and zither (kannel) courses are very popular and organised by very wide range of institutions and folk music oriented music schools, including NGOs such as August Pulst School together with other organisations and institutions (e.g. The Estonian Centre of Folk Culture, Mooste Music School, NGO Virbel and others, NGO

August Teppo Accordion Farm in Võru County). Traditional food related training programmes are organised extensively across all regions of Estonia.

Training courses to safeguard ICH of national minorities are offered by the Integration Foundation, the associations of national minorities and also community centres and NGOs. The Ukrainian Cultural Center plays a very important role in the promotion of ICH activities, offering ICH training courses for different target groups, for Ukrainian community members in Estonia and also for others, for children and adults alike. Several NGOs and umbrella organisations also organise ICH training courses for minorities, for example the minority working group of the Estonian Folklore Council, museums. NGO Estonian Old Believers' Cultural and Development Association, under the leadership of Pavel Varunin, organises training courses and workshops ranging from icon painting to block printing for the preservation of Old Believers' culture.

Important training providers for non-profit umbrella organisations are cultural societies: the Estonian Choral Association, the Estonian Folk Dance and Folk Music Society, the Estonian Folklore Council, the Estonian Folk Art and Craft Union, the Estonian Amateur Theatre Association, the Association of Estonian Cultural Societies and the Estonian Association of Community Centres (see 2.2.). Their training takes place in cooperation with a range of partners: local organisations and NGOs, museums, the Estonian Folk Culture Centre etc. Umbrella societies in counties also arrange ICH training courses, for example in Harju County.

A good example of the revival of ICH traditions is the Estonian Folklore Council's nationwide and international festival "Hakkame santima!", which introduces traditions of disguising and mask processions all over Estonia. The aim of the festival is to revitalise our diverse traditional disguising traditions, to raise awareness, to bring them into the mainstream and to inspire teachers, community leaders, families and children to creatively use the living traditions of the traditional disguising customs of St. Martin's Day and St. Catherine's Day. Inspiration and teaching on how to use the tradition in a modern way are provided by training sessions in the counties, by celebrations on those days, making learning materials available online (<https://hakkamesantima.ee/>) and so on. Through the CIOFF network, foreign groups also take part in the festival, introducing their countries' costumes at events in different regions of Estonia and joining the local community in the celebration. The festival is gaining popularity, it was launched in the framework of the European Year of Cultural Heritage in 2018 by the Estonian Folklore Council and the Estonian Centre of Folk Culture, where the first is the project leader.

Folk costume making courses are popular all over Estonia, offered by the Estonian National Museum in collaboration with Estonian Centre of Folk Culture, and various non-profit organisations such as NGO Rahvarõivas.

Since 2015, the Estonian Folk Art and Craft Union has been organising the nationwide event "Folk Costume Airing", which is also run by local NGOs across the regions. It is a popular folk culture event and also includes workshops, e.g. folk costume belt making.

Runo singing and traditional singing games in various forms are also popular in Estonia and there are dance clubs (in Tallinn, Tartu, Viljandi) where traditional dances are performed to live music. Various events include runo singing workshops and folk dance workshops, e.g.

annually during the International Viljandi Folk Music Festival. Baby schools are popular all over Estonia, which offer ICH-based training for mothers and babies, incl. runo singing and traditional singing games.

Training courses, also known as local dialect nests, in which local dialects are appreciated also enjoy popularity and are carried out for children in kindergartens and schools, and for adults.

Increasing attention has been paid to the acquisition of local dialects and local dialect learning is becoming increasingly important in cultural areas such as Setomaa, Võromaa, Mulgimaa, and on the islands: Saaremaa, Hiiumaa, Muhu and Kihnu.

A variety of programmes for different target groups and communities are offered by both central and local memory institutions.

The primary goal of the programmes is to ensure continuity of knowledge and skills, with the expected result that ICH is sustainable and maintained.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Training is largely provided and organised by the communities, and is accessible to all interested parties. Some events are targeted at particular audiences, e.g. children of a particular age, national minorities or others.

Are any of these training programmes operated by communities themselves?

Yes

Provide examples of such trainings, describing the involvement of communities in operating these programmes

Most training programmes are provided and run by the communities (see described examples in 3.1).

Question 3.2

Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

Various examples according to this question are described above in 3.1.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Training is largely provided and organised taking into account the needs of communities, at the initiative of communities and in collaboration with community members, and is available to all interested parties. Some events are targeted at particular audiences, e.g. children of a particular age, national minorities or others.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Communities can apply for support for ICH activities from both national and local support programmes and while competition is not very strong it does exist. The support will certainly be of great help in planning and implementing ICH training and major events for NGOs all over Estonia. The concern is rather that NGOs are usually led by one or a few active people and the question is the sustainability of the activities when these people tire.

From the point of view of institutional sustainability of ICH, the lack of financial resources and staff as well as the arrangements stemming from the core activities could be problematic, making ICH activities overly dependent on additional project-based funding and on the people in charge, and thus far too person-centred, which does not ensure sustainability.

4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

- formal education
- non-formal education

Question 4.1

Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?

Yes

Explain briefly how practitioners and bearers are involved in these activities.

Several examples and practices how practitioners and bearers are involved in designing and developing ICH educational programmes and actively presenting and transmitting their ICH, are described above in 2.2, 2.3 and 3.1.

Question 4.2

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

Yes

Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.

ICH learning is passed on and strengthened in many ways. Most importantly, ICH learning takes place through direct transmission in the living environment, learning to use ICH through direct contact with community members and family members, and practice of ICH, be it traditional dances and songs at family events, village fairs or regular dance clubs, or even through cooking meat jelly for winter holidays in a family circle or workshops with participants of different ages, including children. A natural way of passing on ICH is to directly involve and encourage people to use ICH.

In ICH transmission at training sessions, festivals, hobby clubs, study days, museum lessons, workshops or camps (e.g. folk music camps, e.g. Estonian ETNO, singing camps - e.g. Seto leelo singing camps, music instrument camps, youth nature camps, etc.) several methods are used, such as directed discovery, practising, peer learning, learning from a master, playing

musical pieces together. Various community-organised thematic days or traditional events, including different forms of training or thematic evenings, invite ICH practitioners or theoreticians to introduce ICH and include a practical component.

In preschool education, ICH is also taught outdoors, in addition to traditional practices such as games, field trips, learning activities and joint events. For example, in one kindergarten in Tallinn, the methodology of "value preserves" is used, discussing proverbs and their meaning in relation to the project theme.

There is currently a strong interest in learning local dialects, which uses a range of different methods as camps and local dialect nests for children and adults. Dictionaries of dialects have been published, and educational videos have been made. The national radio broadcasts news in dialects (Kihnu, Seto, Võro, Mulgi, Sõrve, Hiiu and Muhu, some of which have been broadcast for almost 20 years).

Hikes on nature trails, orienteering games, participation in traditional events (village fairs, Midsummer days, etc.), participation in workshops/work gatherings (this "Let's Do It!" <https://www.teemeara.ee/en>), are also ways of learning ICH.

ICH may be learned through publications (books, info kits, etc.), exhibitions (e.g. travelling exhibition "Heritage Lives!" which introduce the Estonian inventory of ICH, organised by the Estonian Centre of Folk Culture) and audio-visual materials (in 2021 a modern Estonian fairy tale soundtrack, created by the Estonian Centre of Folk Culture was released on Spotify. There is also a runo song Podcast in Soundcloud released by the Estonian Traditional Music Centre (<https://soundcloud.com/regilaulupodcast>), concerts and films.

Question 4.3

Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?

Yes

Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

In many communities the most active members have created NPOs that organise various events including training courses that help to transmit and to broaden the knowledge about their ICH. This is an effective safeguarding measure. This is the case for both regional communities and communities that are based on a field of interest or activity, e.g. traditional ways of constructing ships or other handicrafts, beekeeping, gardening, music.

The important role of NGOs is illustrated by national culture societies and associations of ethnic minorities in Estonia who organise various projects e.g. festivals, educational activities, seminars, workshops and other events related to their ICH. Representatives of about 180 ethnic groups live in Estonia and they often form national culture societies and associations.

Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.

NGOs can also apply for subsidies for ICH activities - projects, training events, seminars, camps, exhibitions, films and other activities that strengthen ICH knowledge and skills - from the above-mentioned national and local government support programmes.

ICH training in various forms are supported by the state through grant programmes and support measures (Cultural Endowment of Estonia, ICH programmes of the Estonian Folk Culture Centre, local programmes, Ministries, Integration Foundation etc.)

In formal education, the teaching of arts is designed in such a way as to support children's and young people's participation in national folk culture events, i.e. song and dance celebrations.

Question 4.4

Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?

Yes

Provide additional details here of these training programmes, in particular the methods taught and the target audience.

Initial and in-service teacher training ensures that teachers are competent to support the achievement of all the learning outcomes in the national curricula.

Teachers, and through them pupils, are the target group of many organisations who work on cultural heritage issues among other things, e.g. the Estonian Centre of Folk Culture (which trains folk dance teachers and provides ICH-related multi-disciplinary training for teachers at all levels of education), all museums have educational programmes today, there are international projects such as Erasmus+, etc.

As the appreciation of cultural heritage is one of the general competences of the national curriculum, in-service training opportunities have been specifically created for teachers. The University of Tartu, for example, offers in-service training on how to assess and develop general competences in upper secondary education, competences for teaching in multicultural kindergartens, and how to implement culturally and linguistically sensitive tuition methods.

The Multiculturalism Development Group (T1.4) of the Centre of Multilingual Education of Narva College of the University of Tartu works within the framework of the ESF project "Development of Pedagogicum, the Centre of Excellence for Teacher Education at the University of Tartu", managed by the Pedagogicum of the University of Tartu. This is a project within the framework of the EU ESF funded measure "Supporting the professional development of teachers, heads of educational institutions and youth workers" under the actions 1.2.1 "Training of teachers" and 1.2.2 "Training of heads of educational institutions" <https://www.narva.ut.ee/et/node/2396170>; Ida-Virumaa Multilingual Education Centre

(supported by the Ministry of Education and Research).

A module focusing on museum education has been included in the teacher training programme at the University of Tartu.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target for the next report is based on the implementation of the strategic objectives of the current development plans:

The Education Development Plan 2021-2035 sets out the preservation of the Estonian language and culture as one of the principles and values on which the Plan is based. Internationalisation and study mobility will be promoted to make the Estonian language and culture more widely known. The development of a common cultural and value space will be supported, high-quality teaching in Estonian and of the Estonian language will be ensured and the learning of foreign languages will be encouraged.

The Education Development Plan - point 1.2 - emphasises the importance of taking more effective account of non-formal learning in formal learning and the need to create a comprehensive solution for that. The goal is to ensure that learning in a wide range of settings (digital environment, workplace, museum, youth centre and youth programme, hobby school, environmental education centre, etc.) can be taken into account to a greater extent in the completion of degree courses by students.

Objective 1.11. of the Estonian Language Development Plan 2021-2035 states as a goal "Continued support for Estonian-language culture, including literature, theatre, film, song and intangible culture, cultural magazines and translations into and from Estonian."

Cohesive Estonia Development plan 2021-2030 seeks to maintain and support each

individual's own cultural background and first language while at the same time enhancing everyone's connection with and relation to the Estonian cultural space. The overall goal is a socially cohesive Estonian society, in which people from various linguistic and cultural backgrounds actively participate in society and share the same democratic values while safeguarding their own cultural traditions and ICH.

Languages are not defined as ICH according to the 2003 Convention, but as a vehicle of the ICH. However, in Estonia much attention is paid to the local dialects that are important for constructing and expressing local identity of the community members. According to the existing practice in Estonia, we have defined local dialects as ICH elements and they have also been inscribed in the national ICH inventory. Due to this practice, various activities focusing on local dialects have been described in the report. For instance, local dialects underpin many ICH safeguarding activities for the communities in the different cultural spaces and regions in Estonia. It is through safeguarding local dialects that many cultural expressions are kept alive.

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 learning about and with ICH and respect for one's own and others' ICH

Guidance note corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 5.1

How is ICH included in the content of relevant disciplines? (you may check several)

- As a stand-alone subject

In general education curricula cultural identity is one of the cross-cutting themes throughout all levels of general education.

There is no separate heritage studies course in the national curriculum. Schools have the possibility to introduce ICH as an optional or elective subject, which is the case in some schools (e.g. Tabivere Basic School has local lore lessons in the curriculum, several schools have heritage hobby groups). Traditions are mostly taught through other subject courses as examples or are used as a means of explaining something.

In accordance with the general part of the national curricula for basic and upper secondary education (2011-2021), respect for the mother tongue and culture are identified as core values. It is explicitly stated in both curricula that the Estonian school stands for the preservation and development of the Estonian nation, language and culture, and that special attention is paid to the study of the Estonian language in basic school. The aim of the upper secondary school is that pupils will develop into bearers and promoters of their own culture.

- As a means of explaining or demonstrating other subjects

Knowledge about Estonian culture and other cultures of the world is transmitted among others in history, citizenship, music, art, literature, environmental, geography, religion, technology, physical education (folk dance) and language lessons. The aim is also to promote and enhance respect for cultural diversity and human creativity.

In most schools, there is integration between different subjects: handicrafts, art, history, nature (seminatural communities), biology, physical education (folk dance), music (folk music and choral singing). ICH is integrated in general education schools between subjects - technology (including handicraft), art, history. Schools have folk dance groups and choirs (taking part in song and dance celebrations).

- Others

Folk dance and choir singing groups are active at all school levels. Folk instruments can also be studied in several schools. There are folklore clubs in preschool education.

The state supports private schools of general education, including Waldorf schools and schools of religious communities, which offer a wide range of ICH activities - learning about traditional farming methods and acquiring skills to make and use traditional tools, attending church services and thus making acquaintance with religious ICH practices.

Question 5.2

Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?

Yes

Explain briefly, with examples, how school students learn this.

ICH-related training is provided widely across kindergartens in the preschool education sector. In general education schools, heritage is integrated within a range of subjects.

Among the general competences of the national curricula of basic and upper secondary schools, the first one listed is cultural and values competence, which include the ability to perceive and value one's own connection with others, society, nature, one's own and other countries' and peoples' cultural heritage and contemporary cultural events; to value creation and develop a sense of beauty; to value human, cultural and natural diversity.

As pupils get to know and learn to appreciate their own culture and heritage as well as other cultures and their heritage, pupils come to value intercultural communication and cooperation and to understand the essence and importance of ICH.

A measure (culture satchel) has been introduced to support study visits to cultural institutions for pupils in municipal basic schools in order to develop the cultural competences and values set out in the national curriculum. The aim of the measure is to help basic school pupils grow into creative and versatile individuals, the measure supports pupils attending 1-2 museum lessons, 1-2 concerts, 1-2 theatre performances, one art exhibition and one cinema screening each school year.

The additional support will enable schools to cover part of the costs of the study trips. In 2022, € 923,065 will be added to the general education grant for this purpose.

Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?

Yes

Explain briefly, with examples, how school students learn this.

In general education curricula cultural identity is one of the cross-cutting themes throughout all levels of general education. The aim is to create a framework that allows pupils to learn about ICH in order to be able to understand, cherish and respect all kinds of cultural practices. Pupils are encouraged to see themselves as bearers and transmitters of culture.

Question 5.3

The diversity of learners' ICH is reflected through educational curriculum via:

- Mother tongue education

The mother tongue as a tool for ICH plays an important role in both formal and non-formal learning. Respect for and preservation of the mother tongue and culture is embedded in national curricula.

Russian-speakers constitute the largest language minority in Estonia (24.7% of the population in 2021) who have so far been taught in Russian in general education schools, and partly in Estonian. The volume of tuition in Estonian has gradually increased. National minorities can apply for state-financed grants that enable them to teach their own language and culture in their native language outside of Estonian national curricula (see details in multilingual education below) .

- Multilingual education

In basic education, the curricula differ in terms of language learning. In Russian-medium schools, Russian is taught as the first language and Estonian as the second. In a school or class where the language of instruction is not Estonian, Estonian is compulsory from the first grade. The school shall ensure that in such a school or class the teaching of Estonian is organised at a level that would enable graduates of basic school to continue their studies in an educational institution where the language of instruction is Estonian.

There are currently 22,000 (16.3%) basic school pupils in Russian-medium schools in Estonia. Russian language and culture is taught, and the teaching itself is also in Russian (in addition, nearly 8 thousand pupils, or 5.8% attend language immersion). More than 10,000 children (15.2%) are in Russian-language and another 0.2% in non-Russian-language groups in preschool education (plus 3,500 or 5.8% of children in language immersion).

Support for the education of new immigrants - between €400 and €1000 per year, depending on the number of pupils in the school - is allocated to schools.

In 2021, 34 Sunday schools were supported by the state to provide teaching of the mother tongue and to preserve the national intangible heritage, language and culture of ethnic minorities. In addition, support is provided to a network of Sunday schools.

Local dialects have also been introduced in schools, with local dialect nests and some lessons in the local dialects. Children can learn their own local dialect mainly in schools of South-Estonia - Setomaa, Võromaa, Mulgimaa and also in Kodavere and some islands, such as Kihnu, Saaremaa and others.

Local cultural institutes organise teaching of local dialect and local culture for children and young people.

- Inclusion of 'local content'

In 2014, with the aim of supporting the teaching of ICH, a stronger linkage to local cultural heritage in all subject areas was added in the curricula of basic and upper secondary schools. This includes, for example, study visits to local heritage sites, learning about the life and work of local cultural and artistic figures. The costs are covered by the school, using both state subsidies and their own budget.

The extension of the learning environment to museums and field trips around the school allows for a first-hand experience of examples of cultural heritage.

Often there is a special focus on the local cultural environment, on getting to know local customs and participating in those practices, e.g. Haapsalu shawl knitting in Haapsalu Basic School; local folklore and heritage is taught, e.g. in Sõrve Basic School in Saaremaa oral folklore and storytelling are embedded in the curriculum.

Question 5.4

Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?

Yes

Briefly explain, giving examples, how educational programmes teach this

The curricula include general knowledge, while activities to enhance local culture and natural sites depend largely on the initiatives of teachers. In preschool education, learning about nature and nature conservation takes place through outdoor education. Field trips and other activities can be included in the school curriculum. Walks along nature trails are organised in schools across Estonia. Some schools also have nature trails nearby, and plants, fruit trees and berry bushes are grown on the school premises, which also serve as learning tools.

For example, at Valjala Basic School in Saaremaa, the history, nature and culture lessons are closely linked to local heritage. Children are also encouraged to collect local heritage.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Competences of learning, culture and values are linked to heritage, therefore the latter is integrated in lessons, hobby activities, study trips and so on. The same applies in preschool education.

The guidelines for the next 5 years are covered in the Education Development Plan 2021-2035. Among the underlying principles and values of the Plan, the preservation and development of Estonian culture, including the teaching of intangible heritage, is an important priority.

In the framework of the strategic objective 1 of the Plan, the possibility of organising teaching not only in formal educational institutions but also in cultural institutions, including museums and archives, as centres for the preservation of intangible heritage is envisaged as an opportunity for learning about the intangible heritage, using, among other things, the possibilities offered by digital environments.

ICH learning is one of the priority actions of the strategic objective 2 of the Development Plan, which foresees the development of a common cultural and value space within the learning process, in order to enhance social cohesion.

One of the aims of strategic objective 3 of the Development Plan is to provide learning opportunities which, among other things, are geared to the preservation of cultural heritage and are to be promoted through the provision of public services.

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

Guidance note corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 6.1

Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?

- Music

Several post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the field of music, in higher education and in vocational education. Please see examples in B 2.1 and 2.2 (University of Tartu Viljandi Culture Academy, Estonian Academy of Music and Theatre, Heino Eller Tartu Music School and Georg Ots Tallinn Music School, Estonian Traditional Music Centre and August Pulst School).

- Arts

Several post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the field of arts, in higher education and in vocational education. Please see examples in B 2.1 and 2.2 (University of Tartu Viljandi Culture Academy, Estonian Academy of Arts, Higher Art School Pallas in Tartu and vocational school, e.g. Kuressaare Regional Training Centre and others).

- Crafts

Several post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the field of crafts, in higher education and in vocational education. Please see examples in B 2.1 and 2.2 (mainly University of Tartu Viljandi Culture Academy, vocational schools, e.g. Olustvere School of Service and Rural Economy and others).

- Technical education/training

Several post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in technical education, in higher education and in vocational education. Please see examples in B 2.1 and 2.2 (University of Tartu Viljandi Culture Academy, Estonian Academy of Arts, Higher Art School Pallas in Tartu, vocational schools as Olustvere School of Service and Rural Economy and others).

- Vocational education/training

There are several ICH-related learning possibilities in vocational education schools. A good example is the Olustvere School of Service and Rural Economy, where ICH is included in the practical subjects taught, such as in agriculture: beekeeping, plant and animal husbandry; in tourism: rural tourism and tourism management; in handicraft: weaving, glass blowing, textile, ceramics, etc.

Question 6.2

Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

Yes

Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.

Universities offering ICH-related education acknowledge the important links between the different dimensions of ICH. For example, the University of Tartu Viljandi Culture Academy has significantly broadened the scope of the sector of crafts and heritage technology and raised its profile both in Estonia and abroad.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

While post-secondary education supports the practice and transmission of ICH, in many cases the focus is limited to a specific segment of ICH or cultural expression without necessarily connecting it to wider social, cultural and other dimensions of ICH. This aspect could be improved in the future.

7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 7.1.a

To what extent are the inventories identified in section A.6 oriented towards safeguarding of ICH?

Fully

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.

Every entry of the Estonian Inventory of ICH includes short texts and audiovisual materials. The texts focus on current social and cultural functions of the element, and on the current activities of practitioners and organisations giving an overview of the essence of every element and of the place it has in peoples' lives at present. They also include historical background information and information on the sustainability of the element. The texts are not only descriptive but also analytical to motivate both the authors of the entries and readers to understand the dynamic nature of ICH and its dependency of the actions people take. This has the potential to have people not only celebrate their ICH but also find ways to safeguard it.

Question 7.1.b

To what extent do these inventories reflect the diversity of ICH present in your territory?

Partially

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.

All communities, groups and individuals are welcome to compile entries about their ICH to the national inventory. The ethnic or social background and size of the community is not relevant. The bottom-up approach requires initiative from practicing communities. For this reason the inventory includes entries from communities that are more liable and aware of ICH.

So far the minorities in Estonia have not felt confident enough to add to the national inventory. One exception is the Ukrainian community who have inscribed 'Pysanka - decorating Easter eggs in the Ukrainian community' to the inventory. In 2021, the form of entry - questions and instructions - was translated into Russian as Russians are the largest minority in Estonia, so Russian speaking communities could compile entries in their native language. The entries in Russian would later be translated into Estonian.

Also, although entries from a wide variety of domains of ICH are represented in the inventory, a considerable majority of entries are from more noticeable and easily distinguishable domains like handicraft, food culture, and performing arts. There is still work to be done with raising awareness about the inventory and its part in safeguarding the ICH so it can truly reflect the diversity of ICH in Estonia.

Question 7.2

Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?

No

Based on your response in section A.6 Inventories

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

Question 7.3

To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?

Fully

Based on your response in section (f) and (l) of A.6 Inventories

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

The entries are updated in every 5 years or sooner if necessary by authors or other members of the practicing community. The authors of the entries receive a request from a ICH specialist of Estonian Centre of Folk Culture to check their entry/entries if the texts, photos, videos etc. are still fully relevant to the element of ICH. If modifications are needed, they send the altered materials back and then the entry is being updated by the ICH specialist. If the author of the entry could not proceed the updating process they can recommend someone else or the regional folk culture specialist of Estonian Centre of Folk Culture will reach out to the community with the request.

As with compiling the entries to the inventory, the communities can also apply for financial support from the state for covering the costs of the updating process from the folk culture support programmes administrated by Estonian Centre of Folk Culture.

Question 7.4.a

To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Fully

Based on your response in section (o) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

The Estonian Inventory of ICH is public and all main entries - entries about elements of ICH - are accessible on the internet. However, subordinated entries - entries about individual practitioners, organisations that work with this element, and places or regions that are important for this element - may not be published if the concerned person(s) do not give the permission to publish this information. For example, if a handicraft element is inscribed to the inventory and there is also a subordinated entry about a craftsman but the person has given permission to compile the entry about them but not to publish it (entirely) then there is a public access entry about the element and with it a subordinated entry which is not public. In practice almost all entries are public and accessible to all.

Also, the inventory respects customary practices with the bottom-up approach for including and compiling entries. The practitioners are choosing the content of an entry and therefore are more able to present and address delicate matters.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Fully

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.

Communities themselves compile entries for the Estonian Inventory of Intangible Cultural Heritage. The inventory not only describes the elements of ICH but also communities, by going through the process of analysing their ICH or compiling the entry to the inventory, are often motivated to take further actions to ensure the viability of their ICH. Thus, learning more about the state of their ICH, the communities often decide further on to focus on some aspects or groups, whether organise trainings and events or liven up the of community.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The State would like to see minorities participate more in compiling the entries to the national inventory and overall the inventory to reflect more diversity.

8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

Guidance note corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 8.1

To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?

Large

Based on your response in section (p) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

Compiling the entries to the Estonian Inventory of ICH has a bottom-up approach which means practicing communities, groups and individuals decide if they want their ICH to be included in the inventory, which elements should be there and how they want to present them. Relevant community NGOs also participate in identifying and defining ICH. In better cases the community is fully aware and present in the compilation process from the beginning. Also, because for compiling the entry and gathering data in most cases also interviews and discussions with practitioners take place, community members are aware and contribute to the result.

Question 8.2

To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?

Fully

Based on your response in section (q) and (r) of A.6 Inventories

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

The inventory is open to all groups and does not exclude anybody based on gender, age or ethnicity. Estonian Folk Culture Centre and the Estonian Council for ICH observe that the elements and practices of ICH added to the inventory do not discriminate or bring harm to other communities or vulnerable members of practicing community, and to the environment. So far, no such entries have been submitted for consideration.

The inventory does not define community so communities can identify themselves. Several communities can compile entries about seemingly same elements of ICH about their own

experiences and practices which may or may not vary. This enables to reflect ICH in its diversity and helps communities to feel included and relevant. The bottom-up approach requires initiative from practicing communities. For this reason the inventory includes entries from communities that are more liable and aware of ICH.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The States wishes the inventorying process to be more inclusive and to encourage communities and individuals not only compile entries but to share their experiences of ICH also.

9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 9.1

Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):

- Research, scientific, technical and artistic studies

ICH research and documentation is supported by the state through agency budgets and operating subsidies. Research and documentation is also supported through project funding from various support measures as well as funds - ministries (mainly by the Ministry of Culture, Ministry of Education and Research, Ministry of Rural Affairs); Cultural Endowment of Estonia and the Estonian Centre of Folk Culture through its regional ICH programmes, and other ICH support programmes and regional cultural programmes; research funding (Estonian Research Council etc.); international projects, EU Structural Funds. Research is also funded by the private capital of commissioning organisations, including the Estonian National Culture Foundation. Regional studies are also supported by regional LEADER measures.

Research into the field of ICH is partly supported by base funding for universities. For example, at the University of Tartu, ICH research and teaching is supported by national professorships related to the disciplines of the Estonian language and culture (including ethnology and the professorship of Estonian and Comparative Folklore). As of 2018, the Institute of Cultural Studies contains a UNESCO Chair in Applied Studies of Intangible Cultural Heritage. Both in universities and other research institutions, research is heavily dependent on project-based funding, which researchers and academics have to apply for using a variety of funding opportunities (both Estonian and international, with extensive funding from projects funded by the European Commission). The National Archives of Estonia have also funded research on societies of ethnic minorities.

ICH may not always be highlighted in thematic project studies or prioritised in project evaluation, but the status of the applicant as a researcher (especially their international publications) and other factors certainly influence the award of project funding. At the University of Tartu, for example, research on ICH is now implicitly considered part of the University's strategic objectives for 2021-2025, aiming to foster research on ethnic studies, culture, history and heritage.

The state finances not only the research with the direct aim of contributing to

effective safeguarding of ICH but also academic research for example on the relationship that communities have to their heritage.

- Documentation and archiving

Documentation and archiving are part of the core activities of major memory institutions such as the Estonian National Museum and Estonian Literary Museum. Involvement of communities and NGOs in conducting research and transferring materials to memory institutions is essential.

Universities generally transfer the research materials to the memory institutions or they remain at the (co-)disposal of the commissioning institution. The research materials are often available on their websites. In the case of the University of Tartu, the preservation of materials is not coordinated centrally by the institution, but it is the responsibility of each researcher to preserve the materials collected and created during their research in a responsible manner and in accordance with good research ethics. It is not always possible to make collected material publicly available (e.g. interview transcripts, field notes), as it may contain sensitive data or be difficult to use by other researchers due to lack of context. In the case of certain research topics, the material may also end up in the archives of the Estonian National Museum or the Estonian Literary Museum or, in the case of specific collaborative projects, in the archives of another research institution (e.g. the Võru Institute).

Larger memory institutions, smaller public museums also preserve materials. For example, the State Forest Management Centre (RMK) collects, preserves and conducts research on forest heritage in the Sagadi Forest Museum of RMK.

Question 9.2

Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?

Yes

Describe briefly the research conducted, in particular the impacts studied.

The Center for Applied Anthropology of Estonia (CAAE) and University of Tartu carried out impact studies on the following regional ICH programmes managed by the Estonian Centre of Folk Culture on behalf of and funded by the Ministry of Culture between 2016 and 2017:

- 1) Impact Analysis of the Peipsiveere Cultural Programme 2013-2016", Center for Applied Anthropology of Estonia and University of Tartu, Department of Ethnology.
- 2) "Impact Analysis of the Cultural Programmes of Võrumaa 2014-2017", Center for Applied Anthropology of Estonia and University of Tartu, Department of Ethnology.

The aim of these two studies was to collect feedback on the impact of the grants on the sustainability of heritage.

Other projects:

3) In 2019, the Ministry of Culture, the Estonian Song and Dance Celebration Foundation, the Estonian Choral Association and the Estonian Folk Dance and Folk Music Association, commissioned a study to analyse working conditions and social protection of celebration instructors and the finances of collectives.

4) In 2020 - 2021 the Institute of History and Archaeology of the University of Tartu and the Viljandi Culture Academy, in cooperation with the Folklore Archives of the Estonian Literary Museum and the Estonian Centre of Folk Culture, carried out the project "Heritage tourism in Estonia: potential and development opportunities", funded by the Estonian Research Council's RITA programme and commissioned by EAS. The project also dealt in depth with ICH outputs and involved ICH experts. The results of the study will serve as input for the Ministry of Culture and Economic Affairs and Communications, the EAS Tourism Development Centre and local tourism organisations in Estonia in presenting cultural heritage and promoting cultural tourism.

5) In the West Estonia, the Environment Agency has supported research into fishing in reed beds, traditional woven blankets, Matsalu shallow based wooden boats, smoked fish, and the local beer brewing industry in the western part of Saaremaa island, as well as the dissemination and preservation of these skills.

6) Over the last ten years, the Estonian National Museum has been involved in several projects related to the preservation and protection of cultural heritage. Among these, research into food culture, which has intensified since 2017 following the award of project funding (2017-2020), research and development of food culture was supported by the European Regional Development Fund through the ASTRA measure, can be highlighted, although the museum's interest in food culture development and regional food heritage has been long-standing. The research was carried out in Kihnu and Hiiumaa islands, Tartu, and Võru, Pärnu and Rapla counties.

7) In 2020, fieldwork was carried out on the interpretation and development of ICH, including food heritage, in relation to entries in the Estonian inventory of ICH, interviews were conducted with staff of the Estonian Centre of Folk Culture, members of the Estonian Council for the ICH, and regional folk culture specialists of the Estonian Centre of Folk Culture.

8) Several other heritage phenomena have also been studied at the Estonian National Museum. In 2012, fieldwork and collection of materials on woodworking took place on the island of Ruhnu. In 2016-2017, fieldwork was carried out with master woodworker Meelis Kihulane, for filming traditional woodworking technologies. In 2019-2020, film and photographic material related to the expanded dugout boat culture was collected for UNESCO's nomination to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (nomination adopted in December 2021).

9) The Institute of the Estonian Language has conducted research on dialect languages, Finno-Ugric languages and sign languages. The Institute has the world's largest collection of Estonian dialect languages and archival material on related languages.

10) The project "Research and Development of the UNESCO Chair of Applied Research on Intangible Cultural Heritage (2021-2022)", funded by the University of Tartu under the programme "University Development Funds".

Additional information: The Environment Agency, as the manager of protected areas, is responsible for the protection of the cultural heritage of the national parks, and they also

manage the Land Board's web map application of cross-trees (trees marked with crosses). In cooperation the Literary Museum and the Land Board have created a public map application of local folklore, which in the national parks is called Memory Landscapes.

The University of Tartu, as a national university, emphasises cultural heritage related to national culture (including the Estonian language, Estonian-language education) through its professorships.

It is considered important to conduct studies in Estonian and to deal with topics related to Estonian culture (including those classified as intangible heritage) in studies, especially in bachelor and master studies. The master's programmes in ethnology, folkloristics and applied anthropology deal with topics of folklore and cultural heritage both theoretically and methodologically, in both local and global contexts. An important place is given to archival and museum placements, as well as to ethnographic fieldwork placements. Thus, it is considered important to teach the methods for studying and analysing cultural heritage. In the future, they will be able to use this knowledge and skills in their professional and social activities.

Question 9.3

Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?

Yes

Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.

Communities and NGOs are encouraged to contribute to the research and collection of ICH and can transfer materials to regional as well as to central memory institutions, e.g. Folklore.

Archives of the Estonian Literary Museum accepts ICH research projects and collected materials, many of which are made available to the public via the museum's web pages (folklore.ee etc).

Similarly, for example, the Estonian inventory of ICH entries is compiled on the condition that the materials collected in the process of compiling the entry are transferred to the repository, where they are accessible to all.

The staff of the Estonian Literary Museum are guided by generally accepted principles of archival and research ethics. Informants fill in written consent forms when handing over materials or being interviewed and everyone has the opportunity to set restrictions on the use of their own (mediated) material.

The Environmental Board's heritage specialists collect data from local residents and, when informed about rare/endangered/site-specific heritage and observing residents' concerns about the disappearance of a phenomenon, search for and collect all possible information and attempt to document and share the knowledge with the widest possible circle of

interested parties.

Universities base their choice of research topics on collaboration and mutual interest between the community and researchers. In the case of food culture studies, the research topics are formulated by museum researchers, but it is based on the applied needs identified by previous research and the aim is broadening the scope of museum communication in communities. The involvement of heritage bearers, practitioners and communities is essential in contemporary ethnology and anthropology. In the case of applied research, the initiative to collaborate and carry out research may come from community representatives themselves (e.g. the Võru Institute, active community members interested in the preservation of smoke sauna heritage). From the point of view of research ethics, researchers are expected to explain the purpose of the research to all participants from the outset and to obtain their informed consent. If necessary, the personal data of participants may not be used (e.g. in the case of sensitive topics, people's opinions may be presented anonymously).

In the University of Tartu for example, students are required to do two independent research projects during the bachelor programme: a seminar paper and a thesis. The topics of the theses are chosen in a joint discussion with the supervisors, taking into account the needs of society, the offers of the partners and the student's own previous experience and interest. Not all the research is related to the themes of the intangible cultural heritage, but many of them are. The master's programmes, which started 10 years ago, has produced a large body of research papers, some of which are also related to ICH themes. The papers are freely available to the public on the University of Tartu's online collection DSpace <http://dspace.ut.ee/>.

The database resulting from the nationwide inventory of heritage sites, initiated and carried out by the State Forest Management Centre (RMK), is updated every year with new sites and related heritage. The initiation of a survey for the inclusion of objects in the database is started by filling in a notification form on the RMK website.

For example, the Institute of the Estonian Language (EKI) has involved several parties in the production of regional dialect dictionaries: the EKI, the University of Tartu and the local institution of the dialect region (Mulgi Cultural Institute, Seto Institute, etc.). Workshops are organised, local participation varies from region to region, and sometimes even language workshops have been set up, where dialect experts meet and discuss issues that have arisen during the preparation of the manuscript.

Generally speaking, heritage bearers have been keen to pass on their knowledge and to participate in the work and have been quite active, especially when the initiative comes from within the community, when they themselves are interested in the research and its results. Information days are also organised (e.g. on natural sacred sites) where community members can express their views. Activity levels depend on the interest of the parties involved - the greater the interest, the more active local people are. Cooperation is also often based on explaining the research activity: why it is being done, why it is necessary.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Research and documentation are a key priority for the country. There is a need to carry out a series of ICH-related studies to provide feedback on the needs of the community and to better organise ICH outreach in a cross-sectoral and collaborative way. The cost of conducting research is high and at times it has been difficult to find resources for ICH research. Surveys and monitoring are also included as an important national priority in the Ministry of Culture's development plan for the next period 2021 - 2035. There will also be a greater emphasis on increased funding for research than has been the case so far (R&D funding will rise to 1% of GDP in 2022).

When it comes to fostering scientific research the state respects the academic liberty and does not directly coordinate this field. It rather supports the initiative of communities and institutions. Several possibilities of financing have been and will be created to support ICH-related research and activities that communities and relevant institutions consider important for maintaining the viability of ICH.

10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

Guidance note corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 10.1

Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?

High

Provide any additional details here.

All state funded research and memory institutions, their collections and archives are accessible to public. It is possible to order copies of items in public funds, such as sheet music, recordings or text documents. An electronic information system of Estonian museums (www.muis.ee) has been well developed and digitized collections are broadly available through the internet. Everyone can share a knowledge and experiences by posting on My Story.

In example, various findings of research and fieldwork on cultural heritage both tangible and intangible are presented in various thematic open web-map applications in Geoportal of Estonian Land Board. I.e. through the web-map application Local Tradition one can see pictures, read or hear stories and see video interviews of place lore in specific locations. The application is created (and updated) in cooperation of Estonian Environmental Board, Estonian Literary Museum, and Estonian Landboard. The materials in map-apps are presented with the communities' consent.

All dictionaries of the Institute of the Estonian Language are freely accessible on the web page of the Institute (<https://portaal.eki.ee/sonaraamatud.html>). Availability of other scientific publications (articles in journals and collections) depends on the practices and conditions of the publication.

Question 10.2

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?

Some

Provide any additional details here.

The results of the survey certainly have an impact on policy-making. For example, these results have led to an increase in the budget of regional ICH programmes (e.g. Setomaa,

Võromaa). The results have had a clear impact on the promotion of education in raising awareness of ICH, although a lot of work remains to be done. The introduction of ICH in formal education is also a priority in the Cultural Development Plan 2021-2035.

Local heritage researchers of the Folklore Archives of the Estonian Literary Museum are actively involved in heritage and nature conservation activities.

The results of the study "Cultural heritage as a socio-cultural resource and problematic area" have been applied by relevant decision-making bodies in Estonia and internationally, in identifying new research directions and in analysing bottlenecks in heritage policy. The results of the research have been discussed in the international network of UNESCO Chairs.

In 2019, the Ministry of Culture, the Estonian Song and Dance Celebration Foundation, the Estonian Choral Association and the Estonian Folk Dance and Folk Music Association, commissioned a study to analyse working conditions and social protection of celebration instructors and the finances of collectives. This study of the funding model highlighted bottlenecks in sustainability and influenced the rethinking of salary policies for instructors and funding of collectives.

Similarly, the Education Development Plan 2021-2035 is based on principles and values such as the preservation and development of the Estonian language and culture and the cohesion of society.

Question 10.3

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?

High

Provide any additional details here.

2020-2021 was carried out the project "Heritage tourism in Estonia: potential and development opportunities" (see B 9.2).

For example, articles analysing food heritage policies have been one of the outputs of food culture research, and have also included critical recommendations for their promotion. The Estonian National Museum has collaborated with and provided feedback to officials at the Ministry of Rural Affairs who are in charge of promoting Estonian food.

Appreciation and protection of landscape heritage in the form of the preservation of natural sacred places is linked to forestry policy, e.g. protection of cross-trees. The corresponding map databases are available on the Land Board's map site.

As regards the appreciation of landscape heritage and preservation of natural sites, in 2021, the Rosma cross forest and cross-trees, which are part of the traditional burial rites, were designated as protected.

Traditional food culture is protected, among other things, by the EU Protected Geographical Indication - it was awarded in 2021 to the traditional curd cheese (sõir), which is specific to the areas of Setomaa and Võromaa. Traditional local food is highlighted through the use of regional quality labels. The Estonian Folk Art and Craft Union also awards their label, which recognises the quality of Estonian crafts.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Impact assessments in the cultural sector have so far been carried out to a lesser extent due to a lack of resources, but in the period up to 2035, they have been made a priority.

11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 11.1

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

Yes

1

It is a

- Cultural policy

Name of the policy/measure

Cultural development plan 2021-2030

Established

18-11-2021

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Cultural Development Plan 2021-2030 (Culture 2030) is a document setting out strategic goals in the field of culture, as a follow-up to 'The general principles of the cultural policy up to 2020'.

This bottom-up process was coordinated by the Ministry of Culture and characterized by broad stakeholder involvement: in every field of culture, including ICH, several working groups presented their proposals. Discussions took place in thematic groups at both national and county level. ICH experts from government agencies, universities, umbrella organisations, regional authorities and community organisations were involved in the preparation of Culture 2030. The final document includes general ideas and short guidelines based on these grassroots' discussions that helped each respective field to set out their specific goals and priorities for the years to come.

The policy-making process involves in-depth dialogue with the sector, the inclusion of all stakeholders in discussions and decision-making processes. Knowledge-based approaches require systematically collected data, studies and impact analyses. The Development Plan contributes significantly to the UN's Sustainable Development Goals (SDGs). It contributes to the implementation of Sustainable Estonia 21 goals 1 (viability of Estonia's cultural space), 2 (growth of prosperity) and 3 (cohesive society).

The Culture 2030 key document sets the following ICH-related goals: Estonia's rich intangible and tangible cultural heritage is well maintained, studied and known, it is actively used and important to people and communities, and its long-term physical and digital preservation and accessibility are ensured. The document states that the strength of Estonian culture lies in regional cultures, identities and communities. The aim is to provide equal opportunities for all communities living in Estonia, including language and cultural minorities. To that end the state shall value and support community initiative, community organisations and umbrella organisations, events where ICH is transmitted and promoted. It shall also be responsible for collecting and documenting ICH in a systematic way and facilitating access to it through memory institutions. ICH and regional culture are also seen as an important basis for related cultural industries. Significant emphasis has been placed on the role of education in the long-term process of awareness, appreciation and preservation of ICH.

2

It is a

- Cultural policy

Name of the policy/measure

“Estonia 2035” development strategy

Established

12-05-2021

Revised

Is the policy/measure being implemented?

Yes

Brief description

Estonia's long-term strategy “Estonia 2035” sets strategic goals for the Estonian state and people for the next fifteen years and determines the changes necessary to achieve them. The overall goal is a democratic and secure state that safeguards and develops the Estonian nation, language, and culture. Strategy creates a strong basis for a more systematic and robust reflection of sustainable development goals in sectoral strategies. Strategic goals are

value-based goals that are the basis for making the country's strategic choices and to the implementation of which all Estonian strategic development documents contribute. The strategy is the result of joint discussions, analyses, workshops, and opinion polls with non-governmental partners, experts, researchers, politicians, businesspeople, officials, and a number of other contributors to the country's future (almost 17,000 people have contributed).

In the course of compiling the strategy "Estonia 2035", the framework of strategic planning has been streamlined and the culture of strategic planning has been developed. Due to Estonia's own development logic and priorities, and in accordance with the new political orientations of the European Union, the goals of sustainable development will be integrated into the central long-term strategy "Estonia 2035". The integration of sustainable development into various policies will also continue.

3

It is a

- Cultural policy
- Legal measure

Name of the policy/measure

Heritage Conservation Act

Established

20-02-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

Scope of application and objective of Act

(1) The objective of this Act is the preservation and diversity of cultural heritage, which is ensured with the following activities:

- 1) preservation and protection of cultural monuments (hereinafter monument), heritage conservation areas and the environments of cultural value surrounding thereof;
- 2) protection of archaeological finds and protected archaeological sites;
- 3) safeguarding of intangible cultural heritage.

ICH is defined in chapter 2: (1) Intangible cultural heritage means the practices, representations, expressions, knowledge, skills transmitted from generation to generation – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that

communities, groups and, in some cases, individuals recognise as part of their cultural heritage and recreate constantly.

(2) The safeguarding of intangible cultural heritage means the creation of conditions to ensure the viability of intangible cultural heritage. This includes, inter alia, the identification, research, documentation and promotion of intangible cultural heritage.

4

It is a

- Cultural policy

Name of the policy/measure

The general principles of the cultural policy up to 2020

Established

16-09-1998

Revised

Is the policy/measure being implemented?

Yes

Brief description

The general principles of the cultural policy adopted by the Riigikogu (Parliament) are the basis for the state's decisions in the field of culture up until 2020. This strategic document was a continuation of the general principles of the Estonian cultural policy adopted by the Riigikogu in 1998. This document also drew on the national strategy for Estonia's sustainable development "Sustainable Estonia 21", which has the viability of the local cultural space as one of its objectives. In this document, Estonian culture was defined as both the creation of Estonians as well as that of other nationalities living in Estonia. In this document folk culture and intangible cultural heritage was especially set out in 36.3: ICH is appreciated and supported, the holders of heritage and communities are recognised.

This bottom-up process was coordinated by the Ministry of Culture: in every field of culture, including ICH, several working groups presented their proposals. The final document includes general ideas and short guidelines based on these grassroots' discussions that helped each respective field to set out their specific goals and priorities.

The document states that the strength of Estonian culture lies in regional cultures, identities and communities. To that end the state shall value and support community initiative, community organisations and umbrella organisations, events where ICH is transmitted and promoted. The state systematically supports collecting, storing and making public intangible cultural heritage through the state's central memory institutions. The state also targets support towards sectional support structures and the organisation of important events.

5

It is a

- Cultural policy

Name of the policy/measure

Statutes of the Estonian Centre of Folk Culture

Established

22-12-2011

Revised

06-04-2020

Is the policy/measure being implemented?

Yes

Brief description

Estonian Centre of Folk Culture (the Centre) is a national organisation under the Ministry of Culture. The mission of the Centre is to support the survival and evolution of Estonian folk culture and to participate in the process of developing and carrying out the cultural policy. The Ministry of Culture has designated the Centre as the main body responsible for the implementation of the Convention.

The main responsibilities of the Centre are: participation in the process of development and operation of the cultural policy on regional, national and international level; contribution to the survival and evolution of the folk culture; appreciation of intangible heritage; carrying out professional training courses for adults in the area of folk culture.

Main tasks and activities in the implementation process of the Convention based on the Statutes of the Centre are: coordinate the support programmes for the safeguarding of ICH; administer the national inventory of ICH; advise the communities; organises awareness-raising and training activities; compile and publish publications and training materials; cooperate on regional, national and international level.

Question 11.2

Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?

Yes

Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.

As an important step in the cultural policy, a new Heritage Conservation Act (which was adopted in 2019) introduced the notion of the ICH for the first time in a legal act at national level.

In Estonia safeguarding ICH is integrated into several state level as well as local planning programmes. In November 2021 Estonian parliament adopted the The Cultural Development Plan 2021-2030 (Culture 2030) - a document setting out strategic goals in the field of culture. The Cultural development plan of the Ministry of Culture underlines the need to safeguard ICH. Therefore, the general aim of the state is to support the efforts of communities by creating the necessary conditions for the viability of their ICH. The document states that the strength of Estonian culture lies in regional cultures, identities and communities.

A guideline document “Strategic Strands for Safeguarding and Valuing ICH 2030” was commissioned by the Ministry of Culture and drafted by the Estonian Centre of Folk Culture following the Council for the ICH round tables in 2017. The strategic courses of action for the safeguarding and appreciation of ICH until 2030 are based on the tasks of the UNESCO 2003 Convention and contribute to the effective implementation of the Convention in Estonia. The aim of the development of the strategic strands of action is to appreciate ICH in Estonian society and to support communities in the preservation and transmission of the ICH. This document was developed on the principle that this strategy can serve as a basis for the development of specific action plans for institutions and associations at all levels whose activities include the appreciation and safeguarding of ICH. The vision of the strategy is that intangible cultural heritage is valued and in living use by communities. The strategy is structured around a series of measures and will serve as a basis for various action plans in the process of appreciating the ICH.

There is a separate development plan for the Estonian language and its regional forms. The Estonian language as well as its regional forms are a vehicle of intangible cultural heritage and form an important cornerstone of the cultural identity of the people who speak those languages. Estonian is a relatively small language spoken by approximately one million people. The aim of the development plan is to ensure its continuous use in all fields of life, its safeguarding and research.

Other state-level planning programmes that include safeguarding ICH are the Estonian Rural Development Plan, Agriculture and Fisheries Strategy 2030, the national strategy on Sustainable Development – „Sustainable Estonia 21“ (SE21) and the “Estonia 2035” strategy.

The Ministry of the Interior analyses, plans and coordinates national policy in the field of civil society to ensure more effective cooperation between national structures, local authorities and civil society organisations in building a safe, cohesive and open society.

Several non-governmental state-level umbrella organisations working in different fields of ICH have their own development plans or development plans that concentrate on their specific field of activity e.g. handicrafts, traditional music and dancing, amateur theatre, amateur choirs and folklore. They all include safeguarding ICH by supporting and encouraging practitioners, creating and maintaining the necessary framework etc. For example, the Estonian Folklore Council has compiled the development plan of the folklore

movement 2021-2025.

Besides the state local governments play an important role in supporting the safeguarding of ICH. This is crucial since their goal is to create favourable conditions for cultural activities at local level. Many local authorities have included safeguarding ICH in their development plans in one way or another. For example they contribute to supporting and preserving local culture, to strengthening local identity and they take care of the infrastructure.

Several village communities also have their own development plans that often include safeguarding local culture and traditions. In this process the NGO Estonian Village Movement Kodukant that unites village associations from all over Estonia has played an important role. By supporting rural development and strengthening village communities the network helps to safeguard ICH in Estonian villages.

Since 2008, the Cultural Council of National Minorities has been a consultative body of the Ministry of Culture. The Council's remit includes expressing views on issues relating to the promotion of the cultural life and activities of Estonia's national minorities, the related organisation of cultural policy and the field of integration, and, if necessary, making proposals to the Minister of Culture. (The Council meets four times a year, with Russian cultural associations being the most represented, and the Council has up to 40 members).

Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?

Yes

If yes, provide details.

The ICH elements as “Kihnu cultural space”, “Song and dance celebrations”, “Seto Leelo - Seto polyphonic singing tradition” and “Smoke sauna tradition in Võromaa, inscribed on the Representative List of the Intangible Cultural Heritage of Humanity, along with the “Building and use of expanded dugout boats in the Soomaa region”, inscribed in 2021 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, have existing safeguarding plans and measures even until 2040.

The safeguarding plan has compiled also for the ICH element “Pysanka”, which is a Ukrainian tradition of Easter egg painting, is currently being prepared for a joint nomination to the UNESCO Representative List of Intangible Cultural Heritage of Humanity, and it is based on co-operation between the Ukrainian community living in Estonia and the tradition bearers living in Ukraine.

The process of song and dance celebrations is well supported in the counties and support is also provided by local authorities.

Development plans of cultural spaces stand for the safeguarding of the local and specific elements of the ICH. For example, as outlined in the development plan of the Culture Institutes, the organisations in cultural spaces deal with the research, safeguarding and

dissemination of the local culture, that is instrumental for the viability of the culture of cultural spaces. In the development plans there are also expressed the need of safeguarding the ICH elements such as local language, traditional food and wearing, and also popularization of local national costumes etc.

Question 11.3

Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?

Yes

Describe briefly, giving examples, the nature of the support provided and how equity is ensured.

Community-based ICH safeguarding activities are supported by the state through established financial support programmes and measures. In 2021, there are 16 ICH support programmes, including seven regional ICH programmes (and 4 COVID-19 emergency ICH support programmes) administered by the Estonian Centre of Folk Culture. All seven regional ICH support programmes for seven cultural spaces were established by the Ministry of Culture in cooperation with local communities and have created the framework and conditions for safeguarding ICH. First regional support programme was established in 2000 and since 2012 all seven programmes are administered by the Estonian Centre of Folk Culture. These programmes are not firmly structured in their elements and strategies in order to take into account the changing nature of ICH and to give the communities a chance to decide which elements of their heritage need support and how to best safeguard them. As communities are not just bearers of ICH entitled to assistance but also the primary parties responsible for safeguarding their own ICH, it is up to them to develop projects according to their needs and ideas, and to apply for funding. This approach has proved to be an effective means to encourage community action and a valuable safeguarding tool. It is worth noting that these ICH support programmes have had a positive influence on other regions. Other ICH support programmes are for example the support programme for folk festivals, the support programme for regional cultural activities and compiling entries for the national inventory of ICH and others.

All 16 ICH support programmes have the same aims for safeguarding or revitalising intangible heritage, increasing the number of people who participate in local culture and strengthening the ties between young people and their ancestors' language and cultural heritage. Representative bodies of tradition bearers may apply for operating support in order to pursue their activities. Supporting the role of ICH in the local economy is growing increasingly important. Finally, research activities, especially community cooperation with research institutions, are supported.

Community-based ICH safeguarding activities are also supported by the state through the Cultural Endowment of Estonia, by different regional development programmes, the Ministry of Education and Research, the Ministry of Rural Affairs, the Ministry of Finance, by local government support programmes and others. The Integration Foundation offers special

support for ICH activities of national minorities. There is also the Foundation of National Culture, supported by private capital and donations.

A number of EU LEADER programme regions have supporting local traditions and traditional culture as their established priorities. That has allowed them to grant support to many ICH-related project applications. The LEADER programme targets communities and associations in rural areas, including smaller towns. This programme is implemented through Local Action Groups (26 in Estonia today), which cover 99% of rural Estonia.

The Ministry of Culture also finances the safeguarding of ICH from its own budget. In 2021 the budget of the domain of folk culture including ICH was 7.83 million euros. It included support for the Estonian Centre of Folk Culture and its support programmes covering different aspects of ICH, for the local institutes mentioned in B.1.5. and for the central associations of folk culture (umbrella-organisations) mentioned in B.1.5. The ministry also supports the process of the Estonian Song and Dance Celebration that is included in the Representative List. In addition to the organisation of the celebration the participating amateur groups enjoy state support. These measures are further described in part C of the present report.

National Foundation of Civil Society (NFCS) is a state financed civil society fund in Estonia that supports non-governmental organizations in developing their different capacities. See 13.4.

The state, in cooperation with partners and civil society, supports a number of specific projects, including multi-annual projects. For example, from 2015, the Ministry of Agriculture has initiated and supported the organisation of a nationwide Open Farm Day every summer.

The state supports cultural associations of ethnic minorities in preserving, developing and promoting their ICH (ethnic culture). Ethnic minority associations and collectives can apply for grants for their activities on an equal footing with Estonian cultural associations. The state funds umbrella organisations of national minorities through operating grants from the Integration Foundation. There are 17 active umbrella organisations of cultural associations of national minorities and around 250 cultural associations of national minorities in Estonia.

Do these forms of support prioritize ICH in need of urgent safeguarding?

Yes

Please explain how this is done or, if not, why this is the case.

The support measures for ICH preservation do not explicitly state that ICH in need of urgent safeguarding is prioritized. However, in practice, a conscious approach is taken by decision-makers in this regard.

Question 11.4

Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?
High

Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.

Communities are widely involved in the process of policy development and implementation of measures. Every interested person can make suggestions, meetings are held with different target groups. Active citizens' initiatives are common in policy proposals, for example in the case of legislative change.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

A diverse range of audiences and communities are widely involved in policy development.

In the case of support programmes, it was suggested in the interviews for this report that the views of umbrella organisations and target groups could be taken into account more in the design of such programmes. They should also have more opportunities to make suggestions and propose solutions on how funding should be channelled to localities.

At national level, the challenge for future strategies will be to diversify revenue sources so that public operating grants to organisations and regions are not one of the few, or the only, means of promoting local cultural life.

12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 12.1

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?

Yes

1

It is a

- Education policy

Name of the policy/measure

Estonian Education Development Plan 2021-2035

Established

11-11-2021

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Ministry of Education and Research started preparations for the new Estonian Education Development Plan in the spring of 2018, when it convened expert groups to create a common vision for all its sectors. In parallel, the Ministry conducted a brainstorming exercise, gathering suggestions from stakeholders and organising visioning discussions. In order to further formulate strategic objectives and indicators and to agree on the actions to achieve them in the education sector, in spring 2019 the Ministry set up working groups involving key partners and stakeholders with a focus on the education system, teachers and teaching, and skills. The working groups formulated objectives and key development actions. All working group meetings were followed up by further consultations with working group members, as well as education experts and representatives of businesses involved in promoting education. The government approved the proposal for the Education Development Plan on 28 November 2019.

The new Education Development Plan is a continuation of the current Estonian Lifelong Learning Strategy 2020, which sets educational targets for the next 15 years. One important focus is "Valuing Estonian culture and language and a cohesive society", which is shared between the language development plan and the education strategy. The overall objective of Education Strategy 2035 is underpinned by the safeguarding of the Estonian language and culture, which values each individual and their fulfillment. People's learning choices prioritize the provision of services that are essential and public and contribute to the preservation of the nation, language and culture.

2

It is a

- Education policy

Name of the policy/measure

The Adult Education Act

Established

18-02-2015

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Adult Education Act regulates both formal and non-formal adult learning. The organisation of education at various levels is regulated by the Basic Schools and Upper Secondary Schools Act, the Vocational Education Institutions Act, the Institutions of Professional Higher Education Act, the Universities Act and the Private Schools Act. Continuing education means the provision of purposeful and organised studies on the basis of a curriculum outside the formal education.

Under the Act, adult education providers must register their institutions in the Estonian Education Information System, which confirms that they meet the requirements of the Act. A curriculum is required, which provides the basis for the organisation of quality studies, for the state to monitor and guide adult education policy.

ICH education in Estonia is provided through continuing education in a variety of ways, both nationwide and in specific regions, as well as on a target group basis, allowing all interested parties to participate in ICH education in various forms, both formal and non-formal.

3

It is a

- Education policy

Name of the policy/measure

Regulations to support hobby education and hobby activities

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

Local authorities regulate support for hobby activities within their areas of government, which makes it possible to take into account the needs of different target groups on a municipality-by-municipality basis, and to enable all those who wish to participate in various forms of ICH learning.

The procedure for the support to hobby education and activities is regulated in local governments by a decree, which is established by § 22 (1) of the Local Government Organisation Act and other legislative acts. After the most recent administrative reform (2015-2017), there are 79 local governments in Estonia, comprising 15 cities and 64 rural municipalities.

Question 12.2

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

Yes

1

It is a

- Education policy

Name of the policy/measure

Estonian Education Development Plan 2021-2035

Established

11-11-2021

Revised

Is the policy/measure being implemented?

Yes

Brief description

The guidelines for the next 5 years are covered in the Education Development Plan 2021-2035. Among the underlying principles and values of the Plan, the preservation and development of Estonian culture, including the teaching of intangible heritage, is an important priority.

In the framework of the strategic objective 1 of the Plan, the possibility of organising teaching not only in formal educational institutions but also in cultural institutions, including museums and archives, as centres for the preservation of intangible heritage is envisaged as an opportunity for learning about the intangible heritage, using, among other things, the possibilities offered by digital environments.

ICH learning is one of the priority actions of the strategic objective 2 of the Development Plan, which foresees the development of a common cultural and value space within the learning process, in order to enhance social cohesion.

One of the aims of strategic objective 3 of the Development Plan is to provide learning opportunities which, among other things, are geared to the preservation of cultural heritage and are to be promoted through the provision of public services.

2

It is a

- Education policy

Name of the policy/measure

The national curricula of basic and upper secondary schools

Established

2011-2021

Revised

Is the policy/measure being implemented?

Yes

Brief description

Common themes in both basic and upper secondary education include cultural identity, which aims to develop students as culturally aware people who understand the role of culture in shaping the way people think and behave, and the way cultures have changed throughout history; who have an understanding of the diversity of cultures and the specificity of culturally determined life practices, and who value their own culture and cultural diversity and are culturally tolerant and cooperative.

The socialisation of the new generation will be based on embracing the traditions of Estonian culture, common European values and the main achievements of world culture and science. People with a good basic education are able to integrate into society and contribute to the sustainable social, cultural, economic and ecological development of Estonian society.

The task of basic education is seen as the development of cultural identity. It is explicitly stated in both basic and upper secondary education curricula that the Estonian school stands for the preservation and development of the Estonian nation, language and culture, and therefore special attention is paid to the study of the Estonian language in basic school studies and education.

From 2014, the curricula of basic and upper secondary schools include in all subject areas a greater coherence with local cultural heritage in order to support the teaching of ICH.

Question 12.3

Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?

Yes

1

It is a

- Legal measure

Name of the policy/measure

Republic Decree No 116

Established

19-08-2010

Revised

Is the policy/measure being implemented?

Yes

Brief description

The organisation of language and cultural education is regulated by Government of the Republic Decree No 116, 19.08.2010.

The Decree lays down the procedure for creating the requisite conditions for pupils whose mother tongue is not the language of instruction to study their mother tongue and learn about their national culture (language and culture studies). The Decree extends it to pupils who, in their home environment, speak a language other than the language of instruction, which is the mother tongue of at least one parent (guardian).

When drawing up the curriculum for language and culture studies, the teacher is guided by the fact that the aim of language and culture studies is to preserve the pupil's national identity, to acquire knowledge of national culture, history and traditions and to develop mother tongue skills.

If fewer than ten applications have been submitted, the school decides on the provision of language and cultural studies in cooperation with the rural municipality or town government (§ 3(2)), but this option is not widely used. There are several reasons for this: ethnic minorities live in dispersed areas, the children of members of cultural associations do not study in the same school and it is difficult to find the number of pupils needed to provide optional subjects in a given area, and there is a shortage of qualified teachers of ethnic culture. For this reason, mother tongue tuition is more likely to take place informally in the Sunday schools of the national cultural associations.

2

It is a

- Education policy

Name of the policy/measure

The national curricula of basic and upper secondary schools

Established

2011-2021

Revised

Is the policy/measure being implemented?

Brief description

In accordance with the general part of the national curricula for basic and upper secondary education (2011-2021), respect for mother tongue and culture are identified as core values. The position is set out in a separate paragraph.

3

It is a

- Education policy

Name of the policy/measure

National Minorities Cultural Autonomy Act

Established

26-10-1993

Revised

Is the policy/measure being implemented?

Yes

Brief description

The National Minorities Cultural Autonomy Act deals with: the organisation of education in the mother tongue of minorities; the establishment of cultural institutions for minorities; the organisation of cultural events; the establishment of funds, scholarships and prizes to promote the culture and education of minorities, which are equally accessible to national minorities who do not have cultural autonomy or to whom the National Minorities Cultural Autonomy Act does not apply.

4

It is a

- Education policy

Name of the policy/measure

The action plan Estonian Language and Culture in the Digital Age 2019–2027

Established

Revised

Is the policy/measure being implemented?

Brief description

The action plan Estonian Language and Culture in the Digital Age 2019–2027 has been developed, through which the introduction of a digital dimension to research on Estonian language and culture is supported, and cooperation between fields is encouraged. This is important in ensuring the development and vitality of the Estonian language and culture in the digital space.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The guidelines for the next 5 years are covered in the Education Development Plan 2021-2035. Among the underlying principles and values of the Plan, the safeguarding and development of Estonian culture, including the teaching of intangible heritage, is an important priority.

Estonia's education system allows schools funded by the public budget to provide education in languages other than the official language. Russian-language education is available in municipal, state and private schools at all levels: pre-primary, basic and secondary, as well as in vocational and in some higher education institutions. For pupils in basic education whose mother tongue is not the language of instruction, the school provides language and cultural education if at least ten pupils with the same mother tongue or the language of communication at home wish to do so (§ 21(5) of the Basic Schools and Secondary Schools Act).

The activities of Sunday schools for ethnic minorities are governed by the Hobby Schools Act. There are nearly 40 registered Sunday schools in Estonia, which teach children of different nationalities the culture, language and customs of their home countries. State support is provided for the activities of the Sunday schools, for the training of teachers in Estonia and in their country of origin, and for the teaching of Estonian culture.

In 2021, 34 Sunday schools were supported to provide teaching of the mother tongue for ethnic minorities. In addition, support is provided to a network of Sunday schools. Sunday schools of national minorities receive support from the state to safeguard national intangible heritage, language and culture.

13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

Yes

Provide additional explanation, indicating the sector involved.

The ethical principles constitute a set of overarching principles that are largely accepted as good and democratic practice in Estonia, although the document itself is not widely known. The spirit of these principles is included at the national level in the provisions of the Good Practice of Engagement approved by the government stating that government institutions must involve stakeholders and the public in decision-making that affects them. Major decisions and drafts are subject to public consultation. In this way, representatives of stakeholders from different fields have the opportunity to express their views and draw attention to aspects that are important for their respective fields. This is also true in interactions between public administration and ICH communities, such as the primary role of communities in all aspects regarding their ICH, the need for mutual respect, transparent collaboration and dialogue. Researchers who do field work and work with communities see it as their duty to share the results with community and allow them to benefit.

Question 13.2

Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Food security

Estonian Agriculture and Fisheries Strategy 2030. The strategy contributes to the development and competitiveness of Estonian agriculture, fisheries, aquaculture, and food industry, balanced development of rural and coastal areas, maintaining good plant and animal health, ensuring food safety, and maintaining a clean environment

and species diversity in terrestrial and aquatic ecosystems. It has several interlinks with ICH.

Estonian Rural Development Plan. The document gives consideration to ICH in areas related to preserving and improving agricultural and forestry ecosystems and seeks to ensure that rural economy and living environment in rural areas are diverse, provide alternative employment opportunities for labour force released from agriculture and are based on local resources and potential-based solutions.

Vision document Estonian Food 2021-2025 is intended to promote agriculture, fisheries, and food culture related to Estonian cultural identity.

- Gender equality

The strategic goals of gender equality policy and the indicators for achieving them, as well as the planned activities, are included in the Welfare Development Plan 2016–2023 and in the gender equality programme annually renewed for its implementation.

Cohesive Estonia Development Plan 2021–2030. The aim of the development plan is to create conditions to ensure national sustainability, make sure that Estonian society is integrated and socially cohesive and that also people with different linguistic and cultural backgrounds actively participate in society and share democratic values.

- Access to clean and safe water, and sustainable water use

Sustainable Estonia (SE21) is a strategy for developing the Estonian state and society until the year 2030 with the aim of integrating the success requirements arising from global competition with the principles of sustainable development and safeguarding the viability of the Estonian cultural space. It defines four main goals of Estonia's sustainable development: the viability of Estonian cultural space, the growth of welfare, coherent society, and ecological balance

- Knowledge and practices concerning nature and the universe

Estonian Agriculture and Fisheries Strategy 2030

Nature Conservation Development Plan until 2030

Forestry Development Plan until 2030

Development Plan of Historical Natural Sacred Sites (a thing or an area which is associated with sacrifice, worship, healing or religious and ritual activity that are significant bearers of folk tradition and local identity.)

- Climate change

General Principles of Climate Policy until 2050

Question 13.3

Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?

Not applicable

Provide any additional details

Question 13.4

Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Income generation and sustainable livelihoods

National Foundation of Civil Society (NFCS) is a state financed civil society fund in Estonia that supports non-governmental organizations in developing their different capacities. NFCS is the primary fund for NGOs and foundations in Estonia, affecting the operational capacity of NGOs acting in the public interests of Estonia, including in the field of ICH. Through calls for proposals, applicants can apply for funding based on their development needs. Annually over 100 projects and initiatives are supported, ranging from regional to international cooperation. With the investment of 3.5 million euros in 2017, more than 100 organizations created new jobs and helped to solve social problems through social entrepreneurship, services offered in public and private sector partnership, volunteering and so forth.

The European support-scheme LEADER focuses on rural development and acts as a link between European Agricultural Fund for Rural Development (EAFRD) and the project implementors in the local area. There are 26 LEADER local action groups in Estonia, covering 99.99% of Estonian rural area. Submitted applications are often related also to ICH and its safeguarding. The Leader programme offers also trainings.

- Productive employment and decent work

Grants provided by Enterprise Estonia in the field of creative industries to small

entrepreneurs, counselling and start-up grants.

Various support measures have been set up to promote entrepreneurship in the cultural and creative sectors and to support the realisation of the sector's economic potential. The aim is to link cultural and creative potential to entrepreneurship to foster productive employment and new business models.

The state promotes the development of the creative economy as part of the knowledge-based economy.

- Impact of tourism on ICH safeguarding

Estonian tourism policy aims to ensure sustainable economic growth by developing tourism services. Nature and culture tourism are important segments of the policy, providing livelihood for local communities while respecting ethics and responsibility principles related to ICH and the people concerned.

Question 13.5

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

Yes

Do they ensure the availability of natural and other resources required for the practice of ICH ?

No

If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The policies, legal and administrative measures are diverse. In general we could say that the trend is to strengthen the links between different types of strategic policy documents. It is also often the case that the term ICH is not used, rather the reference is made to local culture, traditions, regional specificities etc.

14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 14.1

Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?

Yes

Provide any details with regard to (a) intellectual property rights and (b) privacy rights.

Intellectual property rights and privacy rights operate in several ways. Here are some examples.

Documentation and archiving are part of the core activities of major memory institutions such as the Estonian National Museum and Estonian Literary Museum. Involvement of communities and NGOs in conducting research and transferring materials to memory institutions is essential. Copyright, restrictions on access and use in archives take place at several levels, which are at the discretion of the material providers.

There are also restrictions on access to the data in the National Inventory of ICH. Under the European Union's quality policy, a system of geographical indications has been developed to protect traditionally manufactured food products by reserving their names and protecting recipes. In essence, geographical indications are a collective protection of intellectual property (e.g. in the case of Estonia, sõir - a kind of sour-milk cheese).

Question 14.2

Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?

Yes

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.

Finding a suitable aspen tree for the manufacture of expanded dugout boats can be cited as an example. The Estonian Dugout Boat Society collaborates with RMK (State Forest Management Centre). State Forest Management Centre continues to support the mapping and protection of aspen trees suitable for dugout boat building.

The development of forest and environmental policies takes into account sacred sites and

cultural heritage in the landscape, thus establishing ICH safeguarding in legal terms. Following 20 years of advocacy work by a group of experts and communities, 14 cross-tree forests in South Estonia were placed under heritage protection in 2021.

Question 14.3

Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?

No

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

In order to improve the systemic support for the intangible cultural heritage of different urban, rural and coastal communities, the different ministries, universities and community umbrella organisations could work together to conceptualise regional heritage cultures and related new services (e.g. farm food, rural tourism, etc.) in models of cultural capital that are linked to concepts of economic and social capital. This would perhaps also allow for a better linking of measures in different development programmes in the future.

15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

Guidance note corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

Yes

Describe briefly, giving examples, how they do so.

Communities, groups and individuals use their ICH for their emotional well-being - they use local traditions, regional patterns etc to emphasise togetherness. Along with official holidays folk calendar holidays, which in their ambiguous and wide variety give chance to be both traditional and creative, are celebrated to add joy to everyday life.

ICH is often applied to creative industry as an inspiration and as traditional materials are trending these days, also as materials and techniques. For example, a nationwide development cooperation project "Handicraft for Job" created many opportunities for using traditional craft skills for livelihood. In the framework of the course training took place and they inspired many entrepreneurs.

Heritage tourism is quite popular for guests from Estonia and abroad. Cultural regions that stand out have successfully created tourist attractions from their traditional living. Heritage tourism is a phenomenon of its own and some cultural spaces in Estonia - i. e. everyday life in Kihnu island is largely exposed to tourists so this creates a kind of paradox - a very secluded community, both geographically and culturally, has very little privacy in a large part of the year.

For 5 years, social hackathon "Vunki mano" - the Estonian Pilot of CoSIE (Co-creation of Service Innovation in Europe) project - is held in Võrumaa region, South-Eastern Estonia, to give people the opportunity to be more included in regional development, several initiatives throughout the years have been on ICH. Inspired, another region has held similar social hackathon for 2 years, also several groups have developed their ideas regarding some ICH elements in their region.

Question 15.2

Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?

Yes

Describe briefly, giving examples, how they use their ICH for one or more of these purposes.

Dialogue using ICH as a mechanism is better defined between neighboring communities. A good example in Estonia are the Võro and Seto communities in South-East Estonia which are culturally (religion, social structure, etc.) quite different. Historically the relations between these communities have not always been that good (Seto community was culturally marginalised and ostracised even for the most of the 20th century in Estonia in general) but acknowledging each others rich heritage and differentiating from others have made them quite good partners.

EST-LAT Unesco tourism 2017-2020 is a part of Interreg Estonia-Latvia project to promote heritage tourism in 4 cultural regions with strong and distinguishable ICH in Estonia (Kihnu island and Setomaa region) and Latvia (Suiti community and Livi coast region). As one result of the project not only tourists from outside these communities got a chance to explore these cultures but also the participating communities learned about each other's life and heritage.

Question 15.3

Do development interventions recognize the importance of ICH in society?

Yes

If so, how do development interventions recognize the importance of ICH?

- As a source of identity and continuity

This is the most perceived role of ICH for Estonian communities today.

Questionnaires sent out to communities, organisations, cultural institutions, national parks etc. included a whole topic concerning the role of ICH in communities and in society as a whole. People were also asked to rate the importance of ICH on 10-point scale. Answers differed largely. When asked to elaborate, the most common answer was that ICH is as source of identity but in very few words.

ICH as a source for identity, continuity and cultural belonging manifests itself most in more obvious visual markers such as using regional patterns and colours in public design and infrastructure (bus stops, public buildings, street lighting, signs). Local traditional festivities like song and dance celebrations are organised continuously. These kinds of identity-strengthening actions are very often supported by municipalities and regional development programmes.

Food heritage is a strong identity marker also. Protectable geographical indication means a sign which shows that the good or service originates from a particular geographical area and an essential quality-related connection exists between the good or service and the place where it is produced or rendered (the Estonian Patent Office, Geographical Indication Protection Act). Many food products and recipes are associated with certain parts and/or communities of Estonia and thus are a part of

the identity of those places and people. Product labeling and giving indications of origin is used more widely.

Yet another example is communication between and within communities that are scattered in location but have similar identity. The Seto community living in Estonia and research institutions such as Estonian Literary Museum and the University of Tartu are in close contact with Seto communities living in Russia, including those who emigrated to eastern Siberia in late 19th and early 20th century. Though they are living in great distance to each other Seto communities identify themselves commonly and it is a basis for their communication.

- As a source of knowledge and skills

Passing on knowledge from people to people as a teaching method is appreciated. Though, ICH skills and knowledge is becoming more of an attraction than a necessity. Though it is noticeable that traditional skills in everyday life are getting more obsolete and often rather used with special interests or as an attraction, on the other hand, traditional knowledge and skills offer a chance to oppose to urbanisation, as some of the correspondents to our questionnaires have stated. Making this lifestyle choice has risen the interest to learn the skills and pass them on. So, using traditional skills and promoting way of life where things are done rather than bought is in a way standing against urbanisation and other forms of modernisation.

- As a resource to enable sustainable development

Heritage food producing as a form of creative industry is becoming more and more popular and is also in demand. Produce markets and food sharing networks are getting more active so food could be grown purposefully and not to let waste. This, however is still a niche thing but is showing some good potential. ICH skills as means for sustainability are also being more appreciated in some communities, i.e. fixing and repairing to reduce waste. This, of course, implies that the goods people acquire are already made in some quality (which also increases demand for handicraft).

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Using ICH to facilitate understanding between communities and interest groups could be more active. This is closely related to awareness raising which is a definite goal for the State.

16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

Guidance note corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 16.1

Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:

- Groups with different ethnic identities

Larger museums in Estonia - Estonian National Museum, and Estonian Open Air Museum - have programmes for different ethnic backgrounds. Estonian Open Air Museum's Centre of Multicultural Estonia introduces the culture, history and art of the ethnic minorities living in Estonia. The Centre of Multicultural Estonia celebrate the holidays of the Old Calendar and hold several theme days, workshops and fairs introducing different cultures. Estonian National Museum cooperates with different minority associations for events and projects.

Fenno-Ugria is a competence centre that develops contacts between kindred Finno-Ugric peoples, supports the promotion of culture, education and science of Finno-Ugric peoples, contributes to the development of Finno-Ugric studies in Estonia, raises awareness of kindred peoples' cultures and ecological worldviews, develops communication between Finno-Ugric peoples and supports their exchanges with the wider world.

- Migrants, immigrants and refugees

Estonian National Museum has an active learning programme for language immersion groups and children in other integration projects. This focuses on oral history and diaspora. In 2018, the national museum held a project „Ela eestlaste elusid (Live the Lives of Estonians)“, a free course on Estonian culture for people recently migrated or less integrated. Estonian National Museum also joined the international project Grandma's Story. It's aim is to involve young people in their communities and train them to collect and understand their family stories and heritage, analyse and present these narratives in an environment supporting tolerance and understanding.

- People of different ages

ICH competent bodies offer training and organise events for all age groups from toddlers to seniors.

- People of different genders

Based on the principle of equality, both in terms of age and gender. We start from the premise that everyone is welcome to contribute. Equality is valued in society.

- Persons with disabilities

Few examples are cooperation projects of Estonian National Museum. The Museum and the Psychiatry Clinic of Tartu University Hospital have been organising workshops for patients in rehabilitation process. The Museum, in cooperation with Estonian Federation of the Blind and Emajõe School, also make tours for people with a visual disability.

Most training programmes organised by Estonian Open Air Museum, as well as other institutions, are customisable for people with special needs.

One educational option for youngsters with special needs is vocational education. For young people with special needs who have followed the national basic school curriculum, VET schools offer a wide range of specialisations, some of them have links with ICH practices. Almost all VET schools have created opportunities for young people with disabilities, while the skills and preparation of teachers and staff to teach them has also improved.

A limited choice is available for young people who have completed the national basic school curriculum designed for students with moderate and severe learning disabilities or a simplified national curriculum.

- Members of vulnerable groups

It is common in Estonia to consider and give possibilities to all groups to experience folk culture - make it accessible to all and not discriminate.

Question 16.2

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Yes

Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.

Some examples.

EST-LAT Unesco tourism 2017-2020 is a part of Interreg Estonia-Latvia project to promote heritage tourism in 4 cultural regions with strong and distinguishable ICH in Estonia (Kihnu island and Setomaa region) and Latvia (Suiti community and Livi coast region). See 15.2.

2018 European Year of Cultural Heritage in Estonia launched a yearly festival "Hakkame santima!" which honors the traditions of St. Martin's Day and St. Catherine's Day. Folk groups from abroad are invited to introduce similar traditions from their countries in different places in Estonia.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The Ministry of Social Affairs is not directly involved in the preservation and safeguarding of the intangible cultural heritage of vulnerable groups. However, the Ministry supports the promotion of advocacy for different vulnerable groups (e.g. people with disabilities, sexual minorities, elderly people) and gender equality through strategic partnerships. The Ministry considers ICH to be important, but in its work it is often confronted with the fact that a number of perceptions from the past (e.g. gender stereotypes or views on the participation of people with disabilities in society) can hinder the development of society and the implementation of fundamental rights for all groups. Therefore regular awareness-raising activities (training, campaigns, etc.) are carried out to raise public awareness of the importance of equal treatment.

17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 17.1

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

Awareness raising actions have the most impact when they are held by practicing communities and for the practicing communities, especially on gatherings. The togetherness and other emotions experienced in festive events or communal work, then captured on pictures and videos and maybe broadcasted on media have an inspiring effect. For example, the Seto community has an annual event Seto Kingdom Day. The Setos have been holding a kingdom day on the first Saturday in August in a different municipality of the Seto region each year. The Setos show off their skills in Seto leelo folk singing, playing instruments and dancing. The best artisans, food and beverage makers are selected, as is the strongest Seto. This event is intended for the Seto community but is widely known in Estonia and attracts tourists from home and abroad.

In another cultural region in Estonia - Mulgimaa - a participatory festival is being held which resembles a kind of cultural scavenger hunt or orienteering game. Its purpose is to introduce Mulgimaa, its people and heritage. Locals are welcome to host these 'stops' and are even offered some help and training to do so.

Awareness raising activities that are a bit sportive tend to be quite popular. I. e. nearly 300 photos were submitted to photo hunt competition in Võrumaa cultural region held in 2021, the aim was to capture the essence of the region which expresses itself often through ICH.

Question 17.2

Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how their consent is secured.

Awareness raising activities concerning specific elements are seldom organised without cooperation with at least someone from the practicing community. In Estonia it is quite

common to ask people to come and share their experiences when organising an event. People trust practitioners and they are sought out to give workshops on their ICH.

Question 17.3

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

Yes

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.

Folk culture and heritage partnership organisations and societies, central folk culture societies or partner organisations, associations and other NGOs of cultural spaces, also landscape preservation societies compose and follow their action plans and developmental goals which have some topics concerning ICH.

Impact analyses and project reports reflect how actions taken have affected communities and whether changes are needed. Impact analyses are usually done by research institutions and using fieldwork among communities as a method. The impact analyses of cultural spaces are presented in the Ministry of Culture and in communities. These analyses are available on the web page of the Estonian Centre of Folk Culture. The results of the project "Cultural heritage as a socio-cultural resource and problem area" have been presented to representatives of the Seto and Kihnu communities, as well as on the radio and television.

Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?

Yes

Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

Active engagement of youth is mainly facilitated by educational institutions by encouraging student research on ICH. ICH is often integrated into school programmes - local traditions in handicraft, folk songs as well as choral singing in music lessons, poetic folklore in literature lessons, etc.

Many hobby schools offer study programmes that include ICH, i. e. learning folk instruments, handicraft, and nature knowledge are quite popular. Organisations and societies for minorities and for promoting cultural diversities, community institutions organise activities oriented for youth. As well as cultural organisations see youth as future heritage bearers, nature organisations see youth as the key to environmental sustainability.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?

Yes

Describe briefly how young people are engaged, giving examples.

Schools often assign pupils to do research about local lore - they do papers on places, people, and often on some elements of ICH. In secondary school pupils are obligated (by the Basic Schools and Upper Secondary Schools Act § 31) to do a student investigation paper or practical work. This paper or practical work can be about ICH. Cultural Institutes also collaborate with schools and universities. For example, since 2015, the Seto Institute has held a contest for best student research paper about or associated with Seto culture.

University of Tartu and Estonian University of Life Sciences have youth academies to give opportunities for the development of pupils who have a deeper interest in science. I. e. In Estonian University of Life Sciences youth academy the pupils do a research in nature and along that traditional knowledge concerning nature and universe.

Research papers are available online but some have also been published in journals of popular science. Autoethnographic approach in ethnology and folkloristics is quite often used in Estonian universities.

Cultural organisations have projects to engage youth in collecting and representing their own ICH as a part of a mission to have communities notice and accept diversity. I. e. in 2020, Estonian Open Air Museum's Centre of Multicultural Estonia, the Integration Foundation, Estonian Union of National Minorities, Ukrainian Congress of Estonia, Kanepi Song Society, web-course Literature on Screen, and the Ministry of Culture ran the project "Etno Challenge" - a contest for children and youth between ages 7 to 25 to introduce their roots and heritage through videos which were uploaded to Facebook and Youtube.

Another example - a public radio airs local news in local dialects (see B 18.2), once a week a news from the island of Kihnu and very often hosted by local Kihnu schoolchildren. This has promoted the everyday use of the dialect among children.

Estonian National Museum has joined the international project Grandma's Story (see B 16.1) - young people with different ethnic background analyse and present narratives which they have collected from their family. The museum's web page conveys thorough instructions and descriptions of different possible methods for the fieldwork.

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

Yes

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

Most NGO-s have websites and/or social media pages, mostly Facebook pages. Communities that are active or have outstanding activists also share content and reach out via Facebook. I. e. there is a Facebook page specially for ICH in Saaremaa (island on the west-coast of Estonia). People who use ICH as a means for their livelihoods tend to have web-pages, Facebook and Instagram accounts which they use for marketing but also for awareness raising.

Many community-based Facebook pages and groups are specialised on certain domains of ICH - there are groups for sharing traditional knowledge about gardening along with sharing or swapping plants, pages for heritage food recipes and experiences, groups for hunters, groups for gatherers of different preferences. Most of the pages and groups that focus on traditional expressions of culture also have discussions about the nature of ICH and the values it gives their lives in the past, present, and future.

There are several regions that have periodical newspapers in their dialect focusing on local everyday life as well as events. Facebook pages for regional dialects have also quite a lot of traffic.

Communities also use e-mail lists for announcements and cooperation. I. e neighborhood movement organisations operate e-mail lists to gather people for tasks, whether to do some work or look for someones pets, organise food sharing or pastime activities.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Awareness raising actions will continue to have the first key role to safeguarding ICH. Youth participation in those actions are important for continuity and engaging youth more will be

in focus in the next reporting cycle as well. There are plans for awareness raising activities that involve the youth creating new media using ICH as inspiration. As well as cooperation with educational institutions.

Members of practicing communities continue to be the first to represent their heritage considering their values and systems.

18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 18.1

Does media coverage:

- Raise awareness of the importance of ICH and its safeguarding?

Media is a good means to facilitate information and raise awareness about ICH in general through introducing ICH events and elements and explaining the cultural diversity. Audiovisual materials composed with care and produced with the intent to communicate whether to broader audiences or specific target groups is a way of reaching out more effectively and inspiring people to take better care of their heritage. For example, seeing an interview with a person doing a seemingly ordinary task introducing it as an ICH practice and the interviewee - someone the viewer can relate to - is a heritage bearer triggers positive emotions and excitement about the ICH practice.

- Promote mutual respect among communities, groups and individuals?

Several television and radio programmes, also social media platforms specifically seek to promote respect and celebrate diversity, often people and/or groups are portrayed in their familiar surroundings and engaging in an ICH practice.

Question 18.2

Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

Yes

Describe, using examples, such joint cooperation activities or programmes.

Estonian Public Broadcasting, a publicly funded radio and television organisation, has channels for different interest groups. There are several shows or segments just for ICH. I. e. once a daily radio show focuses once a week on heritage and collaborates with the Estonian Folklore Archives and active folk musicians for the content. In every working day, news of a cultural area in their local dialect is being broadcasted in the same radio network (i. e. on Mondays in Seto dialect, Tuesdays in Mulgi dialect, Wednesdays in Muhu dialect, Thursdays

in Võro dialect, Fridays in Kihnu dialect). There are also several ICH-related TV programmes as one of the functions of Estonian Public Broadcasting is to record and show events and works of significant importance to the Estonian national culture and history, and guarantee the preservation of the recordings.

In 2021, to mark the 75th anniversary of UNESCO and the 30th anniversary of Estonia's membership of UNESCO, the Estonian National Commission worked together with Estonian Public Broadcasting and prepared short videos introducing UNESCO designations and networks in Estonia. The video on intangible heritage was prepared together with communities and it can be freely used for all interested parties for awareness-raising: https://www.youtube.com/watch?v=7G50H1eI_IQ

Describe in particular any capacity-building activities in this area, with examples.

There are several outputs of using media in educating in ICH. "How to" and DIY videos often teach skills that can be recognised as ICH. One example from written media, Estonian Folk Art and Craft Union has a long standing cooperation with the largest Estonian craft-magazine Käsitöö. The magazine (issued 6 times a year) introduces local craftspeople, schools and studios, instructions for techniques and items, including folk costumes.

Question 18.3

Media programming on ICH:

- Is inclusive

Estonian Public Broadcasting records, introduces and preserves Estonian culture, including ICH, taking also into consideration the interests of minority groups.

- Utilizes language(s) of the communities and groups concerned

Audiovisual ICH programming very often portrays communities or individuals in their 'natural' space and their speaking their mother tongue.

- Addresses different target groups

Media programming addresses different target groups. There are ICH coverage articles, shows, pieces, segments for wider society in Estonia but also for more specific audiences, about certain domains, i. e. folk music, fairy tales, handicraft, forest management, etc.

Question 18.4

Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

High

Provide any additional explanation.

Media coverage on ICH elements inscribed to the UNESCO lists of ICH is well in line with the concepts and terminology of the Convention. This can also be said about coverage on elements inscribed to the national inventory.

Coverage on other elements is also well in line with the concepts, mainly because it mostly focuses on practicing communities and/or certain practitioners and their lives and aspirations. The terminology practitioners use is mostly vernacular and terms tend to be quite fluid. The terminology also depends on the intended audience and the genre and outlet of the coverage.

Films, series, segments, articles, etc. made using public funding, for example the support programmes for folk culture, or documentaries on Estonian Public Broadcasting intended for audience already aware or at least interested, tend to use the terminology more. Coverage made just to arouse interest is more flexible in that.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is the State's interest that media coverage would help more in awareness raising of ICH and therefore wider public could be reached. Although, it is difficult to compete with entertainment shows and written media is consumed by fewer people so a new output should be found, maybe new forms of media hold the key.

19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

Guidance note corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 19.1

Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?

Yes

Describe briefly, giving examples, how policies and programmes do this.

Bearers of ICH are recognised in Estonia in many different ways. Most institutions, organisations and support programmes have their own recognition events and statutes, and in some cases recognition is awarded in partnership.

Here are a few examples, both at national and citizens' initiative level. At national level, for example, the Ministry of the Interior awards Citizens' Day medals every year as part of the Citizens' Day celebrations. Every year, a few people in the field of popular culture and cultural heritage have been honoured. The Cultural Endowment of Estonia awards annual prizes in each of its endowments, including in the field of folk culture, at the national and county levels. There are numerous awards and annual prizes in the field of ICH awarded by citizens' initiatives and NGOs. For example, annual awards are issued by the folk culture centres. The Estonian Folk Art and Craft Union, in cooperation with the Estonian Centre of Folk Culture, issue the Guardian of Heritage award. The 'Teotugi' prize by the Estonian Council of Folklore, which is awarded annually to ICH bearers whose activities help to make sense of and value living heritage as a natural part of life, and who serve as role models to inspire others around them to engage with their heritage. The Estonian Traditional Music Centre annually presents the Estonian folk music awards (the Etnokulp awards), and voting is open to the public. Minority ICH and heritage bearers are recognised by the Integration Foundation and the Ministry of Culture. These are just a few examples.

Minority culture bearers are recognised by the Integration Foundation's Integration Awards, which also recognise the safeguarding and promotion of their culture. There is a separate category for ethnic minorities - Cultural Promoter of the Year.

Describe in particular measures to ensure that they do so inclusively.

For most of the awards, nominations for recognition can be submitted by a publicly announced date. Nominations can be submitted by individuals and institutions. The organisation awarding the specific recognition has set up a committee, which operates on a rotating basis. The committee reviews the nominations and makes the final decision on the choice of the recipient.

Question 19.2

Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

Yes

Are these events organized for:

- Communities, groups and individuals

There have been community awareness-raising events in various cultural spaces to raise the profile of ICH safeguarding and to introduce the UNESCO Convention and its links to community ICH safeguarding. Direct links to the Convention and ICH safeguarding relate to those ICH elements that are inscribed on UNESCO lists. Various co-operation groups or associations or NGOs organise awareness-raising events and discussions in the communities: for example, the Kihnu Cultural Space Foundation in Kihnu island, The Seto Assembly of Leelo Masters, Seto Leelo Days are organised in Setomaa and Seto leelo is heard at various Setomaa-related events. Song and Dance Celebrations are held nationwide, with the Estonian Song and Dance Celebration Foundation as the main organiser. In addition, Song and Dance Celebrations are held in cooperation with various partners in the counties. The Võromaa Smoke Sauna Cooperation Council and Võro Institute organise events related to the smoke sauna tradition in Võromaa. The Estonian Dugout Boat Society organises events related to expanded dugout boats in Soomaa etc.

The events are open to all.

The Estonian Centre of Folk Culture organises different events to raise awareness of ICH and promote the Convention in cooperation with partners. For example since 2013 up till now there is a travelling exhibition “Heritage Lives!”, introducing the ICH included in national inventory across Estonia. Various ICH promotional events are organised in the communities around the exhibition. The ICH Conference - detecting and valuing living heritage took place in 2016 and was open to all. Activities in the framework of the European Year of Cultural Heritage in collaboration with Universities and communities were organized in 2018. In 2019 the event “Heritage lives!” paying tribute to communities on the occasion of the 100th entry in the national inventory was organised.

- General public

Here are some examples of initiatives that value rural areas:

Since 2015, Open Farm Day is organised under the leadership of the Ministry of Agriculture. The Open Farms Day is organised by the Ministry of Agriculture in cooperation with the Centre for Agricultural Research, the Estonian Chamber of

Agriculture and Chambers of Commerce, the Estonian Farmers' Confederation and farms all over Estonia. So far, the organisation of the Open Farms Day has been funded by the Estonian Rural Development Programme 2014-2020 and the European Agricultural Fund for Rural Development. The aim of the Open Farms Day is to promote rural life and agriculture, to introduce the growing and preparation of Estonian food and to popularise local food; to encourage direct producer-to-consumer relations. The event is very popular, with many farms taking part and visitors coming from all over Estonia.

Cultural associations of national minorities and umbrella organisations arrange a number of cooperation events throughout the year. Good examples are the events dedicated to the Day of Nationalities and the Etnolaat Fair, organised by the Association of Estonian Nationalities in cooperation with several partners, to which everyone is welcome.

- Researchers

Researchers are invited to make presentations at events organised by communities or sectoral representatives on ICH themes, such as summer days in cultural houses, conferences, heritage days, heritage festivals or other events.

UNESCO Chair on Applied Studies of Intangible Cultural Heritage at the University of Tartu also organizes such events to give heritage professionals and other stakeholders the possibility to exchange experiences and stay up-to-date with the latest research. Another important goal is to disseminate the results of research done by students and scientists among the people who are working with cultural heritage and heritage politics, including NGOs. To this end seminars and discussions are organised. Some examples:

Conferece on Seto leelo in Setomaa was organized in 2021. 10 years after Seto leelo was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity representatives of Seto leelo choirs and other stakeholders of the Seto culture met in Obinitsa to discuss the situation of leelo singing and of the Seto language. The event was organised by the UNESCO Chair, The Assembly of Seto Leelo Masters (Seto Leelotarko Kogo) and the foundation Seto Culture Fund (SA Setu Kultuuri Fond).

In 2019 a thematic evening “Will the Estonian song celebration be held in Estonian language in 100 years?” was organized at the University of Tartu. The evening included presentations, a panel discussion and a choral concert. The UNESCO chairholder Kristin Kuutma made a presentation. The example of song celebrations was used to discuss the links between cultural heritage and identity as well as the ways how the phenomena that are labeled heritage change and how they are seen.

- Media

Different ICH examples are introduced and events covered in the media as they happen. More details can be found in answers to question 18.2.

In the summer of 2021, there was a special programme introducing some ICH elements on the national ICH inventory on an Estonian TV channel TV3.

Question 19.3

Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?

Yes

Explain briefly, giving examples, how such programmes are encouraged and supported.

Examples include the following: Fisheries regions have been created at the initiative of the Ministry of Agriculture, which are guided by the principle of community development management and implement local development strategies. One part of the strategy is concerned with the preservation of cultural heritage, traditions and the social well-being of the community. Supporting and implementing cooperation projects in coastal areas will make it possible to organise events, study days, training courses, workshops, children's camps on fisheries and maritime activities. Larger projects such as the Open Fishing Port Day and participation in food festivals will support the preservation and promotion of cultural heritage.

From 2015, the Ministry of Agriculture has also been implementing the "Estonian Food" programme for the presentation and promotion of Estonian food, which now comprises a number of different activity formats. The project that is most closely linked to intangible cultural heritage is the selection of the Food Region of the Year. From 2016, the Ministry has chosen one region each year to focus on its food culture during the year. A competition is held to select a food region, and the title is awarded to the region whose representatives have put together the most comprehensive programme to promote local food. Programmes are usually based on the region's food heritage.

Question 19.4

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

Yes

Explain briefly, using examples, how public information on ICH promotes this.

Public information and media always pay attention to the aspect of mutual respect and appreciation. Different cultural expressions and regional cultures are considered to be a richness and the inherent value of such cultural expressions to the bearers and practitioners as well as to the public at large is widely recognized.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

In daily work at national level we still come across with the fact that different forms of cultural heritage are mixed in the eyes of the general public. The differences between tangible and intangible are not clearly understood and also the differences between 1972 and 2003 Convention are not clear. So, there is definitely more work to be done, especially with the media.

20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

Yes

Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.

Awareness raising activities concerning specific elements are mostly organised in cooperation with (if not initiated by) members of practicing community taking into account their values and preferably expressing the community's point of view and interests. It is not customary to place value or worth on ICH as expressions and knowledge of a community are mostly not measurable.

Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?

Yes

Describe briefly how professional codes and standards are respected in awareness-raising activities.

The provisions of widely known and accepted Rules of the Good Practice of Involvement prevail in interactions between public administration and ICH communities, including in awareness-raising activities.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Respecting relevant ethical principles will continue to be a priority in awareness-raising activities.

21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 21.1

Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?

High

Describe briefly, giving examples, how community, group and individual participation is secured.

Support programmes for folk culture, administered by the Estonian Centre of Folk Culture offer funding on projects for increasing the viability and awareness of ICH. Applying for the support requires community initiative and implies involvement.

Communities participate in ICH safeguarding programmes and measures also through having access to reports and summaries of various support measures (Cultural Endowment of Estonia, ICH support programmes of the Estonian Centre of Folk Culture, regional and local support programmes). Cultural research involves a variety of target groups, including representatives of communities. A wealth of research information is available through the websites of institutions and organisations, including map applications of the Land Board.

Research and memory institutions also rely on participation. I. e. it is the policy of the Estonian National Museum (ENM) to share the material collected with the groups studied and to coordinate the publication of material collected for use in exhibitions. A classic example of the museum's policy is the film on Kihnu's communal food on display at the ENM's permanent exhibition Encounters, which was reviewed with the people captured in the film. The materials collected by the ENM are entered as records in the Museums Information System (MuIS). Photographs are made available in the public database (if participants have given their permission), while film and archive materials are accessible in the ENM library. The material entering MuIS is also subject to agreements with the authors, which set out the requirements for publication and archiving.

Describe in particular measures to ensure that this is inclusive.

In general, majority of folk culture events are accessible to all. Events are advertised in public media, take place in public spaces.

The folk culture support programmes of the State are not firmly structured in their elements and strategies to give communities more freedom for actions. The folk culture support programmes are open to all applicants (represented by legal persons). Applicants are required, inter alia, to describe the target group and estimated impact of their project.

Information about public endowments is open and accessible on the internet for the transparency and with that inclusiveness of the State's financial support.

Various findings of researches and fieldwork on cultural heritage both tangible and intangible are presented in various thematic open web-map applications as in Geoportal of Estonian Land Board. I.e. through the web-map application Local Tradition one can see pictures, hear stories and see video interviews of place lore in specific locations. The application is created (and updated) in cooperation of Estonian Environmental Board, Estonian Literary Museum, and Estonian Land Board. The materials in map-apps are presented with the communities' consent.

Another example - for 5 years, social hackathon "Vunki mano" - the Estonian Pilot of CoSIE (Co-creation of Service Innovation in Europe) project - is held in Võrumaa region, South-Eastern Estonia to give people the opportunity to be more included in regional development, this includes several initiatives on ICH.

Question 21.2

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?

High

Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.

Sense of belonging is often the motivation to be more active and organised in safeguarding ICH, village societies are a good example. Generally, in Estonia there are many community NGOs oriented towards safeguarding ICH. Working in NGOs allows better to apply funding, cooperation with other communities, and the state. Local museums and libraries (in Estonia very often in the same buildings as community houses) organise events and activities on popular calendar holidays.

At the request of various NGOs and associations, the Folk Culture Training and Information Centre of the Estonian National Museum (ENM) organises training courses on the places where they are based. Training courses have also been organised at the museum for representatives of specific communities, introducing them to the materials in the ENM from their home region and the possibilities for researching them. The Centre publishes guides on how to make folk costumes of different parishes.

In the field of food culture, publicly available scientific and popular articles have been published, presentations have been given in communities, and films on food heritage are available on YouTube.

Through the Museums Information System (MuIS), ENM also has access to extensive Finno-Ugric collections (artefacts, photos, etc.), collected over decades, which can be used by people, incl. of Finno-Ugric origin who live in Estonia, in their communities' activities related to their intangible cultural heritage. So far, little use has been made of this opportunity.

Generally, student theses are public and available online. Depending on the level of confidentiality and the existence of secret information, disclosure and accessibility may be limited or these research papers are not disclosed at all.

The memory institutions accept research materials from individuals and NGOs. Materials can also be accessed through memory institutions.

Question 21.3

Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?

Some

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.

Often members of participating communities develop economic strategies to both introduce their ICH, and the same time to earn income. Some examples mentioned below.

It has become rather popular to add cuisines of food heritage to menus in cafés and diners. Food heritage is presented in a quite recent phenomenon in community activism in Estonia - festivals of family cafés where people open their homes and offer home cooked food for visitors.

Also, herbal remedies, handicraft items, traditional woodwork. People can hire builders to build or renovate their houses with traditional materials. Folk motifs and traditional means are used and sought after in design, this increases the awareness of ICH.

Also, private sector organisations sometimes sponsor events on ICH. A good example of community support is the donation of record proceeds from Trad.Attack!, a traditional music based band, to support the online version of HERA 8 (Recordings from the Estonian Folklore Archives 8).

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The commitment of communities and stakeholders to the safeguarding of the ICH has become increasingly important through raising awareness in a rapidly changing world. There has also been an increase in private sector interest in the links between the ICH and the ICH. Communities themselves are actively monitoring whether the private sector activities are using their ICH in respect of the ethical principles of safeguarding of ICH.

The task of the State is to create the necessary conditions for the viability of ICH of different regions and stakeholders. Several national and local institutions, in co-operation the communities concerned, are involved in the safeguarding process of ICH. The involvement of NGOs and civil society through the representative bodies of tradition bearers of cultural heritage in the decision-making process on the implementation of cultural policy is an important principle that guides the implementation of the Convention.

22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Communities participate in ICH safeguarding programmes and measures through having access to reports and summaries of various support measures (Cultural Endowment of Estonia, ICH support programmes of the Estonian Centre of Folk Culture, regional and local support programmes). In addition, annual monitoring of activity reporting has to be carried out by umbrella organisations in the sector.

Cultural research involves a variety of target groups, including representatives of communities.

The memory institutions accept research materials from individuals and NGOs. Materials can also be accessed through memory institutions.

A wealth of research information is available through the websites of institutions and organisations, including map applications of the Geoportal of Estonian Land Board.

It is the policy of the Estonian National Museum (ENM) to share the material collected with the groups studied and to coordinate the publication of material collected for use in exhibitions. A classic example of the museum's policy is the film on Kihnu's communal food on display at the ENM permanent exhibition Encounters, which was reviewed with the people captured in the film.

The materials collected by the ENM are entered as records in the Museums Information System (MuIS). Photographs are made available in the public database (if participants have given their permission), while film and archive materials are accessible in the ENM library. The material entering MuIS is also subject to agreements with the authors, which set out the requirements for publication and archiving.

Through MuIS, the ENM also has access to extensive Finno-Ugric collections (artefacts, photos, etc.), collected over decades, which can be used by people, incl. of Finno-Ugric origin who live in Estonia, in their communities' activities related to their intangible cultural

heritage. So far, little use has been made of this opportunity.

Generally, student theses are public and available online. Depending on the level of confidentiality and the existence of secret information, disclosure and accessibility may be limited or these research papers are not disclosed at all.

In addition to research papers, publications based on them are also published. Studia Vernacula, a journal of crafts studies, has been published since 2013 and it contains research on Estonian traditional crafts, skills and tangible cultural heritage, often closely intertwined with intangible heritage themes.

The impact analyses of cultural spaces are presented in the Ministry of Culture and in communities. These analyses are available on the web page of the Estonian Centre of Folk Culture. The results of the project "Cultural heritage as a socio-cultural resource and problem area" have been presented to representatives of the Seto and Kihnu communities, as well as on the radio and television.

The research results are published on the museums' websites and disseminated through publications, presentations, popular science articles and other appropriate means as required.

The research results are published on the museums' websites (haldjas.folklore.ee) and disseminated through publications, presentations, popular science articles and other appropriate means as required. Public attention is also achieved through media appearances, for example, the materials of the Folklore Archives are regularly presented on the national radio programme Huvitaja: have explained Estonian proverbs and others have introduced Estonian song heritage.

Question 22.2

Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Scientific, technical and artistic studies of NGOs support the National Foundation of Civil Society (NFCS). NFCS is a state financed civil society fund which support non-governmental organizations in developing their different capacities, so that they can pursue their objectives consciously and purposefully. As an efficient assistance, development and support center, they strive for a strong and viable civil society. NFCS is the primary fund for Estonian non-governmental organizations and foundations. NFCS support annually over 100 projects and initiatives, ranging from regional to international cooperation. NFCS has a nation-wide outreach involving all stake-holders. In cooperation with county governments and development centers, we offer expertise and consultations on a variety of topics from how

to start an NGO to advice on how to become a sustainable organization (including apply for funding).

In 2014, the Estonian Urban Lab together with the Village Movement of Estonia conducted a study of the current state of urban and rural communities. The study was looking for answers to questions like this: how do these territorially bound communities define themselves, what are their main motives and aims, how is the collaboration with local governments, what is the state of inner democracy and leadership, what are the future ambitions and dreams of these communities (<http://www.linnalabor.ee/kogukonnauuring>). The study had two phases: qualitative focus group interviews and quantitative questionnaires. The four focus groups interviews were conducted in Harju, Pärnu, Tartu and Ida-Virumaa counties. We inquired about respondents' both definitions of community, initial motives behind becoming active as well as current activities, focusing especially on exchange of information within their community group, financial and development issues and co-operation with local government. In total 612 respondents answered the questionnaire.

In 2015, the Praxis Center for Policy Studies conducted a study of the organizations of communities in Estonia. Since the year 2000, the city communities have become more popular, currently 22 out of 26 city communities are in Tallinn (the capital) and others only in Tartu, Pärnu and Paide (these also belong among the biggest towns in Estonia). Due to the fact that most of Estonian communities are small, they depend on (a small number of) community leaders. Over half of communities have up to 10 active members; about quarter have 11-20 active members; 10% of communities have about 11-20 members and only 6% have more than 30 active members. Generally, the main aim of creating the communities was to develop the local life. In more detail, the most popular reasons for community activism were cultural development and communication of community members.

Community studies and research conducted the Center of Applied Anthropology of Estonia (CAAE, <https://www.antropoloogia.ee/>). Social responsibility for both the partners as well as informants is held in the highest regard in the CAAE. As good Example, the Center for Applied Anthropology of Estonia and the University of Tartu, Department of Ethnology have carried out in collaboration the impact analysis of the Peipsiveere Cultural Programme 2013-2016 and of the Cultural Programme of Võrumaa 2014-2017.

Local institutions that are involved in ICH documentation are the local institutes in different regions of Estonia (Võru, Seto, Kihnu, Mulgimaa). These institutes operate with the state support as focal points for safeguarding the regional diversity, local language and culture. An important principle of research and documentation is to share all study results with the community concerned through publications, webpage as well as through direct interaction with the community leaders and other interested members.

Universities and cultural research institutions work in various fields of ICH. Many of their projects are related to communities and are designed to benefit the communities. Researchers who do field work and work with communities often see it as their duty to share the results with the community and allow them to benefit. Communities actively use published research material as well as material compiled by students.

Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Documentation on ICH is held at the Estonian National Museum. Other national bodies holding ICH-related documentation include: the Estonian Literary Museum; the Estonian Open-Air Museum; Estonian Public Broadcasting; and the Estonian National Library. All state-funded research and memory institutions, their collections and archives are accessible to the public. The digitization of collections is well underway to make them broadly available on the internet. Local institutes in the different regions share study results with the communities concerned through publications and websites as well as through direct interaction with community leaders and other interested members of the public.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

State Party-established target

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Civil society's role in surveys and the presentation of survey results could certainly be greater and more extensive. Informants involved in the process of drafting the report generally appreciated the role played by the community in the surveys and it was pointed out that they could also be more active in the dissemination and use of research results, but it is important to support them in this process.

23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

Guidance note corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

- Bilateral level

The Ministry of Culture of Estonia has entered into partnerships and signed co-operation agreements in the field of culture with several other governments. Some of these agreements and co-operation programmes also address specific questions related to safeguarding of ICH, for instance, agreements currently in force with Flanders, China, Turkey, Hungary. Others offer more general platform for the joint initiatives under UNESCO cultural conventions.

- Regional level

The close regional cooperation in the field of culture between the neighboring countries of Estonia, Latvia and Lithuania is based on our historic and cultural similarities.

There is a programme of Cultural Cooperation between the Ministry of Culture of the Republic of Lithuania, the Ministry of Culture of the Republic of Latvia and the Ministry of Culture of the Republic of Estonia for the years 2019-2022. According to the Article 16, the Parties shall foster co-operation and exchange of information between their National Commissions for UNESCO in implementing UNESCO culture conventions and programmes. The Parties shall co-operate on matters concerning safeguarding and development of the ICH, in particular the exchange of experience in the safeguarding and development of local traditions, as well as creation and update of national inventories of ICH. The Parties shall jointly consider nominating common cultural expressions for the ICH lists and therefore foster related research as well as the use of such studies. The Parties, being aware of the special status of the Tradition and Symbolism of the Song and Dance Celebration Process in Estonia, Latvia and Lithuania, which is inscribed in the UNESCO Representative List of the ICH of Humanity, shall support the Baltic States Committee for the Safeguarding and Development of the Song and Dance Celebration Tradition.

- International level

Estonia participates in the international project led by the Finnish Heritage Agency “Creative and Living Cultural Heritage as a Resource for the Northern Dimension region” (2021-2023) or in short LIVIND. The aim of the Project is to strengthen and support the role of creative and living cultural heritage as a resource for livelihoods and well-being of local communities in sustainable ways that promote regions’ development, competitiveness and attractiveness in the Baltic Sea, Barents and Arctic areas and contributes to cooperation for greater cultural, social, ecological and economic sustainability in the Northern Dimension region. The Project covers ten countries: Finland, Sweden, Norway, Denmark, Iceland, Estonia, Latvia, Lithuania, Poland, and Russia. This includes the Nordic autonomous areas of Åland, Faroe Islands and Greenland, and in addition the home area of the indigenous Sami people (Sápmi). The Project envisages multidisciplinary webinars, facilitated workshops, expert lectures and training in the Northern Dimension Cultural Partnership area on international, national and local levels and increases networking and partnerships between different actors and administrative sectors across the fields of civil society, culture, education, tourism and business. Good practices will be collected, shared and further developed. Small-scale pilot projects will be implemented. A concrete result of the project will be an online platform, a multidisciplinary resource bank of methods and good practices.

Question 24.2

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- Bilateral level

1) Estonia is currently working together with Ukraine to prepare a joint nomination “Pysanka – Ukrainian tradition of Easter egg painting” to the UNESCO Representative List of Intangible Cultural Heritage of Humanity. It is based on co-operation of the Ukrainian community living in Estonia and the tradition bearers living in Ukraine.

2) Estonia and Latvia have worked together in the framework of a project that brought together local communities linked through UNESCO ICH lists. As a result of the project, new cultural tourism routes based on four small local cultural regions recognized by UNESCO - Setomaa, Kihnu in Estonia, and Suiti and Livi coast area in Latvia - were developed. Livi coast area aims to receive the recognition by UNESCO and submitted the application in 2021. Three new routes - Suiti Route, Livi Coast Area Route, and Kihnu Travel Wheel, that were created during the project lifetime and the already existing route - Seto Village Belt, that was updated - all together form a new joint cultural tourism experience. Visitors of the routes can experience living cultures – where the local architecture, food, religious and cultural traditions, handicraft, music traditions, national costumes, etc are still part of the everyday life of local communities. The project has been awarded the label of the European Year of

Cultural Heritage 2018 and the label is being used in events and communications throughout 2018. (<https://estlat.eu/en/estlat-results/unesco-tourism.html>)

3) Project "Heritage Teaching" in the frame of Estonia-Russia Cross Border Cooperation Programme aims to improve cooperation between municipal authorities and communities in introducing old traditions, customs and language at the schools located in historical Setomaa territory (located in Estonia and in Russia) in order to safeguard and promote local cultural and historical heritage. The heritage teaching programme was tested in 7 schools during 2019/2020 school year. The aim of the programme is to increase children's motivation to safeguard local heritage and build stronger identity (<https://www.estoniarussia.eu/projects/heritage-teaching/>).

4) BestNest project in 2020-2022 in the frame of Estonia-Russia Cross Border Cooperation increasing entrepreneurial culture and competitiveness among artisans and craftsmen in Võru (in Estonia) and Pskov (in Russia). Best Nest project will encourage and support business start-ups, which are using cultural heritage in their high-quality products to increase the competitiveness and entrepreneurial spirit among the artisans and craftsmen of Võru County and Pskov region. Participation of the project's pilot group (10 from Russia and 10 from Estonia) in training seminars and master classes in Russia and Estonia. In Estonia, Võru business incubator will be transformed in a well-established facility for creative artisans, including: felting-room, pottery works and ceramics, sewing-studio for clothing designers, space for visual/graphic design. In Russia, renovated Pskov Business Incubator will ensure working facilities for local craftsmen in woodworking, glazing, weaving and pottery. (<https://www.estoniarussia.eu/projects/best-nest/>)

- Regional level

The existing good cooperation between Estonia, Latvia and Lithuania is evident also in safeguarding specific elements of ICH. For instance, the folklore festival Baltica has taken place in turn in all three Baltic countries since 1987. It focuses on folk dance, folk music, customs, handicraft and other fields of folk art. The cooperation was further strengthened by the joint nomination on the Song and Dance Celebrations (in RL since 2008). The three Baltic States have been involved in regular joint efforts to ensure the sustainability of the shared tradition that has its own distinctive features in all three countries. In order to study and discuss the recent developments, relevant documentation has been shared, and the delegations of all three states consisting of specialists, artistic leaders and organizers participate in the Celebrations in the neighboring countries as observers. Since 2005 series of joint conferences have been organized to analyze various aspects related to the common element. In 2018, the three Ministries of Culture concluded also an agreement for safeguarding and development of Song and Dance Celebration tradition.

- International level

Erasmus+ project „Network of UNESCO Cultural Spaces“ in 2020-2022, co-funded by the Erasmus+ programme of the European Union. The project partners are 8 experienced organisations of seven European countries: Latvia (Ethnic Culture Centre Suiti Foundation – Lead partner in the project), Estonia (Kihnu Cultural Space Foundation and NGO Setomaa Tourism), The Republic of North Macedonia (ICTM National Committee of Macedonia), Georgia (Georgian Arts and Culture Center), Italy (UNIVERSITA DEGLI STUDI DI CAGLIARI), Croatia (Gacko pucko otvoreno uciliste Otocac), Portugal (Município de Idanha-a-Nova).

All partners, representing different cultural traditions recognised by UNESCO, have created a partnership, supported by many associated partners – to join forces and share experience from several countries in order to provide better understanding of what are the best ways and methods to channel the knowledge to those who need it. ICH practitioners and tradition-bearers as well as staff of participating organisations are direct project target groups.

Question 24.3

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

Yes

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).

Estonia has participated in webinars and meetings of the Nordic-Baltic Network on ICH. The webinars have introduced the principles of National Inventory of ICH in different countries and have shared practices and methodology on safeguarding ICH in general. The Nordic-Baltic Network on ICH was established in 2019 at Kaustinen ICH seminar in Finland. The informal network envisages regular meetings open for all stakeholders and domains working in the spirit of the UNESCO Convention for the Safeguarding of ICH. The Nordic-Baltic Network on ICH is open to everyone. At a network meeting in Hanaholmen, Finland (2020) a committee was set-up where Estonia is also represented.

Estonian Folklore Council's nationwide and international festival "Hakkame santima!" from 2018 introduces traditions of disguising and mask processions all over Estonia. The aim of the festival is to revitalise and promote our diverse traditional disguising traditions, to raise awareness and to inspire teachers, community leaders, families and children to creatively use the living traditions of the traditional disguising customs of St. Martin's Day and St. Catherine's Day. Through the CIOFF network, groups from abroad also take part in the festival, introducing their countries' costumes at events in different regions of Estonia and joining the local community in the celebration. Traditions of disguising and mask processions are important expressions of living heritage, which unite all cultures and countries. (<https://hakkamesantima.ee/>)

ICH can also be part of international development cooperation projects. For instance, the project of Peipsi Centre for Transboundary Cooperation “Development of Women’s Entrepreneurship and Handicraft Production in Calarasi Region” (2018–2019) in Moldova focused on supporting women’s entrepreneurship, safeguarding ICH, developing tourism, and supporting community cooperation. In cooperation with the non-profit organisation Casa Parinteasca, women’s entrepreneurship was supported in the field of handicraft, regional products, and tourism throughout the rural area of Calarasi. A study trip to Estonia was organised and participation in the St. Martin’s Day Fair took place, training was held on local handicrafts, product development, and marketing, equipment for making tapestries and lace was acquired, several joint activities of regional handicraft producers were organised, such as a Christmas market and development of workshops for tourists. As a result of the project, women from rural areas who were able to start their own businesses were trained, using the common resources of the community and the support of Estonian experts.

Question 24.4

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

Yes

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

There are more examples, but we will share the ones that illustrate the co-operation initiated or strengthened through UNESCO listing systems.

1) Estonia is working together with Ukraine to prepare a joint nomination „Pysanka - Ukrainian tradition and art of decorating eggs“ to the Representative List. This multinational nomination would unite Ukrainians living in Ukraine and Ukrainians living in Estonia as a national minority. In the preparatory process we have exchanged information and documentation regarding the sustainability of the tradition, its characteristics and values for the community concerned.

2) We have a very close cooperation with Latvia and Lithuania concerning our shared tradition - the process of Song and Dance Celebrations in Estonia, Latvia and Lithuania. We regularly exchange information and documentation about the evolving tradition, visit each others celebrations and organize conferences to bring together tradition bearers and experts and to discuss topics of mutual concern.

3) We have also shared information and documentation regarding Smoke Sauna traditions with Finland, Latvia and Lithuania with a view to build up Nordic and Baltic network of organizations who are safeguarding the smoke sauna intangible heritage.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Estonia values highly international cooperation with other States Parties and will continue the activities with already established partners networks and is open to new initiatives. We intend to pay more attention to the projects that are designed with SDGs in mind.

25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

No

1

Choose a category 2 centre

-

Describe the activities and your country's involvement.

Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

Yes

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

In general, there are many active networks that function independently and enjoy the cooperation possibilities and exchange of experience. Please find below some examples:

1) The network of UNESCO ICH chairs is a good platform for international cooperation. UNESCO Chair on Applied Studies of Intangible Cultural Heritage at the University of Tartu has been an active member of the network, participating in several international meetings. Some recent examples include online consultation meeting (10. September 2021) on UNESCO Chairs During COVID-19 and ICH (main organizer UNESCO Chair on ICH in Formal and Informal Education, AHBV University, Ankara, Turkey); participation in the 'Osmosis' research project, an international comparative study on intangible cultural heritage national legislation and related conference in November 2021 'Nommer/ normer : approches pluridisciplinaires du patrimoine culturel immatériel'. UNESCO Chairs in Estonia and Latvia organized a round table on UNESCO-related issues at the Board meeting of International Society of Ethnology and Folklore in November 2019. The main focus was the role of scientific analysis in international cultural policy. The chair has also been active in Nordic-Baltic cooperation, for instance, sharing experiences with national inventories and participating in the LIVIND project described above. The Chair has cooperated with other States Parties also in the framework of UNESCO statutory meetings, expert groups and intergovernmental working groups, such as reflection on listing mechanisms.

2) Estonian Folklore Council represents Estonia in International Council of Organizations for Folklore Festivals and Folk Art (Le Conseil International des Organisations de Festivals de Folklore et d'Arts Traditionnels, NGO in formal consultative relations with UNESCO, abbreviation CIOFF®) in the rights of Estonian National Section (CIOFF® Estonian National Section, abbreviation CIOFF®ESTONIA). As the CEO of Estonian Folklore Council was elected a president of the culture commission in 2019, the organisation will focus more on developing the international network in the next four years.

3) Estonian Choral Association is a member of the European Choral Association – Europa Cantat, and of the International Federation for Choral Music (IFCM). The festival EUROPA CANTAT, initiated by the European Choral Association – Europa Cantat and held every three years, is the central meeting point of the choral world. The festival first began in 1961 in Germany and now has been held in 18 different cities around Europe – and in 2018 was held in Tallinn, Estonia.

4) Estonian Folk Art and Craft Union is a member of Nordic Handicraft Association and European Folk Art and Craft Federation. The purpose of the Federation is to preserve and develop craft in a traditional and modern way and to promote exchange and experiences. In order to achieve its objective, the Federation promotes the interchange of experience among its members, organize meetings and conferences, hold exhibitions and take further steps to promote its common cause.

5) Concerning the networks of centres of expertise and research institutes there is an existing good cooperation on Finno-Ugric culture and language related research. The enclaves of Finno-Ugric peoples can be found across a vast area stretching from Norway in the West to the Siberian Ob River region in the East, comprising of around 25 million people of 24 different nations with rich intangible cultural heritage. The Estonian Academy of Art, the University of Tartu and the Estonian National Museum enjoy good cooperation with their respective counterparts in Finland, Norway, Hungary and Russian Federation on the research issues of mutual concern.

Fenno-Ugria is a competence centre that develops contacts between kindred Finno-Ugric peoples, supports the promotion of culture, education and science of Finno-Ugric peoples, contributes to the development of Finno-Ugric studies in Estonia, raises awareness of kindred peoples' cultures and ecological worldviews, develops communication between Finno-Ugric peoples and supports their exchanges with the wider world.

Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

1

International and regional bodies

European Union

ICH-related activity/project

Estonia participated in the joint project of UNESCO and the European Commission entitled „Engaging Youth for an Inclusive and Sustainable Europe“, that brings ICH closer to school across the European Union.

In October 2019, pairs of teachers and pupils of ASP schools were invited to Vienna to participate in a workshop as part of the pilot project. They explored their living heritage and learned how to integrate it meaningfully into core subjects such as maths, physics or languages. The workshop kick-started a series of small pilot projects for each team to implement in their schools. The group later shared their experiences and lessons learned, and made recommendations for the development of guidance materials on integrating ICH into school-based education.

Contributions to the safeguarding of intangible cultural heritage

The project allowed children to learn with living heritage as well as about it.

2

International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

ICH-related activity/project

International co-operation project focusing on marketing of local food "Baltic Sea Food" (2017-2021) in the framework of Interreg Baltic Sea Region programme. The project aims to establish a business to business distribution model that supports local food networks in rural areas of ten countries in the Baltic Sea region and to ensure smooth and short supply chains, opportunities for growth, and improved business performance. A guidebook was developed on how to better introduce local food to business customers. Partners from Estonia included Ministry of the Rural Affairs of the Republic of Estonia, NGO Estonian Rural Tourism and Estonian Chamber of Agriculture and Commerce.

Contributions to the safeguarding of intangible cultural heritage

Awareness-raising about local food as a source of identity and livelihood for local communities.

3

International and regional bodies

CoE (Council of Europe)

ICH-related activity/project

The European Landscape Convention is the first international treaty to be exclusively devoted to all aspects of European landscape, covering natural, rural, urban and peri-urban areas. The Convention is aimed at the protection, management and planning of all landscapes and raising awareness of the value of a living landscape. The cultural heritage (tangible and intangible) research has become increasingly more important in the protected areas also in Estonia.

LIFE+ project „Life to alvars - restoration of Estonian alvar grasslands.“ 2014-2019. The objective of this project is to restore the most valuable, but currently overgrown alvar areas on 2500 hectares and to create a possibility for local farmers to manage these areas after the restoration.

Project partners from Estonia: Environmental Board, University of Tartu, Estonian University of Life Sciences, Estonian Seminatural Communities Conservation Association

Contributions to the safeguarding of intangible cultural heritage

Awareness raising about synergies of natural and cultural heritage. The skills and knowledge related to grazing are indispensable in order to maintain the ecological connectivity and biodiversity of the alvar grassland habitat type in Estonia.

The European Landscape Convention pays special attention to the local community, ensuring their interests, because the future of landscapes depends on their actions. One of the goals is to preserve the local character and identity.

4

International and regional bodies

ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)

ICH-related activity/project

Training Course „Heritage Communities and Human Rights“ took place in 2020 in Estonia, hosted by ICOMOS Estonia and Estonian Academy of Arts. Training course was held together with ICOMOS, IUCN and ICCROM. Participants were from many states all over the world (estonia.icomos.org).

The principal aim of the training course is to give heritage experts a solid knowledge basis to address human rights issues in heritage management with the focus on the rights of the owners and the communities. The course lecturers will provide an introduction to international human rights law that specifically relates to culture, heritage, and communities. In addition to providing basic knowledge about human rights and the UN, UNESCO and IUCN systems and practices, this course will discuss focus cases of heritage management and rights in protected heritage areas in different countries.

Contributions to the safeguarding of intangible cultural heritage

The training course „Heritage Communities and Human Rights“ focuses on community-based heritage protection and the theory and application of human rights-based approaches in the heritage field. The course combines theoretical approaches with learning from practice involving field visits in Estonia as well as an exchange among participants.

5

International and regional bodies

Others

ICH-related activity/project

Many Estonian ICH-related institutions and organizations value the membership of international organisations that opens new possibilities for joint initiatives. For instance, Estonian National Folklore Council functions also as the Estonian national section of CIOFF. Estonian Folk Art and Craft Union is a member of European Folk Art and Craft Federation since 1994 and Nordic Folk Art and Craft Association since 1995. Estonian Choral Association is a member of the European Choral Association - Europa Cantat, and of the International Federation for Choral Music (IFCM). Estonian Traditional Music Centre is a member of Jeunesses Musicales International since 2005 etc. Estonian scholars value also the possibility to participate in expert organizations, such as the SIEF (Société Internationale d'Ethnologie et de Folklore).

Contributions to the safeguarding of intangible cultural heritage

Transmission of ICH by sharing and practicing it, promoting respect for ICH.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Participation and collaboration in projects could always be more active, but it is important that they are meaningful. An important result of such projects is strengthening civil society so that it is more actively engaged and involved in SDG processes.

26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

C00087

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Baltic song and dance celebrations <i>Multiple: Estonia, Latvia, Lithuania</i>	2008

Question C.1

C.1. Social and cultural functions

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

The social and cultural functions of this ICH element remain largely the same. It continues to be the most massive and inclusive cultural expression that unites the whole country, affirming faith in the survival of Estonia's culture and language. The repertoire features and enhances the music and dance tradition of Estonia. The process reaches across all social and age groups in its inclusive character, contributing to social cohesion and feeling of togetherness with grandparents meeting grandchildren on stage and the President of the Republic meeting first-graders.

The register of Song and Dance Celebration shows the greatest involvement of civil society with over 70,000 practitioners and several thousands of instructors on the register. It is a daily tool for celebration organizers and representatives of choirs, dance groups and orchestras to account those tens of thousands participants of the Song and Dance Celebration process. This grassroots initiative of civil society is combined with informed and long-term process management with local, national and international levels.

The celebration process takes place in cycles with regular rehearsals involving thousands of groups and performances. Performances, festivals, regional and sectoral celebrations, choir/orchestra reunions, joint regional pre-rehearsals are an essential part of the community dimension, culminating in the nationwide Song and Dance Celebration every five years.

Since 1869, this cultural heritage expression has been handed down from generation to generation and constantly renewed by communities and groups. The Dance Celebration now includes family groups which considers regional specificities, the folk musicians' movement has grown, culminating in concerts that have become part of the tradition over the last decade, similarly amateur symphony orchestra movement is growing - no two Song and Dance Celebrations are exactly the same.

The strength of tradition lies in its ability to change and evolve with the times while maintaining core values such as a cappella choral singing.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The frequency and scope of the Estonian Song and Dance Celebration has not changed since the inscription on the ICH list: four nationwide celebrations happen every decade.

Viability of the tradition is high for the following reasons:

- 1) Active participation has increased since inscription, while the Estonian population has decreased.
- 2) Audience interest grows annually.
- 3) An extensive educational programme supports the transmission of the tradition at grassroots level incorporating formal and non-formal education, involving all age groups.
- 4) Organisation and support systems are well established (state, local authorities, NGOs).

In 2019, the Ministry of Culture, the Estonian Song and Dance Celebration Foundation, the Estonian Choral Association and the Estonian Folk Dance and Folk Music Association, commissioned a study to analyse working conditions and social protection of instructors involved in the Celebration process and the finances of artistic groups. Results show that young people are not motivated to become conductors or dance instructors due to low salaries and lack of unemployment and health insurance coverage, while more than half of the current instructors will soon retire and artistic groups are not financially sustainable. Consequently, a support measure to cover the labour costs of Song and Dance Celebration group instructors was prepared in 2021, which, when implemented will give instructors the

possibility of pay rise, a minimum rate of pay will be established.

Covid-19 restrictions have disrupted recent seasons and uncertainty might impact the sustainability of the artistic groups and the whole process more widely. Urbanisation is becoming a longer-term problem, undermining the geographical universality of the tradition, and regional disparities are emerging.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

UNESCO listing generated significant media interest, helped raise awareness in Estonia, increased world visibility and positively impacted the process at both local and regional levels. Communities are paying more attention to their heritage and a good tradition of active communication has been established between Latvia, Lithuania and Estonia to maintain the ICH element.

In 2018, the Ministers of Culture of the three countries signed an agreement on the development of the tradition of Song and Dance Celebrations, linked to being on UNESCO's Representative List. A joint national cooperation commission was established to work on the conceptualisation and development of celebrations and to strengthen cooperation.

The Song and Dance Celebration process is a manifestation of identity that enhances cultural diversity. UNESCO's appreciation of cultural diversity and the impact of human creativity on the process also means a continual search for balance, as it can be argued how much tradition can change while still remaining the same tradition.

UNESCO inscription has helped Estonia, Latvia and Lithuania to better understand the differences in each other's Song and Dance Celebration traditions and to accept different manifestations of tradition. There are clear reasons why the tradition in three countries has followed different paths and we believe that these nuances will continue to enrich the tradition.

At international level, we believe that being on the list together underlines the message that international nominations should be supported. ICH knows no borders and international nominations reflect the strong spirit of the Convention, which supports international cooperation.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Several important safeguarding measures have been established with state support:

1. A mentoring programme for instructors of artistic groups involved in the Song and Dance Celebration process was introduced in 2005. It supports in-service training of teachers and instructors and raises their qualification.
2. A support programme for choirs, folk dance groups and orchestras involved in the Song and Dance Celebration process, providing annual stable funding to artistic groups participating in the process.
3. From 2021, the instructors of choirs, folk dance groups and orchestras involved in the Song and Dance Celebration process receive a wage subsidy. The principles of this subsidy have been developed by the Ministry of Culture in cooperation with sectoral umbrella organisations. The total budget of the subsidy measure for 2021 is €2.7 million.

By the end of 2022, the action plan for sustaining the Song and Dance Celebration process will be developed in co-operation with different umbrella NGOs, ministries, local governments and other organisations. The aim is to ensure that all stakeholders contribute to safeguarding the tradition with existing activities as well as with future planning processes.

Local authorities have contributed to the continuation of the process by supporting artistic groups through various support measures. However, urbanisation, which is undermining the geographical universality of the tradition, has also created regional disparities in supporting artistic groups. Local authorities appreciate the participation of their artistic groups in the process. Participation in the celebration's procession is an important manifestation of community's vitality for all local authorities.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Artistic groups are the bearers of their ICH and passing on their skills and knowledge through rehearsals, training, working on repertoire, external relations, organising and participating in various events - all these can be considered as effective safeguarding measures. Some activities are more traditional, e.g. local and regional song and dance days, others more innovative e.g. organising the celebration's traditional journey of fire - the ceremony from the cradle of the Song Celebration in Tartu to the capital of Estonia, Tallinn, that is the main venue of the nationwide Celebrations today.

Increasingly, creative companies are competing for artistic directorships of the celebration,

and ideas are initiated by singers and dancers. This facilitates grassroots input to the development of the whole Song and Dance Celebration process: a competition to collect new original musical works for the 13th Youth Song and Dance Celebration in 2023, generated hundreds of author submissions and some were included in the programme.

Child and youth group participation is growing, urbanisation creates membership challenges for rural areas but the creation of innovative family groups for the 2019 celebration ensures that people in less populated areas can also access the Dance Celebration.

The Estonian Folk Dance and Folk Music Association (ERRS) and the Estonian Choral Association are umbrella organisations of their respective fields, both work to further the interests of choirs, dance groups, folk music collectives and their continuity. Better funding is needed to ensure their sustainable work and development.

Following an ERRS study, a grassroots agreement on the main features of the Dance Celebration process was made. In 2019, an Estonian Choral Association brainstorming session gathered ideas on Song Celebration issues.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

The Ministry of Culture is responsible for organising and funding nationwide celebrations. The Song and Dance Celebration Foundation is an implementing body that shapes and safeguards the process and is responsible also for the practical organisation of the celebrations. The organisational process is carried out in partnership with local authorities, which set up organising committees prior to Song and Dance Celebrations and are actively involved in the preparation at the local level.

The two umbrella organisations (The Estonian Folk Dance and Folk Music Association and the Estonian Choral Association) are the coordinators and developers in their specific fields. At the sectoral level, these organisations have sub-associations directly representing the bearers of the tradition. This structural division ensures that artistic groups are directly linked and represented through their sub-association, facilitating better dissemination of information.

Question C.7

C.7. Participation of communities in preparing this report

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

The periodic report form was translated into Estonian with some extra explanatory notes added. The translated form was sent to Estonian Song and Dance Celebration Foundation with the request to contact the representative bodies of the tradition bearers and to seek their opinion on the status and viability of the element.

The preparation of this report took place during the restrictions imposed by the COVID-19 virus, so discussions were held mainly by e-mail and in the Zoom environment. The Estonian Choral Association, the Estonian Folk Dance and Folk Music Association, the Estonian Song and Dance Celebration Foundation, as well as representatives of the Baltic Song and Dance Process Expert Group participated in the discussions. Choir conductors, dance instructors and organisers also contributed to the draft document. This way, the maximum expertise in the field was involved in the drafting of the document.

The conclusions were presented to experts from the Ministry of Culture and the Estonian Centre of Folk Culture that is the focal point of periodic reporting in Estonia. The Estonian version was translated into English and synthesized by the Estonian National Commission for UNESCO and the Estonian Centre of Folk Culture in order to respect the word limits.

C00042

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Kihnu cultural space	2008

Question C.1

C.1. Social and cultural functions

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

The small islands of Kihnu and Manija are home to a community of ~700 (2021) people who continue to practice their traditional way of living, using and transmitting the ICH related to their home islands. The traditional way of living and the customs that are practiced by the people of the islands unites the community into one whole – Kihnu Cultural Space.

The social and cultural functions have not basically changed during the last ten years. Kihnu Cultural Space continues to be characterized by the rich cultural and natural heritage that are mutually related, and by the traditional way of living that is passed on from generation to generation. These are also in accordance with the principles of the sustainable development.

On Kihnu island calendar festivities of the year and living in a traditional way are highly appreciated and celebrated in the community. Identity expressions such as traditional Kihnu striped skirt and colorful aprons continue to be worn by women every day. In Kihnu wedding tradition elements of the living cultural heritage are used such as traditional crafts, songs,

specific wedding customs. It is important for Kihnu people to celebrate marriage according to those old wedding traditions. Although ten years ago the number of the traditional weddings was growing, during the last ten years the number has been in decline.

The mental world of the Kihnu people is based on the Kihnu language that continues to be the most relevant component of the Kihnu cultural identity. The generation of the middle aged and older indigenous Kihnu people (those who have been born and grown up on the island) has the important role of preserving and transmitting the Kihnu language. They serve as a role model for the younger generation as regards the use of the language.

Kihnu cultural identity is also highly valued and sustained consciously amongst the people who have moved away from the island. They continue to practice their culture elsewhere and feel the need to return to the Kihnu island whenever possible.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Kihnu Cultural Space continues to be viable because it forms the natural part of the islanders' daily life. However, the social, demographic and economical aspects influence the individual decision making process in people's everyday life. When the demographic situation on Kihnu island is relatively stable, the population of Manija island is growing older. The reason for leaving the island is unemployment. Recently, due to the emerging trend of working remotely, there is a better possibility that in future the young Kihnu people would return back home.

Kihnu cultural heritage is passed on primarily in the traditional way but also in school and various workshops, festivals and folk camps. Kihnu culture is spread through speaking Kihnu language in the community, that is also supported by the acknowledgment of the local activities at the state level (cultural prizes, award of the „language deed“ etc). Traditional handicraft is the source of livelihood and motivates a growing number of people. During the last 5-10 years the number of the local enterprises has significantly risen. The sense of community identity has been facilitated by the programs in Kihnu language in Estonian Public Broadcasting already for 17 years. The alphabet book and textbooks in Kihnu language, Kihnu-Estonian-Kihnu dictionary have been published. Kihnu language is taught both in kindergarten and school (1st-8th grade), but also in singing and dancing groups. Kihnu people have a saying: wherever two Kihnu people meet, the Kihnu language is always heard. Most families communicate in Kihnu language, so children acquire passively the skill of Kihnu language. National Language Commission gave its approval to change the road signs on the island from Estonian into Kihnu language.

There is a danger that the mutual communication between the members of the community

and communality itself loses its importance over time because at the current age of the internet-media also the culture of the communication itself is changing. Different generations do not live together any more, working together is decreasing. At the same time it is quite natural that the culture is changing due to the new and practical innovations.

Nowadays it is hard for Kihnu men to earn a living in the traditional way because the fishing rights are limited and in recent years fishing has been decreasing. Also the agriculture and livestock farming is in decline. Seal fishing has decreased into almost non-existing. The community has difficulties in cooperating with the Ministry of the Environment in these matters.

In recent years the culture tourism has become very popular in Kihnu. Sometimes people coming to Kihnu are not respecting the local ways of living and that has caused problems. Generally, cultural tourism is very important for the local people. In summer period the visitors are made to feel welcome, however it must be born in mind that the excessive attention can sometimes be tiresome for the local people.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

For the local people, it is easier to see how the inscription has contributed to the visibility of ICH at local and national level. Outer recognition, including by UNESCO, has raised the self-esteem of the community and given a boost to safeguard local ICH. Kihnu culture has been introduced widely during the past 5-10 years: various films and documentaries circle around in the web and are shown also on TV channels of various countries.

It is important to promote the cooperation between the various Estonian communities through the interchange of the information and shared activities. Kihnu cooperates with the Seto and Võro communities in South-Estonia and also with the Liivi and Suiti communities in Latvia. Communities share their experience in safeguarding their ICH. There is a power in working together for influencing politics and public opinion to promote ICH and encourage other communities to pay more attention to their ICH.

It is essential to assure and support the consistent activity of the folk groups. Kihnumaa and Kihnu Pillilapsed have participated in several folk festivals in Estonia and abroad, introducing their traditional culture and inspiring others to do the same. Such meetings help to increase mutual respect between various communities, groups and individuals.

In recent years, largest international projects have been EST-LAT Interregional Program and Erasmus Program for safeguarding the common values related to UNESCO designations.

Kihnu community has benefited from these projects both directly and indirectly. Kihnu's wedding customs and their history have been introduced at international scientific conferences.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Foundation Kihnu Cultural Space (established 2002) and Kihnu Culture Institute (2004) are community-led institutions that function with state support as representative bodies of tradition bearers and initiate various safeguarding activities: workshops, camps and community activities, including tradition camp in Kihnu language for the successors of the Kihnu people living in the mainland.

Foundation Kihnu Cultural Space focuses on traditional music, art and heritage on Kihnu island. Foundation Kihnu Culture Institute's fields of activity are research and teaching of Kihnu language, radio broadcasts in Kihnu language, and preserving ICH also in Manija island and amongst Kihnu people living in the mainland. It has also brought to life association Kielekoda, a platform to discuss language issues and advise authors of the publications. Both foundations have been publishing books, reference books and calendars introducing Kihnu traditions.

Teaching of Kihnu language and culture is included in the program of Kihnu School for protecting Kihnu language. Several books and textbooks have been published in Kihnu language, teachers of Kihnu language have been guest lecturers in the University of Tartu and in the University of Latvia with support from Archimedes Program and Program of the Academic Studies of the Estonian Language and Culture.

State-level support measures to the initiatives of Kihnu community:

- Kihnu municipality supports safeguarding of Kihnu culture.
- Support measure for endorsing Kihnu Cultural Space administered by the Estonian Centre of Folk Culture
- Small islands' program administered by the Minister of Public Administration.
- Ministry of Education supports the language learning financially.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Viability of the Kihnu culture relies both on the people living in Kihnu and Manija and also on the Kihnu people living in the mainland. These people are valuing and safeguarding the living heritage of Kihnu culture through the activities of various NGOs and different forms of cooperation.

NGOs involved in safeguarding Kihnu culture and living heritage include:

- Foundation Kihnu Cultural Space that aims to widen the circle of participants in Kihnu culture, especially connecting young people with their ancestors' language and cultural heritage. Folk camps for children, young people and adults are being organized, also other important festivals like Kihnu Sea Days and Kihnu Violin Festival.
- Metsamaa Heritage Farm has been developed as a sub-organisation of the Kihnu Cultural Space. It has contributed substantially to creating and building up the Kihnu Heritage Centre.
- Foundation Kihnu Culture Institute aims is to strengthen the influence of the Kihnu culture and language, to promote scientific research of Kihnu culture, to publish learning tools and publications, editing radio broadcasts and TV programs. The Institute stands also for the research and safeguarding the natural environment of Kihnu, Manija and Sorgu islands and islets that surround them.

Other relevant NGOs that safeguard Kihnu living heritage:

- NGO Kihnu Sea Society's (founded in 2009) collects and preserves the maritime information (boat and ship building, fishing, marine environment) about Kihnu island and strait, and also revival and passing on the traditional handicraft skills.
- The purpose of the NGO Kihnu Living Heritage, founded in 2020, is safeguarding the viability of ICH and joint action, strengthening the community and introducing it internationally, cooperation with international organizations. Thanks to the activity of the Heritage Farm, there is now Heritage Centre in Kihnu, where all the local people and also guests are warmly invited.
- Kihnu Community Centre plays an important role in organizing the cultural events and providing venue for other organizers.
- In Manija island, folk culture events are organized by the NGO Manõja Culture Society. Kihnu Museum documents and introduces Kihnu culture and serves as a community centre where various cultural events are taking place. Local museum is active also in Manija island. Living heritage is passed on by various societies, associations and folk culture groups: Kihnumua, Kihnu Pillilapsed, Women Group Pitsid Paistvad and others.

Kihnu School transmits Kihnu culture and language to children, giving them a possibility to actively participate in safeguarding ICH. Popular camps have been organised where children get to know traditional culture and music. This gave impetus to start regular traditional music courses.

In addition to the groups, individuals and non-governmental organizations in Kihnu, there is an active community of Kihnu people also in mainland. People come together and celebrate Kihnu festivities and whenever possible visit their home island.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Non-governmental organizations and authorities safeguarding Kihnu culture and living heritage, that also participate in national and international cooperation projects, include:

- Foundation Kihnu Cultural Space
- Kihnu Culture Institute.
- NGO Kihnu Sea Society
- NGO Kihnu Living Heritage
- NGO Cultural Society of Manõja
- Kihnu Museum
- Kihnu School

The activities of these NGOs, museum and school have been already described above. In addition, folklore group Kihnumua introduces Kihnu wedding traditions and other ICH elements and Kihnu Music Society unites all musicians and children who learn to play an instrument.

There are also individuals who stand for the Kihnu culture and pass on the intangible heritage, the so-called cultural ambassadors: Mark Soosaar (Kihnu Culture Institute), Mare Mätas (Kihnu Living Heritage), Annely Akkermann and Ingrid Rüütel (Council for the Foundation of Kihnu Cultural Space) and others.

Question C.7

C.7. Participation of communities in preparing this report

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

Foundation Kihnu Cultural Space was the leading organisation in preparing this report and it involved the wider Kihnu community in contributing to and completing the report.

In May 2021 a meeting took place in Metsamaa Heritage Farm on Kihnu island. Amongst the participants were representatives of the Kihnu Cultural Space: Marju Nazarov and Maria Michelson, several entrepreneurs and artisans: Annika Annuk, Õie Vesik, director of the Kihnu Museum: Maie Aav, the chairman of the NGO Kihnu Living Heritage: Mare Mätas. Additionally, Kihnu mayor Ingvar Saare, and Mark Soosaar and Reet Könninge from the Foundation of the Kihnu Cultural Institute. There have been several conversations and emails exchanged with the teacher of Kihnu language: Külli Laos.

In addition, several meetings and discussions took place via emails and telephone calls, and the report was sent for reviewing also to the Cultural Commission of the Kihnu Municipality. Different organisations, people - all the community was involved in the preparation of this report.

In order to ensure community participation the report form was translated into Estonian and sent to representatives of Kihnu community, to the Foundation Kihnu Cultural Space in February 2021. This report was finally edited by the Estonian Centre of Folk Culture, but it is based on the information sent by the Kihnu community.

C00173

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Seto Leelo, Seto polyphonic singing tradition	2009

Question C.1

C.1. Social and cultural functions

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

Seto leelo (polyphonic singing) continues to be an invaluable asset of the existing Seto cultural space. It celebrates the survival and essence of the Seto, bringing them and those interested in Seto culture together. In the last decade, people, especially the young, have become increasingly interested in Setomaa and Seto culture.

In the Estonian Republic's 2012 census, 12 549 people identified themselves as understanding the Seto language. The 2021 census will provide an opportunity to assess whether and in what direction the number of people, who feel connected to the Seto cultural area through understanding the language, has changed.

Seto polyphonic singing is the cultural heritage of people who lived in historical Setomaa, their descendants and those living outside it, mainly in larger towns. The cultural phenomenon has also been adopted by people who have settled in Setomaa, and hopefully their descendants will also be culture bearers. In the last decade, more and more young people have been searching for their roots and wishing to associate themselves with Seto

culture.

Seto leelo brings the community together and is a natural reason for getting together. Leelo choirs are a kind of Seto cultural village, where, apart from singing, people learn the language, crafts, traditional food and discuss numerous topics related to cultural tradition and community.

The culture bearers and their roles are described in the Action Plan for the UNESCO nomination, with the addition of the Seto Institute in 2010. There have been no significant changes since then.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Leelo is enjoyed by people caring for Seto cultural life, half of the Setomaa population participates actively in Seto culture. In addition, many people who have moved away from Setomaa, still keep their connection to Seto culture. Therefore, it can be said that physical proximity isn't essential, Seto cultural centres exist across Estonia and online, however not all residents value Seto culture.

There are currently 23 leelo choirs in Estonia (vs 24 in 2012), each with 10-15 members, plus cultural groups whose work is based on leelo. While young people are joining and new choirs emerge, at the same time the number of experts declines and participants are ageing. This led to closing down one choir during the reporting period. In general, still people of all ages join choirs, usually meeting weekly. However, the Covid-19 pandemic moved some choirs online and innovative ways had to be used in order to sustain the tradition. In addition, leelo continues to be passed on in family and community settings including through recordings and books, but the community feels that the transmission inside families should be stronger and has to be complemented by learning in kindergartens, schools and choirs that function more and more as transmitters of culture. Singing together in spontaneous settings, be they family gatherings or village feasts, is an essential part of the tradition that deserves more attention.

The 3-4 large (and several small) traditional events where leelo is sung have expanded but deciding on the viability of leelo is still not an easy task. External factors (e.g. the internet) are difficult to influence and the pandemic limited activities that brought people together. The natural risks include also the fact that enthusiasm of choir members may wane and older generations will gradually cease to practice leelo singing. Therefore, the transmission of this cultural expression to younger generations remains essential.

Language skills are threatened by pressure from English-language mass media, superficiality and lack of language nuance awareness challenge survival of the skills called *sõnoline* (a person talented with words), because a '*sõnolinõ*' needs to master the language brilliantly. Familiarity with older musical styles to which modern generations are unaccustomed is required, younger people have no musical mother tongue derived from oral tradition and listening.

Celebrating traditional events according to the established calendar is sometimes challenging, but new events are emerging that are relevant in this day and age. For instance, the leelo choir competitions of the Seto Kingdom Day are an inspiration to all.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The UNESCO listing helped attract public attention to both the Seto singing tradition and the Seto cultural space in the broader sense.

The listing has led to a revival of the Seto community's communication and exchange of experiences with the Kihnu and Mulgi communities, as well as with the Suiti community in Latvia. With the support of the Estonian-Latvian Cross-border Cooperation Programme 2014-2020, the project "Development and promotion of small ethno-cultural regions as tourism destinations" was implemented with the participation of institutions representing the cultural spaces of Suiti, Seto, Kihnu and Livonia. There is close cooperation with communities in the neighbouring Võru County. The participants found that together they can find better ways for sustaining their culture and learn from each other. In Setomaa, there was a festival of men's singing, with choirs from different cultural areas on the ICH list.

The listing has certainly given an impetus to build bridges and people-to-people contacts. A link has been established with the Setos living in Krasnoyarsk region in Siberia, with whom the Siberian Seto Culture Days have been organised. Young Setos from Krasnoyarsk region have created their own leelo choir.

During the Estonian administrative reform in 2017, preserving the cultural space, including the listed cultural manifestation, was one of the reasons why Setomaa was given the opportunity to form its own municipality with a smaller population than required in other places. This is a strong guarantee that a unified Seto municipality feels the need to contribute to safeguarding Seto culture.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Seto culture is supported through several means: by the Estonian Centre of Folk Culture and the Setomaa Development Programme; the Ministries of Culture and Education and Research. Municipalities also support key cultural activities.

Seto schools and kindergartens teach the Seto language, culture and singing while in Värskä, traditional culture and traditional music are taught. In 2021, a Seto-language kindergarten was opened in Värskä. Outside Setomaa, Seto language and culture are also taught.

At Seto leelo conferences, singing tradition and joint singing is discussed, the "Setomaa" newspaper along with books and audio recordings is published in Seto language and Seto leelo days take place every three years. National radio also broadcasts Seto-language programmes since 2007.

Setomaa museums network has agreed themes for each museum, Obinitsa Museum is the house of Seto leelo, other museums are also used as leelo choir meeting and learning venues.

Choirs receive stable support for basic operating costs but this does not cover purchasing folk costumes, which can be an obstacle to singing and dancing with others at parties and gatherings.

Inclusion on the list has increased awareness of Seto leelo and culture. Businesses are interested in using this to promote their products. Such advertising can have both a positive and appreciative effect on culture, but belittling use of advertising is frowned upon.

Created with support of the Setomaa Development Programme the website www.setomaa.ee presents information and events related to the Seto region in several languages. An online Seto leelo learning environment is planned for 2022.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

People's desire, will and need to participate in Seto culture is key to its preservation. Leelo choirs meet regularly and include family members, sing and dance together at parties and other events and 'Seto cultural villages' have sprung up. Children and grandchildren actively participate in cultural events.

Leelo choirs work on their own repertoire, search for songs and instrumental pieces of their

locality in archives and museums, organise camps and training courses to acquire and improve Seto leelo skills.

Digitisation of collections in the Folklore Archives of the Estonian Literary Museum has enabled choirs to access resources even during the pandemic. The relocated Estonian National Museum in Tartu allows much improved use of their collections and library, a key resource for Seto culture.

Traditions of Seto leelo and heritage are passed on orally, but also through books, recordings, stage plays etc. A school Seto grammar textbook, dictionary, local lore book and educational videos have been published. A comprehensive online overview of the Seto language has been published <http://laul.setomaa.ee/> while the Seto Institute will publish the 3rd volume of Setomaa anthology. Seto culture is promoted through exhibitions and events but to continue these activities requires financial support and personal interest.

Preservation of Seto songs requires more language speakers with much improved language skills. This is being consciously addressed through various publications and the teaching of folk songs and old dances, thus encouraging young instrument players to learn from old recordings and older players.

Permanent cultural links to Russian Setos are emerging with reciprocal cultural event visits to Siberia and formation of a young person's group. A traditional Seto ethno-cultural festival is held in the historic Seto territory of Pechory, with participation of Estonian Seto leelo choirs - held simultaneously on both sides of the border and linked online.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

The bearers of culture, institutions and their roles are described in the UNESCO nomination file, the Seto Institute was added in 2010.

Responsibility for the safeguarding of Seto leelo lies with Seto Assembly of Leelo Masters, leelo choirs, Pechory Linguistic Gymnasium, Seto Handicraft Assembly, Seto Institute, Setomaa Rural Municipality, Union of Setomaa, Crown Assembly of the Kingdom of Seto, Foundation Seto Culture Fund. Activities are supported by the Estonian Centre of Folk Culture, the Ministries of: Culture; Education and Research; and Rural Affairs. Cooperation between the associations and organisations involved in the Seto leelo is required.

In 2021, the following leelo choirs were active: In Setomaa: Seto Miihi Summ, Mokornulga

leelo choir, Hõpõhelme and Meremäe mehe, Laanõtsirk, Verska naase, Kuldatsäuk, Lummo Kati leelo choir, Helmine; in Russia - in Pechory: Tsirgukõsõ and in Siberia: Lill and Kullõrkukk; in Võru: Helmekaalaq; in Põlva: Madara, Velõ, Ilolinõ, Ilotsõõr; in Tartu and its surroundings: Liinatsuraq, Ilolang, Kullakõsõ; in Tallinn and its surroundings: Sõsarõ, Hõpõhõim, Õiõ seto, Siidisõsarõ, Seto Children's School, Sorrõseto, Leelokandja.

Question C.7

C.7. Participation of communities in preparing this report

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

The periodic report form was translated into Estonian with some extra explanatory notes added. The translated form was sent to Seto community with the request to conduct discussions involving the representative bodies of the tradition bearers and to seek their opinion on the status and viability of the element.

Unfortunately, due to the restrictions during the pandemic, it was not possible to organise contact meetings. The Union of Setomaa and the Seto Assembly of Leelo Masters involved the Setomaa Rural Municipality, choirs and organisations in the preparation of the report via the internet and e-mail. In addition, several suggestions were received from the choirs to specify and update the activities for the safeguarding of Seto songs, which will be discussed in the future.

The main community representatives that disseminated information and prepared the report on the basis of the feedback received were Kaja Tullus and Aare Hõrn from the Union of Setomaa, and Õie Sarv from Seto Assembly of Leelo Masters.

The conclusions were presented to experts from the Ministry of Culture and the Estonian Centre of Folk Culture that is the focal point of periodic reporting in Estonia. The Estonian version was translated into English and synthesized by the Estonian National Commission for UNESCO and the Estonian Centre of Folk Culture in order to respect the word limits.

C00951

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Smoke sauna tradition in Võromaa	2014

Question C.1

C.1. Social and cultural functions

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

The smoke sauna tradition continues to be an important part of Võro community identity. The sweating and washing cleanses the body and soul, improves health, provides spiritual balance, and the customs unite families and groups of friends. Following inclusion in the representative list, community members who are active bearers of the heritage (i.e. sauna families, sauna owners) are increasingly aware of the importance of preserving the custom and passing it on. UNESCO list inclusion greatly raised awareness of the rich sauna tradition amongst younger people living in the historical territory of Võromaa or having a country house there. People considered it increasingly more important to have a smoke sauna. New and renovated smoke saunas are more and more a landscape feature nowadays.

Open sauna days and the various skills training days (organised by practitioners and experts) enabled local people and interested visitors to learn about the sauna tradition at one of the families through personal experience and perception. Thus providing a great opportunity for those with little experience or lacking sauna facilities to go to a smoke sauna. Close ties have

developed between local families and newcomers to the community - the way of life and the customs bind the community together.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The tradition of families going to smoke sauna on Saturdays is alive and well. Younger members learn from their elders going to the sauna and/or doing sauna-related tasks together (making sauna whisks from branches of deciduous trees, making firewood, repairing the sauna building, but also smoking meat in the sauna). Groups of friends also go together to learn about each other's traditions and to share stories.

In recent years, the community frequenting saunas has been swelled by a younger heritage-minded generation who are also bringing their peers along. The growing demand for sauna-smoked meat has also increased practitioner numbers.

Võrumaa Smoke Sauna Cooperation Council prioritises introducing sauna to children and young people, while age-appropriate teaching materials, prepared for kindergarten groups by the Võru Institute, allow them to get their first knowledge of smoke saunas. Summer camps include saunas, museums offer programmes on sauna habits and mobile virtual reality goggles give a 3D sauna experience.

Threats to the smoke sauna tradition and the wider Võro heritage come from globalisation, negative attitudes towards peripheral settlements, urbanisation and development policies which do not favour the rural traditional way of life which is gradually being replaced by an urban way of life and an increase in rural to urban commuting for work.

When local farms are converted into holiday homes the smoke sauna can become disused or even converted into alternative use due to lack of knowledge and reduced awareness of the traditions of the area.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

UNESCO's recognition has raised the community's awareness of ICH including their role and responsibility in safeguarding it.

Promoting the importance of the Võromaa smoke sauna tradition, raises the community's appreciation of other local traditional heritage-related skills and knowledge: speaking Võro language, handicraft skills, nature-friendly lifestyles, preparing traditional food, playing traditional music as well as stimulating entrepreneurship in the region.

Log and smoke sauna building skills ensures income for the community's master craftsmen, sauna enterprises, and two smoke sauna practices travelling exhibitions have interested audiences throughout Estonia. The performances of the sauna symphony in Mooste in August 2019 spoke of the ancient tradition in music and song to a wide international audience.

Following its inscription, the smoke sauna tradition has attracted great international interest, by 2020 almost 100 film crews visited Mooska Farm, Haanja to record Võro people's sauna rituals showing how our community preserves and values its intangible heritage.

The cooperation has established links with sauna communities internationally via the International Sauna Association and the Võro people's sauna tradition was presented at the World Sauna Congresses in 2014 in Trakai, Lithuania and in Tornio, Sweden in 2018. Such events provide knowledge of and enable better understanding and respect for neighbours' sauna customs; in 2016 a Japanese language book was published on Võromaa's smoke sauna customs.

Learning about and discussing each other's intangible heritage has been an enriching experience for all involved. For instance, discussions with Finns who have also submitted their sauna tradition to the UNESCO Representative List.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The most important measure is the care and initiatives of the community itself.

Võrumaa Smoke Sauna Cooperation Council NGO has an action plan for 2012-2020. Comprising representatives of organisations and entrepreneurs and lead by NGO Võro Society VKKF, it invests most time and effort into supporting the survival of smoke sauna traditions and promoting practices.

The essential measure is the community agreements and their implementation.

Council partners submit funding applications across a range of programmes: the Cultural

Endowment of Estonia, LEADER programme, Võromaa cultural programme, local authorities, the private sector.

The Võro Institute is a key partner, a national research and development institution, focusing on preserving and supporting the survival of the specific language and culture of Võromaa. The Institute's four museums offer different smoke sauna tradition experiences: the Karilatsi Open Air Museum and Mõniste Folk Museum operate smoke saunas, where you can learn sauna traditions in practice, Fr.R. Kreutzwald Museum exhibits a smoke sauna; the Cultural Chamber of Võromaa has an exhibition on smoke sauna traditions in Võromaa with a sauna model, and virtual reality goggles take you through the smoke sauna experience.

Võromaa cultural programme supports preservation of Võro people's specific cultural phenomena with 34,025 euros for smoke sauna traditions between 2013 and 2020, which represents between 3-5% of the annual budget of the measure.

Regional development funds have been important partners and supporters of heritage-based entrepreneurs (e.g. smoke sauna operators), while LEADER support helped raise awareness of the specificities of the area, including the smoke sauna.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The lengthy process of compiling the listing application showed that talking about smoke saunas and sharing information made the most impact in raising awareness of the heritage, both for individuals and organisations. The Cooperation Council runs a website, savvusann.ee, through which information about the smoke saunas in the area is disseminated.

Haanja community and NGO Sann and Süük organise experiential training during the annual Smoke Sauna Weeks. Almost a thousand interested people learned about sauna renovation, making whisks for sauna, medicinal treatments in the sauna, smoking meat and, of course, heating the sauna. Smoke sauna tours show how the traditions and practices of smoke saunas can vary slightly from family to family.

Smoke sauna building skills are important in maintaining traditions: NGO Vanaajamaja runs an international course on log building and smoke sauna construction each spring, a common practice is organising a gathering (busy bee) to repair a sauna - bringing in skilled people from amongst the neighbours, relatives or friends and learning from each other while working together.

Putting together the travelling Smoke Sauna Exhibition for 2018, with photographs of 14 different families' sauna activities taken over the course of a year, engaged and united sauna

families while informing about heritage across all age groups.

Further plans to keep the cultural phenomenon alive were discussed in depth by the Smoke Sauna Cooperation Council in autumn 2019. Work will continue in all four action lines, which are:

- activities to support the survival of smoke sauna traditions
- promotion and popularisation of smoke sauna traditions
- research on the smoke sauna traditions
- smoke sauna traditions in cultural tourism and in business

The extent of these activities is dependent of availability of grants and other forms of finance.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

To date the community's cooperation with state institutions has been effective practice, and the model of cooperation will be continued in the future implementation of safeguarding measures.

The main state support institution is the Võru Institute, a research and development institution, which collects, studies and safeguards intangible heritage, including smoke sauna.

Local organisations active in the community are the main contributors of time and resources to achieving the objectives and carrying out activities listed in the safeguarding measures: NGO Võro Society VKKF, NGO Sann ja Süük, Mooska OÜ, NGO Hinokad, NGO Luumisõ Kõrd, NGO Vanaajamaja, NGO Vana-Võromaa Käsitöö, NGO Võrumaa Tourism Union, Development Centre of Põlva County, Development Centre of Võru County, Võru County Vocational Training Centre, Pokumaa Foundation, Mooste Manor Foundation. The University of Tartu Viljandi Culture Academy, the Estonian National Museum and the Institute of Cultural Studies of the University of Tartu have contributed to the research of the smoke sauna heritage.

The Estonian Centre of Folk Culture manages the Võromaa cultural programme (a state support measure).

Question C.7

C.7. Participation of communities in preparing this report

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

The report was drafted and coordinated by the Cooperation Council (see members below). Consultations were held by phone and email as COVID-19 pandemic prevented face-to-face meetings.


The report is based on the mid-term review of the implementation of the 2012-2020 Action Plan of the Smoke Sauna Cooperation Council, which was carried out during a discussion in autumn 2019 at Ööbiksaare farm in Rõuge parish. The mid-term review is based on the annual reports and the activities added in the discussion.

Each autumn, the information manager of the Cooperation Council compiled annual activity report that was discussed in the Cooperation Council. The information provided in this report on the overall situation of the smoke sauna heritage is based on discussions with community representatives.

The report was finalised by Külli Eichenbaum, the head of Cooperation Council.

List of community representatives who participated in discussions:

Külli Eichenbaum - information manager of the Cooperation Council, Võro Institute
Kalle Eller - expert on smoke saunas
Aivar Jalla - master of building smoke saunas
Kristi Kahu - Development Centre of Põlva County
Kaido Kama - NGO Võro Society VKKF, sauna family in Karula parish
Rainer Kuuba - Võro Institute, sauna family in Rõuge parish
Triinu Laan - NGO Luumise Kõrd VKKF, sauna family in Põlva parish
Ragner Lõbu - NGO Vanaajamaja, master of building smoke saunas
Epp Margna - NGO Hinokad, sauna family in Kanepi parish
Kadri Moppel - Development Centre of Võru County
Marko Puksing - smoke sauna expert, sauna family in Karula parish
Jan Rahman - NGO Võro Society VKKF, sauna family in Urvaste parish
Kati Taal - folk culture specialist in Põlva County, Estonian Centre of Folk Culture
Eda Veeroja - expert on smoke saunas and traditions, NGO Sann ja Süük, Mooska OÜ
Egle Vodi - sauna family in Rõuge parish



Question D

Signature on behalf of the State

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

Name Merilin Piipuu

Title Undersecretary for Cultural Heritage

Date 04.02.2022

Signature

A handwritten signature in blue ink, appearing to read 'Merilin Piipuu', with a long, sweeping horizontal line extending to the right.