

Periodic Report (Convention)

A. General information

Name of State Party

Czechia

Date of Ratification

2009-02-18

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.

Czechia (CZE) acceded to the 2003 Convention (the Convention) on 18/02/2009. This act significantly strengthened legal protection of intangible cultural heritage as, in the Czech legal system, international conventions are considered as binding legislation.

In accordance with the Convention, the CZE considers the intangible component of traditional folk culture as intangible cultural heritage (ICH). In particular, its individual elements include practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their ICH.

The national government's Strategy of More Efficient Safeguarding of Traditional Folk Culture is the implementation tool for the fulfilment of the tasks of the Convention. Adopted in 2003, it is reviewed and updated every 5 years. The Ministry of Culture (MC) is accountable for its fulfilment, involving also the other public authorities, specialised and scientific institutions, NGOs and local communities. The measures of this strategy address areas of identification and documentation of the elements of traditional folk culture, their preservation, propagation and presentation, transmission of values to younger generations, and international cooperation.

Pursuant to Art. 13 (b) of the Convention, MC designated the National Institute of Folk Culture (NIFC), its agency co-funded by the state budget, to manage and coordinate activities aimed at the safeguarding of the ICH. Besides, specialized units for the safeguarding of traditional folk culture have been established in every region. Thus, an integrated network of specialized institutions was created that, in cooperation and with the support of MC, works on the safeguarding of the ICH.

In 2008, a deed of establishment was adopted for the List of Intangible Heritage of Traditional Folk Culture of the Czech Republic (the National List); in 2009, guidance for

inscriptions on this list was approved, in 2012 and 2018 updated. Until 2021, a total of 30 elements have been inscribed on the National List, seven of them are inscribed on the Representative List of the Intangible Cultural Heritage of Humanity.

The “Bearer of Folk Crafts Tradition” (the Tradition Bearer) project launched already in 2001 and based on the UNESCO’s “Living Human Treasures” programme is one of the longest running measures. Under this project, recognitions are conferred to prominent folk craftsmen using traditional manufacturing technologies, keeping the proportion of hand-work, observing traditional patterns and designs, transmitting their experience and knowledge of technological processes to future generations.

The activities of specialised institutions and the implementation of various projects generated information websites covering the safeguarding of the ICH accessible to the public, the most important being <https://www.lidovakultura.cz/concept-and-breakdown/?lang=en> , www.lidovaremesla.cz , <https://gistralik.muni.cz/en/index.html> .

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)

Mr

Family name

Blažek

Given name

Jan

Institution/position

Address

National Institute of Folk Culture/Národní ústav lidové kultury Zámek 672 696 62 Strážnice

Telephone number

+420 518 306 636

E-mail address

jan.blazek@nulk.cz

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

Ministry of Culture of the Czech Republic (MC), Ministry of Education, Youth and Sports of the Czech Republic, Ministry of Agriculture of the Czech Republic – either provided answers or information to the following items B.4, B.5, B.6, B.9, B.11, B.12, B.14 and C, MC was involved in the discussions of the Report and provided the inputs for the following items: A.6, B.7 and B.8 as well as the translation into English

- National commission for UNESCO

Czech Commission for UNESCO – provided the inputs for Item A.7

- Cultural centres

Klub sportu a kultury Vlčnov (Sport and Culture Club), Naivní divadlo Liberec (Naive Theatre Liberec) - provided inputs for Item C

- Research institutions

National Institute of Folk Culture (NIFC) – coordinated the compilation of the Report, Národní informační a poradenské středisko pro kulturu (National Information and Advisory Centre for Culture) – provided the inputs for Item C

- Universities

Masaryk University, Prague University of Economics and Business – prepared answers to items B.2.1, and B.9.2 respectively

- Museums

National Open Air Museum, Museum of the Capital City of Prague, Regional museum in

Kolín, Museum of South Bohemia in České Budějovice, Dr. Hostaš regional museum at Klatovy, Regional museum at Cheb, Regional museum at Teplice, Museum of the Bohemian paradise in Turnov, Museum of Eastern Bohemia in Hradec Králové, Vysočina Open Air Museum, Vysočina museum in Třebíč, Masaryk museum in Hodonín, Museum of Moravian Slovakia, Regional museum in Olomouc, Museum of the Těšín region, Museum of the Nový Jičín region – these museums provided all the inputs to Item A.6 List and on those assets on the Representative List which are associated with their area of interest; they also provided inputs to Item C

- NGOs

The Czech Ethnological Society (CES), Divadlo Říše loutek (puppet theatre), Loutkářský soubor Na Židli (puppet theatre), Tatrmáni – these organisations provided inputs to Item C

- Municipalities

Municipality Vortová, Municipality Studnice – provided inputs to Item C

- Private sector entities

Arimo, Modrotisk Danzinger, Kašpárkova říše, Loutkové divadlo V Boudě, Naivní divadlo Liberec, Rautis – provided inputs to Item C

- Others (if yes, specify)

Sbor dobrovolných hasičů Hamry, Sbor dobrovolných hasičů Hlinsko-Blatno (Hamry and Blatno Volunteer Firefighter Brigades) - provided inputs to Item C

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.

Name of the NGO	Year of accreditation
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Please provide in the box below observation(s), if any, on the above-mentioned information.

The Czech Ethnological Society (CES) associates professionals – experts in the fields of ethnology, social and cultural anthropology and folkloristics, as well as museums and academic institutions countrywide. CES is invited by the Ministry of Culture to participate in consultation processes concerning ICH policies, especially the National Cultural Policy of the Czech Republic (last updated in 2015) and the Strategy of Improved Care for Traditional Folk Culture in the Czech Republic (2015-2020). Apart from that, selective collective members of CES also take part in the consultation processes individually. They are in close contact with local communities, which allows them to reflect and forward their views to the governmental level.

Several members of CES act in advisory capacity for the Ministry of Culture, particularly the Department of Regional and Ethnic Culture, which is responsible for safeguarding ICH in the country. Hence, they are directly involved in drafting national policies and legislation. Members of CES are also regularly elected as members of the National Council for Traditional Folk Culture – an advisory body of the Minister, and other ministerial committees related to ICH (the term traditional folk culture is used for ICH in the context of the Czech Republic).

Between 2016 – 2019 the Czech Ethnological Society was a member of the Evaluation Body of the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage. The evaluation was carried out collectively by the CES College of Evaluators, who were appointed by decision of the Main Committee from among the members of the CES – leading domestic experts on particular aspects of intangible cultural heritage, who also had experience in evaluating nominations from previous years and a good knowledge of at least one of the working languages of the Evaluation Body (English and French). The professional quality of the evaluation by the CES is demonstrated by the fact that its evaluation overwhelmingly coincided with that of the other members of the Evaluation Body, only occasionally some criteria were evaluated more strictly (which was commended by UNESCO, referring to the professionalism of the CES). The Czech Republic is a signatory country of CIOFF, an accredited organisation of the Committee for the Safeguarding of the Intangible Cultural Heritage.

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.

To date, none of elements from Czechia have been inscribed on the Urgent Safeguarding List or exposed to an immediate threat of extinction.

Question A.5.2

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

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

Name of the element	Year of inscription
Slovácko Verbuňk, recruit dances (00147)	2008
Shrovetide door-to-door processions and masks in the villages of the Hlinecko area (00397)	2010
Ride of the Kings in the south-east of the Czech Republic (00564)	2011
Puppetry in Slovakia and Czechia (01202) <i>Multiple: Slovakia, Czechia</i>	2016
Blaudruck/Modrotisk/Kétfestés/Modrotlač, resist block printing and indigo dyeing in Europe (01365) <i>Multiple: Austria, Czechia, Germany, Hungary, Slovakia</i>	2018
Handmade production of Christmas tree decorations from blown glass beads (01559)	2020

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.

The proposal “Strategy for the Safeguarding of traditional crafts - Bearers of folk tradition programme” submitted in 2018 by Czechia for possible selection for the Register of good safeguarding practices has since been in backlog files. The Committee will decide on the proposal at its 17th session in 2022.

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.

1

a. Name of inventory

List of Intangible Heritage of Traditional Folk Art of Czech Republic (National List)

b. Hyperlink to the inventory (if any)

<http://www.nulk.cz/narodni-seznam/>

c. Responsible body

National Institute of Folk Culture

d. Date of establishment

2008

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

)

Yes

Date of latest update

09-12-2021

f. Method and frequency for updating

An element may be proposed for inscription on the National List by an organisation related to the said element. Written proposals are sent by the proponent to the Ministry of Culture which evaluates them technically and forwards them to the National Council for Traditional Folk Culture (the National Council) which commissions two expert opinions which serve as a basis for recommendations to the MC for the inscription of an element. At the end of each calendar year, MC decides on the inscription of a new element.

As soon as the Minister of Culture provides a written consent with the inscription of an element on the List the proposal form becomes the registration form, and the National Institute of Folk Culture (NIFC) enters the element in the List. The update is done whenever a new element is entered, or if an element ceases to exist.

g. Number of elements included

30

h. Applicable domains

The National List defines the following domains of the intangible elements of traditional folk culture (folk oral traditions and expressions; folk performing arts, folk social practices, rituals and festive events; folk knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

The list is a prestigious inventory that also keeps record of elements requiring immediate protection.

j. Criteria for inclusion

The Ministry of Culture issued the Guidelines for the National list. An element proposed for the National List must be still living, authentic in its social and cultural functions, transmitted from generation to generation and representative; the informed consent and involvement of the community in the preparation of the proposal is required. Members of the National Council evaluate proposals for inscription (status and viability of the element, safeguarding measures), recommend experts for preparing independent opinions and make recommendations to the Ministry of Culture on the approval of the inscription.

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

Yes

Please provide further details, if appropriate:

The elements are periodically redocumented (once in 7 years) along with recommendations for better safeguarding. As a result of the redocumentation, an element may be declared endangered or extinct if it fails to meet the requirements that led to its inscription in the past.

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

If the National Institute for Folk Culture (NIFC) finds, during its own assessment or by a third party's notification verified by the Institute, that an element included in the List is endangered, it shall notify the Ministry of Culture and the National Council. The National Council shall consider and recommend remedial action at its meeting or recommend to the Minister to mark the element as endangered in the List. If the Minister decides to declare an element endangered, the NIFC shall indicate this fact in the List without any delay. In the case of an endangered status of an element included in the List, the Ministry of Culture shall take this fact into account in the grant/subsidy evaluation process.

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

Yes

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

Each proposal form includes a requirement to describe as specifically as possible the factors that may adversely affect, among other things, the current form and intergenerational transmission of the element. Threats: insufficient sale of folk craft artefacts, low number of

tradition bearers, economic demandingness, commercialisation, effects of cultural overtourism, loss of natural environment.

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

)

Yes

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

The List is focused on traditional folk culture.

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

The List of Intangible Elements of Traditional Folk Culture of the Moravskoslezský (Moravian-Silesian) Region

b. Hyperlink to the inventory (if any)

<https://www.msk.cz/cs/temata/kultura/seznam-nematerialnich-statku-tradicni-lidove-kultury-moravskoslezskeho-kraje-1350/>

c. Responsible body

Muzeum Novojičínska, p.o., Nový Jičín Muzeum Těšínska, p.o., authorised organisation for protection of traditional folk culture, Český Těšín

d. Date of establishment

4-10-2016

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

)

Yes

Date of latest update

29-03-2021

f. Method and frequency for updating

The proponent is the Muzeum Novojičínska, p. o., Nový Jičín.

Muzeum Těšínska, p.o., authorised organisation for protection of traditional folk culture, Český Těšín.

If a proposal is submitted to the authorised organisation by an association or organisation involved in folk culture, the authorised organisation provides its opinion. If there are no comments, the nomination is forwarded to the Council of the Moravskoslezský Region. The Council of the Moravskoslezský Region establishes the List of Intangible Elements of Traditional Folk Culture of the Moravskoslezský Region, it approves Methodological Guideline for the administration of the List, it authorises the Regional Office for Traditional Folk Culture operating under the Muzeum Novojičínska, a contributory organisation at Nový Jičín, and Muzeum Těšínska, a contributory organisation at Český Těšín to administer the List. It appoints the Expert Committee. The Expert Committee approves nominations for inscription into the List of Intangible Elements of Traditional Folk Culture of the Moravskoslezský Region.

g. Number of elements included

h. Applicable domains

Traditional folk culture (annual rites, folk dance, folk music).

i. Ordering principles

The Methodological Guideline for the Creation and Administration of the List of Intangible Elements of Traditional Folk Culture of the Moravskoslezský Region was approved by the Regional Council resolution no. 111/8592 of 4 October 2016.

j. Criteria for inclusion

Pursuant to the Methodological Guideline (i.) of the Council of the Moravskoslezský Region which establishes the List of Intangible Elements of Traditional Folk Culture of the Moravskoslezský Region an ICH element is defined in the following way:
 still living and performing its social and cultural function at present,
 authentic in its social and cultural functions,
 representative in the context of similar elements in the region or in the Czech Republic if such elements exist nationwide,
 unique evidence particularly from the aspect of history, ethnology, cultural anthropology, and other related disciplines,
 representative from the aspect of historic, cultural and/or social identity in relation to the communities or other practitioners of the element.

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

No

Please provide further details, if appropriate:

The List records the status at the time of entry. Viability of the elements is monitored mainly through the personal involvement of the professional staff, volunteers collaborating with the designated departments at Nový Jičín and Český Těšín, hobby groups and organisations practising traditional folk culture. The public awareness of these ICH elements is also raised by the websites linked to the relevant sites.

Information on all elements mentioned above are collected by the designated departments where they are made available to the public as well as to the community of bearers.

In line with the Methodological Guidelines of the Moravskoslezský Region the redocumentation is carried out once in five years.

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

)

No

Please provide further details, if appropriate

Please provide further details if appropriate:

The update (entering new elements to the List of the Moravskoslezský Region) reflects the status of the last element added at the time of the nomination development and processing. It does not indicate the status of elements inscribed earlier.

The information on elements nominated and inscribed earlier are collected by the designated departments. The nomination form includes the element viability, prospect of its survival and threats to which an ICH element of traditional folk culture is exposed to.

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

Yes

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

In the case of crafts, the usual threat is the absence of successors and deficiency of suitable materials. The viability of the "Ride Around the Spring Crop" (Jízda kolem osení) is adversely affected by the fees paid to the Union of Authors (OSA) protecting the copyrights for the interpretation of songs.

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

The main threat for many ICH elements is posed by the changes in the social environment. The population ageing, moving of people somewhere else to find better jobs and lack of interest of younger generations in traditional elements of folk art lead to the gradual disappearance of the natural environment in which these elements existed and were safeguarded.

Another threat is an inadequate financial support of the local cultural events where these elements are practised. This includes pilgrimages, harvest festivals, folk entertainments, balls, etc. Often it is also the official authorities' lack of interest in traditional culture. The covid outbreak poses another big threat. Bans on getting together and on major cultural events lead to the disruption of the continuity of these phenomena in the natural environment and discontinuity of cultural events focused on folk traditions.

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

)

Yes

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

The documents capture some elements of traditional folk culture existing in the Moravskoslezský Region. It is necessary to document other elements of traditional folk culture to make it possible for future generations to follow on still living traditions of folk

culture. In the Moravskoslezský Region this includes the following geographical areas: Český Těšín, Nový Jičín and Lašsko.

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

3

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Olomoucký Region
(hereinafter as the "List")

b. Hyperlink to the inventory (if any)

<https://www.vmo.cz/lidova-kultura>

c. Responsible body

Regional Department for Traditional Folk Culture at the Regional Museum in Olomouc
(Vlastivědné muzeum v Olomouci).

d. Date of establishment

2014

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

)

Yes

Date of latest update

15-11-2021

f. Method and frequency for updating

A proponent for an element inscription into the List can be an organisation or individual. The written proposal is submitted to the Regional Office for Traditional Culture at the Regional Museum in Olomouc (hereinafter as the “Regional Office”), which assesses its formal and factual accuracy and, in the event of deficiencies, asks the proponent for additional information. The Regional Office submits the proposal to the Working Group composed of experts with links to the traditional culture of the Olomoucký Region. The working group of the Regional Office nominates an expert for the inscription of the intangible element into the List to develop an expert opinion which serves as one of the inputs for assessing the proposals. Subsequently it recommends to the Council of the Olomoucký Region to approve the proposal for inscription into the List. The Regional Office acts upon the resolution adopted by the Council of the Olomoucký Region and enters the element into the List and informs both the element practitioner/bearer and the proponent about this fact. The List is updated whenever a new element is entered or when an element ceases to exist.

g. Number of elements included

8

h. Applicable domains

The List defines the domains of intangible elements of traditional folk culture (oral folk traditions and expressions; folk performing art; social practices, rites, and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

The List is a prestigious inventory, it is not internally structured, the elements are organised in the chronological order according to the date of entry.

j. Criteria for inclusion

The Regional Office published the Rules for the Administration of the List of Intangible Elements of Traditional Folk Culture of the Olomoucký Region which were approved by the Council of the Olomoucký Region. An element proposed for the inscription into the List must be still living, transferred from generation to generation and representative; all this must be done with the informed (and free) consent of the community and its involvement in the elaboration of the proposal. The Working Group of the Regional Office reviews the proposals and makes recommendations for approval to the Council of the Olomoucký Region.

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

Yes

Please provide further details, if appropriate:

Every five years the Regional Office in cooperation with the Working Group performs the periodic redocumentation and provides recommendations for better safeguarding. As a result of the redocumentation an element can be declared endangered or extinct if it does not meet the requirements that led to its listing.

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

If the Working Group finds that an intangible element is referred to as endangered it recommends remedial measures or if necessary, makes a proposal to list an element as endangered. The Regional Office records this fact into the List.

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

Yes

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

The proposal form includes the requirement to describe objective factors threatening the elements.

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

)

Yes

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

The List is focused on traditional folk culture.

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

4

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Pardubický Region
(hereinafter as the "Regional List")

b. Hyperlink to the inventory (if any)

<https://www.pardubickykraj.cz/dokumenty-pk-kultura-a-pamatkova-pece/74847/>

c. Responsible body

National Open Air Museum and its affiliate - Vysočina Open Air Museum

d. Date of establishment

2012

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

)

Yes

Date of latest update

2020

f. Method and frequency for updating

An element for inscription into the Regional List can be proposed by an organisation with links to the place where the element exists (municipal and local administration, Vysočina Open Air Museum – its local offices operating in the Pardubický Region, civic association, research institute and university). The written proposals are forwarded to the Vysočina Open Air Museum, which reviews them and asks the proponent for additional information or rewriting if necessary and then commissions two independent expert opinions. Subsequently all this is submitted to the Evaluation Committee for Traditional folk Culture composed of experts and representatives of the Regional Administration of the Pardubický Region for their review. The Evaluation Committee gives to the Council of the Pardubický Region either a positive or negative recommendation for the inscription of an element into the Regional List. Pursuant to the decision of the Council of the Pardubický Region an element is either listed or not. By entering an element into the Regional List the proposal form becomes the registration form and the Vysočina Open Air Museum inscribes the element. The List is updated by a new entry or if an element ceases to exist.

g. Number of elements included

12

h. Applicable domains

The Regional List defines the following domains of intangible elements of traditional folk culture: oral traditions and expressions; performing art; social practices, rites, and festive events; traditional craftsmanship; knowledge and practices concerning nature and the universe; traditional craftsmanship.

i. Ordering principles

The Regional List is a prestigious inventory, it is not internally structured, the elements are organised in the chronological order according to the date of entry.

j. Criteria for inclusion

The Pardubický Region published the Methodological Guideline for the Regional List. The element proposed must be still living, transferred from generation to generation and representative; the informed and free consent of the community or bearers as well their involvement in the elaboration of the proposal is important for the inscription. At the same time their participation in the nomination development is also important. The members of the Evaluation Committee for Traditional Folk Culture assess the proposals for inscription (status and viability of an element, safeguarding measures) and then they issue recommendations to the Council of the Pardubický Region who decide on the inscription.

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

Yes

Please provide further details, if appropriate:

The element is documented on an ongoing basis. Element is continuously documented. The periodic redocumentation is carried out every seven years after the inscription of the element and recommendations for better safeguarding are provided if necessary. As a result of the redocumentation an element can be declared endangered or extinct if it does not meet the requirements that led to its listing.

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

If the Vysočina Open Air Museum finds during its own assessment or from the assessment carried out by an appointed expert that the listed element is endangered, it notifies the Council of the Pardubický Region. The Council of the Pardubický Region at its meeting considers and recommends remedial measures to rectify the situation.

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

Yes

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

Every proposal form includes a requirement to describe as specifically as possible the factors threatening the present form and viability of the relevant element. The most common threats include: loss of natural environment, lost interest of young generation – decline in the number of bearers/practitioners, economic demandingness and time requirements,

insufficient sale of artefacts of traditional folk crafts, commercialisation, effects of cultural overtourism.

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

)

Yes

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

The Regional List is focused on elements of traditional folk culture existing in the Pardubický Region.

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

5

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Plzeňský Region

b. Hyperlink to the inventory (if any)

www.plzensky-kraj.cz/clanek/oceneni-plzenskeho-kraje-v-oblasti-tradicni-lidove-kultury

c. Responsible body

Regional Museum of Dr. Hostaš at Klatovy (Vlastivědné muzeum Dr. Hostaše v Klatovech, contributory organisation)

d. Date of establishment

1-12-2011

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

)

Yes

Date of latest update

2020

f. Method and frequency for updating

Proposals for inscription of intangible elements into the List can be submitted by research and professional institutions, museums, civic associations, NGOs, communities and groups practicing traditions and individuals active in the field, state administration and self-governing bodies and individuals. The List is updated by a new entry or if an element ceases to exist.

g. Number of elements included

8

h. Applicable domains

An intangible element is understood as experience, manifestation, expression, knowledge, skills, tools, things, artefacts, and cultural premises related to them which are manifested, inter alia, in the following domains:
oral traditions and expressions; performing art; social practices, rites, and festive events; traditional craftsmanship.

i. Ordering principles

The List is a list arranged chronologically according to the date of entry.

j. Criteria for inclusion

The Council of the Plzeňský Region approved the Rules for the List Administration. To be inscribed into the List, an intangible element must meet the following requirements: It complies with the definition of an ICH element; it is still living and it is authentic in its social and cultural function at present; represents a unique evidence particularly from the aspect of history, ethnology, cultural anthropology, and other related disciplines; it is representative in relation to similar elements in the Plzeňský Region or in the Czech Republic if similar elements exist nationwide; it is representative in terms of historical, cultural, and social identity in relation to communities or other bearers of the element.

The Regional Office, a professional body, handles the agenda related to the proposals and entries of elements into the List, prepares proposals for the meetings of the Committee, commissions expert opinions. The Committee reviews the proposal documentation files. The Committee then submits the proposal through the Department of Culture, Heritage Protection and Tourism of the Plzeňský Region Authority to the Council of the Plzeňský Region for their final consideration and approval.

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

Yes

Please provide further details, if appropriate:

Once every five years, each intangible element in the List is redocumented with the aim to determine its status.

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 event that an intangible element included in the List is identified as endangered and remedial measures prove ineffective and the element ceases to exist in practice, the Committee recommends to the Council of the Plzeňský Region to designate the elements as extinct. Pursuant to a resolution of the Council of the Plzeňský Region, the Expert Regional Office enters this fact into the List; the element is not removed from the List, it is only marked as "extinct".

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

Yes

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

Every proposal form includes a requirement to list objective factors threatening the elements, if there are any.

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

)

Yes

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

The List is focused on traditional folk culture.

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

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Central Bohemian Region (hereinafter as the List of Intangible Elements)

b. Hyperlink to the inventory (if any)

<http://www.skanzenkourim.cz/tradicni-lidova-kultura/seznam-nematerialnich-statku-tradicni-lidove-kultury-stredoceskeho-kraje/>

c. Responsible body

Regional Museum at Kolín

d. Date of establishment

2011

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

)

Yes

Date of latest update

2021

f. Method and frequency for updating

An element for inscription into the List of Intangible Elements of Traditional Folk Culture of the Central Bohemian can be proposed by an organisation and individual with links to the place where the element exists (research and professional institutes, museums, regional office, state administration bodies, associations). The written proposals are sent to the Regional Office for Traditional Folk Culture – Regional Museum at Kolín which reviews the proposals and asks the proponents for additional information or rewriting. The proposals are then forwarded to the Expert Committee for Inscription of Intangible Elements into the List. The Committee proposes experts for independent opinions, if necessary. Based on its assessment, the Expert Committee will recommend/not recommend the inscription into the List of Intangible Elements to the Regional Council. In line with the resolution of the Regional Council, the Regional Office will enter the element into the List.

g. Number of elements included

2

h. Applicable domains

The List of Intangible Elements defines the domains of intangible elements of traditional folk culture (oral traditions and expressions; performing art; social practices, rites and festive events; craftsmanship typical for production of a specific traditional artefact).

i. Ordering principles

The List is a prestigious list, it is not structured, the elements are listed chronologically according to the date of entry.

j. Criteria for inclusion

The Regional Office of the Central Bohemian Region published the Methodological Guideline for the Administration of the List of Intangible Elements of Traditional Folk Culture of the Central Bohemian Region. An element proposed for the inscription into the List of Intangible Elements must be still living, authentic in its social and cultural functions, representative in relation to similar elements in the Region as well as to the community. The Expert Committee follows the criteria set in the Methodology when it considers proposals and provides recommendations to the Regional Council for the decision on the inscription.

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

Yes

Please provide further details, if appropriate:

Every five years from the element inscription there is the redocumentation carried out. Depending on the redocumentation outcome an element can be declared endangered or extinct if it fails to meet the requirements under which it was inscribed in the past.

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

If the Regional Office finds that an intangible element on the List is endangered, it notifies the Expert Committee and recommends measures to rectify the situation. The Expert Committee may propose to designate the element as endangered, if necessary.

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

Yes

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

The proposal form includes a requirement to describe as specifically as possible the factors that may negatively affect, among other things, the present form and the intergenerational transfer of an element. Threats: insufficient sale of traditional handicraft artefacts, low number of practitioners/bearers, economic demandingness, commercialisation, effects of cultural overtourism, loss of natural environment.

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

)

Yes

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

The List is focused on traditional folk culture.

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

7

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Ústecký Region

b. Hyperlink to the inventory (if any)

<https://zamek-teplice.cz/cz/nematerialni-statky-tradicni-lidove-kultury>

c. Responsible body

Regional Centre for Traditional Folk Culture at the Regional Museum at Teplice, p.o.

d. Date of establishment

September 2015

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

)

Yes

Date of latest update

2017

f. Method and frequency for updating

The List is updated when a new intangible element of traditional folk culture of the Ústecký Region is entered. It can be proposed by an organisation and individual with the permanent residential address in the Ústecký Region. Written proposals are sent to the Regional Centre for Traditional Folk Culture at the Regional Museum at Teplice where they are checked and if necessary, errors are discussed with the proponent or missing information added. The decision on the proposal is taken by the Committee for Traditional Folk Culture and after the approval the proposal is submitted to the Council of the Ústecký Region. Once approved by the Regional Council the element is entered into the List of Intangible Elements of Tradition Folk Culture of the Ústecký Region.

g. Number of elements included

4

h. Applicable domains

The List of Intangible Elements of Traditional Folk Culture of the Ústecký Region defines important ethnographic, historic, cultural, and social phenomena present in the Ústecký Region (traditional craftsmanship, traditional folk art, customs and traditions and folk devotion).

i. Ordering principles

The List is updated chronologically.

j. Criteria for inclusion

The Centre for Traditional Folk Culture compiled a document defining the requirements which an intangible element of traditional folk culture of the Ústecký Region must meet e.g. it must be living and adequately representative.

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

Yes

Please provide further details, if appropriate:

The redocumentation of intangible elements is performed once in five years.

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

If the Regional Centre for Traditional folk Culture of the Ústecký Region or a member of the Committee for Traditional Folk Culture of the Ústecký Region, he/she notifies the Chairperson of the Committee who jointly with the Committee members prepares a position which is then reviewed by the Council of the the Ústecký Region.

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

8

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the Zlínský Region

b. Hyperlink to the inventory (if any)

<http://www.slovackemuzeum.cz/doc/909/>

c. Responsible body

The Museum of Moravian Slovakia at Uherské Hradiště (Slovácké muzeum v Uherském Hradišti) – The Centre for Safeguarding of Traditional Folk Culture of the Zlínský Region

d. Date of establishment

2013

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

)

Yes

Date of latest update

10-05-2021

f. Method and frequency for updating

An element for inscription into the List of Intangible Elements of Traditional Folk Culture of the Zlínský Region can be proposed by research and professional institutes, museums, civic associations, NGOs, and groups practicing traditions and individuals active in the field, state administration and self-governing bodies. The written proposals for inscription into the "Regional List" are submitted to the Museum of Moravian Slovakia at Uherské Hradiště, the Centre for Safeguarding of Traditional Folk Culture of the Zlínský Region (hereinafter as "the Centre"), registered address Smetanovy sady 179, 686 01 Uherské Hradiště from 1 October to 28 February of the following calendar year. The Centre checks the formal and factual accuracy of the proposal; if there are any deficiencies it asks the proponent to rectify them; the Centre commissions independent expert opinions and through the Department of Culture and Heritage Protection of the Regional Office of the Zlínský Region forwards all materials to the Expert Committee for discussion. The Expert Committee reviews proposals by the end of May of the same year which is the deadline. The position of the Expert Committee on the proposal is then submitted to the Council of the Zlínský Region for the final assessment and approval/rejection. If the Regional Council approves the proposal for inscription into the List, then the Centre enters the intangible element into the List without any delay. The List is updated whenever a new element is added to it.

g. Number of elements included

7

h. Applicable domains

The List of Intangible Elements of Traditional Folk Culture of the Zlínský Region defines the domains of intangible elements of traditional folk culture in line with the rules for the National List. These are the following domains: oral traditions and expressions; performing art; social practices, rites, and festive events; traditional craftsmanship.

i. Ordering principles

The List of Intangible Elements of Traditional Folk Culture of the Zlínský Region is a prestigious inventory, it is not internally structured, the elements are listed chronologically according to the date of entry.

j. Criteria for inclusion

The process in which ICH elements are proposed and inscribed into the List is governed by the Rules for Compilation and Administration of the List of Intangible Elements of Traditional Folk Culture of the Zlínský Region. The Rules are approved by the Council of the Zlínský Region which empowers the Museum of Moravian Slovakia at Uherské Hradiště in its capacity of the Centre for Safeguarding of Traditional Folk Culture of the Zlínský Region to administer the List and it approves the proposals for inscription of intangible elements in the List, and declaring elements extinct.

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

Yes

Please provide further details, if appropriate:

Once in five years the Centre for Safeguarding of Traditional Folk Culture of the Zlínský Region carries out redocumentation of every intangible element on the List with the aim to check its status.

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

)

Yes

Please provide further details, if appropriate

The regular redocumentation of an element by the Centre for Safeguarding of Tradition Folk Culture of the Zlínský Region provides an insight into the status of the element. The Expert Committee is informed if there are any changes or new findings. If the existence and viability of an element is endangered the Centre proposes remedial measures to the Expert Committee or if necessary, it recommends the Expert Committee to declare the element as endangered. If this new status is approved the Centre records this fact in the List. If an element is declared and registered as endangered the periodic check and redocumentation is carried out once in three years. If an element is recorded in the List as endangered and the remedial measures prove to be inefficient and the element ceases to exist in practice, the Expert Committee recommends to the Council of the Zlínský Region to declare the element as extinct. After the approval by the Regional Council the Centre records this fact in the List, the element is not removed from the List, it is only recorded as extinct.

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

Yes

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

Every proposal form includes a part where factors threatening the present form and viability of the nominated/listed elements shall be stated. These may vary depending on the element listed, however, generally these factors include cultural globalisation, declining number of practitioners/bearers, declining sales of traditional folk craft products particularly due to innovations and imports of cheaper alternative products (e.g. fabric flowers), methods of knowledge transfer and in the case of the tapestry manufacture moving it into the commercial business sector. Social practices and rites are in general threatened by effects of cultural overtourism, excessive coverage by the media and the potential loss of the original community function.

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

)

Yes

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

The List is focused on the expressions of traditional folk culture in the Zlínský Region.

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

9

a. Name of inventory

Bearers of Folk Crafts Tradition

b. Hyperlink to the inventory (if any)

<http://www.nulk.cz/nositele-tradice/>

c. Responsible body

National Institute of Folk Culture

d. Date of establishment

2001

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

)

Yes

Date of latest update

18-05-2021

f. Method and frequency for updating

Proposals for awarding the title "Tradition Bearer" can be submitted by organisations and individuals with links to the place where the bearer operates. Written proposals are sent by the proponent to NIFC which evaluates them and forwards them to the Council. The suggestions are considered by an expert advisory committee established by the MC which reviews the CV of the nominee, the unique nature and threat to traditional folk technique. The award ceremony is held on the occasion of the opening of the European Heritage Days. The Minister of Culture approves the award of the title. The list is updated when a new title is awarded, the Tradition Bearer passes away or the Tradition Bearer diverts from the traditional production for which he/she was awarded the title.

g. Number of elements included

86

h. Applicable domains

Crafts

i. Ordering principles

The Tradition Bearer title is limited by materials which products can be made (clay, glass, stone, metal, plant tissues, wood and textiles).

j. Criteria for inclusion

The craft of the proposed tradition bearer must provide unique evidence of traditional folk art threatened with extinction. The candidates must transmit their know-how, present their work to the public and keep traditional manufacturing processes; all of that with consented documentation of the used procedures for the NIFC archives.

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

Yes

Please provide further details, if appropriate:

Tradition bearers are in close personal contact with the NIFC. Their recognition is permanently reviewed in connection with publishing information brochures and organising exhibitions; the viability of the bearer is thus checked continuously.

**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

We understand traditional craft in its entirety not as a skill of an individual craftsman. The title "Tradition Bearer" is awarded to an individual but it expires as he/she dies; the Bearer must prove that he/she has got a successor in his/her trade. The sustainability of the craft is proven by providing livelihood to the Tradition Bearer.

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

)

Yes

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

Traditional folk production based on traditional rural culture. It is intended mainly for rural residents.

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

10

a. Name of inventory

The Regional List of Intangible Assets of the Traditional Folk Culture in the City of Prague (hereinafter as the „Regional List“)

b. Hyperlink to the inventory (if any)

<https://www.muzeumprahy.cz/sbirky-a-cinnost-regionalni-pracoviste-pro-peci-o-tradicni-lidovou-kulturu/>

c. Responsible body

Regional Office for Traditional Folk Culture Protection in Prague

d. Date of establishment

21-10-2014

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

)

Yes

Date of latest update

01-12-2020

f. Method and frequency for updating

The method is summarised in the Guidelines for the Management of the Regional List (City of Prague Council Resolution No. 2755 from October 21, 2014). Updates are done whenever a new element is entered or ceases to exist. A new element for inscription can be proposed by a corporate body (organisation) or an individual (natural person) or even the Regional Office for Safeguarding Traditional Folk Culture. Proponents submit their written proposals to the Regional Office which reviews the proposals, asks the proponent for additional information or rewriting of the proposal, if necessary and then the proposals are forwarded to the Expert Committee for their review. The Committee consists of experts from the Prague City Museum and representatives of the City of Prague Administration. If necessary, the Regional Office commissions the development of an independent expert opinion. The proposal, if recommended by the Expert Committee, is approved by the Committee for Culture of the City of Prague Council and the entry is then signed by the Manager of the Culture and Tourism Department.

g. Number of elements included

4

h. Applicable domains

The Regional List, following the methodology of the National List, defines the domains of the intangible elements of traditional folk culture (oral traditions and expressions; performing arts; social practices, rites, and festive events; traditional craftsmanship; knowledge and practices concerning nature and the universe; traditional craft knowledge and skills).

i. Ordering principles

The List is a prestigious inventory, it is not internally structured, the elements are listed chronologically according to the date of entry.

j. Criteria for inclusion

The requirements and conditions for entry into the Regional List, as well as its terminology stem from the Methodology Guidelines of the Ministry of Culture of the Czech Republic for the List of Intangible Elements of Traditional Folk Culture and they comply with the Methodology for Identification and Documentation of Traditional Folk Culture and with the Strategy for Safeguarding Traditional Folk Culture. The element proposed for the Regional List must be still living, transferred from generation to generation and must be representative; all this must be done with the informed (and free) consent of the community and its involvement in the elaboration of the proposal. The fulfilment of the criteria is assessed by an expert committee which makes a recommendation for approval. The Cultural Committee of the Prague City Council also has the discretion to judge whether the criteria are met when approving listing of an element.

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

Yes

Please provide further details, if appropriate:

Every five years from the date of element inscription the periodic redocumentation of the element is carried out. Depending on the outcome of the redocumentation an element can be declared endangered or extinct if it does not meet the requirements leading to its listing in the past.

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

If an element entered in the Regional List is declared endangered, the expert committee proposes remedial measures. In the event of total loss of viability, the element is declared extinct.

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

Yes

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

The proposal form includes a requirement to describe as specifically as possible the factors that may adversely affect, among other things, the current form, and the intergenerational transfer of an element.

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

)

Yes

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

The List is focused on traditional folk culture in a wider urban context.

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

11

a. Name of inventory

The List of the Intangible Elements of Traditional Folk Culture of the South Bohemian Region (Jihočeský Region) (hereinafter as “the List”)

b. Hyperlink to the inventory (if any)

<https://www.muzeumcb.cz/jihoceske-muzeum/odborna-pracoviste/regionalni-odborne-pracoviste-pro-lidovou-kulturu/seznam-nematerialnich-statku-tradicni-lidove-kultury-jihoceskeho-kraje>

c. Responsible body

Regional Office for Folk Culture

d. Date of establishment

13-06-2013

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

)

Yes

Date of latest update

24-10-2019

f. Method and frequency for updating

Annually (except the period when national anti-covid measures apply) in line with the Methodological Guidelines as amended (Annex no. 2, Resolution no. 1195/RK/19 of 24 October 2019)

g. Number of elements included

h. Applicable domains

Pursuant to the Regional Council Resolution no. RK 544/2004 of 29 June, 2004 the South Bohemian Museum at České Budějovice acts as the Regional Office for Traditional Folk Culture and the centre of expertise in this area.

The Regional Office manages and updates the List, administers, and processes the agenda related to the proposals submitted and makes entries into the List and if necessary, declares elements endangered or extinct (carries out the activities of the data administrator, both in paper and electronic form). It designs proposal and registration form templates. It prepares proposals for consideration by the Expert Committee, commissions expert opinions to be developed by professionals appointed by the Expert Committee, and reviews submitted proposals for their factual accuracy, as a rule once every five years. It promotes the List. When submitting proposals and other documents to the Regional Council, the Expert Committee cooperates with the Department of Culture and Heritage Protection (hereinafter referred to as 'OKPP') of the Regional Office of the South Bohemian Region.

After the prior approval by the Regional Council, the Regional Office submits a proposal for inscription of an element into the List of Intangible Elements of Traditional Folk Culture of the Czech Republic. The proposal is submitted by the end of February of the calendar year.

i. Ordering principles

The purpose of the List is to capture the living, or revived elements preserving roots of the traditional regional folk culture. At the same time, the prestigious and representative aspects of an element play an important role, too.

j. Criteria for inclusion

To be entered into the List an intangible asset must meet the following requirements:

It meets the definition of an intangible asset according to Item 2 of the Methodological Guidelines

it is still living and performs its social and cultural function

it is authentic in its social and cultural functions

it is unique in terms of the special testimony it carries particularly from the perspective of history, ethnology, cultural anthropology, and other related disciplines

it is representative in relation to similar elements in the region, or in the Czech Republic if similar elements exist nationwide

it is representative in terms of historical, cultural, and social identity in relation to communities or other practitioners/bearers of the element

The proposal for entry of an element into the List must be made according to the templates of the proposal and registration form respectively specified in Annex 1 of the Methodological Guideline and sent to the Regional Office in both electronic format and a printed copy.

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

Yes

Please provide further details, if appropriate:

In the nomination proposal and the subsequent presentation.

**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

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

Yes

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

The viability of an element can often be endangered by the condition of practitioners (age, health, local support ...), or of the main promoter or initiator.

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

)

Yes

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

The List specialisation is dictated by its focus on traditional folk culture and regional specifics.

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

12

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture of the South Moravian Region (hereinafter as the SMR List)

b. Hyperlink to the inventory (if any)

<https://www.jmk.cz/content/14230>

c. Responsible body

Regional Office for Traditional Folk Culture of the South Moravian Region (hereinafter as “the RO”)

d. Date of establishment

13-12-2013

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

)

Yes

Date of latest update

24-11-2021

f. Method and frequency for updating

An element may be proposed for listing in the SMR List by an organisation operating in the South Moravian Region (NIFC, municipality, regional administration, community associations, Regional Office, research institute, university). The written proposals are sent to the RO which reviews them and if necessary, asks for additional information or modifications. Then the proposals are forwarded to the Expert Committee for Traditional Folk Culture of the South Moravian Region (hereinafter as the "Expert Committee") which commissions two independent expert opinions on the basis of which the Expert Committee formulates its recommendations to the SMR Regional Council for listing of an element. Pursuant to the written consent of the Regional Council the proposal form becomes the registration form, and the RO adds the element into the SMR List. The List is updated by a new entry or if an element ceases to exist.

g. Number of elements included

11

h. Applicable domains

The SMR List defines the following domains of intangible elements of traditional folk culture: oral traditions and expressions, performance art, social practices, rites, and festive events; traditional craftsmanship, knowledge and practices concerning nature and the universe, skills associated with traditional crafts.

i. Ordering principles

The List is a prestigious inventory, it is not internally structured, the elements are organised in the chronological order according to the date of their listing.

j. Criteria for inclusion

The Regional Council of the South Moravian following the Methodological Guidelines for the Administration of the List of Intangible Assets of Traditional Folk Culture of the South Moravian Region and pursuant Article 59, Section 3 of Act no. 129/2000 Coll. On Regions (Establishment of Regions) as amended approved Resolution no. 3038/13/R40 at its 40th meeting on 13 December 2013, which defines the Principles for the Administration of the SMR List. Any proposed element must be still living, transmitted from generation to generation and representative; all with the informed (and free) consent and participation of the community in the development of the proposal.

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

Yes

Please provide further details, if appropriate:

Every seven years after the element inscription the outcomes of the periodic documentation are published, together with recommendations for its better safeguarding. As a result of the redocumentation an element can be declared endangered or extinct if it does not meet the requirements that led to its listing in the past.

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

With respect to the number of elements listed in the SMR List the RO discusses their status together with ethnographers of museums (contributory organisations of the SMR) at the regular expert meetings. If an element is endangered, this fact is reported to the Expert Committee at its next meeting which refers the issue to the Council of the South Moravian Region. The Expert Committee will propose safeguarding measures which will become formal recommendations issued by the SMR Council. Any such element will be immediately marked as endangered in the SMR List.

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

Yes

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

Every proposal must describe in detail the factors that may adversely affect, among other things, the current form and intergenerational transfer of an element. Threats: lack of marketing of folk craft artefacts, low number of tradition bearers, economic difficulty, commercialisation, effects of cultural overtourism, loss of natural environment.

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

)

Yes

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

The List is focused on traditional folk culture of the South Moravian Region.

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

13

a. Name of inventory

Regional List of Intangible Cultural Heritage of the Karlovarský Region

b. Hyperlink to the inventory (if any)

c. Responsible body

Regional Office for Traditional Folk Culture, Muzeum Cheb, p.o. of the Karlovarský Region

d. Date of establishment

2013

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

)

Yes

Date of latest update

2017

f. Method and frequency for updating

An element may be proposed for listing in the Regional List of Intangible Cultural Heritage either by the Regional Office for Traditional Folk Culture or by an organisation with links to the place where the element exists (municipality, regional administration, community association or NGO...) or an individual/natural person with the same link. The Regional Office submits the processed proposals to the Regional Council for the List Administration. The Regional Office collects the proposals and offers consultation services and assists with proposals compilation. The proposals submitted are discussed by the Regional Council for the List Administration usually once a year. The Council submits its decision on listing in the Regional List to the Regional Assembly. The discussion and approval of the proposal is recorded in the resolution from the Regional Assembly meeting. The date on which the Regional Assembly discussed the proposal is the date of entry into the Regional List. The practitioners/bearers of the listed elements receive a Certificate of Inscription into the Regional List.

g. Number of elements included

4

h. Applicable domains

The objective of the Regional List is to capture the safeguarded and practiced elements rooted in the family or community folk traditions and customs, safeguarding knowledge and skills associated with traditional crafts.

In the Karlovarský Region these include customs and traditions which are now being rediscovered and renewed. At the same time, they are monitored whether they have become a part of the community life or ceased to exist again. However, the lifespan of an effort to revive traditional customs is usually closely linked to individuals and such traditions tend to disappear if these people depart. The same applies to the skills and knowledge which are not the source of livelihood and are often maintained and developed in the form of hobbies and past-time activities.

i. Ordering principles

The purpose of the Regional List of Intangible Cultural Heritage of the Karlovarský Region is to capture the still living, or renewed, elements preserving the roots of traditional folk culture in the region which experienced dramatic changes in its settlement after 1945. At the same time, it is seen as a prestigious List. Due to the number of entries so far, the List is not yet internally structured, and the entries are arranged chronologically.

j. Criteria for inclusion

The key requirement for listing is the viability of the element and its local perception as a matter of representation. With this in mind the proposals under consideration are discussed at the meeting of the Regional Council for the List Administration. The corporate decision of the Council then governs the listing, which in the event of disagreement is based on independent expert opinions.

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

Yes

Please provide further details, if appropriate:

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

If necessary, it is possible to respond at shorter intervals.

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

Yes

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

In the Karlovarský Region the listed elements are often endangered due to the old age of their practitioners/bearers.

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

)

Yes

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

The specific character of the Regional List stems from its focus on traditional folk culture.

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

14

a. Name of inventory

The List of Intangible Elements of Traditional Folk Culture in the Vysočina Region (hereinafter as “the VR Regional Inventory”)

b. Hyperlink to the inventory (if any)

<https://www.kr-vysocina.cz/seznam-nematerialnich-statku-tradicni-lidove-kultury-kraje-vysocina/ds-303039>

c. Responsible body

Muzeum Vysočiny Třebíč – Regional Office for Traditional folk Culture in the Vysočina Region (hereinafter as “the VR Regional Office”)

d. Date of establishment

2013

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

)

Date of latest update

2019

f. Method and frequency for updating

An element of ICH for inscription in the Vysočina Regional List may be proposed by a self-governing body, a contributory organisation of municipalities in the Region or the Vysočina Region, the Vysočina Regional Office and other organisations and individuals. An intangible element is a significant intangible manifestation of traditional folk culture present in the Vysočina Region. The written proposals are sent to the Vysočina Regional Office which reviews them and if necessary, asks for additional information or rewriting of the proposal. The Regional Office prepares the final proposal which is forwarded to the Expert Working Group consisting of regional ethnographers for their assessment. Based on the written consent of the members of the Expert Working Group to the entry of an element in the VR Regional List, the proposal form becomes a registration form and the VR Regional Office enters the element into the VR Regional List. The List is updated with every new entry or if an element ceases to exist. In a calendar year a maximum of two elements can be added to the List. Once in five years the VR Regional Office carries out periodic redocumentation of the inscribed elements. The VR Regional Office, through the Department of Culture, Heritage Protection and Tourism of the Vysočina Region Office submits proposals to the Vysočina Regional Council for inscription of ICH in the List of the Intangible Elements of the Traditional Folk Culture of the Czech Republic.

g. Number of elements included

8

h. Applicable domains

The VR Regional List defines the following domains of intangible elements of traditional folk culture: oral traditions and expressions, performance art, social practices, rites, and festive events; knowledge and practices concerning nature and the universe, traditional craftsmanship.

i. Ordering principles

The VR Regional List is a prestigious list, it is not structured, the elements are in a chronological order according to the date of entry.

j. Criteria for inclusion

On 26 November 2013 the regional council adopted under the ref. no. 12/13 the Rules of the Vysočina Region for the Administration of the List of Intangible Elements of Traditional Folk Culture of the Vysočina Region. An element proposed for the inscription into the Vysočina Regional List must be present in the Vysočina Region, it must be still living or revitalised, it must be authentic in its social and cultural function, it must be transferred between generations in a proportional measure reflecting its potential, it must provide unique evidence and it must be representative; all this must be done with the informed (and free) consent of the community and its involvement in the elaboration of the proposal. The members of the Expert Working Group review the proposals (status and viability of the elements, safeguarding measures) and provide recommendations to the VR Regional office to decide on the element inscription.

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

Yes

Please provide further details, if appropriate:

The periodic redocumentation is carried out every five years after the inscription of the element and recommendations for better safeguarding are provided. Based on the redocumentation, the element may be declared endangered or extinct if it does not meet the requirement that led to its listing.

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

If the VR Regional office finds during its own assessment or by the third party's notification or as a result of the periodic redocumentation that an element entered in the Vysočina Regional List is endangered this fact is then recorded in the element registration form. If an element is marked and registered as endangered, then the VR Regional office carries out the periodic review once in three years.

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

Yes

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

An element is considered endangered if its bearer has no successors; if it is used only for commercial purposes and therefore it has lost its original function, form, and content; the

current state of the element is endangered by the number of foreign features, and if it is not representative anymore.

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

)

Yes

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

The VR Regional List is focused on traditional folk culture in the Vysočina Region.

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

15

a. Name of inventory

The List of the Intangible Elements of Traditional Folk Culture of the Královéhradecký Region

b. Hyperlink to the inventory (if any)

<https://muzeumhk.cz/muzeum/regionalni-pracoviste-pro-tradicni-lidovou-kulturu/719-seznam-nematerialnich-statku-tradicni-lidove-kultury-kralovehradeckeho-kraje.html>

c. Responsible body

Museum of Eastern Bohemia in Hradec Králové, Regional Office for Traditional Folk Culture

d. Date of establishment

17-08-2011

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

)

Yes

Date of latest update

2021

f. Method and frequency for updating

The proposals for inscription of intangible elements into the List are submitted by the Regional Office for Traditional Folk Culture, organisations, and individuals. The proposals on paper or in electronic format are received and reviewed by the Regional Office for Traditional Folk Culture and then prepared for the discussion in the Expert Committee. The nominations are reviewed by the Expert Committee for Traditional Folk Culture which commissions expert opinions. These form the basis for the recommendations to the Regional Council on the inscription of an element into the Regional List. Upon the Regional Council decision, the proposal form becomes the registration form. The Regional Office enters the element into the List. The List is updated by every new entry or if an element ceases to exist.

g. Number of elements included

4

h. Applicable domains

The List of the Intangible Elements of Traditional Folk Culture of the Královéhradecký Region defines the following ICH domains of traditional folk culture: oral tradition and expressions,

performing art, social practices, rites, and festive events, knowledge and practices concerning nature and the universe and traditional craftsmanship.

i. Ordering principles

The List is a representative inventory, it is not internally structured, the elements are listed chronologically according to the date of entry.

j. Criteria for inclusion

The Regional Council adopted the Methodological Guideline for the administration of the List of the Intangible Elements of Traditional Folk Culture of the Královéhradecký Region which contains a proposal/registration form template. The nominated element must be still living, authentic in its social and cultural functions, unique in terms of the uniqueness of the testimony it bears and be representative. Proposals are reviewed by the Expert Committee for Traditional Folk Culture which commissions expert opinions and recommends to the Regional Council nominated elements for inscription.

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

Yes

Please provide further details, if appropriate:

Every five years the Regional Office carries out the redocumentation of the inscribed element and as a result an element can be declared endangered or extinct if it does not meet the requirements which led to its listing. The outcome of the redocumentation process is the proposal of safeguarding measures.

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

If the Regional Office is notified by a third party or finds out during the assessment that an element entered in the Regional List is endangered, it reports the finding to the Expert Committee for Traditional Folk Culture which then reviews the case and recommends remedial measures and these measures will be recorded in the registration form of the relevant element.

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

Yes

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

The proposal/registration form contains a section in which all factors threatening the relevant element must be stated including safeguarding measures proposed.

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

)

Yes

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

The ICH List is focused on traditional folk culture.

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

a. Name of inventory

Regional List of Intangible Elements of the Liberecký Region

b. Hyperlink to the inventory (if any)

<https://www.muzeum-turnov.cz/krajsky-seznam-nematerielnich-statku-LK/>

c. Responsible body

Museum of the Bohemian Paradise at Turnov

d. Date of establishment

6-09-2011

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

)

Yes

Date of latest update

2021

f. Method and frequency for updating

An element for inscription into the List of Intangible Elements of the Liberecký Region can be proposed by an organisation with links to the place where the element exists (region, municipality, civic association, Regional Office for Traditional Folk Culture, research institute and university). Proposals in writing are sent to the Museum of the Bohemian Paradise which reviews them and if necessary, asks for additional information or rewriting. Then they are forwarded to the Committee for Culture of the Liberecký Region for its assessment which makes recommendations to the Regional Council of the Liberecký Region to inscribe the element. Upon a written consent of the Liberecký Regional Council to the inscription of an element into the List the proposal form becomes the registration form, and the Museum of the Bohemian Paradise enters the element into the List. The List is updated with every new entry or when an element ceases to exist.

g. Number of elements included

6

h. Applicable domains

The Regional List defines the following domains of intangible element of traditional folk culture:

oral traditions and expressions

performing art

social practices, rites, and festive events

traditional knowledge and practices concerning nature and the universe

traditional craftsmanship

i. Ordering principles

The List is a representative inventory, it is not internally structured, the elements are listed chronologically according to the date of entry.

j. Criteria for inclusion

Pursuant to the Principles for the Administration of the List of Intangible Elements of Traditional Folk Culture of the Liberecký Region an element to be inscribed into the List must meet the following requirements:

complies with the ICH definition as stated in Item 2 of the Principles

is still living and performs its special social and cultural function at present

it is authentic in its social and cultural functions

it bears unique evidence particularly from the aspect of history, ethnology, cultural anthropology, and other related disciplines

it is representative in the context of similar elements in the region or in the Czech Republic if such elements exist nationwide.

it is representative from the aspect of historic, cultural and/or social identity in relation to the communities or other practitioners of the element

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

Yes

Please provide further details, if appropriate:

The periodic redocumentation is carried out every seven years after the inscription of the element and recommendations for better safeguarding are provided. Based on the redocumentation, an element may be declared endangered or extinct if it does not meet the requirements that led to its listing in the past.

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

If the Museum of the Bohemian Paradise finds during its own assessment or on the basis of a third party's notification verified by the Museum, that an element in the List is endangered it notifies the Liberecký Region. The Council of the Liberecký Region then considers and recommends remedial measures.

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

Yes

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

The proposal form includes a requirement to describe as specifically as possible the factors that may adversely affect, among other things, the current form and intergenerational transmission of an element. Threats: insufficient sale of folk craft artefacts, low number of tradition bearers, economic demandingness, commercialisation, effects of cultural overtourism, loss of natural environment.

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

)

Yes

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

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

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

Activity/project

2019 – training course for Iraqi specialists in many areas of heritage protection in Erbil to support Iraq damaged by the war; the course was done in cooperation with the local self-government represented by the Iraqi Institute for the safeguarding of Antiquities and Heritage.

Contributions to the safeguarding of intangible cultural heritage

Restoration of tangible cultural heritage helps to raise the awareness of the value of the intangible element of cultural heritage.

2

Programme/Convention /Organization

1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property

Activity/project

Repatriation of stolen or illegally exported cultural property to the country of origin (2018 Czechia/Egypt; 2019 Czechia/Italy)

Implementation of United Nations Security Council's Resolution 2347

Contributions to the safeguarding of intangible cultural heritage

Cultural properties are directly linked to diverse expressions of intangible cultural heritage. With a focus on communities, the selected intangible elements recognised and safeguarded through the 2003 Convention could provide a basis for raising awareness of the impacts felt by communities affected by illicit trafficking of their cultural property.

3

Programme/Convention /Organization

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

Activity/project

Annual Events:

Litomyšl – Lázně ducha (Soul spa)

Český Krumlov – slavnosti pětisté růže (Five-petalled rose Festival)

Kroměříž – festival dožínkových tradic (Festival of Harvest Traditions)

Holašovice – selské slavnosti (Peasant Festival)

Krušnohoří/Erzgebirge – hornické parády (Miners' Parades)

Kladruby – Safeguarding of crafts associated with breeding and training of Kladruher Horses

Contributions to the safeguarding of intangible cultural heritage

The events contribute to the promotion and presentation of related intangible cultural heritage.

4

Programme/Convention /Organization

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

Activity/project

Prague quadrennial 2019 – as part of the exhibition of countries and regions the traditional theatre was presented including costumes and decorations, and through exhibitions focused on folk traditions and myths.

Contributions to the safeguarding of intangible cultural heritage

The event contributed to the promotion and presentation of intangible cultural heritage.

5

Programme/Convention /Organization

Convention on Biological Diversity

Activity/project

Preservation of forest biodiversity in general

Contributions to the safeguarding of intangible cultural heritage

It has a direct link to some aspects of gamekeeping – planned sustainable management of game animals and their environment as a natural part of rural life in rural areas

6

Programme/Convention /Organization

Convention on Wetlands (RAMSAR)

Activity/project

Wetlands of international importance under the RAMSAR convention represent areas where safeguarding of traditional knowledge on this environment, traditional crafts and management system are crucial for its sustainable protection.

Contributions to the safeguarding of intangible cultural heritage

7

Programme/Convention /Organization

Food and Agriculture Organization of the United Nations (FAO)

Activity/project

The use of traditional agricultural practices in the sustainable management of natural resources, including soil, forests, water supplies, climate and genetic resources

Contributions to the safeguarding of intangible cultural heritage

8

Programme/Convention /Organization

Man and the Biosphere programme (MAB)

Activity/project

Třeboň Basin Biosphere Reserve

Contributions to the safeguarding of intangible cultural heritage

Traditional use of peat from the Třeboň bogs in traditional spa treatments

9

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

Contributions to the safeguarding of intangible cultural heritage

Pursuant to Article 3, Item b) of the Copyright Act no. 121/2000 Coll., as amended, the products of traditional folk culture, unless the true name of the author is generally known and unless the work is anonymous or pseudonymous (Article 7), are excluded from copyright protection, i.e. anyone may use them (e.g. publish, produce and distribute them by sale or otherwise), but only in a manner that does not diminish their value. The copyright Act does not explicitly state who can claim protection from disparaging use, but the commentary (Telec, Tůma, C.H. Beck, 2019, P. 81) states that a per analogiam interpretation with Article 11, Section 5 of the Copyright Act can be used (legal entities engaged in the protection of folklore can claim protection etc.). previous copyright laws, i.e. until 30 November 2000 did not contain such provision).

The relevant department of the Ministry of Culture is not aware of any cases of appropriation and has not dealt with any enquiries from the professional community or general public.

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

National Institute of Folk Culture (Národní ústav lidové kultury)

Brief description of the safeguarding functions of the body

The MC has designated NIFC to manage and coordinate activities associated with the protection and safeguarding of ICH; it provides scientific research, information, educational and guidance services in the area of conservation of traditional folk culture at the national level.

Website

<https://www.nulk.cz/en/>

Contact details

Address

Zámek 672, 69662 Strážnice

Telephone number

+420518306611

E-mail address

info@nulk.cz

Question 1.2

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

Yes

1

Name of the body

National Institute of Folk Culture

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

Ride of the Kings in the south-east of the Czech Republic (RL, 2011)

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

Brief description of the safeguarding functions of the body

The Institute regularly supervises the inscribed element and proposes eventual remedial measures. The results are collected in the archive of the Institute and provided to the experts, local government bodies, the National Council for Traditional Folk Culture and the Ministry of Culture. Date: ongoing, once in seven years, in order to have up-to-date data for the periodic reports on the status of the elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity, we made it one year earlier in the previous two cycles.

The Institute systematically collects documents concerning the inscribed element. Date: ongoing

The Institute in cooperation with Slovácké muzeum at Uherské Hradiště and Masarykovo muzeum at Hodonín (the Museums) prepares a series of lectures on the Ride of the Kings for the schools located in the area where the ritual is practised and offer these lectures to the schools. Date: at least one hour a year from 2012 onwards.

The Institute and the Museums provides the information to the parties interested in the element inscribed including consultations to the organisers and active participants. Date: ongoing.

The Institute in cooperation with the Museums prepared an exhibition dedicated to the Ride of the Kings which travels around thus presenting this cultural element wherever needed.

The Institute produced a publication (Jízda králů na jihovýchodě České republiky = The Ride of Kings in the South-East of the Czech Republic / Jan Blahůšek, Jarmila Teturová. -- Strážnice : Ústav Národní lidové kultury, 2012.) with a recent description of the Ride of the Kings.

The Institute prepared a symposium on annual customs taking into account the Ride of the Kings and the proceedings were published (Letniční zvyky a obyčeje. -- Strážnice : Národní ústav lidové kultury, 2014.

http://www.nulk.cz/files/knihovna/Letnicni_zvyky_a_obyceje.pdf).

Website

<https://www.nulk.cz/en/>

Contact details

Address

Zámek 672, 69662 Strážnice

Telephone number

+420518306611

E-mail address

info@nulk.cz

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.

The Society for the Protection and Safeguarding of the Ride of the Kings in Moravia (the "Society") is a consultative body to the Director of the National Institute of Folk Culture in Strážnice (the "NIFC") which brings together representatives of the communities practising the Ride of the Kings. Its main task is to collaborate in the development and implementation of safeguarding measures for the Ride of the Kings.

Among other things, the role of the Society consists

in the collaboration in the implementation of measures necessary to safeguard the Ride of the Kings and in proposing such measures;

in drafting proposals for audiovisual documents of the current status of the Ride of the Kings and in the cooperation in their execution by the NIFC;

in sharing information on the planned and past activities associated with the Ride of the Kings;

in collecting documentation materials for the NIFC archives through members who are bearers of the element, organisers or employees of regional institutions specialised in the safeguarding of traditional folk culture;

in discussions on current topics related to the Ride of the Kings;

in discussions on the potential risks of the inscription on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity;

in the preparation of reports for UNESCO on the status of the element and the implementation of safeguarding measures;

in planning joint activities;

in the development and implementation of the strategy of long-term and short-term

operational plans of the Society;

in regular evaluation of all activities of the Society, including proposals for correcting any failures on the one hand and popularisation of the progress made and recognition thereof on the other hand.

The Panel of Instructors and Masters of Slovácko Verbuňk (inscribed on the Representative List of the Intangible Cultural Heritage of Humanity) which consists of members (outstanding performers, leaders of folk ensembles, ethnologists, dance teachers and theoreticians) serves as a consultative body to the NIFC Director. The Panel provides both a scientific potential and practical contacts in territories with natural verbuňk incidence. Members of the Panel were invited to supply, systematically and regularly, information and printed materials (for archiving) on any educational events related to verbuňk (workshops, seminars, lectures, courses, teaching), major customs-related activities involving verbuňk, stage presentations of verbuňk (children's and adults contests, performances by folk groups, special presentation programmes, etc.). On the basis of the communication of the Panel members with other individuals and groups in the territory, sites and events suitable for further documentation have been recommended. The records obtained in this way form an important part of the continuously supplemented resource collection on verbuňk as cultural heritage.

The Board for the Wallachian odzemek (a male solo dance) was established in 2011 as a consultative body to the Director of the Wallachian Open Air Museum. In relation to the association and community of dancers represented by the members of the Board, the Wallachian Museum mainly plays an expert role. To the organisers and the dancers, the Board for the Wallachian odzemek provides moral support for planning and implementing joint activities and, at the same time, it proposes and implements measures for the safeguarding, documentation and further transmission of odzemek to young generations. It is divided into three sections: an organising section, an ethnographic section and a section of experts and jurors, each group having different roles. The ethnographic section has seven members and its responsibilities include the documentation of odzemek, field collection of materials and the management of the documentation centre. The organising section is in charge of practical issues of organising and coordinating events related to odzemek. The section of instructors and experts addresses the evolution of the dance, new impulses and the evaluation of the current situation.

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.

The establishment of a network of regional offices by regional authorities, the results of their work and cooperation with regional authorities, mutual cooperation between regional offices and cooperation with the National Institute of Folk Culture and the Ministry of Culture deliver sustained positive results. This nationwide network of specialised institutions

has taken on board the fulfilment of core tasks that have led to a significant elimination of the threat of loss or negative transformation of some important cultural values and traditions.

The Centre for the Study of Intangible Cultural Heritage of the Department of European Ethnology of the Faculty of Arts at Masaryk University (the “CSIC MU”). The activity of the CSIC MU is supported through the budget of the Department of European Ethnology of the Faculty of Arts through the reallocation of the budget allocated to the Masaryk University by the Ministry of Education, Youth and Sports.

The propagation and presentation of elements of the traditional folk culture is greatly fostered by grant schemes of local, regional and central state administration and self-administration bodies. Scientific, research and publishing activities are focused on the implementation of projects. Support is given to the publishing of specialised studies in ethnography, the safeguarding of traditional folk culture (identification, inventorying, documentation and archiving), research related to the preparation of nominations for the National List, as well as to the publication of monographs and papers on cultural, historical and social topographies of the regions, towns and municipalities.

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.

The safeguarding of traditional folk culture receives permanent attention, in particular its documentation and presentation, publication of research results, identification of risks and opportunities and, to this end, plans for the safeguarding of traditional folk culture in the Czech Republic are regularly updated.

Question 1.5

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

1.5

- Cultural centres

Vlčnov Sports and Culture Club and the Liberec Naive Theatre—contribute to the safeguarding of the element on the Representative List of the Intangible Cultural Heritage of Humanity.

- Centres of expertise

The Methodological Centre for Open-Air Museums at the National Open-Air Museum is involved in the system of safeguarding of traditional folk culture in order to assess the role of open-air museums in the implementation of the Convention and to find innovative ways how open-air museums can provide assistance and support to bearers of elements of intangible cultural heritage.

- Research institutions

The National Institute of Folk Culture is a state entity of the Ministry of Culture with a legal entity co-financed by the State budget which conducts its activities within the scope defined by its Founding Charter on the entire territory of the Czech Republic and does not engage in business activities. The NIFC is a research institution and, as its main activity, it conducts basic and applied research or experimental development and disseminates their results through teaching, publishing or transfer of technology. The NIFC has been established for the purpose of performing the function of a national specialised institution which provides scientific research, information, educational and guidance services in the field of safeguarding of traditional folk culture in the Czech Republic, organises specialised courses for volunteers and professionals in this field, especially in relation to the designated specialised institutions that provide similar services in the regions. The NIFC fulfils the aim to which it was established, in particular, by:

- Collecting, preserving, describing, interpreting of and providing expert treatment to documents on traditional folk culture,
- Exploring the ways and forms how elements of traditional folk culture are used at present (including expressions of handicraft production in connection with the Bearers of the Folk Crafts Tradition project),
- Providing expert management, care, protection, safe custody of and public access to collections of tangible documents on the history of cultural development, especially of folk culture in connection with the presentation in the Museum of the Villages of South-East Moravia, in thematic exhibitions in the premises of the NIFC and in other institutions,
- Presenting traditional folk culture through exhibitions, educational programmes, programmes focusing on traditional dance and music, crafts, annual customs and other elements of traditional folk culture, including the organisation of the Strážnice International Folklore Festival (the “IFF”) and the Strážnice Children’s Folklore Festival (the “CFF”),
- Broadening international cooperation, fostering the exchange of information and experience with similar institutions abroad,
- Serving as an umbrella organisation for the safeguarding of traditional folk culture in connection with the fulfilment of the core documents of the UNESCO and the Czech government for this field,
- Providing data management and maintenance of the national List of Intangible Elements of Traditional Folk Culture of the Czech Republic,
- Providing guidance, expert and information services for the field of traditional folk culture to the professional and lay public, providing expert educational and documentation services for all kinds of folklore activities in the Czech Republic, cooperating and facilitating cooperation between specialised institutions and hobby groups relating to traditional folk

culture,

- Presenting its activities and outputs of professional activity in its own publications and in a periodical, by other publishers in the Czech Republic and abroad, on various types of media and websites,
- Providing other cultural, promotional, recreational and commercial services related to the NIFC's mission to visitors and organisations.

The National Information and Consulting Centre for Culture (NIPOS) plays an important educational role in the field of traditional folk culture. It was established by the Ministry of Culture as a research institution and specialised unit to develop non-professional artistic activities of children, youth and adults. This institution holds specialised seminars and training programmes (theatre and drama diction, music and singing, dance, creative arts) using both a modern and folkloric approach. The centre also organises national and international reviews (e.g. Jirásek's Hronov theatre festival), festivals, competitions and exhibitions (see www.nipos-mk.cz). In cooperation with, inter alia, puppet ensembles, associations, trade organisations, the towns and regions concerned, as well as a number of experts, it supports and monitors the status of puppetry in the Czech Republic on an ongoing basis.

The Department of Critical Heritage Studies is one of the departments of the Institute of Ethnology of the Academy of Sciences of the Czech Republic. The research and publication activities of the department as well as its work focused on applied research and popularisation are therefore aimed at the critical study of cultural and biocultural heritage with an emphasis on the application of ethnological theories and methods and other closely related theories while taking into account the epistemological perspectives of the field of critical heritage studies. The department's objective is to collect and evaluate empirical knowledge and then, based on it, produce theoretically founded conclusions that lead to, among other things, the reorientation of current research on cultural and biocultural heritage, especially in terms of reevaluating the prevailing perspectives of methodological elitism, nationalism, and ethnocentrism, which reproduce various inequalities at different levels. Attention is focused on three main issues of heritage studies: (1) Following long-term research trends, the department works on describing, analysing, and interpreting material and immaterial cultural and biocultural heritage with an emphasis on understanding its historical forms; (2) The department's research also focuses on contemporary cultural phenomena and processes that are either implicitly or explicitly related to historically grounded (i.e., "traditional") forms of cultural heritage but which are still living and have been appropriated, transformed, and dynamically modernised; (3) The department also critically studies processes, discourses, and the policies of the archiving, museumisation, interpretation, and presentation of cultural heritage, including the process of "heritagisation" and the construction and invention of tradition.

- Museums

The safeguarding of the intangible cultural heritage is mainly provided by museums established by the Ministry of Culture: the Museum of Glass and Jewellery in Jablonec nad

Nisou, the National Open-Air Museum.

The National Open Air Museum affiliates four institutions – two in Moravia and two in Bohemia – that document, protect and preserve vernacular architecture and interpret the way of life of people living in the countryside over a period of two hundred years from the middle of the 18th century onwards. Each of these institutions reflects the culture of a different region, which makes them quite remarkable.

The Museum of Glass and Jewellery in Jablonec nad Nisou coordinated the work on the nomination of handmade glass production for the national List of Intangible Elements of Traditional Folk Culture of the Czech Republic and it participates in the preparation of the transnational nomination of handmade glass production in Europe for the Representative List of the Intangible Cultural Heritage of Humanity.

The National Museum of Agriculture presents agriculture, forestry, hunting (falconry), fisheries, food and gastronomy as essential sectors for sustaining both the individuals and the society as a whole.

Museum of the Capital City of Prague, Regional museum in Kolín, Museum of South Bohemia in České Budějovice, Dr. Hostaš regional museum at Klatovy, Regional museum at Cheb, Regional museum at Teplice, Museum of the Bohemian paradise in Turnov, Museum of Eastern Bohemia in Hradec Králové, Vysočina Open Air Museum, Vysočina museum in Třebíč, Masaryk museum in Hodonín, Museum of Moravian Slovakia, Regional museum in Olomouc, Museum of the Těšín region, Museum of the Nový Jičín region

Taking into account regional particularities, the regional specialised institutions mainly engage in the following activities:

- Information, training and guidance activities for other specialised institutions (especially museums) and collaboration non-profit organisations in the region in the field of safeguarding of traditional folk culture,
- Documentation of traditional folk culture and coordination of its implementation throughout the region,
- Cooperation in the identification and processing of records about the expressions of traditional folk culture, collection of documents on exceptionally valuable and unique expressions of traditional folk culture in the region,
- Collecting and processing information on successful practices in the safeguarding, presentation and transmission of expressions of traditional folk culture; presentation of these practices,
- Cooperation with volunteer documentalists (correspondents), providing guidance,
- Organisation of specialised training for volunteer documentalists (correspondents), professional staff in the field of documentation of traditional folk culture, management of collections, etc.,
- Developing and updating of their own specialised databases,
- Active cooperation with the NIFC on the development of databases at the national level (especially within the scope of www.lidovakultura.cz and www.lidovaremesla.cz)
- Providing guidance to regional and municipal governments within the region on the issues of the safeguarding of traditional folk culture,
- Preparation of nominations of the elements for the inscription on the regional list of intangible cultural heritage and on the national List of Intangible Elements of Traditional Folk Culture of the Czech Republic,

- Preparation of nominations for the award of the “Bearer of the Folk Crafts Tradition” title and for regional awards for craftspeople
- Providing information to the public,
- Popularisation and presentation of expressions of traditional folk culture through exhibitions and publications or, alternatively, cooperation on this task with other institutions in the region,
- Cooperation with the NIFC on the issues of safeguarding of the traditional folk culture,
- Sharing experience in the field of safeguarding of traditional folk culture with other regional specialised institutions, the NIFC and the Ministry of Culture in the framework of joint regular meetings,
- Cooperation with the Ethnographic Committee of the Czech Association of Museums and Galleries or, as the case may be, other non-state institutions active in this field,
- Developing and submitting their own projects in the field of safeguarding of traditional folk culture under the selection procedures of the Ministry of Culture for the award of grant schemes or for other grant schemes,
- Collaboration with students when selecting topics of seminar, bachelor and diploma theses in the field of safeguarding of traditional folk culture and compiling them.

National Museum of Agriculture

- Archives

The Moravian Regional Archives and state district archives under its authority enabled the Department of European Ethnology to provide access to selected archival documents through Geographic Information System of Traditional Folk Culture.

The National Museum Archives hold all photographic, documentary and research materials of the Ethnographic Department of the National Museum, the oldest ethnographic institution in the Czech Republic.

The Archives of the Academy of Sciences hold its own photographic, documentary and research materials, as well as materials acquired as a result of the activities of the Czech Ethnographic Society, the oldest professional organisation in the Czech Republic.

- Libraries

The National Library of the Czech Republic, the Moravian Library and the Library of the Academy of Sciences of the Czech Republic collaborate to run a digital library that acquires, catalogues, stores and protects digital documents in a digital repository while providing access thereto. Accessible documents include thousands of those that reflect the intangible cultural heritage. Together with university libraries, they provide access to international databases of scientific literature.

- Others

The Czech National Section of the International Council of Organizations of Folklore Festivals and Folk Art (CIOFF) serves as an important source of information on traditional folk culture; through folklore festivals, it contributes to national and international cooperation and raises awareness of the importance of safeguarding the intangible cultural heritage. The Czech National Section of CIOFF informs about traditional folk culture in the Czech Republic, on foreign folklore ensembles and dates of international folklore festivals, conferences, exhibitions etc. (see www.cioff.cz).

In addition to the web servers mentioned above, there are several other specialised sites managed by various folk groups or enthusiasts (e.g. www.folklor.net.cz, zafolklorem.cz etc.). The rich collection of correspondence of the Czech Ethnographic Society (CES) includes questionnaires and individual reports by correspondents, photographs and drawings—the contribution of the Czech Ethnographic Society thus consists in the management and provision of accessibility (now, with the help of the grant from the Ministry of Culture, also digitisation) of information on the historical aspect of ICH), since these materials can become a source of knowledge and inspiration e.g. for revitalisation. Active cooperation with correspondents which aims to identify current forms of the ICH, the role of the bearers, etc. is another area of CES's activities.

The objective of the Association for the Protection and Development of the Cultural Heritage of the Czech Republic is to unify associations whose goal is to protect and develop the tangible and intangible cultural heritage of the Czech Republic.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Competent bodies and institutions, as well as consultative mechanisms support the continued practice and transmission of the traditional folk culture. For the next reporting cycle, we will seek to communicate as closely as possible with entities and institutions that

are in charge of the safeguarding of intangible cultural heritage. Together we will try to find the most productive mechanisms to promote and safeguard the intangible cultural heritage in its entirety, including contemporary forms of the living tradition.

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.

The Department of European Ethnology and its Centre for the Study of Intangible Cultural Heritage of the Faculty of Arts of the Masaryk University is the only university department in the Czech Republic that specifically incorporates ICH issues in its curriculum in both theoretical and practical terms within the scope of bachelor's and master's degrees in ethnology. The curriculum of ethnology of the Faculty of Arts of Masaryk University includes subjects that are aimed at an initiation into the concept of ICH, systemic tools of safeguarding and protection of the ICH in the Czech Republic and around the world and the development of skills to apply them on model examples, as well as at the forms of documentation and redocumentation of ICH and also on ways of presenting ICH: UNESCO and the safeguarding of intangible cultural heritage and the safeguarding of cultural heritage II. The focus of practical classes is similar (Bachelor's degree: Field research I and II; Study of sources and field research; Master's degree: Study of sources and field research I, II, III); under the guidance of trained ethnologists, they involve fieldwork aimed at the identification and documentation of current forms of the ICH and redocumentation of inscribed ICH elements by the students. This form is also used in doctoral studies, within the scope of which doctoral theses were defended that explicitly focused on ICH issues, such as the transformations of traditional folk culture in the context of efforts to protect and revitalise it (on the example of folk clothing and dance in Wallachia).

Ethnology students at the faculties of philosophy of Czech universities have been systematically acquainted with traditional folk culture and namely with the international conceptual documents of UNESCO and the Strategies of More Efficient Safeguarding of Traditional Folk Culture since 2009 but it has also become an integral part of the degree programme at the University of Economics in Prague where a field of study entitled Arts Management was opened. Students are familiarised with traditional folk culture on a regular basis in their bachelor's and master's degree programmes.

Other related disciplines: Art of Music; Theory and History of Music; Theory and Practice of Early Music; History of Christian Art; General Theory and History of Arts and Culture; History of Arts; History of Arts and Visual Studies; General Theory and History of Arts and Culture;

History of Arts, Monument Conservation and Technologies for Material Research; Intermedia Art; Theory and History of Arts; Conservation–Restoration of Cultural Heritage Objects–Works of Arts And Crafts; Restoration and Conservation of Artworks and Works of Arts And Crafts on Paper, Textile and Related Supports; Arts and Crafts Textile Disciplines.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The courses are available to all candidates who meet the standardised requirements of the Masaryk University for admission to bachelor's, master's and doctoral degree programmes in ethnology. Equality of access to education in the study of ethnology programmes is ensured with regard to the categories of gender, ethnicity and religion. The programmes have so far been completed e.g. by members of ethnic minorities, foreign students, representatives of local communities who are bearers of ICH in the territory of the Czech Republic and the Slovak Republic. Masaryk University has a long established a system of support for socially disadvantaged and disabled students and for students from abroad. The Faculty of Arts of the Masaryk University has also received the HR Award certificate that is awarded by the European Commission to institutions that intentionally implement internationally comparable HR policies at a level aligned to prominent European universities.

Inclusiveness is provided as part of university programmes; it does not necessarily have to be a part of the study programmes in question. For example, it includes:

- Support for flexible forms of education increasing the availability of programmes to those for whom access to accredited study programmes is difficult, especially due to socio-economic, but also health, geographical or other barriers.
- Counselling and support services for applicants

Support services to enable students with special needs, caring parents and other vulnerable groups to fully participate in the programme.

Question 2.2

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

Yes

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

The School of Folklore Traditions organised since 1998 by NIFC in collaboration with the National Information and Consulting Centre for Culture and accredited by the Ministry of Education, Youth and Sports offers an adequate form of specialised training. The course is intended for leaders and organisers of folklore ensembles, teachers and traditional folk culture lovers. The two-year course offers both theoretical and practical training (folk dance, singing, clothing, basics of choreography, repertory advising and directing, theatre and

drama diction, spoken word); topics are presented by academics and experienced lay folklorists. After having passed the examination and defended the final thesis, the graduates receive a certificate of a new qualification (Instructor and Performer of Dance and Music Folk Traditions) and thus through their future activities they help to educate and enlighten the young generation in the field of traditional folk culture.

The Muzičky (Little Music Bands) project is an international music workshop of children's and youth's folk music bands, which takes place in the Czech Republic every year. The workshop is organised by the National Institute of Folk Culture. The objective of the whole project is to promote children's and youth music bands whose unprecedented growth in our country we are pleased to observe, in particular in recent years (except in 2020). Most music bands work at elementary music schools, some of them are part of folk ensembles at primary or secondary schools. The Little Music Bands try to continue their work with a workshop led by active musicians, mostly teachers at music schools and leaders of children's music bands. During several days of the workshop, attention is paid to the practical aspect of playing in a music band and the instructors try to explain to the children specific features of the region and repertoire of the ethnographic areas where the music bands come from. Last but not least, in addition to public performances, emphasis is placed on active spontaneous music-making, the purpose of which is to develop a lasting, deep relationship with folk song in children.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Access to the courses is open, including to people with disabilities. However, they are not provided free of charge.

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.

Across the Czech Republic, meetings of the leaders of children's folk ensembles are organised within the colloquia entitled Lines of Force of Child's Soul. The main purpose of this project is to create a space for gatherings of children's folk ensembles' leaders and to contribute to the wide exchange of the best practical experience between the particular leaders and the leadership of children's folk ensembles. The colloquium consists of theoretical and practical parts which are conducted by pre-selected instructors. In their lectures, experienced leaders inform the others about their methods of work that proved to be the most successful in guiding the children to folk culture. An important component is

always a joint discussion on the issue. Outputs of the Lines of Force are gathered in a single location on the web. The leaders of folk ensemble lacked such a source of practical advice and empirical experience.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Within the scope of inclusivity, all applicants have equal access regardless of gender, religion or race.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

We will continue in this practice, including efforts to work with the governmental and non-governmental sector in order to increase human capacity.

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?

No

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?

If yes, describe briefly how these programmes ensure inclusivity.

Are any of these training programmes operated by communities themselves?

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

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?

No

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?

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:

Not satisfied

Target for the next report:

Partially

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:

NIFC will organise a webinar entitled The Living Cultural Heritage. One lesson on UNESCO and the intangible cultural heritage will be included in the course of the School of Folklore Traditions. Others are described in item B.2.

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.

„Here We Are at Home – Regional Folklore to Schools“ is a project that deepens cultural perception by children. Its major aim is to re-incorporate regional traditions into school lessons at primary schools. The project runs under auspices of the National Institute of Folk Culture; it came into being in 2008, based on results from the research that dealt with folklore and children’s cultural awareness. The project’s major aim is to incorporate regional traditions of folk culture into school lessons at the first stage of primary schools. This extends the children’s knowledge and activates their approach to folk traditions of the region in which they live. The familiarisation with folklore which is part of our cultural heritage, results, among other things, in three essential consequences: it helps build the cultural identity of the child and create a strong and responsible relationship to the place of his/her residence, and it is a starting point to learn about national and foreign cultures. The project consists in intensive collaboration of project authors and specific teachers. Through personal meetings, written communication and regular Newsletters, teachers are provided with specific folklore, educational, didactic and psychological materials which help build their own creative and innovative approach to ways of using the project in classes. Teachers who enrol in the project with their class are thus provided not only with professional advice of an ethnologist and an educator but also with assistance in the process of developing curricula in accordance with the Framework Education Programmes.

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.

Primary education

The transmission of intangible cultural heritage and the promotion of respect for the intangible cultural heritage is part of the content of the state curriculum for primary education, i.e. the Framework Education Programme for Primary Education (FEP PE), e.g. Section 5.7, "Arts and Culture", p. 80. Experts from specialised departments of the Ministry of Education, Youth and Sports (the Czech School Inspectorate, National Institute of Pedagogy of the Czech Republic) as well as higher education institutions address the issue of the content of the state curriculum on a long term basis. At ministerial level, communication between the Ministry of Culture and the Ministry of Education, Youth and Sports is currently underway to create a Memorandum of Cooperation in the area of combining education and cultural background which is a responsibility of the Ministry of Culture. Moreover, the Czech Republic has a unique system of elementary art schools.

Secondary education

In the Framework Education Program for Grammar School, the educational area "Man and Nature" shows the student how the knowledge and methods of natural sciences can be used for the inspiration and development of other areas of human activities, ranging from various technologies to philosophy, it presents the natural sciences to him/her also as an inseparable and indispensable part of human culture. This interest may be further encouraged by means of trips to various scientific, technological or cultural institutions. In the educational area of Geography, the student analyses the main linguistic and cultural particularities with regard to the way of life and living standards in the cultural regions of the world, has the task to specify the local region (based on the place of residence, school) on the map on the basis of selected criteria; evaluate the natural and cultural conditions of a micro-region and its connections to larger territorial units and regions, he/she locates macro-regions of the world on the maps, evaluates their natural and cultural properties and compares these macro-regions.

The educational area of Arts and Culture makes it possible for the student to understand the basic principles of artistic production and the process of communication in art and reinforces his/her ability to reflect on art and culture as a whole. The instruction in this educational area is aimed at forming and developing key competencies by guiding the student towards active participation in the formation of an accommodating and stimulating atmosphere (based on understanding, tolerance but also criticism) to be able to learn and understand cultural values of miscellaneous social groups, ethnic groups and nations and participation in the formation of a positive relation to the cultural riches of the present as well as the past. In specific examples, the student will explain the effect of artistic expressions on the level of senses and on subjective and social levels, and how this effect influences the formation of attitudes and values.

In the cross-curricular subject "Education towards Thinking in European and Global

Contexts”, the student learns to become perceptive to cultural differences, understand them as an enrichment of life, learns to understand differences, to realise, respect and protect the values of the global as well as European cultural heritage.

In the framework of the curriculum of the Teacher-Training Grammar School Pedagogical Lyceum, the objective of “social-science education” is to teach to respect the values of human work, not to destroy such values but to take care of them; to teach to leave behind something positive for one's next of kin and the wider community. The student learns to explain the importance of safeguarding cultural values, as well as the importance of science and art. The general objective of Aesthetic Education is to shape a positive relationship to material and spiritual values and to try to contribute to their creation and protection. The established system of cultural values helps to shape the positions of the student and serves as a defence against easy manipulation and intolerance. Aesthetic Education also contributes to the development of the social competencies of the students. Language training in the mother tongue also contributes to the achievement of this objective. In Humanities, the student can explain the cultural roots and values of Europe.

Non-formal education

The school education programmes of leisure centres / clubs for children and youth include hobby groups that promote folk traditions, folk song choirs, folk dance groups, historical fencing, traditional handicrafts, woodcarving, basketry, beekeeping, ironmongery, embroidery, bobbin lace work etc.

Within the scope of grant calls, the Ministry of Education, Youth and Sports supports some projects where non-formal education methods are involved for the transmission of the intangible cultural heritage.

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.

Within the scope of grant calls of the Department for the Development of Children and Youth, non-state non-profit organisations (the “NNGOs”) have the opportunity to apply for the support of extracurricular activities related to intangible cultural heritage and to the fostering of the transmission thereof. One example is the activity of Hudební mládež or Jeunesses Musicales, a non-profit organisation. This non-profit organisation recognised by the Ministry of Education, Youth and Sports receives regular support under the grant call intended for this type of organisation (every year, it receives a grant of approximately CZK 800,000). It is a community of people who, in an active and organised manner, educate themselves in the cultural field. They operate on a cross-regional level and hold regular and irregular events, such as the “Mladá Smetanova Litomyšl” (Young Smetana’s Litomyšl) every September (a traditional event that includes, for example, concerts and workshops intended for children and young people).

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

As part of the Here We Are at Home project, the NIFC holds annual workshops for teachers which provide them with guidance and in-kind support. The intangible cultural heritage and the Ride of the kings inscribed on the Representative List of the Intangible Cultural Heritage of Humanity was one of the topics covered by the seminar in 2018. In 2020, the seminar which was planned to focus on the blueprint, did not take place due to the pandemic.

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.

The content of teacher training programmes and the focus of their content are a responsibility of the teacher training departments of higher education institutions. The Ministry of Education, Youth and Sports does not provide its own teacher training programme, not even on the basis of further education. The Ministry of Education, Youth and Sports expresses its opinion on higher education programmes (by the completion of which the qualification of a teacher is acquired) from the position of a regulator and only in connection with the main components of the training—didactics, training in teaching and psychology and practice thereof. Similarly, in relation to further education of teachers (hereinafter referred to as FET), the Ministry provides accreditation for various forms educators' programmes intended for teachers but it does not supervise their focus or content. Further teacher training programmes are organised and provided by the National Institute for Education (NIE).

Teachers have the obligation to continue their education within the framework of the FET courses. These can be organised by higher education institutions, educational establishments but also by private providers. In this sense, it depends on the focus and interests of the teachers what courses they choose; this can also depend on the extent to which the specific areas are included in the very content of the training in the schools. According to the Act on Teaching Staff, teachers are provided training leave to take part in FET courses. The Ministry of Education, Youth and Sports does not determine the binding content of these courses or their structure.

Within the FET system, inter alia programmes for the safeguarding of folk traditions are assessed and approved—woodcarving, weaving, bobbin lace work, folk costumes and making thereof—embroidery. Teaching folk songs, folk dances. Within the scope of leisure-time education (leisure centres / clubs for children and youth, school clubs, after-school facilities), there exist, inter alia, hobby groups that promote folk traditions, folk song choirs, folk dance groups, historical fencing, traditional handicrafts, woodcarving, as well as the transmission of folk verbal culture within literary hobby groups.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The cultural sector wishes to deepen collaboration with the Ministry of Education, Youth and Sports in the implementation of the 2003 Convention.

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)

- Others

Primary education

The intangible cultural heritage is included in the FEP ZV indirectly in subjects whose specific content allows to address this topic and to integrate it in the instruction of individual subjects, etc. These educational areas include areas such as “Language and Language Communication”, “Man and his World”, “Man and Society”, “Arts and Culture” and other disciplines—drama education, film / audiovisual education, dance and movement education. The emphasis on the topic of intangible cultural heritage may vary according to the type of school, i.e. according to the school educational programme (SEP) or, alternatively, the specific curriculum of the given subject.

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.

Framework Education Programme for Primary Education: At the end of primary education, the pupil respects, protects and values our traditions, as well as the cultural and historical (tangible and intangible) heritage, shows a positive attitude towards works of art, a sense of culture and creativity, is actively involved in cultural events and sports activities.

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.

Framework educational programmes for primary and grammar schools include “Education towards Thinking in European and Global Contexts” as one of the cross-curricular subjects. It highlights the importance of cultural and historical heritage as a source of knowledge and contributes to the emotional commitment to its preservation and preservation. Perceiving, respecting and protecting the values of the world and European tangible and intangible cultural heritage is one of the contributions to the development of a student's personality.

Question 5.3

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

- Mother tongue education

Mother tongue education is embedded in the legislation through the Education Act No. 561/2004 Coll. on Pre-school, Primary, Secondary, Tertiary Professional and Other Education.

- Multilingual education

Multilingual education is embedded in the legislation through the Education Act No. 561/2004 Coll. on Pre-school, Primary, Secondary, Tertiary Professional and Other Education.

- Inclusion of 'local content'

In the school education programmes of leisure-time education establishments, emphasis is often placed on local history, traditions and conditions. In hobby groups, children and pupils are acquainted with the history of their village, its cultural heritage, places of memory in the village and its surroundings. They are also taught about the importance of protecting tangible and intangible cultural heritage.

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

In the school education programmes of leisure-time education establishments, emphasis is often placed on local history, traditions and conditions. In hobby groups, children and pupils are acquainted with the history of their village, its cultural heritage, places of remembrance

in the village and its surroundings. They are also taught about the importance of protecting tangible and intangible cultural heritage.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

Intangible cultural heritage and its safeguarding will be integrated into primary and secondary education, included in the content of the relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH.

We will try to maintain the involvement of the Ministry of Education, Youth and Sports in the acquisition of knowledge about the intangible cultural heritage at least at the current level and to prevent it from being reduced in favour of technical disciplines.

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

Degree programmes:

Art of Music; Theory and History of Music; Theory and Practice of Early Music

Content: Overview of historical development, as well as of current theoretical and methodological approaches, overview of current scientific literature. The graduates shall be able to tackle the topic of their expertise in a systematic and interdisciplinary way; present, critically reflect and interpret current trends in their scientific discipline, both in the Czech Republic and abroad; apply contemporary theories and methodological procedures to current scientific problems; independently design and conduct research aimed at extending and enriching the state of scientific knowledge in their or a related discipline; participate in scientific research project and grant activities also within larger scientific teams.

- Arts

Degree programmes:

History of Christian Art; General Theory and History of Arts and Culture; History of Arts;

History of Arts and Visual Studies; General Theory and History of Arts and Culture; History Of Arts, Monument Conservation and Technologies for Material Research; Intermedia Art; Theory and History of Arts

Content: The graduate has a systematic and deep knowledge of the history of European art from late antiquity to the present, of the Czech art from the Middle Ages to the present and of the world art of the 19th and 20th centuries, in addition to the knowledge of the history of theoretical and philosophical thinking about art from antiquity to the present, the knowledge of the history of the discipline and the knowledge of historical, cultural-historical, religious and other contexts of its interdisciplinary grounding.

- Crafts

Degree programmes:

Conservation–Restoration of Cultural Heritage Objects–Works of Arts And Crafts;
Restoration and Conservation of Artworks and Works of Arts And Crafts on Paper, Textile
and Related Supports; Arts and Crafts Textile Disciplines

Content: Education in history, arts and crafts, as well as science, technology and materials

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.

Each degree programme is described by means of a graduate profile listing the knowledge and skills that the students will acquire during their study. The degree programme also includes a list and content of individual subjects that the student must / can complete. The degree programmes in question are taught mainly at faculties of arts and art colleges / university: these colleges / universities award specific higher education degrees in the field of art to the graduates.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

We will try to maintain the involvement of the Ministry of Education, Youth and Sports in the acquisition of knowledge about the intangible cultural heritage at least at the current level and to prevent it from being reduced in favour of technical disciplines.

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

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

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

Question 7.1.a

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

Fully

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

The main purpose of national and regional inventories is the protection, safeguarding, identification, development and support of intangible cultural heritage in the Czech Republic. The main goal of the Bearer of Tradition programme is to support, protect and safeguard folk crafts that are threatened with extinction.

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.

In accordance with the 2003 Convention, intangible elements (sets of intangible elements) of traditional folk culture include practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artefacts and cultural spaces associated therewith that communities, groups and, in some cases, individuals recognise as part of their ICH. The list shall not, in principle, include home, handicraft or industrial production of food or beverages. This provision does not apply if beverages and food are accompanying elements of a traditional ceremony or custom.

Question 7.2

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

Yes

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

The main goal of the Bearer of Tradition programme is to foster, protect and safeguard folk crafts that are threatened with extinction. For the purposes of this title, the “folk craft” means handicraft production that mainly originated in the rural environment and whose production was mainly intended for the rural market. By their nature, aesthetics, function and materials, folk craft products are close to the traditional folk culture which they are associated with. This title is not used as a distinction for works of arts and crafts whose product range was aimed at higher social classes. To submit entries, crafts are defined according to the basic materials which the products in the given discipline are made of, with examples of production techniques, as follows:

Clay: black earthenware, glazed pottery, faience, rural stove building, etc.

Glass: blown glass and formed glass, painting on glass, working with beads, glass cutting, etc.

Stone: stone-cutting, production of whetstones, etc.

Metal: blacksmith’s work, farriery, copper planishing, tinsmithery, wiring, etc.

Plant tissues: knitting from straw, cattails, wicker, chips of wood, corn husks, etc.

Wood: chopping, chiselling, turning, metal decoration of wood, axe making, woodcarving, coopering, joinery, wheelwrighting, etc.

Textiles: binding textile strips on a form, weaving, embroidery, lace-making, blueprinting, processing of textile fibres, making of folk costumes, etc.

Leather: shoemaking, bag making, saddlery, strap-making, etc.

Other materials and their combinations: making products from bones, mother-of-pearl, decorating Easter eggs with traditional techniques and patterns, making musical instruments, etc.

This list is not exhaustive.

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.

The following elements are considered to be at risk:

(a) Elements whose bearers have no followers; or

(b) Elements which are solely and purely used for commercial purposes, in particular those related to tourism, and thereby their original function and content are distorted; or

(c) Elements whose traditional form is threatened by major contamination by foreign elements; or

(d) Have lost their original social and cultural functions or ceased to be an integral part of the lives of their bearers and communities, who regard them as part of their identity.

If an element inscribed on the List is identified as endangered, the NIFC performs periodic redocumentation every 3 years.

Question 7.4.a

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

Fully

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

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

Elements of traditional folk culture within the community are usually maintained and supported by associations (social events, annual customs), which are presented in the local media at their own discretion. By associating communities into micro regions, an information platform of their own is created that is independent of the official media. Access to most of the elements is not restricted in any way and information provided by element bearers is publicly available. For better public access to information about the ICH, several websites have been created that are managed by state institutions. These websites are linked to communities – information concerning elements are posted with the consent of the bearers who can restrict public access to their cultural heritage, if they so wish.

In 2021, the exhibition “Bearers of the Folk Crafts Tradition” and “Intangible Elements of Traditional Folk Culture” was opened in the Slováké Museum Gallery in Uherské Hradiště. The exhibition is organised by the National Institute of Folk Culture in cooperation with the Museum of Moravian Slovakia in Uherské Hradiště. The exhibition shows the work of the Bearers of the Folk Crafts Tradition: blacksmiths, shoemakers, embroiderers, weavers, coopers and others. The second part of the exhibition presents twenty-eight elements currently inscribed on the List of Intangible Elements of Traditional Folk Culture of the Czech Republic. This list was established by the Ministry of Culture of the Czech Republic in 2008 for the purpose of protection, safeguarding, identification, development and support of the intangible cultural heritage in the Czech Republic.

The National Institute of Folk Culture cooperated with the Czech Tourism agency in the preparation of multimedia materials for a virtual reality environment. Through this technology, the visitors to the EXPO World Exhibition in Dubai can experience an ideal environment of the Moravian Slovakia village and even have the opportunity to take an active part in the dances of the Slovákko verbuňk and Kyjov skočná. The material for the preparation of the video was shot in Prague studios from 28 to 29 July 2021 in collaboration with the Kyjov ensemble from Moravian Slovakia and the Friška cimbalom music band from Kyjov.

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.

Elements inscribed on the National List are financially supported. The bearers must make sure to find followers.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

Maintaining the current status.

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.

The role of the bearers of the element in its safeguarding and transmission to future generations is absolutely crucial. The community of bearers, groups or individuals, as appropriate, must be involved in the preparation of the application for the inscription of an element on the Lists. The bearers themselves often initiate element nominations for the Lists; the suggestion to inscribe most of the elements came directly from the community. The registration sheet includes information that is as specific as possible on how the bearers of the element were involved in the preparation of the application for the inscription (it is possible to indicate the dates and participants of the meetings with the bearers, to describe their course and to indicate whether the bearers took their own initiative in connection with the application) and in the planning of safeguarding measures, as well as how they will participate in their implementation. If the institution suggests an element on its own initiative and after consulting it with the bearers it realises that they do not wish the inscription, their decision is respected.

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?

Partially

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.

Consideration will be solely given to such intangible cultural heritage that is compatible with legal standards related to human rights, including rights and obligations arising out of international legal instruments which the Czech Republic is a party to, concerning intellectual property rights and the use of biological and ecological resources, as well as with the principles of mutual respect among communities, groups and individuals and of sustainable development. At present, the element fulfils specific social functions and has cultural meaning(s) to its bearers; it is a living and integral part of the lives of its bearers and communities; it is linked to their natural environment; the community of bearers, groups or individuals consider the element to be an important part of their identity and cultural heritage; it is demonstrably transmitted to future generations.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

Current inventories mainly focus on elements of traditional folk culture. Our goal is to build up the inventories to include the full spectrum of the living intangible heritage.

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

The propagation and presentation of elements of the traditional folk culture is greatly fostered by grant schemes of local, regional and central state administration and self-administration bodies. Scientific, research and publishing activities are focused on the implementation of projects. Research activities related to the preparation of nominations for the National List, publication of monographs and papers on cultural, historical and social topographies of regions, cities and municipalities are supported.

- Documentation and archiving

The publication of specialised studies in the field of ethnography, safeguarding of traditional folk culture (identification, inventorying, documentation and archiving) is supported. Specialised and scientific institutions are beneficiaries and managers of estates of prominent scientists and scholars in the field of traditional culture. Processing and sharing these collections is invaluable for the exploration of the sources of folk culture, its recording and contemporary interpretation.

Question 9.2

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

Yes

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

The issue of traditional folk culture is addressed not only in the term papers but it is also quite often a research subject of bachelor's and master's theses in the field of Arts Management. In particular, the papers and theses address inappropriate commercialisation,

presentation or popularisation of traditional folk culture; popular topics include surveys of the current status, as well as the presentation and safeguarding measures of elements inscribed on the List of Intangible Elements of Traditional Folk Culture of the Czech Republic and on the Representative List of the Intangible Cultural Heritage of Humanity. Since 2016, eighteen bachelor's and master's theses from this thematic area have been defended at the University of Economics. The benefit of the theses lies in the fact that they address phenomena of traditional folk culture in all regions of the Czech Republic and map their current status. These scientific papers may also be used by sites of remembrance.

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.

Free, prior, sustained and informed consent is obtained from practitioners and bearers of the elements nominated for the List of Intangible Heritage of Traditional Folk Culture. The consent is a mandatory attachment to the nomination. It contains the identification of the group or the persons who gave their consent; it describes who they are and what their functions are in relation to the nominated element; why they were chosen to represent the community of bearers. Diverse and individual expressions of consent from bearers are welcome and their numbers are not limited. The consent should reflect the structure and diversity of the community of bearers, and may take the form of a statement or video recording.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

We consider research and documentation, including scientific, technical and artistic studies, to be a good practice for the safeguarding and development of the intangible cultural heritage which we would like to keep up at least as it is now.

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.

The documentation and results of the research are available mainly on the NIFC website (www.nulk.cz/en), which contains general information about the functioning and the focuses of the institute and its folklore activities. The NIFC manages several other themed sites dedicated to traditional folk culture. These include <https://www.lidovakultura.cz/?lang=en> providing comprehensive information on folklore events (dates of local and regional festive events, folk festivals, exhibitions, lectures, conferences, etc.), informing on specialised journals and also presenting the issue of traditional folk culture safeguarding within UNESCO. The website www.lidovaremesla.cz introduces traditional handicraft production techniques, presents the Tradition Bearer title holders and also addresses legal protection of craft production within UNESCO. The NIFC also informs about accompanying events for schools and the public in the Museum of the Villages of South-East Moravia (<https://www.skanzenstraznice.cz/en>), as well as about the preparations and programme of the Strážnice International Folklore Festival (<https://festivalstraznice.cz/?lang=en>). NIFC addresses topics related to traditional folk culture on an ongoing basis in publications published throughout the year whose list is updated on the website. These topics are also tackled in a specialised Journal of Ethnology; the articles contained therein are available in online archives (<https://revue.nulk.cz/en>). Information related to the safeguarding of intangible cultural heritage is digitised and stored in the archives of the NIFC which is in charge of its management and of the management of materials gathered during the documentation and redocumentation of elements of the traditional folk culture (photographs, audio and video recordings, correspondence archives).

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?

Limited

Provide any additional details here.

The utilisation of research results to strengthen policy-making varies according to specific sectors and policy-makers. In general, efforts are made to at least partially incorporate the information obtained.

Question 10.3

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

Some

Provide any additional details here.

The results of research, documentation, as well as scientific, technical and artistic studies are most used in the development of safeguarding measures to enhance the viability of the elements of the intangible cultural heritage.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The government will seek to increase the utilisation of the results of research, documentation and studies in the policy-making to safeguard the intangible cultural heritage.

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

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

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

Question 11.1

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

Yes

1

It is a

☒ Cultural policy

Name of the policy/measure

The National Cultural Policy of the Czech Republic 2015–2020 (with a view to 2025) approved by Government Resolution No. 266/2015 and its revision for 2021–2025 (with a view to 2030) adopted by Government Decree no. 1042/2021

Established

15-04-2015

Revised

27-09-2021

Is the policy/measure being implemented?

Yes

Brief description

The document sets out priorities, objectives and measures for the entire area of culture for the said period at the level of the Ministry of Culture and their reflection in the entire area of public administration.

Targets:

Develop a time proven model of coordinated professional safeguarding of traditional folk culture at the state and regional levels through the NIFC in Strážnice and regional specialised

institutions for the safeguarding of traditional folk culture.

With reference to the National Cultural Policy, to ensure regular updates of the Plan (Strategy) of More Efficient Safeguarding of Traditional Folk Culture in the Czech Republic, which is, among other things, an implementation instrument for the fulfilment of the tasks of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in the conditions of the Czech Republic.

The main starting point for the fulfilment of the task was the establishment of regional offices by regional authorities, which proved to be a very forward thinking and essential step. The establishment of these offices, the results of their work and cooperation with regional authorities, mutual cooperation between regional offices and the NIFC and the Ministry of Culture deliver sustained positive results.

The Plan (Strategy) of More Efficient Safeguarding of Traditional Folk Culture in the Czech Republic serves as an implementation instrument for the fulfilment of the tasks of the Convention for the Safeguarding of the Intangible Cultural Heritage. It is developed in five-year cycles and submitted to the government for approval. Its tasks are intended for both public authorities and specialised and scientific institutions, professional organisations, the non-profit sector and bearers of the elements of the traditional folk culture.

2

It is a

☒ Administrative measure

Name of the policy/measure

Decree of the Government of the Czech Republic No. 5/2003 Coll., on distinctions awarded by the Ministry of Culture, as amended (Sections 25 and 26)

Established

16-12-2002

Revised

-

Is the policy/measure being implemented?

Yes

Brief description

To the holder of the title "Bearer of the Folk Crafts Tradition", the distinction creates the right to

(a) use the trade mark in respect of the products which are the subject of the distinction

(b) to apply for the support of the Ministry of Culture in the grant selection procedure for

the support of traditional folk culture and in the Programme for the Provision of Study and Creativity Scholarships; however, it does not confer entitlement to the grant

The administration for awarding the titles of the “Bearer of the Folk Crafts Tradition” was delegated to a state entity of the Ministry of Culture co-financed by the State budget: NIFC

The Government Decree lays down an option to nominate craftspeople mastering traditional craft techniques for the title of the Bearers of the Folk Crafts Tradition. The award of the title is accompanied with the right to use a trademark and a one-off financial reward in the amount of CZK 50 thousand.

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.

These are plans of measures to safeguard elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity which are coordinated either at the national level (Slovácko Verbuňk, Shrovetide door-to-door processions and masks in the villages of the Hlinecko area, Rides of the Kings in the south-east of the Czech Republic, production of Christmas decorations from glass beads) or at the international level (falconry, puppetry in Slovakia and Czechia, blueprint). In the safeguarding of these elements, the turning point consisted in the attention they received during the preparation of the nomination itself and then in the defined method of monitoring the elements. The preparation of these nominations united element bearers with local communities, municipal and regional governments, representatives of the Ministry of Culture, ethnologists, schools and other actors in non-formal education in the effort to preserve the elements.

Plans of safeguarding measures define the existing threats and risks to the safeguarding of the elements, they are based on creating opportunities for sharing experiences and for the mutual communication of all stakeholders.

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

Yes

If yes, provide details.

These are plans of measures to safeguard elements inscribed on the regional lists of intangible cultural heritage and on the List of Intangible Heritage of Traditional Folk Culture of the Czech Republic. The development of these plans takes place based on similar principles as plans to safeguard elements inscribed on the UNESCO Representative List. Close cooperation between the bearers, communities, local and regional governments, ethnologists from regional offices for the safeguarding of traditional folk culture and the

National Institute of Folk Culture or, as the case may be, of educational establishments is crucial.

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.

Technical support is provided by the National Institute of Folk Culture regardless of whether the element is inscribed on any list. Public financial support of the Ministry of Culture is provided in the area of safeguarding of traditional folk culture as a whole, however, grant schemes for the support of the implementation of elements inscribed on the List of Intangible Heritage of Traditional Folk Culture of the Czech Republic and on the UNESCO Representative List are separated and included together with the support of regional offices for the safeguarding of traditional folk culture which is a priority for the Ministry of Culture. Although the support for the safeguarding of traditional folk culture does not reach and cannot reach a similar level as the support for the restoration and safeguarding of tangible heritage, we believe that, in the long term, the overall amount of support has a good level. In grant procedures aimed at the support of traditional folk culture in 2016–2021, the Ministry of Culture distributed a total of CZK 51 million.

All legal and natural persons can apply for support, except for entities co-financed by the State budget. Support under the aid from the state budget can be provided up to a maximum of 70% of the total project costs. As for scholarships, only natural persons can apply and the support may amount to 100% of the total costs. The support is aimed at the identification, documentation and presentation of the elements of traditional folk culture, the intergenerational transmission, in particular in the case of the Bearers of the Folk Crafts Tradition.

Equitable allocation of funds is provided by the system set up by the Ministry of Culture—grant applications are evaluated by commissions composed of experienced and independent experts representing specialised institutions, municipalities, regions, non-profit organisations and bearers of elements. A commission member who is in a conflict of interest with any of the projects under evaluation does not participate in the consideration and decision on the amount of the grant.

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

No

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

To date, in the Czech Republic, no elements have been evaluated as requiring urgent safeguarding. In recent years, at the local community level, efforts have been observed to revitalise elements that are no longer living. However, efforts of this kind take place without public support or with the support of the local government. From the point of view of specialised institutions and the Ministry of Culture, these elements would not fall into the category of elements requiring urgent safeguarding.

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.

Through consultative bodies (the Panel of Instructors and Masters of Slovácko Verbuňk, the Society for the Protection and Safeguarding of the Ride of the Kings in Moravia) in which local communities are represented, the designated institutions receive information that they communicate to policy-makers. The role of proponents of elements proposed for the inscription on the lists who provide information from the communities concerned is also important.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Through regular communication with the communities, groups and individuals concerned with inscriptions on the 2003 Convention lists, their needs are incorporated into the aid system and we will continue to do so in the future.

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

Rules for providing contributions and subsidies to public higher education institutions

Established

1998

Revised

27-01-2021

Is the policy/measure being implemented?

Yes

Brief description

Through the Ministry of Education, Youth and Sports, the Czech Republic implements special grant schemes to support university departments which provide education in this field and not just the operation of these institutions itself but also their promotion, development, as well as quality improvement in education or research. For nationwide grant schemes, special rules for the allocation of funds have been established for these institutions taking account of their particular character. These grant schemes are implemented on the basis of the legislation and are revised and updated annually according to current needs.

Question 12.2

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

Yes

1

It is a

☒ Education policy

Name of the policy/measure

Rules for providing contributions and subsidies to public higher education institutions

Established

1998

Revised

27-01-2021

Is the policy/measure being implemented?

Yes

Brief description

See previous brief description under 12.1

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

Internationalisation strategy

Established

2010

Revised

30-06-2020

Is the policy/measure being implemented?

Yes

Brief description

As part of the internationalisation strategy, the Ministry of Education, Youth and Sports supports (strategically and financially) foreign language education of Czech students and Czech language instruction to foreign students. This strategy stems from current legislation, it is binding on higher education institutions and is revised and updated at regular multi-annual intervals.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

In the upcoming period, the aim of our work is to incorporate cultural diversity in the field of education in a more intense manner.

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

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

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

Question 13.1

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

Yes

Provide additional explanation, indicating the sector involved.

The translation of ethical principles is published on the website of the Ministry of Culture and compliance therewith is recommended in the text of the strategy document “Plan for the Safeguarding of Traditional Folk Culture in the Czech Republic from 2021 to 2025.

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?

No

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

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?

Yes

Provide any additional details

In connection with the COVID-19 pandemic, the policy of supporting manufacturers conferred the title of the Bearer of the Folk Crafts Tradition has been adjusted so that they can maintain their production during the COVID-19 pandemic.

Question 13.4

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

No

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

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.

In connection with the COVID-19 pandemic, extraordinary support programmes were established for the Bearers of the Folk Crafts Tradition to maintain their production and distribution of the products which would be entirely impossible without this support.

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:

Partially

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:

Experience with the extraordinary support of the Bearers of the Folk Crafts Tradition during the COVID-19 pandemic brought new knowledge and experience. In the future, the administrative authorities will adjust their aid schemes in order to better support the intangible cultural heritage.

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.

In the first place, instruments of collective intellectual property protection in the Czech Republic applicable to some cases of intangible cultural heritage provide, to communities and groups in particular, protected geographical indications and protected designations of origin at the national, EU or international levels or on the basis of the Lisbon System of international protection of appellations which the Czech Republic is a party to. Moreover, communities and groups may, where appropriate, use systems of collective or certification marks as a protection against abuse. At the international level, the Czech Republic uses bilateral inter-state trade agreements or EU trade agreements with third countries to achieve cross-border protection of geographical indications or designations of origin. Examples of national geographical indications and designations of origin: KRASLICKÉ KRAJKY (DENTELLES DE KRASLICE), JABLONECKÁ BIŽUTERIE (GABLONZ JEWELLERY), ŽELEZNOBRODSKÉ FIGURKY (FIGURINES OF ŽELEZNÝ BROD), ČESKÉ SKLO (BOHEMIA GLASS), KARLOVARSKÝ PORCELÁN (CARLSBADER QUALITÄTSPORZELAN), ČESKÝ PORCELÁN (FINE BOHEMIAN CHINA), ČESKÝ KŘIŠTÁL (BOHEMIA CRYSTAL), ČESKÝ GRANÁTOVÝ ŠPERK (BOHEMIAN GARNET JEWELLERY), KRASLICKÉ HUDEBNÍ NÁSTROJE (INSTRUMENTS DE MUSIQUE DE KRASLICE), CHODSKÁ KERAMIKA etc.

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.

The legal system of the Czech Republic does not know the term customary rights. All citizens have the obligation to respect and comply with the applicable legislation.

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:

Largely

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

The State undertakes to familiarise local policy-makers, legal and administrative authorities in more detail with the intentions of the 2003 Convention aimed at increasing the respect for customary rights, customs and expressions, in particular with regard to the practice and transmission of the intangible cultural heritage.

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.

For a number of bearers of the element, the social status in the Community is determined. Elements of the intangible cultural heritage are an important component of the leisure activities of the communities concerned.

Local and regional identities contribute to the mental well-being of communities, groups and individuals.

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.

The community “I love jižní Morava” (I love South Moravia) associating friends of South Moravia initiated gatherings of friends of South Moravia centred on a parade of folk costumes, folk dances and songs. The event also spread beyond the region.

Dialogue supporting mutual respect and conflict resolution is used by village youth groups which meet at village fairs in a wide area of Moravia.

The intangible cultural heritage is regularly presented at international and national folklore festivals and ethnographic festivities which we rank among important forums for the presentation of intangible cultural heritage and the promotion of respect among its bearers.

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 knowledge and skills

The 2016–2022 Inter-ministerial Strategy of Applied Research and Development of National Cultural Identity includes: research and development of tools for identification, documentation and inventorying in the field of safeguarding of the most vulnerable typological groups of intangible and tangible cultural heritage with the use of new technologies in order to create conditions for their systematic safeguarding and use that will enhance the integration of the economic application of the cultural heritage in the society and increase active participation in the development of national identity as part of the European cultural environment.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

It would be necessary to continue the meetings of the network of focal points.

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

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

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

Question 16.1

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

- Groups with different ethnic identities

Museum of Romani Culture

Jewish Museum

Every year, the Ministry of Culture opens a grant procedure in the area of support for cultural activities of members of national minorities living in the Czech Republic (cultural activities: artistic activities, cultural and educational activities, study and analysis of ethnic culture and folk traditions, multiethnic cultural events, publishing activity and documentation of ethnic culture)

- People of different ages

One of the objectives of the Action Plan of the Regional Development Strategy of the Czech Republic 2021–2022 (Ministry of Regional Development) is to improve the availability of services in regional centres and in their rural hinterland with an emphasis on cultural heritage, safeguarding of heritage sites, local particularities and to respond to the challenges related to ageing.

Practising the elements inscribed on the Representative List and the practice of their transmission do not make any difference between people of various ages; the safeguarding measures apply to bearers regardless of age.

- People of different genders

Practising the elements inscribed on the Representative List and the practice of their transmission do not make any difference between genders; the safeguarding measures apply to bearers regardless of gender.

- Members of vulnerable groups

One of the objectives of the Action Plan of the Regional Development Strategy of the Czech Republic 2021–2022 (Ministry of Regional Development) is to improve the availability of services in regional centres and in their rural hinterland with an emphasis on cultural heritage, safeguarding of heritage sites, local particularities and to respond to the challenges related to the creation of socially excluded areas.

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.

Access to cultural wealth of all citizens of the Czech Republic is guaranteed in particular by the Charter of Fundamental Rights and Freedoms. This also implies the obligation of the State to create conditions for the citizens to be able to benefit not just from this right but also the related rights. The obligation to look after the country's cultural heritage in a comprehensive manner should be emphasised, as its safeguarding is a necessary condition for the citizen to be able to exercise this constitutional right. In relation to traditional folk culture, this means that the national government and self-governments at all levels should take care of the safeguarding and development of various expressions of traditional folk culture. Everyone is guaranteed the enjoyment of their fundamental rights and basic freedoms without regard to gender, race, colour of skin, language, faith and religion, political or other conviction, national or social origin, membership in a national or ethnic minority, property, birth, or other status. Everybody has the right freely to choose their nationality. It is prohibited to influence this choice in any way, just as any form of pressure aimed at suppressing a person's national identity is prohibited. Nobody may suffer an infringement of their rights for exercising their fundamental rights and freedoms.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The State will seek to continue in the recognition of the importance of the safeguarding of intangible cultural heritage through inclusive plans and programmes that foster self-respect and mutual respect.

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.

The participation of the concerned communities, groups and individuals in awareness-raising actions is ensured by the existence of both physical (consultative panels on the elements inscribed on the Representative List) and media networks (social networks, websites, internet forums).

The inscription of amateur theatre in the Czech Republic on the List of Intangible Elements of Folk Culture of the Czech Republic in December 2017 is important for almost all theatre companies. One theatre group, as the bearer of the element, undertook to organise a gathering of theatre practitioners in order to define common themes and projects whereby this cultural heritage could be preserved and developed, thus helping not only individual companies and practitioners but also spectators. As part of the Theatre Night project, it organised a seminar on the Safeguarding and Development of the Intangible Element which became an opportunity to meet up and discuss the meaning of the element and its use in the activities and under the conditions of amateur theatre.

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.

Mostly for elements on the List of Intangible Heritage of Traditional Folk Culture of the Czech Republic and the Representative List of the Intangible Cultural Heritage of Humanity.

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.

Each partner involved in ICH projects must respect, in an adequate manner, intellectual property rights (IPR) and ethical principles to secure and recognise the needs and realities of ICH bearers to build partnerships on an equal footing and a prosperous and just future for communities, places and regions. The toolset of the Artistic project includes, among other things, the thematic area: Intellectual Property Protection Instrument (IPR): to help with intellectual property rights instruments, raise awareness and increase knowledge of copyright, trademark, design and brand, geographical indication issues, confidentiality of trade secrets and the importance of data protection.

Question 17.4

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

No

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

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.

Shrovetide door-to-door processions, the Falconers' Club, the Rides of the Kings, puppetry entities, blueprint workshops, the Rautis company and many other communities, groups and individuals run websites. Slovácko verbuňk dancers, falconers, bearers of the blueprint element and many other CGIs group up on facebook.com.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The State will continue to support communities, groups and individuals in order to raise the awareness of the importance of intangible cultural heritage and its safeguarding as much as possible.

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?

Mass media (press, radio, television, internet) play a crucial role in the perception of the importance and respect of traditional popular culture by the public. News in the official media is generally limited to elements inscribed on the Representative List; regional media pay more attention to elements of local importance. Besides the official media which do not always provide sufficient and adequate information on the issue, there exists a number of specialized radio and television programmes on topics related to the traditional folk culture (e.g. Folklorika, Herbář, U nás TV NOE, Putování za muzikou, Příklad u Vás, Galerie tradic, folklore shows at the Proglas and the Český rozhlas (Czech Radio) radio stations. The press, especially regional periodicals (newspapers, magazines) further raise the awareness. The Internet, especially the social networks (facebook.com, instagram.com, twitter.com) play an increasingly important role; electronic magazines contain popularisation articles about elements inscribed on the List of Intangible Heritage of Traditional Folk Culture of the Czech Republic (www.mistnikultura.cz—an online magazine for cultural life on local and regional levels).

- Promote mutual respect among communities, groups and individuals?

The press, radio and television contribute to the promotion of mutual respect. Social networks and Internet forums allow everyone to express their opinions in an anonymous and even negative manner which does not promote mutual respect.

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.

There are cooperation agreements between the Ministry of Culture, the NIFC, television and radio stations, and similar collaboration exists between the media and regional folklore festivals.

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

Representatives of cultural institutions as well as bearers of elements are invited to appear in television shows and radio broadcasts. The shows cover a wide range of topics (intangible cultural heritage in the broadest possible sense) and use new formats (informative function: a show called “Folklorika” (“Folklore Studies”) and an increasing share of practical function: The show called “Co naše babičky uměly a na co my jsme zapomněli” (“What our grandmothers knew and what we forgot”).

Question 18.3

Media programming on ICH:

- Is inclusive

The television monthly *Sousedé* (the Neighbours) offers viewers an up-to-date insight into the lives of minorities in this country in order to raise awareness of other nationalities living in Czech society. The series maps the intermingling and mutual influence of cultural customs and lifestyles, their preservation by members of minorities and how they may have changed in the Czech environment. It deals with general aspects of social integration, along with long- and short-term problems of coexistence. Its maxim, which was also the inspiration for its name, is to “peek through the windows of our neighbours”. To understand and get to know the diversity of our society and thus facilitate our communication in our common house, i.e. in the Czech Republic.

The intangible cultural heritage is covered by some television news programmes: *Události v regionech* (Events in the regions), *Zajímavosti v regionech* (Curiosities from the Region).

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

The television news program *Wiadomości w języku polskim*—(News in Polish) maps the most important events from the ethnically mixed region in the border areas with the Republic of Poland in the Moravian-Silesian and Olomouc regions. The news programme is broadcast in Polish with Czech subtitles. They are premiered as part of the Sundays’ *Zajímavosti z regionů* (Curiosities from the Region). This programme is broadcast on the regional level and it covers the above-mentioned regions. The scheduled footage of the news in Polish is 5–6 minutes. The Czech Television thus keeps the volume of information provided in the language of a national minority and, at the same time, it contributes to the promotion of minority languages.

- Addresses different target groups

The programming addresses different age, social, professional, ethnic, vulnerable and disadvantaged groups. TV channels focus on:

Age groups:

Younger age group [ČT Děčko—e.g. Draci v hrnci (Dragons in a Pot), Tamtam, children's news]

Middle aged and older [ČT Art, ČT 3, TV Noe—e.g. live broadcast of the Strážnice IFF, Czech Radio Na živú notečku (On a living note), ČT 2—Za našima humny (Behind our Barn)]

Professional groups:

Bearer of folk craft traditions [CT 1—e.g. Toulavá kamera (Wandering Camera)]

Traditional food [ČT 1—Pečení na neděli (Baking on Sunday)]

Social groups:

Rural population [ČT 3—Náš venkov (Our Countryside)]

Ethnic groups:

Foreigners in the Czech Republic, national and ethnic minorities (ČT Art—Babylon)

Question 18.4

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

Limited

Provide any additional explanation.

Only the most relevant media use the correct terminology [public service media: Česká televize (Czech Television), Český rozhlas (Czech Radio); Česká tisková kancelář (Czech News Agency)].

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The State will systematically cooperate with the media.

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.

Regional cultural particularities play a significant role in shaping the relationship of the population to the region and can stimulate their interest in the history and culture of the region. However, in the conduct of a large part of the population and owners or private operators of heritage sites, an insensitive attitude to the values of the local and regional cultural heritage may be observed. There exist difficulties in combining the above-mentioned positive attitude of the majority of the population to the regional or local cultural heritage with an efficient use and presentation of this heritage that would respect its values. This is despite the fact that, for many years, the Ministry of Culture has been supporting projects aimed at a more general knowledge of regional cultural values, in particular the European Heritage Days and the awards of the title Bearer of the Folk Crafts Tradition.

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

Consequently, it is opportune to develop, implement and evaluate, in cooperation with local governments, pilot projects of genuinely effective ways to foster the identification of the population with the cultural environment of the regions. They should then serve as exemplary projects for application in other regions of the Czech Republic.

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

In 2019, under the auspices of the National Institute of Folk Culture, with the financial

support of the Ministry of Culture, a gala evening was held on the occasion of the 10th anniversary of the accession of the Czech Republic to the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage. The gala evening included a program presenting elements of traditional folk culture which were inscribed on the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in the past 10 years: Ride of the Kings in Moravian Slovakia, Technology of Blueprint Production, Falconry, Shrovetide Door-to-Door Processions and Masks in the Villages of the Hlinecko Area, Puppetry in Slovakia And Czechia, Slovácko verbuňk. During the evening, commemorative certificates for this anniversary were presented to all bearers of elements that have so far been inscribed on the List of Intangible Elements of Traditional Folk Culture of the Czech Republic.

In 2020, the 10th anniversary of the inscription of falconry on the Representative List was commemorated [e.g. a private celebration with the solemn presentation of the reissue of the book Sokolnictví (Falconry)]. A ceremony to mark the 10th anniversary of the inscription of Shrovetide Door-to-Door Processions and Masks in the Villages of the Hlinecko Area was postponed to 2021.

The 2021 Summer School of Folk Painting (in one of the villages where the Ride of the Kings takes place) which was attended by 28 children was dedicated to the 10th anniversary of the inscription of the Ride of the Kings in the southeast of the Czech Republic on the Representative List of Intangible Cultural Heritage of Humanity. Children who also included the current kings of all rides of the kings, mostly painted motifs related to the ride of kings.

- General public

The elements inscribed on the Representative List are regularly presented at the Strážnice International Folklore Festival where the official presentation of the UNESCO certificate also takes place.

In 2021, celebrations of the inscription of Karlovy Vary, Františkovy Lázně and Mariánské Lázně on the World Heritage List (UNESCO) took place in Karlovy Vary. The Czech Republic thus already has fifteen inscribed world heritage sites. On this occasion, the NIFC presented the Convention 2003 and the elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (UNESCO) and its current activities. The event included a presentation of a popular science programme of the falconry association, two fairy tales by the local puppet theatre and a workshop on handmade Christmas tree decorations from blown glass beads.

After the Summer School of Folk Painting ended, a ceremonial unveiling of paintings was held. The programme involved the current kings of the rides at Skoronice, Vlčnov, Hluk and Kunovice, painting instructors, as well as local horse riders, older participants of the Skoronice rides, representatives of the above-mentioned municipalities and others. A five-member jury awarded the best painters in four age categories. A 2022 calendar was compiled from the paintings.

- Researchers

Thematic subjects of the seminars of the Ethnographic Committee of the Czech Association of Museums and Galleries include: intangible elements of traditional folk culture of the Czech Republic, cooperation with local associations and communities, threats to traditional folk crafts, documentation of traditional folk culture today. In 2020, the seminar did not take place due to the COVID-19 pandemic.

- Media

As a result of the celebrations of the 10th anniversary of the inscription of falconry on the Representative List, an increased interest of the Czech media was observed (e.g. A feature entitled Sokolník Petr Kolomazník (Petr Kolomazník, the Falconer) in the Gejzír programme on Czech Television of 29 October 2020). On 21 December 2020, the Studio 6 programme on the Czech Television channels ČT 1 and ČT 24 was dedicated to the inscription of the handmade production of decorations from blown glass beads for the Christmas tree. At the time of the nomination process, the television also broadcasted programmes on 23 August (Všechno, co mám ráda / Everything I like) and 24 November 2020 (Sama doma / Alone at Home).

On 5 and 12 December, a documentary about elements on the national list of intangible elements was broadcasted on ČT2 (Rok Českých tradic aneb Co nám svět může závidět / The Year of Czech Traditions or What the World Can Envy us For).

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.

Bearers of the Folk Crafts Tradition ("Tradition Bearers") is a title conferred by the Ministry of Culture since 2001 to selected folk manufacturers. The award comprises a pecuniary reward to the manufacturer and a trademark that grants exclusivity and product quality to the customer. The purpose of the title awards is to promote manufacturers and traditionally manufactured products threatened with extinction. During the COVID-19 pandemic, the Ministry of Culture supported 25 bearers in 2020 and 35 in 2021 by scholarships.

Question 19.4

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

Yes

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

This information creates a sense of pride and belonging which thus leads to the appreciation of the bearers of the elements. Public information on the bearers of elements on the lists of intangible cultural heritage (the Representative and the National Lists) promotes their appreciation and mutual respect (e.g. two blueprint workshops that participated in a joint nomination).

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Public information measures raise awareness of the importance of intangible cultural heritage and its safeguarding and promote understanding and mutual respect. Nomination processes of elements of the intangible cultural heritage are or will take place in order to increase this awareness and importance among other communities and groups.

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.

Not entirely, principles 6, 4 and 11 are not respected (the last two with the exception of the elements on the lists of intangible cultural heritage).

Question 20.2

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

Yes

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

The Code of Ethics of the Czech Ethnological Society (“CES”) provides the CES members with methodological guidelines to individually deal with ethical issues related to fundamental, applied and engaged ethnological research, in the processing and publishing of data and their archiving, in the presentation, dissemination of research results through media and teaching of ethnology. These guidelines should not be understood as final and unchangeable but rather as a collection of instructive policies referring to a broader context of topic and relationship frameworks, which should be considered in terms of professional ethics while practising ethnology. Besides applying these particular guidelines along with all relevant legislation (e.g. Act No. 101/2000 Coll., On Personal Data Protection, Act No 121/2000 Coll. – the so-called Copyright Act, the Civil Code, and relevant museum and archiving legislation) upon using specific methods of ethnological research, the CES members are advised to observe the ethical codes of relevant related professional organisations (e.g. ICOM Code of Ethics for Museums, Ethical Code of the Czech Association for Oral History, Ethical Codes of the Czech Association for Social Anthropology) as well as of the institutions under which or for whom the relevant research, data or their application or presentation is performed (e.g. Code of Ethics for Researchers of the Academy of Sciences of the Czech Republic).

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Ethical Principles for Safeguarding Intangible Cultural Heritage were only translated in 2021. Until the next cycle, the State establishes their dissemination and respect in awareness-raising activities.

21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:

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

Question 21.1

Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?

Some

Describe briefly, giving examples, how community, group and individual participation is secured.

Representatives of some communities are members of the consultative body of the Minister of Culture: National Council for Traditional Folk Culture.

Representatives of folklore associations and ensembles who seek to preserve and develop folk traditions in each region also contribute to the safeguarding of the elements of the traditional folk culture.

The participation of communities, groups and individuals is a condition of safeguarding specific expressions of the intangible cultural heritage of utmost importance. Communities, groups and individuals from among the bearers of elements inscribed on the lists of intangible cultural heritage contribute to its safeguarding to the widest possible extent and on an inclusive basis. The safeguarding of the intangible cultural heritage to the widest possible extent and on an inclusive basis must be in the interest of the bearers of the elements themselves.

Describe in particular measures to ensure that this is inclusive.

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)?

Some

Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.

Within the community, elements of traditional folk culture are generally maintained and they survive under the patronage of associations (social events, annual customs) which present themselves as they feel appropriate. By associating communities into micro regions, an information platform of their own is created. Access to most of the elements is not restricted in any way and information provided by element bearers is publicly available.

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?

Limited

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

Private sector entities participate mainly by sponsorship (financial, in-kind).

The Union of Towns and Municipalities encourages free provision of services for the use in the cultural sector.

The ethical principles of ICH safeguarding are not known in the private sector. Most ethical principles are contained in generally applicable laws and regulations of the Czech Republic.

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:

Partially

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

There is limited involvement among stakeholders in the safeguarding of the intangible cultural heritage. Nomination processes of elements of the intangible cultural heritage are or will take place in order to increase this involvement among other communities and groups.

22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:

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

Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Communities, groups and individuals use public electronic information resources published on numerous websites, the most widely used of which include digital libraries (accessible at: registrdigitalizace.cz) which provide access to 565,000 electronic documents.

It is also possible to gain access to licensed resources (EBSCO is a uniform interface providing access to selected bibliographic and full-text databases. The JSTOR Digital Archives contain more than 1,500 titles of prominent academic journals in the field of humanities, social and natural sciences, including selected titles of monographs and other documents for scientific work. Each magazine is fully digitised from the first issue of the first year up to the moving wall of three to ten years from the present. Access to many databases is subject to registration which can also be done online due to the COVID-19 pandemic.

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.

CES contributes significantly to the identification and definition of elements of traditional folk culture. It acts as a platform bringing together ethnologists and anthropologists involved in the safeguarding of traditional folk culture as part of their job description, as well as activities both in the National Council or the grant committee of the MC. On an on-going basis, the company continues in its publishing activity. It publishes a specialised periodical,

Národopisný věstník (the Ethnographic Journal) where it publishes papers from conferences that were held, as well as works by its members and the upcoming generation of Czech ethnologists. The active commissions of the Company include the Commission on Folk Customs and the Commission for Folk Architecture, Settlements and Housing which organise regular conferences with collective monographs on a thematic focus.

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.

Specialist periodicals (Folia ethnographica, Český lid, Národopisná revue, Národopisný věstník, Studia ethnologica pragensia) serve as a scientific platform for a variety of methodologically and thematically focused streams of ethnological studies. The issues of ICH and the safeguarding and presentation of the inscribed elements are also addressed in partial theses of different universities (e.g. Masaryk University, Charles University, University of Economics) which are also submitted in electronic form and available at theses.cz. In terms of public access to information on traditional folk culture, the creation of an online system called the Geographic Information System of Traditional Folk Culture (Gistralik), available to experts and the public, is an important achievement. This system offers a unique information platform that collects data on tangible and intangible folk culture from a variety of host documents (specialised literature, documentary and visual sources) in a single database including maps. The Gistralik application has been fully running on a free and publicly accessible website (www.gistralik.muni.cz) since the beginning of 2015. Gistralik thus greatly contributes to the research and presentation of traditional culture, as well as to the protection and strengthening of national, regional and local identities.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

State Party-established target

Satisfied

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

The civil society contributes to monitoring the safeguarding of the intangible cultural heritage. The objective of the State is to provide an increasingly favourable environment for undertaking scientific, technical and artistic studies on ICH safeguarding programmes and measures.

23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:

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

24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

Guidance note corresponding to indicator 24 of the Overall Result Framework:

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

Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

- Bilateral level

In cooperation with the NIFC, the Ministry of Culture of the Czech Republic and the Finnish Heritage Agency, a Czech-language version of the Wheel Chart of Sustainability tool was created. Five hundred pieces were acquired and distributed to selected institutions with which NIFC has been cooperating for a long time. The nulk.cz website contains links to find out all the information, incl. on the practical use of the Wheel Chart of Sustainability.

- Regional level

In 2021, the NIFC participated in webinars presenting various international networks and ways of building capacity relating to the intangible cultural heritage. They included proposals for the establishment of the intended network of periodic report coordinators in Europe and a discussion of further action.

- International level

Representatives of the NIFC, the Ministry of Culture of the Czech Republic and the National Open-Air Museum took an active part in an international online workshop on intangible cultural heritage on 5 November 2020.

Since 2020 the Czech Republic is a member of the intergovernmental Committee for the safeguarding of the intangible cultural heritage.

Question 24.2

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- Bilateral level

In 2016, NIFC published a scientific publication on puppetry under the title “Puppetry in

Slovakia and the Czech Republic”; intensive communication between the Czech and Slovak parties continued.

- Regional level

Between 2016 and 2017, the preparation of the nomination of the Blažuvár/Modrotisk/Kékfestés/Modrotlač, resist block printing and indigo dyeing in Europe for the Representative List of the Intangible Cultural Heritage of Humanity took place, involving Central European countries: Czechia, Hungary, Germany, Austria and Slovakia.

- International level

Between 2018 and 2021, the preparation of the nomination of timber rafting for the Representative List of the Intangible Cultural Heritage of Humanity took place, involving countries in Central, Western and Eastern Europe: Germany, Austria, Czechia, Poland, Spain and Latvia. In 2021, with a view to 2022, the preparation of nomination of hand-made glass production is in progress by countries in Western, Central and Northern Europe: France, Spain, Finland, Germany, Hungary and Czechia.

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).

In 2018, there was an exchange of information and experience aimed at the nomination of amateur theatre and bagpipe music for the Representative List of the Intangible Cultural Heritage of Humanity along with the countries of Central and Southern Europe: Hungary, Slovakia, Germany, Austria and Macedonia.

In 2020, the NIFC presented the Bearers of the Folk Crafts Tradition project at an online seminar of the Norwegian Crafts Institute.

SĽUK–Centrum pre tradičnú ľudovú kultúru (Centre for Traditional Folk Culture) (Bratislava, Slovak Republic) in cooperation with the Strážnice NIFC organised an online webinar Living Heritage and Education (24 September 2021) aimed at finding intersections between subjects taught in primary and secondary schools and the living heritage. The results of the UNESCO and EU pilot project entitled “Engaging Youth for an Inclusive and Sustainable Europe: Raising awareness for and learning with intangible cultural heritage in European schools” were presented. The webinar was intended for the teaching staff, staff of guidance

and teacher-training centres, cultural and regional centres, intergovernmental organizations and experts in the field of the safeguarding of intangible cultural heritage and education.

Question 24.4

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

Yes

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

Between 2017 and 2021, a joint Interreg project of Czech and Austrian museums in the border area took place, the common goal of which was to increase the interest in cultural heritage presented in border area sites of remembrance, especially museums and galleries, by combining their offers and creating joint presentation projects. Czech museums shared their documentation of the folk culture (displaced after World War II) of the German ethnic group of South and West Moravia.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Through funding and guidance, the State will continue to support cooperation on the safeguarding of intangible cultural heritage with other State Parties to the 2003 Convention. Cooperation on the preparation of international nominations for the 2003 Convention lists and support of publishing activities in Czech and English will continue.

25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

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

Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

No

1

Choose a category 2 centre

-

Describe the activities and your country's involvement.

Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

Yes

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

The Czech National Section of CIOFF with a seat at the National Institute of Folk Culture, is a member of the Central European Sector of this global organisation. The section collaborates on the implementation of the basic tasks and objectives of CIOFF. It actively participates in the work of the Central European Sector of CIOFF and in EURO-CIOFF in order to foster friendly relations between nations, especially between young people, and to pay attention to and respect cultural traditions of all nations and nationalities. It sends its delegate to general assemblies, conferences, festivals and other CIOFF events. It compiles reports, materials and other important documents at the level of the Czech Republic. As far as possible, it participates in the activities of various CIOFF Commissions and Working Groups and informs its members about activities that take place in the field of traditional and folk culture in other countries. Every year, the CIOFF Executive Committee informs about the status of traditional and folk culture in the Czech Republic, about the dates of international folklore festivals, conferences, symposia, colloquia, exhibitions and other practical and guidance events which may be attended by other CIOFF members. It collaborates in the implementation of projects enshrined in the CIOFF's action plan and assists in the direct exchange of folklore ensembles, trips of the ensembles to CIOFF festivals, performances of foreign ensembles transiting the Czech Republic on their way to other CIOFF festivals and in

their artistic tours in the Czech Republic. It popularises the ideas of CIOFF and ensures the use of its symbols. It provides comprehensive assistance to folklore festivals in their initial contact with festivals or ensembles abroad and to folklore ensembles before leaving for festivals abroad. It contributes to the coordination of the international activities of its members. The section recommends folklore ensembles, experts and observers for festivals and various CIOFF events abroad. The section collaborates with other organisations, institutions and associations in the Czech Republic and abroad.

The International Organisation of Folk Art (IOV) is one of the accredited non-governmental organisations of the 2003 Convention which use the results of ethnographic research for their activities. It focuses on the support and organization of folklore festivals which, in addition to the expressions of folklore, present traditional crafts and folk art. The NIFC is a member of the national section of Internationale Organisation Für Volkskunst (International Organisation of Folk Art) in the Czech Republic. The NIFC has been its full member since 1999.

Question 25.3

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

Yes

1

International and regional bodies

Others

ICH-related activity/project

In 2016, the NIFC participated in the 16+1 Expert-Level Forum: China and East-Central Europe on the Safeguarding of the Intangible Cultural Heritage in Poland (Krakow) and, in 2018, in the 16 + 1 International Forum in China (Hangzhou) with a paper about the Bearers of the Folk Crafts Tradition project. One of the outcomes of the meeting included a joint exhibition, The Intangible Cultural Heritage Expo in the Hangzhou White Horse Lake International and Exhibition Center. The exhibition featured products of the blueprint workshop of the Joch family from Strážnice, figurines made of corn husks from Vnorovy and wooden products by Ladislav Rejent.

In 2017, the NIFC participated in the International (Shanghai) Invitational Exhibition of Traditional Fine Arts and International (Shanghai) Intangible Heritage Protection Forum in China. At the conference, a paper on the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage in the Czech Republic was presented, along with selected elements in the Czech Republic inscribed on the UNESCO Representative List including the methods of continuous documentation of these elements.

Contributions to the safeguarding of intangible cultural heritage

On 24–26 February 2017, a Festival of Traditional Masks was held in the capital of Latvia. A conference on the topic of traditional masks was also held during the festival which was attended by a representative of the NIFC who reported on Shrovetide door-to-door processions in the Hlinsko region inscribed on the representative List of the Intangible Cultural Heritage of Humanity.

The NIFC accepted the invitation and sent a representative to the city of Nova Andradina (Brazil) in 2016 to create new choreographies for the local Klenot ensemble whose members are the descendants of Czech emigrants. On a daily basis, Moravian dances were rehearsed and a total of six new choreographies were created in six weeks—dances from various parts of Moravia.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The State will continue in encouraging and supporting international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of intangible cultural heritage. The State will support the participation in ICH-related activities of international and regional bodies other than UNESCO. The scope of the category 2 centre of expertise does not apply to the Czech Republic.

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](#)

C00147

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Slovácko Verbuňk, recruit dances	2008

Question C.1

C.1. Social and cultural functions

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

Social and cultural functions and the meanings of the element continue to be preserved. Verbuňk is characterised by high emotivity and certain improvisation in the dance expression (emotional feature). Verbuňk dancers often hold a specific position within the local community, such as the village, folk ensemble, etc. (social function). The dancers deliberately parade in front of the female audience (erotic function). The dancers aim at a precise execution of the dance (representative feature). Based on its geographic distribution, there exist seven regional types (dance styles) of verbuňk (identification feature). In the annual customs, verbuňk is a clearly defined component of the dance repertoire (communication and ceremonial feature). In spontaneous comparison of the performances by the dancers themselves but also during contests organised for that purpose (regional rounds of the Contest for the Best Slovácko Verbuňk Dancer, Contest for the Best Slovácko Verbuňk Dancer at the International Folklore Festival at Strážnice), a competitive feature may be observed.

Verbuňk as a folk dance manifests itself in two forms: (1) within the scope of natural dance

occasions (festivals, balls, dance parties, dance parties with cimbalom, life-cycle customs), (2) within the scope of stage performances (competition programmes, choreography of folk ensembles, presentation programmes).

Men and boys without age restrictions are the bearers of the element.

In 2020 and 2021, the COVID-19 pandemic brought about a number of government restrictive measures to curb the spreading of the disease, in particular a ban on cultural and social events and a ban on larger gatherings. Due to the implementation of these measures, there was a significant reduction in the number of natural dance occasions and joint activities and stage presentations of folk ensembles were cancelled.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The element is still alive and constantly evolving. It continues to spread beyond its original territory of incidence from the Moravian Slovakia (or Slovácko) subregion to neighbouring regions (the Brno region, Luhačovické Zálesí, the Mikulov and the Znojmo regions) where it becomes part of the dance sequence within the scope of activities related to folk customs and traditions.

In some subregions of Moravian Slovakia, girls and women also join verbuňk by performing specific modern day dance features (spinning in circles, imitating verbuňk while dressed in men's costumes). The existence of these features has been documented for more than 50 years and has no major impact on the form and meanings of verbuňk.

During the annual cycle, the incidence of verbuňk depends on dance occasions and the structure of its bearers is not limited by age or marital status.

A necessary factor in safeguarding is the transmission to the next generation of dancers by teaching the dance: (1) naturally (older members of the rural community teach younger members during dance occasions throughout the year), (2) in a targeted manner consisting in theoretical and practical training (regional seminars, training presentations by high quality dancers serving as models).

The Contest and its regional qualifying rounds play an important role in the safeguarding of verbuňk, involving dancers over the age of 15 from all regions where the dance can be found. Since 2018, based on the results of ethnological research, a separate regional round has been established for dancers from the Brno region. An expert jury assesses correct execution of the dance including regional particularities. The audience consists of men, women and children of a broad age range. The Contest increases knowledge of verbuňk among the general public. Within the scope of the Contest, the spectators get an opportunity to dance verbuňk on stage and to participate in the assessment of the entrants through an opinion poll. A contest for children dancers is also available within the scope of the children's folklore festival "Kunovice Summer" in Kunovice. Boys from the age of six

become element bearers.

Threats to verbuňk safeguarding include cultural globalisation and urbanisation of rural areas and the associated disappearance of some elements of traditional folk culture (ceremonies, dance occasions), increased mobility of the rural population presenting the threat of blurring the distinctions between regional verbuňk styles which can be prevented by education and teaching, as well as the high costs of artefacts and services necessary for the presentation of verbuňk (costumes, music, space rentals, refreshments). A new threat consists of the COVID-19 pandemic and its impact on the revival of customs and traditions, on the renewal of the activity of folk ensembles, including economic factors which were most pronounced in 2020 and continued in 2021.

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.

Since the inscription of the element on the Representative List, increased attention of public and commercial media (radio, television, press, internet portals) was observed, leading to better visibility of verbuňk as part of the intangible cultural heritage and to increased general awareness of its importance at the national level. On an ongoing-basis, up-to-date information about verbuňk were shared and virtual groups and communities bringing together those interested in verbuňk were created on social networks, in particular on Facebook. This trend continues even today. It is also possible to observe targeted inclusion of verbuňk in cultural programmes and programmes organised by cultural institutions and folk ensembles or, alternatively, broadcasted by mass media nationwide. Public presentation of verbuňk leads to its popularisation and promotion. The public perceives the unique character of Slovácko verbuňk and considers it to be a still living attribute of traditional folk culture and a permanent part of its local cultural identity. At the same time, general awareness also increases about the ICH as a comprehensive system of cultural values.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The measures to promote the element are implemented by MC, NIFC, regional authorities, municipal and local authorities, folk ensembles, local communities (youth) and concerned individuals.

- (1) Research activities—systematic documentation of seven regional types of verbuňk in traditional (customs) and stage forms (contests, performances by folklore ensembles) and development of a resource collection (printed, audiovisual and electronic materials), research tasks focused on professional assessment of evolution and current form of verbuňk.
 - (2) Coordination activities to safeguard viability: organising the Slovácko Verbuňk Best Dancer Contest, its regional rounds, review workshops for dancers and courses for young dancers.
 - (3) Educational activities: teaching and jury activities of the Panel of Instructors and Masters of the Slovácko Verbuňk (“the Panel”). Professional qualifications of members of the Panel are enhanced by the NIFC by providing scientific documents and consultations.
 - (4) Publishing activities—publishing scientific publications and multimedia carriers on verbuňk, publishing scientific outputs focused on verbuňk in printed and electronic forms.
 - (5) Popularisation and promoting activities—administration and updating of the Slovácko Verbuňk section within the website of <http://www.festivalstraznice.cz>, presentations on social networks, cooperation with the mass media, distribution of promotional documents, popularising lectures and practical presentations of the dance. Outputs are filed at NIFC.
- In areas of natural incidence of verbuňk (Moravian Slovakia), emphasis is placed on its safeguarding through mentoring and training of young dancers. Members of the Panel are involved not only in the practical courses and theoretical teaching of dancers but also in the efforts to revive dance occasions that have disappeared. Panel members collaborate with local councillors which leads to raising the awareness of the villagers and to the organisational and financial support to events including verbuňk dancing.

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.

Individuals, groups and the entire communities of stakeholders are involved in safeguarding verbuňk. Individuals include active (current and former) excellent verbuňk bearers who exercise their influence during the aforementioned activities resulting in the safeguarding of verbuňk. These individuals work in all sub-regions of Moravian Slovakia, thus a broad-based activity to further develop verbuňk is ensured.

Rural communities of youth play an irreplaceable role in the activities to safeguard verbuňk; they allow natural generational transmission and preservation of verbuňk by customs, ceremonies and social events. They express their will and interest to safeguard verbuňk because they view it as a sign of their local identity.

Folk ensembles (voluntary associations aimed at public presentation of folklore elements through folk music, songs and dances) that have verbuňk on their repertoire play a specific role. Inclusion of verbuňk in the dance repertoire of the ensemble promotes active learning of the dance by each member which include children, youth, as well as adults. Public presentations of folklore shows and programmes of ensembles significantly popularise

verbuňk not only in its natural environments but also outside it.

International, local and regional folklore festivals also co-organised by verbuňk bearers contribute to the safeguarding of verbuňk, too (e.g. “The Strážnice International Folklore Festival” and “The Strážnice Children's Folklore Festival”, “The Moravian-Slovak Year” in Kyjov, “The Kunovice Summer” in Kunovice, “The Region without a Shadow” in Krumvíř, “Podluží in songs and dances” in Tvrdonice, “Seniors” in Petrov, “Hornácko Festivities” in Velká nad Veličkou, the Folklore festival in Milotice).

The Panel of Instructors and Masters of Slovácko Verbuňk which consists of 35 members (outstanding performers, leaders of folk ensembles, ethnologists, dance teachers and theoreticians) serves as an advisory body to the NIFC Director. It addresses theoretical and practical issues of the evolution of verbuňk.

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.

Ministry of Culture—financial support and promotion of the element
Regional and Minority Culture Department
Head: Zuzana Malcová
Maltézské náměstí 1
11811 Praha 1

South Moravian Region—financial support and promotion of the element
President of the Region: Jan Grolich
Žerotínovo náměstí 449/3
60182 Brno

Zlín Region—financial support and promotion of the element
President of the Region: Radim Holíš
třída Tomáše Bati 21
76190 Zlín

National Institute of Folk Culture—scientific guarantor and documentation of the element
Director: Martin Šimša
Zámek 672
69662 Strážnice

Masaryk Museum in Hodonín—documentation and promotion of the element

Regional department in charge of the safeguarding of the traditional folk culture of the South Moravian Region
Head: Irena Chovančíková
Branch: National History and Geography Museum in Kyjov
Palackého 70, 697 01 Kyjov

Municipal and local authorities in the ethnographic region of Moravian Slovakia—cooperation in the organisation of dance occasions and financial support to the element.

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 preparation of this report was a long term process. Conceptually, its preparation involved all relevant institutions, individuals, communities and groups. At the level of the Ministry of Culture of the Czech Republic, local authorities and local governments were informed.

During a systematic collection of materials, intensive cooperation with the Panel has taken place; it provides both a scientific potential and practical contacts in territories with natural verbuňk incidence. Members of the Panel were invited to supply, systematically and regularly, information and printed materials (for archiving) on any educational events related to verbuňk (workshops, seminars, lectures, courses, teaching), major customs-related activities involving verbuňk (festivals, balls, dance parties, dance parties with cimbalom), stage presentations of verbuňk (children's and adults contests, performances by folk ensembles, special presentation programmes, etc.). On the basis of the communication of the Panel members with other individuals and groups of bearers of the element in the territory, sites and events suitable for further documentation have been recommended. The records obtained in this way form an important part of the continuously supplemented resource collection on verbuňk as cultural heritage. Until 2019, a meeting of all Panel members was held every year in November, during which interim supporting documents for the preparation of the report were presented. In 2020, due to restrictive measures in connection with the COVID-19 pandemic, only an on-line meeting of the Panel board took place.

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C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Shrovetide door-to-door processions and masks in the villages of the Hlinecko area	2010

Question C.1

C.1. Social and cultural functions

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

The element continues to form a natural part of the cultural traditions of villagers. The course of the door-to-door procession is fixed. It is held at the end of the winter period called Shrovetide. Although the inscription on the Representative List has brought about more media interest, this fact is of no particular importance to the bearers of the element. Above all, the processions continue to be an important integrating element of the inhabitants of each village as well as of the region; they bring together all the generations. They are perceived as a common cultural heritage which they maintain primarily for themselves. Element bearers and villagers are proud of the fact that the element has been safeguarded for generations. After the inscription on the Representative List, the element has not undergone any changes. Villagers safeguard and maintain the element mainly because it is part of their lives. It strengthens the sense of belonging to the community and

enhances the identification of the villagers with their region and their specific location. The inscription of the processions and masks on the Representative List raised interest of residents in their revival in areas where the processions disappeared. In this respect, inhabitants of the villages of Jeníkov, Stan, Včelákov and Vitanov seem to be promising and active. A change that could be observed after 2013 is the act of the town of Hlinsko restoring the Shrovetide procession in the town on Shrove Tuesday. This has been successfully achieved through a programme named “Farewell to the Shrovetide”. From that year onwards, the programme has taken place annually in the following form. In the morning, pupils from all Hlinsko schools (including kindergartens) parade through the town in masks. Pupils make the masks at school and this is an opportunity to talk about the meaning and the purpose of Shrovetide. Most school classes make masks inspired by masks used in the processions in the Hlinsko region. In the afternoon, a traditional procession takes place with the participation of the inhabitants of the Blatno district in the Betlém Hlinsko conservation area. The programme is organised by the city of Hlinsko in cooperation with Vysočina Open Air Museum.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The element has taken place annually in all locations mentioned in the nomination: Hamry, Studnice, Vortová and in the Blatno district of Hlinsko. In 2021, due to government decrees related to the COVID-19 pandemic, the processions took place only symbolically or not at all. Continuous and natural transmission between generations has been preserved. The annual preparation of masks and Shrovetide processions is an opportunity to involve the new generation of young people. In the procession, young sons wearing an exact copy of an adult mask continued to parade with their fathers in specific masks. Mainly men are bearers of the element, depending on its meanings. Local villagers of all generations are active onlookers and partners of masks who fulfil all the functions of the door-to-door procession. During the processions, most onlookers are local; in connection with the inscription on the Representative List, the number of visitors arriving at various villages has increased, but not dramatically. Visitors came primarily from the Czech Republic.

After the inscription on the Representative List, the processions in the Vysočina Open Air Museum at Veselý Kopec attract larger crowds from the Czech Republic and from abroad. The original intention to focus the attention of tourists to this place and to spread awareness about this element has been fulfilled. Residents of the villages of Studnice and Vortová come here to demonstrate the processions.

The Vysočina Open Air Museum keeps papers on the following issues: Assessment of the benefits and possible negative aspects of the inscription on the existence and course of

Shrovetide processions, their bearers and the community concerned; The importance of the inscription in terms of its benefits for tourism and other sectors.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription on the Representative List brought about increased media and public interest. It influenced the decision of residents of some areas where the custom disappeared previously to reintroduce Shrovetide processions. Representatives of the municipal government of Hlinsko organise and support a programme called “Farewell to Shrovetide” intended for schools and the public. Increased public interest involves the better visibility of the element as well as efforts of its better understanding. Local authorities present the element on their websites. The activity of the Museum of Vysočina in the field of education is important. By building a permanent exhibition of Shrovetide processions and masks in the Betlém conservation area of Hlinsko, a venue was provided for holding such programmes. A suitable form is used to explain to the children and youth the meanings of Shrovetide processions and the importance of their safeguarding. The programmes use exhibits (masks, mask artefacts, photographs and documents), film documentaries, worksheets and art workshops. The existence of an element and its better understanding foster community cohesion and reinforce local identity. It is also an important element of popular culture and its safeguarding contributes to cultural diversity.

In the research, the Vysočina Open Air Museum cooperates with the pupils of the K. V. Rais Grammar School in Hlinsko which is a UNESCO's Associated School. The museum makes all archived documents available for study to those interested in the subject. The joint output of the joint research of the Vysočina Open Air Museum and the grammar school students is the paper entitled “Shrovetide processions and the impact of the inscription on the Representative List.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Local governments help to fund and organise Shrovetide processions. Moreover, on an on-going basis, local governments ask residents to help gather historical photographs and documents on the duration of the Shrovetide processions. Volunteer fire departments and

municipal governments help with the organisation and funding of the procession itself. The city of Hlinsko also funds and organises the “Farewell to Shrovetide” programme. Since 2019, the Regional Authority of the Pardubice Region has been offering a special aid scheme intended for elements inscribed on the regional, national, as well as the Representative List. In 2020, the Pardubice Region in cooperation with the Vysočina Open Air Museum published a printed material presenting the elements inscribed on the regional and national Lists. Every year, the Vysočina Open Air Museum, in collaboration with villagers from Studnice or Vortová, organises processions at the site of the exhibition at Veselý Kopec. The attention of tourists is thus focused on these processions and the processions in the villages themselves are spared from major tourist inflows. The museum prepared special programmes for schools, as well as lectures (used mainly by schools and universities of the third age). Every year, the Vysočina Open Air Museum documents the course of the processions and maintains regular contact with the bearers of the element, local governments and important personalities involved in the safeguarding of the element at each site. NIFC is in charge of a regular film and annual photography redocumentation of the element. A programme called Farewell to Shrovetide has taken place from 2013 to 2020. Local schools of all types are actively involved. Pupils and students make Shrovetide masks and parade across the town; their parade is followed by a door-to-door procession of traditional masks from Blatno ending with the “slaughtering of the mare.” MC complies with its obligations arising from the Convention and gives financial support for the documentation of the element by NIFC and the Vysočina Open Air Museum.

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.

As mentioned above—processions take place due to the interest and initiative of the residents of the areas concerned. Residents of the areas, in cooperation with volunteer fire departments and representatives of local authorities hold processions annually. They take care of their costumes and store them, thus contributing to the implementation financially. For objective reasons, only selected masks, such as “the Red Masks” are a responsibility of volunteer fire departments or local governments. Local governments also seek to collect photographs and other materials documenting the element in the past. Most of the local residents actively participate in the procession itself. Children watch the preparations and are active onlookers or even get involved in the procession itself (Blatno, Jeníkov, Studnice). In a natural way, they learn about the course and the context of the element. The transmission of the element takes place both naturally and by education.

The Vysočina Open Air Museum offers year-round educational programmes devoted to Shrovetide processions and masks at Hlinecko, as well as a visit to the permanent exhibition. Local governments of Hamry, Studnice, Vortová and the volunteer fire department at Blatno each donated one mask to a permanent exhibition of Shrovetide masks and processions opened at Hlinsko. The Hlinsko Municipality, the Regional Authority of the Pardubice Region

and the MC co-funded this exhibition. The exhibition was designed, created and it is run by the Vysočina Open Air Museum which also uses these premises for the youth educational programmes mentioned above. The programmes use exhibitions of the Shrovetide processions and masks, film documentaries, worksheets and art workshops. In 2020, special programmes were prepared for the Veselý Kopec exhibition ensemble.

Question C.6

C.6. Institutional context

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

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

The MC, Regional Authority of the Pardubice region, Municipal Authority of Hlinsko, local authorities and volunteer fire departments participate in safeguarding the element with financial support and promotional activities. The NIFC is in charge of the administrative work associated with the element inscribed on the Representative List. The Administration of Vysočina Open Air Museum helps NIFC in the administrative work associated with the element inscribed on the Representative List, is responsible for the promotion of the property and for educational activities.

MC

(same as nomination file)

NIFC

Director: Martin Šimša

Zámek 672

69662 Strážnice

Regional Authority of the Pardubice Region

Director: Martin Netolický

Komenského náměstí 125

53211 Pardubice

National Open Air Museum, Vysočina Open Air Museum

Head of Administration: Magda Křivanová

Příčná 350

53901 Hlinsko

Hlinsko Municipal Authority

Mayor: Miroslav Krčil

Poděbradovo náměstí 1

53901 Hlinsko

Hamry Local Authority
Mayor: Petr Stejskal
Hamry 89
53901 Hlinsko

Studnice Local Authority
Mayor: Ondřej Dopita
Studnice 108
53901 Hlinsko

Vortová Local Authority
Mayor: Lukáš Pešek
Vortová 95
53901 Hlinsko

Volunteer Fire Departments in Hlinsko-Blatno, Hamry, Studnice and Vortová

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 Vysočina Open Air Museum regularly meets with representatives of local governments of Hamry, Studnice, Vortová, representatives of volunteer fire departments from the said villages and from the Blatno district of Hlinsko, as well as with element bearers themselves from each village. It receives the necessary information through on-going communication, as well as during element redocumentation and when tutoring student papers on this issue. Information for the preparation of the report has been gathered continuously during discussions with representatives of governments, element bearers, spectators (villagers and the audience) but also by direct observation and documentation during the event. The present report is based on facts gathered in this way which were complemented by interviewing representatives of the element bearers in the villages of Hamry, Studnice, Vortová and Blatno district of Hlinsko and representatives of volunteer fire departments. Local governments, volunteer fire departments and individual element bearers collaborate readily. This readiness is based on the efforts to safeguard the element for future generations. The report was discussed with representatives of local governments, volunteer fire departments and specialised institutions. All participating entities have an active interest in safeguarding the element for future generations and they welcome the inscription on the Representative List.

C00564

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C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Ride of the Kings in the south-east of the Czech Republic	2011

Question C.1

C.1. Social and cultural functions

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

The Ride of the Kings is an archaic ritual, during which young men ride across the village on decorated horses. In the past, the purpose of the ritual was to bring prosperity to farming through magical practices. In the present, the social function of the custom prevails. Participants in the ride are aware of its uniqueness and their ties to the community, and thereby their cultural identity is strengthened. The Ride of the Kings takes place one day in a year; it is considered as a special event which the villagers perceive as a characteristic feature of their village and themselves. To them, it has a self-identifying function. The participants in the element (the horsemen and the King) often have a specific position in the local community.

To the young people, the king, families of the horsemen, the ceremony means a powerful emotional experience (salutation of the King's parents, reception of the company by village leaders, introduction of the king and the horsemen to the entire community) which they remember in their older days and they wish their children to experience too. The

transmission of the element from father to son fulfils an important social and cultural function. An initiation character of the ritual when young boys turn to adult men is still apparent.

The sense of unity of the whole community when organising the ride is important; it manifests itself by integrating villagers of all ages. According to their abilities, women participate in making clothes and ornate outfits for the horses or prepare refreshments. Rhymed calls of the horsemen serve as appeals to morality and express local public opinion. A communal way of life leads to better communication in the community and reinforces relations between the villagers. The communication function is evident not only among the element organisers and participants but also among the performers and the onlookers. The Ride of the Kings continues to evolve but care is taken to preserve its traditional character. The Ride of the Kings now also involves families that previously rather stayed apart from the cultural life of the village. The inscription also increased the interest in the role of the King. Previously, some families refused this position for their sons, mainly for financial reasons. The significance of the Ride of the Kings has not changed in terms of the number of interested riders.

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.

Residents and their relatives form the largest share of the onlookers. Occasional visitors from abroad may also be seen; this event is promoted by the Tourist Authority of Eastern Moravia. Representatives of twin towns from Slovakia, Texas, etc. are also invited. Currently, low interest of the young generation in horse breeding appears to be the greatest threat; horse breeders have no one to pass their craft on to. The number of horses decreases and they are in short supply when holding the ride of kings. This makes it difficult for the organisers of the event to organise the whole event—providing stables, horse and carriage attendance. Due to pandemic measures, cultural events are cancelled which makes it impossible for horse owners to generate income to finance stables, horse feeds, medication and other costs.

Until 2019, the interest of visitors increased every year, not only because of the inscription on the Representative list but mainly because of the mass promotion of the event, including its rich cultural programme. In 2020, due to the COVID-19 pandemic, the Ride of the Kings in Vlčnov was cancelled. The Ride of the Kings in Kunovice was postponed in 2020, then in 2021 from May to July. The cancelled Skoronice Ride of the Kings in Kyjov was symbolically remembered by the ride of seven riders. The Ride of the Kings in Hluk was postponed both in 2020 and 2021.

The organisers are aware of the shift from the traditional understanding of the ride and its actual meaning to a theatrical and even pathetic show-off in front of the cameras.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element increased the interest, namely of the media that shape the opinions of the general public. To villagers, where the ride takes place, the inscription means great prestige but also greater obligation to look after the element.

Due to the inscription, the element receives funding both through grant schemes and considerable donations from municipalities. Funding is also received from volunteer sponsors and civic associations. At present, greater interest in horsemen can also be observed.

Due to the inscription, the awareness of the Ride of the Kings spread beyond the borders of our country. Until 2019, the participation of foreign tourists was increasing.

This element also serves as great inspiration to artists (painters, photographers); more exhibitions, discussions and lectures take place (in particular, in the South Moravian and Zlin regions). A deeper understanding of the element is achieved (interest in archival materials, popular science publications, topics of student papers). There is growing interest in larger cities to show the Ride of the Kings during municipal festivities (Uherské Hradiště – the Wine Festival, Prague – the Naval festival).

The inscription of the element helped to cement and deepen the relations between the municipalities which organise it. Former rivals jointly organise meetings and lectures on the subject or prepare joint gatherings (e.g. the Pilgrimage to St. Anthony became a venue of meeting that opens the period during which the rides of the kings take place).

The inscription of the element increases awareness of this element which continues to grow.

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.

Local communities (municipal / local councils) support the safeguarding of the element financially (purchase of garment components, refreshments) and organisationally (active participants, organisers). The smooth transmission of the element is enhanced inter alia by workshops for the villagers (safeguarding of traditional folk costumes and its decoration techniques, making of paper decorations for horses) and lectures for elementary schools and the public. In documenting the element, communities cooperate with specialised institutions. They greatly contribute to the transmission of the heritage and underline the

importance of the element.

(Specialised institutions (NIFC, the Museum of Moravian Slovakia in Uherské Hradiště and the Masaryk Museum in Hodonín) are in charge of regular redocumentation and look after the element via the Society for the Protection and Preservation of the Ride of the Kings in Southern Moravia (founded in 2013). The Society addresses problems in organising the Ride of the Kings and potential threats, and creates a space for discussion of organisers from all villages. In 2019, the NIFC participated in the preparation of educational programmes for primary schools. In 2016, together with students of the Masaryk University, it gave lectures for elementary school pupils in Brno. The NIFC and regional departments carry out scientific research and contribute to the education of the general public.

Regional Authorities of Zlín Region and South Moravian Regions regularly announce grant schemes for the promotion of local cultural events, they contribute to the promotion of the element and the importance of its safeguarding through educational activities. In the grant systems, the MC takes into account projects of municipalities that are bearers of the element and financially supports the activities of NIFC (publication of guidance manuals, monitoring of the element).

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The organisation and preparation of the element involves the entire local community; most of the inhabitants of all ages participate. Active participation of young people who are interested in maintaining the element is already very important and its growing tendency may even be observed. Local folklore, music and singing ensembles are an integral part of the element: they help with the preparations and are included in the accompanying programme. Maintenance and sewing of ceremonial costumes is provided by experts in traditional handicraft. Acquisition of horses, riding skills, the selection of horsemen, teaching and preparation of rhymed calls, route planning and song teaching are a responsibility of volunteers and, above all, accomplished experts in this tradition. Seniors are not left out (making decorations for horses, costume adjustment, organisation); they are actively involved in passing their skills on to younger generations. Experience of witnesses of Rides of the Kings of the past help to process historical data of this element. Families of the horsemen and of the king who engage in the demanding preparations very seriously and readily are an important help. Former horsemen wish to continue to be part of this important day, too. Growing numbers of viewers in each location require more collaborators during the festivities. In Vlčnov, the activities of the contributory organisation continue, in others, civic associations have been transformed into associations or new ones have been created, which are largely involved in the preparation of the element. The above enumeration of persons involved shows great interest in this element which will continue to grow.

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.

Adresses and representatives are same as in the nomination file (except mentioned):
MC and regional authorities give financial support and publicity.:

MC

South-Moravian Region
Governor: Jan Grolich

Zlín Region
Governor: Radim Holíš

NIFC supervises compliance with the obligations resulting from the inscription of the element; it convenes the sessions of the Society.

Director: Martin Šimša

Museums also engage in the documentation, data collection and educational activities are same as in previous periodic report.

Funding and organisation of the ceremonies are provided by municipalities and their local and municipal councils.
City of Hluk

City of Kunovice
Mayor: Pavel Vardan

Municipality of Skoronice
Mayor: František Bíla

Municipality of Vlčnov
Mayor: Jiří Matušík

The element is part of the entire local community. In some municipalities, various civic associations are formed that help to organise the element.
Sports and Culture Club, Society for the Ride of the Kings at Vlčnov, Jízda králů Kunovice, z.

s., Skoronice Culture and National History Association

All of these organisations and communities actively communicate and participate in the safeguarding of the element.

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 compilation and the preparation of the periodic report are a responsibility of NIFC. One of the NIFC's tasks is the documentation of all Rides of the Kings inscribed on the Representative List which involves regular communication between the organisers, participants and spectators of the ceremony. This participant and repeated observation and discussions with individuals generates a wealth of comparative materials and a view of the current status of the element. NIFC established the Society for the Protection and Preservation of the Ride of the Kings in Southern Moravia which meets regularly once a year. The Society includes representatives of experts and organisers of the Ride of the Kings of all municipalities and assigned units (a total of 15 persons); all were invited to participate in the preparation of this report in order to create the widest possible platform of information for the redocumentation of the element. Besides the Society, municipal and local councils also got involved; moreover, they send information to the MC and NIFC about safeguarding measures that they implement with respect to the element. As for this report, current and former horsemen were invited to participate. Active involvement of all stakeholders in the preparation of this report expresses the great interest in the safeguarding of this element.

C01202

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Puppetry in Slovakia and Czechia <i>Multiple: Slovakia, Czechia</i>	2016

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').

In the community of performers, puppetry develops communication skills, creativity and cooperation. In non-organised groups, i.e. in families, playing puppet theatre mainly leads to the acquisition of traditional ethical standards and values. For the audience of puppet shows in small towns, this often constitutes the first encounter with theatrical culture which can convey a vision of the world and knowledge of the values of good, evil, truth and lies. To the community of puppeteers, this represents a full-fledged element of the performing arts, i.e. a genre of dramatic art that is equal to all other staged formats.

Puppetry is a highly ramified form of theatre that is considered to be an integral part of theatrical art. Traditionally, its essence consisted in "breathing life into dead matter." This principle still persists but it is enriched with the possibility of confrontation of inanimate matter—a puppet with a human being. This feature is fully exploited by the contemporary puppet theatre and, due to its creativity, it represents an attractive form of theatre. This

creativity is also the reason for the growing popularity of puppet theatre among the adult audience, too.

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.

Interest in puppet theatre increased in the adolescence age bracket. This is due to the fact that a larger number of productions exist for this age group. Interest in other categories remains constant. Most of the productions that take place in both small and large cities are mainly attended by locals or people living nearby. Residents from more distant regions, as well as from other countries mainly come to productions that are part of larger puppet festivals. Type of attendance is only monitored at the “Loutkářská Chrudim” festival where spectators also include registered seminarians.

At the time of the lockdowns, the activities of puppet theatres and associations, institutions with permanent exhibitions or exhibition activities on puppetry were interrupted and then resumed again. Like any other performing art which relies on direct contact with the audience, puppetry is mainly threatened by restricted audiences during the productions, limited opportunity of the ensembles to meet up and rehearse, as well as by the lack of funds of their founders in places where they are based. Productions intended for children were more impacted and this may still be seen in the attendance of so-called family shows. Although for two consecutive years, it was not possible to hold all the regional competitive festivals, the annual nationwide “Loutkářská Chrudim” competitive festival was not interrupted.

Bearers complain about the lack of funds, lack of interest in safeguarding the tradition, low support from local governments in places where they are based and not enough persons, especially young ones, willing and enthusiastic enough to work for free. This is the biggest threat to the existence of amateur ensembles that adhere to the illusory way of playing.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element on the Representative List triggered the attention of the media and subsequently that of the public: In the first stage, with regard to the nominated element and the Representative List and in the second stage, with regard to the issue of the intangible cultural heritage as a whole. Improving the awareness of the cultural diversity of the world also created interest of the international community in its safeguarding. At the national, regional and local levels, the inscription inspired a sense of permanent pride over the international recognition of a locally performed element and this pride then triggered curiosity about other elements on the Representative List. Furthermore, in the eyes of the public, the inscription of the element confirmed the legitimacy of the current position of both national ministries on values of the element in the context of national intangible cultural heritage and the validity of both adopted national cultural policies on the intangible cultural heritage and of grant schemes especially devised to enhance the safeguarding the intangible cultural heritage.

The inscription enabled a cultural dialogue at the national and international levels and it served as an important motivational impetus for both public authorities and politicians with respect to the care of the intangible cultural heritage in both republics and in the area of international exchanges of experience on how to care about the element.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The National Information and Consulting Centre for Culture has established a National Board for Puppet Theatre which monitors the evolution of the element, promotes the participation of puppeteers from Czechia and Slovakia in international festivals, organises exchange of jurors and tutors between Czechia and Slovakia and takes part in the Czech UNIMA Centre. For publication in 2020, it prepared an encyclopaedia on puppetry with portraits of Czech and Slovak puppetry personalities—[Loutkáři.cz](http://loutkari.cz) (for the purpose of an overview, nothing of the kind existed until then. The book is also available on the Internet at www.loutkari.cz). It organises puppetry conservatories as systemic informal professional courses. They include a two-year training cycle for amateur puppeteers and individuals interested in puppet theatre. The largest puppet theatre festival (“*Loutkářská Chrudim*”) includes training workshops, discussions, puppet productions and workshops for the public. The festival also captures a lot of media attention in the press and on television. At another major festival (“*One Flew Over the Puppeteer's Nest*”), training workshops for the public are organised. By 2019, eleven regional competitive festivals were held each year (from March to May) which included expert juries and educational discussions.

In 2016, the publication “*Phenomenon of Czech Puppetry*” was published mapping the history and the present of almost 100 amateur ensembles that have existed for more than 50 years and, in many cases, even over 100 years.

On a quarterly basis, the “*Loutkář*” (the Puppeteer) magazine is published. The association for the publishing of the “*Loutkář*” magazine is aimed at the support of puppetry and its

popularisation. It offers outreach to government authorities and foreign institutions. In Czechia, there are a number of permanent exhibitions and exhibitions of puppets that may be visited, e.g. in 2019, in the Museum of Puppet Cultures in Chrudim, in 2020–2025, at NIFC.

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.

Periodic monitoring of the evolution of the element resulting from its inclusion on the national list is carried out annually by the National Institute of Folk Culture. In 2016, NIFC published a scientific publication on puppetry under the title “Puppetry in Slovakia and the Czech Republic”; it involved intensive communication with the bearers of the element. Every two years, the “Kašpárkova říše Olomouc” puppet theatre holds a nationwide non-competitive festival, “Čechova Olomouc” (Chekhov’s Olomouc). The festival always includes a seminar on a selected topic and a publication on the seminar. The “Říše loutek” theatre holds exhibitions (every holidays) in collaboration with museums; some performances are interpreted into sign language; puppetry skills are transmitted to children as part of the Children’s Studio; it holds workshops for children.

The community, groups and individuals show their will to further safeguard the element by making new puppets, preparing and performing new productions; great emphasis is placed on children’s audiences as potential future bearers of the element. Puppetry associations and communities from across the country help to safeguard puppetry; in each region, they offer opportunities to practise puppet theatre. Puppeteers publish their activities on theatre websites and on Facebook.

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.

MC

(same as nomination file)

National Information and Consulting Centre for Culture (NIPOS)

(same as the nomination file)

NIFC

Mr. Martin Šimša, Director
Zámek 672, Strážnice 69 602

Regional Authority of the Hradec Králové Region

Ms. Kateřina Churtajeva, Head of the Department of Culture
(same as the nomination file)

Regional Authority of the Pardubice Region

Ms. Jitka Bártová, Head of the Department of Culture and Heritage Safeguarding
(same as the nomination file)

Regional Authority of the Plzeň Region

Ms. Pavlína Steidlová, Officer of the Department of Culture
(same as the nomination file)

Plzeň City Council

(same as the nomination file)

Municipal Authority of Chrudim

Mr. František Pilný, Mayor
(same as the nomination file)

Czech UNIMA Centre

(same as the nomination file)

b) Associations, Puppet theatres, Organisations of amateur puppeteers: Puppet Theatre "V Boudě", Puppet Theatre "Radost", Puppet Ensemble "Na židli", Naivní divadlo Liberec, Association of Amateur Puppeteers of the Czech Amateur Theatre Association, Spolek pro vydávání časopisu Loutkář, Tatrmani, Umělecká scéna Říše loutek (USŘL), Free Association of East Bohemian Theatre Amateurs

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.

In the first half of 2021, the NIFC provided detailed information on the preparation and requirements for submitting the report to the representatives of the bearers. Subsequently, questionnaires were developed in order to summarize their views, comments and experience. The questionnaires included questions on the implementation of specific safeguarding measures. Attention is given to the description of the problems caused by the

COVID-19 pandemic and the related restrictive measures by the Czech Government. The National Information and Consulting Centre for Culture was involved in the preparation of the report on behalf of the centres of expertise. From among the NGOs, they included representatives of the “Divadlo Říše loutek” association supporting puppet theatre and running a puppet theatre and a children's theatre; of the “Na Židli” puppet ensemble or of the “Tatrmani” association supporting the puppet theatre. From among private sector entities, let us mention the representative of the “Naivní divadlo Liberec” theatre co-financed by the budget of the town of Liberec, the principal of the “V Boudě” puppet theatre or the principal of the “Kašpárkova říše” puppet theatre and also the chairman of the board of the Association of Amateur Puppeteers of the Union of Czech Theatre Amateurs. They all completed the questionnaire and some of them included their comments thereon and added information on new facts.

C01365

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Blaudruck/Modrotisk/Kékfestés/Modrotlač, resist block printing and indigo dyeing in Europe <i>Multiple: Austria, Czechia, Germany, Hungary, Slovakia</i>	2018

Question C.1

C.1. Social and cultural functions

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

The social and cultural functions of the element have not changed since the inscription on the Representative List. Their full safeguarding in the future is one of the main goals of the bearers of the element in the Czech Republic—employees of the last two functioning blueprint workshops in Olešnice and Strážnice (both located in the South Moravian Region). In particular, this is a question of pride in a long-lasting family tradition and intergenerational transmission of the element. There also exists a strong emotional bond with the use of their own typical patterns in the production of blueprint fabrics. The feeling of pride and self-esteem also characterises the community of customers buying blueprint products which includes individuals assembling folk costumes in areas where blueprint costume elements are used, as well as members of folk ensembles and folk music

bands. Blueprint fabrics are used by some fashion designers to promote national culture abroad. An example of this is the collection of the Czech designer Zuzana Osako for athletes representing the Czech Republic at the Summer Olympic Games in Tokyo (Japan) in 2021 during the opening and closing ceremonies. Some custom tailoring shops in Moravia are adding blueprint models to their offer of clothes and clothing accessories.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The viability of the element depends on the demand for blueprint fabrics and, secondarily, on the demand for products made of these fabrics which include blueprint ladies' suits or items (dresses, skirts, shirts) and clothing accessories (men's handkerchiefs, ties, bow ties, handbags, bags, etc.). These products are very popular in the community of young people who are fond of folklore. Since the inscription on the Representative List, one of the workshops has seen an increased interest in their fabrics. However, this trend was slowed by the COVID-19 pandemic in both 2020 and 2021, as the sales of materials for costume-making or of clothing components declined in general. No major orders were placed by folk ensembles, individuals or fashion designers because all social and cultural events where these costumes and garments could be used were restricted.

In the Czech Republic, the element is transmitted from one generation to another along the family line because the workshops are family owned. The practitioners include both men and women, with women prevailing because of a greater use of blueprint fabrics in women's garments and accessories.

As the biggest threat to the safeguarding of the element, its bearers mention so-called fake blueprint fabrics—i.e. fabrics made by a different, simple technological process from poor-quality fabric which resemble blueprints in their colour and patterns. For example, at the time of the peak of the COVID-19 epidemic in the Czech Republic, one of the workshops noticed that a private company copied their patterns for the purposes of digital printing and the subsequent sale of “folk-style” face masks. The spread of “fake blueprints” was a negative consequence of the inscription of the element on the Representative List. Other threatening factors include the high prices of raw materials and permanent lack of interest of the young generation in the blueprinting and blockmaking craft. The COVID-19 epidemic and the associated restrictive measures in 2020 and the first half of 2021 when direct sale of clothing by “brick-and-mortar” retailers was restricted and outdoor markets, workshop tours, workshops, lectures and educational programmes were cancelled and tourism stopped, resulted in major economic losses for both workshops, as the demand for their products has decreased by up to 90%.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element on the Representative List has increased the interest of the media in the technology of blueprint production. The inscription was reported nationwide by public and commercial television channels, radio stations, news websites and printed dailies. After the inscription, special attention was paid to the element by sites of remembrance and culture institutions (museums, galleries, libraries, leisure centres, clubs for senior citizens, etc.) in their programmes for the public in regions where both blueprint workshops operate. Representatives of these workshops were contacted by journalists and participated in an information campaign to promote the element. This increased general awareness of the existence of the blueprint as an important part of the intangible cultural heritage of the Czech Republic. Due to public awareness, there was a noticeable increase in the prestige of the hitherto little-known handicraft technique of the production of dyed fabrics. In addition, unexpected demand not only for the product itself but also for production know-how on the part of artists, interior designers and clothing designers was observed who stopped considering blueprint as an outdated remnant of folk culture. Blueprint has become the preferred material and source of artistic inspiration with an international dimension. At the same time, clear mutual respect exists among the manufacturers in all the countries concerned with the use of typical patterns and of the diversity of technological processes.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The safeguarding measures of the element include:

Transmission of the tradition: Through cooperation with schools (lectures of workshop representatives at primary and secondary schools, development of specialised projects for pupils), promoting the use of new patterns to increase interest in products among the younger generation (limited editions, original new patterns), holding of exhibitions, lectures and workshops, working with designers to create new collections (textile and interior design).

Protection and documentation: Strengthening the identification with the tradition of blueprint production in Central Europe in order to draw attention to the continuity of the element through the implementation of joint projects to increase the visibility of blueprint at the international level (e.g. exhibitions, expositions, product presentation markets,

gatherings of manufacturers), providing for regular systematic documentation of the element.

Promotion: Offering visits to workshops (tours for school children, students, organised groups and individuals), involvement of cultural institutions (museums, galleries, festivals, etc.) that present and promote the element, participation in national and international fashion shows (through collaboration with designers), publishing catalogues and lay publications for the general public, presenting new collections of blueprint models at fashion shows, searching for professional support in marketing, providing promotional material to the media (including printed information leaflets), promotional activities at open-air handicraft markets and fairs.

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.

Safeguarding measures for the element are implemented at three levels: (1) the Ministry of Culture of the Czech Republic, (2) the NIFC, (3) bearers of the element—Arimo Strážnice and Modrotisk Danzinger workshops. All these entities show their will and continuous effort to safeguard the existence of the element.

The Department of Regional and National Culture at the Ministry of Culture of the Czech Republic provides institutional backing and annual financial support to the element through its grant schemes.

The NIFC is in charge of regular documentation of the status of the element. It monitors evolution trends in fashion and clothing in the context of blueprint use; it manages the Bearer of Folk Crafts Tradition project which includes blueprint; it participates in the organisation of specialised exhibitions on blueprint; it uses the lecturing activity of the bearer representatives for the implementation of its own projects; it provides expert consultations on the topic of blueprint to researchers, students and the general public; it promotes the element through free distribution of scientific publications to the sites of remembrance and the museums in the Czech Republic and abroad.

Arimo Strážnice and Modrotisk Modrotisk Danzinger blueprint workshops work on the popularisation and promotion of the element through lectures, workshops, exhibitions, presentations at open-air handicraft markets and fairs; they organise workshop tours for the public and they offer specialised programmes for students of ethnology and various artistic disciplines. The particularity of Arimo Strážnice consists in the restoration of extinct costume blueprint components originating from territory of the Czech Republic and abroad and adding children's clothing to its product range. The Danzinger Blueprint workshop provided access to its product range through a new e-shop and gives on-line advice on the use of blueprint fabrics.

Question C.6

C.6. Institutional context

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

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

the competent body(ies) involved in its management and/or safeguarding:

Ministry of Culture
Regional and Minority Culture Department
Head: Zuzana Malcová
Maltézské náměstí 1
11811 Praha 1

National Institute of Folk Culture
Director: Martin Šimša
Zámek 672
69662 Strážnice

the organisation(s) of the community or group concerned with the element and its safeguarding:

Arimo, spol. s r.o.

Ms. Jitka Binderová, Mr. František Joch, Mr. Jan Mička

Skácelova 1547, 696 62 Strážnice

+420 518 332 039

arimo@email.cz

<http://www.arimo-modrotisk.cz>; <http://www.straznický-modrotisk.cz>

Modrotisk Danzinger

Mr. Jiří Danzinger jr.

Křtěnovská 175, 679 74 Olešnice

+420 777 908 404

info@modrotisk-danzinger.cz

<http://www.modrotisk-danzinger.cz>

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 National Institute of Folk Culture serves as an expert supervisor of the element and was designated by the Ministry of Culture of the Czech Republic to prepare a periodic report on the status of the element. Several consultations regarding the course of the preparation between representatives of the Ministry and the NIFC took place both in person and on-line. In 2019, when NIFC published a scientific publication on blueprint under the title “Blueprint– Resist Block Printing And Indigo Dyeing In Europe”, intensive communication took place with the bearers of the element. In the first half of 2021, detailed information on the preparation and requirements for submitting the report were provided to the representatives of the bearers. Subsequently, questionnaires were developed in order to summarize their views, comments and experience. The questionnaires included questions on the implementation of specific safeguarding measures. Attention is given to the description of the problems caused by the COVID-19 pandemic and the related restrictive measures by the Czech Government. Representatives of both workshops were asked to share information with all employees of their workshops and to cooperate with them when completing the questionnaires. The communities of the bearers had the opportunity to comment on questions and express their positions on the addressed issues. Electronically, the completed items of the questionnaires were then checked with the persons who ensured their completion.

C01559

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Handmade production of Christmas tree decorations from blown glass beads	2020

Question C.1

C.1. Social and cultural functions

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

The handmade production of decorations from blown glass beads is closely connected with the region of northern Bohemia where its history dates back to the 18th century. From the oldest documented manufacturers, this activity was handed down in individual families of glass-makers from one generation to another. The present transmission is supported by a family workshop which preserves, supports, transmits and extends the element and its further existence within the limits of sustainable development.

The production of these Christmas decorations is also a comprehensive process combining the craftsmanship of old masters with folk literature. It is a tangible article representing irreplaceable manual labour but also an item associated with annual customs that encompasses the Christmas time, the Christmas tree, the styles of its decoration, transformation of households in the past and today and other traditions associated with

Christmas.

The bearers of this intangible heritage include men and women without gender preferences, performing this specialised and technically demanding work from the production of glass beads to the assembly of the resulting decorations. The former production in individual family businesses throughout the region has been disappearing under the influence of economic changes and currently this tradition is maintained only by the Kulhavý family-owned company which conserves the typical regional know-how but also cooperates with local bead-makers, thus helping to safeguard the knowledge of this activity in the community.

The tradition of making Christmas decorations from glass beads was nominated on the Representative List in 2019 and was preceded by inscriptions on the regional and national lists of traditional folk culture. These inscriptions guarantee, at the regional, national and international levels, the identification, documentation and presentation of the element, its popularisation and ensuring further viability. The element is regularly documented by the local submitters and, at the national level, by NIFC.

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.

Today's decorative trends bring home-made handicraft products back to the forefront of interest. Despite their higher costs, glass beads and decorations made from them are becoming very popular and sought-after products in comparison with pieces that are mass machine produced. They are valued by the customers for their tastefulness that is so different from commonly available goods from retail chains, for adhering to historically proven designs of the figurines but also for their imperfections so typical for handmade production. The end customers are now more aware of the fact that with their purchase they support a purely Czech company and their identification with their place of residence and they thus appreciate their own roots in their home area.

The strategy of the family-owned workshop is to respond to social changes in the tastes of customers but in addition to new products, they always offer time-proven patterns and figurines (angels, stars, animals, flowers, etc.). Those have their irreplaceable place in the offered product range. The change in the product range in recent years is therefore noticeable but it is not alarming to the point that there would be a complete departure from traditional patterns. No changes due to a changed availability of basic raw materials or new technologies were observed.

The Kulhavý couple try to raise general awareness of the existence of the element. However, they are forced to react flexibly to social changes in the selling method which is evidenced by the increased sales of products through their e-shop and increased interest in obtaining information about the element in this form.

The products most often reach the end customer through e-shops, via Christmas markets throughout the Czech Republic but also by direct purchase in a shop in the village of Poniklá. However, since this is a seasonal product, any restriction on sales poses a major threat which was also shown during pre-Christmas periods of 2020 and 2021 when, due to measures against the COVID-19 pandemic, most pre-Christmas events were banned. Economic changes, including the increase in minimum wage and the rising cost of energy are not a factor threatening the operation of the workshop.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element on the Representative List resulted in an increase in the awareness of its existence, in the interest in this particular type of production, as well as in annual customs and in the intangible cultural heritage associated with Christmas traditions in general. The inscription process itself meant great encouragement for all stakeholders and a proof of the exceptional nature of their work. The inscription was perceived by the employees and local residents in the Poniklá area as a clearly positive event. Immediately after the inscription, increased media interest was observed. Bead production has appeared in a number of television and radio programmes, magazines and newspapers. Unfortunately, the expected increase in the numbers of visitors and sale did not occur due to cancelled Christmas markets, a temporary closure of the shop, impossibility to hold production workshops and tours which was a consequence of government restrictions associated with the COVID-19 pandemic in Czechia in 2020 and 2021. In the 4Q 2020, Rautis reported a decrease in sales of about 36%. The decision of the Government of Czechia to limit social and work activities temporarily restricted the aforementioned activities but, conversely, opened up new possibilities of presenting the element, such as participation in on-line primary school classes, conferences, seminars, discussion forums, etc. New ways of promotion that involved social networks and other electronic platforms were also used. Based on them, the workshop did not see a decrease in interest on the part of its partner suppliers or, conversely, external dealers. Similarly, the number of workers did not decline nor changes were observed in the approach of new employees to their training and subsequent work in this family-owned workshop. Since the inscription on the Representative List, there have been no negative changes in the relationship with the municipality, region or designated institutions. Their attitude to the inscribed heritage and their support are still the same in both the financial and moral terms. Neither the company nor the institutions involved in the safeguarding of this intangible heritage see any potential threat to the production of glass beads and its transmission to future generations.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The efforts to promote and reinforce the element are a priority in three areas of safeguarding its viability.

Transmission based on formal and non-formal education.

In educational activities, a necessary measure consists in further element-related awareness raising among the children; this is obtained by active lecturing in the schools, on-line seminars, workshops in schools that include the preparation and distribution of hobby kits of glass semi-finished products for subsequent assembly by children. Children and young people are involved by the municipality of Poniklá in events associated with the safeguarding of the element.

Safeguarding and protection of the element.

To safeguard and protect the element, free advisory and consulting activity is provided at all levels, as well as the possibility of viewing collection items. To museum collections, new items are added. Items are included in current or long-term exhibitions. Children and citizens concerned are motivated to become aware of the values of the said element, its impact on their own identity and the subsequent need to protect it.

Promotion and better visibility.

The inscribed element is included in the lectures of experts and thus information thereon is spread among other professional and lay public. In all age groups, the measures are based on further awareness raising of this unique production technology and of the elements of traditional folk culture associated therewith through presentations at the company's workshop, demonstrations of production processes at traditional craft markets and training courses for new vocational retraining candidates.

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.

Safeguarding measures in connection with the element are implemented at three levels, with all the entities mentioned showing the will and continued effort to safeguard the existence of the element.

In terms of direct action, the Kulhavý family-owned workshop "Rautis" should be mentioned; it is in charge of procuring sufficient quantities of glass raw material for the production of glass beads and it then collects the produced final or semi-finished products. It then supplies these to its customers on the Czech and international markets, while actively seeking new

ones. The company provides communication between manufacturers, organises meetings with them and their mutual interaction, provides access to its archives both to the professional and lay public and holds educational events.

This family-owned workshop received considerable attention after the publication of the book by Barbora Kulhavá “Glass Bead Decorations from Poniklá” commending bead-makers from Poniklá who have enabled the survival of this unique craft to this day. The book not only explores the history and the present of the craft but also contains authentic stories of individual manufacturers about their skills, experience and often long family traditions. It also contains detailed instructions on how to make bead decorations. The book also served as a basis for other printed documents and minor printed matter, such as a brochure about Jan Hajn, the first bead maker, or ethnographic colouring books presenting the history, the heritage sites and the personalities of the village of Poniklá in a playful way.

Specialised institutions have formed working groups; they regularly discuss the coordination of their activities related to exhibitions and publishing, they share best practices in the safeguarding of the element, as well as in the preparation and implementation of joint projects.

The National Institute of Folk Culture, in collaboration with the Museum in Turnov, prepares a part of the video encyclopaedia of technological processes of folk crafts to be dedicated to the production of glass beads and Christmas decorations of the video encyclopaedia of technological processes of folk crafts.

A book release of the nomination of the traditional production of Christmas tree decorations from blown glass beads is under preparation.

Public authorities, such as the Ministry of Culture of the Czech Republic, the Liberec Region and the municipality of Poniklá, cover the inscribed element in their long-term strategic measures, provide regular monitoring, sufficient funding of the designated institutions, logistics and local infrastructure.

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.

Adresses and representatives are same as in the nomination file (except mentioned):
Museum of the Bohemian Paradise in Turnov

Krkonoše (Giant Mountains) Museum in Vrchlabí

Monument of Remote Patriots in Paseky nad Jizerou

Městské muzeum v Železném Brodě / Municipal Museum in Železný Brod

Museum of Glass and Jewellery in Jablonec nad Nisou

Regional Authority of the Liberec Region

NIFC

MC

Regional Research Library in Liberec

Ms. Hana Petrýdesová, Director

Nová Paka Municipal Museum

Community organisations or representatives concerned:

Rautis, PLC

Municipality of Poniklá

Local Action Group „Přid'te pobejt!“, z. s. ("Come and Stay")

Mrs. Anna Chvalina Hančová, Manager

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 cooperation between the Museum of the Bohemian Paradise in Turnov and the bearers of the element resulted in the inscription of the element on the Representative List. Along with the submitting entities, the nomination, activities leading to the inscription on the Representative List, as well as subsequent documentation, safeguarding and promotional activities resulting from inscription are also a responsibility of the Ministry of Culture of the Czech Republic, the National Council for Traditional Folk Culture, the National Institute of Folk Culture in Strážnice and experts from the museums and scientific institutions listed below.

The National Institute of Folk Culture in Strážnice has been designated by its founder to carry out expert supervision of the inscribed element. During regular meetings with the Ministry of Culture, consultations on the issue of inscribed elements take place. Meetings with local governments and other expert institutions are held.

The National Institute of Folk Culture was designated to prepare periodic documentation and the report on the status of the element. At the beginning of 2021, a team of experts developed a draft questionnaire for the compilation of a periodic report on the status of hand-made production of decorations from blown glass beads for Christmas trees. After

comments by other stakeholder institutions and representatives of the bearers, it was finalised into a form that was distributed to other institutions involved, to the Rautis workshop and the manufacturers. The questionnaire focused on the changes in the structure of the workshop and the representation of the community of bearers, changes in the used materials and the production process, shifts in the product range, on relevant economic changes, promotion and education activities but also on the impact of COVID-19 pandemic on the existence of the element. The obtained information was used for the preparation of this periodic report.

C01708

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Falconry, a living human heritage <i>Multiple: United Arab Emirates, Austria, Belgium, Croatia, Czechia, France, Germany, Hungary, Ireland, Italy, Kazakhstan, Republic of Korea, Kyrgyzstan, Mongolia, Morocco, Netherlands, Pakistan, Poland, Portugal, Qatar, Saudi Arabia, Slovakia, Spain, Syrian Arab Republic</i>	2021

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').

Falconry is a cultural heritage with an interesting particularity, namely the relationship between people and birds of prey. Falconry is seen as a way of safeguarding cultural heritage lasting over four thousand years; in modern falconry, the aspect of breeding birds of prey and their protection is also important. Falconers have contributed to the reintroduction of some species of birds of prey to the wildlife where their populations were depleted, for example, by the use of DDT. Falconry is therefore understood as a very specific activity in relation to the birds of prey and the wildlife. Falconry is a special way of hunting with the help of trained birds of prey.

Amateurs of this type of hunting are members of the Falconers' Club of the Czech-Moravian Hunting Union (the "Falconers' Club", see www.sokolnictvi.cz), an association of qualified owners of birds of prey from among the hunters existing since 1967. Members of the Falconers' Club that operate nationwide are the bearers of the element. A future falconer must undergo a year-long training course organised by the Falconers' Club under the guidance of an experienced falconer (a patron) which ends with a falconry exam. Every falconer operates individually, however, on a national basis, they meet regularly at the meetings of the Regional Centres of the Falconers' Club. Element bearers participate in many regional hunting events which are an important game management tool. Here, not only falconers from different regions of the country hunt together but they also share knowledge of hunting with birds of prey with visitors of such events. The website of the Club www.sokolnictvi.net and the internal magazine entitled "The Newsletter of the Falconers' Club of the Czech-Moravian Hunting Union" serve for information purposes and further training of the members.

The element is usually passed down in families of falconers and the art of hunting with birds of prey becomes a natural part of young people's identities. Moreover, new falconers are also recruited from among the general public. At present, the main function of falconry is to bring together wildlife lovers. The meaning of the element is related to the transmission of values which are based on traditional forms of livelihood of our ancestors and on the protection of the natural environment. Events organised by the Falconers' Club serve to learn about the basic principles of natural processes.

In December 2021 the element was extended to include Croatia, Ireland, Kyrgyzstan, the Netherlands, Poland and Slovakia. This element is now shared by 24 countries demonstrating the contribution to the List's objectives through the promotion of international cooperation.

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.

Today, however, falconry is also associated with the protection of birds of prey and their environment, including the hunted game. As part of public events, visitors can see how birds of prey are trained, get information about the different species, their qualities and also about the role of the falconers in protecting the birds of prey in the wild.

In general, society turns away from the perception of basic natural processes. Today, young people and also the society as a whole do not perceive certain activities as part of their daily lives, also because, in the first place, falconry represents a particular way of hunting and can involve certain risks. Nowadays, hunting itself is viewed in a negative way and there is no doubt that efforts and tendencies to suppress hunting as a method of game population management are escalating. In general, efforts to ban hunting are on the table across

Europe. It is necessary to work with young people and to inform them correctly about the importance of carrying out certain activities.

During the COVID-19 pandemic, the conditions for meeting up, travelling, etc. were difficult. All these aspects also impacted the falconry itself. Falconry hunting is mostly performed collectively and therefore these collective hunting and social events have been restricted. At the same time, education in the form of demonstrations of birds of prey almost stopped. With the inclusion of falconry on the UNESCO list, no immediate threat was observed.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element on the Representative List had a positive effect in several respects. First, increased public awareness of falconry. To the falconers themselves, the inscription represents a promise of safeguarding the element and the associated skills also in the future. After the inscription of the element, a commemorative medal was minted which is conferred as a distinction to outstanding falconers at falconry gatherings.

More visitors of promotion events increased public awareness of the element which contributed to the positive perception of falconry principles as hunting with birds of prey; an increased number of individuals interested in practising falconry can be observed. Increased attention of the media led to increased public awareness of the need to preserve the element in the future. Communication of the Falconers' Club with foreign falconers' organisations active in the field of nature safeguarding has also improved. The cooperation of these organisations allows them to draw upon the experience of falconers in the rescue of injured and handicapped birds of prey or in ornithology activities.

Members of the Falconers' Club regularly participate in numerous educational and presentation events throughout the country. Awareness is raised at many exhibitions associated with falconry and hunting, in public discussions or in retirement homes.

Attracting new falconers from among the general public is the aim of nationwide presentation programmes with the participation of members of the Falconers' Club. The young generation is targeted by lectures in kindergartens, primary schools and universities and by falconry demonstrations on children's days.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The very inscription of falconry on the UNESCO list was a very important moment; the society confirmed that, in terms of safeguarding cultural traditions, this activity is very important and should be protected and maintained.

After the inclusion of falconry on the UNESCO list, the work of the Falconers' Club in promoting falconry in Czechia has intensified. Every year, the Falconers' Club participates in most exhibitions and other events where it presents falconry (e.g. "Natura Viva", "Země živitelka", and others). At the same time, the Falconers' Club enters into active discussions with government authorities when legislation is changed and financial support is defined with the aim of promoting and strengthening the falconry element.

In addition to non-formal education through presentations, to a limited extent, falconry is part of the secondary and higher education curricula. In secondary forestry schools in Písek, Trutnov and Hranice na Moravě, falconry clubs are active, too. The Mendel University in Brno offers an elective course called "The basics of falconry;" the Czech Agricultural University in Prague includes falconry in the course on Hunting. To provide education to future falconers, the Falconers' Club introduced an annual preparatory training course for falconry exam candidates. For independent learning but also for spreading awareness about the element, publications were released, e.g. the re-edition of the book Sokolnictví (the Falconry) (2020), in which a chapter on the inscription of Czech falconry on the Representative List was added.

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.

Falconers participate in safeguarding the element not only by hunting with birds of prey but also through many educational activities during events held by the Falconers' Club. These educational events take the form of demonstrations of birds of prey, during which training methods of the birds of prey and their protection are presented, just as the history of falconry and other aspects of falconry. In this way, members of the Falconers' Club of the Czech-Moravian Hunting Union interact with the general public, especially at the local level, where similar events are held both for the general public and for schools and other groups. Through its members, the Falconers' Club holds educational events throughout the Czech Republic. The International Falconry Meeting in Opočno under the Eagle Mountains is one of the most important events; it is one of the largest falconry gatherings in the world held on every second weekend in October. This gathering is usually attended by over 100 falconers from around the world. Since this gathering is open to the public, it attracts a large number of visitors.

In addition to the official promotion, professional groups contribute to spreading awareness about the element through falconry demonstrations and lectures with trained birds of prey—e.g. Zayferus (see www.zayferus.cz). Throughout the year, the falconers participate in numerous falconry events organised by the Falconers' Club (membership meetings, educational events, hunters' gatherings). The essential role is played by gatherings of

falconers including practical experience of hunting with birds of prey. They include the exchange of experience and knowledge at national and international levels. Falconers operate under the umbrella of the Falconers' Club which documents the element on an on-going basis.

Every year, the Falconers' Club of the Czech-Moravian Hunting Union admits around 20 new members into its ranks which indicates major public interest in falconry.

Question C.6

C.6. Institutional context

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

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

The Ministry of Agriculture which provides financial and legal protection of the element is its guarantor and proponent.

Ministry of Agriculture

Minister: Zdeněk Nekuda

Těšnov 65/17

11000, Praha

eagri.cz

Phone: +420221811111

info@mze.cz, posta@mze.cz

The element bearer is the Czech-Moravian Hunting Union – Falconers' Club, registered association which gathers falconers, promotes hunting with birds of prey and education of the youth and the general public.

Czech-Moravian Hunting Union – Falconers' Club, registered association

Chairman: Jiří Veselý

Jungmannova 25

11525, Praha 1

Mailing address

Lešanská 1176/2a

14100, Praha 4

www.sokolnictvi.net

aila.falcons@volny.cz


phone: +420221592961

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.

Upon the request of the Ministry of Agriculture as the guarantor and the proponent of the element, the Falconers' Club was designated to prepare supporting documents for this report via the Czech-Moravian Hunting Union and under its organisational auspices; the Falconers' Club used information from its archives and, to assess the current status of the element, it cooperated with all regional falconry centres across the country, thanks to which information was included from individual members of the Club, i.e. falconers who were contacted to provide supporting documents. The text was further supplemented and revised by the Czech-Moravian Hunting Union and the Ministry of Agriculture, and reviewed by designated officials of MC and National Institute of Folk Culture. In a continuous e-mail communication of all involved stakeholders, each item of the report was reviewed or discussed by all of them and thus the text is a result of the consensus of all stakeholders.



Question D

Signature on behalf of the State

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

Name

Martin Baxa

Title

Minister of culture

Date

2022-2-10

Signature

