**Periodic Report (Convention)**

**A. General information**

**Name of State Party**

Denmark

**Date of Ratification**

2009-10-30

**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.

This is the periodic report on the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage on behalf of the Kingdom of Denmark, which includes Denmark, the Faroe Islands and Greenland. First, this summary notes the organizational work behind the report, and second, it outlines the overall status of work with the implementation of the Convention.

The periodic report has been produced in close cooperation between Denmark, the Faroe Islands and Greenland. Throughout the writing period, all three countries have met online to coordinate their work, discuss questions related to the reporting process and agree on a timeline. Denmark is the undersigned state party of the 2003 Convention and is the submitting party to UNESCO. Denmark has therefore been responsible for coordinating the completion of the report.

However, each country has been responsible for collecting information and writing their respective contributions to the report. Therefore, Denmark, the Faroe Islands and Greenland have outlined how they each deal with the specific subject of each question, where applicable to their implementation of the 2003 Convention. As such, the reader will notice that most indicators in Section B of the report contain three respective accounts on behalf of each party. It should be noted that the sequence of countries in the text is organized alphabetically.

This solution was chosen because Denmark, the Faroe Islands and Greenland are at different stages of working with the Convention and sometimes have different policies and priorities in their work. Moreover, this has allowed the Faroe Islands and Greenland to politically approve their respective parts of the periodic report.

While the work is well under way in Denmark, the Faroe Islands and Greenland, the rather
extensive work with the report has provided an overview of the broader field of questions related to the safeguarding of ICH in its widest sense. This report does not give a final response to all of these questions but rather indicates the beginning of a longer process. Therefore, the Kingdom of Denmark has chosen not to indicate targets for each indicator in Section B. Firstly, the format of the report does not allow each country to indicate different targets. Secondly, Denmark, the Faroe Islands and Greenland are all in the process of deciding their priorities for the coming years. Hence, the lack of targets indicated here does not imply that the three countries will not work with targets for safeguarding ICH in the coming six years.

Concerning implementation of the 2003 Convention at each national level in Denmark, the Faroe Islands and Greenland, the report shows that each competent body for implementing the Convention is actively working with communities, groups and individuals in their country. In general, these bodies work to spread awareness about the 2003 Convention and how it may benefit communities, groups and individuals in their work with safeguarding their intangible cultural heritage.

While all three parties describe a growing interest and involvement of civil society actors in response to the ethos and visions of the 2003 Convention, the amount of national legislation and regulation in response to the Convention show that nationally coordinated initiatives (programmes, policies and more) are still forthcoming. Safeguarding intangible cultural heritage is often a priority in legislation and regulation, but it is not necessarily addressed directly. Sometimes, policies indirectly secure safeguarding. That said, the level of public support for ICH-related issues can be considered high in Denmark, the Faroe Islands and Greenland.

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)

Ms

Family name

Pedersen

Given name

Marianne Holm

Institution/position
Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

  Denmark:
The Ministry of Children and Education (all questions regarding primary and lower secondary education as well as general adult education and continuing vocational education and training); The Ministry of Higher Education and Science (all questions regarding higher education and regarding participation in the EU frameworks Horizon 2020 and Horizon Europe); The Ministry of Culture (all questions regarding artistic education and public enlightenment).

  Faroe Islands:
The Ministry of Foreign Affairs and Culture provided information about the education sector (primary, secondary and higher education), and the participation in the EU framework Creative Europe.
The Ministry of Environment, Industry and Trade, provided information about customary rights to land, sea and ecosystems for continued practice of ICH.
The Environment Agency (under the Ministry of Environment, Industry and Trade): Same as above
The Agricultural Agency (under the Ministry of Environment, Industry and Trade) provided information about wool collection and processing, research and sheep rearing.
Nám (Center for Educational Services), under the Ministry of Foreign Affairs and Culture, provided information and data on ICH teachers courses for primary and secondary school teachers

  Greenland:
Government of Greenland.
Naalakkersuisut - The Government of Greenland has been coordinating the preparation of the periodic report. Furthermore, the relevant ministries have been in dialogue with relevant contributors and thereby contributed to the information provided in the report.

- National commission for UNESCO

  Denmark:
  The Danish UNESCO-secretariat and National Commission has been responsible for the cooperation between the Danish Folklore Archives at the Royal Danish Library and the ministries and were also involved in organising the workshop for communities, groups and individuals.

- Research institutions

  Faroe Islands:
  The Research Council provided information about the overall research framework in the Faroe Islands, Open Access policies, participation in the EU research framework Horizon, and the development of a PURE database.
  The University of the Faroe Islands provided Information about current ICH relevant PhD projects.

- Universities

  Faroe Islands:
  The University of the Faroe Islands – information about educational programs on ICH and safeguarding

  Greenland
  Ilisimatusarfik - The University of Greenland
  Contributed with information concerning the safeguarding and dissemination of intangible cultural heritage in the field of higher education.

- Museums

  Denmark:
  The National Museum of Denmark (responsible for Kronborg Castle, UNESCO World
Heritage Site) and Kolding Museum (responsible for Christiansfeld, UNESCO World Heritage Site) have provided information for Question A.7.

Faroe Islands:
Faroe Islands National Museum provided information about the national inventory and the inventoring process

The National Gallery provided information about educational courses for primary schools related to natural and cultural spaces

Greenland:
Nunatta Katersugaasivia Allagaateqarfialu - Greenland National Museum & Archives Coordinating the preparation of the periodic report and contributing information regarding the national inventory, safeguarding processes and linked the reporting with the cultural bearers.

• NGOs

Denmark:
The Royal Danish Library hosted a workshop for communities, groups, individuals and NGOs involved in ICH safeguarding. Representatives from the following groups and NGOs participated in the workshop and provided valuable input to the report: Bund Deutscher Nordschleswiger (the German minority organisation in Denmark), Danmarks Rigsspillemænd (National Folk Musicians of Denmark), Københavns Drengekor (Copenhagen Royal Chapel Choir), European Paper Theatre, MOJNASTA, Foreningen Gavstrik (Knitting Association), Folkedans Danmark (Folk Dance Denmark), Dansk Møllerforening (Danish Millers' Association), Han Herred Havbåde (Han Herred Sea Boat Association), Demoscene and Fonden Gamle Sønderho (Old Sønderho).

Faroe Islands:
Útoyggjafelagið (Outlying Islands Association) – information about sustainable development projects and activities in the outlying islands in the Faroe Islands
Føroya Heimavirkisfelag (the National Faroese Home Craft Association): information about activities in the field of informal education on knitwear, wool work and other local handicrafts

• Municipalities

Faroe Islands:
The municipalities provided information about informal education programs on ICH related topics in their evening schools.
- Private sector entities
  Faroe Islands:
  Navia (a wool and knitwear company) provided information about how they contribute carrying the wool and knitting ICH on through their products, and by involving the knitting community in their business.
  The sponsoring policies of large private companies where explored.

- Others (if yes, specify)
  Faroe Islands:
  Sláið ring (National Committee of Chain dancers) provided information about safeguarding measures, chain dancing and oral traditions of the ballads in informal and formal education.
  A sample of teachers and principals in primary and secondary schools provided information about how ICH they integrated in the educational programmes.
  A sample of teachers and principals in Evening and Folk high schools provided information about ICH in informal education sector.

  Greenland:
  Central Library of Greenland and National Library of Greenland (Groenlandica).
  Contributed with information concerning the safeguarding and dissemination of intangible cultural heritage.

Please provide any comments in the box below

**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.

**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.

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).

none

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.

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.

**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.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>a. Name of inventory</strong></td>
<td>Levende Kultur</td>
</tr>
<tr>
<td><strong>b. Hyperlink to the inventory (if any)</strong></td>
<td><a href="https://levendekultur.kb.dk/index.php/Forside">https://levendekultur.kb.dk/index.php/Forside</a></td>
</tr>
<tr>
<td><strong>c. Responsible body</strong></td>
<td>The Danish Folklore Archives at The Royal Danish Library</td>
</tr>
<tr>
<td><strong>d. Date of establishment</strong></td>
<td>13/08 2017</td>
</tr>
<tr>
<td><strong>e. Updated since ratification or during the reporting period (provide further details in section 7.3)</strong></td>
<td>No</td>
</tr>
<tr>
<td><strong>f. Method and frequency for updating</strong></td>
<td>According to the current strategy, the inventory will be regularly updated in an interval of every three years. The inventory is updated by opening up the wiki for new submissions while simultaneously asking contributors of already submitted elements to update their descriptions</td>
</tr>
<tr>
<td><strong>g. Number of elements included</strong></td>
<td></td>
</tr>
</tbody>
</table>
h. Applicable domains

All five domains of intangible cultural heritage as defined by UNESCO are represented in the inventory.

i. Ordering principles

On the front page of the website levendekultur.kb.dk the elements are listed alphabetically. On the subsite "Liste over indsendte bidrag" (List of submitted elements) the elements are listed in random order.

j. Criteria for inclusion

The inventory only includes elements that can be considered intangible cultural heritage as defined by UNESCO while also being compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

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

Yes

Please provide further details, if appropriate:

The submitting communities, groups and individuals are asked to provide information on the viability of the inscribed elements.

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

Communities, groups and individuals submitting elements for the inventory are asked to update their descriptions when the inventory as a whole is updated. The inventory should thus always reflect the current viability of elements inscribed.

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

No
If yes, what are the main threats you have identified?

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

2

a. Name of inventory

Livandi mentan

b. Hyperlink to the inventory (if any)
c. Responsible body

Faroe Islands National Museum

d. Date of establishment

January 4., 2019

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

No

Date of latest update

f. Method and frequency for updating

The inventory is still being further developed, and has not been updated yet.

g. Number of elements included

Two

h. Applicable domains

The Faroese Boat – boatbuilding, traditions and use

Chain dancing

i. Ordering principles

j. Criteria for inclusion

All bearers and practitioners can send an application for the national inventory. All element that are recognized as intangible cultural heritage by a community, group or individual are included in the inventory. Close cooperation between the ICH curator and communities is required.

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

Yes

Please provide further details, if appropriate:
The historical background, current situation and the viability for its continued practice is assessed through close cooperation with the communities, groups and individuals.

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

When the inventory will be updated, it will reflect the current viability of the elements.

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

Yes

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

The main threat with regard to the clinker boat is that boat builders are fewer and fewer in number. In order to safeguard the traditional craft of boatbuilding, it will be necessary to provide technical training in boatbuilding, as well as creating a market for the boats.

With regards to the Chain dancing, the members in the Chain Dancing Associations are fewer in number. In order to safeguard this element, engaging children and youth in the primary and secondary schools, will be prioritized.

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)
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

3

a. Name of inventory

Eriagisassat Tigussaannguitsut

b. Hyperlink to the inventory (if any)

https:nka.gl/kulturikkut-kingornussat-tigussaanngitsut/

c. Responsible body

Nunatta Katersugaasivia Allagaateqarfiaulu - The Greenland National Museum and Archive

d. Date of establishment

1. January 2011

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

Yes

Date of latest update

21-12-2020
f. Method and frequency for updating

The elements on the inventory are updated when new information concerning any element is available. The information can be based on events, news or requests from stakeholders and cultural bearers. The curator for intangible cultural heritage at Nunatta Katersugaasivia Allagaateqarfialu will update the described element with the relevant parties. Every update is tracked, and the revised description of the element can, in some cases, be viewed online.

g. Number of elements included

30

h. Applicable domains

Performance, oral tradition, social practices such as rituals and celebrations, knowledge of nature, hunting and the universe, crafts and arts, and historical elements out of use but with cultural significance.

i. Ordering principles

The elements are ordered after domain - and some elements belong to multiple domains. When visiting the website, the elements are listed alphabetically after their Greenlandic name.

j. Criteria for inclusion

Naalakkersuisut (the Government of Greenland) has officially recognised intangible cultural heritage as a cultural asset since 2011 via the Inatsisartut Act no. 8, revised 3 June 2015, where it is stated that any element claimed as intangible cultural heritage by an individual, group or community in Kalaallit Nunaat requires safeguarding and dissemination. For an element to be included in the inventory, the bearer(s) must work closely with the curator for intangible cultural heritage to ensure that all information is sufficient and up to date.

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

Yes

Please provide further details, if appropriate:

In the inventory, the element’s historical use and background are described, and the viability for its continued practice is assessed on the ground of discussion with bearers and stakeholders.

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

In the inventory, the element’s historical use and background are described, and the viability for its continued practice is assessed on the ground of discussion with bearers and stakeholders.

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

No

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

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)
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

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

Activity/project

Preservation of intangible heritage at UNESCO World Heritage Site Kronborg

Located on a strategically important site commanding the Sund, the stretch of water between Denmark and Sweden, the Royal castle of Kronborg at Helsingør (Elsinore) is of immense symbolic value to the Danish people and played a key role in the history of northern Europe in the 16th-18th centuries.

Criterion (iv): Kronborg Castle is an outstanding example of the Renaissance castle and one which played a highly significant role in the history of this region of Northern Europe.

Contributions to the safeguarding of intangible cultural heritage

Kronborg Castle is an authentic and well-preserved example of Renaissance architecture and scene of many historical events and persons but at the same time the castle is almost stripped of all original interior and artifacts. At Kronborg the stories of the castle and its inhabitants is told through immersive experiences and active engagement of the guests. The staff is dressed in historical costumes and during high season and holidays the guests experience changing themes of renaissance life and historical events. The guests participate in the stories and are confronted with dilemmas and themes that make the people of the past relatable and relevant to a modern audience. At Kronborg the intangible heritage is also kept alive by artisans showing the guests how the castle is preserved with traditional technics, musicians performing Renaissance music and sermons in the castle church. Many parts of the castle are decorated to show the original functions and the scenes of daily life in the Renaissance, ex. The royal apartment, renaissance dinners and the kitchens

2
Programme/Convention /Organization

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

Activity/project

Safeguarding of intangible cultural heritage at UNESCO World Heritage Site Christiansfeld

Contributions to the safeguarding of intangible cultural heritage

The UNESCO site management at Christiansfeld organises approximately 500-600 guided tours and talks yearly in Christiansfeld. At these events, both the history and traditions - historical and current - of the Moravian Church as well as the architecture of the city are disseminated to the audience.

A collaboration between Christiansfeld School, Kolding Music School in Christiansfeld and Brødkremenigheden aims to develop the school’s ensemble orchestra with wind instruments (Blæserbørnene/The Wind Children) and make students aware of the link to the Moravian Church’s musical traditions. The collaboration consists of, among other things, an annual joint concert in the Moravian Church with the Wind Children and the Brethren’s Wind Choir.

Every year various events are held where guests in different ways can participate in the world heritage traditions. One example is the annual Craft Day, where the good craftsmanship that is characteristic of the creation of Christiansfeld, and the lived life throughout history is showcased through workshops, lectures, children’s activities and so on.

Programme/Convention /Organization

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

Activity/project

Activating Arctic Heritage (AAH)

Contributions to the safeguarding of intangible cultural heritage

The AAH project is centred on the two cultural World Heritage Sites in Greenland. AAH explores a wide range of themes related to the past, present, and future to improve understanding of these areas’ cultural and historical values. Specifically, in the Aasivissuit-Nipissat area, the focus is on the caribou hunting traditions that can be followed archaeologically and the present traditional landscape use. In the Kujataa area, the focus is on the historical farmstead and how the contemporary sheep farmers utilise the same landscape in their current practices. The co-creation of knowledge is an integral part of the research, and AAH researchers work closely with local bearers, heritage managers and citizens in the two World Heritage Sites. AAH is supported through
the generous funding of The Carlsberg Foundation and was nominated as a ‘Semper Ardens’ Research Project in 2019.

4

Programme/Convention/Organization

Convention on Biological Diversity

Activity/project

Greenland’s Biodiversity Strategy 2030

Contributions to the safeguarding of intangible cultural heritage

With Greenland’s Biodiversity Strategy 2030, Naalakkersuisut will, through five objectives, ensure a robust and diverse biodiversity as the basis for a rich life. The five objectives are:

1. Biodiversity must be protected through relevant legislation and sustainable management.
2. The living resources must be used sustainably.
3. The state of the environment must be improved for the benefit of nature and human health.
4. Research, monitoring and user knowledge must ensure a robust knowledge base about species and ecosystems.
5. Our active participation in international cooperation must contribute to safeguarding Greenland’s interests and contribute to the global protection of biodiversity.

The strategy is produced on the background of Greenland’s cooperation with the Conservation of Arctic Flora and Fauna (CAFF) of the Arctic Council. CAFF was established to address the special needs of Arctic ecosystems, species and their habitats in the rapidly developing Arctic region. It was initiated as one of four programs of the Arctic Environmental Protection Strategy (AEPS), which was adopted by Canada, Denmark/Greenland, Finland, Iceland, Norway, Russia, Sweden and the United States through a Ministerial Declaration at Rovaniemi, Finland in 1991. Other programs initiated under the AEPS and overtaken by the Arctic Council are the Arctic Monitoring and Assessment Programme (AMAP), the program for Emergency Prevention, Preparedness and Response (EPPR) and the program for Protection of the Arctic Marine Environment (PAME).
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

Denmark: The Danish Folklore Archives at the Royal Danish Library; Faroe Islands: Faroe Islands National Museum; Greenland: Nunatta Katersugaasivia Allagaateqarfialu (NKA)

#### Brief description of the safeguarding functions of the body

**DENMARK**
The Royal Danish Library has as its primary functions to collect, safeguard, make accessible, research and communicate about cultural heritage in Denmark. As part of the library, the Danish Folklore Archives focus on everyday lived culture in Denmark from the Renaissance until today. It is the task of the archives to document and preserve examples of the intangible cultural heritage in Denmark as this is expressed in the ways of life, ideas, myths, narratives, songs, and music of historical and present population groups. Safeguarding is thus carried out through the continuous exploration and documentation of lived culture and the accession of new examples to the archives. The collections are made available to the public through printed and digital records, answering of queries by the public, and servicing of visitors. Furthermore, research results must continually be published to the academic community and to the public.

**FAROE ISLANDS**
The Faroe Islands National Museum has been designated for the implementation of the UNESCO Convention for the Safeguarding of ICH and the National Museum oversees the development a national ICH inventory. Overall, the National Museum, is responsible for research, documentation, preservation and conducting research in ICH and coordinating suitable safeguarding measures for each element. Moreover, the National Museum is involved in general awareness raising about ICH through publications, exhibitions, events, and educational activities for a broad audience.

**GREENLAND**
NKA work in accordance with Inatsisartut Act no. 8, where the safeguarding of intangible and tangible heritage is specified. Curators work within their specialised subjects towards safeguarding, collecting and disseminating the artefacts and ICH elements within these fields.
Website


Contact details

Address

Denmark: Danish Folklore Archives, the Royal Danish Library, Søren Kierkegaards Plads 1, DK-1221 Copenhagen K ; Faroe Islands: Kúrdalsvegur 15, 188 Hoyvík, Faroe Islands ; Greenland: Hans Egedesvej 8, 3900 Nuuk

Telephone number

Denmark: +45 91 32 49 18 ; Faroe Islands: +298 340 500 ; Greenland: (+299) 32 26 11

E-mail address

Denmark: mape@kb.dk ; Faroe Islands: savn@savn.fo ; Greenland: nka@natmus.gl

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

Name of the body

Denmark: Danish Viking Ship Museum, Han Herred Sea Boat Association and the Wooden Ship Association; Faroe Islands: The National Committee of Chain Dancers, Sláið ring ; Greenland: Kalaallisuuliornermik Ilinniarfik, Imarsiornermik Ilinniarfik (Center for maritime education), Nunalerinermik atuarfik (Upernaviarsuk agricultural school), Oqaasileriffik (The Language Secretariat of Greenland)

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)

Denmark:

Brief description of the safeguarding functions of the body
DENMARK
The clinker-built boat, its production and use, has been part of the life of people inhabiting the coastal areas of Denmark for two thousand years. Used for transportation of goods or people, fishing or long-distance travels, the clinker-boats vary in size and type, and they have been central in the development of Denmark's historical position as a seafaring nation. Contemporary production, use and preservation of clinker-boats exist today, where several Danish and Nordic projects and initiatives have helped to foster a supportive network and environment that secure the continuation of the clinker-boat traditions. As such, the safeguarding of this tradition happens through commercial and professional developments (fishing, leisure use and various maritime pursuits). The clinker-boat traditions require an assortment of skills and knowledge, which require local engagement, expert analysis as well as financial subsidies or commercial revenue streams.

FAROE ISLANDS
Sláið ring, is the National Committee of Chain Dancers. It is a voluntary Committee, but it is on the annual budget and receives 500.000 DKK. Sláið ring coordinate national Chain dance festivals, participation in Nordic folk dance festivals abroad and facilitate courses for adults and children. It is common that Sláið ring, or their local member associations, are invited to local primary schools in winter season to lead the Chain dancing with the pupils. Moreover, in collaboration with The National Center for Educational Services (Nám), they organize teachers’ courses in how to integrate chain dancing and the ballads into the curricula.

GREENLAND
Kalaallisuliornermik Ilinniarfik is a school dedicated to the skills required to make the Kalaallisut – National dress. The purpose of the school is to teach students how to develop and acquire knowledge and skills regarding all the various tasks involved in making the national dress. A special emphasis is placed on the students independently produce and innovatively design their national dress.

Imarsiornermik Ilinniarfik (Center for maritime education). The school offers courses in traditional hunting and knowledge on the subject.

Nunalerinermik atuarfik (Upernaviarsuk agricultural school). Upernaviarsuk agricultural school offers three different studies: Sheep farming, Production gardening and Greenhouse gardening. Sheep farming is an essential part of the Southgreenlandic culture, and the school ensure that the knowledge and skills are passed on.

Oqaasileriffik (The Language Secretariat of Greenland) is an independent Greenlandic institution under the Ministry of Education, Culture, Sports and Church. Oqaasileriffik has the task of working within the framework of the existing laws on the Greenlandic language. Oqaasileriffik has 4 main research areas: Greenland Language Council’s duties as well as the responsibilities related to Greenlandic personal names, Geographical Place Names Authority duties and the language technology. Oqaasileriffik is the secretariat for Parliament committees for language questions, as pt. is: Oqaasiliortut / The Greenland Language Council and Nunat Aqqinik Aalajangiisartut / The
Greenland Place Names Committee. In addition to the secretarial functions of the councils and committees instituted by the Parliament and the Government, Oqaasileriffik develops Greenlandic language technology tools.

Website


Contact details

Address

Denmark: Han Herred Havbåde, Slettestrandvej 162, 9690 Fjerritslev, Denmark; Faroe Islands: Gunnari Restorff Tórshavn 2 100 Tórshavn; Greenland: Nikkorsuit 6, 3911 Sisimiut; Issortarfimmut 5, Postboks 4052, 3900 Nuuk; Upernaviarsuk, Postboks 152, 3920 Qaqortoq; Ceresvej 7-1 Postboks 980, 3900 Nuuk

Telephone number

Denmark: +45 20 70 08 70; Faroe Islands: +298 292563; Greenland: (+299) 86 69 09; (+299) 34 87 87; (+299) 649 326; (+299) 384 060;

E-mail address

Denmark: info@havbaade.dk; Faroe Islands: sr@sr.fo; Greenland: kalilin@kalilin.gl; maritim@maritim.gl; info@nunalerineq.gl; oqaasileriffik@oqaasileriffik.gl

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.

DENMARK
The Folklore Archives at the Royal Danish Library fully encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management. This is exemplified in the inventorying process.
FAROE ISLANDS
In the national inventorying process the Faroe Islands National Museum aims at encouraging broad involvement and inclusion of all communities, individuals, and representative of ICH associations with regards to safeguarding and management of the ICH elements.

GREENLAND
NKA fully encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management, specifically in the inventorying process.

**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.**

DENMARK
The Danish state supports several institutions for documenting ICH. Nationally, the state supports its own institutions, which are responsible for the documentation of ICH in Denmark. These count e.g. the National Museum of Denmark, Statsarkiver (national archives), the universities and the Royal Danish Library where the Danish Folklore Archives are located. Regionally, the state supports other public organizations such as museums, archives, libraries and cultural centers engaged in documenting ICH as one of their responsibilities. Furthermore, the state supports initiatives from civil society that practice and document ICH in Denmark. However, a centralized strategy for supporting ICH in Denmark is not in place. As such, the variety of institutions, organizations and initiatives that concern the documentation of ICH exist in a non-centralized manner.

FAROE ISLANDS
The Faroe Islands entered the UNESCO Convention for the Safeguarding of ICH in 2018 and it was administered by the Ministry of Foreign Affairs and Culture. In 2020 the Faroe Islands National Museum was designated to implement the Convention and further develop the national inventory for ICH. A curator has been hired for this task, and documenting ICH is an inherent part of the position.

Greenland
NKA is the designated governmental institution for the implementation and keeping with the 2003 convention. A curator for intangible cultural heritage has been an integral part of this work since ratification in 2009. ICH documentation and collaboration with stakeholders and bearers are an inherent part of the position.
Naalakkersuisut provides several funding opportunities through four different funding pools. The Naalakkersuisoq for culture also annually delivers encouragement awards to individuals and groups working to safeguard and disseminate culture, including intangible cultural heritage.

The municipalities all provide direct funding to cultural training via their community centres and evening schools, where interested users only need to pay a symbolic fee to partake in courses and training.

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.

DENMARK
The only documentation that is designed specifically according to the UNESCO framework with the purpose of supporting the continued practice and transmission of ICH is the Danish inventory Levendekultur.kb.dk. The inventory is accessible online and can be consulted by anyone interested in specific cultural practices. On a more general level, a lot of the documentation that is published by universities or kept in institutions such as archives, libraries, museums and cultural centers is accessible to the public and can also be used for safeguarding purposes.

FAROE ISLANDS
The work with the Convention in the Faroe Islands is still in the early stages. Documentation is an inherent part of the work with the Convention and in the inventorying process. The documentation materials produced for each element on the inventory is collected for the purpose of supporting the continued practice and transmission of ICH, as well as initiating suitable safeguarding measures.

For example, basic research on the use of and manufacturing the traditional Faroese national dress has been conducted for future inventorying. The documentation will be utilized for an exhibition about the national dress, creating awareness of the historic development of the dress, the handicraft (weaving, embroidering, knitting) and the continued usage and manufacturing of the national dress in a modern context.

With regards to the traditions of wool, interviews are conducted especially with the older generations, since they grew up in a context where the wool was highly valued and utilized. Therefore, it has been a priority to document and archive, and thereby safeguard the traditional knowledge that the older generation possess. In addition, efforts are made to document and map out current activities regarding wool work in evening schools, community networks, and small businesses that utilize the Faroese wool for knitwear and similar products. Also, the role of the public sector has been examined. For example, the Agricultural Agency (Búnaðarstovan), under the Ministry of Environment, Industry and Trade, coordinates an annual wool collection from sheep farmers. The Agricultural Agency pays farmers for the wool, and sells it to designers and
other wool enthusiasts, who utilize the wool for their products. The aim of mapping out the wool community is to facilitate a stronger network, create awareness about the value of the Faroese wool, and assess the opportunities for utilizing the wool in a modern context.

GREENLAND
The documentation materials prepared with bearers for any element (included on the inventory or not) are collected to support their continued practice and transmission.

**Question 1.5**

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

1.5

- Cultural centres

**DENMARK**
We apply a broad definition to what constitutes a cultural center that embraces the safeguarding and management of ICH in Denmark. This includes general facilitators of cultural activities, sometimes only indirectly dealing with ICH. There may be an overlap between these cultural centers and the so-called “centers of expertise” later. One example is made up of the numerous local "forsamlingshuse" and "medborgerhuse" (community centres), where local groups in urban and rural areas across the whole country gather for social and cultural activities. These sort of centres have existed in Denmark for more than a hundred years, as most of them were founded in the decades surrounding the year 1900. Initially, they were meeting spaces for the growing public democracy in Denmark. Today, forsamlingshuse are central for communal life in villages in rural areas especially, where they serve as gathering spaces for sports activities, evening courses, family events and local celebrations. As such, forsamlingshuse can function as local, inclusive spaces of shared interests much like the facilities of a sports club, but here with broader ranges of engaged groups and activities. In 2018, about 800 such houses existed around the country with a decline from a number 1600 such houses in 1950.

**GREENLAND**
Katuaq the Cultural Centre, Taseralik Cultural House, Municipal Community Centres

- Centres of expertise

**DENMARK**
There are numerous centers of expertise around Denmark which work on safeguarding and management of ICH. However, their engagement with ICH is often times formulated around concepts like inherited traditions and values. As examples of this, there are two
different centers on maritime ICH in Northern Jutland. One, Kystkulturcentret (the Coast Culture Centre) is operated by one of the organizations behind the Clinker Boat tradition, mentioned previously in the report, Han Herred Havbåde. The center of expertise is located in Slettestrand, run by local actors and subsidized by private and public funds. Since 2007, the centre of expertise has been the host of various ICH activities concerning restoration, building, communication and education concerning clinker boats. Professional boat builders construct the traditional boats and prepare them for seafaring. In its own words the center is “an active workshop where the next generation is taught the traditional skill of building seafaring clinker boats.” Another center on maritime ICH can be found in Hobro, the Maritime Culture Centre of Mariagerfjord and Hobro Shipyard. Similarly to the previous example, people at the center and shipyard in Hobro continue the traditions of building seafaring boats, and they invite the public to engage in workshops and exhibitions.

FAROE ISLANDS
The Faroese Language Council, under the Ministry of Culture, was established in 2012 with the purpose of developing, maintaining, and safeguarding the Faroese language. For centuries, a rich spoken tradition has been maintained by oral traditions through old ballads and folktales, but not until 1854, the Faroese Lutheran minister V.U. Hammershaimb, published a written standard for the Faroese language. The Faroese language is widely accepted as the fundamental means of expressing ICH.

• Research institutions

DENMARK
All universities in Denmark have degree programs (such as ethnology, anthropology, ethnomusicology, cultural history, language and cultural encounters) which provide a foundation for the kind of expertise necessary to continuously initiate research and documentation projects in order to maintain a focus on ICH. The universities are University of Copenhagen, Aarhus University, University of Southern Denmark, Roskilde University, and Aalborg University. Specifically, Aarhus University offers a Master’s degree in Sustainable Heritage Management under its department for Archaeology and Heritage Studies at the School of Culture and Society. Furthermore, the section for Ethnology at the SAXO-Institute at the University of Copenhagen offers courses on cultural history and cultural heritage, which to some extent consider the human practices and agencies that foster ICH, its safe-guarding and management. Furthermore, there are music conservatories and other artistic educational institutions where folk music and folk culture is taught among other topics. The Royal Danish Academy of Fine Arts, School of Conservation educates conservators who work at preservation departments at several of the large state institutions, thus preserving both tangible and intangible cultural history. All of these institutions are state funded.
FAROE ISLANDS
The Department of Faroese Language and Literature, in the University of the Faroe Islands is an example of a research institution contributing towards ICH safeguarding and management. A current PhD project “Hand in hand - Transmitting Faroese Chain Dance Tradition today” is an example of research directly connected to ICH listed on the Faroese inventory. The project is carried out by Assistant Professor of oral tradition, Tóta Árnadóttir. Moreover, the same department has been offering a 10 ETCS course on “Cultural heritage” including contemporary debates on safeguarding and managing ICH. The Department of Faroese Language and Literature also holds an archive of ethnographic material collected in the Faroe Islands for more than a century, such as recordings of oral history and ethnomusicalogical material; storytelling, singing and Chain dancing. The archive has recently been digitized and partly made available to the public according to a specific procedure considering both practical and ethical concerns. This process is ongoing.

GREENLAND
Ilisimatusarfik – the University of Greenland.

- Museums

DENMARK
All state-financed or state-recognized museums in Denmark are obliged to secure access to their collections, to preserve the collections, and to research and document their respective fields. Often, elements of tangible and intangible culture overlap, and a number of museums thus hold instruments, objects, artefacts and cultural spaces associated with practices, representations, knowledge and skills. They therefore provide important contributions to the safeguarding of ICH. Below we have included examples of some of the largest museums that work with ICH:

The National Museum of Denmark: Constitutes the major museum on cultural history in Denmark. The following collections and museums are particularly concerned with ICH: The Danish Archives of Recent History, The Open Air Museum, The Danish Music Museum, and Jelling - Home of the Viking Kings, which was built as an experience center at the World Heritage Site in Jelling.

Open-air museums: Den Gamle By (The Old Town). Denmark’s market town museum in Aarhus and Hjerl Hede, an open-air museum that offers exhibits and activities of rural ICH, specifically craft and agricultural traditions.

The Workers Museum has as its aim to collect, preserve, explore, communicate and update the cultural heritage of the workers movement and the history of working conditions and everyday life in Denmark.

The Gender Museum Denmark is one of the world’s few museums on the cultural history of gender. Taking it’s starting in women’s history, the museum documents changes in the conditions and relations of gender over time, and the diversity in conditions of life across
gender, sexual orientation, and ethnicity.

FAROE ISLANDS
Faroe Islands National Museum contributes to the safeguarding and management of ICH by developing the national inventory. In the process of inventorying, the communities are engaged, awareness about the specific ICH elements, as well as of ICH in general, are increased, and the importance of documentation, research and archiving is emphasized in the process.
The role of the Faroe Islands National Museum, stated in the Act on National Museum, is to collect, register and exhibit ancient artefacts and objects that highlight way of living, working life and culture of the Faroese people through the times or that are connected to historical events. Also, local museums, regulated by the Act on Local Museums, pursue the same role as the National Museum in a local context, and in addition they can preserve documents, pictures, audio, video and other materials of local historical significance.

GREENLAND

- Archives

DENMARK
While today based at the Royal Danish Library, The Danish Folklore Archives has from its foundation possessed an overview of the existence, status and running development of the intangible cultural heritage on the local and regional levels as well as on the national level in Denmark. Since 1843, a coordinated collection and exploration of the intangible cultural heritage have taken place in Denmark—in part centrally from Copenhagen, where university fellow Svend Grundtvig created a countrywide network of approx. 600 collectors, in part more locally. Most of the collected material, which to begin with consisted mostly of orally handed down ballads, tales, and legends, came to form the nucleus of the archives established in 1904. Still today, the archive’s activities are mainly based on local involvement and research projects with a focus on both rural and urban areas of the country. The Folklore Archives contain a number of different databases and registers of different kinds of intangible heritage.
The safeguarding of intangible cultural heritage is closely linked with scientific research and public dissemination of knowledge. Therefore the archive has carried out research programs, e.g. focusing on “Faith and magic in everyday life”, “Cultural encounters and integration”, “Life histories” or “Associational life and voluntariness”. Archival researchers
and guest researchers have carried out research projects and other forms of
documentation related to these topics in close cooperation with the people involved in the
documented practices. The archive also collected more than 500 stories about
supernatural experiences, hence making a database with examples of knowledge and
practices concerning the universe. One of the main reasons for linking safeguarding with
research is to focus on the lived cultural heritage and avoid a static understanding of the
practices, beliefs and traditions involved. The aim is thus to unfold how culture is practiced,
transmitted and changed over time, and to gain and promote knowledge about everyday
lived culture and aspects of ICH that are not necessarily very visible or specially promoted
by tradition bearers.
The documentation of intangible cultural heritage in Denmark has also been concerned
with ICH among ethnic minorities in Denmark, mainly in relation to the refugees and
immigrants that have arrived in Denmark during the last 50 years. Through interviews and
participant observation, the documentation has taken place in close cooperation with
them.
Some local archives in Denmark also focus on the intangible cultural heritage of their local
community.

FAROE ISLANDS
The National Archives are safeguarding and managing ICH by preserving documents that
have historic, administrative, and judicial value for citizens and authorities. In the domain
of safeguarding and managing ICH, the National Archive and local archive, Tvøroyrar
Archive, collect private documents that have research and cultural significance.

GREENLAND
Nunatta Allagaateqarfia

• Libraries

DENMARK
As the national library, the Royal Danish Library is responsible for collection and
documenting (intangible) cultural heritage in Denmark.

Folkebiblioteker (public libraries) are run by municipalities and are meant to serve a public
of all ages. They provide free access to a number of resources and thereby contribute to
learning processes, the sharing of knowledge and the understanding of culture. Currently,
these libraries are undergoing a transition from spaces of reading and studying to
becoming more inclusive spaces of various cultural and educational activities. As such, their
form and activities come to overlap with the “community houses” mentioned above by
hosting lectures, workshops, and artistic performances, some of which engage practices of
ICH.
Danish school libraries also contribute immensely to the formation, development and education of young people. It is obligatory for all public schools to have a free school library which means that children of all social backgrounds can use them. They offer access to literature and a world of knowledge, art and culture. The cultural tradition of introducing children’s literature and reading culture through school libraries originated in the 15th century, but developed extensively in the early 20th century. School libraries are listed on the Danish inventory Levendekultur.kb.dk (https://levendekultur.kb.dk/index.php/Danske_skolebiblioteker).

FAROE ISLANDS
The National Library collects, documents, and preserves all Faroese literature and all written materials about the Faroe Islands and materials written by Faroese, with the purpose of preserving the ICH of Faroese literary works for future generations. In addition to continued book collection, the National Library archives magazines, periodicals, brochures, posters, handwritten manuscripts.

GREENLAND
Nunatta Atuagaateqarfia

- Others

DENMARK
A central part of modern Danish social organization has been the formation of countless foreninger (associations) ranging from sports clubs, political parties, women’s groups, leisure interests and ethnic association. Many of these civil society groups partake in the practice and safeguarding of cultural practices and traditions, however not necessarily as part of an expressed ICH agenda. More often than not, concern for ICH in Denmark is an indirect investment in the expression, practice and preservation of cultural skills, activities and events.

FAROE ISLANDS
Savnsgull (Golden collection) is a digital archive managed by the National Broadcasting Network (Kringvarp Føroya – KVF). Savnsgull was initiated in 2014 with the purpose of digitally archiving documents, radio, and television materials with historic and cultural significance, going all the way back to 1957-2000. According to their Annual Report 2020, the older part of the collection consists of 521,179 paper documents, 26,846 radio tapes and 14,000 television tapes. These “golden collections” are a significant contribution to safeguarding and management of ICH in general, as well as specific elements of ICH, e.g., Chain dancing, oral traditions, local Shrovetide traditions, sheep farming and fowling traditions, clinker boat building traditions, wool work.
All materials produced after 2000 have been and are continuously archived by the archive department in the National Broadcasting Network.

GREENLAND

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK

One example is the Master of Arts (MA) in Sustainable Heritage Management at Aarhus University. The education provides knowledge about sustainable cultural heritage management, as the environmental, economic and social dimensions of the cultural heritage are key elements in the education.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The programme is open for application from all students with a qualifying bachelor’s degree regardless of their gender, age, religion and economic background.

**Question 2.2**

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

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

**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.

DENMARK
The Danish tradition for Folkeoplysning (public enlightenment) or in English adult education and lifelong learning is one of its kind. It is a form of NGO-/association-based community activity which always ensures inclusivity to its participants. This part of civil society are all associations who work on the foundation of ensuring that participants, besides learning a specific skillset, are trained in the cornerstones of democracy and democratic values; conversation, diversity, respect for others’ opinions which, in turn, ensures the formation of the individual participant. The founding fathers of the Danish tradition for Folkeoplysning are N.F.S. Grundtvig and Hal Koch, whose ideological perspectives are more relevant than ever.

NGO-/association-based community activities are broad ranging and offer a wide number of different intangible cultural heritage aspects which, also in an intangible manner, is safeguarding its transmission.

Handcrafts and sustainability
The Danish tradition for handcraft, DIY-projects and in general “how-to” has been revived through the modern take on sustainability where people of all ages meet in associations and non-formally learn the tradition of skillsets such as sowing, knitting and weaving.

The Danish handcraft tradition is mainly provided by the association for adult education, FORA. However, this activity is also being carried out independently.

Amateur culture
Within the tradition of “Folkeoplysning” there are a broad range of cultural activities that are all based around the transmission of specific cultural heritage traditions, such as folk music, folk dancing, orchestra playing, choir singing, theatre plays, and many, many more.

The umbrella organization to all these activities is “Amatørernes Kunst og Kultur Samråd”.

Community sing-along
A common denominator for many cultural activities in Denmark is the sing-along. The Danish association for folk high schools in Denmark is responsible for the most popular songbook in Denmark. The songbook consists of different folk songs and hymns with different themes such as nature, love, religion, and life. The transmission of the tradition is primarily based in the folk high schools of Denmark, however the broader NGO-/associations based communities are also making use of the sing-along to a great extent.

The tradition of sing-along and the folk high school songbook is provided by the Association of Folk High Schools in Denmark.

GREENLAND
Community centres often offer training in dissemination and management of intangible cultural heritage elements. For instance, Illorput, in Nuuk, held a several weekends long course on how to braid sweetgrass, a skill rare among the younger generation. Kittat, a sewing workshop, regularly offers training on skin tanning, beading, and how to sew seal skin. All municipalities offer training in seaward navigation, crafts and language courses in the format of an evening school. NAIP, the Amateur Acting Association, offer training in drum dancing alongside the various drum dancing and singing associations.

**Do these programmes ensure inclusivity?**

**If yes, describe briefly how these programmes ensure inclusivity.**

**DENMARK**
As described above the Danish tradition for adult education and lifelong learning is based on the idea of democratic conservation, the tradition for associations and of course the cooperative movement. This means that the value of inclusivity is the foundation of all the examples of ICH activities mentioned above.

**GREENLAND**
The programmes listed above are all provided by the municipalities, whose politic is to ensure that all ages, genders and social groups can partake in cultural programming in the towns and settlements.

**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: | Partially |
| Target for the next report: | Not 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:**
Denmark, Faroe Islands and Greenland do not indicate targets in this report
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).

Do these programmes ensure inclusivity?

No

If yes, describe briefly how these programmes ensure inclusivity.

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.

**DENMARK**

To a smaller extent some well-organized communities such as the Bund Deutscher Nordschleswiger (The German-speaking minority in Denmark) organize training programmes that provide capacity building in ICH to communities, groups and individuals. The Bund Deutscher Nordschleswiger provides educational material at local schools and offer courses to its new employees concerning the ICH of the group.

Other communities, like Den levende musik-, danse- og dragttradition i Sønderho på Fanø (The Living music, dance and dress tradition in Sønderho on Fanø) and the Danish Millers’ Association, whose organization is based mostly, if not entirely, on voluntary work, express the desire and need to receive training that enhances capacity building, especially related to organizing, funding, and handling economics.

**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).

DENMARK
See replies to 2.3 and 3.1

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK
Primary and lower secondary education:
In 2014, the programme Åben Skole (Open School) was created for the Danish public school system. In the Folkeskole Act, § 3, part 4 Open School is described as the schools cooperating with "corporations, institutions for vocational education and training, the local community’s cultural, public educational, sport and associational life and art and culture school, with local leisure and leisure club activities and with the municipal or municipally supported music schools and youth schools".

Open School is an example of how primary and lower secondary education includes the work with ICH today by inviting the local society to be a part of the school.

General adult education and continuing vocational education and training (C-VET):
In general adult education (AVU) practitioners/learners do not decide on the overall curricula goals, but will be able to shape/influence how ICH is addressed and discussed in teaching. The education supports learners’ reflections and discussions for instance in the foreign language teaching in which learners must be able relate their own culture to the foreign language culture. In all curricula, it is stated that teaching must enable learners to:
- give examples of/recognize differences and similarities between foreign-language culture and own culture.
- be able to draw comparisons between English-speaking cultures and own culture.
- be able to relate texts on conditions in foreign-language culture to one's own culture within general topics.
FAROE ISLANDS
In the municipalities across the Faroe Islands evening school activities are offered for all citizens over the age of 14. According to §4 in the Act on Leisure Education from 2003, the tuition shall be organized independently in each municipality, in cooperation with other municipalities or in cooperation with other teaching institutions and associations. The municipalities offer a wide variety of ICH related courses: embroidery for the national costume, traditional clinker boat building, knitting, weaving, sheepskin and wool work, traditional food cooking classes, fishing courses. The courses and education programs are initiated and developed by the practitioners themselves and approved by the municipality and the Ministry of Foreign Affairs and Culture. For instance, in Eiði municipality evening school, wool work courses have been initiated by two practitioners - a grandmother and her granddaughter. The courses have been popular and fully signed up every semester and has strengthened the transmission of wool work traditions – washing techniques, carding, spinning methods, as well as weaving, fulling and knitting. The members of the National Homecraft Federation are free to organize courses on various traditional craftworks within or outside of the network of the Homecraft Federation. According to one of the board members of the federation, there is an informal link between the Homecraft Federation and the evening schools. For example, a course on manufacturing traditional sheepskin shoes, is pending approval from the evening school in Tórshavn. Moreover, on own initiative, one of the members has organized a course on manufacturing garters (for men’s national dress stockings).

The Housekeeping School (Húsarhaldsskúli Føroya) in Klaksvík municipality is traditionally a board and lodging school for young pupils. It is still a housekeeping school for young people, but 25 years ago, the school expanded its activities, and now has a range of day and evening classes in embroidery, manufacturing of various elements of the Faroese national costume, handicrafts. Moreover, the pupils learn about the local food production, how to utilize local food resource and prepare traditional meals. The teachers are all ICH practitioners and bearers, and are developing the courses, thus transmitting the knowledge and skills to pupils of all ages and genders.

Chain dancing, in the winter season, is an old tradition in the Faroe Islands. In primary school and, to a lesser degree, secondary school, it is a tradition that is practiced. Many schools have close ties with local Chain dancing associations, who are invited to the schools to dance with the pupils. In many instances teachers who are skilled in Chain dancing and ballads singing, take it upon themselves to organize the Chain dancing. The practitioners and bearers are thereby actively transmitting the tradition to the younger generations.

There are still a few people left in the Faroe Islands who still possess knowledge about clinker boat building traditions. In the evening school in Tórshavn municipality, a boat builder has for the last decade had boatbuilding courses for a diverse range of participants with interests in the Faroese clinker boat traditions, thereby, keeping the boat building tradition alive and transmitting his knowledge.

Moreover, the Clinker Boat Associations in the Faroe Islands offer activities for school children, tourists and people in general who are interested in learning about the Faroese clinker boats and coastal culture.

GREENLAND
The practitioners in formal education have to design and develop specific educational goals for
each subject rooted in the core curricula for elementary and secondary schools. The learning objectives in primary school states that students must learn about their heritage across several subjects.

The formal education about women's national costume in Sisimiut is an example of a post-secondary formal education that involves practitioners and bearers in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage. This education is designed and led by practitioners and bearers.

The BA and MA- programmes in Social and Cultural History and Language, Literature and Media at The University of Greenland - Ilisimatusarfik, respectively, have permanent specialist user panels involved in hearings and debates about curriculum development. Members of the panels represent culture bearers to the extent that they are language professionals and cultural heritage professionals who work directly with culture bearers/practitioners.

The practitioners in non-formal education also have to design and develop specific educational goals for each subject rooted in the core curricula for elementary and secondary schools, as extra-curriculum activities such as dog sledding, drum dance, Inuit practice endurance games, pearl embroidery, drama-classes etc. is undertaken by communities, groups, NGOs and heritage institutions.

**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.**

**DENMARK**

Please see 4.1.

**FAROE ISLANDS**

Modes of transmitting ICH recognized by communities, groups and individuals are to a high degree included in both formal and informal educational programs. One example is transmission of local food production, food preservation and cooking traditional food.

Appreciating and consuming local traditional food is an important part of expressing Faroese culture. Food resources have always been collected from the land and the ocean – mainly lamb, fish, whales, and seabirds. These provisions have traditionally been acquired through hunting, fishing and sheep rearing; and these subsistence activities are still important in the Faroe Islands. Sheep rearing was the main economic activity until the second half of the nineteenth century. Nowadays, it is still of great sociocultural importance, and many families in villages (or families with ties to villages), keep sheep on a hobby basis and for own consumption. The primary economic activity in the Faroe Islands is fisheries, and although fish is caught on large fishing vessels, some people continue to fish in their privately owned boats for pleasure and own consumption. Regarding seabirds, in recent years many species living on cliffs decreased in
number and are therefore seldom hunted anymore. However, there are plenty of Nordic fulmars who are caught with a fowling net on sea in early autumn. Food conservation methods, as for example fermented lamb mutton (ræst kjøt) and cod fish (ræstur fiskur) are highly dependent on traditional knowledge transferred primarily from individual-to-individual from different generations (often within the same household/family). This mode of transmission is still relevant today, though to a lesser degree, likely because of increased urbanization and thereby greater disconnection to the rural areas, and because of the wide variety of imported food option. Nowadays, the knowledge is also to a high degree transmitted in both the informal and formal education sector, by people with knowledge about local traditional food production, conservation methods and traditional cooking. For example, the Folk High School in Sandi municipality has an 8-weeks board and lodging courses for all age groups that focus on local food production and foodcrafts. In the evening schools around the Faroe Islands, courses on traditional foodcraft are offered. Likewise, in the primary schools around the Faroe Islands, in the subject nutrition studies (6-10 grade) the students learn about local food production, how to utilize local food resources and prepare traditional meals. The modes and methods of transmission are based on traditional/local knowledge and are acknowledged by communities and individuals.

GREENLAND
Various modes and methods based on research findings are used in both formal and non-formal educational programmes to transmit ICH. Embodied learning is one of the educational methods that is being used to strengthen the transmitting of ICH. The students are not only being offered an intellectual approach to the subject but are also shown and taught how to practice it. For example, in the school subjects “Greenlandic”, “Sports”, “culture” etc. the students are being taught about the Greenlandic culture, and the teacher may complement the teaching with embodied learning, which means that the students are not only taught about fx. the drums origin and its use, but are also taught how to make their own drums and perform with them. The students can also be taught about the Greenlandic food culture by bringing the food into the classroom and eating it while learning about the traditions connected with a different kind of food. Another example is the more playful learning approach often used in the school subject “Sports” and “culture” when teaching hunting traditions such as kayaking and some more physical elements of the culture such as Inuit sports. In these disciplines, the teacher combines teaching, which follows traditional structures with playful and embodied learning. The students are being trained in, e.g. the techniques you have to master when using a Qajaq (kayaking) by using/playing on two ropes hanging next to each other.

Students at BA and MA-level at The University of Greenland – Ilisimatusarfik attend courses that may include practitioners and guest lecturing by practitioners in relation to courses about heritage, heritage management and museology. This could include visits to cultural institutions that safeguard intangible heritage in daily practice, such as culture venues (theatre, cultural centres), skin sewing workshops, and hunters holding and using traditional knowledge about hunting grounds and ecosystems.

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.

DENMARK
Primary and lower secondary education: The Ministry of Children and Education supports the UNESCO Associated Schools financially. In 2021, the schools will receive a grant of DKK 1.000.000. Additionally the Danish government launched an assessment plan to make progress towards fulfilment of the SDG-targets. With this plan followed an economic contribution of DKK 500.000 to the UNESCO Associated schools in 2021.

Adult education: The tradition for adult education started at the end of the Second World War to ensure that the values of democracy were being safeguarded. The nature of these extra-curricular activities was, and still is, always voluntary. This means that participants choose to engage on a strictly voluntary basis in their spare time to develop their own personal formation in life. In short, life-skills, which is the capability to be an active citizen in the local, and national, community. These activities, which to a greater extent revolve around intangible cultural heritage, are provided by NGO-/association-based providers. The most popular are the Folk High Schools and the five national adult education associations.

FAROE ISLANDS
Sláið ring (National Committee of Chain Dancers) organizes Chain dancing activities for children and festivals nationally and abroad for children and parents and youth. During the winter period from October-February local Chain dancing associations arrange dancing for children/youth once a week. Sláið Ring also facilitates a yearly Chain dancing festival aimed at youth aged 12-30.

Another example of strengthening ICH transmission in educational programs is wool work. A retired teacher, and a “wool pioneer” has collected a lifetime of experiences of traditional knowledge on all aspects of wool works in a book aimed at teachers on all levels in the education system – primary, secondary, higher education as well as for informal education programs. The educational book is called “Søgur um ull” (Stories about wool).

GREENLAND
There are several examples of how the municipalities cooperate with schools, cultural institutions, and artists on a municipal level. One of these examples is “Kulturrygsækken” (culture backpack), a coordinating school service organisation supporting the local cultural institutions and artists’ educational offerings for schools. The purpose is to reach pupils with creative and cultural teaching offers in their everyday school life. The cultural backpack offers pupils experiences where culture, associations, and businesses collaborate and provide diverse locally anchored learning
environments. Here art, culture and association life are connected to the schools’ educational task and where children are involved in learning processes in and with their immediate environment.

For example, the pupils can be taught about the traditional masks and tupilaks at a museum. Through storytelling and play, the pupils are introduced to how the tupilaks and masks were used in the old days for more nefarious purposes. They study the carved tupilak figures and the masks in the museum and work with their expression as both silly and dangerous at the same time. The pupils must play with these expressions themselves by drawing and shaping.

There are also a wide range of extra-curricular offers where traditional bearers and practitioners teach the different traditions such as national dress sewing, drum dancing, wool processing, kayaking etc. For example, Qaannat Kattuffiat (the Greenland Kayaking Association) is an organisation dedicated to keeping traditional kayaking skills alive. These skills include rolling, paddling techniques, qajaq building, tuilik making and other aspects of the qajaq culture. Qaannat Kattuffiat holds regular training camps where this knowledge is taught and practiced, as well as an annual championship. Today there are approximately 25 local Greenland qajaq clubs affiliated with Qaannat Kattuffiat, and in 2013 they received the national “culture prize”, which is awarded once a year by the Government of Greenland.

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

DENMARK
NGO-/associations-based providers of activities receive financial funding from both the state and the municipalities. The Folk High Schools have their own law area (Lov om Folkehøjskoler) which, in itself, is a mission to safeguard the tradition of folk high schools in Denmark and is a clear political signal that the democratic formation of the students is a priority of basically all the political parties in Denmark.

The national adult education associations also receive national funding through the national profits from lottery-funds (Lov om udlodningsmidler), and their local branches receive financial funding from their local municipality, as well as funding with regards to the facilities where the activities are carried out.

FAROE ISLANDS
Sláið ring is on the annual national budget and receives a yearly government grant on 500.000 DKK. The grant is mainly aimed at Chain dancing activities and festivals, but due to the Covid situation, these activities were suspended in 2020. Instead, Sláið Ring decided to spend the money on developing a teacher’s course in co-operation with the Nám (Center for Educational Services), who will finance the publishing of the educational materials for primary schools.

The book “Søgur um ull” (Stories about wool) has been published by the Center for Educational Services (Nám), who is also offering and facilitating a teacher course based on the book. The author, in cooperation with other wool enthusiasts, will be teaching the course.
GREENLAND
The Government of Greenland’s cultural grants are granted for professional artistic practice. The purpose is to promote art with high artistic quality, hereunder promoting the development of new art forms and other experimental art practices. Different activities can be applied for that can promote and develop professional art in Greenland. Individuals, organisations, associations and unions can apply. Preferably, the grants are given to professional, creative and acting artists’ activities and projects, including other projects with a high artistic level. Sports clubs can also apply for the grant to bring artists to perform in sport events.

The grants from Dansk Tipstjeneste (Danish Lottery Fund) is called Grants from Tips and Lotto, and they are divided into three pools, among other things Pool C. From pool C, it is possible to apply to charitable purposes as Cultural purposes, Public education purposes, Fight against diseases and preventive intents, Social purposes, Outdoor activities, Charitable research purposes.

The Government of Greenland has also decided to secure funding to the national dog mushing yearly competition by putting the event on the Government’s annual budget. They also fund summer-school activities and the Greenlandic Sports Association, which then sponsors organisations such as Qaannat Kattuffiat and Arctic Sport Greenland.

Besides The Government of Greenland’s cultural grants, the Municipalities play an essential role in ensuring that tradition bearers and practitioners are equipped to play a central role in keeping elements of intangible culture alive and building awareness of ICH, especially in the primary schools. They provide resources, including financial support, to organisations or groups that bring local traditions to life. They also develop initiatives internally, such as organising festivals or offering office space to groups engaged in promoting ICH.

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.

DENMARK

The teacher training programmes encompass various skills and knowledge in the field of living culture, see the following examples.

History: The students obtain knowledge about different uses of history and gain historical awareness in order to deal with societal and individual use of history in an interplay between past interpretation, present understanding and future expectation.

‘General education’ consists of one area of competence: Studies of Christianity/philosophy of life/citizenship:

The students gain knowledge about rituals and interpretation of existence in selected philosophical and religious traditions.
Physical education: The students gain knowledge about play as a goal and pedagogical means in teaching.

Home economics: The students gain skills and knowledge about food, taste, health, craft, sustainability, cooking and food cultures.

Music: The students gain skills and knowledge about music in a historical, psychological, experiential, aesthetic and societal perspective, including different music cultures, children and youth cultures as well as music and media.

GREENLAND
There are teacher training programmes for secondary educational training (pedagogy) to strengthen teaching in cultural heritage. In non-formal settings, instructor training is provided by, e.g. the sports association, the national acting school, or Kalaallisutiornermik Ilinniarfik to transmit ICH in extra-curricular 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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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

GREENLAND
ICH is included both as a standalone subject and as a means of explaining or demonstrating other subjects.

Learning about Greenlandic culture is mentioned explicitly in learning objectives at the primary school level, and it states that pupils must learn about their heritage across several subjects—both in mother and multilingual education.

The core curriculum in secondary education in Greenland is fundamentally based on values in Greenlandic heritage and traditions, such as respect for human dignity and nature, values and beliefs that are rooted in human rights. The educational system aims to increase the knowledge and understanding of the national cultural heritage, such as traditional knowledge and traditions, and increase common international cultural traditions. The education and training must provide insight into cultural diversity, respect the individual’s convictions, and promote democracy, equality, and scientific thinking.

The students and pupils must also develop knowledge, skills, and attitudes to master their lives and take part in working life and society. The students and pupils must learn to think critically and act ethically and with environmental awareness.

This is reflected in educational legislation and the core curricula down to the curriculum throughout each individual subject.

Through the teaching and training, the students and pupils must gain insight into the indigenous Greenlandic people’s history, culture, societal life and rights as both a standalone subject in the school subjects “Culture”, “Greenlandic”, “Philosophy”, “Sports”, and “Social Studies”, and in the syllabus for each individual subject. For example, pupils and students are trained in “Inuit Sports” activities as a standalone subject in the Sports’ curriculum. In “Social Studies”, the economy-system based on natural resources as a
traditional economy is used to explain cultural differences in trading and sales internationally.

- As a means of explaining or demonstrating other subjects

DENMARK

Primary and lower secondary education:
ICH is not included as an independent subject in primary and lower secondary education, but ICH is a part of the primary and lower secondary school's purpose and work. In addition, ICH is a part of cultural subjects such as history, social studies and Christianity studies. Among other things, the curriculum for the history subject (3rd-9th grade) states that the teaching aims are to make the students familiar with Danish culture and history. The curriculum for the subject Kristendom (Christianity studies, 1st -9th grade) states that the teaching must contribute to the students being analytically and critically able to interpret ethics as well as the content and significance of religions and others peoples' perceptions of life. In the social studies subject (8th-9th grade) the pupils are taught to become part of the culture in which they grow up and are shaped by, while at the same time shaping and influencing the culture.

General adult education and continuing vocational education and training (C-VET)

General adult education, AVU:
General adult education, AVU, are single subject courses provided at lower secondary level. The program enables adults (aged 25+) to improve or supplement their knowledge and skills within general subjects and to improve their future job and educational possibilities.
In AVU, ICH is not explicitly mentioned in the curriculum as a topic in its own regard, but can be detected under other topic areas in subjects such as social science, history, Danish and foreign languages. The curriculum for social science includes topic areas such as “different life forms and family types” and include a goal for learners to "understand and explain the causes of social, cultural and religious differences”. In history the “cultural heritage and identity” is included as a core curricular topic. The curriculum for Danish does not explicitly mention cultural heritage, but teaching will often include reflections on Danish values and cultural heritage. Likewise, in all foreign language subjects learners must be able to relate their own culture to the foreign language culture.

- Others

DENMARK

Primary and lower secondary education:
In addition to the above, the primary and lower secondary school carries on the ICH in
connection with the commemoration of major historical events. One example is the
celebration of the Reunification with Southern Schleswig in 1920, which in 2020 and 2021
was marked across the country. The Danish Ministry of Children and Education supplied
and participated in activities by contributing teaching materials to all the country’s schools.
In 2020, the 75th anniversary of the liberation in Denmark was also marked. The Danish
Ministry of Children and Education supported primary and secondary educational activities
that focused on liberation - and the human experiences and consequences.

Secondary level education:
ICH is included in several subjects on secondary level as part of the curriculum. As an
example themes on sustainable development & global citizenship are an integrated part of
the UNESCO-ASP member schools, but there are also other networks with similar focus.
Also government promoted themes on the border region towards Germany (as part of the
100 year anniversary for the changed border) & the commonwealth organization of
Denmark, Greenland & the Faroe Islands opens for inclusion of ICH.

FAROE ISLANDS

Faroese language (1-10 grade): In the Faroese language subject - mother tongue and
culture are taught from a historical and local context. The curriculum is aimed at fostering
respect for the Faroese language as a channel of cultural transmission.

Domestic teachings (1-3 grade)
The pupils are taught about their immediate environment, culture and heritage. This
subject provides the pupils with a broad introduction to local arts, whaling traditions,
fishing, sheep rearing, the traditional national costume, Shrovetide traditions, the national
holiday St. Olav’s festival and the national sport of boat racing in traditional clinker boats.

Needlecraft (4-10 grades)
There is a focus on local needlecraft traditions and the ICH value it expresses. Local
resources and raw materials, such as for example wool is utilized. This exemplifies how the
students are taught the value of wool and knowledge about traditional ways of working
with the wool. Moreover, they are taught knitting, embroidering, weaving, sewing and
more. The pupils are fostered to value and utilize knowledge from older generations when
working with and creating their own crafts.

Nutrition studies (6-10 grades)
In this subject the pupils learn about food and nutrition, and traditional food and the food
traditions around it. The subject aims at teaching about the values of preserving,
developing, and fostering respect for the local Faroese food traditions.

Handicraft and arts (1-7)
The purpose is to foster knowledge and appreciation for Faroese handicraft and arts, and
how to create and build on this heritage. This subject includes visual arts, music,
woodwork, and artisan work.
Examples of subjects in the national education plan for secondary school

Faroese language (11-13 grade)
The curriculum is aimed at fostering respect for the Faroese language as channel of cultural transmission.

Resource science (11-13 grade)
This is a cross-disciplinary subject where biological diversity and knowledge of utilizing natural resources in a sustainable manner is emphasized. The aim of the subject is to provide students with basic knowledge of different kinds of natural resources and their societal significance, how to utilize them and create future developmental opportunities. Traditional knowledge and local resources are utilized.

Innovation (11-13 grade)
This subject is about entrepreneurship and innovation, and although not exclusively, the products and services the students focus on are based on developing local products – examples of products created are soaps and skincare products utilizing sheep tallow (an old tradition).

Notes to ICH in primary and secondary school
ICH is highly integrated in the syllabus, and in conversations with teachers and principals in primary and secondary schools, the overall impression is that they make use of the local resources in the Faroe Islands.

The educational plans and curricula are flexible and leave room for the individual teachers to carry out the teaching according to their creative teaching skills and knowledge about ICH, leaving it up to the individual teachers how to utilize and integrate ICH in their teaching. One teacher in a secondary school expressed that she would appreciate greater knowledge sharing among teachers about ICH integration methods.

In the Faroe Islands, 10th grade is optional since 9th grade gives access to secondary school. Therefore, the primary schools across the municipalities in the Faroe Islands have transformed 10th grade into an optional educational program with focus subjects such as nutrition/health, maritime studies, handicraft, needlecraft/ textile work, design. In these programs, practical over literary learning is emphasized, and ICH is forming a fundamental basis for the educational program. Local resources and cultural practitioners are actively utilized in the teaching. For example, in maritime studies the students spend as much time on boats as possible fishing with various fishing gear, fowling, handling their catch, learning basic knowledge about currents, safety on the sea, fishing grounds etc. Experienced fishermen are invited to share their knowledge thus passing the maritime traditions on to the younger generations. Other examples of how ICH is integrated and utilized is that the handicraft students build traditional food storehouses (hjallar), still widely used in the Faroe Islands.

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.

DENMARK

Primary and lower secondary education:
In the Danish primary and lower secondary school, it is up to the individual teacher to organize the teaching so that the pupils experience what the formal aims of the Folkeskole/Danish public school states, namely that “The school prepares the pupils for co-determination, co-responsibility, rights and duties in a society with freedom and democracy. The school’s teaching and the whole of daily life must therefore be based on intellectual freedom, equality and democracy” is fulfilled. Furthermore, it is emphasized in the formal aims of The Danish Folkeskole that children have an active influence on the form and content of teaching. It can be argued from this that the pupils 'own ICH heritage is part of the primary school's purpose in that the pupils' voice, and thus also their own cultural heritage primary school.

Secondary level education:
As part of the curricula in several courses students own experiences are expected to be included in learning situations. Furthermore the students are involved in considerations regarding the organization of the teaching.

General adult education and continuing vocational education and training (C-VET)
Yes – please review 5.1

FAROE ISLANDS

In the Act on Public Education for primary school (1-10 grade) §2, 3 it is stated that the public primary schools shall foster the knowledge and values of their domestic culture, which is the foundation of respecting and valuing other cultures. According to the Act on Private schools, this applies to private primary schools as well.

In the Act on Public Education for secondary school (11-13 grade) §1, 5 it is stated that the public secondary schools shall foster students respect and nurture their own culture, as well as fostering respect of other cultures.
As described in assessment factor 5.1. ICH is integrated in the curricula in most subjects both in primary and secondary schools. The educational programs prioritize fostering respect for ICH in general and they are introduced to and work with specific ICH elements (wool, Chain dancing, food traditions, oral traditions, maritime traditions etc.).

GREENLAND
Through various subjects in the school curricula, the students learn the value of their cultural heritage in science, arts, and social studies. In primary education, teaching about Greenlandic culture is mentioned explicitly in learning objectives and states that students must learn about their heritage across several subjects. For example, in Science Studies, pupils are taught to utilise natural resources sustainably by heightening the pupils’ environmental awareness locally and globally.

**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.**

**DENMARK**
Yes – please review 5.1

**FAROE ISLANDS**
In the Act on Public Education for Primary School (1-10 grade) §2, 3 and in the in the Act on Public Education for Secondary School (11-13 grade) §1, 5, it is stated that the schools shall foster students to respect and nurture their own culture, as well as fostering respect for other cultures. According to the Public Acts on Primary and Secondary Education, the students are fostered to respect their own ICH traditions, and this is viewed as the basis for understanding, respecting, and reflecting on ICH of other cultures.

**Question 5.3**

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

- Mother tongue education

**DENMARK**
Bilingual children in primary and lower secondary schools whose parents are citizens in a state that is a member of the European Union (EU) and in countries, which are included in the agreement of the European Economic Area (EEA), together with the Faeroe Islands and Greenland are offered mother-tongue classes. In addition, local municipalities can choose to offer mother-tongue classes to bilingual children of parents with a citizenship in countries outside the EU or EEA. Mother-tongue classes are organized on a municipal level. If twelve or more students are enrolled in mother-tongue classes and if a qualified teacher is found, the municipality must establish a class. If less than twelve students are enrolled or if a qualified teacher cannot be found the municipality can choose to not establish a class. In this case, the municipality must refer the student(s) to classes in a neighboring municipality that has a class established.
Mother-tongue classes are taught separately outside of regular school hour, but as far as possible in direct continuation of regular classes. The classes amount to 90-150 whole hours in a school year. The expenses for mother-tongue tuition for bilingual children are defrayed by the local authorities.

In Denmark, as a rule there is no set curriculum for any subjects. Instead a curricular framework in the form of a set of Fælles Mål (Common Goals) states the general purpose and desired learning outcomes for each subject. This gives local autonomy to choose and convey the materials that the individual schools and teachers deems best suited for the specific group of students. In this context, the subject of mother-tongue education has its own set of common goals. In these, the purpose for the subject states, that:

1. The purpose of mother-tongue education is for the students to obtain knowledge and skills so that they can understand the spoken and written language and can express themselves verbally and in writing. The education must at the same time develop the students’ linguistic conscience on the basis of using two languages in their daily lives.

2. The education must contribute to increasing the students’ interest in language and culture in a global perspective.

3. The education must contribute to developing the students’ preconditions to partaking actively in school and civil society as well as preparing them for further education. The education must give students insights into the culture and society of their country of origin inter alia to make it easier for students to return to this country if so desired.

FAROE ISLANDS
Faroese – mother tongue includes oral traditions, ballads, Chain dancing, songs, as well as literature describing land and ocean and local resources that the Faroe Islands was and still is dependent.

The Faroese language is widely recognized as ICH, since it is spoken as a first language by 70,000 people, around 50,000 living in the Faroe Islands. The oral traditions of the Faroese ballads and Chain dancing was historically seen as a means to protect and maintain the Faroese language, and at present, it is still an important part of the curricula in Faroese, and also across subjects in primary and secondary school.

GREENLAND
Kalaallisut (the Greenlandic language), Danish and English are taught as standalone subjects throughout primary and secondary school.

The teaching of Greenlandic, Danish, and English in primary and secondary school ensures that the pupils and students learning experiences reflect their diversity.

One of the overall goals of the curricula is to increase the knowledge of local cultural traditions in the language subjects.
• Multilingual education

DENMARK
Primary and lower secondary education:
In primary school, the students are also taught the following languages:
- English: From 1.-9. Grade
- German or French: From 5.-9. Grade
In addition to the linguistic development, cultural and intercultural understanding through cultural meetings is a part of the teaching in all three subjects. The language subjects must provide the students with basic knowledge of cultural and social conditions in the language subject being taught.

General adult education and continuing vocational education and training (C-VET)
Yes – please view 5.1

FAROE ISLANDS
Danish is the second language in the Faroe Islands, and is taught from 3 grade and throughout primary and secondary school. In the curricula, Danish language and culture are recognized as a part of Nordic culture. Danish language gives access to other similar Nordic languages and a wider Nordic cultural understanding, therefore Swedish and Norwegian content also form part of the learning in Danish language subject.
English language is taught from 4 grade throughout primary and secondary school. The subject teaches English language, culture, and global affairs. English language and cultures are viewed as part of Faroese and international western culture, and learning English gives easy access to other languages and cultures and strengthens the awareness that Faroe Islands is part of the international community.
From 8th grade throughout primary and secondary school, students can choose between learning German, Spanish or French as a fourth language. Learning one of these languages, also includes gaining insights and understanding of the cultures, histories, and societies.

GREENLAND
Kalaallisut (the Greenlandic language), Danish and English are taught as standalone subjects throughout primary and secondary school.
The teaching of Greenlandic, Danish, and English in primary and secondary school ensures that the pupils and students learning experiences reflect their diversity.
One of the overall goals of the curricula is to increase the knowledge of local cultural traditions in the language subjects.

• Inclusion of 'local content'

GREENLAND
Local choices is a teaching scheme with the purpose of the pupils acquire basic scientific skills and understand their concepts and working methods and gain an understanding of scientific contexts. Students must acquire skills in collecting and evaluating data and in observing, describing and finding possible explanations for phenomena through the use of various types of tools, experimental equipment and electronic aids. Students must acquire knowledge that enables them to take responsibility for their own and others’ safety and health, and that gives them a background to act responsibly in relation to local and global environmental issues. These skills are taught through courses on Inuit games, where the focus is on controlling the body. Through camps where the students learn about their environment through a plethora of methods.

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

DENMARK

Primary and lower secondary education: There is no specific focus on the protection of natural and cultural heritage, but there is a general focus on cultural and natural environments in several subjects in primary school. One example of a national, political initiative to integrate ICH as a part of the primary and lower secondary education is the launch of the so-called Danmarkskanon (Denmark Canon) which was carried out in 2016 by the Danish Ministry of Culture. The project aimed to initiate a nation-wide debate on the intangible cultural heritage of Denmark, more specifically to raise awareness about the historical and cultural values, traditions and events that have particularly shaped the Danish society and the population in Denmark. The project included publication of teaching material to inspire teaching in Danish primary and lower secondary education.

Secondary education: The subject of history includes a focus on sites of memory and uses of history which often involve themes that can be related to ICH. Subjects such as biology, biotechnology, geography, etc. have an obligation regarding protection of natural spaces for a sustainable development.

General adult education and continuing vocational education and training (C-VET): It is not explicitly stated in the curricula, but can be addressed in a subject such as history.

FAROE ISLANDS

The importance of protection of natural and cultural spaces and places of ICH significance is not directly reflected in the curricula. Still, as explained in 5.1., ICH is highly integrated in the curricula, and according to many teachers and principals, they take the students out on many excursions to places/spaces that are necessary for expressing ICH. For example, according to the assistant
principal and head of the 10th grade educational program offered in Tórshavn municipality, they go on many excursions in Tórshavn to historically and naturally significant places in and around the city, where the students are asked to reflect on reasons for preserving those places. The students discuss how the place and spaces contribute to public memory and why they are important in relation to knowing and expressing ICH.

Oral traditions are part of the curricula in both primary and secondary school, and the pupils learn about the Faroese histories and old sagas, for example through the Chain dancing and ballad singing traditions. The sagas are connected to specific places in the Faroe Islands, and all the Islands (18 Islands) have one or more legends associated with a particular place in the island. Thereby, children from a very young age, learn to associate certain places with the legends and stories of the old sagas. The ICH of the oral traditions, history and sagas are thus connected to specific natural and cultural places of memory worth protecting.

The National Arts Gallery offers educational program for pre-, high and secondary schools. One example is a program, aimed at 6th, 7th and 8th grades, about the importance of our domestic/local environment (Heimstaður). The educational program is suitable for topics related to Faroese, crafts and arts, history, geography and social studies. The educational program is about belonging to a place and the feelings of belonging that are stimulated by the landscapes, architecture, noises, smells, the houses and the people that live in the houses, and thus the importance of these natural and cultural spaces for expressing ICH. The aim of this program is to strengthen the pupils’ knowledge about arts, the society they live in and identity formation. The program is related to SDG 11 “Sustainable cities and communities” and SDG 15 “Life on land”.

Being a maritime society, the Faroe Islands has historically been and presently is dependent on the ocean, which has shaped society and culture, thus making the ocean an important natural and cultural space for Faroe Islanders to express their ICH, and worthy of protection. “The Ocean” (Havið) is another educational program, offered by the National Art Gallery and is linked to SDG 14 “Life in the ocean”. The program addresses different aspects of the ICH elements connected to the ocean in the Faroe Islands.

GREENLAND

The core curricula for schools include language and culture courses. Part of the curriculum consists of ICH and the importance of safeguarding these elements in the Greenlandic culture, including the places of particular importance or memory.

One of the newest initiatives is the newly finished “Isfjordscenter” (The Icefiord Centre) in Ilulissat. It is placed on the border of the natural World Heritage Site Kangia and functions as a visitor and dissemination centre. The exhibition “The Tale of Ice” tells the history of ice, the culture in and around the icefjord, and climate change. The Icefjord Centre’s exhibition is based on research and data. It explains the area’s unique natural and cultural history and the climate changes clearly seen and felt here. The Icefjord Centre will become an educational excursions center for science programmes in both primary and secondary education. The centre is developing community activities for the winter season, like lectures on science-related topics and research in the Ilulissat...
area. These activities support the centre’s branding, which includes quality, sustainability, accessibility and community.

In addition, a significant research project, AAH, by the National Museums of Greenland and Denmark is underway. The project explores the human aspect of the two cultural World Heritage Sites in Greenland. The intangible cultural heritage, both past and present, connected to these two areas are highlighted. One of the goals is to safeguard and produce educational material concerning hunting practices and farming as presented in the two Heritage Sites.

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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**

  **DENMARK**
  The four Danish Academies of Music offer music programmes at the highest level. The transmission of ICH is not the primary aim of the study programmes at the academies of music, but the students will be introduced to musical traditions and skills during their education.

  **Classical music**
  Three of the four academies offer BA-, Ma- and Soloist (Advanced Postgraduate Diploma in Music) programmes within classical music (instrumental, vocal and teaching), where the students' talents are cultivated by internationally renowned musicians. The students gain technical and musical skills and artistic and practise-based knowledge within their specific musical fields.

  **Folk Music**
  The National Academy of Music (SDMK) offers the only folk music programme (BA- and MA-programmes) in Denmark. Rooted in Danish and Nordic music traditions, the programme includes teaching in both traditional and new folk music. It is closely connected to the Danish folk music scene.

**GREENLAND**
Nunatta Isiginnaartitsisarfia - The National Theater of Greenland is an independent, public institution established in 2011, and aims to produce a repertoire of high artistic quality in the performing arts, primarily based on the Greenlandic culture and traditions. The National Theatre of Greenland houses the Acting school. The drama and performance-based education teach based on a broad insight into cultural history and with particular emphasis on the history of Inuit. For example, part of the curricula is an extensive introduction to drum dancing and singing (Qilaatersorneq) and mask dancing (Uaajeerneq).
• Arts

DENMARK
The Royal Danish Academy of Fine Arts offers BFA- and MFA within fine arts. The transmission of ICH is not the primary aim of the study programmes at the Academy, but the students will to various degrees be introduced to art history, traditions and art practices.

For instance: The BFA programme covers many disciplines. The primary function is to enable and support students as they establish their own art practice. This will involve producing works of art in an ongoing process that encompasses individual exploration and experimentation, studies of art history and culture, and studies of various materials and media.

The BFA emphasize experimentation, study skills and research – while also challenging and expanding the students’ views of processes, working methods and use of materials. Students are introduced to a wide range of practices, media and views of art.

FAROE ISLANDS
Bachelor of Arts in Creative Arts
In 2019 the Faculty of Faroese Language and Literature in the University of the Faroe Islands launched a Bachelor of Arts in Creative Arts leading to a specialization in either creative writing or music. Including visual arts is the next step in the further development of the BA of Arts degree. The Faroe Islands has a strong tradition in literary art and music. According to the program director, the educators are all professional writers and musicians and are included in curricula development, thus transmitting their skills and knowledge to the students. This creates a link between older and the younger generations, so the younger generation can build their creations on previous generational knowledge, maintaining transmission in the ICH of music and creative writing.

GREENLAND
The Acting School, Kalaallisuuliornermik Ilinniarfik (National dress School), and the Art School focus on different art aspects. Students specialise in drama and performance, sewing and design, or the various modes of art depending on the degree. Common for all schools is that the teaching is based on a broad insight into cultural history, emphasising Inuit culture.

• Crafts

DENMARK
The teacher training in the subject crafts and design: The student gain skills and knowledge about how to apply craftsmanship skills and experiences in apprenticeship processes with
pupils and understanding of tacit knowledge.

GREENLAND
The National Dress School and the Art School combine art with crafts in their degrees. At the National Costume School, the students are taught the crafts and skills associated with skin and leatherwork. At the Art School, the focus is on learning the various crafts used in mixed media art.

- Technical education/training

FAROE ISLANDS
Maritime studies
Vinnuskúlin (Center of Maritime Studies & Mechanical Engineering) in Tórshavn and the maritime school Sjónám in Klaksvík offer courses in seamanship. A three-year Chief officer degree for sailing larger fishing- and merchant vessels in international sea; and a 1½ year Officers Assistant degree, where the students learn about basic seamanship, safety on sea and basic mechanical engineering.

GREENLAND
Arctic Civil Engineering, Fisheries Technology, Nordic Master in Cold Climate Engineering and Arctic Mineral Resources. In various technical fields, technological solutions tailored for the Arctic region are often necessary since solutions that work well in lower latitudes do not necessarily work in the Arctic.

- Vocational education/training

FAROE ISLANDS
Textile/manufacturing
The secondary and tertiary school Glasir offers a two-year tertiary degree in “textile/manufacture”. The program provides the students with basic knowledge about craft traditions in textiles and materials. The program emphasizes practical knowledge as for example processing and use of Faroese wool – from shearing the sheep to the washed and ready to use raw material. They also learn to create textiles from fish skin. The students are equipped with technical and practical knowledge in knitting, weaving, embroidering and fulling. Through project work the students learn to transform the textiles and raw materials into products. Textile and design lessons are conducted in the context of local traditions as well as international traditions.
Clothing design
A two-year tertiary education program in clothing design is offered by the school Glasir in Tórshavn municipality. Included in the curricula is knowledge about Faroese cultural and traditions in clothing, using Faroese raw materials, such as for example wool. This degree both fosters local design traditions as well as modern and international traditions.

GREENLAND
Imarsiornermik Ilinniarfik – (Center for maritime education) offers education in shipping, fisheries and hunting. When educated in “hunting”, the students are taught the following: Knowledge of Hunting Ethics, Knowledge about dog keeping, Knowledge of Traditional hunting methods, Knowledge of Ice fishing, Knowledge of Cooking, drying and smoking Meat and Fish etc.

Upernaviarsuk agricultural school offers three different studies: Sheep farming, Production gardening, and Greenhouse gardening. Sheep farming is an integral part of the newer Greenlandic culture. Greenland is the only place in the entire Arctic where people gradually shifted from hunting as the primary means of subsistence to agriculture.

• Others

FAROE ISLANDS

Agriculture
In cooperation with the Ministry of Foreign Affairs and Culture and Agricultural Agency (Búnaðarstovan) under the Ministry of Environment, Industry and Trade) organizes a course in agriculture, with a duration of nine months. This course provides the students a certificate of competence in agriculture and management of tenure land. The subjects taught about in the course include biology and nature, economics, livestock, technologies.

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.

DENMARK
One example is the bachelor/master of arts (BA/MA) in European Ethnology: the education provides the competence to analyze, document, manage and disseminate European culture and heritage in a contemporary and historical perspective using the methods of ethnology. The education provides a framework to analyze cultural differences in lifestyles and views. Students...
acquire concepts and knowledge to understand and explain cultural differences in everyday coexistence as well as on a more general level.

FAROE ISLANDS
In the BA in Creative Arts in the Faculty of Faroese Language and Literature, social and cultural dimensions of music and creative writing are included in the curricula, by stressing the function and importance of arts in society and its continued transmission.

Students of the BA program in Faroese Language and Literature are introduced to the Faroese Ballad tradition, mainly as literature, but are also invited to participate in the introduction to the Chain dance, offered by the Faculty of Education. The department regularly offers courses on ballads on graduate level (MA) and during the fall 2020 introduced a course on heritage studies for the first time. The course “1473.20 - Cultural Heritage” was offered to graduate students and presented a metacultural/critical perspective of debates on heritage. The aim of the course was to gain understanding of the development of the concept of “cultural heritage” and insight in various uses of the term, both in the Faroe Islands and internationally. The course provided an introduction to theoretical discussions on cultural heritage and allowed students to assess and participate in ongoing debates on ICH and its social and cultural dimensions.

GREENLAND
Ilisimatusarfik (UofG) offers two programmes at both BA and MA-level with curricula encompassing intangible cultural heritage: Social and Cultural History, and Language, Literature and Media. The first offers courses within archaeology, ethnohistory, anthropology and history, museology/heritage studies/archival science. The latter focuses on the local Inuit language Kalaallisut, linguistics, morphology, and Greenlandic literature and media. Both programmes across all disciplines have their primary focus on Greenland and other Arctic societies and cultures.

In addition, Ilisimatusarfik’s PhD school offer further studies across both fields at the doctoral level.

Ilisimatusarfik has offered the programmes mentioned above for more than 30 years and is closely collaborating with NKA to develop the Social and Cultural History programme curricula, internships and field schools for students, and mandatory courses in museology and heritage management.

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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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?

Largely

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.

DENMARK
The Danish inventory levendekultur.kb.dk consists of an open-access wiki where communities, groups and individuals are encouraged to describe and present their ICH. The aim of the inventory is to identify, document and disseminate knowledge about the diversity of intangible cultural heritage present in the territory of Denmark using the words of the practicing communities themselves. The inventory works on an inclusive basis as all contributions are accepted as long as they are compatible with existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

When contributing to the inventory, communities, groups and individuals are asked to answer a series of questions relating to the history, the current practice, the transmission and the viability of the ICH. Additionally, the inventory contains the possibility of commenting on the various contributions, thus allowing dialogue and providing space for diversity within the communities.

The inventory was open for submissions between November 2017 and November 2018. According to the current strategy, the inventory will be reopened for new contributions in regular intervals. At the same time, contributors will be encouraged to update their submissions.

FAROE ISLANDS
The Faroe Islands recently began the inventorying process, and so far, two elements are on the list – Chain dancing and clinker boat traditions. There is only one national inventory that will include a diverse range of elements. Each element is included in the inventory with safeguarding in mind.

We acknowledge that some elements are in greater need of safeguarding than others, and the national inventory serves as a tool for evaluating and monitoring those needs. In addition, extensive background research in close cooperation with the communities, provides a deeper understanding of what kind of safeguarding measures are appropriate for each element in the
The inventory is open for applications and is in the process of being further developed. Upcoming elements on the inventory that are in process include fowling traditions, wool work, national dress, whaling traditions.

GREENLAND
The inventory is designed to include the various orientations the elements are moving towards. As the elements are described in a snapshot of how they are performed, practised or told at the moment of documentation, the future prospects of the element are assessed and included in the inventory.

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.

DENMARK
As stated in the previous section, the Danish inventory for ICH encourages all communities, groups and individuals to submit contributions to the inventory. The format of crowd-sourcing and open access reflect this intention of inclusion and diversity.

Concerning the diversity among the existing contributions to the inventory, it includes several elements that reflect both majority and minority groups and communities in Danish society.

One indicator that shows the diversity of the Danish inventory is the geographical distribution of submitted ICH. Ranging from rural ICH from the island communities of Læsø, Bornholm, Strynø, Langeland and Fanø to the more urban ICH of the Bouronville Ballet, Boys’ Choir Tradition, and the theater orchestra tradition of the Royal Danish Chapel (all based in the capitol, Copenhagen).

Another indicator of diversity would be a number of elements, which include the majority of citizens in Denmark. The element of "Folkelig fællessang", for instance, describes a living tradition of communal singing of well-known songs and melodies that is practiced at all levels of formal education, in the workplace, communities, sports clubs, public offices, family gatherings, political gatherings etc. These songs and melodies can be found in curated songbooks. One of the most popular songbooks, "Højskolesangbogen" is linked to another element found in the inventory, "Den danske folkehøjskole".

Other elements reflect this notion of wide inclusivity of all ages, genders, beliefs and ethnicities by design. Such as elements like "Danske skolebiblioteker", "Folkeoplysning", "Den danske børnesangskat", "Cykling og Cyklisme" and others.
While many elements in the inventory express inclusivity and diversity, there is however a lack of ethnic diversity. Currently, the only ethnic minority explicitly included here is the German and Danish minorities of the element "Samlivet mellem mindretal og flertal i det dansk-tyske grænseøland."

FAROE ISLANDS
In the Faroe Islands there is one inventory, and the aim is that it will reflect the diversity of ICH in the whole country. All communities, groups and individuals regardless of age, gender and cultural background are encouraged to submit ICH proposals for the national inventory. ICH inventorying started in 2019 and is a work in progress.

GREENLAND
The inventory reflects the majority of the population of Greenland’s intangible cultural heritage. The minority groups and immigrants (Danes, Thai, Filipino, Icelanders, Faroese people) are yet to have any element included in the inventory.

**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?

Partially

**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.

DENMARK
Since the inventory levendekultur.kb.dk was launched in 2017-18, it has not yet been updated. According to the current strategy, the inventory will be regularly updated in an interval of every three years. The inventory is updated by opening up the wiki for new submissions while
simultaneously asking contributors of already submitted elements to update their descriptions. The descriptions will thus always reflect the current status and viability of the examples inscribed. If communities, groups and individuals do not update their inscribed elements, they will be removed from the inventory to make sure that the inventory only contains examples of living heritage in Denmark.

FAROE ISLANDS
The inventory has not been updated yet. The elements on the inventory will be followed closely and continuously documented in close cooperation with communities, groups and individuals, and if required the elements will be updated on a continued basis. The intention is to update the elements at least every five years.

GREENLAND
The inventory is updated regularly and when new information has been acquired. This means that the process is open and entirely dependent on the inclusion of individuals, groups and communities that identify the element as intangible cultural heritage.

Question 7.4.a

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

Largely

Based on your response in section (o) of A.6 Inventories, explain briefly, giving examples, how this is accomplished.

FAROE ISLANDS
The national ICH inventory is publicly displayed on the website of the Faroe Islands National Museum and on the website of the Ministry of Foreign Affairs and Culture. The National Museum is managing and coordinating the inventory with the consent and cooperation with representatives from the communities. The inventories are only displaying short versions of the specific elements, and it is done with full consent of the communities, groups and individuals.

GREENLAND
Snippets of the inventory are accessible on www.nka.gl. However, specific data and vulnerable information are only shared within the groups or communities that claim the intangible cultural heritage. These kinds of information are only accessible physically at NKA and with the curator for intangible cultural heritage in attendance.

Question 7.4.b
To what extent are ICH inventories utilized to strengthen safeguarding?
Largely

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.

DENMARK
The inventory for Denmark, levendekultur.kb.dk, is comprised solely of descriptions made by the respective practitioners, be they communities, groups and/or individuals. When submitting to the inventory, the contributor is asked to answer a series of questions regarding the history, safeguarding, transmission and future of the example of living cultural heritage. The questions cause contributors to reflect on their practices, their meaning and relevance today.

By being publicly accessible online, the inventory also helps to shed light on different aspects of living culture in Denmark today thus increasing visibility and knowledge on the issue of intangible cultural heritage.

FAROE ISLANDS
When a new element is included in the inventory, it is followed up by a press release and interviews in the national media, creating awareness about the importance of ICH in general and the specific ICH element. An important function of the inventory is continued documentation, consequently generating new knowledge about the safeguarding needs of the elements. The inventory serves as an effective monitoring and evaluation tool, and safeguarding measures are initiated according to the needs of each element.

An example of a safeguarding measure:

The Chain dance and ballad tradition stem back from medieval central European traditions and has developed a distinct Faroese characteristic. The Faroe Islands is the only place in the world where this tradition still is practiced. Although widely acknowledged as part of Faroese ICH, the element has been in slow but steadily decline the last couple of decades. Representatives from the community believe safeguarding measures first and foremost should be aimed at younger children in primary schools, because for this tradition to thrive in the future, they must learn it in the early stages of life.

Chain dancing and the stories of the ballads are obligatory in the curriculum across subjects in primary schools and is included by legislation in the Act on Public Education. The official inclusion of the ballad and Chain dancing tradition in primary school plays a major role in safeguarding. However, representatives for the National Commitee of Chain Dancers, Sláið ring, have pointed out two major issues of concern:

1. Only a minority of the children learn and practice the dance outside of a school setting, thus the dancing association around the Faroe Islands are experiencing a decline in younger members.
2. The transmission of the ballads and Chain dancing in primary schools, depends to a great extent on the individual teachers’ knowledge, skills, and enthusiasm for the tradition, and thus the quality and volume of this curricula activity varies greatly from school to school.

As a safeguarding measure Sláíð Ring (National Committee of Chain dancers), members from the community, Nám (Center for Educational Services) and Faroe Islands National Museum, have teamed up to develop educational materials for teachers to utilize in their teaching, aimed at all levels in primary school. The teaching materials will especially be useful for teachers, who are not confident in teaching the subject and might lack the skills. A range of teachers’ seminars, where good practices will be collected and subsequently published, will be arranged. The aim is to publish educational materials with a variety of teaching methods, as well as a digital resources platform with teaching materials. The material produced will focus on three areas: 1. Oral traditions and storytelling bringing the ballads to life, 2. The Chain dancing itself, focusing on the steps and rhythm, 3. Creative ways of memorizing the ballads and the stories they tell.

Moreover, information about the dancing associations and their availability in participating and leading the Chain dance in the schools, will be emphasized, thus creating a stronger link between the schools, pupils and Chain Dancing associations.

GREENLAND
Snippets of the inventory are accessible on www.nka.gl. However, specific data and vulnerable information are only shared within the groups or communities that claim the intangible cultural heritage. These kinds of information are only accessible physically at NKA and with the curator for intangible cultural heritage in attendance.

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:

Partially

Target for the next report:

Not 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:
Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

**Denmark**

As explained in Question 7.4.b, elements on the inventory are written by the relevant communities, groups, individuals and NGOs. For instance, the contribution Dansk Folkemusik med tilhørende folkelige bevægelser is written by a group of practitioners of folk music, following an open seminar with many practitioners and interested parties, while the contribution The Danish Folk High School is written and submitted by Højskolehistorisk Forening (Historical Association for the Folk High Schools).

**FAROE ISLANDS**

For example, during the inventorying process of whaling traditions, a close cooperation with the National Whaling Association has been important. The Chairman of the Whaling Association and the National Museum have been working closely together during the inventorying process, and the Chairman has updated the members of the association during the inventorying process. Moreover, a presentation about the national inventory, the UNESCO Convention for Safeguarding of ICH, and inclusion of whaling traditions in the national inventory, was held at the National Whaling Association’s general assembly in April 2021, thereby giving the members and the public an opportunity to comment during the process.

**GREENLAND**

Communities, groups and relevant NGOs participate fully in inventorying. The inventory is made as an equal partnership between bearers, communities, groups and NGOs and the curator for intangible cultural heritage functions as their secretary.

**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.

DENMARK
The inventory is open for all regardless of e.g. age, gender, and cultural background. Anyone can start the process of inventorying, and different inclusion approaches will be used for each element, dependent on its nature. In some cases, groups hold public meetings, creating awareness in the local or national media and on social media, thereby opening up for broad participation in the process. In other cases, communities establish dialogue among more specific groups of practitioners. As previously mentioned, anyone can comment on the every element on the inventory, hence allowing dialogue both in the preparation of the contribution and afterwards. The only requirement for contributions to the inventory is for the ICH in question to be compatible with existing conventions on human rights as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development. When the inventory was launched in 2017-18, an outreach campaign took place with information meetings and workshops among communities across the country. This may be repeated in the future, if the necessary resources are available.

FAROE ISLANDS
The inventory is open for all regardless age, gender, and cultural background. Anyone can start the process of inventorying, and different inclusion approaches will be used for each element, dependent on its nature. However, standardized procedure is to hold public meetings, creating awareness in the national media and on social media, thereby opening for broad participation in the process.

GREENLAND
The inventorying process is completely open to all ages, genders, and social groups. An element’s inclusion on the inventory starts with the practitioners and their interests in having it documented. Anyone, regardless of age, gender and cultural background, can begin this process.

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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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

DENMARK
Please see 9.2

GREENLAND
The Greenland Research Council offer funding for three PhD fellowships and two post-doc stipends annually. Research centered on Greenland is prioritised and usually one PhD fellowship is awarded to a project investigating ICH in science and/or history

- Documentation and archiving

DENMARK
During 2016-2019, The Ministry of Culture funded a project at the Royal Danish Library in order for the Danish Folklore Archives to carry out the inventoring process. Included in this process was also funding for a documentation project on associational life in Denmark. More generally, documentation on living culture is archived in the Danish Folklore Archives, just as other collections at the Royal Danish Library safeguard aspects of ICH in Denmark.

FAROE ISLANDS
The Faroe Islands National Museum, being the designated body for implementing the UNESCO Convention for Safeguarding ICH, is financially supported by the Ministry of Foreign Affairs and Culture. Continuous documentation and archiving all aspects of ICH is an inherent function of this work.

GREENLAND
NKA offer full support to people interested in documentation and archiving the history of the element in question. The National Archive collects the association’s archival material
for safeguarding and provides help with archival research according to the Inatsisartut Act no. 5.

**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.**

**DENMARK**

In general, research applications in Denmark are encouraged from all who may have the required academic qualifications, despite their age, gender, sexuality, ethnicity and so on. Currently, two Ph.D. projects at the Royal Danish Library focus specifically on processes of heritagization and the management of ICH in Denmark. In addition to these, there are a number of research projects that deal with ICH, if we define these with reference to “cultural traditions”, “cultural heritage practices” and similar concepts. An example of specific funding calls towards research into ICH, is the Augustinus Foundation which in 2021 presented a new strategy to support research in cultural heritage that would guarantee safeguarding, communication and understanding of “our common cultural heritage.” The strategy runs from 2021 to 2023 and the foundation will give out 60 million DKK. In the foundation’s statement on the strategy, it writes that it wants to be inclusive of all manner of disciplines within the arts: cultural history, Nordic languages, archaeology, music, literary, performance, and the visual arts. Furthermore, in 2021 the National Museum of Denmark made a call for applicants for a Ph.D. fellowship on “folk beliefs” from the 1600 until today, concerning the role of religious beliefs as a form of ICH in Denmark.

**FAROE ISLANDS**

At the moment, there are only a few research projects in ICH and safeguarding. For example, as a part of a PhD project on local Faroese food economies, in the Faculty of History and Social Sciences, Elisabeth Skarðhamar Olsen is doing research on traditional practices such as sheep rearing, whaling and fowling traditions, etc. which are considered ICH. The objective of Olsen’s research is to understand the organizational aspects of these practices (access, distribution, exchange, etc.) as well as the values and meanings embedded in them and if such practices can teach us something about sustainability. The project also enquires into challenges and thoughts about the future that practitioners have. Olsen’s project is funded by the Faroese Research Council and Lancaster University in the UK.

Assistant Professor Annika Christensen completed her PhD project in 2020 in Leeds University in the UK about Faroese ballads and Chain dancing in contemporary Faroese society: “Exploring Ballads as Popular Culture and Heritage in Contemporary Faroese Culture”. The main aim of the PhD project was to investigate how the ballads are mediated and represented in the Faroes Islands and what societal significance this has on contemporary ideas of preserving heritage and Faroese identity. The thesis concludes that if the ballads are to continue to be a dynamic part of Faroese lived experience, it is crucial that a continuous engagement with the ballads must be
supported by different means. This includes funding, research, and allowing the ballads to be repurposed and reimagined in Faroese culture. Annika Christiansen received a grant that covered one third of PhD project from the Faroese Research Council.

GREENLAND
The Greenland Research Council offer biannual dissemination grants for research of this kind. These grants encourage and support research on an inclusive basis and with the scope of co-production of knowledge.

**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.

FAROE ISLANDS
Faroe Islands
The assistant professor of oral tradition, responsible for teaching ballad material to BA students has aimed to ensure co-operation with dancing communities when appropriate, for instance by coordinating curricula to fit with arrangements organized by the National Association of Chain Dancing, Sláið Ring. The PhD project on transmission of the chain dance tradition is partly based on field work within the Faroese dancing communities and interviews with active dancers who gave their informed consent in accordance with academic practice. The assistant professor and PhD student in oral tradition has also been taking part in arrangements organized by local dancing clubs and has presented on the UNESCO 2003 Convention of ICH at the annual gathering of Sláið Ring. In connection with the ongoing digitizing of the archives the assistance of both dancing communities and descendants of informants in the archive has been invaluable in the process of making parts of the material available to the public and to expand knowledge about the material.

In the case of Elisabeth Skarðshamar Olsen’s research on local food economies in the Department of History and Social Sciences, two civil society groups are collaborators on the project – Slow Food Faroe Islands and Føroya Náttúru- og Umhvørvisfelag (the Faroese Environmental organization). Together they have conducted over 40 interviews with practitioners from all over the Faroe Islands. Written consent has been obtained in all cases after having informed the participants about the study, its objective, their rights to withdraw from the study, etc. The ethical procedure for the project was reviewed by the Ethics Committee of the Faculty of Science and Technology at Lancaster University in the UK (which is Olsen’s affiliated university).

GREENLAND
The research findings and scientific, technical and artistic studies are most often the result of workshops with practitioners and bearers. Free, prior, sustained and informed consent is of the utmost importance before any workshop can begin and ensuring that the participants know that they can also, at any time, rescind their consent.

These workshops form the basis of management plans, ideas of implementation and modes of dissemination and finally result in the practitioners and bearers being utterly central in the execution of the projects. For example, the Qimmeq project, led by researchers from Ilisimatusarfik, investigated all aspects of the sledge dog, the dog-human relationship, cultural history, and biological history and assessed how to change policies to ensure the survival of the tradition in an increasing motorised society. They began the project by contacting mushers and shaping the research after what the mushers wished to know. The result ended up being an inclusive multi-million kroner project for, by, and with the mushers and their dogs in the centre.

**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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK

Research: Denmark has a national strategy for open access for research findings. The goal is that in 2025, there will be unlimited access to all peer reviewed research articles published from Danish research institutions with a maximum of 12 months’ delay.

Documentation: The public has access to most of the documentation on intangible cultural heritage that is kept in the Danish Folklore Archives at the Royal Danish Library. Some parts of the collection may have restricted access due to sensitive information. Similar access and policies are in place at other public institutions.

FAROE ISLANDS

There is an overall national framework that prioritizes open access. The Faroese Research Council (gransking.fo) is currently working on strengthening accessibility on research findings and is funding Open Access publication of Faroese peer reviewed research. Moreover, the University of the Faroe Islands and The National Library are collaborating on establishing a PURE database, where all researchers can have a profile and publish their research.

Examples of upcoming PhD publications:

The PhD project “Hand in hand - Transmitting Faroese Chain Dance Tradition today” conducted by Assistant Professor of oral tradition, Tóta Árnadóttir, has not been completed yet, but parts of the research have been presented at academic conferences both in the Faroe Island and abroad. Tóta Árnadóttir has also held several public presentations on her work, aimed at a wider audience, for instance in connection with University events such as “Vísindavøka” and “Cultural night”. Once published, the research findings will of course be made accessible. The project is expected to be completed by 2022.

The results of Elisabeth Sharðshamar Olsen’s study, in the Department of History and Social Sciences about local food economies have not been disseminated yet. However, the plan is
together with the collaborators of her project to write a report in Faroese which summarizes the findings so that the research participants, policy makers and the Faroese general public have easy access to the knowledge generated from the project. This will happen after Olsen has completed her PhD dissertation (expected in December 2022).

Older publications:
In general, there is a wide range of published materials available for communities, groups, and individuals. Some older examples of ICH documentation are from the late Robert Joensen (1912-1997), who has published a wide range of popular books about Faroese life and manners, e.g. whaling traditions, traditional festivities and customs, sheep rearing, maritime life and food traditions. The books are published between the years 1942-1990 and are still available today.

The book “Sheep, Wool and Wool Preparation” (Seyður, ull og tøting) is published in 2010 by late expert in Faroese textile history, Nicolina Jensen Beder. The book gives an historic/ethnographic and practical account of sheep rearing, wool processing, knitting, weaving and other uses of wool. This book is popular among wool enthusiasts and is well suited as a teaching book for needlecraft teachers. For example, it is part of the curricula in the Primary School Teacher program in the Faculty of Education.

A PhD project about the Faroese clinker boat was completed and published in 2000 by historian Andras Mortensen about the Faroese clinker boat building traditions and societal significance of the boat, “The Faroese Rowboat: Maritime Culture of the Faroe Islanders in Old Times” (Hin fôroyski róðrarbáturin: Sjómentir fôroyinga í elder tíð). The book documents and provides a broad historic and ethnographic account of the traditional craft of boat building traditions as well as the societal importance of the boat. The book was sold out for many years, but since there has been a high demand for the book, it has been republished in 2021 by the Faroese University Press.

Jóan Pauli Joensen, a retired affiliated professor in Ethnology, in the Department of History and Social Sciences, has documented and published a broad variety of various aspects of ICH. His latest publication in 2015 “Bót og Biti” is about traditional Faroese food culture from ancient times up to present time. Other research and publication are about Faroese wedding traditions, whaling traditions, and Faroese house construction traditions. These publications are widely available.

GREENLAND
All research findings are available in Kalaallisut and Danish. Documentation with sensitive information is only available to the communities, groups and individuals who claim ownership of the element in question.

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
Currently results of research and documentation in ICH are not used to strengthen policymaking across sectors.

Currently results of research and documentation in ICH are not used to strengthen policymaking across sectors.

The Qimmeq project mentioned in 9.3 directly informed and strengthened the policy-making in favour of dog mushing and dog teams above the Arctic Circle.

**Question 10.3**

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

Some

One example of how research and documentation may be used to improve safeguarding stems from 2018, when the Royal Danish Library hosted a seminar, *Mellem kritik og praksis: Forvaltningen af immaterial kulturarv i et UNESCO-perspektiv*, that explored how the work of safeguarding takes place in a field between UNESCO’s policies/practices and academic critiques of the concept of ICH/processes of safeguarding. Five researchers gave their perspectives on how critical academic perspectives can be combined with a more constructive approach to the 2003-convention and the process of safeguarding.

As mentioned in 9.2, two Ph.D. projects at the Royal Danish Library/University of Copenhagen currently focus on processes of heritagization and the management of ICH in Denmark. It is very likely that their findings will also enrich the work with safeguarding.

The Faroe Islands National Museum is actively working with the UNESCO Convention for Safeguarding ICH and developing the national inventory and research and documentation is an inherent part of the work. The research and documentation are utilized for improving safeguarding. Tóta Árnadóttir, Assistant Professor in oral tradition in the Department for Faroese Languages and Literature has been taking part in the inventorying process, as part of an assessment committee since 2019 and has also participated in some of the UNESCO related
arrangements concerning the 2003 Convention (Presented at the UNESCO meeting in Tórshavn in 2018 and participated in the Helsinki Seminar on ICH in 2019). The Ph.D. project on transmission of the Chain Dance, may well serve as a basis of recommendations on safeguarding in general as well as safeguarding the specific element of Chain dancing in the future.

GREENLAND
The Activating Arctic Heritage project (joint project by the National Museums of Greenland and Denmark) engages research, documentation, scientific, technical, and artistic methods to highlight the past and present intangible cultural heritage practised in these areas. Combining all these modes of knowing vastly improves the safeguarding of the practises that inherently belong in these World Heritage Sites.

NKA facilitated several qilaat workshops in 2012 around the Inuit drum dancing and singing for children in primary school. The children have now grown up and many of the participants in the workshops are now members of the drum dancing association in Nuuk.

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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

Name of the policy/measure

DENMARK: Museum Act

Established

01-04-1958

Revised

01-01-2013

Is the policy/measure being implemented?

Yes

Brief description

It is a legal measure established in 1958. The latest revision was effected in 2013 with changes concerning purpose, advisory structure, financial structure, and sustainability of state-owned and state-subsidized museums in Denmark.

The law applies to state-owned and state-subsidized museums in Denmark and sets the framework and terms for these museums, including statutory tasks. The purpose of the act is, through the activity and collaboration of professionally and financially sustainable museums, to safeguard natural and cultural heritage (including intangible heritage) in Denmark, and to develop meaning of these in interaction with the world around us. The act also has as its purpose to ensure
the performance of tasks relating to stone and earth dikes and ancient monuments in Denmark.

The latest change of the act included a larger focus on the societal role and ability of the museums to create participation and reflect increasing focus on the users of museums. The changes were developed on the basis of an investigation of the Danish museum landscape with included dialogue and inclusion of a broad circle of stakeholders from the museum sector, business sector and the municipalities.

2

It is a

• Cultural policy

Name of the policy/measure

DENMARK: Strategies for the encounter of arts and culture of children and young people

Established

Revised

Is the policy/measure being implemented?

No

Brief description

It is a cultural policy developed in 2014 by former minister for culture, Marianne Jelved, and implemented in 2014-18. It consists of three strategies – one for small children (0-6 years), one for school children, and one for young people.

Brief description

Its main purpose was to ensure that all children and young people encounter arts and culture, including cultural heritage. The strategies were to enable municipalities, cultural institutions, educational institutions, and day care facilities to give small children (0-6 years), school children, and young people easier access to local cultural activities as well as giving them the possibility to explore and participate in arts and culture as a natural part of everyday life. Also in sparsely populated areas and within vulnerable groups. A central focus of the strategies was to promote participation and involvement of both children and young people and the adults who frame the encounter of arts and culture of this target group. This was achieved through active involvement of especially the young people in developing and implementing initiatives included in the strategies. The initiatives were also developed through active involvement of other relevant actors, working with children, young people, arts, and culture in practice. For example other ministries, municipalities, day care facilities, public schools, cultural institutions, and researchers.
It is a

- Legal measure

Name of the policy/measure

DENMARK: The Act on Non-formal Education and Democratic Voluntary Activity & The Act on Folk High Schools

Established

01-01-1991

Revised

31-08-2018

Is the policy/measure being implemented?

Yes

Brief description

The Act on Non-formal Education and Democratic Voluntary Activity (Folkeoplysningsloven) makes it possible for municipalities to subsidy – among other things - adult education, NGO-/voluntary association-based community activities. As described under 2.3 these activities are broad ranging and offer a wide number of different intangible cultural heritage aspects which is safeguarding its transmission

The Folk High Schools Act regulates the state subsidies for the folk high schools, and among other things helps to establish minimum conditions for the folk high schools in order to receive this funding. As described under 2.3 for instance the singing tradition in the folk high schools can be seen as having ICH-aspects.

4

It is a

- Legal measure

Name of the policy/measure

GREENLAND: Law on Museums
Law on museums aims to safeguard cultural heritage and promote tangible and intangible cultural heritage. Nunatta Katersugaasivia (the Greenland National Museum) and the municipal museums implement the law and preserve, safeguard, exhibit, and disseminate Greenland’s cultural tangible and intangible heritage.

It is a
• Legal measure

Name of the policy/measure
GREENLAND: Law on culture and leisure activities

Law on culture and leisure activities aims to promote the possibility for the public to engage in leisure activities with cultural elements and/or to inform the public of educational information.

It is a
Legal measure

Name of the policy/measure
GREENLAND: Executive order on the Greenlandic art foundation

Established
13-08-2021

Revised

Is the policy/measure being implemented?
Yes

Brief description
The executive order establishes the legal foundation for the first Greenlandic arts foundation. The board of the Greenlandic arts foundation will be responsible for distributing the public funds for art to artists. The intention is to strengthen the knowledge of art in Greenland, hereunder the traditional Greenlandic art such as mask dance and drum dance.

It is a

Legal measure

Name of the policy/measure
GREENLAND: Law on Libraries

Established
08-06-2014

Revised

Is the policy/measure being implemented?
Yes

Brief description
According to Law on Libraries The Central Library and The National Library must collect, register and preserve all works published in Greenland (the Groenlandica Collection) regardless of subject, form, language or quality. The purpose is to contribute to securing the Greenlandic cultural heritage.

It is a
• Legal measure

Name of the policy/measure
GREENLAND: Law on language policy which regulates that the Greenlandic language is the official language of Greenland and is used in public affairs

Established
19-05-2020

Revised

Is the policy/measure being implemented?
Yes

Brief description
The Greenlandic language consists of three main dialects. These are the spoken dialects in Avanersuaq, Tunu and Kitaa. All governmental materials are also available in Danish. English and other foreign languages are used to the extent necessary.

It is a
• Legal measure

Name of the policy/measure
GREENLAND: Law on Greenland Place Names Board, which will ensure registration of, advice and information about and authoritative naming of place names

Established
01-06-2017
Revised

Is the policy/measure being implemented?
Yes

Brief description
The Place Names Board has the task of collecting, registering and authorising place names in Greenland.

10

It is a
• Legal measure

Name of the policy/measure
GREENLAND: Law on Greenland Language Board authorises Greenlandic words

Established
05-06-2017

Revised

Is the policy/measure being implemented?
Yes

Brief description
The Language Board preserves, promotes and strengthens the Greenlandic language, both concerning the language's cultural function and as a communication tool.

11

It is a
• Legal measure

Name of the policy/measure
GREENLAND: Law on Archives
Established
03-06-2015

Revised

Is the policy/measure being implemented?
Yes

Brief description

The Law on Archives aims to safeguard and preserve the cultural history in regards to historical documents. Nunatta Allagaateqarfia, the National Archive, implements the law and preserves, safeguards, and provides researchers access to the historical records.

12

It is a

• Legal measure

Name of the policy/measure

GREENLAND: Law on cultural heritage

Established
19-05-2010

Revised

Is the policy/measure being implemented?
Yes

Brief description

Law on cultural heritage aims to safeguard both cultural historic areas and buildings. The legal measures are implemented to ensure that cultural expressions and sites of memory are protected, which reflect the importance of the diversity within the two fields and ensure their safeguarding from a legal and administrative standpoint. On the basis of the Law on Cultural heritage three executive orders have been issued: The executive order on conservation of areas in South Greenland and areas in Western Greenland, and the executive order on assessment of the impact of activities on the cultural heritage in areas of cultural history, which among others aims to
safeguard areas of cultural heritage in Greenland concerning activities related to raw material extraction.

**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.**

**GREENLAND**

Management plans for the World Heritage sites take ICH into account on the subnational level and cultural strategies on the municipal level. NKA strategises their ICH work with four-year management plans on the national level wherein certain elements are prioritised and targets are identified in close collaboration with the bearers and practitioners.

The protection and promotion of the Greenlandic language are essential. Therefore, private companies with at least ten employees, public companies and authorities must draw up a language policy. Furthermore, the Place Names Board and Language Board authorise new place names and words, and these are freely available on the website, where all citizens have access to the information.

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

Yes

**If yes, provide details.**

**GREENLAND**

The four-year management plan for the period 2021-24 focuses on:

Documentation and dissemination of the skills required to build and keep a traditional turfhouse as well as the hunting cabins in North-East Greenland.

Developing and implementing teaching materials on Inuit drum dancing and singing to primary and secondary schooling. The clergy forbade the West Greenlandic tradition of drum dancing and singing in the colonial period. Today the drum dancers and singers are developing a new West Greenlandic version of the practice, seeking inspiration from the East and North Greenlandic living traditions without imitating their unique features.

**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 equitability is ensured.

DENMARK
Measures related to documentation, safeguarding and practice of intangible cultural heritage are carried out by institutions such as museums, archives, educational institutions, voluntary and non-governmental organizations, and individual practitioners themselves. Nearly all of these institutions and organizations receive public funding from state, regional or municipal authorities, either in the form of operating grants and/or individual project grants.

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.

DENMARK
No. We do not have separate policies/measures for urgent safeguarding of intangible heritage on state level. Safeguarding of intangible heritage is included in measures for safeguarding cultural heritage in general, as for example the Museum Act mentioned above.

GREENLAND
It is the employer’s responsibility to conduct an individual and personal conversation with the employee about the employee’s need for language teaching as well as an introduction to Greenlandic culture, history, and social conditions.

Place Names Board and Language Board are funded by the Government of Greenland.

Each year the Government of Greenland distributes a pool of money to artists in Greenland in order to promote Greenlandic art. This includes the promotion of literature in Greenlandic. Moreover, the Government of Greenland distributes a pool of money each year for cultural purposes, such as the yearly dog sledge competition, a traditional cultural event in Greenland.

According to the Law on Libraries the Parliament stipulates in the Finance Act an amount for library fees for persons who contribute in whole or in part to the production of works in the form of Greenlandic-language books and audio books, for example authors, translators, illustrators and photographers. There is a political will to support Greenlandic-language literature and therefor the fee can be perceived as a compensation for the loss of income that the authors etc. must endure.
due to the fact that citizens can borrow their works instead of buying them.

Greenland has not compiled a list that lists the various ICH elements in priority order. Still, when allocating financial support, the need for urgent safeguarding is one of the things that is taken into account.

**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?

Some

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

**DENMARK**

We do not have separate policies/measures for intangible cultural heritage on state level. However, as mentioned above, national policies, strategies and measures are in general developed though open democratic processes as well as public hearings that are often obligatory to be conducted.

**GREENLAND**

When preparing cultural policies and legislation, relevant interest organisations and associations are invited to participate in the policy-making process. In this way, they influence drafting the policies and legislation that is sent to public hearings. This is done to ensure that those working in the field of ICH have the best possible framework to work from. Furthermore, all of the laws issued are being published on the official website for legal regulations. Hereunder are the legal regulations often accompanied by a news article.

Permanent residents of Greenland have the right to acquire Greenlandic and Danish as well as languages with international reach in speech and writing so that they can participate in society and use and develop their mother tongue.

Citizens can make suggestions and their views on place names and languages, and it is the Place Names Board and the Language Board who decide on the authorised words in respect of local dialects.

Even though not part of what is considered cultural legislation, it is important to mention how the Fisheries Act and Hunting Act incorporate ICH and its safeguarding. The active participation of relevant stakeholders when conducting changes in administrative measures in the Greenlandic fishery is secured by the Fisheries Act obligation to have hearings and meetings with the Fisheries Council regularly. The Fisheries Council consists of representatives from the Association of Fishers and Hunters in Greenland. They can bring forward views from local communities and near coastal fishermen from all around Greenland. Also, the workers union and a sustainable fisheries NGO are
permanent appointees to the council. The broad cooperation on fisheries matters contributes to the safeguarding of the fishing industry, which is of predominant economic importance to Greenland and subsistence fishing, a cultural way of living in Greenland. Changes in administrative measures in fisheries management are subject to public hearings, and all management plans are developed in cooperation with relevant stakeholders.

The active participation of relevant stakeholders when conducting changes in administrative measures in the Greenlandic hunting activities both on land and by sea is broadly similar to the one described for the Greenlandic fishery; however, the participation is secured by the Hunting Act (1999) that oblige hearings and meetings with the Hunting Council. The Hunting Council consist among other stakeholders of representatives from the Association of Fishermen and Hunters in Greenland (KNAPK), the Association of Recreational Fishermen and Hunters in Greenland (TPAK) and municipalities. In connection with the administration of hunting and hunting conditions, emphasis must be placed on the involvement of hunters, and local knowledge must be implemented in the decision-making processes. Changes in administrative measures are also subject to public hearings and, at times, community consultations. Hunting is a significant contributor to the subsistence use of marine and terrestrial resources. Every contribution essentially helps to safeguard the ICH connected to the culture of hunting in Greenland.

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:
Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report.
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**

DENMARK: The Law of the Danish Public School

**Established**

30-11-2006

**Revised**

01-10-2021

**Is the policy/measure being implemented?**

Yes

**Brief description**

Primary and lower secondary education: View response to question 4, 5.2, 5.3 and 12.2 and the anniversaries mentioned below. Anniversaries are held at state level at regular intervals and they thereby greatly affect schools.

2

It is a
Education policy

Name of the policy/measure
GREENLAND: Inatsisart ACT 13 - on Upper Secondary Education

Established
22-11-2011

Revised
29-09-2021

Is the policy/measure being implemented?
Yes

Brief description
In the purpose clause in the High School Act “Inatsisartutlov nr. 13 af 22. November 2011 om den gymnasiale uddannelse” § 3, section 3 states: Through the education, the students must gain an understanding of and knowledge of Greenland’s historical, cultural, social, technological and economic development.
This is the overall principle throughout the Education policy and curriculum for High School Education and implemented as learnings objectives in in a variety of subjects.
In the subject Culture B & C, the key subject is to give students an understanding of their own culture as well as other cultures. Students must have knowledge of both their own and other cultures, internal as well as external cultural differences.

It is a

• Legal measure

Name of the policy/measure
GREENLAND: Inatsisartut Act 8

Established
30-10-1998

Revised
03-06-2015

Is the policy/measure being implemented?

Yes

Brief description

The Inatsisartut Act 8 covers the safeguarding of intangible and tangible cultural heritage. It states the rights of individuals, groups, and communities to have elements they consider intangible cultural heritage be protected, documented and safeguarded with the help of NKA and the curator for intangible cultural heritage. The Act also describes the accessibility to the exhibitions and states that educational institutions freely and without cost can use the exhibitions as part of their teaching.

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

It is:

- Education policy
- Legal measure

Name of the policy/measure

DENMARK: The Law of the Danish Public School

Established

30-11-2006

Revised

01-10-2021

Is the policy/measure being implemented?

Yes

Brief description
There is great political focus on celebrating historical anniversaries. For example the prioritization of Open School (view response to question 4.2) is a major political initiative with an indisputable affiliation with intangible cultural heritage. State museums participate in anniversaries with teaching, nationwide competitions and materials for the Danish schools. In 2014 the political initiative HistorieLab (History Lab) was established, which is a national knowledge center for history and cultural heritage dissemination.

HistorieLab is one of the country's strongest research environments within history didactics, but also works with the dissemination of history and cultural heritage in a broader sense. The center collaborates with the educations in the pedagogical-social science area as well as the other research programs in the main area. Also view the response to 4.1 about The Open School concept.

2

It is a

- Legal measure

Name of the policy/measure

GREENLAND: Inatsisartutlov nr. 10 - on vocational education and courses in the field of vocational education

Established

19-05-2021

Revised

12-06-2019

Is the policy/measure being implemented?

Yes

Brief description

In vocational education Fishing and Trapping Training the curriculum consists of subjects such as hunting legislation, Hunting ethics and hunting signs, dog keeping and care, legislation as well as sledding. The student must acquire basic qualifications through both theoretical and practical teaching in traditional trapping and trapping methods. Through the practical teaching, the student must gain knowledge of dog care, building and exercise of a sled and a qajaq.
**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

- Education policy

**Name of the policy/measure**

DENMARK: The Law of the Danish Public School

**Established**

30-11-2006

**Revised**

01-10-2021

**Is the policy/measure being implemented?**

Yes

**Brief description**

Please see answer to indicator 5.3.

2

It is a

- Legal measure

**Name of the policy/measure**

Inatsisartutlov no. 13 - on upper secondary education

**Established**

22-11-2011

**Revised**
Is the policy/measure being implemented?
Yes

Brief description

In the purpose clause in the High School Act “Inatsisartutlov nr. 13 af 22. November 2011 om den gymnasiale uddannelsen” § 3, section 3 states: Through the education, the students must gain an understanding of and knowledge of Greenland’s historical, cultural, social, technological and economic development. This is the overall principle throughout the Education policy and curriculum for High School Education and implemented as learnings objectives in in a variety of subjects. Greenlandic as a beginner and second language is a skills subject, a knowledge subject and a cultural subject, dealing with the Greenlandic language and culture. The subject includes the use of Greenlandic in speech and writing. The subject also works with the elementary structure and grammar of the language and by extension knowledge and understanding of literature in Greenland. Finally, the subject includes a dissemination of knowledge about the Greenlandic culture.

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:
Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.**

**GREENLAND**

Nature management:

The area of living resources was included when the Home Rule was established in 1979. This entails the UN rights of Indigenous Peoples including rights to traditional hunting practices and the right to market products from traditional hunting.

The Nature Conservation Act of 2003 is the basis for Nature Management in Greenland (Act no. 29 of 18 December 2003 on nature protection). Greenland has acceded to the UN Convention on Biological Diversity, and the principles in the convention are embodied in Greenland’s Nature Conservation Act. According to the Nature Conservation Act, Greenland is obliged to protect and preserve biological diversity and is obliged to utilise the living resources on a sustainable basis, including implementing the precautionary principle. The law also says that it must be done in respect of people’s living conditions. By this is meant involvement of and consideration for local conditions, the population’s wishes and priorities, a traditional way of life, and indigenous peoples’ knowledge and knowledge from local communities.

### 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
GREENLAND
ClimateGreenland (http://climategreenland.gl/en/) is the Government of Greenland’s website about climate change in Greenland. The site is intended to be a resource to help find the people, organisations or information needed. It also provides an overview of how Greenland is affected by a changing climate and how people adapt to these changes. The site is structured around four main themes (citizen, municipality, industry, education), each providing information and links to central actors in the field. Climate changes affect the wild animals and their habitats in and around Greenland (e.g. by increasing invasive species, diseases, bacteria, parasites) and therefore also traditional hunting practices. Unstable and changing winter weather with thawing and frost as well as increased precipitation on land means that the soil and grass, and thus the animals’ food, is covered by a thick layer of ice, which makes it difficult for animals to find food. At the same time, increasing temperatures cause a decrease in sea ice. The Greenlandic “highway” has until recently been the sea ice. This, together with the annual snowfall has until now enabled travel over both long and short distances, on sea ice and land, using traditional dog sledges as a reliable and sustainable means of transport. The melting sea ice and the fact that there is more rainfall now than previously is jeopardising the use of dog sledges for travel and hunting.

Health care
GREENLAND
Greenland’s Nutrition council has since 1997 worked with dietary advice, public campaigns and information material in regard to the different target groups in Greenland. They have made “De ti kostråd”/ “The 10 dietary advice”;”Kan vi trygt spise vores traditionelle mad?”/” Is it safe to eat our traditional food?” and other materials aimed at Greenlanders. The work of the council is done under the political goals set by Naalakkersuisut and are also taking Inuuneritta (I, II and III ) into account.

Regarding the Greenlandic Patient Home in Copenhagen, there has been an increased focus on the use of Greenlandic food to improve the gastronomic experiences of the residents while away from their native country. Such actions have been made in dialogue with the residents and will forwardly also be a permanent focus in the Patient Home. Due to regulations in Denmark, there is restrictions on imports of Greenlandic food. But they will continue to work to create good relations with both private providers and Greenlandic companies, so that the Patient Home will continue to receive the donations of Greenlandic food, much to the delight of the residents.

The centre for public health in Greenland published in 2021 an extension of the Population Survey 2018 called “Mental health and health amongst the 15 – 34-yearolds in Greenland”. In the rapport there’s a new focus on a more holistic approach and understanding of health. The Greenlandic word for health “peqqinneq”, covers a holistic understanding of health based on values such as humility, relationships, surroundings and experiences.
The concept of health is thus different from that of a Western context: “disease versus health”. It is therefore important that we see health in a cultural context.

Being well and healthy also regards the health of body, soul and spirit. In recent years people have become more aware of the link between physical and mental health, while spiritual health has not been widely discussed. The figure above was developed by the Centre for Public health in Greenland to illustrate a culturally rooted concept of health, that does not only contain factors of biological and physiological conditions but also a cultural and social determinant of health in Greenland. The figure is based on the center’s long-standing qualitative as well as quantitative research into the interplay between culture and health among Kalaallit (Greenlanders).

Spiritual health is described by senior citizens as part of their faith in God. The spirit can also be described as part of an action, a way of being or thinking that can characterise or describe people or communities – i.e. as part of the Greenlandic strong cultural spirit and body, soul and spirit as coherent. Nature is described by many as the heart of their lives. In nature, you gather food through hunting, you prepare what you have caught, and prepare lots of supplies for the long winter. Nature epitomises many people’s perceptions of physical, mental and spiritual health.

“Kalaalimerngit”, the Greenlandic food, is closely related to nature. Eating kalaalimerngit is considered of many citizens as the healthy choice, even despite warnings about pollution levels in certain marine mammals. The Greenlandic diet is associated with many emotions. Local values and strengths can refer to physical frameworks in the city or settlement where you gather something that in turn gives the citizens an experience of community, cohesion and joy. If you ask the citizens what a good life is, many people reply that the good life exists in nature. The peace, strength and joy you get from being in nature and by catching your food yourself, picking berries and sailing in the fjord is incredibly important. This is where many people draw their mental strength.

- Gender equality

GREENLAND
The Greenland Gender Equality Council believes that the correct use of language is important in understanding themes within gender equality. When conducting campaigns, it is essential that the information is available in Greenlandic and Danish and that the interpretation and translation are consistent.

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

GREENLAND
The primary sources of the public water supply in Greenland are the lakes and streams in
close vicinity to the towns and settlements. The lakes and streams are provided with clean meltwater from the surrounding mountain areas and constitute a drainage basin. Together with the surrounding mountain area, the drainage basin represents a protection zone, legally protected by Act no. 9 of 22 November 2011 about the protection of the environment. In the protection zones, the water supply is protected from contamination by prohibiting several activities such as motorised transportation or tools, construction of buildings, roads, or trails, and the keeping of animals (including sledge dogs). Even though raising sledge dogs is prohibited within the protection zone, the traditional use of dog sledge as a means of transport is allowed.

- Knowledge and practices concerning nature and the universe

GREENLAND

The Greenland Institute of Natural Resources: https://natur.gl/?lang=en

With its legal basis in Act no. 6 of 8 June 1994 the Greenland Institute of Natural Resources researches Arctic ecosystems, monitors the living resources and the environment in Greenland and advises the Government of Greenland and other authorities on sustainable exploitation of living resources and safeguarding the environment and biodiversity. The institute is also obligated to publish the results of its research. The Climate Research Centre is embedded in the Greenland Institute of Natural Resources and researches the effects of climate change on the Arctic environment and Greenlandic society.

- Climate change

GREENLAND

See “Knowledge and practices concerning nature and the universe” and “Food security”

**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?

- Productive employment and decent work

**GREENLAND**

It is Naalakkersuisuts task is to ensure that the Greenlandic labor market develops in a productive direction, long-term, as well as short-term. To ensure a productive employment and decent work there is legal basis in Act no. 28. of 9. December 2015 on job, guidance, and retraining centers also referred to as Majoriaq-centers. The primary function of the Majoriaq-centers is to provide a nationwide service and to promote development of the labor market, including strengthening the professional skills and geographical mobility of the workforce.

The Majoriaq centers deals with three main tasks:
- Job placement
- Guidance for education and jobs
- Retraining for education and work

A part of Majoriaq centers upskilling program is to offer the public the possibility to take upskilling FA courses in Greenlandic, danish and English to raise grades. This may be necessary to meet the admission requirements for the educational institutions, whereby the citizens can reenter the labor market.

Hence, the Majoriaq centers guide and qualify the public of working age to become educated or ready for work, aiming to ensure a productive workforce and decent work for the whole public.

- Impact of tourism on ICH safeguarding

**GREENLAND**

On July 3rd 2021 the visitor center, “Kangiata Illorsua” / “The Ilulissat Icefjord Center” opened as a gateway to the World Heritage area. The centre is situated on the edge of the World Heritage area “Kangia” in the buffer zone between the WH site and the town of Ilulissat. The building’s walkable roof functions as a view-point to the icefjord and is designed to be an addition to the trail system in the WH area.

“Kangiata Illorsua” / “The Icefjord Center” is legally grounded in “Act no. 25 of November 28th 2016 about the establishment and operation of visitor centres and tourist facilities” with the purpose to support the development and utilisation of sights and attractions for locals as well as tourists in Greenland. Dissemination of Greenland’s natural and cultural history to tourists and locals are at the heart of this Act. In addition to the dissemination about the natural and cultural history of the icefjord, the centre is developing a school service for primary school and high schools contributing to education within science and climate change. According to the act, the centre should be financially self-sustaining.
Another project enabled through the same legislation is the national sights. National sights should be understood as a demarcated area selected for its unique cultural and/or historical significance. The project of national sights focuses on making the selected sights accessible for locals and tourists by creating infrastructure and/or sight-relevant facilities for informing and guiding visitors in a way that disseminates the sights without affecting or harming its cultural/historical value. This can be boardwalks, signs, improved access for boats, or other sight-relevant facilities.

**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?

Yes

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

GREENLAND

As an example, The Government of Greenland secures the funding for the national dog mushing competition that takes place once a year by putting the event on the Government’s annual budget.

Greenland’s Biodiversity Strategy 2030 One of the strategy’s five overall objectives is to use living resources sustainably. The description of this objective refers to the Greenlandic population’s dependency on nature and continued traditional use of nature and living resources. In addition, the exploitation of genetic resources for commercial purposes must benefit Greenlandic society through a fair agreement.

The consistently low pricing on fuel is also a favourable financial measure that ensures that hunters and fishers’ intangible cultural heritage are secured by securing it as a viable way of living.

**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:**

Not 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:_

Denmark, Faroe Islands and Greenland do not indicate targets in this report.
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.

FAROE ISLANDS

In the Faroe Islands the Copyright Law from 2015 protects intellectual property rights and privacy rights and deals with the protection of work and rights of their authors. It provides creators such as authors, musicians, poets, painters etc. with the means to control how their works are used, by whom, and on what terms. According to §1, 3., the creator’s works are protected under this copyright law, and creators can claim damages according to private law, and infringement can also be punished under the Criminal Code.

The following Danish laws related to IPR and privacy rights are enacted in the Faroe Islands by Royal Decree: The Trademark Law, Design Law, Utility Models Law, The Patent Law.

International Agreements:
The Genève Agreement on international registration of industrial design, the Berne Convention for the Protection of Literary and Artistic Works; the Madrid Protocol on international registration of trademarks; and agreement of establishment of Nordic Patent Institute is also enacted in the Faroe Islands.

GREENLAND

The subject of Intellectual Property Rights (IPR) is legally still an area of common responsibility between Greenlandic and Danish authorities administered on behalf by Danish Patent & Trademark Organization (DKPTO).

The IPR-laws covering Greenland thus have been passed by the Danish parliament and enacted in Greenland by Royal Decrees.

Following Intellectual Property Right laws have been enacted by Royal Decree and in force in
Greenland:

Trademarks
The Trademark Law of 6/6-1991 with later revisions and amendments, protects the owners of registered as well as unregistered trademarks and common marks against infringements. The latest revision took place in 2020, introducing new types of trademark protections.

Designs:
The Design Law of 10/6-2003 with later revisions and amendments protects the owners of registered as well as unregistered designs in Greenland against infringements. The latest revision took place in 2013.

Patents:
The first law enacted covering the protection of inventions in Greenland is from 29/4-1955 about the inventions of workers. The Patent Law of 11/6-2010 later amended this with later revisions that protects inventors of their registered patents in Greenland. The Patent Law has in 2013 and 2019 been supplied with closer Regulations covering the protection of inventions in Greenland.

Utility Models (small patents):
The Utility Models Law was enacted in Greenland by Royal Decree on 11/6-2010 and protects the inventors of small patents in Greenland from infringements.

Related IPR-laws:
The Greenland Parliament, Inatsisartut, has passed the Law on Marketing and Labelling on 9/12-2015 with later revisions. Traders covered by this law must show good marketing practice, considering the consumers, traders and public interests. Furthermore, Traders may not use business characteristics and the like that do not belong to them or use their own characteristics in a way that is likely to cause confusion with others.

International Treaties covering Greenland on IPR-issues:
The Geneve Agreement of 2/7-1999 under the Haag-Arrangement on the international registration of industrial designs
Agreement of 5/7-2006 on the establishment of a Nordic Patent Institute, as amended on 2/10-2013.

**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.

**FAROE ISLANDS**

For example, with regards to fowling, local village councils (grannastevni) are an old tradition going centuries back. Yearly village council meetings are led by the district police chief with the purpose of regulating the joint use of land and bird cliffs. In 1937 village councils were formalized by “the Law for Faroe Islands on Village Councils” (Lov for Færøerne om Grandestævne), last updated in June 2020. Village councils are also acknowledged by the Law on Agriculture 1926 (last updated in 2020), and the Law on Fowling from 1954, (last updated in 2021). In the village council meetings, agreements are made locally on the use of joint hunting rights and preservation initiatives in cooperation with the police chief in the municipality. Preservation of certain endangered birds are managed by the Faroe Islands National Museum.

**GREENLAND**

There are Executive Orders of Conservation for 12 protected nature areas in Greenland (including the UNESCO area Ilulissat Icefjord and the National Park of Northeast Greenland) and 12 protected areas under the Ramsar Convention on wetlands of international importance, in particular as habitats for waterfowl. Two of the protected areas currently have additional management plans. For most of the protected areas the Executive Orders and management plans specify conditions for local communities’ access to the areas and for the right to conduct traditional hunting as well as travel using dog sledges, whereas stricter regulations on access and utilisation apply to non-locals.

Greenland’s Biodiversity Strategy 2030. One of the strategy’s five overall objectives is that the living resources must be used sustainably. The description of this objective refers to the Greenlandic population’s dependency on nature and continued traditional use of nature and living resources. In addition, the exploitation of genetic resources for commercial purposes must benefit Greenlandic society through a fair agreement. Another overall objective concerns the state of the environment, which must be improved to benefit nature and human health, as pollution, from e.g. mercury and organic pollutants, poses a threat to the traditional Greenlandic diet. These substances accumulate in animals at the top of the food chain, such as salmon, sea birds, seals, whales, and polar bears. Eventually, this causes high concentrations in humans.

The executive order no. 1 of 30th January 2018 concerning the World Heritage Site Aasivissuit-Nipisat ensures that even though the property is protected, the public still has access to hunt, fish, and camp in the area continuing the old traditions in the World Heritage Site.

Customary rights necessary for the practice and transmission of ICH connected to the culture of hunting in Greenland are recognised in several Executive Orders for species that are subject to hunt. This is i.e. the case for the Government of Greenland’s Executive Order No. 17 of October 28, 2019 on the protection and capture of birds, which permits traditional hunting of Northern Fulmar chicks. It is also the case for the Government of Greenland’s Executive Order No. 3 of
January 27, 2017 on the protection and capture of belugas and narwhals, which permits the use of kayak and harpoon in relation to the hunt of belugas and narwhals in a specific area of Greenland, both of which are traditional hunting methods.

The small-scale and the near coastal fishery is an essential political priority in Greenland. Greenlandic fisheries communities are known to be remote and have limited economic opportunities for residents. The Government aims to ensure the social and economic benefits that emerges from small-scale fishery in Greenland and at the same time improve the sustainable use of the resources to ensure the social and economic benefits to the local communities.

The social and cultural importance of fishery is evident, fishing supports the important local cultural practice of meeting social obligations and reciprocity, such as through sharing of food, a practice which remains both culturally and economically important in the smaller settlements. Therefore, the unlicensed fishery for private consumption is provided for in the legislation. Everybody living in Greenland can fish for own consumption. This is especially important in the settlements where the population have a low income and needs to supplement their earnings with what they can fish and/or hunt.

**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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report.
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.

**DENMARK**

In Denmark, participation in activities connected to intangible cultural heritage is done on a voluntary basis. People who are actively engaged in performing and safeguarding ICH express how their participation has a positive impact on their social lives, mental as well as physical well-being and serves as a way of connecting to the local community and environment.

At a workshop on ICH at the Royal Danish Library in August 2021, a representative of the element of "Dansk Folkedans" (Danish Folk Dance) said that they hoped to integrate their ICH further into the Danish public school system, as a way of combining the mutual benefits of physical activity and practicing cultural customs. Both benefits which are fundamental to the practice of folk dance.

Two or more initiatives within the association for this particular element are underway to a) increase documentation and public outreach and b) enhance local knowledge and ownership of particular local dance practices. All to the explicit well-being of practitioners.

Another example from the workshop is a statement made by a representative of the element of "Strikning" (Knitting), in which they argued for an entirely volunteer-based form of organizing in the association. Not only to enhance ownership, enthusiasm and lack of outside economic incentives, the representative said that while the practice had developed from necessity (livelihood) to pastime activity, the practice of knitting should also be noted for its political elements (statements through the material objects produced) and as a therapeutic interest. The latter to increase mental health and serenity of its practitioners. The recent popularity of knitting among young people in Denmark during the pandemic lockdowns shows that a notion of well-being plays a role for the ICH practice for many of its practitioners.

**FAROE ISLANDS**

One example is local initiatives of registering “Place names” (Staðarnøvn) in the Faroese landscape. Place names in the Faroe Islands are as old as the language itself, and the place names are sometimes linked to stories, sagas, old ballads, and memories. Historically, place names have had an important function for people when moving about in the landscapes. It has been estimated
that there are between 45-50,000 place names in the Faroe Islands, and the aim is that all these place names are registered.

Place names in the Faroe Islands are widely recognized as ICH, but the tendency of centralization to larger town areas, has had the consequence that many place names are forgotten, since they are not widely used anymore. Therefore, communities, groups and individuals with interest and knowledge of Faroese geography, landscapes, history and oral traditions have initiated a registration of Place names in their local municipalities. The place names are registered on a digital GIS map, and thereby made accessible for the public. Sunda municipality initiated this project in 2013, which is now completed with 5000 place names registered and available digitally (Staðarnøvn - Sunda kommuna (http://sundastad.kort.fo/). In other municipalities the initiative is still ongoing. According to regulations, a Place Name Council is responsible for authorizing the place names before formally added to the maps and register. The Place Name Council was established under the Ministry of Culture in 2008.

This development initiative contributes to well-being in the sense that it reconnects people with their localities, Faroese landscape, history and oral traditions often connected to the place names.

Útoyggjafelagið (The outlying islands association), is a significant association, engaging communities, groups and individuals in the context of sustainable development projects and local democracy. This association works for development of the outlying islands; islands which are on the “outskirts” of the Faroe Islands. The association receives an annual grant from the national budget for sustainable development initiatives that increase activities in the areas, well-being and better living conditions for communities living there. There are numerous activities every year – courses in local food production and cooking, sustainable tourism, workshops in traditional handicrafts. Examples of recent initiatives organized by the association are registration of places names in the landscapes and their stories; developing ICH tourism and thereby livelihood in the outskirts; workshops on slow food and local food traditions; projects in traditional handicrafts such as for example iron work and boat building.

GREENLAND
Communities, groups and individuals use their ICH as a means to relax, ensure their well-being, and as a way to connect with their environment sustainably. Summer camps occur annually, with sustainability at their core, focusing on sustainable living and fostering a healthy relationship with nature and the universe.

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.
DENMARK
One example of this comes from the Danish branch of the transnational “Demo scene”. A loosely connected underground culture, where enthusiasts in computer software, hardware programming and manufacturing gather at smaller or larger events. The scene offers a consciously inclusive environment to all who are interested. A central ethos in the “scene” is to keep all software productions open-source, i.e. available to everyone. As stated by the group, this anti-authoritative ethos promotes creativity, mutual respect and recognition of participation.

GREENLAND
Communities, groups, and individuals can meet on mutual grounds and exchange experiences and expressions related to their ICH elements through cultural festivals and at community centers. The municipalities include such festivals in their annual budgeting, and respect for diversity is paramount in this work.

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

FAROE ISLANDS
The registration of Place names has been initiated because it is widely recognized as ICH in need of safeguarding, and an important part of local identities in the FAROE ISLANDS. Identity and continuity are fundamental aspects of the activities of Útoyggjafelagið (the outlying islands association), and all the activities are conducted with the aim of fostering the continued well-being and flourishing of the outlying islands, to engage youth in the local areas, and to transfer knowledge and skills between islands and generations.

GREENLAND
For example, identity and continuity is the heart of the cultural nights called “Ileqquvut” hosted by Katuaq the Cultural Centre and the Greenland National Museum with the inclusion of bearers and knowledge holders. The themes change so that different aspects of intangible cultural heritage is emphasised.

- As a source of knowledge and skills

FAROE ISLANDS
A lot of the traditional knowledge about nature and traditional skills is based in the outlying islands, and Útoyggjafelagið aims at transferring the knowledge and skills between
the islands and to the “mainland” of the Faroe Islands, as well as between generations. Útoyggjafelagið recognizes ICH as a fundamental element of sustainable development interventions.

GREENLAND
For example, the Qajaq club have open nights for nonmembers, which means that any person regardless of age, gender and ethnicity can try out a traditional qajaq in comparison to a fiberglass kayak. The aim of these nights is to familiarise interested with the qajaq tradition, the qajaq’s components and the skills it takes to balance in the traditional qajaq as opposed to the fiberglass kayak. As an unintended but positive result, mutual respect is fostered over the sharing of knowledge and skills.

- As a resource to enable sustainable development

GREENLAND
Both occupational and leisure hunters report to the Nature Institute when they have observations regarding fish or animal populations. In turn, the biologists at the Nature Institute uses this information to send environmental recommendations to the Government of Greenland. Every hunting season, all kinds of hunters report their animal harvest to the Government, to ensure that quotas are set correctly and sustainably.

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:
Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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:**

- Indigenous peoples

  **GREENLAND**  
  The majority of the population in Greenland is Indigenous, Kalaallit, and they are at the heart of the Government’s legal measures, safeguarding plans and programmes.

- Groups with different ethnic identities

  **GREENLAND**  
  According to the Law on Museums the intangible cultural heritage is not necessarily a national cultural heritage, but may be linked to communities, groups, and, in some cases, individuals who recognise the cultural heritage as part of their cultural heritage. Therefore, it is also vital that the cultural heritage is identified and defined in close cooperation between cultural heritage authorities and affected groups.

  As an example, Sermersooq Municipality organised an event that lasted several days called Multi-Kulti. Multi-Kulti focused on the capital’s cultural diversity; for example, the library offered readings of stories from around the world. At the local museum, children could colour national costumes from Greenland and other countries.

  Furthermore, every second year Sermersooq Municipality and NAPA – Norden Institut i Grønland (The Nordic Institute in Greenland) organises a Nordic Culture festival called “Nuuk Nordisk” (Nuuk Nordic Culture festival). Nuuk Nordic Culture Festival is a multi-arts biennial culture festival and one of Greenland’s biggest returning cultural events. During the entire week, there are over 200 different events from several different art forms. The audience can explore music, stage performance, seminars, exhibition, literature, workshops etc.
• People of different ages

GREENLAND
For example, the safeguarding plans and programmes at the NKA are designed to include all age groups. Some activities are explicitly targeted at children with age-appropriate activities in mind, while the older audience can immerse themselves in the more complex discussions and programming.

• People of different genders

GREENLAND
All activities in connection with safeguarding plans and programmes are open to all age groups and genders. Activities are designed to factor in age regarding the educational level; however, activities are not limited to any gender.

**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.

GREENLAND

The safeguarding plans made directly with the practitioners and bearers place inclusivity, self-respect and respect for others at the core. Training for competitions, such as the Dog Mushing championships and Qannat championships, help the practitioners and bearers of all ages and genders gain confidence and self-respect. The emphasis on community in the Greenlandic society also ensures that individuals, groups, and communities interact based on mutual respect when meeting in these competitions and during training sessions.

**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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK

ICH related activities arranged by ICH practitioners in Denmark take place within independently run, democratic associations that are open to all interested parties who wish to work in accordance with the associations’ stated goals and ethical principles. Initiatives from ICH practitioners in Denmark that invite outside engagement and participation are aware of the need for inclusivity. This is in part ensured by inviting schoolchildren to visit and take part in the ICH through guided tours and workshops. As much as the "Folkeskole" (Danish state school system) is representative and inclusive, these outreach initiatives to schools are inclusive.

Primarily, awareness-raising activities are carried out by the communities, groups and individuals themselves. One example of a well-funded and professional actor in this regard is the "Bund Deutscher Nordschleswiger", or BDN for short (The German-speaking minority in Denmark), whose promotional activities on its ICH stand out in its organizational reach and qualitative scope.

The BDN is the main organization, whose goal is to support cultural diversity and peaceful development in the Danish-German border region. Besides its own political party (Slesvigsk Parti), nursery schools, primary and lower secondary schools, and a high school, the organization publishes the daily newspaper "Der Nordschleswiger", runs its own regional radio channel and operates its own museum in the town of Sønderborg.

In 2020, the BDN in cooperation with other local, regional and national stakeholders, was very active in the 100th anniversary of "Genforeningen" (the reunification) of Sønderjylland (Southern Jutland or North Schleswig) with the state of Denmark. The centenary became the occasion to celebrate, discuss and spread awareness of German-minority ICH in Denmark, Danish minority ICH in Germany and regional "sønderjysk" (South Jutlandic) ICH.

Most of the active ICH associations in Denmark are operated by volunteers, which allows committed individuals to be involved in ICH work. At the same time, the relatively small-scale volunteer setup of these associations may limit their possibilities with regards to organizing and
fundraising. At a workshop at the Royal Danish Library in August 2021, the limited resources of some of the volunteer-based associations and organizations was reflected in the expressed interest in the UNESCO convention’s possibilities (awareness, safeguarding etc.) for their specific ICH elements. Representatives from these volunteer NGOs are willing to engage in the work and obligations that UNESCO listing (and other related ICH activities) provide, however many see the need for better or clearer translations of UNESCO terminology for practitioners.

GREENLAND
The awareness-raising is made in direct collaboration with the concerned communities, groups, and individuals as the primus motor. Without their participation and freely given consent, awareness-raising programmes will not be made.

**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.

**DENMARK**

In accordance with standard practice of the Danish Royal Library, free, prior, sustained and informed consent of the concerned communities, groups and individuals is always secured when documenting specific elements. Information given by communities, groups and individuals is only publically available with their consent. As the inventory levendekultur.kb.dk consists of descriptions of ICH made by the communities, groups and individuals concerned, it gives practitioners the ability to define the content of their ICHs.

Similarly, all nominations to The Representative List or The Register for Good Safeguarding Practices are based on the initiative of the communities, groups and individuals themselves. As such, this process seeks to protect the self-determination and authority of the involved actors.

**GREENLAND**

Free, prior, sustained, and informed consent of the concerned communities, groups and individuals is secured when documenting the element. Only information that the communities, groups and/or individuals have consented to be publicly available is shared at awareness-raising activities.

**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.

GREENLAND
The mechanisms in place to duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness-raising activities consist of laws and orders (see 14), information in the NKA consent forms and direct involvement of the bearers in the awareness-raising activities.

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.

DENMARK
Among active communities in Denmark, there is an awareness on the engagement of youth. A number of active groups and associations representing and living ICH in Denmark actively invite school classes to visits where children are engaged through guided tours and workshops. For example, "Kystliv Holbæk" is a centre and association concerned with maritime culture in Northwestern Zealand, which has programmes that help to engage local school children in their ICH by providing courses and school trips, where students are invited to take part in the ICH. This happens through sailing trips and fishing expeditions. This project has run for two years. In 2021, 400 students were part of the initiative and helped build four boats. Additionally "Kystliv Holbæk" has an extra curricula “youth school” programme, which has proven popular.

The success of this initiative is an inspiration to other maritime ICH CGIs in Denmark, such as the Danish partners of the nomination on Nordic Clinker Boat Traditions. Here open-workshop visits and educational dissemination is part of the partnership agreement between the different groups, which make out the Clinker Boat association.

For "Københavns Drengekor" (Copenhagen Royal Chapel Choir) that supports the ICH element of “The Classical European Boys Choir Tradition”, the importance of youth engagement is imperative for continuing its practices. Situated at the Sankt Annæ Gymnasium (Sankt Annæ High School) in Copenhagen, the choir consists of young and adult men as choir singers. Recent decrease in active membership has lead the choir school to host workshops and awareness-raising activities for
children (practitioners) and their parents. One reason for these activities was to foster conversation about what the choir could do to attract more practitioners and develop (within its tradition) according to the expectations of the current and coming generations of singers and parents.

Another example of this comes from groups and associations, which represent Danish folk music traditions. In the association of "Danske Rigsspillemænd" there is not yet an organized initiative, which offers teaching programmes or workshops to school children, but individual performers visit their local schools. Through entertaining and informative storytelling, the performers disseminate and show examples of their ICH. It is important to this group of performers that the ICH is accessible and understandable to younger generations, who may not be familiar with the particular traditions of folk music.

Lastly, there is a joint cooperation on youth engagement in the World Heritage Site of "Christiansfeld, a Moravian Church Settlement". Here the Moravian Church of Christiansfeld, Christiansfeld public school, the municipal music school and the heritage/visitor center “the Christiansfeld Centre” work together to ensure the practice and awareness of musical traditions in the Moravian Church, especially brass band music. This cooperation between government institutions (schools and center) and community (the Moravian Church brass band) culminates annually in a joint concern in the Moravian Church in Christiansfeld, where the municipal youth brass band and the Moravian Church brass band play together.

GREENLAND
Mechanisms to facilitate the active engagement of youths in awareness-raising activities often consists of competitions with a small prize for the winners, or the activities are made in collaboration with primary schools, where the pupils can earn money for a cultural study trip to a city outside of Greenland.

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

Describe briefly how young people are engaged, giving examples.

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.
DENMARK
The proliferation of social media platforms in Denmark as a tool of public communication, information and general awareness-raising is also part of how communities, groups and individuals make others aware of their ICH. Here the dominant platform Facebook is a primary channel that makes way for updates, events and initiatives on the importance of ICH.

One example of an individual who is committed to teaching, promoting and general awareness-raising on the traditions, language and history of Sønderjylland (Southern Jutland) is Asta Flyvholm Kjær. Through her own website (www.mojnasta.dk) or her Facebook page (https://www.facebook.com/mojnasta.dk) Flyvholm Kjær communicates in her native dialect on various traditional crafts, oral histories, songs and so much more that concerns the ICH she diligently promotes and help preserve. Integral to this project is the importance and safeguarding of this ICH.

Similarly, the Danish branch of the transnational “Demo-scene” recognizes the use of new media. However, the use of new media is in and of itself an integrated part of how the ICH is lived and safeguarded. As a fundamentally digital form of ICH, the communities, groups and individuals that represent the Demo-scene use online platforms such as Facebook, Twitch and Discord as media not only for promotion or communication but also as tools to practice the ICH itself.

GREENLAND
In the two cultural World Heritage sites in West Greenland, free apps have been made that explain the ICH elements on the sites and the history and why the sites are outstanding from a human perspective.

The hunters and fishers are key practitioners and the Nature Institute directly involve them in their methods for safeguarding marine life and have designed an app where the practitioners can document changes in the landscape, anomalies in the marine life, including finding new species or a mass death event caused by melting sea ice.

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:
Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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?

**DENMARK**

Based on database research on Danish media coverage about ICH there seems to be four general types of media coverage of ICH.

The first type is the most general type of coverage, mostly based on press releases and “interest stories” from national and international news bureaus. These deal with international inscriptions of ICH to UNESCO’s listing mechanisms.

The second type of coverage is smaller but more specific, and deals with the state party’s own work in regards to UNESCO, how Denmark is obligated to safeguard ICH. Examples mostly come from the daily newspaper Politiken, which is known for its coverage of culture in its widest sense. For example, in 2015 the paper attempted to initiate a public discussion of what should be Denmark’s nominations to the 2003-convention’s Representative List. The paper called on its readers to submit examples of Danish culture and later to vote on which were most important. Most of the suggested elements represented shared values in Danish society. Some of the elements suggested by Politiken and its readers were later included in the Danish inventory for ICH.

The third type of coverage is the broadest and deals with what is often considered as “Danish” ICH, including its safeguarding and awareness raising about its importance. For several decades, there have been ongoing discussion in the media, among politicians and citizens concerning Danish national values, traditions and symbols. One of the most inclusive (in scope) of such discussions came about when the former Minister of Culture, Bertel Haarder, launched a so-called Danmarkskanon (Denmark Canon). In this, the public was encouraged to send in their suggestions for what constituted “Danish values” and ICH. But more than elements practiced by a certain group of interested parties, the values or concepts that were finally included in this canon were broader categories of ideas, concepts and values that were argued to characterize Denmark as a social, cultural, and historical community. The 10 canonized intangible phenomena counted the welfare society, freedom, trust, rule of law, gender equality, the Danish language, associational life
and volunteering, frisind (broad-mindedness), hygge, and Christian cultural heritage. All information about this canon and more detailed descriptions about the canonized values can be found at the cannon project’s website: https://danmarkskanon.dk.

Finally, national and local media cover a range of social practices, traditions and knowledge which according to the 2003-convention can be defined as ICH, but which are not categorized as such in the media.

FAROE ISLANDS

KVF (The national broadcasting network) (kvf.fo) plays a major role in creating awareness of the importance of ICH and its safeguarding as a part of its public service duty. Television and radio programs produced and broadcasted are to a high degree centered around various aspects of ICH, both in the old and the new materials. This contributes to creating awareness and general interest in ICH and its safeguarding.

Examples of ICH related programs:
Rowing in traditional clinker boats is the national sport of the Faroe Islands. Every summer the national rowing competitions are broadcasted.
The national holiday St. Olavs festival (28-29 July) is celebrated and covered live by the KVF.
Old and new documentaries about ICH related to nature – fowling, sheep rearing, fisheries have been produced and broadcasted, and are available on the website.
There are both old and new radio and television programs about peoples lived experiences, which includes ICH practiced around the Faroe Islands.
Documentaries about cultural profiles (past and present) – writers, musicians, artists etc.
Chain dancing is recorded and broadcasted regularly, especially around Christmas and the national festival 28-29 July.
Moreover, KVF, local newspapers and radio stations report on cultural events around in the Faroe Islands.

GREENLAND

The purpose of the KNR’s (National Broadcasting Network) overall public media services is to meet democratic, social, and cultural needs in society. The KNR promotes public debate and plays its part in ensuring that the entire population receives sufficient information to participate in democratic processes actively. The KNR help to strengthen Greenlandic and minority Danish language, identity and culture. The KNR disseminate Greenlandic culture and a broad variation of Greenlandic artistic idioms from many different artists, independent providers, and public cultural institutions. The KNR disseminate Greenland’s cultural heritage, and the KNR’s archive is a part of this heritage. The Corporation aim to digitalise the archive and make it available to the population, and access to the archive should be essentially free of charge. The KNR also reflect Greenland’s religious heritage and the diversity of belief systems and religions in Greenland.
The social media such as Instagram and Facebook also play an essential role in
safeguarding and raising awareness of ICH as communities actively use the platforms for sharing stories and design.

Examples:
A series of documentaries on closed down villages histories are in progress.
KNR yearly broadcast the national championships in traditional Greenlandic kayak and the National Dog Mushing championships.
Documentaries about Greenlandic traditions such as reindeer hunting, fishing, drum dancing, national dress sewing are popular.
There are both old and new radio/TV programs about peoples lived experiences, including ICH practised in Greenland.
On social media, the younger generation promotes knowledge and awareness of cultural elements such as traditional tattoos, the national dress, and the importance of nature in Greenlandic society.

- Promote mutual respect among communities, groups and individuals?

GREENLAND

See the answer above

**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.

DENMARK

The primary example mentioned here will be the Danish Broadcasting Cooperation (DR) which is a national public-service radio and television broadcasting company. DR has as a central task to support democracy in Denmark, contribute to Danish culture and support communities in Denmark. DR is obliged to represent and reach all parts of the population in Denmark. As a state-sponsored organization, the cooperation agrees on a public-service contract with the Danish government which stipulates a number of criteria for the content and principles of broadcast. Among other things, the public service contract for 2019-23 states that “DR’s programmes and platforms shall make it clear” that Danish society is built on democracy and is rooted in Christianity.

DR has among its own goals to emphasize Danish language and Danish culture in its programming. The influence of history, traditions and inherited values have been significant topics in some of the
most popular programmes on its main tv-channel, DR1, in recent years. During the Covid 19-lockdowns in 2020 and 2021, the program Fællessang (community singing) was broadcast on primetime Friday evening. Well-known Danish songs were performed and viewers were encouraged to sing along at home. This program continued a tradition of public singing also listed on the Danish inventory for ICH.

Other examples of prime-time or popular programming, which include the practice and awareness (safeguarding more indirectly) of ICH, are the colloquial cooking show Spice med Price in which two brothers, Adam and James Price, tour Denmark to investigate and recreate traditional Danish dishes. Another popular show is Frank & Kastaniegården (formerly Bonderøven) in which the self-described “bonderøv” (“hick” or “hillbilly”) Frank Erichsen through various crafts and agricultural traditions operates and renovates his family farm.

FAROE ISLANDS

Yes. One example of informal cooperation is between KVF (the national broadcasting network) and the Chain dancing associations regarding programs on Chain dancing and ballads. Both old and newer updated recordings of Chain dancing are broadcasted, especially during holidays and festival season, such as Christmas and St. Olav’s festival.

Other examples of informal cooperation are KVF and “Sprotin” (a book publisher), on book reviews; and the Church Council – for example, KVF has recorded all the hymns in the Faroese Church hymn book, which are used for radio sermons.

GREENLAND

There is a cooperation between the KNR and different ICH stakeholders. For example, when the KNR broadcast the annual national dog mushing competition, the national championship in kayaking and the Government of Greenland’s annual award ceremony where a person or a group receives a culture award.

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

DENMARK

Common for all three programs described above is the pedagogical and inclusive practice of teaching and doing some sort traditional skill or shared expression. This ranges from singing various popular songs collectively (either virtually or physically or the skill of cooking traditional dishes or doing traditional crafts. The public-service set-up behind these programs implies a built form of didactic presentation (though entertaining) and transfer of knowledge and skill. As such, all three examples commit to a general sense of capacity building or at least foster a sense of awareness of ICH practices.

Question 18.3

Media programming on ICH:
• Is inclusive

DENMARK

Public and private media programming is inclusive and together represents the diversity of the population in Denmark.

FAROE ISLANDS

Media programming is inclusive and presents the diversity in the Faroe Islands. In recent years, more emphasis has been put on including reporting on minority cultures.

GREENLAND

The KNR disseminates knowledge and information about Greenlandic society, mirrors its diversity, and creates arenas for debate and information about Greenland as a multicultural society.

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

GREENLAND

The KNR help to strengthen Greenlandic and minority Danish language.

• Addresses different target groups

DENMARK

DR has for many years been known for the high quality and educational content in its television for children. DR and other media (TV, radio and online) target many different groups, including youth, the elderly, ethnic communities and LGBT persons.

FAROE ISLANDS

Yes, it addresses different target groups.

**Question 18.4**

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

Some
Provide any additional explanation.

DENMARK

When the media bring stories regarding intangible cultural heritage and the role of UNESCO, there is often confusion regarding the different conventions. World Heritage is often used as a term in connection with intangible cultural heritage, and there is little distinction between the 1972-convention and the 2003-convention, including when elements are inscribed on the 2003-lists.

GREENLAND

When the media bring stories regarding intangible cultural heritage and the role of UNESCO, there is often confusion regarding the different conventions. World Heritage is often used in connection with intangible cultural heritage when the media should use the Representative List of Intangible Cultural Heritage of Humanity instead.

**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:**

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

GREENLAND

According to the Law on Museums, cultural heritage includes all values of both Greenlandic and foreign origin, which are now part of the Greenlandic cultural heritage. The concept of cultural heritage consists of both past and present values. An age requirement can therefore not be included in the concept. Therefore, it is also important that the cultural heritage is identified and defined in close cooperation between cultural heritage authorities and affected groups.

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

**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

GREENLAND

NKA and Katuaq, the Cultural Centre, monthly invite to open events called Ileqquvut, where each month focuses on a different element of ICH. Practitioners are invited to share stories, skills and expressions embedded in their element. This ensures awareness-raising and helps safeguard the various elements.

The Central Library have made events about mitaartut. Mitaartut are people in fancy dress or disguise that go from house to house and usually make dance movements at the same
time as banging the floor with a staff before being given gifts. The Central Library also arrange events like storytelling evenings and events where Inuit games and drum dancing is the main theme.

- General public

GREENLAND

Please see answer above and below

- Researchers

GREENLAND

An annual event, the Greenland Science Week, takes place in Nuuk and Sisimiut, where researchers share their research with the population in an open manner. Interpretation is always offered, so interested can understand – in their own language – what the researchers have found and give feedback to their methodologies and dissemination strategies.
Ilisimatusarfik also hosts monthly research seminars, which are open events, where researcher inclusively share their projects.

**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.*

GREENLAND

NKA encourage, support, and promote good safeguarding practices through the work of the curator for intangible cultural heritage, who, free of charge, provide technical and practical help to all bearers wishing to document their safeguarding practices.
NKA also consult the Nordic countries’ good safeguarding practices portal online when looking for new ways to document and cooperate with bearers and stakeholder communities.

**Question 19.4**

*Does public information on ICH promote mutual respect and appreciation within and between communities and groups?*
Explain briefly, using examples, how public information on ICH promotes this.

GREENLAND

The world heritage site “Aasivissuit-Nipisat” arranges World Heritage Days where the dissemination of intangible cultural heritage plays a significant role. Stakeholders, the general public and researchers are taking part in the event. Also, this summer, the world heritage site KUJATAA, in collaboration with Greenland National Museum & Archives and The National Museum in Denmark, held an information day concerning the history and the findings in the area. The locals and the tourists were invited to this. Furthermore, several of the associations mentioned in this document have their own website, Facebook profile etc. Here they convey about the specific intangible cultural heritage that they carry out, which is done with respect for other cultures.

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK

Nowhere in awareness-raising activities is direct reference to UNESCO’s Ethical Principles for Safeguarding Intangible Cultural Heritage made. However, the ethical principles are reflected in awareness-raising activities and the work concerning ICH in Denmark. For instance, the inventory levendekultur.kb.dk consists of descriptions of ICH made by the communities, groups and individuals concerned letting the practitioners themselves define both the content of their ICHs as well as determine its viability and the threats towards it. All Danish nominations to The Representative List or The Register for Good Safeguarding Practices are made by and on the initiative of the communities in question with the assistance of The Danish Folklore Archives at the Royal Danish Library. As a result, the self-determination and authority of communities, groups and individuals is respected and protected.

Denmark has also ratified the Sustainable Development Goals, including Target 11.4 (to strengthen efforts to protect and safeguard the world’s cultural and natural heritage). An action plan for the implementation of the SDGs was published by the Danish government in 2017.

GREENLAND

As Awareness-raising activities do not take place without the individual, group or community in question, the moral and ethical principles are respected. The Inatsisartut Act no. 8 §1 also ensure the legal framework for which the ethical principles are ensured when planning awareness-raising activities.

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.

DENMARK

All Danish media corporations have a professional code of ethics to which they apply in all of their activities, including awareness-raising about ICH. One example is the Ethical Principles of Danmarks Radio, or DR for short (the Danish Broadcasting Company). In their ethical code, DR have sections dealing in particular with minorities, people of different genders and children/youth. In the text concerning minorities it explicitly says that “DR strives to foster/promote knowledge about other ethnic, religious or sexual minorities’ relations and backgrounds”, thus reflecting paragraphs 3) and 11) of the Ethical Principles for Safeguarding Intangible Cultural Heritage.

GREENLAND

See above

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.

DENMARK

Safeguarding measures concerning ICH in Denmark are implemented and enacted in coordination with the relevant communities, groups and individuals. As such, participation and full consent from concerned parties forms the basis for all safeguarding measures. As most ICH work relevant to the 2003 convention in Denmark is carried out by the respective communities at the local level, this also concerns the implementation and enactment of safeguarding measures. One example of such measures comes from the representative of the group Dansk Folkedans (Danish Folk Dance). The community invested in the ICH of folk dance in Denmark is spread out across different associations, and together they have documented several hundred of relevant customs and practices related to folk dances. The invested partners are aware of the fact that the cultural practices related to folk dance on national, regional and local levels have gone from being integrated forms of cultural and social practice throughout the country (“living tradition”) to something that is in need of safeguarding. This has resulted in the production of collections consisting of video, pictures, sheet music, documents and sounds on folk dance practices from all regions of Denmark, counting about 1.000 total different dances.

FAROE ISLANDS

It is recognized that to safeguard ICH, broad participation of communities, groups and individuals are necessary. No safeguarding measure is carried out without the full consent and broad participation of communities.

GREENLAND

The safeguarding measures are made in direct collaboration with the concerned communities, groups and individuals as the primus motor. Without their participation and freely given consent, safeguarding measures will not be made.

Describe in particular measures to ensure that this is inclusive.
FAROE ISLANDS

The Faroe Islands is still in the early stages of developing the national inventory and implementing safeguarding measures, but standard procedure will be public meetings, meetings with communities, press releases and interviews in the national media. This will create awareness of the UNESCO Convention for Safeguarding ICH and encourage broad participation by the communities.

GREENLAND

The curator for intangible cultural heritage is responsible for ensuring the inclusivity of all concerned parties when it comes to safeguarding intangible cultural heritage. The curator follows the ethical principles as guidelines for ensuring diversity and inclusivity.

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.

DENMARK

Since the communities, groups and individuals who represent and practice ICH in Denmark are mostly organized by their own initiative, there are many examples of cooperation between CGIs and NGOs and civil society actors. However, state funding is often a means of economic support for such groups and communities.

One example of how civil society and NGOs partake in the safeguarding of specific ICH elements in Denmark is the element of Dukketeater i Danmark that consists of different forms of either model- or paper theater traditions in Denmark, based on the litographer Alfred Jacobsen (1853-1924), who was inspired by other European publishers from the same century. The paper theater association (Dansk Modelteaterforening) has been part of an increasingly more public display and practice of its traditions within the last 75 years. Furthermore, members of the association continuously loan out their materials and guides to museums so that visitors can try to build their own paper theatre models and become accustomed to the traditions of this ICH element. The association has through the years published a few books about the Danish paper theatre tradition, and it has since 1944 published a magazine 4-6 times per year. The magazine is the oldest paper theatre magazine in the world, with readers in Europe and the USA.

All the initiatives in Dansk Modelteaterforening have been made without any economic support from the government.

While the outreach initiatives and museum partnerships have not resulted in any significant
changes in membership or number of practitioners, the association has also made partnerships with visual artists and theatre designers who were asked to interpret the established forms and designs of paper theater. These forms of engagement and cooperation with artists and designers reached their public zenith, when Queen Margrethe 2 of Denmark designed paper models for the paper theatre in Denmark. The Danish queen’s own practice of this ICH has not only garnered public attention but also helped attain funding for various private projects related to the ICH and its representative associations.

**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?

High

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.

**DENMARK**

For example, the Danish association for Nordic Clinker Boat traditions has had good relations with private general funds, which support local initiatives concerned with safeguarding ICH. Along with economic support from local and state government, the Clinker Boat community has been supported by or has been promised support from the sizeable foundations of Mærsk and Nordea. One Nordea Foundation-supported initiative has sought to host apprentices who will be trained in the crafts traditions of the Clinker Boats.

**FAROE ISLANDS**

Most large private entities have a fund for sports and culture related activities that communities, groups and individuals can apply for. These private entities play a major role in safeguarding ICH by sponsoring cultural events, and the private entities have an ethical funding policy.

For example, Maritime festivals such as “Sjómanna dagar” (Seamen’s Day), related to seamanship and maritime culture; and the Knitting Festival, a three-day event with workshops and lectures, are partially sponsored by the large private companies. It is also common that rowing teams in the national rowing competitions are sponsored by various private companies.

Navia, a wool and knitwear company are contributing to safeguarding ICH by utilizing wool from local farmers for their products. The company regularly publishes a booklet with recipes for knitwear designs, created by locals that are skilled in knitting and creating designs, thereby keeping the Faroese knitting tradition alive. In addition, other Faroese knitwear designers, as for example Guðrun & Guðrun and Shisa Brand, utilize Faroese wool for their some of their products, and some of their designs are inspired by old knitting patterns and designs.

**GREENLAND**
Several different entities in the private sector support the safeguarding of ICH.

For example, “Polar Seafood Greenland A/S” is one of the top seafood exporters in Scandinavia and the largest privately owned company in Greenland. Through economic support, Polar Seafood strives to contribute to the local community and the Greenlandic society. Polar Seafood primarily supports education, sports activities, social and cultural development and charitable organisations. In 2018 Polar Seafood entered into a 3-year agreement with the qajaq association in the capital of Greenland, Nuuk, for economic support. This type of support ensures compliance with the ethical principles.

“Greenland Travel” is a travel agency specialising in Greenland that also promotes and maintain the Greenlandic culture and sense of identity by financially supporting projects and events focusing on this area.

In addition, several different private companies support Katuaq The Culture house. Katuaq is a cultural venue for the whole of Greenland and is based in the capital of Greenland, Nuuk. Katuaq aims to exhibit Greenlandic culture in Greenland and internationally by building a network to protect, develop, and communicate Greenlandic culture. Katuaq activities include large and small concerts to suit all tastes, theatre for young and old alike, exhibitions of the works of famous and emerging artists, films for children, young people and adults, lectures, talks etc. Therefore, private entities play an important role in safeguarding ICH by financially supporting Katuaq. Katuaq plays a central role in keeping elements of intangible culture alive and in awareness-raising ICH by providing resources to organisations or groups that bring local traditions to life. They also develop initiatives internally, such as organising festivals.

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:

Not 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:
Denmark, Faroe Islands and Greenland do not indicate targets in this report
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.**

**DENMARK**

Communities, groups and individuals are able to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures if they apply to and receive funding from either one of the universities, public funds or private foundations. No research funding programmes are exclusively dedicated to studies on ICH safeguarding programmes and measurements.

**GREENLAND**

An enabling environment exists for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures. The grants from Naalakkersuisut help the communities, groups, and individuals secure funding for their projects. The curator for ICH at NKA help draft the project objectives if needed. The community centres provide room for these projects on an inclusive basis.

**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.**
DENMARK

Please see answer to 22.1

GREENLAND

NGOs and other civil society bodies can monitor and undertake scientific, technical, and artistic studies on ICH safeguarding programmes and measures through collaboration with NKA, and/or the communities and groups whose ICH they are interested in monitoring or studying. Funding can be secured through competitive grants from Naalakkersuisut.

**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.

DENMARK

Please see answer to 22.1.

Additionally, an example of an enabling environment is seen in the close collaboration between the department of Ethnology at the University of Copenhagen with its working group on cultural heritage and the Danish Folklore Archives at the Royal Danish Library.

GREENLAND

The International Arctic Hub is a secretariat established by the governments of Greenland and Denmark in 2020. The secretariat aims to enhance interdisciplinary, international cooperation related to Greenland’s Arctic research, education, and innovation.

The International Arctic Hub platform will be essential in building networks and partnerships between local, national, and international researchers. Furthermore, it intends to strengthen communication between national and international research and education and Greenlandic citizens, industry, political decision-makers and stakeholders and contribute to evidence-based sustainable development in Greenlandic communities.

**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**

Not 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:**

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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:

- Regional level

  ALL

  Denmark, Greenland, and the Faroe Islands partake in Northern Dimension Project 2021-2023, a project initiated by the Finnish Heritage Agency. It includes the Nordic and Baltic region and aims at strengthening the resources of civil society in the work on ICH and sustainable development in the region. The project will create a regional network, know-how and share good safeguarding practices in the field of ICH.

  The Nordic and Baltic Network of ICH is a network where coordinators of the 2003 convention share experiences, research, and connect on shared elements. Conferences are often a product of discussions started in the network. For instance, Greenland participates in the Finland-hosted Conference on protection of Nordic Indigenous traditional knowledge and Intellectual Property.

  The Nordic and Baltic Network also share a website where good safeguarding practices are shared between the countries. The main purpose of the website Safeguarding Practices is to share experiences in safeguarding intangible cultural heritage in the Nordic and Baltic region. Our vision is to generate synergies in wider and wider circles and facilitate processes of communication between different levels of stakeholders.

  The Nordic and Baltic region is defined as Estonia, Lithuania, Latvia, Finland, Sweden, Norway, Denmark, Iceland as well as Greenland, the Faroe Islands and the Åland Islands.

**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:

- Regional level

  DENMARK, FAROE ISLANDS

  Denmark and the Faroe Islands are part of the joint Nordic Clinker Boat traditions
nomination that will be examined for the Representative List of the Intangible Cultural Heritage of Humanity in December 2021. Forbundet Kysten, a Norwegian accredited NGO, engaged in safeguarding Nordic Clinker Boat traditions, is leading a Nordic clinker boat network, where the ICH curator in the Faroe Islands National Museum and a curator from the Vikingship Museum in Roskilde in Denmark, are members of the steering group. In relation to the UNESCO nomination in December 2021, activities are planned in the Nordic countries 15-16 December. The Nordic countries will also connect digitally with each other during the celebrations.

The steering group in Forbundet Kysten is planning a conference in 2023 hosted by the Viking museum in Roskilde, Denmark. The themes for the conference will be Nordic Clinker Boat traditions, coastal culture, clinker boat crafts, and ICH.

**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).

ALL

Both Denmark, Faroe Islands and Greenland are members of the Nordic and Baltic network on Intangible Cultural Heritage. Members of the network meet several times a year on zoom to discuss relevant issues on implementing the convention and safeguarding ICH in our respective countries. Experiences and examples of good safeguarding practices are likewise shared on the website safeguardingpractices.com. Most of the projects on the website are sponsored by State Parties.

Safeguarding Practices is a Norwegian digital platform where the Nordic and Baltic countries are sharing safeguarding practices. The purpose is sharing good practices.

**Question 24.4**

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

No

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

**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:**

Partially

**Target for the next report:**

Not 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:**

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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

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.

GREENLAND

The Inuit Circumpolar Council (ICC) is the body that represents all Inuit from Alaska, Canada, Greenland, and Chukotka on matters of international importance. ICC is currently engaged in workshops to develop Inuit Circumpolar protocols for the Equitable and Ethical Engagement (EEE) of Inuit communities and Indigenous Knowledge. Indigenous knowledge encompasses many intangible cultural heritage elements and how they have been transmitted through time. ICC holds a General Assembly every four years at which Inuit delegates from across the Circumpolar region elect a new Chair and an Executive Council, develop policies, and adopt resolutions that will guide the organisation’s activities for the coming term. The General Assembly is the heart of the organisation, providing an opportunity for sharing information, discussing common concerns, debating issues, and strengthening the bonds between all Inuit. Assemblies also allow celebrating a rich cultural heritage and strengthening the cultural bonds between all Inuit.

LIVIND, Creative and living cultural heritage as a resource for the Northern Dimension region, is a project based on the many years of extensive international cooperation for intangible cultural
heritage. Almost all countries participating the project have ratified the 2003 UNESCO Convention on Intangible Cultural Heritage that obligates to recognise and safeguard heritage through community-based ways. Further cornerstones of the project include the Faro Convention underlining the value of heritage for society and the UN Agenda 2030 on sustainable development. Geographically, the project covers the Northern Dimension area that involves the northern EU countries, Russia, Norway, and Iceland. In addition to the ten countries, the project includes the Nordic autonomous regions and the Saami area. One of the project goals is to increase the interconnectedness within this area and to feed into new partnerships and initiatives in the field of living heritage.

**Question 25.3**

**Do you participate in ICH-related activities of international and regional bodies other than UNESCO?**

**Yes**

**International and regional bodies**

**European Union**

**ICH-related activity/project**

**DENMARK**

Denmark is a member state of the European Union and as such participated in Horizon 2020, the European framework for Research and Innovation 2014-2020. Denmark likewise participates in the current EU framework programme, Horizon Europe 2021-2027.

**Contributions to the safeguarding of intangible cultural heritage**

**DENMARK**

Both Horizon 2020 and Horizon Europe offered/offers research and innovation opportunities for cultural heritage projects, among these immaterial cultural heritage (ICH) projects.

The relevant sub-programmes under Horizon 2020 and Horizon Europe that hold ICH project opportunities are:

- European Research Council (Horizon 2020 and Horizon Europe)
- Societal challenge 6, Europe in a changing world – Inclusive, innovative and reflective societies (Horizon 2020)
- Cluster 2, culture, creativity and inclusive society (Horizon Europe)
- Marie Skłodowska-Curie Actions (Horizon 2020 and Horizon Europe)
The most recent data from the European Commission on applicants’ total success rates for the sub-programmes (including ICH parts) was published on 5 March 2021 and shows the following success rates for Danish applicants compared to the European average success rates:

**European Research council**
- DK: 12.48%
- All countries: 11.99%

**Societal challenge 6, Europe in a changing world – Inclusive, innovative and reflective societies**
- DK: 8.84%
- All countries: 8.84%

**Marie Sklodowska-Curie Actions**
- DK: 12.01%
- All countries: 11.16%

---

**International and regional bodies**

**European Union**

**ICH-related activity/project**

**FAROE ISLANDS**

Even though the Faroe Islands are part of the kingdom of Denmark, the Faroe Islands have their own Home Government Rule and are not member of the EU. However, the Faroe Islands has been associated to 7th Framework Programme for Research (2010-2013) and Horizon 2020 - the Framework Program for Research and Innovation (2014-2020). In 2021 a political agreement on Horizon Europe (2021-2027) (an EU framework program for research and innovation), was entered. EU funding for ICH related research projects is included in this framework. An application to enter the Creative Europe cooperation is in process. Entering this agreement, will provide opportunities for EU funds for ICH related projects.

**Contributions to the safeguarding of intangible cultural heritage**

---

**International and regional bodies**

**Others**

**ICH-related activity/project**
GREENLAND

NORA (Nordic Atlantic Cooperation) is an intergovernmental organisation under the regional cooperation programme of the Nordic Council of Ministers that brings together Greenland, Iceland, Faroe Islands and coastal Norway. The organisation traces its roots to 1981 and the establishment of cooperation in the west Nordic area. It adopted the name NORA when coastal Norway joined in 1996. The NORA constituents are interlinked by their location, shared traits and common challenges, in addition to multiple historical, institutional and cultural ties.

Contributions to the safeguarding of intangible cultural heritage

GREENLAND

NORA contributes to reinforcing regional cooperation with the aim of making the North Atlantic a strong and dynamic part of the Nordic region that is defined by its robust sustainable economic development. NORA’s initiatives include strengthening cross-border collaboration between the private sector and research and development bodies.

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:

Not 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:

Denmark, Faroe Islands and Greenland do not indicate targets in this report
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
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.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inuit drum dancing and singing</td>
<td>2021</td>
</tr>
</tbody>
</table>

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’).

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.

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.

**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.

**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.

**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.

**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.
C01686

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.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nordic clinker boat traditions</td>
<td>2021</td>
</tr>
<tr>
<td><em>Multiple: Denmark, Finland, Iceland, Norway, Sweden</em></td>
<td></td>
</tr>
</tbody>
</table>

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').

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.

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.

**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.

**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.

**Question C.6**

**C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative List, including:

- the competent body(ies) involved in its management and/or safeguarding;
- the organization(s) of the community or group concerned with the element and its safeguarding.

**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 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: Søren Lund
Title: Deputy Permanent Secretary at Ministry of Culture, Denmark
Date: January 7, 2022
Signature: [Signature]

[Signature]