

ONTWERP

UNESCO 2003 Convention periodic report Flanders (Belgium)

https://ich.unesco.org/en/perioding-reporting-ich-10-2020-01081?edit_form=764#1

B1

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

B1.1

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

answer:

YES

1°

Name of the body:

In Dutch: Departement Cultuur, Jeugd en Media - Vlaamse overheid

In English: Department Culture, Youth and Media - Flemish government

Brief description of the safeguarding functions of the body:

The **Department Culture, Youth and Media (DCJM)**, a ministry of the Flemish government, is the **designated governmental institution responsible for the cultural heritage policy of the Flemish Community in Belgium**. The implementation of the UNESCO 2003 Convention in the Flemish Region is an integral part of its remit. In 2010 already, a dedicated Intangible Cultural Heritage long-term policy to safeguard intangible heritage in Flanders was elaborated and published: the Flemish Community's Vision Paper "A Policy for Intangible Cultural Heritage in Flanders. It is guiding the commitment of DCJM as competent body. An updated Policy Vision Paper for ICH (2.0) will be published in Spring 2022.

DCJM is responsible for preparing, executing and evaluating the ICH policy of the Flemish government. While the ICH Policy Vision Paper has provided for an overall framework for orientation of the policy implementation, the roles of the DCJM as the competent body of the Flemish authorities for safeguarding ICH have dynamically been evolving in response to the ongoing evolution in this policy field. In 2021, DCJM assumes the following four roles:

1. Facilitator:

- elaborating a facilitation policy for safeguarding ICH (since 2008), accommodating a growing and multidimensional network of actors in and outside the cultural heritage sector ((professional) cultural heritage organisations, heritage communities, actors in civil society and other sectors)), to become active in safeguarding ICH, and fostered through roles of brokerage and mediation;
- enabling communities, groups and individuals (CGIs) to identify and recognize ICH and to proactively set up actions with view to its transmission and safeguarding;
- ensuring that cultural heritage organisations can apply for subsidies to, among other things, support and coach ICH communities in safeguarding living heritage;

2. International broker:

- playing an active international role in contributing to shaping and implementing the UNESCO 2003 Convention;
- encouraging cultural heritage organisations, experts and ICH communities to be(come) internationally active for the purpose of cooperation and knowledge sharing

3. Quality Monitor:

- in relation to the international level and UNESCO 2003 Convention standards: through its work around the monitoring and reporting process for the UNESCO 2003 Convention periodic reporting aligned to the Overall Results Framework;
- in relation to the cultural heritage sector in Flanders: through monitoring and evaluating the functioning of cultural heritage organisations working around safeguarding ICH in the context of the Flemish Cultural Heritage Decree;
- in relation to ICH communities: through a periodic (biennial) reporting process by ICH communities whose living heritage is included in the Inventory of ICH in Flanders;

4. Mediator

- where relevant, during controversy or conflict, DCJM considers a mediation role with regard to ICH communities, organisations and other actors in society, when it concerns the safeguarding of intangible cultural heritage.

Note: the mediation role has been a recently emerging dimension in the work as a competent body, connected to evolving needs in society related to cultural heritage disputes (e.g. in human rights, animal welfare, ecology, health...)

Within DCJM as an institution, one section is dedicated largely to aspects of subsidizing in the cultural heritage sector (Section Subsidizing and Recognition - Team Arts and Cultural Heritage), while another section in the organisation is working on the aspects of inventorying and safeguarding ICH more generally (Section Safeguarding and Managing - Team Cultural Management).

Links:

Publication Vision Paper (in Dutch/English/French):

https://immaterieelerfgoed.be/files/attachments/.679/Beleid_Vlaamseoverheid.pdf

Website

<https://www.vlaanderen.be/cjm/nl>

Contact Details

Address

Departement Cultuur, Jeugd en Media - Vlaamse Overheid, Arenbergstraat 9, 1000 Brussels, Belgium

Telephone number

+32 (0)2 553 68 00 (general) or +32 (0)2 553 41 40 (Els Cuisinier, Director DCJM Team Cultural Goods)

E-mail address

cultureelerfgoed@vlaanderen.be

2°

Name of the body:

In Dutch: Werkplaats immaterieel erfgoed (abbreviated as 'WIE')

In English: Workshop intangible heritage (BE)

In French: Atelier patrimoine immatériel (BE)

Brief description of the safeguarding functions of the body:

Werkplaats immaterieel erfgoed - accredited by UNESCO in 2012 - No. 90186 - has been recognized as **main ICH organisation in Flanders**, with formal governmental support, cfr. the 2017 Flemish Cultural Heritage Decree. The decree provides for an organisation to take up the cultural heritage work for intangible cultural heritage across

the Flemish Region and specifying the objectives of the organisation for the safeguarding of ICH in Flanders as follows:

1. implementation of the functions for intangible cultural heritage
2. development and moderation of a digital platform that makes an inventory of intangible cultural heritage and that provides visibility for ICH
3. development of working processes around the five domains of intangible cultural heritage as stated in the UNESCO Convention of 17 October 2003 on the protection of the intangible cultural heritage
4. building, strengthening and coordinating a wide network of heritage communities working on intangible cultural heritage
5. coordination of various actors who take on a role in intangible cultural heritage, with special attention to collection managing organisations.

Hence, WIE works as a **competent body for safeguarding ICH in Flanders with an encompassing approach addressing the wide range of various safeguarding functions**. Its multiannual strategic plan is being built around the Overall Results Framework of the UNESCO 2003 Convention.

For the period 2019-2023, WIE targets 4 main strategic objectives closely interrelating to ORF indicators and assessment factors:

1. widened ICH diversity and visibility
2. enhanced safeguarding of ICH
3. stimulating knowledge development around ICH, realizing an international 'pacesetter' role
4. a sustainable and shared organisation.

Website

www.immaterieelerfgoed.be

Contact Details

Address

Werkplaats immaterieel erfgoed, Sint-Jakobsstraat 36, 8000 Brugge, Belgium

Telephone number

+ 32 (0)478 72 23 01

E-mail address

info@werkplaatsimmaterieelerfgoed.be

3°

Name of the body:

In Dutch: FARO. Vlaams steunpunt voor cultureel erfgoed vzw

In English: FARO. Flemish interface for cultural heritage (not-for-profit organisation)

In French: FARO. Interface flamande pour le patrimoine culturel, asbl.

Brief description of the safeguarding functions of the body:

FARO - Accredited by UNESCO in 2010 - No.90053 - is the central interface in Flanders/Belgium that functions between the government and cultural heritage organisations in the fields of movable, digital and intangible heritage (such as museums, archives, libraries, centres of expertise, Workshop intangible heritage, volunteer organisations, ...). Supporting the implementation of the UNESCO 2003 Convention in Flanders is one of its tasks. FARO assists all actors, both governmental and NGOs, in realizing the various functions of cultural heritage work, according to the successive Flemish Cultural Heritage Decrees of 2012 and 2017.

The 2017 decree formulates the following core tasks:

1. practical support: in response to practical questions, the interface centre provides an active service with a view to promoting expertise, promoting quality, relevant social and sector-related developments, innovation, professionalization and sustainable development of the cultural heritage field. The support centre guides individuals and organisations in developing their heritage practice;
2. practice development: the interface centre contributes to a continuous development of the cultural heritage field, based on evaluation, research and knowledge development. On request, the centre also makes its field knowledge and specific expertise available to the Flemish Government with a view to policy preparation, policy development and policy evaluation. The drawing up of a research agenda and the outsourcing of the required research are formalized in a coordinated Research Agreement Framework with the Flemish authorities.
3. imaging and promotion: the interface centre organizes and coordinates sectoral activities that promote knowledge about the field, that draw attention to relevant sectoral themes and that strengthen and promote the community of practice, both within Flanders and internationally;
4. platform: the interface centre functions as a hub between the various actors in the sector and actively facilitates meetings, dialogue, networking opportunities and collaborations within it. The interface centre can also take on a role on thematic and territorial issues in consultation with relevant thematic or territorial centres of expertise and focal points.

Ever since the conception of the UNESCO 2003 Convention, FARO has played, and continues to play, an important interface role, giving incentives and support towards the broad field of those interested and active in cultural heritage, through raising awareness, training, stimulating research, international networking and collaboration, ...

Website

www.faro.be

Contact Details

Address

FARO. Vlaams steunpunt voor cultureel erfgoed vzw, Priemstraat 51, 1000 Brussel, Belgium

Telephone number

+32 (0)2 213 10 60

E-mail address

info@faro.be

4°

Name of the body:

In English: Service organisations for cultural heritage, with a competence in safeguarding ICH in Flanders

Brief description of the safeguarding functions of the body:

In addition to the abovementioned competent bodies for Flanders, it is relevant to also mention an active network of **support organisations for cultural heritage** that are specialized in a domain of safeguarding ICH. Two types of service providing cultural heritage organisations are being distinguished in the Flemish Cultural Heritage Decree (2017), having either a **thematic focus** or a **territorial scope**. These organisations support heritage care for a specific thematic field (themes that align with the ICH domains evoked in article 2.b of the 2003 Convention), or within a certain geographical zone (city/region). Several have been accredited as an NGO by UNESCO and serve, next to the abovementioned bodies, as international contact points for the domains in question.

Several of these organisations will also be referred to further in question B1.2 for their role as a competent body for safeguarding specific ICH elements.

Overview of service organisations with a competence in safeguarding ICH in Flanders:

A. Flemish Thematic organisations with a competence in safeguarding ICH

- Histories

(ICH domain of social practices, rituals and festive events)

Histories works around genealogy, local heritage and everyday culture and supports (volunteer) communities in developing heritage care for social practices, rituals and festive events.

website: www.historiesvzw.be

NOTE: Histories is the result of the fusion in 2018 of the formerly accredited NGOs Heemkunde Vlaanderen (Accreditation No. 90033) and LECA (Accreditation No. 90126) and Familiekunde Vlaanderen. Unfortunately, the operational directives of the 2003 UNESCO convention did not yet foresee the transfer of accreditation after a fusion: an important working point, because at present such constellation has to wait four years before a renewed accreditation.

- CAG, Centre for Agrarian History

Accredited by UNESCO in 2014 - No.90300

(ICH domain of knowledge and practices concerning nature and the universe)

CAG is an expert centre in agrarian heritage and food history. CAG provides advice and tailor-made support on the heritage related to nature, agriculture, animals, food or drink.

website: www.cagnet.be

- CEMPER. Heritage Centre for Music and Performing arts

(ICH domain of performing arts)

CEMPER advises, guides, supports and connects everyone who gets in touch with the cultural heritage of music, theatre and dance.

website: www.cemper.be

- BOKRIJK | Craftsmanship & Heritage

Accredited by UNESCO in 2012 - No.90203

(ICH domain of traditional craftsmanship)

Bokrijk | Craftsmanship & Heritage is the platform for historical and contemporary craftsmanship in Flanders and commits itself, together with cultural heritage communities and heritage organisations, to foster a policy for safeguarding of the living heritage of crafts.

website: www.bokrijk.be/nl/over-vakmanschap-erfgoed

- ETWIE, Centre for technical, scientific and industrial heritage

(Theme of techniques, science and industry)

ETWIE is the expertise cell of the Museum of Industry in Ghent, and offers support regarding intangible heritage connected to techniques, science and industry. ETWIE safeguards the heritage of techniques, puts them in the spotlight, and realizes heritage projects together with partner organisations.

website: www.etwie.be

- PARCUM

(Theme of Religious and spiritual heritage)

PARCUM is the dialogue museum in Flanders dedicated to religion, art and culture. The expertise centre of PARCUM provides advice and guidance in safeguarding the heritage of different religions and life stances.

website: www.parcum.be

- Sportimonium

Accredited by UNESCO in 2010 - No.90144

(Theme of sports and games heritage)

Sportimonium is the museum and documentation centre for the (in)tangible heritage of sports and games in Flanders. It pays special attention to ludodiversity in Flanders and traditional games and sports heritage worldwide.

website: www.sportimonium.be

B. Regional and local Heritage Cells: subsidiarity and safeguarding ICH

Heritage Cells (also: Heritage Units) are dedicated to the cultural heritage in a region or city. They cultivate proximity heritage with participation of local CGIs and other actors, and inspire people and organisations that (want to) work with heritage in their proximity. The safeguarding of local and regional ICH practices in interaction with the involved communities, groups and individuals gets special attention.

In Flanders and Brussels 27 heritage cells are active. All heritage cells are recognized and co-funded by the Flemish government and local authorities. 21 cells work via intermunicipal partnerships, 6 work in the Flemish art cities Antwerp, Ghent, Bruges, Leuven and Mechlin. 1 heritage cell active in Brussels is co-funded by the VGC (Flemish Community Commission in Brussels). Thanks to the Cultural Heritage Decree, they receive operating subsidies from the Flemish government and work within the Flemish policy framework, while being locally embedded as well.

website: <http://www.erfgoedcellen.be>

Website

<https://immaterieelerfgoed.be/nl/netwerk>

In English:

<https://translate.google.com/translate?hl=&sl=nl&tl=en&u=https%3A%2F%2Fimmaterieelerfgoed.be%2Fnl%2Fnetwerk&sandbox=1>

Contact Details

Address

see contacts on abovementioned websites

Telephone number

see contacts on the websites

E-mail address

see contacts on the websites

B1.2

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)

answer:

YES

name of the body:

NAVIGO - National Fisheries Museum, with the Safeguarding Committee for the shrimp fishing on horseback

element concerned:

AANVINKEN: Shrimp fishing on horseback in Oostduinkerke

brief description of the safeguarding functions of the body:

The **NAVIGO - National Fisheries Museum** offers an anchor point for the shrimp fishing on horseback in the municipality in which the museum is situated, and is dedicated to researching and documenting the human interaction with the sea, including the history and heritage of horseback fishing in Oostduinkerke. It is part of the efforts to raise awareness for safeguarding, and building international networks. In the safeguarding process, the NAVIGO - National Fisheries Museum plays the role of facilitator and organizes the contact and follow-up between the various actors and associations. One of the mechanisms established is the Safeguarding Committee for the shrimp fishing on horseback, made up of representatives of the various stakeholders involved (including the Households of Horse Shrimp Fishers, the Royal Order of Horse Fishermen, the Friends of the Fishing Museum, the NAVIGO museum, the municipality of Koksijde, and two external ICH experts).

website: www.navigo.be

contact details

address: Pastoor Schmitzstraat 5, 8670 Oostduinkerke (Koksijde), Belgium

telephone number: +32 (0) 58 51 24 68

E-mail address: ineke.steevens@koksijde.be

name of the body: Erfgoedcel Leuven (Leuven Heritage Cell) and Stadsarchief Leuven (Leuven City Archives), in collaboration with the Verbond der Jaartallen

element concerned:

AANVINKEN: Leuven age set ritual repertoire

brief description of the safeguarding functions of the body:

The Leuven Heritage Unit and the Leuven City Archives support the Age Set Ritual in their safeguarding efforts. They help with taking care of the documentary collection, archiving, digital transformation, participation in events such as the annual Heritage Day and promotional support and communication regarding the Age Set Ritual. Throughout the years a relationship of trust has grown. The Age Set Ritual can contact the Heritage Unit with any questions it has. Conversely, the Heritage Unit also informs the Leuven Age Set Ritual of any external opportunities that arise and provides additional support for their safeguarding efforts in addition to defending their interests in supra-local and international networks, meetings and events.

This is a close collaboration with the heritage community represented by Verbond der Jaartallen in Leuven (info@jaartallen.be).

website: www.erfgoedcelleuven.be

contact details

address: Erfgoedcel Leuven, Stadskantoor, Professor Van Overstraetenplein 1, 3000 Leuven, Belgium

telephone number: +32 (0)16 27 22 85

E-mail address erfgoedcel@leuven.be

name of the body: Heilig Bloed Processie vzw / the Noble Confraternity of the Holy Blood

element concerned: AANVINKEN [Procession of the Holy Blood in Bruges](#)

brief description of the safeguarding functions of the body:

The competent body and follow-up of the safeguarding process since the Procession of the Holy Blood was inscribed on the Representative List (2009), has evolved. At the time of inscription, the Heritage Cell Bruges (Erfgoedcel Brugge), which has a coordination role with all relevant partners related to cultural heritage in Bruges, worked in close collaboration with the Noble Confraternity of the Holy Blood (Edele Confrérie van het Heilig Bloed), that vouches for the heritage community. Throughout the years the Noble Confraternity has become less in need for support and actually leads the safeguarding process today through the Heilig Bloedprocessie vzw (info@bloedprocessiebrugge.be)

website: <https://www.bloedprocessiebrugge.be>

contact details

address: Heilig Bloedprocessie vzw, Burg 13, 8000 Brugge, Belgium

telephone number: 32 (0)475 288 777 (William De Groote, president) & : 32 (0)477 60 59 02 (Matthieu Clarysse, coordinator)

E-mail address info@bloedprocessiebrugge.be

name of the body: Belgian Carillon Heritage Committee, hosted within the Vlaamse Beiaard Vereniging (Flemish Carillon Association)

element concerned: AANVINKEN of invullen? (Safeguarding) the Carillon culture

brief description of the safeguarding functions of the body:

The Belgian Carillon Heritage Committee brings together carillon players, public servants and heritage experts in Belgium and plays an advisory role around the safeguarding and management of the carillon culture in Belgium.

website: <https://www.beiaard.org>

contact details

address: Bruul 52 bus 5, 2800 Mechelen, Belgium

telephone number: +32 475 69 06 69

E-mail address luc.rombouts@telenet.be

name of the body: Municipal council of Sint-Lievens-Houtem, supported by a Heritage Cell Erfgoedcel Viersprong

element concerned: AANVINKEN Houtem Jaarmarkt

brief description of the safeguarding functions of the body:

The municipality of Sint-Lievens Houtem is the competent body for the ICH safeguarding and management of the Houtem Jaarmarkt in the heart of the village and its community, coordinating with all stakeholders and also supported by the Heritage Cell Erfgoedcel Viersprong.

website: www.houtemjaarmarkt.be

contact details

address: Marktplaats 3, 9520 Sint-Lievens-Houtem, Belgium

telephone number: +32 53 053 60 72 61

E-mail address [burgemeester@sint-lievens-houtem](mailto:burgemeester@sint-lievens-houtem.be) / ilse.deknijf@sint-lievens-houtem.be / jan.vandenbossche@sint-lievens-houtem.be

name of the body: City Council of Geraardsbergen, in coordination with the Krakelingencomité

element concerned: AANVINKEN Krakelingen and Tonnekensbrand

brief description of the safeguarding functions of the body:

The City Council of Geraardsbergen, in coordination with the Krakelingencomité, is the competent body for the safeguarding and management of the ICH of Krakelingen en Tonnekensbrand: an annual festive ritual embedded in the local community involving the whole population of the city. The Krakelingencomité is a gender and age balanced group with different backgrounds, composed by representatives of city authorities, members of the tourist office and volunteers related to the Krakelingen and Tonnekensbrand tradition.

website: www.geraardsbergen.be

contact details

address: Weverijstraat 20, 9500 Geraardsbergen, Belgium

telephone number: +32 54 43 72 88

E-mail address cultuur@geraardsbergen.be, Rina.Cosyns@geraardsbergen.be

name of the body: VLAMO vzw

element concerned: Fanfarecultuur (Fanfare culture)

brief description of the safeguarding functions of the body:

The Vlaamse Amateurmuziekorganisatie vzw, or VLAMO for short, is one of the nine Flemish amateur arts umbrella organisations. They represent the 304 fanfare orchestras that are affiliated with their music federation. They act as a competent body, with the assistance of CEMPER and in consultation with a working

group consisting of members of various members of different fanfare bands from all over Flanders, and some external fanfare experts.

VLAMO is an illustrative example of how various ICH elements in the context of the Inventory for ICH in Flanders are organized around their safeguarding, working through a competent body that is an umbrella organisation for the ICH practitioners and supported by heritage organisations and experts with regard to heritage care and management. (see also B15.1)

website: <https://www.vlamo.be>

contact details

address: Charles de Kerchovelaan 17, 9000 Gent, Belgium

telephone number: +32 (0)9 265 80 04

E-mail address beleid@vlamo.be, tine@vlamo.be

name of the body: Erfgoedcellen in Vlaanderen en Brussel (Heritage Cells in Flanders and Brussels) (27 in total)

element concerned: some examples of individual elements on the ICH Inventory with support in safeguarding by a local/regional heritage cell:

- Strandbloemen verkopen op het strand: Heritage Cell Kusterfgoed
<https://immaterieelerfgoed.be/nl/erfgoederen/strandbloemen-verkopen-op-het-strand>
- Geelse Gezinsverpleging en Sint-Dimpna verering: Heritage Cell Stuifzand
<https://immaterieelerfgoed.be/nl/erfgoederen/sint-dimpnaverering-en-geelse-psychiatrische-gezinsverpleging>
- Hanenzetten: erfgoedcel Leie-Schelde
<https://immaterieelerfgoed.be/nl/erfgoederen/hanenzetten-in-vlaanderen>
- 25-jaarlijkse ommegang van de Hegge: Heritage Cell Kempens Karakter
<https://immaterieelerfgoed.be/nl/erfgoederen/25-jaarlijkse-ommegang-van-de-hegge>
- Last Post Plechtigheid: Heritage Cell CO7
<https://immaterieelerfgoed.be/nl/erfgoederen/last-post-plechtigheid>
- Aalst carnaval: Heritage Cell Denderland
<https://immaterieelerfgoed.be/nl/erfgoederen/aalst-carnaval>
- Manueel klokkenluiden: Heritage Cell TERF
<https://immaterieelerfgoed.be/nl/erfgoederen/de-rituele-handeling-van-het-manueel-klokkenluiden-in-vlaanderen>
- Sinterklaas en Sint-Maartensgebruiken: Heritage Cell Waasland
<https://immaterieelerfgoed.be/nl/erfgoederen/sinterklaas-en-sint-maartensgebruiken>
- Mechelse ommegang: Heritage Cell Mechelen
<https://immaterieelerfgoed.be/nl/erfgoederen/de-mechelse-ommegang-en-de-ommegangsreuzen>
- Hanenzetten: joint coaching by Heritage Cells Leie Schelde, Zuidwest and Vlaamse Ardennen
<https://immaterieelerfgoed.be/nl/erfgoederen/hanenzetten-in-vlaanderen>

brief description of the safeguarding functions of the body:

Heritage Cells (also: Heritage Units) are dedicated to the cultural heritage in a region or city. The Heritage Cells very often support the safeguarding of specific ICH practices in interaction with the involved communities, groups and individuals in the local or regional context. See also B1.1

website: www.erfgoedcellen.be

Address

see contacts on abovementioned website

Telephone number

see contacts via website

E-mail address

see contacts via website

name of the body:

Histories

element concerned:

Histories coaches the elements in the ICH domain of social practices, rituals and festive events. The Inventory for ICH includes 52 elements of this type in 2021. Some examples: Bloemencorso's in Vlaanderen, Kermiscultuur, Reuzencultuur in Vlaanderen, Gentse Feesten, Carnaval Blankenberge, Bommelsfeesten Ronse, Sint-Gummarusprocessie Lier, Leonardusprocessie Sint-Lenaarts, Sint-Dimpna viering en de Geelse psychiatrische gezinsverpleging, ...

Overview of the elements involved:

<https://immaterieelerfgoed.be/nl/erfgoederen?thema=feesten-en-rituelen&inventory=true>

brief description of the safeguarding functions of the body:

Histories is a service organisation for cultural heritage working throughout the Flemish Region on topics such as genealogy, local heritage and everyday culture. As a part of their activities, Histories supports volunteer communities in safeguarding and developing heritage care for social practices, rituals and festive events. Histories is acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** in the **domain of social practices, rituals and festive events** for the process of safeguarding and for coaching around the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.historiesvzw.be

contact details

address: HISTORIES, Sint-Amandstraat 72, 9000 Gent, Belgium

telephone number: +32 (0)15 80 06 35

E-mail address: frea.vancraeynest@historiesvzw.be

name of the body:

CAG - Centre for agrarian History

element concerned:

Hanenzetten, Belgische biercultuur, De kunst van de valkerij, Garnaalvisserij te paard in Oostduinkerke, Houtem Jaarmarkt, Vinken zetten in Vlaanderen, Waregem Koerse Feesten, Telen van Grondwitloof, De Belgische Frietkotcultuur, Het oogstfeest de Pikkeling, De cultuur rond het Belgisch (of Brabants) trekpaard, Hondenzwemming Sint-Baafs-Vijve, Witteren: van rijk water naar golvend gras, Floraliën Gent

brief description of the safeguarding functions of the body:

CAG is the expert centre in agrarian heritage. CAG provides advice and tailor-made support on the heritage related to nature, agriculture, animals, food or drink. CAG is also acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** in the **domain of knowledge and practices concerning nature**

and the universe, for the process of safeguarding and for coaching around the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.cagnet.be

contact details

address: CAG, Atrechtcollege, Naamsestraat 63, bus 5308, 3000 Leuven, Belgium

telephone number: +32 (0)16 32 35 73

E-mail address: chantal.bisschop@cagnet.be

name of the body:

ETWIE, Centre for technical, scientific and industrial heritage

element concerned:

De kennis en vaardigheden van Balansboogbouwer Miel van Beeck als 'living human treasure' in relatie tot de schutterstradities, Belgische biercultuur, het maken van kant in Vlaanderen, Morsecode, De klompencultuur in Vlaanderen, Historisch Molenambacht in Vlaanderen

brief description of the safeguarding functions of the body:

ETWIE offers support around intangible heritage connected to techniques, science and industry. ETWIE safeguards the heritage of techniques, puts them in the spotlight, and realizes heritage projects together with partner organisations.

ETWIE is also acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** in the **ICH domain of craftsmanship**, for the process of safeguarding and for coaching on the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.etwie.be

contact details

address: ETWIE, Minnemeers 10, 9000 Gent, Belgium

telephone number: +32 (0)9 323 65 09

E-mail address: lieselot@etwie.be

name of the body:

PARCUM

element concerned:

Sint-Dimpna viering en de Geelse psychiatrische gezinsverpleging, Godelieve processie Gistel, Pelgrimstafel in het Sint-Julianus gasthuis

brief description of the safeguarding functions of the body:

PARCUM's expertise centre provides advice and guidance in safeguarding the heritage of different religions and life stances. PARCUM is also acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** related to **ICH practices in connection to different religions and life stances**, for the process of

safeguarding and for coaching around the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.parcum.be

contact details

address: PARCUM vzw, Abdij van Park 7, 3001 Leuven, Belgium

telephone number: +32 (0)16 40 60 73

E-mail address: julie.aerts@parcum.be

name of the body:

CEMPER. Heritage Centre for Music and Performing arts

element concerned:

Manueel klokkenluiden in Vlaanderen, Vlaamse Beiaardcultuur, Muziekkunst van het Jachthoornblazen, Rederijkerscultuur, Fanfarecultuur

brief description of the safeguarding functions of the body:

CEMPER is acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** in the **domain of ICH of performing arts, music, theatre and dance**, for the process of safeguarding and for coaching around the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.cemper.be

contact details

address: CEMPER, Onder-den-Toren 12, 2800 Mechelen, Belgium

telephone number: +32 (0)15 34 94 36

E-mail address: contact@cemper.be

name of the body:

Sportimonium

element concerned:

Vinkensport, Krulbol, De Kunst van de Valkerij, Waregem Koerse Feesten, Hondenzwemming in Sint-Baafs Vijve

brief description of the safeguarding functions of the body:

Sportimonium is the museum and documentation centre concerned with the (in)tangible heritage of sports and games in Belgium. It pays special attention to ludodiversity and traditional games and sports heritage worldwide. Sportimonium is acknowledged as a competent body in Flanders to offer tailored **support to heritage communities** in the **domain of ICH of sports and games** for the process of safeguarding and for coaching around the work related to inscription and follow-up on the Inventory of ICH in Flanders.

website: www.sportimonium.be

contact details

address: Sportimonium vzw, Sport Vlaanderen, Trianondreef 19, 1981 Hofstade-Zemst, 2800 Mechelen, Belgium

telephone number: +32 (0)15 61 82 20

E-mail address: sportimonium@sportimonium.be

B1.3

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

answer:

YES

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

FLANDERS

ICH mediation and networking model in Flanders:

In Flanders, broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management, is being **facilitated by a network of support and mediation, provided** by professional heritage organisations, and by the use of a **shared ICH Platform www.immaterieelerfgoed.be**.

On the ICH Platform www.immaterieelerfgoed.be, inventorying ICH and safeguarding practices and methods are administered through a **participatory approach**: CGIs are adding information in the online platform themselves, receiving coaching, if they desire so. In addition, www.immaterieelerfgoed.be acts as a platform for sharing and publishing news, inspiration, information, research and literature connected to ICH, targeting both practitioners of ICH, heritage professionals and the general public.

The facilitation process essentially has functioned in a two-dimensional network: a **thematic & geographic network**, which has demonstrated to be a powerful model of cultural brokerage for the support of ICH-communities in the field. The mediation network also functions as a powerful connection linking, bridging and translating policy levels to practitioners, and vice versa.

Throughout the past decade, the networking model has gradually grown and expanded:

First, in 2013, the ICH-‘coordinating network’ was established as a cooperative entity around the ICH Platform. This network supported participatory ICH safeguarding across the various ICH-domains by a coordinated collaboration and working throughout Flanders. With regard to the local level, the network co-operated through the so-called Heritage Cells, units who operate in a city or in a cluster of towns and villages, and working around ICH with CGIs involved already since the very start of the ICH-policies in 2003.

To make this network really ‘work’, a key role lies in active facilitation of this network. This is why, after an experimental phase (2012-2017), a next step was taken.

A new policy chapter for the network commenced when an **‘ICH organisation’** was put forward by **the new 2017 Flemish Cultural Heritage Decree**. The Decree specified that a dedicated ICH organisation is expected to (net)work around the various domains of ICH (as indicated in the UNESCO 2003 Convention), to support safeguarding across domains, and to involve both ICH communities, heritage professionals and other possible stakeholders and actors. In particular, one of the objectives for this ‘ICH organisation’ as defined by the 2017

Decree is 'building, strengthening and coordinating a wide network of heritage communities working on intangible cultural heritage'. Thus, from 2019 onwards, after a positive evaluation of a proposed policy plan, **Werkplaats immaterieel erfgoed (WIE)** works as the **main ICH organisation in Flanders** in a strongly elaborated and well-functioning **'ICH network'** dedicated to cooperation on safeguarding ICH with all stakeholders.

It is worthwhile to mention here also another set of developments, realized through the 2017 policy renewal, that have favoured involvement of communities, groups and individuals in ICH safeguarding and management. Among others, it should be noted that in recent years **a growing number and variety of cultural heritage organisations have become active in safeguarding living heritage, while adopting a participatory approach.** This results from the content of the current Cultural Heritage Decree. It **stimulates all types of cultural heritage organisations - museums, archives, heritage libraries, mediating heritage organisations... - to work on both tangible and intangible cultural heritage.** This evolution is shaped through a new and **integrated approach of 'cultural heritage functions'.** These five 'functions' are applicable for all types of tangible and intangible heritage and for all heritage organisations. The safeguarding functions of ICH are embedded therein. 'Participation' has been established as one of the five 'cultural heritage functions', applying to the realization of each of the other heritage functions. In other words: participation has been set as a sine-qua-non for all heritage processes. In addition, since 2016 targeted efforts towards furthering inclusivity and diversification of the ICH work and community involvement are increasingly being made by the 'ICH network' (see more B7, B8).

Following these evolutions, the ICH networking model has been evolving into **today's multidimensional network around safeguarding and managing ICH, broadening participatory involvement of communities, groups and individuals, and in a wide range of collaborative processes throughout the whole heritage sector in Flanders as well.**

LINKS:

- Cultural Heritage Decree: <https://codex.vlaanderen.be/PrintDocument.ashx?id=1028103&datum=2020-09-01&geannoteerd=false&print=false#H1081245>

- ICH Network: <https://immaterieelerfgoed.be/nl/network> (Google translate function available)

ICH expert commission:

An advisory commission, composed of different profiles - professional ICH experts, ICH practitioners, experts from other sectors, ... - and with various competences, is dedicated to advising the ICH policy and regular evaluation of nominations and periodic reporting in the context of the Inventory for ICH in Flanders. Their work relates to the wider framework of the Flemish ICH Policy Vision (2010), with an emphasis on the central role of heritage communities and the process of transmission and safeguarding.

Cultural governance involving stakeholders:

More generally, the Flemish Community, and the Department of Culture, Youth and Media in particular, apply a cultural governance model involving multi-stakeholdership in the process of policy development and evaluation, using proactive approaches and methodologies for consultation and participation.

B1.4

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

answer:

YES

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

FLANDERS

An important and sustained support towards documenting ICH is the **online Platform www.immaterieelerfgoed.be** provided by the Flemish authorities as a central instrument and a hub where documentation on ICH is being pooled. WIE is commissioned by the Flemish Government to take on day-to-day moderation of the digital platform, while the partners in the ICH Network also actively integrate the ICH Platform in their work.

Next, **documenting** is part of the set of 'cultural heritage functions' as defined by the Flemish Cultural Heritage Decree of 2017, which is the legal framework for recognition and funding of organisations in the cultural heritage sector in Flanders. In particular, documenting is part of the function 'herkennen en verzamelen'/'to identify and to collect' that covers the set of heritage tasks related to identifying, registering, documenting, collecting, and valuing of heritage).

As explained in other sections of this report (e.g. B1.3), the functions of Flanders' Cultural Heritage Decree are designed in such a way to be applicable to all types of cultural heritage - both tangible and intangible - and be executed by all types of heritage institutions: museums, archives, heritage libraries, heritage cells, heritage service organisations,... Consequently, every organisation or initiative applying for support in the context of the decree is in the position to opt for developing activities around documenting ICH. This support is available for long term support of professional heritage organisations, as well as with regard to short term heritage projects (1 up to 3 years).

Documentation projects on ICH have been supported this way, for example

- a recent collaborative project on inventorying and documenting contemporary popular culture in the region of Limburg.
- long term initiatives on the topic of ICH documentation include the sustained work of the Heritage Cells. They have made major efforts to compile digital databases on local/regional heritage in the past 20 years. Also a range of thematic databases is provided by Flemish heritage organisations, which often include ICH subjects.

Furthermore, Workshop intangible heritage and the heritage service organisations (see further, 1.5) have been exploring how to develop suitable approaches and methodologies for documenting living heritage.

In addition to this generic support mechanism of the Flemish authorities towards (intangible) cultural heritage documentation, we can also mention a current multi-annual project which is funded by the Minister of Culture (800.000 euro). It targets the **development of audio-visual documentation methodologies and pilots of craftsmanship in ICH**. This project - 'FOCUS CRAFTSMANSHIP' - is being implemented in a close cooperation with the ICH Network, facilitated by Workshop intangible heritage. The latter's task in the process is to propose the overarching methodology, to align it with the ICH work in Flanders, to provide international knowledge and best practices, and to co-develop the toolbox with lead project partner Bokrijk | Craftsmanship & Heritage.

SOME LINKS:

<https://immaterieelerfgoed.be/nl/actualiteit/werktafel-audiovisueel-documenteren-van-immaterieel-cultureel-erfgoed>

<https://immaterieelerfgoed.be/nl/kennis/hoe-levend-erfgoed-documenteren-borgen-voor-morgen>

Online databases and knowledge banks:

<https://etwie.be/nl/kennisbank>

<https://historiesvzw.be/databanken/>

<https://cagnet.be/page/kennisbank>

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

answer:

YES

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

FLANDERS

Each of the abovementioned initiatives on documenting ICH in Flanders aims to feed into the overall purpose of safeguarding ICH and enhancing the continued practice and transmission of ICH practices by the people concerned.

It is in this respect that the ICH Network has joined forces in 2020 to run the FOCUS CRAFTSMANSHIP project jointly between 2021 and 2023. The project will act as a laboratory for testing and developing hands-on tools and concrete examples of audio-visual documentation serving different aspects that contribute to safeguarding: documentation supporting identification and inventorying, documentation for transmission, documentation with view to awareness raising, ...

SOME LINKS:

<https://immaterieelerfgoed.be/nl/actualiteit/cursus-breng-je-ambacht-of-techniek-in-beeld>

<https://immaterieelerfgoed.be/nl/kennis/trekpaardtechnieken-in-beeld-videodocumentatie-bij-het-project-brabants-trekpaard-samen-erfgoed-een-toekomst-geven>

<https://immaterieelerfgoed.be/nl/kennis/mechelse-omwegang-documenteren-2>

<https://immaterieelerfgoed.be/nl/kennis/logboeken-en-een-wedstrijd-een-topcombinatie-om-jouw-erfgoed-te-documenteren>

<https://immaterieelerfgoed.be/nl/kennis/beginnen-met-erfgoed-op-ikwashier-live-van-lodewijk-deleu>

B1.5 Which of the following institutions contribute towards ICH safeguarding and management? Please provide the names and explain their contribution towards ICH Safeguarding and management

Cultural centres

Centres of expertise:

FLANDERS

In Flanders, thematic centres of expertise function as heritage service organisations

(<https://erfgoeddienstverleners.be>). They are entrusted by the Cultural Heritage Decree with the task of providing thematic or methodological expertise across Flanders, both within and outside the heritage sector.

Part of them has a specialized focus on ICH, organized largely along the ICH domains as recognized by the 2003 Convention: HISTORIES, Sportimonium, CAG, CEMPER, BOKRIJK I Craftsmanship & Heritage, ETWIE, PARCUM. See B1.1-4°

Other service organisations that include, to a more limited extent, aspects of safeguarding and managing ICH in their work, are:

- **Archiefpunt**: a network organisation on private archival heritage
- **MeeMoo**, the Flemish institute for archives, works on digital heritage and aspects of digitization related to (I)CH care.
- **VAi, Flemish institute for architecture**, includes an expert centre on the cultural heritage of the built environment (from chair to city), in which they integrate the skills, knowledge and traditions transmitted

Research institutions:

FLANDERS

In Flanders, the contribution of **research institutions** towards ICH safeguarding and management is at an **early stage**, but at the time of reporting the commitment is **clearly progressing**. In the past 5 years, several new education programmes and research groups and projects related to cultural heritage have seen the light of day, in which the attention towards ICH, its safeguarding and management, is quite remarkable. They are often also linked to a sustainability approach.

Here follows a non-limitative list of research institutes with commitment to ICH (cfr. infra B2.1, B9, B10):

- **UA** (University of Antwerp), with ARCHES, Centrum voor stadsgeschiedenis, Fonds voor cultuurmanagement
- **KUL** (Catholic University Leuven), with HERKUL, LES, ICAG
- **VUB** (Free University Brussels), the UNESCO Chair on critical heritage studies and safeguarding intangible cultural heritage, and the VUB archive
- **HoGent** (High School Ghent), with Futures through Design
- **KASK & Conservatorium** (Royal Academy of Fine Arts & Conservatory)
- **LUCA School of Arts**
- **PXL Hogeschool** (PXL High School of Applied Sciences and Arts)
- **Thomas More Hogeschool** (Thomas More High School of Applied Sciences)

Museums:

FLANDERS

Museums in Flanders have taken a leap forward in the past few years if it comes to their involvement and commitment towards safeguarding and managing ICH.

As explained in **B1.3** already, the framework of the Flemish Cultural Heritage Decree supports and promotes heritage organisations to work on heritage care related to both tangible and intangible cultural heritage, with the participation of heritage communities concerned. Stimulated by a series of pilots on the topic of museum&ICH, networking and training activities since 2015, and the European IMP Project (www.ICHandMuseums.eu), the effects are apparent. In 2021, a wide- and strongly increased - range of museums engages to a lesser or greater extent with safeguarding ICH together with CGI, within the scope of the museum work (thematic, local, ...) and around the different heritage functions (Identifying and collecting/inventorying; Safeguarding, Preserving, Transmitting; Researching; Presenting and Communicating/Awareness Raising and Education).

The following museums have safeguarding and management of ICH on their current working agenda:

't GROM - www.tgrom.be

Abdijmuseum Ten Duinen - www.tenduinen.be

Bakkerijmuseum Veurne - www.bakkerijmuseum.be

Bokrijk Openluchtmuseum - www.bokrijk.be

Design Museum Gent - www.designmuseumgent.be

DIVA - www.divaantwerp.be

Eperon d'or - <https://eperondor.be>

FelixArt Museum - <https://felixart.org>

FOMU - www.fomu.be

Gasthuismuseum Geel - www.gasthuismuseumgeel.be

Het Stadsmus - <https://www.visithasselt.be/nl/het-stadsmus>

Huis van Alijn - <https://huisvanalijn.be/nl>

In Flanders Fields Museum - www.inflandersfields.be

Industriemuseum - www.industriemuseum.be

Jenevermuseum - www.jenevermuseum.be

Karrenmuseum - www.karrenmuseum.be

MAS - <https://mas.be/nl>

Memorial Museum Passchendaele 1917 - www.passchendaele.be

het MOT - www.mot.be

Musea Brugge - www.museabrugge.be

Musea Maaseik - www.museamaaseik.be

Musea Turnhout - <https://www.turnhout.be/museaturnhout>

Museum Hof van Busleyden - www.hofvanbusleyden.be

Museum M - www.mleuven.be

Museum Plantin-Moretus - www.museumplantinmoretus.be

Museum van Deinze en de Leiestreek - www.mudel.be

Nationaal Tabaksmuseum Wervik - <http://www.nationaaltabaksmuseum.be>

Navigo - www.navigomuseum.be

PARCUM - www.parcum.be

Red Star Line Museum - www.redstarline.be

Sportimonium - www.sportimonium.be

Stadsmuseum Lier - www.stadsmuseumlier.be

STAM - <https://stamgent.be/>

TEXTURE - www.texturekortrijk.be

Yper Museum - <https://www.ypermuseum.be>

The (non-exhaustively) listed museums work with diverging scopes and intensity around safeguarding and sometimes management of ICH. On the ICH Platform NETWORK webpage an overview is given of all museums (and other organisations) with a brief introduction around their commitment to safeguarding ICH.

<https://immaterieelerfgoed.be/nl/netwerk>

Archives:

FLANDERS

To date, **Archives'** contribution towards safeguarding and managing ICH turns out to be **by no means self-evident**.

In Flanders a handful of thematic cultural private archives is recognized and funded within the frame of the Flemish cultural heritage policies to work across the Flemish Region. These archives cover different social subjects (such as social movements and activism, religious and philosophical life, the history of nationalistic movements, ...), and each elaborates a heritage programme around the archival collections they harbour. Issues under discussion are the archives' relation with the communities, groups and individuals, and the archives' relation to transmission and safeguarding. A persistent debate relates to the definition of 'intangible cultural heritage' which is considered restrictive with regards to archives potential contributions. For example, many archives work around the historic traces of once-living heritage from the past, and endeavour to contribute thereby to a context of historic research and reflection for the ICH field, which is indicated to be closer to archives' *raison d'être*.

Thus, the dialogue around archives and ICH is ongoing in the networks in Flanders, and - also thanks to the Flemish policy incentives towards ICH - a number of archival organisations have recently been engaging in a range of experiments and pilots, collaboration projects, studies, ..., connected to ICH. Thereby, the cultural archives aim to demonstrate their efforts and willingness to further explore the potential way forward for contributing to the ICH safeguarding developments.

Furthermore, it should also be noted that - since the very onset of the ICH safeguarding policies - another set of archives, namely public archives (such as urban, municipal and communal archives) have been involved and supportive regarding the archival aspects of ICH in their working scope.

Among the archives that develop an active contribution, we can name the following (not exhaustively):

Thematic cultural private archives

Amsab - Instituut voor Sociale Geschiedenis - www.amsab.be

ADVN - Archief en Documentatiecentrum voor het Vlaams-nationalisme - www.advn.be

KADOC - Documentatie- en Onderz.centrum voor religie cultuur en samenleving - <https://kadoc.kuleuven.be>

Centrum voor Academische en Vrijzinnige Archieven (CAVA) - www.cavavub.be

LIBERAS - Liberaal archief - www.liberas.eu

Public archives

Stadsarchief Ieper - <https://archief.ieper.be>

Stadsarchief Leuven - www.leuven.be/stadsarchief

Stadsarchief Mechelen - <https://stadsarchief.mechelen.be>

Stadsarchief Waregem - www.waregem.be/adressen/stadsarchief

...

Libraries:

FLANDERS

Permeke Library in Antwerp

In the Permeke Library in Antwerp, the city's central library which is located in Antwerp's Chinatown, there is an annual exhibition on Chinese New Year and the Lion Dance called 'legends of lion dance', with the aim of making the tradition and its significance better known.

<https://immaterieelerfgoed.be/nl/erfgoederen/chineesnieuwjaarinantwerpen>

Heritage libraries in Flanders have only recently started to become active regarding ICH.

Erfgoedbibliotheek Hendrik Conscience has included ICH in its working objectives, mostly from a perspective of ICH-related collections and is starting to map possible links and future contributions.

www.consciencebibliotheek.be

Others:

FLANDERS

27 Heritage Cells in Flanders, each dedicated to the cultural heritage in a region or city. Heritage Cells support the safeguarding of ICH with the involved communities, groups and individuals in the local or regional context.

See also B1.1 - www.erfgoedcellen.be

The organisations (NGOs) that were previously mentioned as competent bodies:

- **Workshop intangible heritage** - <https://immaterieelerfgoed.be/nl/visie>
- **FARO. Flemish interface for cultural heritage** - www.faro.be

Furthermore, a range of other types of organisations contribute from diverse other backgrounds. These are often support/interface, advocacy or umbrella organisations. For example:

- **Cultuurloket** - <https://www.cultuurloket.be> - Service centre offering management support to cultural organisations in Flanders
- **OP/TIL** - <https://www.cultuuroptil.be> - support centre for (supra)local culture in Flanders
- **ICOM Belgium Flanders** - www.icom-belgium-flanders.be - ICOM museum network in Flanders

B2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

B2.1

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

answer:

YES

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

FLANDERS

In Flanders, a more pronounced integration of intangible heritage within tertiary education is starting. The (professional and academical) bachelor and master degrees in the list below give at least notice of the literal term intangible heritage, in a certain course, or explain the discourse and field of knowledge (safeguarding, transmission, strengthening) in a more applied manner, field-specific.

To handle question 2.1 accurately, we're not including any curriculum or degree that might offer a component with similar characteristics of ICH safeguarding and management. We don't base the answer on 'most likely' possibilities nor on an assumption. That's why this list does not include all the expected categories (categories that are for example suggested by ENCATC) without knowing if they actually include ICH in one of their courses, in the requested manner for this report.

With the summarized information of the UNESCO-ENCATC project, focus groups with tertiary education representatives, and desk-research via governmental websites that collect all the Flemish tertiary education options, we found **18 education programmes** at the moment that include ICH in a relevant manner to (support) safeguarding or management:

1. Master erfgoedstudies / *Master of Heritage Studies* (UA)
2. Master archivistiek: erfgoed- en hedendaags documentbeheer / *Master Archivistics: heritage and contemporary document management* (UA, KUL, UGent, VUB)
3. Master geschiedenis / *Master of History* (UGent, UA, VUB, KUL)
4. Master in de sociale en culturele antropologie / *Master in Social and Cultural Anthropology* (KUL)
5. Educatieve master cultuurwetenschappen / *Educational Master in Cultural Sciences* (VUB)
6. Educatieve master ontwerpwetenschappen / *Educational master of design sciences* (UA)
7. Bachelor toerisme en recreatiemanagement / *Bachelor Tourism and Recreation Management* (PXL)
8. Master toerisme / *Master in Tourism* (KUL)
9. Master of conservation of monuments and sites / *Master of Conservation of Monuments and Sites* (KUL)
10. Master architectuur / *Master of Architecture* (KUL)
11. Bachelor geschiedenis / *Bachelor of History* (KUL, UA, Ugent, VUB)

12. Bachelor kunstwetenschappen en archeologie / *Bachelor of Arts and Archaeology* (VUB)
13. Master kunstwetenschappen en archeologie / *Master of Arts and Archaeology* (VUB)
14. Bachelor conservatie-restauratie / *Bachelor Conservation-Restoration* (UA)
15. Bachelor toerisme en recreatiemanagement / *Bachelor Tourism and Recreation Management* (TM)
16. Master cultuurmanagement / *Master of Cultural Management* (UA)
17. Bachelor en Master textielontwerp / *Bachelor and Master Textile Design* (KASK, LUCA)
18. Bachelor en Master beeldende kunsten / *Bachelor and Master Fine Arts* (KASK)

Abbreviations used:

UA = University of Antwerp

KUL = KU Leuven

UGent= Ghent University

VUB = Vrije Universiteit Brussel

PXL = PXL High School of Applied Sciences and Arts

TM = Thomas More High School of Applied Sciences

KASK = Royal Academy of Fine Arts

LUCA = LUCA School of Arts

Descriptions and examples (if retrievable) for relevant course content:

- Included in the **Master on Heritage Studies** (Erfgoedstudies) at UA, for the topic policy development (policy and regulations course) there is an exploration with regard to the concept of intangible heritage. There is also a management and access course. From September 2022 onwards, the reformed 2-year master's program will start. Two courses contain intangible heritage (in the title) and there is a possibility to graduate with a major in 'safeguarding intangible heritage'. Safeguarding intangible heritage will therefore be an official specialization in the near future.

- **Master's and Bachelor's students of History at the universities of Leuven, Antwerp, Ghent and Brussels** come into contact with intangible heritage latently (the term itself is not necessarily used, and the term sometimes encompasses a broader scope) through internships, research seminars and projects. In the public history research seminar (master - UGENT), students get to know intangible heritage as a concept, as part of the jargon. Intangible heritage is also discussed latently in the courses history and society and theoretical history. Explaining the idea of safeguarding, its relation and evolution to human history, critical reflections on heritage studies etc.

At **UA** there is a graduation trajectory on cultural history and cultural heritage, where intangible heritage is dealt with more directly. Including how to deal with safeguarding.

- Tangible heritage does not exist exclusively, on its own, for anthropologists. This view of always including an intangible component, is being transmitted to aspirant-**anthropologists at KUL**.

- The theory course 'tourist destinations' at **PXL High School of Applied Sciences and Arts** contains storytelling to which intangible heritage is also linked. This is also the case for the course 'tourism policy' but here as a link with (eco) sustainability.

- The **Master of Architecture at KUL** teaches students, in the field, to see and learn a craft from different perspectives. How can you give space, as a designer, to an old craft in a new context? This refers to the intangible component as a prominent actor and to safeguarding of practices and crafts (research group identity and continuity).
- In the course 'critical heritage studies' included in the curriculum of the **Bachelor of Art History and Archeology at the VUB**, the 2003 Convention and intangible heritage are given a central role.
- In the course 'cultural heritage: theory, policy and practice' in the programme of **the Master of Art History and Archeology at the VUB**, the 2003 Convention and intangible heritage are once again given a central role.
- In the 2nd year of the **Bachelor in Conservation-Restoration at UA**, there is a separate course 'project management of tangible and intangible heritage'.
- In the **Bachelor on Tourism and Recreation management provided at Thomas More High School of Applied Sciences**, the course 'tourism research', partly integrates the understanding and thinking about intangible heritage.
- The **Master of Cultural Management at UA** has a course on 'cultural policy'. Intangible heritage is discussed starting from the UNESCO global policy and next the Flemish policy approach. Also, ICH is part of the curriculum through collaboration with museums, heritage organisations and Workshop intangible heritage.
- In the course 'culture and textile studies' – part of the **BA & MA Textile Design at KASK and LUCA** – there is room to compare practices throughout history and location, so they include the awareness of intangible heritage.
- In the course subject 'history and theory of graphics', part of the **Bachelor and Master in Visual Arts (KASK)** there is room to think about and consider ICH.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

FLANDERS

The Flemish tertiary education institutions are ambitious to include diversity into the curricula and student occupation. The current composition of the professorial corps and the auditoriums are relatively homogeneous (socio-economic status, skin colour...) however. Looking at inclusiveness in the content of courses, there is increasing attention to highlight diverse perspectives. In this respect, ICH offers various starting points for integrating diversity in the contents of courses. These dialogues are growing and nurturing a multi-perspective content in education.

B2.2

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

answer:

YES

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

FLANDERS:

For Flanders, we should mention here (and this will come up as a recurring aspect throughout this report) that the line between governmental bodies, an interface centre, a designated ICH organisation, ... and also NGOs is not easy to be drawn sharply, neither would it be productive to do so: in effect, **DCJM** as a ministry, and **FARO** and **WIE** (both competent bodies regarding ICH, with an NGO structure and official governmental recognition and funding for their assignments towards safeguarding and managing ICH in the networked heritage field in Flanders) tend to cooperate actively and structurally around a series of objectives and initiatives in the context of implementing the ICH policy. This often happens in collaborative initiatives, in which they contribute as partners each from their own competences.

In the concrete cases of training regarding safeguarding and management, information sessions regarding policy-related ICH topics (e.g. general policy or inventorying framework in Flanders, master-pupil apprenticeships,...), are regularly organized by CJM (often with colleagues from WIE, FARO and the service network partners for ICH joining in), whereas training on ICH safeguarding and management more broadly, is anno 2021 being organized as follows:

- A recurrent training for heritage and other professionals on ICH policies, safeguarding and management, provided by WIE and FARO

This training offers basic professional introduction and consists of 4 modules:

1. Introduction to international and Flemish ICH policy and principles
2. The ICH field in Flanders & the basics of safeguarding
3. ICH, ethics and sustainability
 - A/ ICH in society - challenges & opportunities & ethics, and how to address upcoming issues
 - B/ ICH and sustainability
4. Managing ICH and processes with heritage communities
 - A/ Competences and roles in ICH safeguarding
 - B/ Introduction to mediation of group dynamics

Participants are diversified, however often young or middle-aged professionals active in broad cultural or heritage sector or academics, with a certain overrepresentation of women as compared to other genders, and a minority of professionals with ethnic-cultural and other diversified backgrounds.

LINK:

<https://immaterieelerfgoed.be/nl/actualiteit/basiscursus-immaterieel-erfgoed-voor-erfgoed-en-andere-professionals>

- A recurrent training for ICH communities on ICH policies, safeguarding and management, provided by WIE

This training offers basic introduction for living heritage practitioners starting activities around ICH safeguarding and management:

1. Introduction to ICH, ICH policies and the platform www.immaterieelerfgoed.be
2. On heritage communities & defining value and significance of living heritage
3. Start-to Safeguard: safeguarding measures and planning
4. Designing of a roadmap tailored to the ICH practice and ICH community concerned

Participants vary in gender, age and cultural background (e.g. processional associations with older people as well as young people with migrant background representing Chinese New Year celebration in Flanders).

LINK:

<https://immaterieelerfgoed.be/nl/actualiteit/starttraject-erfgoedgemeenschappen-sessie-1>

- Specialized and inspiring training programmes, masterclasses, study days, conferences,... with view to capacity building and more general contributing to the implementation and evolution of the 2003 Convention, are being set up regularly on **topics related to ICH safeguarding and management** by both **FARO** and **WIE** (and others, see B2.3) individually or collaboratively, often also accompanied by publications and online documentation to offer sustainable capacity building and learning opportunities.

Subjects have been for example the 'ICH Breaker' series of masterclasses (2011-2018), Conference on ICH Brokerage and Mediation (Brussels, 6 November 2013), Living human treasures programme (21 November 2014), Conference on ICH and (super)diversity (Brussels, 16 March 2016), a series of sessions around 'Futures for crafts' (2008-2018), Webinar on ICH and sustainable tourism (19 June 2020), ...

+ Note that given the small scale of the Flemish Region and the Dutch speaking community, forces for specialized training and capacity building initiatives often are shaped in cooperation between Flanders (FARO, WIE, et al) and the Netherlands (KIEN et al), and not seldomly given patronage by the national commissions for UNESCO.

Some LINKS:

<https://immaterieelerfgoed.be/nl/nieuws/immaterieel-erfgoedtoerisme-in-en-na-corona-verslag-webinar-19-juni>

https://faro.be/zoek?search_api_fulltext=ice-breker

https://www.youtube.com/channel/UCGExnjUdMvDn5_to4TYLcCg/videos

http://www.livinghumantreasures.be/?page_id=98

<http://www.tapisplein.be/frontend/files/userfiles/files/programmaDIE.pdf>

https://tapisplein.be/frontend/files/userfiles/files/international_conference_superdiversity.pdf

<https://immaterieelerfgoed.be/nl/actualiteit/ice-breker-antoine-gauthier>

...

- Worth mentioning is the 'ICH and Museums Project' (2017-2020) which has been a **training and learning trajectory on ICH safeguarding and management specially targeted at museum professionals and ICH stakeholders**, and with a broad outreaching capacity (sessions in 5 countries, online toolkit, publications, ...).

LINK:

<https://www.ichandmuseums.eu/en/imp-toolkit>

<https://www.ichandmuseums.eu/en/events>

- Furthermore, there is also an **annual Flemish UNESCO Networking day** being organized by the Flemish commission for UNESCO in Belgium, where training and exchange sessions on ICH safeguarding and management are part of the programme, while being linked to other UNESCO related domains (e.g. World Heritage Convention, 2005 Convention, SDGs, Education, ...)

Participants are civil servants, professionals, academics and civil society actors with different ages and genders, also young people, but so far still some underrepresentation of ethnic cultural and other minority backgrounds

LINK:

<https://www.unesco-vlaanderen.be/unesco-in-de-kijker/evenementen/unesco-trefdag-2020>

Do these programmes ensure inclusivity?

answer:

YES

If yes, describe briefly how these programmes ensure inclusivity

FLANDERS:

In Flanders (and European) policies, inclusive approaches are being promoted in a general sense, also regarding the cultural sector. This principle alone of course offers no guarantee for inclusive participation.

Diverse participation is increasing, yet, also to training programmes as these. Cfr. more information above on the participants profiles.

Some instruments and incentives used:

- The cultural heritage network model since 2008 has yielded a dynamic and wide involvement generally; the highly networked and outreaching field is functioning also as a dense and extensive fabric of sharing news and information; this is in overall sense facilitated by communication work of FARO (www.faro.be especially) as interface covering and interlinking the whole cultural heritage sector on daily and continuous basis. The Agenda for trainings on faro.be is largely used and consulted by stakeholders with an interest in heritage (cultural heritage professionals of course, but also cultural heritage communities, visibility to other cultural sectors, academics, students, local policies, journalists, etc). More recently, and complementary, also www.immaterieelerfgoed.be has started a dedicated ICH AGENDA on trainings and activities specifically targeting ICH and its networks.
- Using an open and welcoming tone of voice and accessible language in announcements of training initiatives
- Elaborating communication that radiates the spirit of inclusivity;
- Setting an accessible price policy for training (often free or moderate prices)
- Readiness to make efforts for inclusive modalities tailored to needs of participants (e.g. sign language, accessibility of spaces, digital support...)
- Programmes on awareness raising and training towards inclusivity in heritage work (by FARO, WIE)
- Mediation efforts towards inclusivity of the programme and of participants in the training for heritage communities (by WIE)

B2.3

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

answer:

YES

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

FLANDERS:

NOTE: see answer B2.2. **Importance of collaborative training programmes**; often no sharp distinction between governmental and NGO initiative (**FARO** and **WIE** are two important training providers regarding ICH and can both be considered as ICH competent body as well as having an NGO structure).

Community-based training is mostly focussed, not on ICH safeguarding and management in general, but mainly on ICH-element specific education, training and transmission.

An important dimension of what could be considered NGO based training in ICH safeguarding and management in Flanders, however, is the **tailored individual coaching and support offered by the heritage service organisations towards ICH communities** wanting to actively safeguard their heritage. Hence, these organisations often elaborate practitioners-tailored training together with the ICH communities they are giving guidance at that stage.

Also, several service organisations set up recurrent (often annual) contact and training days targeting their thematic or regional/local networks of heritage communities, and which happen to include ICH training aspects. Providers are both **the 7 thematic service centres on ICH** (cfr. B1.2): **Histories, CEMPER, CAG, ETWIE, BOKRIJK I Vakmanschap & Erfgoed, Sportimonium, PARCUM**, and the **27 Heritage Cells**.

Links, see for example:

<https://etwie.be/nl/kennisbank/nieuws/7e-etwie-ontmoetingsdag-het-programma>

<https://www.vaklab.be/nieuws/dit-was-de-match-making-day/>

Furthermore, **Histories**, as the service organisation focusing on local volunteer heritage communities, has a track-record in providing **community-oriented trainings supportive of heritage care and management by heritage amateurs more generally**.

LINK: <https://historiesvzw.be/vorming/>

In addition, **WIE** offers a **monthly 'question time day'** where customized advice is offered to coach and train people and organisations regarding specific questions they face in their ICH safeguarding and management.

LINK: <https://immaterieelerfgoed.be/nl/actualiteit/vragenuurtje-14>

During the Covid-19 pandemic, the major part of these initiatives were turned into online programmes.

Do these programmes ensure inclusivity?

answer:

YES

If yes, describe briefly how these programmes ensure inclusivity

FLANDERS:

Similar to B2.2: Inclusivity is being promoted in all work of the cultural heritage sector; however, diverse participation (mirroring today's diversity in society) is in overall sense still quite modest. With regard to communities, there is an overall overrepresentation of male white elders, and an underrepresentation of migrant and other minority groups in society. Notwithstanding this fact, diverse participation is gradually increasing, and several NGO and community-based incentives are being made to that end.

Some instruments and incentives used:

- Effective and wide-ranging network of communication and information sharing in Flanders Cultural Heritage sector, facilitated overall by faro.be for the broad heritage field, and immaterieelerfgoed.be relating to ICH programmes and networks in particular, and with the service organisations reaching more closely stakeholders with specific interest in thematic or local/regionals subjects.
- Proactive mediation by NGOs towards diversity and inclusivity of participants in the training for heritage communities
- NGO and Heritage Cell programmes for communities are offered costless (no participation fee)
- There is a great readiness to tailor inclusive modalities to needs of participants (e.g. help in translation, accommodating sign language, accessibility of spaces, digital support, ...)
- Awareness raising and training towards inclusivity in heritage work (by FARO, WIE)

B3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as those working in the fields of culture and heritage

B3.1

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

answer:

YES

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

FLANDERS:

As demonstrated already by the answers on B.2, a **whole set of training and capacity building modalities** have been elaborated in the past decade in Flanders, facilitated through the coordinated network of heritage organisations working as mediators and service organisations between the (I)CH policies, the heritage sector, and the broad field of heritage communities and larger society. With the focus on heritage communities in Flanders cultural heritage approach moreover, the **offer of training and capacity building initiatives being addressed in particular to communities, groups and individuals is well-present**.

In B2.3 we also explained how these training programmes get shaped in complementary, differentiated and customized ways:

- **A recurrent training for ICH communities on ICH policies, safeguarding and management, provided by WIE (twice a year)**. This training offers basic introduction for living heritage practitioners who are starting activities around ICH safeguarding and management. It is organized small-scale (max. 6 heritage communities), with view to facilitating space for a tailored training and mutual exchange and peer-learning. (programme see B2.2)

- **Already mentioned in B2.3: Individual coaching and support towards ICH communities offered by the 7 thematic service centres on ICH and the 27 Heritage Cells; HISTORIES' community-oriented trainings on heritage care and management; WIE's monthly 'question time day'.**

- Starting in 2019, once a year the **'long live ICH day'** is set up aiming to bring together all ICH safeguarding stakeholders in Flanders (ICH communities, professionals, actors from other social domains, ...). The programme of the day offers a mix of training sessions, networking and exchange possibilities, discussion moments, and a celebration of the passion, love and enthusiasm for living heritage.

- Also the **Flemish UNESCO day** aims to be open at all actors involved with UNESCO, including ICH communities.

- In the small scale of the region of Flanders and the young ICH policy field and network, also **more advanced training** programmes (e.g. masterclasses or conferences by FARO or WIE) have mostly been **welcoming and accommodating the participation of interested people from CGI**.

LINKS: see B2.3

Participation (see also B2.3):

- Participation of CGI has a strong **co-productive character**, as participants/CGI are often co-designing and feeding into the contents and methodologies of training programmes being organized for them as a target group.

- **Diverse participation** (mirroring today's diversity in society) is in overall sense still quite **modest and challenging**. With regard to communities, there is generally speaking mostly an overrepresentation of male white elders, and an underrepresentation of migrant and other minority groups in society. Notwithstanding this fact, diverse participation is gradually increasing.

Do these programmes ensure inclusivity?

answer:

YES

If yes, describe briefly how these programmes ensure inclusivity

FLANDERS:

Some instruments and incentives used to promote inclusivity:

- The cultural heritage network model since 2008 has yielded a dynamic and wide involvement generally;
- Effective and wide-ranging network of communication and information sharing in Flanders' cultural heritage sector, facilitated by faro.be for the broad heritage field, and immaterieelerfgoed.be relating to ICH programmes and networks in particular;
- Accessible communication and announcements of training initiatives, using language of CGI and the networks and communication instruments of CGI;
- Elaborating communication that radiates and embodies the spirit of inclusivity;
- Proactive mediation by organizers towards diversity and inclusivity of participants in the training for heritage communities;
- Programmes for communities are to large extent being offered costless (no participation fee) or at very affordable prices;
- There is a great readiness by organizers to tailor inclusive modalities to needs of participants (e.g. help in translation, accommodating sign language, accessibility of spaces, digital support...)

...

Are any of these training programmes operated by communities themselves?

answer:

NO

B3.2

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

answer:

YES

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

FLANDERS:

Similar to B3.1 on training opportunities for communities, in Flanders there also exists a rich variety of training and capacity building initiatives on ICH **targeted towards professionals working in the fields of culture and heritage**.

Training is developed in **five levels** (elaborated by FARO): **starters level, basis, practice oriented, laboratory, masterclass and theoretical deepening**.

<https://faro.be/blogs/jacqueline-van-leeuwen/ontdek-de-nieuwe-labels-van-faros-vormingsaanbod>

In B2.3 we already explained how training programmes get shaped in **complementary, differentiated and tailored** ways. Thanks to the well-functioning, coordinated network of mediating and supporting heritage organisations operating between the (I)CH policies and the broad heritage field, actors have a **good overview of the landscape and the needs and interests** of the respective heritage communities they relate to, both professional and other. Most actors thereby provide programmes on tangible as well as intangible (and digital) heritage in their thematic field.

- **Training programmes on ICH in general** are primarily organized by FARO and/or WIE.
- In second instance training is offered with a **thematic approach**, e.g. in craftsmanship, performing arts... by the wider group of thematical service organisations within the ICH domains - Histories, CEMPER, CAG, ETWIE, BOKRIJK | Vakmanschap & Erfgoed, Sportimonium, PARCUM.
- Sometimes **trainings for the local or regional cultural professionals** may also be set up by **Heritage Cells**.
- WIE regularly caters for **introductory training sessions on ICH** towards **cultural professionals, in different settings** (e.g. meetings or training days in the arts field or cultural sector).
- FARO and WIE together vouch for **general training for professionals** on ICH safeguarding and management. In 2020 a first **basic training for professionals**, in 6 modules, was set up, to be repeated annually. (See programme for 2021 included in B2.2).
- Furthermore, WIE offers **training on ICH tailored to professional subsectors in the heritage sector: archival professionals, museum workers, ...**
Between 2016 and 2020 the ICH and Museums Project, initiated by WIE, also took this to a European level. www.ichandmuseums.eu
- **Specialized and inspiring training programmes, international masterclasses, study days, conferences...** with

view to capacity building and more general contributing to the implementation and evolution of the 2003 Convention, are being set up regularly on **topics related to ICH safeguarding and management** by both FARO and WIE. In B2.2 an overview with examples is given.

As explained in B2.2, **cultural and heritage professional participants** to trainings are quite diversified: greater part consists mostly of young to middle-aged people, with a certain overrepresentation of women as compared to other genders, and a minority of professionals with ethnic-cultural and other diversified backgrounds.

Do these programmes ensure inclusivity?

answer:

YES

If yes, describe briefly how these programmes ensure inclusivity

FLANDERS:

cfr. B2.2:

In Flanders (and European) policies, inclusive approaches are being promoted in a general sense, also regarding the cultural and heritage sector. This principle alone of course offers no guarantee for inclusive participation. Yet, diverse participation is increasing gradually in these years, also in training programmes like these.

Some instruments and incentives used:

- Effective and wide-ranging network of communication and information sharing in Flanders' cultural heritage sector, facilitated overall by faro.be for the broad heritage field, and immaterieelerfgoed.be relating to ICH programmes and networks in particular, and with the service organisations reaching more closely stakeholders with specific interest in thematic or local/regionals subjects;
- Using an open and welcoming tone of voice and accessible language in announcements of training initiatives;
- Working via peer-to-peer communication, making personal and customized communication, distributing via different social media connections of possibly interested colleagues and networks...;
- Elaborating communication that radiates the spirit of inclusivity;
- An accessible price policy for training (often free or moderate prices);
- Readiness to make efforts for inclusive modalities tailored to needs of participants (e.g. sign language, accessibility of spaces, digital support...);
- More globally: awareness raising and training devoted to the issue of realizing inclusivity in heritage work (by FARO, WIE and other training providers in the cultural sector).

B4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

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

Answer

YES

Both formal and informal.

B4.1

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

Answer

YES

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

FLANDERS

Between March 2021 and August 2021, a field study including desktop research and a series of stakeholder meetings, interviews and written inputs were conducted in Flanders to explore the status of 'ICH and Education' in the context of this Periodic Report.

This study revealed that:

1. **ICH education is well-present among the safeguarding activities and programmes developed by practitioners, bearers and heritage communities more generally.** Two out of three ICH communities linked to the Inventory for ICH in Flanders have developed education activities and programmes. More than half of these are directed towards formal education contexts.
2. within the education context, a **continuum can be observed** relating to the degree of involvement: starting from pro-active heritage communities, practitioners and bearers, to being actively involved or invited (passive). Next to this, there are of course also different types of involvement and different mechanisms at work, often correlating to local, rural or urban settings. Another element that plays a role here is the thematic attraction or compatibility with education content, but also with societal popular topics.

Overall, cultural **heritage education** as a term and practice is **gaining attention**. A recently published field research on cultural education also confirms that more generally cultural education has gained in importance within the cultural heritage sector in the past decade (see link). Moreover, recent efforts -mediated by superstructure organizations (FARO, ministries, ...) around 'cultural heritage and education' in the heritage sector are striking. In addition, the efforts by UNESCO in 2020-2021 relating to outreach and capacity building on ICH and education, resonate in Flanders, and are being spread through the ICH networks and UNESCO networks (e.g. via WIE, Flemish UNESCO Commission, ...). This reinforces the current increasing attention.

LINKS

www.vlaanderen.be/cjm/nl/nieuws/onderzoeksrapport-cultuureducatie-de-vrije-tijd-een-tweede-veldtekening

<https://faro.be/blogs/hildegard-van-genechten/herbeleef-de-dag-van-de-cultuureducatie>

<https://faro.be/publicaties/erfgoed>

<https://faro.be/blogs/michelle-van-meerhaeghe/erfgoeddag-maakt-school>

<https://immaterieelerfgoed.be/nl/kennis/themadossier-educatie>

To elaborate on the **continuum of CGI involvement**, introduced above, we'll start off with **education designed and developed by practitioners and bearers (and their communities)**:

- The **most directly observable and widely present** are **short-term activities and education programmes** offered, **from within, from their point of view**. This is often more directed towards getting to know a local form of ICH, creating a low threshold for beginners, sharing what is meaningful for their community, opening doors to interact, and so on... These are sometimes made easy adaptable for mixed age groups, ready-made, for schools or other education-oriented trips. This digestibility is presented as so called 'educational luggage', e.g. in the form of study days, school visits, exhibitions, demonstrations, presentations, talks and lectures... This educational offer can be considered introductory and raising awareness.

- A **minor part** is focusing on **actual formal education, or goals of 'education programmes' as such** (see some examples in 4.2 of these: lacemaking, falconry, shrimp fishing on horseback)

- Sometimes there's also a **spontaneous exchange**, or a **more structured interaction**, thanks to coincidence or to a more cultural oriented or embedded school (or other education providers).

Interactions that are often observed stem from **existing contacts between educators and ICH practitioners and bearers and their practices**. These create helpful, sustainable commonplaces to practice ICH topics in an education context, of which we found many examples. For example via inviting local singers, going to the theatre, learning calligraphy, share local old cookie recipes, knitting and crocheting, themed lessons around traditional holidays, playground games, end-of-year celebrations, poetry in dialect, making jam with local rhubarb, listening to stories from the elderly, explaining myths from the village, or habits regarding eating 'oliebollen' (recipe of deep fried dough balls) from the fair...

We also noticed some differences in our interviews with teachers from urban areas, that have a broad pallet of ICH-related themes coming up automatically from the cultural offer in urban context, as opposed to more rural schools lacking such varied offer.

Next to that there is also more transmission and interaction when the area already has a pronounced link with a widely recognized and visible ICH community or ICH practice. In that case, it's already commonplace to include ICH in education. This is likely linked to their support base and therefore possibilities to seep into daily life: e.g. local parades and processions being embedded in the local context with many forms of interaction with schools and non-formal education (from introduction to helping and participating in the practice).

What is noticeable as well is the higher occurrence of excursions (going to places, studios, museums...) when it comes to ICH-related themes. Highlighting the context in which the ICH takes place is easier this way, and therefore this type of education is often more experience-based. This is also a popular form to bring these topics to the classrooms.

- On the other side of the spectrum, there is the **direct involvement of practitioners and bearers in the setup of certain educational programmes, on request of educators**. Anno 2021, this approach seemed overall **a minority practice in formal education context**: it came up seldomly in the field study we conducted. This is likely so because ICH is still, also from a point of view of education, at the very beginning of getting embedded and recognised as such. It may have to do also with capacity and supply and demand. The active awareness raising actions from practitioners and bearers, in order to recruit interested groups and organizations from the field of (formal or non-formal) education, is rather small today, however their quantity is getting higher. Next to that, the

necessary connections/contacts and networks are often not available/existent. And finally, there's not always a perceived need for representation of ICH in education, considering the fact that the overall awareness of ICH is still very humble.

CONCEPT

B4.2

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?

Answer

YES

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

FLANDERS

1. ICH transmission in the context of the 'Deeltijds Kunstonderwijs' / 'Partial Art Education' (formal, both youth and adult)

In Flanders there is a network of evening and weekend (after-school) arts education. Out of 327 Flemish municipalities, 261 have an after-school art school (=79%). The majority of these schools are for musical education – primarily to learn an instrument and to study musicology and musical theory. Although less common, there are also DKO drama schools and dance schools. Part-time arts education (DKO) is open for all older than six to eighty years onwards. In some location training includes lace making, weaving, forging, disciplines in 'folk music or dance', etc. Here, masters in these types of ICH practice train the students with their modes and methods of transmitting the living heritage.

LINKS

- <https://data-onderwijs.vlaanderen.be/onderwijsaanbod/dko>
- <https://publicaties.vlaanderen.be/view-file/4113>
- example lace and textile in Bruges: <https://www.academiebruggedko.be/jongeren/textielatelier/>
- <https://www.ikamechelen.be/over-ika/>
- <https://academieanderlecht.be/kunstambacht-restauratie-conservatie/>

2. ICH transmission in specialized SYNTRA and CVO education centres (formal, vocational training centres, for adults)

Similarly, one can find ICH being taught in the network of SYNTRA education centres, offering vocational training e.g. in falconry, traditional crafting of tubs, fairground work, micro brewing, traditional music instrument making, ...

In the network of CVO (education for adults) on the other hand one can find education in e.g. living heritage practices of lacemaking or 'grondwitloof' cultivation.

LINKS

- <https://syntra.be/nl>
- <https://www.bokrijk.be/nl/syntra-limburg-start-met-kuipen>
- <https://syntra.be/nl/vdo/mode-en-design>
- https://immaterieelerfgoed.be/nl/attachments/view/okv_tento_2020_5_imm.erfgoed
- <https://etwie.be/nl/kennisbank/actoren/cvo-sint-godelieve>
- <https://www.facebook.com/watch/?v=332782977417544>

3. ICH transmission in specialized education institutions (non-formal or formal, adults)

Specialized education institutes also exist (although they are an exception). An important example of ICH being transmitted by the modes and methods of the heritage community and its practitioners, is the Royal Carillon School in Mechelen, also officially recognized and funded by the Flemish authorities.

LINK

<https://beiaardschool.mechelen.be/en>

4. ICH transmission in non-formal education organizations (youth / adults)

There is a flourishing sector of -131- non-formal adult activity and education in Flanders, many of which are oriented towards offering education and training, offered by skilled practitioners via their modes and methods of learning. ICH related subjects and practices are one of the much-loved subjects in these (see also B17.1). Also in the youth sector, organizations offer education which can be linked to ICH, such as for example circus, traditional knowledge related to nature and the universe, ...

<https://avansa.be/over-ons.html>

<https://www.avansa-citizenne.be/izran-revisited>

<https://socius.be/over-de-sector/>

<https://ambrassade.be/nl/partnerschappen/erkende-jeugdverenigingen>

<https://www.cirkusinbeweging.be/over-cirkus-in-beweging/>

5. ICH transmission in heritage apprenticeships (one-to-one education, adults)

With the 'Beurzen voor het doorgeven van vakmanschap in een Meester-leerling traject' or grants for scholarships for the transmission of craftsmanship in ICH, provided by the Flemish government, an apprentice can be trained by a skilled craftsperson. Craftsmanship was defined broadly, over the different domains of ICH, involving crafts, but also, for example, certain applied arts or performing arts in relation to intangible cultural heritage. It is important to highlight that the roles are not strict here, the lessons are learned together, from and with each other, in symbiosis. The mastership always concerns a knowhow or practice that is not included in the formal education programmes provided in Flanders, thus complementary to TVET and post-secondary education curricula.

LINKS

www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/beurzen-voor-het-doorgeven-van-vakmanschap-een-meester-leerlingtraject

<https://departement-cjm.foleon.com/cultuur/borgen-voor-morgen-vakmanschap-doorgeven-in-meester-leerlingtrajecten/cover/>

6. special heritage education programmes (youth): Buurten met erfgoed

With the slogan 'the world begins in the district' the project '**Buurten met erfgoed**' connects local stakeholders, local heritage experts with schools, teachers, pupils, grandparents, local museums, municipal cultural and Heritage Cells, and so on with the goal to revitalize and structurally anchor local heritage. Creating a sustainable bond and mutual support contributes to learning together about the interdependencies, values, and local history of the neighbourhood. Although the starting point is the school, this is more about context learning in which the practitioners and bearers are given an active role. Hence, also ICH transmission with and by practitioners has gained its place in this recurrent programme.

LINK

www.buurtenmeterfgoed.be

7. Some other examples**- Training shrimp fishing on horseback in Oostduinkerke**

Since 2013, candidate shrimp fisher(wo)men on horseback undergo a two-year training to ensure the quality transfer of the craft. After two years of training with a recognised horse fisherman, candidates can take a

theoretical and a practical exam. The theoretical exam takes place at the NAVIGO National Fisheries Museum, where the future horse fishermen are given explanations about the history of the tradition. The practical exam is judged by a jury of recognised horse fishermen.

LINK

https://www.navigomuseum.be/nl/werving_paardenvisser

- Transmission of the knowledge and skills of Living Human Treasure Miel van Beeck

Miel Van Beeck renewed and improved the construction method of the traditional Saint John's Arch or balance arch. When Miel grew old, a cooperation was set up with a higher education institution in the region to embed his knowledge in the school curriculum with view to continuity of the living heritage.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/miel-van-beeck>

More references:

- Van Doorselaere, J. (2020). Borgen van immaterieel cultureel erfgoed door formeel leren in Vlaanderen [ongepubliceerde thesis]. Vrije Universiteit Brussel.
- Masschelein, K. (2021). Een analyse van de praktijk van erfgoededucatie bij de erkende erfgoedgemeenschappen op de Inventaris Vlaanderen voor immaterieel cultureel erfgoed [ongepubliceerde thesis]. Universiteit Antwerpen.

B4.3

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?

Answer

YES

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

FLANDERS

As explained in B4.1 as well as later in B17.1, there is quite a dynamic of educational programmes and activities in Flanders, offered both by heritage communities and increasingly also by heritage institutions. We share some examples here, which obviously represent just a fraction of the wide variety of practices:

Examples of programmes and activities by heritage communities and NGOs:

Ijzer & Vuur (Iron & Fire)

'Iron and fire' (not for profit organization) raises awareness, trains and lets people discover techniques in which fire and metal are inseparably linked (blacksmithing, bronze casting, copper hammering, silversmithing).

They have a mobile workshop that crosses the country, and crosses borders. Between 2015 and 2018 their innovative project 'Virtuoos met Vuur' was set up, including a training course in which international forging masters Pavel Tasovsky and Claudio Bottero were involved. Ijzer & Vuur is **supported by ETWIE**, Centre for technical, scientific and industrial heritage.

LINKS

www.ijzer-en-vuur.be/nl/over-ons

<https://www.youtube.com/watch?v=XRq16TM-gyM>

<https://www.klasse.be/voordelen-aanbod/workshops-ijzersmeden-bronsgieteren-zilversmeden-en-assembleren-brussel-maldegem-evergem-charleroi-lerarenkaart/>

<https://etwie.be/nl/kennisbank/projecten/virtuoos-met-vuur-2015-2018>

Club Zaghareed

Youyou is the French word for what is called Zaghareed in Arabic. This is an ancient vocal practice involving a technique in which women produce a high-pitched trembling voice through vibrations of the throat wall or by moving the tongue. This allows them to loudly and forcefully express intense emotions, such as joy or sadness.

Under impulse of the performance artist Myriam Van Imschoot the Brussels YouYou group and their Zaghareed Clubs came into being. The clubs create moments of exchange between experts and laymen, with openness to differences in origin and customs. They are festive meetings, where woman of all ages and backgrounds share experiences, stories and memories of the (traditional) use of youyou and transmit and train the practice. Since 2019, a core group has been actively involved in transferring and propagating the Zaghareed Clubs to new contexts and media, such as in schools and neighbourhood associations, or through radio and film. Club Zaghareed received **support via the Flemish Grants for apprenticeships in ICH**, and is coached by WIE and Heritage Cell Brussels.

LINK

<https://immaterieelerfgoed.be/nl/kennis/club-zaghareed>

Transmitting the practice of Morse (De Koninklijke Unie van de Belgische Zendamateurs UBA)

The practice of Morse code is one of the elements on the Inventory for ICH in Flanders. The Royal Union of Belgian Radio Amateurs have elaborated dedicated educational programmes to train and transmit the practice of using Morse. As one of their target audiences is youth, they cooperate with the Scouts and they developed a software package called 'SAMUEL' to teach morse code to pupils. They offer courses in a variety of ways. 'Morse for everyone', is an online course (with audio), and an interdisciplinary course (developed with ETWIE and teachers) focussing on techniques, and history. They are **supported in these efforts by ETWIE**, the Centre for technical, scientific and industrial heritage.

LINKS

<https://immaterieelerfgoed.be/nl/erfgoederen/morsecode>

www.uba.be/nl/actueel/uba-cw-cursus

<https://immaterieelerfgoed.be/nl/kennis/morse-op-school>

Kant maken in Vlaanderen: transmitting the practice of making lace in Flanders

Many training courses for passing on the knowledge relating to lace exist: workshops, academies, CVOs, organisations, workshops. Also training for teachers.

LINK

<https://www.kantinvlaanderen.be/opleidingen-en-workshops>

Programmes and activities by heritage organizations

Some examples of the ways heritage organizations contribute to strengthening ICH and its transmission through education activities and programmes:

Traineeships and workshops in Museum MOT - Museum of old techniques

The Museum of old techniques at Grimbergen organises training courses for traditional techniques and skills in construction, leather work, forging, letterpress techniques, etc.

LINK

<https://immaterieelerfgoed.be/nl/kennis/stage-vakwerk-van-het-mot>

www.mot.be/nl/beleven/workshops-voor-volwassenen

Carnival Academy

Carving heads, building floats, making costumes, painting windows... This is where carnivalists are at the top of their game. In order to pass on this knowledge and skill to the younger generations, the Academy for Carnival Arts was founded. The Academy not only attracts carnival groups from Aalst, but also carnivalists from other towns and municipalities, as well as individual creative people. To underline the heritage value of carnival, the Academy has also been expanded to include a series of lectures on the history of carnival, on carnival as an inversion ritual, the role and limits of humour, and other related topics. The Carnival Academy is an initiative of the City of Aalst and the Heritage Cell Denderland with support of the Flemish Community.

LINK

https://www.aalstcarnaval.be/home-categorie/de-academie-voor-carnavalskunsten-opent-opnieuw-de-deuren/?utm_source=rss&utm_medium=rss&utm_campaign=de-academie-voor-carnavalskunsten-opent-

opnieuw-de-deuren

Curieuzereuzen (Curious Giants) - education in giant culture

In a cooperation between LECA vzw (now: **Histories**) and the **heritage community of the Giant Culture** in Flanders, an elaborate educational package was developed for primary schools. The programme contains everything needed to organise six great lessons in which children from the first and second years learn more and more about giant culture. The package does this through experiential learning where the children can get actively to work and practice and discover for themselves.

LINK

<https://www.lecavzw.be/informatie/curieuzereuzen-een-educatief-pakket-over-reuzencultuur>

ICH training and tailored coaching for heritage communities

Workshop intangible heritage (WIE), as the overall ICH organization for Flanders, offers general capacity building and training on intangible cultural heritage and transmission to heritage communities, developing a learning network approach with peer-learning and exchange. Thematic heritage organizations offer further specialized guidance, where approaches for individual ICH and its transmission and safeguarding can become elaborated jointly.

LINKS

www.immaterieelerfgoed.be/nl/inspiratie/infoposter-transmissie

www.immaterieelerfgoed.be/nl/actualiteit/starttraject-erfgoedgemeenschappen-sessie-1

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

FLANDERS

Modes of support were described in each of the abovementioned examples.

- Heritage communities are often supported with expertise and organisational aspects by heritage organizations that collaborate and/or assist. In some - more exceptional - cases there is a direct financial support via the Flemish community (e.g. grants for apprenticeship; project funding, ...).
- Often there are also forms of local support for training related to the offer in the local context.
- Self-funding via the NGO formula with systems of membership contributions.

B4.4

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

Answer

YES

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

FLANDERS

- Generally, in teacher training in Flanders it is highlighted that in any teacher-profile it's important to create a good balance between freedom in designing lessons and education quality. Teachers are expected to implement the legal framework of competences (see also B.12) with educational objectives/learning outcomes, meanwhile creating a course adapted to the needs of their context, class, school culture, ... Hence, there is space for ICH content and maybe even safeguarding. Its effectuation strongly depends on these interrelated factors and the initiative of the teacher in particular.

In primary education there is a lot more space for thematic education both in and out-classroom reality (in music lessons for example). This creates excursion didactics that highlight empathic experience, revisit old stories but also heritage education specifically and remembrance education.

For secondary education it depends a lot on which choice one makes, and which type of education one wants to teach (cultural sciences, economy, health sciences, social sciences, design sciences, languages, sciences and technology). Not only the topic but also the level of education plays a part. This will be elaborated more in detail in B5.1. Furthermore, there are of course always some overarching projects that can be found in all the different education categories. Some lend themselves more easily to ICH topics.

- There is a **dedicated training programme on heritage and education** for primary education teachers and heritage workers (6 days training).

LINK

<https://www.vives.be/nl/onderwijs/erfgoed-en-onderwijs>

- In **(ped)agogic training** programmes (both bachelor and master programmes), where students are trained towards non-formal education, some attention is given to intangible heritage occasionally, however we cannot speak of a systematic or secured practice yet. There is the use however of regular **guest lecturing** by ICH professionals in these educational programmes, and the practice of **internships** for several months which trains interested students in the ICH working context.

SOME LINKS

https://www.onderwijskiezer.be/v2/hoger/hoger_detail.php?richting=1049

https://onderwijsaanbod.kuleuven.be/2018/syllabi/n/POS42AN.htm#activetab=doelstellingen_idp2861584

<https://bamaflexweb.ap.be/BMFUIDetailxOLOD.aspx?a=115991&b=5&c=1>

- At this stage, other examples of **non-formal education training programmes** including ICH and safeguarding purposely, have not been detected.

More links

<https://scriptiebank.be/scriptie/2020/borgen-van-immaterieel-cultureel-erfgoed-door-formeel-leren-vlaanderen>

https://immaterieelerfgoed.be/files/attachments/.1135/Onderzoeksrapport_lerende_netwerken.pdf

CONCEPT

B5. 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

B5.1

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

As a stand-alone subject

Briefly explain how ICH is included in the course content of relevant disciplines, as a stand-alone subject, giving examples.

FLANDERS

Educational policy is an exclusive competence of the Flemish Community, with the exception of decisions concerning compulsory education, taken by Federal Government. Furthermore, the Flemish Government is responsible for establishing connections with the cultural policy area as well. To secure cooperation and enhance cultural education, a liaison agency was set up, CANON Cultuurcel.

The **Flemish Government** takes on the role of **developing learning outcomes** ('attainment goals'/eindtermen) valid for **primary (6-12 years old) and secondary education (12-18 years old)**. The eight key competences for lifelong learning, adopted by the European Council, act as a framework.

Schools enjoy autonomy in curriculum design. **Putting educational policy into curricula in Flanders rests in the hands of the networks.** They act as providers in the field and are able to give their personal touch and operational emphasis. So, once the outcomes have been developed by the Flemish Government, they are transformed into curricula by the providers, according to their own character and pedagogical background. The formal education system encompasses three of these networks. First, the education and schools provided by the Flemish Community (GO!). Second, the official subsidized network which comprises the public schools organized by provinces (POV) and municipalities (OVSG). Finally, subsidized free schools, of which the largest group is established by Catholic Education Flanders (KOV). A small part of this network, mostly named method schools, has formed a separate organization (OKO).

The **learning outcomes** set out by the Flemish Government and administration are **minimum goals**, which the networks need to achieve. But when transferring the official outcomes to the level of the educational providers, they have the authority to expand these goals. The shared framework of competences with educational objectives/learning outcomes provided by the Flemish authorities, function as signposts for the concrete design and delivery of curricula by (groups of) schools.

Specifically with regard to ICH there are no mandatory learning objectives for primary and secondary education. The concept of intangible cultural heritage is not explicitly mentioned in the frame of official learning outcomes. For secondary education there are some (new) attainment goals provided - with respect to historical awareness, cultural awareness and expression, civic competences, sustainability, ... - which may **facilitate and enhance** the inclusion of ICH in the curriculum, however.

The absence of *mandatory* policy guidelines on ICH doesn't mean the Flemish Government did not pay much attention to intangible heritage. It just did not stipulate any conditions about it. Instead of conceiving heritage as a goal, the **official learning outcomes constitute an environment in which the different types of heritage can be integrated as a means.** Mostly this is the case for the ones relating to attitudes. Thus, the Flemish Government intentionally developed an open curriculum framework.

For **secondary education**, at first sight, **cultural awareness and cultural expression** appears to be the **most relevant decretal key competence** in which intangible cultural heritage could be integrated. A thorough screening reveals the concept is not explicitly mentioned. However, the Flemish Government expanded the eight European key competences and developed eight additional key competences. The **key competence on historical awareness** is one of them. It emphasizes the connection between the past, the present and the future. Although no explicit references were found here as well, some skills and attitudes related to the concept of historical thinking open up possibilities. When wielding a broader scope, relevant attitudinal goals can be found in competences in other languages, competences in Dutch, and in the citizenship competences.

Noteworthy, the **competences concerning sustainability and cultural awareness and expression** are not interconnected on the conceptual level. Sustainability is only approached through a technological or scientific viewpoint. This means the official learning outcomes don't see any relationship between intangible cultural heritage and achieving sustainability.

In conclusion, even more so than the official learning outcomes in primary education, the Flemish Government opted to develop an open framework curriculum, in which possibilities are found to integrate intangible cultural heritage into secondary education. Yet, the outcomes remain generic. In some cases, they mention didactical suggestions – and thus non-committal - concerning heritage.

Now, how do these educational policies, concepts, and goals find their way into the field of practice in Flanders?

The deliberately open formulated outcomes offer the advantage of being implemented by any school in Flanders. However, due to its broad formulation, often without an explicit reference to intangible cultural heritage, the specific relationship of intangible heritage with the contextual environment and the CGIs can be omitted. Consequently, great diversity in vision and approach by educational providers in the way they implemented intangible cultural heritage is found.

The curricula do not include or specify any conditions or goals regarding intangible cultural heritage. They mostly refer to the general concept of cultural expressions, which means the specific integration of intangible heritage is not obligated. Therefore, developing lessons concerning intangible cultural heritage depends on the goodwill of schools or teachers. Schools can for example emphasize the connection with the local context in its pedagogical project, which is a specific concept in the educational landscape in Flanders. It covers both vision and methods a school (or groups of schools) wish to pursue. But making a commitment on paper doesn't necessarily mean it will come into practice, of course. In practice, it is the teachers that are bringing local content into the classroom or getting pupils acquainted with it during extramural activities.

Intangible cultural heritage has the ability to be used as a means of explaining or demonstrating other subjects as well. A wide range of employment of intangible cultural heritage can be found. However, just like the inclusion of local content, the Flemish Government did not set any explicit conditions about it. Therefore, achieving these goals by the educational providers without integrating intangible cultural heritage is perfectly valid. It depends on the emphasis and conditions the educational providers will create on a lower level.

From the field research, using intangible cultural heritage as a means appears to be a very arduous task for teachers, though. There is lack of confidence among teachers when introducing heritage into schools.

Considering the open curriculum framework in Flanders, the notion of teacher agency - which endeavors to describe the ability of an actor to act in a particular context - is particularly relevant. In the end, teachers are crucial actors in translating educational programmes and curricula into the learning context.

Worth mentioning here is the recent '**ZILL – zin in leren, zin in leven**' ('Sense in Learning, Sense in Life') **curriculum concept of Catholic education in Flanders**, expanding the mandatory framework of the attainment goals. This has already been applicable in pre-primary and primary education from 2018 onwards. ZILL clearly defines intangible heritage in their learning objectives (as follows); 'traces from the past that are not tangible. For example: national anthem, dialect, legend, street names...' Reference is also made to the fragility of the broad concept of heritage education and it is made clear that it has an intergenerational and dynamic aspect to be addressed. It offers guidelines for teachers to concretely link learning content to this guideline.

The **high level of autonomy** of designing one's courses, thus, implies that integration of ICH is to high extent depending on coincidence, such as the initiative by the teacher or the school (or school group), ICH educational offers provided, or direct links and content being present at one's fingertips.

Considering this **multifaceted landscape of divergent practices with respect to ICH in primary and secondary school contexts**, there is no real comprehensive overview of the situation available today.

More field research will be needed for this purpose.

Nevertheless, through the explorative field study, focus groups and interviews conducted in 2021, several recurring aspects came to the fore:

- explicit awareness and knowledge of the concepts and terminology of ICH are largely absent, though a more implicit awareness of living heritage is often present;
- the notion of heritage is mostly associated to tangible heritage;
- consequently, inclusion of ICH in the course content is rather exceptional and limited;
- proximity is an important factor: e.g. when there is a widely spread, well-known or popular intangible cultural heritage present in the local or peer community, it tends to be more easily integrated in schools' curricula;
- overall, primary education context appears to lend itself more readily to embedding living heritage (e.g. also through excursions, creative activities...) as compared to secondary education.

This being explained, **multiple nice examples are** certainly available of ICH course content as a stand-alone subject being provided and used in primary education, e.g.:

Giants culture

A ready-made bundle for teachers of the first grade of primary school; learning about giants as a stand-alone subject and learning with giants as a mean to explain other subjects. This file serves as a concrete guideline for teachers to connect educational competences with the ICH of local giants and their community or even imaginary giants. This is part of the curriculum in schools that have a bond with a local giant.

LINK

www.lecavzw.be/informatie/curieuzereuzen-een-educatief-pakket-over-reuzencultuur

'Frietkot' culture

An example of a workbook for primary school where the living heritage of 'frietkot' culture is explained completely as part of a course in world orientation.

LINK

https://issuu.com/diekeure/docs/wouw6_thema6_werkboek_definitief_demo

Stoeten doen ontmoeten

The project was launched in 2017 with Y'parade, an artistic, virtual procession in which no fewer than 1400 Ypres primary school children participated. In 2018, the tradition of the beet lanterns for the St Martin's Day parade was revived. Fuelling this tradition was a hit. By now, this project 'Stoeten doen ontmoeten' is there to stay. It is organised annually for all Ypres primary schools! 2019 was the year of the Holy Blood Procession from Voormezele. For this, the Voormezele children made a kid-reportage 'In the trail of the Holy Blood'. It was a successful safeguarding action that earned the museum the 'International Badges Award'. The jury praised the original approach of introducing children to the value of their local heritage in a roundabout way. 2021 was to be the year of the Catwalk, but Corona has postponed it.

LINK

https://www.ypermuseum.be/project-stoeten-doen-ontmoeten?_translate=en

FURTHER READING LINKS

- <https://www.oecd.org/education/Education-Policy-Outlook-Country-Profile-Belgium.pdf>
- <https://onderwijsdoelen.be/toelichting>
- https://eacea.ec.europa.eu/national-policies/eurydice/content/flanders-introduces-new-attainment-targets_en
- <https://www.mijncultuurspiegel.be>

- **Safeguarding Intangible Cultural Heritage through Formal Education in Flanders: The Implementation of the UNESCO 2003 Convention**, Van Doorselaere, Joris, 2020: Master's thesis realized in the context of the research agenda of WIE and under promotion of Prof. Dr. Marc Jacobs, holder of the Unesco Chair on ICH at the VUB and co-promotor Jorijn Neyrinck (WIE)

LINK https://scriptiebank.be/sites/default/files/thesis/2020-08/Van_Doorsselaere_Joris_MA-proef_SKAR.pdf
+ Van Doorselaere, Joris. "Safeguarding Intangible Cultural Heritage through Formal Education in Flanders : A Critical Analysis of the Implementation of the 2003 UNESCO Convention." *INTERNATIONAL JOURNAL OF INTANGIBLE HERITAGE*, 2021.

LINK <https://biblio.ugent.be/publication/8719081>

As a means of explaining or demonstrating other subjects

Briefly explain how ICH is used in relevant disciplines to explain other subjects.

FLANDERS

From the field study conducted, ICH appeared mostly included in primary education in courses like world orientation, music classes (learning a local anthem), language classes (poetry and dialects), local history (storytelling), visiting the local beguinage where a lace-maker is at work, learn to crochet and knit, visiting different museums, craft workshops, ... Language classes are mentioned a lot and appear to be smoothly adaptable to implement themes ranging from traditional festivities over gardening to rituals or music. Also, extra-curricular activities tend to include ICH in light ways, such as an annual school party where also all the parents and grandparents can contribute with for example a food stall with homemade recipes, local herb-cookies, Henna body painting, crafts activities, traditional games, ...

Both before-mentioned examples on the Giants culture and the Frietkotchuur educational programmes, also illustrate ways in which ICH content can be relevantly linked to other subjects in the context of primary education.

In secondary education, ICH is most eagerly applied in the so-called 'B-Stream' (meant for students who experience a learning delay or rather learn by doing). Thematical learning, which is more common in B-Stream secondary

education, can often be matched with ICH, and more attention is given to affective learning, behaviour, and expression.

In the A-stream, linking ICH-topics with course contents and schedules, turned out to be more challenging for teachers. For example, in history courses, teachers vouch for critical understanding of history construction, cognitive thinking, factual knowledge, chronological important historical events, ... Learning about certain values or valuation linked with intangible heritage, practices, crafts, that have meaning for CGIs, is not easily included. This is seen more as a part of cultural or social education. The reflection of this is also seen in the legal so-called competence cluster 16: 'cultural awareness and expression' (see B12).

With respect to this challenge of mapping ICH present in the school community, and exploring the ways in which it can be integrated in lesson plans and extracurricular activities, a Flemish ASPnet school took part in the UNESCO-EU pilot project on learning with ICH in European schools (2019-2021). One pilot project was elaborated in the class context of Rembert Jonckheere - a Mathematics teacher - and his students from Campus Comenius (Brussels), experimenting how teaching subjects such as mathematics, physics, computer-aided design or literature with living heritage, can contextualize the knowledge and demonstrate the importance of intangible cultural heritage in students' everyday lives, and it can stimulate students' curiosity and promote safeguarding - all while making learning more exciting and accessible and increasing the quality of education.

LINKS

<https://ich.unesco.org/en/engaging-youth-for-an-inclusive-and-sustainable-europe-01051>

<https://www.youtube.com/watch?v=Ag66aZgwMJs>

<https://www.youtube.com/watch?v=37gQbSTGp2o>

Others
/

B5.2

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

Answer

YES

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

FLANDERS

GENERAL SITUATION:

As explained in B5.1, **the learning outcomes** are imposed by the government through the **attainment goals** ('eindtermen'); **curricula may differ from one educational institute to another**. There are specific '**educational objectives**' ('onderwijsdoelen') for compulsory education (primary and secondary education), as well as final goals for part-time art education.

In secondary education, the official learning outcomes recently underwent a major conceptual and operational reform. In 2017, the Flemish Government developed sixteen decretal key competences. At the base lie the eight European Key Competences, derived from the UNESCO concept of lifelong learning.

Within the final attainment levels for secondary education, '**Cultural Awareness and Expression**' focuses on art and culture. Cultural Awareness and Expression is a new key competence for all **compulsory education, as part of the 16 key competences**.

These new attainment levels are recently being implemented in secondary education. Next comes the challenge of also switching the 5 learning areas of primary education to the 16 Flemish key competences. In the primary school context we are still talking about 'musical education' today. Perhaps in the future this will also become 'Cultural Awareness and Cultural Expression', but this remains to be decided.

When wielding a broad scope, **attitudes like respecting, appreciating and reflecting about cultural expressions of the own community and that of others** can be found in both the curricula of **pre-primary and primary education**.

For example, the **concept of heritage appears in the Dutch (language) learning area-specific attainment targets**:

'NE: 7. The pupils show an (inter) cultural orientation in the final attainment levels in Dutch.'

This means that they:

- explore different cultural expressions with a linguistic component in their environment and give them meaning;
- express their thoughts, experiences and emotions about experiences with their own cultural environment in comparison with those of others;
- acquire some knowledge about the diversity in cultural heritage with a linguistic component on the basis of their own frame of reference, and gain an appreciation for it.

This specific attainment goal targets both the acquisition of knowledge and skills as well as attitude building, but with a clear emphasis on the latter. Respect, reflection and appreciation can be aimed for, with attention for the cultural expressions of one's own community and those of others. Therefore, they seem to meet assessment factor 5.2.

The **link with cultural expressions or heritage with a linguistic component, and its diversity**, also opens the door for work on 5.3. This same **attention to cultural diversity and reflection on it** is also reflected in a series of other specified attainment goals, again from the subject area of Dutch, but also with additions from people and society and music education:

e.g.

‘MM: 2.8. Students can illustrate that different social and cultural groups have different values and norms.’

‘MM: 3.7. Pupils know the major periods of history and they can situate obvious historical elements in their environment and important historical figures and events with which they are acquainted in the appropriate time period using a time band.’

‘MM: 3.8. Pupils can illustrate by example that a current state of affairs, recognisable to children and influenced by history, was different in the past and evolves over time.’

‘MM: 3.9. Pupils show interest in the past, present and future, here and elsewhere.’

‘MM: 4.11. The pupils can compare aspects of everyday life in a country of another cultural area with their own.’

‘MV: 2.3. The pupils can be open to contemporary music, music from other times, other countries and cultures.’

‘NE: 6.2. In reflecting on language use and language system, the pupils show interest in and respect for the person of the other, and for their own and other people's cultures.’

In **secondary education**, too, the attention paid to intangible cultural heritage is rather limited, but when present, it mainly concerns **skills and attitudes that focus on dealing with and respecting cultural expressions**. Usually, heritage is approached as a means to pursue attitudes (respect, appreciate and reflect). The attitudes that can be considered relevant for working on intangible cultural heritage in this regard are mainly found in attainment targets 16.1, 16.3 and 16.5.

The description clarifies that these attainment goals are aimed primarily at attitude building:

‘(...) the importance of art and cultural expressions for oneself and one's own living environment is also addressed (...) They help individuals to orient themselves in social, historical and geographical contexts. They teach people to observe and experience existing ways of acting and being in a society. They also give meaning to a human life in that society, that time period or that environment. That is why reflection on artistic and cultural expressions sometimes has a social integrating effect and can promote social cohesion.’

From this point of view, the **attainment goals do meet assessment factor 5.2**. No conditions are set regarding content, though, the attainment targets leave **room for further interpretation**.

In the **primary education practice**, living heritage of the 'own community' is often very **spontaneously** present throughout the week and the year calendar of the school, which makes students continuously familiar and reflecting on their living heritage, shared customs and traditions, or special skills and traditional knowledge. For example, traditional songs and stories are part of the lessons, festivities and rituals get attention in the courses and are being celebrated in a school context (celebrating the visit of Sinterklaas, making a school carnival, etc.), and excursions are easily made in the local context to e.g. a crafts workshop. In secondary schools this becomes more challenging, and dedicated initiatives are needed to bring this approach into the school's context (see also B5.1).

LINKS

<https://onderwijsdoelen.be/uitgangspunten/4840>

Video on cultural awareness and cultural expression:

https://www.youtube.com/watch?v=TS-9tup_vbE

<https://www.mijncultuurspiegel.be>

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

Answer

YES

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

FLANDERS:

See the answer to B5.2, which is valid for B.3 as well

Where present within the educational policy frame, (intangible) heritage is largely approached as a means to pursue attitudes: respect, appreciate and reflect.

The attention paid to intangible cultural heritage is rather limited, but when present, it mainly concerns skills and attitudes that focus on dealing with and respecting cultural expressions.

Therein, **respecting and reflecting on cultural expressions of one's own community/communities and those of others are developed together**; they go hand in hand.

More generally, **education in Flanders is intercultural education**: 'In a society that is irreversibly multicultural, intercultural education is primarily about teaching pupils to respect other cultures and their representatives.' (<https://onderwijsdoelen.be/uitgangspunten/4474>)

Festivities, rituals and celebrations as a subject are great starting points to reflect on the socially and culturally diverse backgrounds of the pupils. In other cases, children in the class bring an object that they consider to be their heritage. The objects are discussed in class by the students, in the context of which very often in particular different living heritage practices associated with these objects come to the fore.

LINKS to diverse intercultural programmes involving ICH

<https://www.klascement.net/websites/111167/intercultureel-in-de-klas-lestips-en-informatie/?previous>

<https://www.klascement.net/artikels/18728/gezocht-een-belg-in-de-klas/?previous>

<https://www.klascement.net/video/132519/cultural-appropriation-audiovisueel-lesmateriaal/?previous>

<https://www.klascement.net/downloadbaar-lesmateriaal/26400/koffertje-met-acht-mondiale-spelletjes/?previous>

<https://slimerfgoed.be/files/original/babca9b862f02701ac3d4d1783bbf3ba083e6751.pdf>

B5.3

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

Mother tongue education

Explain briefly, with examples, how mother tongue education is integrated into educational curriculum.

Belgium is organised into a three-tier government that comprises the Federal State, the Regions (the Flemish, Walloon and Brussels Capital Regions) and the Communities (the Flemish, French and German-speaking Communities). Communities and Regions do not follow the same dividing lines; for instance, the Brussels Capital Region has a mixture of both Flemish and French Community schools, while the Walloon Region has French Community as well as German-speaking Community schools. Communities are primarily responsible for person-related matters, such as the delivery of education services, and each has its own autonomous education system. Around 5% of students in Belgium attend schools in the German-speaking Community, with the remainder of the school-aged student population divided between the Flemish Community (58% of students) and French Community (37% of students).

Along these lines, Dutch has been introduced several decades ago as the official language of instruction in the Flemish community (1963). Back then this signified a crucial step for people in Flanders to be able to go to school in their mother tongue henceforth. Today, of course, in our super-diverse society, multilingualism has become a reality, and dealing with such diversity of mother tongues in the school context often causes uncertainty and questions (see next section).

LINKS

<https://www.vlaanderen.be/taalwetwijzer/taalgebieden-in-belgie>

<https://www.vlaanderen.be/taalwetwijzer/taalgebruik-in-het-basisonderwijs-en-het-secundair-onderwijs>

https://eacea.ec.europa.eu/national-policies/eurydice/content/legislation-3_en?2nd-language=nl

<https://www.oecd.org/education/Education-Policy-Outlook-Country-Profile-Belgium.pdf>

Multilingual education

Explain briefly, with examples, how multilingual education is integrated into educational curriculum.

FLANDERS

The **use of language in schools that are subsidised by the Flemish government are subject to the Education Language Act of 1963. It stipulates that Standard Dutch is the language of instruction at school, except for lessons in modern foreign languages or in 'content and language integrated learning' (CLIL).**

This law does not apply to the pupils and their parents. The Belgian Constitution guarantees freedom of language between people in their private lives.

It is not because education is primarily conducted in Dutch that children cannot use another language during lessons or in the playground and that teachers and schools themselves cannot communicate with pupils and parents in another language. At the same time, Dutch is often the only language that pupils share and which can therefore have a binding effect.

In the classroom and at school, active attention can also often be paid to the diverse languages and varieties of the pupils. In Flanders, the new attainment targets for secondary education since 2019 explicitly encourage working on language awareness.

Linguistic diversity is increasing in Flanders, but Dutch is the shared language of instruction in the Flemish community. Meanwhile, several dimensions of multilingual education are also elaborated in the curriculum. And

furthermore, a series of multilingual initiatives have seen the light in different contexts (local policies, extracurricular initiatives, welcome classes for newcomers, ...)

The following dimensions of multilingual education are present in the educational curriculum:

- **Foreign language teaching:** the learning areas about the other languages and language subjects may be taught in a language other than Dutch. For instance, German lessons may be taught in German and French lessons in French.

- **CLIL:** Through Content and Language Integrated Learning (CLIL), a form of multilingual education, pupils in secondary education are taught non-language subjects in an instruction language other than Dutch. French, English and German qualify as instruction languages. In order to be able to offer CLIL, the secondary school must meet certain requirements. Furthermore, the maximum number of teaching hours in which CLIL can be offered has been established.

- **OKAN:** Recent newcomers are mainly supported individually in primary education and grouped together in secondary education, via Welcome Classes for Foreign Language Newcomers (OKAN). At OKAN, the non-Dutch-speaking children are given a language course in Dutch, with the aim of allowing them to move on to mainstream education as quickly as possible.

- **Talensensibilisering: Language awareness**

Language sensitisation makes children sensitive to and deals positively with the multiplicity of languages in the classroom, at the school and in their environment. Language sensitisation and the systematic comparison of languages can be applied regardless of the form of education. Language sensitisation is being encouraged also by the reform of secondary education since 2019.

- There is room for *translanguaging* (where multilingual speakers combine and use their languages as an integrated communication system) and *functional multilingual learning* (a pedagogical strategy in which the multilingual repertoires of students can be used to help them learn) as well within the existing frameworks, especially if the Dutch language of instruction is retained and students start using other languages among themselves.

- In the daily practice of the educational field, we may observe different tendencies, with respect to dealing with linguistic diversity in the school context. It ranges from more tolerance to strict school regulations. Also, a fear of creating a low level of education and lower level of Dutch language development by working multilingually is still strongly prevailing and a recurrent subject in public discussions.

SOME MORE EXAMPLES

- **City of Ghent's efforts around multilingualism: 'Multilingualism: an asset!'**

In 2019, a quarter of the young people in Ghent spoke a language other than Dutch at home. The City of Ghent is willing to work with this increasing multilingualism to stimulate a rich language environment for all children. Onderwijscentrum Gent focusses explicitly on multilingualism, language awareness and functional multilingual learning. At school the official language is Dutch, and a thorough knowledge of Dutch is of great importance to be able to participate in society. At the same time, however, it is important to deal with each pupil's home language in a respectful manner and to give the various languages a place in the classroom. In this way, the well-being of all children in the classroom is increased, and this well-being is an essential condition for learning. Children and young people with a home language other than Dutch must be given the opportunity to acquire the Dutch school language more successfully, with a strong knowledge of their first language as an aid. Ayşe Işçi,

affiliated with Onderwijscentrum Gent, together with then colleague Sara Gielen, wrote a book in 2015 on how multilingualism can be given a positive place in education: 'Multilingualism: an asset!'. Onderwijscentrum Gent received a European Label for Innovative Language Education in 2016 for the book, which offers concrete tips and strategies for anyone who has to deal with multilingualism at school: from teachers and counsellors over parents to after-school care providers. The book also includes a DVD, with image clips illustrating the tips in the book.

<https://stad.gent/nl/onderwijscentrum-gent/diversiteit/taal-en-meertaligheid>

- **Some examples of communities offering mother tongue support** after school hours (not part of the recognized and subsidized education system in Flanders)

- <https://www.antwerpiapolska.be/index1.html>

- https://www.kdg.be/sites/default/files/documents/almadina_school.pdf

- <http://www.chineseschoolantwerpen.be/index.php/nl/wie-zijn-wij>

- **The website meertaligheid.be** offers well-founded answers to those questions, supported by scientific insights. In addition, the website is intended as a source of inspiration: a database with different materials, informative brochures and inspiring tips. The website is developed by the Diversity and Learning Centre affiliated with Ghent University, in close cooperation with a number of leading partners in the field of research and support for multilingualism in Flanders.

LINKS

<https://meertaligheid.be/over-meertaligheid-be>

<https://meertaligheid.be/materiaal/antwoorden-op-vragen-over-omgaan-met-meertaligheid-in-het-onderwijs-in-het-nederlandse-taalgebied>

<https://meertaligheid.be/materiaal/is-die-taal-van-ver-of-van-hier>

Inclusion of 'local content'

Explain briefly, with examples, how local content is integrated into educational curriculum.

Some examples of ways by which local contents are being integrated into educational curricula:

- Buurten met Erfgoed

The programme 'Neighbourhoods with Heritage' ('Buurten met Erfgoed') wants to use the, often unknown, heritage in the school environment as a means to pursue or achieve other goals. It takes primary schools on a quest for the story behind their own neighbourhood. Because heritage can be found everywhere: landscapes, nature, buildings, inscriptions, street names, stories, recipes, utensils, etc. The approach of this project is from the glocal ethics perspective, as the description on the website indicates: 'If children search for the story behind the heritage, learn to see the heritage in their own environment or "read" their own environment, they can later do the same with other environments or with the larger world. Becoming a world citizen starts with paying attention to one's own environment.' In addition to the (g)local approach and heritage as a resource, the characteristics also include an experience-based approach and the present and the interests of the learner as a starting point. 'Neighbourhoods with Heritage' wants to reinforce and structurally anchor the ties between schools and local heritage. Teachers (and (grand)parents) work together with local and regional heritage, culture and nature professionals.

LINKS

<https://www.cultuurkuur.be/erfgoed>

<https://www.cultuurkuur.be/inspiratie/buurten-met-erfgoed>

- Proximity in the Steiner Schools network and pedagogy

According to Steiner pedagogy, the curricula of the different learning areas try to formulate an approach that is as close as possible to the child's world of experience. Both natural and cultural phenomena from the immediate living environment are given a place and are used actively in order to establish a real connection with the environment. An active approach to 'folklore'/living heritage is thereby reflected in the curriculum of primary education across the various subject areas. Therefore, it is not only dealt with within world orientation, but also in physical education, musical education and Dutch, where it is mainly used as a means of communication. The immediate natural and cultural environment is used as a tool in the other learning areas.

Here too, as with the attainment targets set by the government, heritage is not included literally, but the attention paid to it is integrated. For the other learning areas, it indicates in concrete terms how these attainment targets can be worked on. The starting point is the child's direct experience of the world (proximity heritage, living heritage) and this is systematically built on until the sixth year, when the subjects of geography and history begin to take shape more separately.

The strength of the pedagogy is in an active experience of traditions (such as the annual festivals and local crafts), with attention for a strong involvement of the parents and other members of the community. This is also reflected in the attainment targets themselves, which emphasise the equivalence of knowledge, skills and attitudes. The emphasis is on experiencing and creating culture

LINKS

<https://www.steinerscholen.be/het-steineronderwijs/pedagogie/>

<https://www.steinerscholen.be/het-steineronderwijs/eindtermen-en-leer-plannen/documentatie/>

- Ros Beiaard Ommegang - Dendermonde

To feed the living character of the Ros Beiaard, a committee and consultation platform was erected in which a wide range of educational and fun initiatives have been developed together with the school management. For example, the project **B-Rossen voor het Ros!** organised creative workshops for primary schools with (local) artists and associations. The workshops made children enthusiastic about the intangible heritage of their own city. The process and results of the workshops were filmed by Videoclub Ros Beiaard and canned into a real video procession, a virtual circumambulation of all the scenes and elements, in anticipation of the real procession. Because of the corona pandemic in 2020, the results of the workshops were mainly digitally accessible. The film is exhibited in the Ros Beiaard exhibition of the City Museum. The schools that signed up for the project also received an extensive activity and inspiration guide with teaching materials, information and contact details about artists and associations, extra documentation and inspiration to work with the elements of the Ommegang at school.

Heritage Cell Land van Dendermonde also offered a banner expo where the elements that are part of the UNESCO Heritage are presented in a dynamic way. There was also an expo that travelled together with the project of 'the old Whale' (a former figure of the parade) along the participating schools.

Furthermore, extra workshops, gadgets, books... were raffled off among all participating schools.

Also, at school, children and teenagers were not only taught about the Dendermonde traditions and the intangible heritage of the city (including the Ros Beiaard-song and the Ros Beiaard-legend), but there were also drawing, crafts and poetry competitions, tailored to the different ages. There was an open stage for musically inclined young people, where they could perform their idiosyncratic arrangement of the Ros Beiaard-song.

Another result of the consultation with the schools was the decision to have a Ros Beiaard party on the Market Square of the town on the evening of the 'Ommegang': an unprecedented Ros Beiaard-party.

LINKS

www.rosbeiaard.be

https://www.dendermonde.be/file_uploads/31891.pdf?sc=70C851372D27D58DDB5C8639CE2AE3D1
<https://immaterieelerfgoed.be/nl/kennis/initiatieven-van-de-stad-dendermonde-in-aanloop-naar-de-ros-beiaard-omvang-b-rossen-en-wildemanloop-met-dendermondse-pijnders>
www.rosbeiaard.be/product/6301/rosbeiaardvlog

- Oral history

In oral history, the pupils record through interviews, how people look back on their experiences, for example in their local context, on living heritage practices. This research method with the interview at its core, includes the whole process from preparing, conducting and processing of the interview up to the presentation of the information obtained. This method allows pupils to empathise with the world of the older generation or other socio-economic or socio-cultural environments.

<https://faro.be/blogs/annemie-vanthienen/nieuwe-publicatie-zet-scholen-aan-tot-mondelinge-geschiedenisprojecten>

- Furthermore, in the interviews and focus groups conducted on ICH and Education, teachers indicated that they mostly tend to work with the (local) cultural offer readily available, also considering the high volume of expectations nowadays towards teaching staff. Ready-made programmes, well known or easily found content and activities, recurrent excursions, existing networks and contacts, ... therefore seem to have an advantage to be included in the curriculum.

OTHER LINKS

<https://www.vlaanderen.be/publicaties/dieper-dan-shakespeare-hoger-dan-de-kathedraal-erfgoededucatie-in-de-schoolbuurt-handleiding>

B5.4

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

Answer

YES

Briefly explain, giving examples, how educational programmes teach this

In education context, natural and cultural spaces and places of memory and ICH expressions are often presented and experienced together, in an integrated way. Only when a conscious reflection on the heritage at hand is developed, then also some teaching about (the protection of) the natural and built environment in its relation to the living heritage takes form. For example, in contexts of environmental education, or when students go on excursion, such as many Flemish schools do when they visit Ypres and the region: they learn about World War 1 and the reconstruction of the city afterwards, and they join the Last Post ritual at the Menin Gate at 8PM.

An environment-oriented heritage education gives children and young people insights into the mechanisms of the past which they learn to recognise in their own environment. This makes them more involved with the present and the future. In this way, they become responsible citizens who are aware of their own identity and that of others. Heritage education gives a meaningful meaning to the term world citizenship. It does so on the basis of a number of didactic principles.

An illustration of an such integrated perspective can also be found in the formula of Rural classes.

In rural classes, class groups go the countryside for several days. Doing so, the young people get acquainted with the origin of their food and with the Flemish countryside. The focus of the rural classes is on agriculture and horticulture, but the programmes also pay attention to landscape and nature, history and habitation, and among all of these living heritage practices have their place: rural practices and traditional knowledge and skills, culinary traditions, ...

www.plattelandsklassen.be

LINKS

<https://publicaties.vlaanderen.be/view-file/20185>

B6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

B6.1

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

Music

YES

Describe briefly the course content that strengthens practice and transmission of ICH in the field of music.

FLANDERS

Following the same pattern of answering as applied in QUESTION 2.1 we elaborate why the example deserve a place here:

- Koninklijke Beiaardschool Jef Denyn Mechelen

The Koninklijke Beiaardschool (Carillon School) is a professional education to become a certified carillon musician in the city of Mechelen. It is part of the safeguarding programme of the carillon culture included in the UNESCO Register of good safeguarding practices for the intangible cultural heritage.

The Carillon School is a clear example of courses that strengthen practice and transmission. The school is part of part-time art education, commonly known in Flanders with the abbreviation 'DKO' or Deeltijds Kunst Onderwijs (recognized by the Ministry of Education and Training of the Flemish Community). The Royal Carillon School Jef Denyn, International Institute for Carillon Art, is the first, oldest and largest carillon school in the world.

The study to master this instrument is a form of strengthening the practice of being a carillonneur and consequently the transmission of this intangible heritage. At the end of the trajectory, students will receive an official 'Carillonneur' certificate.

LINKS

beiaardschool.mechelen.be

<https://ich.unesco.org/en/BSP/safeguarding-the-carillon-culture-preservation-transmission-exchange-and-awareness-raising-01017>

- Bachelor in de muziek (Luca, Leuven and Gent)

A second example in the field of music is the bachelor degree in 'music' on different campuses in both Leuven and Gent, depending on the type of specialization you want to graduate in. For this professional bachelor, students are requested to choose from the very first year, what their specialization will be. One can go for one of these options: composition, conducting, instrument/vocals, jazz, music pedagogy or music therapy. Students can choose any instrument they like here, including carillon. The students can place an emphasis on performance practice, focus on the creation of idiosyncratic artistic projects or profile themselves as socio-educational musicians. This means there are a lot of open possibilities here regarding course content that can be part of strengthening ICH.

Arts

YES

Describe briefly the course content that strengthens practice and transmission of ICH in the field of arts.

FLANDERS

The 'Deeltijds Kunstonderwijs' (DKO) system in Flanders of the ministerial Department of Education recognized and subsidized (making it accessible) part-time art education is relevant to mention here. (see more in B4.2) DKO contains a broad variety of arts or creative education for all ages. It is important to highlight that it is seen as leisure time education in comparison to full-day education in a university for example. It functions for many adults as a formal post-secondary training in disciplines that cannot be found in other educational institutes. When the education is completed, its classification is of Professional Qualification (4) in the Qualifications Framework.

- Academies for visual arts offer the domain of visual and audio-visual art, in many of which craftsmanship is part of the offer
- Academies for the performing arts offer the domains of music and wordcraft-drama. In most of them you can also follow dance.
- Art academies always offer visual and audio-visual arts, music, and drama. In some you can also follow dance.

LINKS

<https://www.publig.be/nl/inzichten-en-praktijk/ontwikkeling-van-het-deeltijds-kunstonderwijs-dko>
https://nl.wikipedia.org/wiki/Deeltijds_kunstonderwijs#Vierde_graad
<https://onderwijs.vlaanderen.be/nl/evaluatie-en-studiebewijzen>

- IKA Mechelen – Glaskunst

At the Institute for arts and craft, IKA Mechelen, which is also DKO-education, there is a glass art education. There is a wide range of techniques being taught but the institute highlights that technical baggage is a means, not an end. They include an education in design and composition with a focus on both glass art and a broad context of art history and experience. Thus, the IKA glass department does combine classic traditional craft with experimentation. The glass studio wants to maintain its image of an open and fresh attitude. The glass department organizes a technical versatile training, depending on the year of study, there are different techniques offered: 'cold techniques' such as sandblasting, engraving, grinding, and polishing, and 'warm techniques' such as painting on glass, fusing, slumping, mould melting, pate de Verre. Glass blowing and moulding are optional and can be taught in any academic year.

LINK

www.ikamechelen.be/ateliers/glaskunst

Crafts

YES

Describe briefly the course content that strengthens practice and transmission of ICH in the field of crafts.

FLANDERS

NOTE:

The divisions made in these answer-categories of question B6.1 are not always convenient and workable. To categorize a course exclusively under 'arts' or 'crafts' is in some cases not adequate because they go hand in hand. These crafts can be taught by crafting together in workshops, with a sustained passion for a qualitative result. The specificity can be found in how the artist identifies the result with a form of art or craft, or both at the

same time.

The list below contains examples of courses with techniques carried and developed by specific forms of craftsmanship (+ See more in 4.2):

- Cmb, Centrum voor muziekinstrumentenbouw (Puurs) - musical instrument building

The CMB is an official expertise centre in musical instrument building that works together with CVO Antwerp (adult education, including both secondary and higher professional education for adults). The teachers are all professional builders with their own practice. They bring their knowledge and experience to the studios and workbench of each student. The whole range of string instruments, historical keyboards, guitars, and lutes are discussed. The output quality and diversity of instruments you can learn to build, give this centre a unique European position. There is also an alumni-community that keeps the practice alive and feeds social learning and supporting your personal craft-path after finishing a course here.

LINK

www.cmbpuurs.be/NL/school

- Hout-meubel kunstambacht Koninklijke Academie voor Schone Kunsten (Kaska DKO Antwerpen)

The wood-furniture course introduces you to the classic 'ebenistery'. Traditional construction techniques (traditional joints, dovetailing, panel work, etc.), decoration techniques (veneer, inlay, marquetry, etc.) and finishing methods (colouring and staining, varnishing, polishing, etc.) are dealt with.

LINK

www.academieantwerpendko.org/hout-meubel-wachtlijst

- Glas in lood (Kaska DKO Antwerpen)

In the glass course, the emphasis is on learning traditional techniques. In the crafts department, a conscious choice is made to continue a tradition without losing sight of the future. Within the boundaries of the curriculum, you follow your own path and are coached individually as much as possible.

LINK

www.academieantwerpendko.org/glas-lood

Technical education/training

YES

Describe briefly the course content that strengthens practice and transmission of ICH in the field of technical education/training.

FLANDERS

Again, it's not unequivocal whether to select some training as 'technical' as 'crafts' or as arts, but we can give the following example here of professional bachelor education:

- Bachelor beeldende kunsten – textielontwerp (KASK, LUCA)

In this Bachelor of Visual Arts, they offer a fresh view on classic techniques, combined with contemporary societal challenges. The institute offers different specializations, and for the purpose of this report, we'd like to highlight 'textile design' where ICH, transmission and practice is addressed.

The constantly changing current social context that confronts the designer with specific social and ecologic challenges is highlighted and gets an active approach. A field in constant evolution needs a fresh approach. Traditional methods are placed in a current context and translated into contemporary practice. A conceptual approach results in the merging and reinterpretation of textile techniques. The possibilities and limitations of the technology are being investigated in practice and attention to sustainability is increasingly guiding the design choices.

LINK

www.schoolofartsgent.be/2021/onderwijs

www.luca-arts.be/nl/textielontwerp-campus-gent

[http://onderwijsaanbod.luca-](http://onderwijsaanbod.luca-arts.be/2020/syllabi/v/e/K34554E.htm#activetab=plaatsen_in_het_onderwijsaanbod_idp4395104)

[arts.be/2020/syllabi/v/e/K34554E.htm#activetab=plaatsen_in_het_onderwijsaanbod_idp4395104](http://onderwijsaanbod.luca-arts.be/2020/syllabi/v/e/K34554E.htm#activetab=plaatsen_in_het_onderwijsaanbod_idp4395104)

Vocational education/training

YES

Describe briefly the course content that strengthens practice and transmission of ICH in the field of vocational education/training.

FLANDERS

The **Flemish network of SYNTRA** offer vocational training in several ICH practices or ICH related skills, e.g. in falconry, fairground work, fries culture, beer culture, zythology and micro-brewing, etc.

And also **in the network of CVO** (education for adults) one can find other offers of ICH related education, such as for example chicory cultivation. See more also in B4.2.

A few examples:

- SYNTRA training Traditional crafting of tubs

Training in the craftsmanship of the traditional construction and repairing of wooden wine barrels

LINK

<https://www.syntra-limburg.be/opleidingen/kuiper>

<https://www.bokrijk.be/nl/syntra-limburg-start-met-kuipen>

- SYNTRA education Tadelakt technique

Tadelakt has decorated bathhouses, fountains and palaces in Morocco as far back as a thousand years ago. The Moroccan plaster technique has good water-repellent qualities. This traditional technique is now widely used also in Belgium.

LINK

<https://www.syntra-limburg.be/opleidingen/tadelakt>

- SYNTRA Barista - SCA training

These classes contain learning barista skills, latte art, roasting, coffee cupping to enrich your taste palette, ... The course thus prepares you to start an own coffee bar or to be the owner of an international recognized certificate. The abbreviation SCA stands for Specialty Coffee Association, the most important professional organization for the promotion of quality coffee. They bring together coffee professionals from all branches.

LINK

www.syntra-ab.be/opleidingen/barista-sca-training

- SYNTRA Fryers training

This is an entrepreneurial training course that is part of NAVEFRI's (National Association of Fryers) campaign to value the profession of working around fries shops and the fries culture.

LINK

<https://syntrawest.be/opleiding/horeca/friturist?ref=244955>

- SYNTRA Zythology and micro-brewing

The Belgian beer culture is UNESCO listed heritage and first and foremost a vividly living heritage.

This course teaches you all about raw materials, fermentation methods, brewing technology and brewing processes in practice. It teaches students to choose and weigh raw materials, operate the brewing equipment and finish the beer in order to brew, follow up and fill a beer from a recipe designed by themselves. It also teaches how to create a community and local involvement and how to run the management.

LINKS

<https://www.syntra-mvl.be/opleiding/zytholoog-bierkenner>

<https://syntrawest.be/opleiding/wijn-en-dranken/microbrouwer-bier-brouwen?ref=243976>

<https://www.syntra-limburg.be/opleidingen/microbrouwer-craftbrewer>

Others

NO

B6.2

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

Anwer

YES

FLANDERS

NOTE:

This question can be partly linked with question B2.1 (tertiary education in ICH safeguarding and management), although the accessibility and level (ISCED level 4) can be different. We notice that in the Flemish context tertiary and post-secondary education are not always as sharply divided and/or experienced by lecturers themselves. There are overlaps, and there is a tendency to work more interdisciplinary. On the other hand, there is a field of post-secondary vocational training which has its own offer and logics.

Regarding the branch of **tertiary education (universities and higher education)** we refer to question B2.1 for more details. Teaching on ICH safeguarding and management often go hand in hand there with providing curricula and content on social, cultural and other dimensions of ICH.

For **other post-secondary institutions**, a deliberate integration of ICH and its social, cultural and other dimensions in curricula and degrees is not absent though really minimal at this stage. The ICH related offer is quite rich and diverse (see B6.1 above), and there is a range of projects, excursions, and other extracurricular learning with tendencies towards ICH awareness, but the elaboration of deliberate links with the ICH paradigm only started to sprout. When ICH is present in the curriculum, it is often connected to a recognized ICH element's practice in the Inventory Flanders or UNESCO Lists.

B7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

B7.1a

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

answer:

fully

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH.

FLANDERS:

Both the **Inventory for ICH in Flanders** and **www.immaterieelerfgoed.be** with its additional broader online **registration of practices** are oriented towards safeguarding ICH.

From the onset (2008), the regulation for inclusion in the Inventory Flanders has been drafted on the objectives of the UNESCO 2003 Convention. Starting quite straightforward (focus on elements) in 2008, the regulation was adapted once Flanders ICH Policy Vision had been elaborated in 2010. From that moment onwards, safeguarding by CGI would be at the very heart of the Inventory, supported by assessment criteria for selection that evaluate these aspects in a targeted way. To this aim also, experts with ICH safeguarding expertise and/or related to different ICH domains would embark in the expert commission, evaluating the applications for inclusion in the Inventory. A criterion was included, stating that the elaboration of applications for the Inventory needed to be coached by one of the by organisations recognized within the Cultural Heritage Decree (most often FARO, a thematic organisation or a heritage cell).

One of the positive effects resulting from this approach was the growth of expertise in the professional field around ICH safeguarding planning and measures, while the quality of the safeguarding approaches developed in the dossiers would increase strikingly in just a few years. The other side of this coin, nevertheless, was an impact of this evolution on both the temporizing of the number of applications (given the limited professional capacity to provide individual coaching) as well as on a latent elevation of the expectations towards ICH communities and thus an elevation of the entry threshold for recognition on Flanders' Inventory. It was for that reason that, following a recurrent multiannual evaluation, that from 2016 onwards, the further refinement and revision of the procedures were initiated. The intent was to keep the safeguarding of ICH by communities as a central approach, while lowering the threshold for inclusion again to align with those other objectives of Inventorying in the spirit of the 2003 Convention, namely an increased visibility and awareness in society regarding ICH and its rich diversity. Meanwhile, it was considered important to also keep stimulating the value of the active and interesting initiatives towards safeguarding that had emerged and grown between 2012 and 2016.

To this aim, it was considered important to further develop the Inventory in a differentiated way. Thus, from 2019 onwards, the regulation of the Inventory was revised to consist in **1 formal Inventory, but including 2 chapters henceforth:**

1. the Inventory of 'ICH' (elements), which can be understood as a Flemish parallel to the UNESCO Representative List; it aims to set up a broad and inclusive inventory of ICH practices being safeguarded by communities in Flanders. Through the set of questions in the application form and the criteria (*e.g. questions related to SWOT analysis to gain insight in the viability of the element, and the safeguarding measures proposed*), this inventory keeps taking CGI along in developing consciousness on safeguarding and safeguarding

plans/measures, as it did before. However henceforth without being too demanding in this regard, considering the second aim of accounting for inclusive accessibility of the Inventory.

2. a Register of inspiring (safeguarding) examples, which is being linked to the objectives of the UNESCO Register for Good Safeguarding practices as well as the call for lighter ways of sharing (good) safeguarding experiences. Inspiring good practices and programs are presented in **the Register of Inspiring Safeguarding Examples in Flanders**, each time for a period of three years. The intention is for others to draw inspiration from this dynamic list. Each year in September people can submit a nomination for the Register. An expert committee assesses the nominations and provides advice to the Minister of Culture. It then decides which inspiring examples will be added to the Register.

See also:

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/erkenningen/inventaris-vlaanderen-en-het-register-van-het-immaterieel-cultureel-erfgoed>

This renewal of the Inventory Flanders 'lowered the threshold' again, as it was evaluated in previous stages that the Inventory between 2008 and 2016 had become too demanding for ICH communities, resulting in only a (too) small number of CGI arriving to be included in the ICH work, while also keeping the much-appreciated quality of safeguarding practices having been developed in the first decade of work around the Convention.

On the **Flemish ICH website** www.immaterieelerfgoed.be, the work was set out along parallel lines, however further broadening and enlarging the scope and participation. To do so:

1. One part of the website is focussing on 'ICH' (= <https://immaterieelerfgoed.be/nl/erfgoederen>)

It contains **2 sub-parts**:

a. the ICH 'recognized on the official Inventory'

= <https://immaterieelerfgoed.be/nl/erfgoederen?inventory=true>

b. a broader and larger number of ICH that is simply 'registered'/identified and given visibility on the website

= <https://immaterieelerfgoed.be/nl/erfgoederen>

This second part consists of a simple level of 'registration' or 'identification' of ICH in Flanders. People are merely requested to fill an online form with a small number of questions. It is intended as a first step in involving people in the ICH activities and policies in Flanders. One could say it is set out to function as the entrance oriented towards progressive ICH awareness and safeguarding for CGI in Flanders.

(The set of simple questions amounts to a check list of the main criteria: *is it ICH? is it a living practice? is there an active heritage community? is there no conflict to human rights and other regulations? ...*), administrated by the team of WIE - the ICH organisation for Flanders.

When people navigate on immaterieelerfgoed.be, they are able to differentiate and see either only an overview of elements of the Inventory, or to see the combined overview of Inventory and online registered ICH, by clicking a simple check box. Also, in the general overview of ICH, the recognized elements of the Inventory are identifiable by a 'red star' that is put as a label on the image of the ICH presented on the webpage. This way of presentation has been introduced to express the principle of the UNESCO 2003 Convention that all ICH is as valuable as another; therefore, all of the ICH has been put visually 'on a same level' in the Flemish website, nevertheless still offering tools to differentiate and navigate through the overview.

2. Next, there is the part of the website called 'giving future'

= <https://immaterieelerfgoed.be/nl/inspiratie>

In this section 'safeguarding' is put at the core.

You can navigate through it via 2 buttons: 'examples of safeguarding' & 'methods for safeguarding'

In the section 'examples' has a similar double approach (in line with the Register policy), namely it includes:

A: 'examples being recognized on the Register of Inspiring Safeguarding practices' (see higher) > these are the 'Inspiring Examples' of safeguarding that have been selected by the expert commission and next the Flemish Authorities - for a 3-year period - to become recognized as an 'inspiring (safeguarding) example on the Register'. Following their selection, these practices are shared and highlighted by a dedicated section on the website:
<https://immaterieelerfgoed.be/nl/inspiratie?inspiring=true>

B: 'examples' of safeguarding in the broader approach > these are concrete examples of safeguarding practices and safeguarding measures, which are documented to be shared in the ICH community as exchanging experiences in a lighter way.

Also, just like in the ICH section of the website, A1 and A2 have been put all together visually on the webpage, but in the general overview of inspiring examples, the recognized elements of the Register become identifiable by a simple coloured 'pennant' that is put as a label on the image of the inspiring example presented on the webpage.

<https://immaterieelerfgoed.be/nl/inspiratie>

In all of the processes, the ICH communities are at the core and take the initiative. The model is participatory:

- with all the digital and formal processes having been made easier
- while meanwhile mediation and facilitation is taking place proactively and actively towards the ICH communities and registration processes, more than it once did.

In this approach, the renewal of the formal ICH regulation and the work of the ICH Network, go side by side.

Overall, the whole model of inventorying is designed as to orient and facilitate CGI on a progressive journey from the first identification of/as ICH, towards more and deeper actions and commitment in sustainably safeguarding (embedded within a wider network and community of practice around celebrating and safeguarding ICH in diversity).

Further LINKS:

<https://immaterieelerfgoed.be/nl/attachments/view/rapport-inventariseren-ice>

<https://immaterieelerfgoed.be/nl/hoe-werkt-het>

B7.1.b

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

answer:

partially

Explain briefly, giving examples, how these inventories reflect the diversity of ICH.

FLANDERS:

It is in the intent of the current regulation for the **Inventory for ICH in Flanders** to accommodate a progressive widening and diversification of the Inventory.

As explained also in 7.1.a, a renewal of the regulation on the Inventory has been elaborated in this respect.

To further facilitate and accelerate this process of diversifying the Inventory, since 2018, **the Flemish online Platform for ICH** - www.immaterieelerfgoed.be - allows for a low-threshold registration/identification of ICH.

Indeed, the image of ICH that had gradually grown through participatory bottom-up inventorying since 2008 in Flanders, did not automatically offer a reflection of the living (super)diversity of cultural traditions and practices in our society: from old and young, from near and afar, the city to the suburbs, and all hybrids and multifaceted combinations that exist. The ICH present in Flanders was without a doubt much broader and diverse than what became inventoried in a bottom-up manner, using the existing instruments up until 2016.

In 2016 the Flemish Government approved the policy document 'Conceptnota Cultureel Erfgoed' (Concept Note Cultural Heritage) setting the long-term vision for heritage, where Flanders committed itself to pay (more) attention to heritage in all of its manifestations and from all societal echelons. It put 'safeguarding a varied presence of cultural heritage', representing the diversity in society, high on the agenda.

Also, on the basis of the previous and first decade of ICH-policy practice, Flanders ultimately evaluated the fact that the existing 'bottom-up' Inventory process turned out to remain too limited and experienced a distorted influx.

Flanders' premised 'safeguarding of a varied presence of intangible heritage' requires adapted instruments and a more proactive and mediated approach towards involving and working with diverse (possible) heritage communities, groups and individuals that exercise living practices with roots in the past. They do not always spontaneously find the way and connection with the heritage practice and networks. In addition to inventorying regulations and instruments oriented towards facilitating participation and diversity in its full potential, also ICH brokerage and a proactive approach will be critical success-factors for future elaboration towards a more diversified image of ICH.

Aligning to the aims of the UNESCO 2003 Convention and the Flemish long-term vision for heritage, the Flemish Community has since taken steps to broadening and deepening the inventorying of ICH in Flanders. The envisioned adaptation of the regulation of the Inventory was launched in 2019. The global update of the ICH policy vision paper (dating back to 2010) is foreseen to be presented in 2022, following the current reporting and evaluation cycle.

Hence, important steps have been taken. Nonetheless, at this stage, we should report that the formal Inventory for ICH is still quite shortcoming with respect to the extent to which it reflects the diversity of ICH present on Flanders' territory.

At the same time, the more recently launched low-threshold registration policy for ICH on www.immaterieelerfgoed.be is making significant progress. Completing an online form is sufficient to register an ICH-practice and give it visibility on the overview webpage of intangible heritage in Flanders. To date, the Inventory contains 66 recognized elements, primarily social events and festivities, such as processions, although the representation of other ICH domains is slowly but steadily growing. On the side of representing social and ethnocultural diversity however, there is a long way ahead still. Some inclusive exceptions are present, such as minority culture of living in trailers, the Flemish sign language by the deaf community...

Notwithstanding, we are currently at a turning point. The success of the work around the mediated wider and diversified gathering of ICH on www.immaterieelerfgoed.be - which can gradually flow into applications for recognitions on the Inventory of ICH in Flanders - is evident.

In the last two and a half years, between 2019 and mid 2021, more than 175 ICH practices were newly registered on the ICH Platform www.immaterieelerfgoed.be. The registrations demonstrate diversity in relation to all aspects considered: ICH domains, gender, ethno-cultural background, place of living, ... In 2019 about 62 ICH practices were newly included on the ICH Platform. In 2020 another 66 registrations were added and in the first 8 months of 2021 the overview grew with another 47.

To proceed and follow-up on the objective of diversifying the overall inventorying of ICH in Flanders, a matrix for diversity has been developed by WIE. It is a tool-in-progress, constantly updated and revised, and used to continuously monitor the advancement of diversification.

On both the Inventory and www.immaterieelerfgoed.be, diversity of ICH is made visible along the ICH domains.

(See: <https://www.immaterieelerfgoed.be/nl/erfgoedereen> where you can select to see practices of one specific domain). To monitor the 'diversity in the diversity' of ICH, the matrix is being used as a back-office instrument.

Proportionally the number of registered practices in the ICH domain of social practices, rituals and festive events is prevailing, but throughout the years, registrations relating to other ICH domains are increasing as well. Also, within the domain of social practices, rituals and festive events more and more practices stemming from ethnic and cultural minority groups are being added, which makes the domain itself more diverse as well.

By date of September 2021, there are 5 oral traditions, 32 performing arts, 101 social practices, 5 sports and games, 10 knowledge and practices concerning nature and the universe, 37 food and drink practices, and 46 craftsmanship practices identified on www.immaterieelerfgoed.be.

Since 2019, WIE (and partners from the ICH Network) conduct campaigns in relation to specific ICH domains (one campaign per year since 2019). These campaigns are intended to boost the number of registrations in all ICH domains and to diversify them. Since the start of these campaigns an increase is noticeable in certain domains. An example in relation to culinary practices:

- 5 culinary practices were registered in 2019
- 20 culinary practices were in 2020 (the year of the campaign)
- As an effect of the awareness raising actions, resulting from the campaign, another 12 practices in the field of culinary practices registered in the following year.

Similarly, in relation to performing arts, the current campaign of 2021 indicates the same type of mechanism. From 9 registrations (in 2019) and 6 (in 2020), 17 new registrations relating to performing arts have been made already in the year of the campaign (2021), and this number is still growing.

34 elements of the ICH registered on www.immaterieelerfgoed.be can be considered as related to ethnic and cultural minority groups; 1 is related to the LGBTQI+ community; 3 of them are practices that are specific to

people with a disability; 13 are linked to children below 12; 1 can be considered as specific for the age group of +65.

Some ICH practices on www.immaterieelerfgoed.be are strongly identified with a certain place, others are registered from a specific location, but can be found in many different places. For example, practices linked to a specific dialect are locally embedded, but celebrating the coming of 'Sinterklaas' is done in many places and spread over the territory in Flanders and Belgium. At this moment 30 ICH-practices on the website are found in (specific) villages, and 41 in (specific) towns. The other practices are less linked to specific places.

Some links and examples:

<https://immaterieelerfgoed.be/nl/erfgoederen/fanfarecultuur-het-fanfareorkest-van-de-lage-landen>

<https://immaterieelerfgoed.be/nl/erfgoederen/molenaarsambacht>

<https://immaterieelerfgoed.be/nl/erfgoederen/het-telen-van-grondwitloof>

<https://immaterieelerfgoed.be/nl/erfgoederen/sint-rochusverlichting>

<https://immaterieelerfgoed.be/nl/erfgoederen/chineesnieuwjaarinantwerpen>

<https://immaterieelerfgoed.be/nl/erfgoederen/poppenkast-poppentheater-figurentheater>

<https://immaterieelerfgoed.be/nl/erfgoederen/totemisatie-bij-de-scouts>

<https://immaterieelerfgoed.be/nl/erfgoederen/de-belgische-frietkotcultuur>

<https://immaterieelerfgoed.be/nl/erfgoederen/vlaamse-gebarentaal-vgt>

<https://immaterieelerfgoed.be/nl/erfgoederen/zaghareed-in-brussel>

<https://immaterieelerfgoed.be/nl/erfgoederen/strandbloemen-verkopen-op-het-strand>

<https://immaterieelerfgoed.be/nl/erfgoederen/woonwagencultuur>

<https://immaterieelerfgoed.be/nl/erfgoederen/norouz-3>

<https://immaterieelerfgoed.be/nl/erfgoederen/muziektradities-van-de-roma>

<https://immaterieelerfgoed.be/nl/erfgoederen/kruidengeneeskunde-uit-irak>

<https://immaterieelerfgoed.be/nl/kennis/themadossier-diversiteit>

<https://immaterieelerfgoed.be/nl/attachments/view/4-inventorying-ich-flanders-artikel>

<https://www.ijih.org/volumes/article/669>

B7.2

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

answer:

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

De eerste paragraaf hieronder KAN EVENTUEEL OOK ALS ANTWOORD VOOR GANS BELGIË DIENEN

In **Belgium**, a federal state, four regional entities - the Flemish, French and German-speaking Communities and Brussels capital Region- are responsible for the cultural policy within their respective territory. Consequently, **four Inventories have been established (i.e. one for each community/region)**. This is in itself a way of **accommodating and representing the cultural communities and cultural diversity present within Belgium's territory**.

Furthermore, with regard to Flanders, the process and conscious approach of inventorying with a **more open and wider scope** is integral to the dedicated ICH Platform www.immaterieelerfgoed.be. It is also a way to **better reflect the diversity of ICH** in the region, since it also functions as an entrance and guidance towards safeguarding.

Finally, in addition to the 2 Inventories being included in A.6 for Flanders, there are certainly **more databases registering or inventorying ICH-related items** in the Flemish Region. However these instruments were not intended as such to work within the UNESCO ICH safeguarding framework. Nonetheless of course also these instruments can - even if non-intentionally - offer valuable overviews and insights in the context of ICH related work, also regarding its safeguarding and its diversity.

See e.g.

<https://www.lecavzw.be/tradities/rituelen/overzicht>

<https://www.lecavzw.be/tradities/feesten/overzicht>

<https://www.dialectloket.be>

B7.3

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

answer:

Largely

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.

FLANDERS

In Flanders there is a tradition of monitoring, reporting and updating in the context of the Inventory for ICH.

The heritage community reports on its element and its related safeguarding; DCJM and the ICH expert commission are concerned with the follow-up.

In 2019, after ten years of Inventorying, in addition to the renewal of the procedure for inscription in the Inventory, also the reporting and updating format for the Inventory of ICH in Flanders has been altered. On the one hand, the adaptation drew from the previous experiences on reporting and follow-up of the ICH in the Inventory. On the other hand, the reflections on monitoring and updating of dynamically evolving ICH within UNESCO context, as well as the Overall Results Framework inspired the elaboration of the new reporting form and its questions.

The reporting cycle is now set (before, it was annual) to a report every two years. This is intended not to needless burden the heritage community with bureaucracy. Furthermore, the reporting form has been transformed into a more concise version, giving a lot of liberty to CGI to focus on aspects they consider crucial in the follow-up of the element and its evolution.

The viability of the element is the central focus of the reporting form, by which the Inventory is updating its information on the elements included.

The four questions being posed to the heritage community, are helpful for this purpose:

"1. Considering the reporting period (meaning the past calendar year and the current year up to the time of reporting) what has been done to ensure a vibrant future for your heritage? What is going well and what is not? You do not have to elaborate on all actions. You choose what is most relevant or had priority to you during the reporting period. The most important safeguarding measures you deployed, can be explained in more detail, in contrast to the actions that you consider to have been less important. We also ask you to always indicate what is going well and what is going less smooth.

2. Have there been opportunities regarding the viability of your ICH in the reporting period? (Think, for example, of trends, movements or hypes, growing international attention, interest from the education sector, etc.)?

3. Have threats grown towards your ICH? (For example, new regulations, changing public opinion, etc.)

4. What will you focus on in the next two years to create a vibrant future for your heritage? We ask you to look ahead and list actions that will be important to you in the coming reporting period. As you did for question 1, you choose what will be the most relevant or most important priority in the coming reporting period. Heritage care actions that you will strongly focus on, can be explained in more detail than the actions that will be less important to you."

Furthermore, CGI as well as for the Flemish authorities are now able to remove an element of the Inventory:

Extract from the regulation:

"Art. 13. If the applicant wishes to have the intangible cultural heritage removed from the Flanders Inventory, this can be done by sending a written request with motivation to the administration.

Art. 14. If an intangible cultural heritage listed in the Flanders Inventory does not report every two years, or if the report shows that the intangible cultural heritage no longer meets the criteria, or if activities are developed around the heritage that are in conflict with the regulations and with the Declaration of Ethical Principles that the submitters have subscribed when submitting, the minister can remove the element, on the advice of the expert committee."

With regard to the wider gathering of ICH (i.e. not solely ICH from the Flemish Inventory, but *all* intangible heritage registered via the ICH Platform www.immaterieelerfgoed.be), a cycle of updating every five years will be followed. Once every five years, all contact persons related to ICH practices registered on the website, will be approached and requested to revise their registration and update information.

B7.4.a

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

answer:

Largely

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

FLANDERS:

The **Inventory for ICH in Flanders** is available online on www.immaterieelerfgoed.be (<https://immaterieelerfgoed.be/nl/erfgoederen?inventory=true>) through a basic presentation, which includes the following aspects:

- title
- concise summary text
- location
- period or time
- ICH domain
- keywords
- photos
- link to a contact form for inquiries (moderated via WIE)
- optional: links (website...)
- optional: attachments (e.g. the application file, publications, ...)
- optional: video

All the other ICH elements gathered on www.immaterieelerfgoed.be, the online presentation is largely similar, with the exception that fewer fields are mandatory, just one picture is included, and there is no option to include attachments.

Access is thus facilitated to a broad audience. The representation on www.immaterieelerfgoed.be also contributes to visibility and awareness raising on the ICH. At the same time, the heritage community is continuously guaranteed control over what information is being shared and the people they come into contact with.

B7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

answer:

Largely

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding.

FLANDERS:

In Flanders, ICH inventorying is integrally part of strengthening safeguarding:

- firstly for the ICH element concerned: as part of the procedure for inclusion in the Inventory of ICH in Flanders, the concerned heritage community is requested to provide diverse information regarding safeguarding. Its members undertake a safeguarding trajectory in the context of the procedure towards possible inclusion in the Inventory. The Inventory thus serves as a context where CGI will get in touch with ICH related information, with training offered around ICH and safeguarding, with possible coaching by ICH experts in the heritage field, with peers making efforts around similar safeguarding questions, etc.;
- secondly, by the safeguarding experiences developed in relation to the ICH elements included on the Inventory. These experiences become available to others, and the CGI concerned become part of a wider network of ICH safeguarding communities and practices, enabling inspiration, peer learning and exchange;
- thirdly by the new branch of the Inventory in Flanders: the Register of Inspiring (Safeguarding) Practices. In this section of the Inventory, strengthening safeguarding is the main focus. Selected inspiring practices are highlighted on the online platform www.immaterieelerfgoed.be as such, as well as in other contexts (DCJM and WIE newsletters, training programmes, etc)
- fourthly, on the level of the broader collection of ICH practices represented on www.immaterieelerfgoed.be via low-threshold, simple registration. This functions as the first step: safeguarding-through-identification. Their submission on www.immaterieelerfgoed.be is an introduction. It serves as an entry to orient and facilitate CGI on a progressive journey: from a first identification of ICH, towards more and deeper actions and commitment in sustainable safeguarding (embedded within a wider network and community of practice around celebrating and safeguarding ICH in diversity).
(see also B7.1.a)
- finally, through the online Flemish ICH Platform www.immaterieelerfgoed.be, where the inventories are embedded. It also provides a range of information, tools, training offers, possible support ... around safeguarding.

Through each and all of these dimensions related to the ICH inventories, that intertwine and reinforce one another continuously, the safeguarding of ICH is being strengthened.

B8. 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

B8.1

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

answer:

Large

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

FLANDERS

In Flanders, the process of inventorying is highly participatory by principle and by design. Every element and each bit of information included in the Inventories, both the Inventory Flanders and the wider online ICH Platform www.immaterieelerfgoed.be, **are always being proposed and developed by the concerned communities, groups and individuals themselves**. Many ICH communities are organized in/as NGOs in Flanders. It is not mandatory by the Inventory regulations to dispose of a formal structure (association or other) to qualify for applying to the Inventories. Also, as explained in question B1, NGOs from the professional heritage sector are actively contributing to the participation process by their mediating and coaching roles towards the practitioners and heritage communities, assisting them in the process of inventorying and safeguarding more largely.

Inclusive participation in the inventorying plays at several levels / scales:

- Firstly, **on the level of the individual elements being inventoried**: by putting the ICH communities central and in the lead, with a determining role in the whole process, their **participation is assured**.

- Secondly, **with the scope of inclusivity of communities, groups and individuals related to one specific ICH element**: in Flanders, from the very onset a strong attention has been paid towards the concept of 'communities, groups, and individuals concerned'. There has been reflected on its interpretation, with view to understanding the processes of participation and inclusion (or exclusion as its counterpart). One important area of attention was to support the development of inclusive multistakeholder processes: including all possible parties, while always also keeping eye to the practitioners and people that are at the heart of the ICH practice. The adoption of the notion of 'cultural heritage community' in the Flemish cultural heritage policies since 2008 has been crucial in this regard. Inspired by the notion of 'heritage community' in the *Council of Europe Framework Convention on the Value of Heritage for Society (2005)*, the Flemish appropriation and redesign understands a heritage community to consist of people and organisations who value specific aspects of cultural heritage, which they wish, within the framework of public action, to sustain and transmit to future generations. The underlying idea is that of a network of different actors, both (groups of) living human beings and organisations. In the process of inventorying, therefor, applicants for the Inventory are being requested to reflect on the 'heritage community: parties concerned' by asking who is involved closely and more distantly in the respective ICH practice.

This approach has facilitated the growth of conscious reflection on all various actors possibly involved, and on

proper ways and methodologies of involving and (re)presenting the ICH community inclusively, in all its facets and entirety, in fair and feasible ways throughout the ICH inventorying and safeguarding process.

In practice, heritage communities with an interest to start up the process of inventorying, will be guided to the accompanying organisations (WIE, thematic service organisation, Heritage Cell) and offered a customized trajectory of capacity building for their community (basic ICH training by WIE, tailored coaching afterwards), by which they become gradually equipped to manage the inventorying and safeguarding dimensions of ICH in relation with the wider ICH field and networks. In this guidance, the mediating heritage organisations dedicate attention to inclusive involvement and also offer the heritage community useful tools and inspiring ideas. In several cases, these have been intense and multiannual trajectories.

Some examples:

- Reuzencultuur in Vlaanderen

<https://immaterieelerfgoed.be/nl/erfgoederen/reuzencultuur-in-vlaanderen>

with process report:

https://immaterieelerfgoed.be/files/attachments/.585/LECA_s_procesbeschrijving_begeleiding_reuzencultuur.pdf

- Fanfarecultuur

<https://immaterieelerfgoed.be/nl/erfgoederen/fanfarecultuur-het-fanfareorkest-van-de-lage-landen>

<https://www.vlamo.be/artikel/erkenning-fanfarecultuur-is-een-feit>

- De Belgische Frietkotcultuur

https://immaterieelerfgoed.be/files/attachments/.492/erfgoedgemeenschap_frietkotcultuur.pdf

<https://immaterieelerfgoed.be/nl/erfgoederen/de-belgische-frietkotcultuur>

OTHER RELEVANT LINKS:

<https://immaterieelerfgoed.be/nl/inventaris-vlaanderen>

<https://immaterieelerfgoed.be/nl/kennis/waarden-van-immaterieel-erfgoed>

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/erkenningen/inventaris-vlaanderen-en-het-register-van-het-immaterieel/een-aanvraag-indienen-voor-de-inventaris-vlaanderen>

B8.2

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?

Largely

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.

BELGIUM

On Belgian level, the first important measure to respect diversity of ICH is that the competence for the inventorying process of ICH is placed at the level of different communities that live together in federal Belgium: the Flemish Community, the French speaking community, the German speaking community, and Brussels capital region. Each has been allowed to elaborate an inventorying process adapted to its context and population.

FLANDERS

In Flanders, fully in line with the participatory and inclusive model of inventorying, as described in B8.1, respecting the diversity of ICH is well embedded in the used approaches and procedures.

- In the **Flemish Cultural Heritage policy**, participation and diversity are set as overall aims, with view to **safeguarding a varied presence of cultural heritage, representing the diversity in society** (see more in B7.1b).

- In the **ICH policy and regulation**, the work is organized with view to reach and involve all possible interested parties in the Flemish Region, and **considering the diversity of ICH domains and themes**.

A **model of networking and mediating** heritage organisations is established and funded by the Flemish **Cultural Heritage Decree** to that end, offering support and facilitation to ICH practitioners and communities. For the ICH organisation (WIE), the Decree additionally included a set of policy objectives that contribute to this end (see B1.1), such as:

- "2. development and moderation of a digital platform that makes an inventory of intangible cultural heritage and makes ICH visible
- 3. development of working processes around the five domains of intangible cultural heritage as stated in the UNESCO Convention of 17 October 2003 on the protection of the intangible cultural heritage
- 4. building, strengthening and coordinating a wide network of heritage communities working on intangible cultural heritage"

- A **set of Ethical Principles** was defined in annex to the Regulation for the ICH Inventory in Flanders, thereby interpreting and translating UNESCO 2003 Convention's set of Ethical Principles. In this set of ethical principles for ICH, the 5th principle goes as follows:

"5. The Inventory for ICH in Flanders wants to **make visible the diversity of intangible cultural heritage that is experienced in Flanders by heritage communities, based on principles of mutual respect and dialogue.**"

https://www.vlaanderen.be/cjm/sites/default/files/2019-10/ICE_Verklaring_van_ethische_principes.pdf

Notwithstanding the policy framework which already provided a series of targeted incentives and measures towards respecting diversity of ICH and its practitioners, its effectuation in the field lagged far behind until a few years ago. (see more on this in B7.1.b)

The well-intended 'bottom-up' Inventory process turned out to remain too limited and experienced a distorted influx. Diverse (possible) heritage communities, groups and individuals that embody living practices with roots in the past, did not automatically find the way to the process of inventorying ICH. Hence, in addition to Inventorying regulations and instruments oriented towards facilitating participation and diversity in its full potential, also ICH brokerage and a proactive approach have proved to be critical success-factors for further elaboration not only respecting diversity, but also effectuating the inclusion of the wide diversity of existing **practices and expressions of all sectors of society, all genders and all regions in the inventorying processes.**

- The Flemish authorities engaged in **renewing www.immaterieelerfgoed.be** in 2018, with one of its main objectives to provide a more diversified and user-friendly ICH Platform for the years to come.

- Complementing this, **WIE** with the other organisations in the **ICH Network** in the heritage sector joined forces around the **strategic aim of realizing a proactive diversification in the inventorying of ICH.**

- > WIE has set as one of its priorities to bring about an overall and multi-dimensional diversification on the ICH Platform through its actions with consideration for social diversity, ethno-cultural background, place of living, age, gender... (see also the diversity matrix in B7.1.b).

- > Furthermore, four targeted thematic campaigns were designed by WIE in collaboration with thematic partners CAG, CEMPER, ETWIE, BOKRIJK I Vakmanschap&Erfgoed and PARCUM between 2019 and 2023, with the purpose of dynamizing the involvement of ICH in themes and domains that are so far underrepresented: culinary ICH, ICH of performing arts, ICH of crafts, ICH related to worldviews. These **targeted awareness-raising and cooperation campaigns** around underrepresented dimensions within the ICH Platform and the Flemish Inventory have been effective measures (see figures in B7.1.b). It still remains to be awaited at this stage, if the intended flow-through of this more diverse ICH will also reach the formal Inventory for ICH in Flanders in the subsequent years.

- Also interesting with respect to inclusivity and diversity of the inventorying process, is a pilot project that ran between 2017 and 2020 in Flanders. It researched how to participatorily value and assess intangible cultural heritage with a view to inventorying and safeguarding. The report and methodology resulting from the pilot can be found on <https://immaterieelerfgoed.be/nl/kennis/waarderen-van-immaterieel-erfgoed>.

RELEVANT LINKS:

<https://immaterieelerfgoed.be/nl/attachments/view/rapport-inventariseren-ice>

https://immaterieelerfgoed.be/nl/attachments/view/werkingsanalyse_www-immaterieelerfgoed-be

<https://faro.be/blogs/faro/vernieuwd-platform-voor-immaterieel-erfgoed>

<https://immaterieelerfgoed.be/files/attachments/.1718/beknopt-beleidsplan-WIE.pdf>

<https://immaterieelerfgoed.be/nl/nieuws/vlaanderen-rijk-aan-culinair-erfgoed>

<https://www.cemper.be/nieuws/manueel-klokkenluiden-en-figurentheater-in-campagne-rond-immaterieel-erfgoed>

B9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

B9.1

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 YES (aanvinken)

please provide more details when appropriate

FLANDERS

In the context of Flanders, there is a **fairly small but dedicated group of people working on research and studies oriented towards safeguarding**. Often these researchers navigate smoothly across the boundaries of disciplines and sectors. But researchers on ICH and safeguarding are also very much internationally networked. The support for such research and studies is certainly not yet widely available, and funding channels are scarce, so that research often relies on broader calls for funding and on the creativity from the applicant researchers, or on their personal commitment and their structural working frame allowing to dedicate time and efforts to focus on these subjects.

We may particularly mention the work here of **Prof. Dr. Marc Jacobs** who has strongly stimulated research and/on safeguarding ICH in Flanders as well as internationally. He initiated and is holder of the UNESCO chair on critical heritage studies and safeguarding the intangible cultural heritage at the VUB-Vrije Universiteit Brussel since 2014. The purpose of the chair is to promote an integrated system of research, training, information and documentation on safeguarding the intangible cultural heritage. It facilitates collaboration between high-level, internationally-recognized researchers and teaching staff of the University and other institutions in Belgium, as well as elsewhere in Europe, Africa, Asia and the Pacific, and other regions of the world. Prof. Dr. Marc Jacobs has an extensive bibliography of research and publications on ICH policies and safeguarding. From 2019 onwards, Prof. Dr. Marc Jacobs is also appointed as professor heritage studies in the Faculty of Design Sciences of the University of Antwerp, where he guides a reform of the two years master programme, by which 'safeguarding intangible heritage' is introduced as an official specialization from 2022 onwards. Thus, an additional institutional framework supporting research in ICH and safeguarding is in the pipeline.

LINKS

<https://researchportal.vub.be/en/persons/marc-jacobs>

<https://www.vub.be/en/leerstool/cultureel-erfgoed>

<https://immaterieelerfgoed.be/files/attachments/.1241/Internationale-netwerking-duurzame-ontwikkeling-en-evoluerende-kaders.pdf>

More **researchers** working actively in Flanders on ICH with an orientation towards safeguarding or at least relating to it, are (non-exhaustive list) dr. Chantal Bisschop, Paul Catteeuw, dr. Joris Colla, Prof. dr. Bert De Munck, dr. Willem Derde, Kaat De Ridder, Katrijn D'hamers, Roselyne Francken, prof. dr. Hans Geybels, dr. Rob Herremans, dr. Joeri Januarius, Marika Lefevre, Jorijn Neyrinck, Prof. dr. Rik Pinxten, Ilaria Rosetti, dr. Noel Salazar, Hilde Schoefs, Marco Scholtz, Prof. dr. Annick Schramme, dr. Eveline Seghers, Prof. dr. Joke Vandenabeele, Joris Van Doorselaere, Clara Vankerschaver, Jacqueline van Leeuwen, Els Veraverbeke, dr. Johan Verberckmoes, dr. Anaïs Verhulst, dr. Catherine Willems, Jiyun Zhang, ...

Yet another interesting recent development with respect to research on ICH and safeguarding also is the **HERKUL - KU Leuven Institute for Cultural Heritage** which has been launched in 2020. One of their 6 objectives is 'to engage, respond, and contribute to academic, societal and political challenges of safeguarding and valorising cultural heritage.' Their presentation reads as follows: 'HERKUL wishes to facilitate and support coordinated actions in the domain of cultural heritage within the KU Leuven, as well as in collaboration with relevant stakeholders, in order to become a strategic and innovative player in this transversal, interdisciplinary and hybrid field. The Aristotelian consideration that the whole is greater than the sum of its parts forms the foundation of HERKUL. As such, HERKUL is constituted by communities as diverse as cultural heritage itself. Involving all kinds of academics, researchers, administrators, technicians, students and alumni to facilitate understanding and expertise regarding cultural heritage.'

This is a recent but ambitious initiative of which support and cooperation on ICH and safeguarding may be expected.

LINK

<https://heritage.kuleuven.be>

At the crossroads of tertiary education and the heritage field, one finds also the valuable practice of **master's theses and bachelor's theses** being set up around ICH subjects and questions, and being coached or co-promoted in the ICH field. Every year, FARO, the interface for the heritage sector, offers an assembled overview of proposed subjects on its website, which works very effectively.

LINKS

<https://faro.be/vacatures/stageplaatsen-en-thesisonderwerpen>

SOME examples

https://scriptiebank.be/sites/default/files/thesis/2020-08/Van_Doorsselaere_Joris_MA-proef_SKAR.pdf

<https://www.ipg.ugent.be/nl/onderzoek/thesis/hoe-gaan-betrokken-actoren-om-met-controverse-rond-immaterieel-cultureel-erfgoed-de>

<https://adoc.pub/de-ronde-van-vlaanderen-als-immaterieel-erfgoed-een-performa.html>

https://immaterieelerfgoed.be/files/attachments/.1135/Onderzoeksrapport_lerende_netwerken.pdf

Otherwise, research and studies that relate to the safeguarding purpose, have been mostly linked with **initiatives of the ICH communities and cultural heritage organizations and professionals and the broad heritage sector**. As already explained extensively throughout this report, the Flemish cultural heritage policy and decree offer quite a supportive framework to conduct activities with regard to safeguarding, including (the heritage function of) research. Both structural research or project-based heritage research are eligible for Flemish funding, on the condition of involving a cultural heritage organization, that is recognized/subsidized in the context of the Cultural Heritage Decree (2017). The means (budget and human capacities) available for research have been evaluated to be scarce. But at least it enabled the network of ICH professionals to develop a range of studies, pilots, action research, etc. together with the ICH communities they support and facilitate. Another important and supportive instrument is the FARO magazine for cultural heritage where new research topics or finalized studies can be presented to a heritage interested readership in the Flemish language area.

ICH communities elaborate research initiatives in the context of their safeguarding activities. It is additionally fostered by, for example, the Inventory form asking for each safeguarding measure - including research - if and which actions are being developed, and by diverse support offered within the professional heritage sector. The type of support offered varies, and may encompass collaboration or guidance, providing specialized expertise, elaborating research methodologies, borrowing materials, investigating sources, collections or documentation, etc. In the field of heritage volunteers, diverse support, training, online databases etc. are being offered by Histories, as a service organization, and others. Also, the **Tijd-Schrift magazine** (published by Histories) is worth mentioning in this respect. Tijd-Schrift combines scientific quality with a clear and understandable writing style

and a distinctly practical and concrete approach. The contributions are always based on a local or concrete case, whereby the authors also provide the necessary source material as a methodological tool.

Another relevant heritage magazine is **Volkskunde** - Dutch Journal for the Study of Everyday Life, which has been publishing several thematic issues focussed on ICH in recent years, both in Dutch and for international audiences.

To conclude, the practice of **citizen science** is rising, which makes all kinds of e.g. crowd sourcing trajectories possible, opening up perspectives for studying widespread traditions participatorily.

Heritage publications dedicating attention to ICH and safeguarding:

<https://faro.be/faro/tijdschrift>

<https://historiesvzw.be/tijd-schrift/>

www.volkskunde.be

<https://www.volkskunde.be/2015-3-cover/>

<https://www.volkskunde.be/2016-3-cover/>

<https://www.volkskunde.be/2020-3-2/>

<https://www.volkskunde.be/2020-4-cover/>

DIVERSE LINKS - supporting research towards safeguarding

<https://www.cemper.be/nieuws/brabantse-danstradities-hubert-boone-en-lokaal-immaterieel-erfgoed>

<https://historiesvzw.be/databanken/>

<https://cagnet.be/page/bibliografie-thematische-studies>

<https://etwie.be/nl/kennisbank>

<https://www.parcum.be/nl/projecten/hemelsbreed>

<http://www.claravankerschaver.be/about/>

<http://www.wild-studies.org>

More on funding

https://www.ewi-vlaanderen.be/sites/default/files/speurgids_2021.pdf

<https://www.vives.be/nl/onderzoek/terminologie-van-projecten-en-dienstverlening>

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/werkingssubsidies/werkingssubsidie-voor-collectiebeherende-organisaties>

<https://www.fwo.be/nl/onderzoeksfinanciering/reglementen/>

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projectsubsidies/cultureel-erfgoedprojecten-op-landelijk-en-internationaal-niveau>

https://ec.europa.eu/info/research-and-innovation/research-area/social-sciences-and-humanities/cultural-heritage-and-cultural-and-creative-industries-ccis_en

Some international research networks linking with Flanders research(ers)

<https://www.criticalheritagestudies.org/intangible-heritage-network>

<https://www.siefhome.org>

<https://www.cemper.be/nieuws/ictm-belgië-gelanceerd-netwerk-voor-etnomusicologen>

<https://www.heritageresearch-hub.eu>

<http://www.ichngoforum.org/wg/ich-ngos-research/>

documentation and archiving YES (aanvinken)

please provide more details when appropriate

- See B1.4, where support with regard to documentation has been explained in detail.

- See B1.5 where archives and service centres on archive, documentation and digital heritage contributing to safeguarding with support of the Cultural Heritage Decree or the local authorities are listed.

+ LINK on examples of the work of archives on safeguarding ICH:

<https://immaterieelerfgoed.be/nl/kennis/inspirerende-voorbeelden-borgen-en-archieven>

B9.2

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?

answer:

YES

Describe briefly the research conducted, in particular the impact studied

Research on approaches towards safeguarding ICH is being developed continuously in Flanders. Particularly work on safeguarding ICH in general has been elaborated, as an ongoing theme of research and reflection, and following-up on the evolution and implementation of ICH safeguarding policies and practice. A growing number of studies linked to safeguarding specific elements are emerging.

Impact studies remain rather scarce to date.

Some examples of research and subjects addressed:

ICH brokerage and mediation

Research and publication on ICH mediation and brokerage for safeguarding:

- <https://immaterieelerfgoed.be/nl/kennis/volkskunde-brokerage>
- <https://immaterieelerfgoed.be/nl/kennis/lerendenetwerken>
- <https://immaterieelerfgoed.be/nl/kennis/leeslijst-makelaardij>
- https://faro.be/sites/default/files/2020-07/0_Rollen%20bij%20borgen.pdf

ICH & (super)diversity

Diverse research and work relating to ICH and cultural diversity as part of the framework of the UNESCO 2003 Convention:

- <https://www.ijih.org/volumes/article/669>
- <https://immaterieelerfgoed.be/nl/kennis/volkskunde-diversiteit>
- <http://www.ichngoforum.org/urban-cultures-superdiversity-intangible-heritage-call-presentations/>
- <https://immaterieelerfgoed.be/nl/kennis/dekoloniserend-immaterieel-erfgoed>
- https://immaterieelerfgoed.be/files/attachments/.1812/TvMR_2020_3.pdf

ICH and (sustainable) tourism

Research and initiatives that deepen the relationship between intangible heritage and sustainable tourism:

- <https://immaterieelerfgoed.be/nl/kennis/themadossier-toerisme>
- <https://immaterieelerfgoed.be/nl/nieuws/nieuw-project-immaterieel-erfgoed-in-het-toeristisch-aanbod>

- <https://immaterieelerfgoed.be/nl/inspiratie/publicatie-immaterieel-erfgoed-als-toeristische-bestemming>
 - https://immaterieelerfgoed.be/files/attachments/.1909/Volkskunde_2020_121_4_Inleiding.pdf
 - https://www.academia.edu/11774337/Cultureel_erfgoed_ook_toeristisch_door_bestemming
- related research: <http://lirias.kuleuven.be/cv?Username=U0059545>

ICH and inventorying

Studying policies and implementation and its effects of inventorying and listing of ICH

- <https://www.ijih.org/volumes/article/467>
- <https://immaterieelerfgoed.be/nl/attachments/view/4-inventorying-ich-flanders-artikel>

Participatory documenting of ICH

Practice research and training on participatory and audio-visual documenting of ICH, conducted throughout the years:

- <https://immaterieelerfgoed.be/nl/kennis/themadossier-documenteren>
- <https://immaterieelerfgoed.be/nl/actualiteit/werktafel-audiovisueel-documenteren-van-immaterieel-cultureel-erfgoed>
- <https://immaterieelerfgoed.be/nl/kennis/hoe-levend-erfgoed-documenteren-borgen-voor-morgen>
- <https://immaterieelerfgoed.be/nl/kennis/trekpaardtechnieken-in-beeld-videodocumentatie-bij-het-project-brabants-trekpaard-samen-erfgoed-een-toekomst-geven>
- <https://immaterieelerfgoed.be/nl/kennis/en-actie>
- https://cagnet.be/files/original/52489/2017-handleiding_mondelinge_geschiedenisCAG_extern.pdf
- https://immaterieelerfgoed.be/files/attachments/.1892/faro_2020_13_1_pompen.pdf
- https://www.iccrom.org/sites/default/files/2017-12/00_soima_unlocking_sound_and_image_heritage_0.pdf
- <https://etwie.be/nl/kennisbank/nieuws/cursus-breng-je-ambachttechniek-in-beeld>
- project 'FOCUS CRAFTSMANSHIP': development of audio-visual documentation methodologies and pilots of craftsmanship in ICH, through a multi-annual project funded by the Flemish Community (800.000 euro)

Safeguarding ICH with museums

- <https://www.ichandmuseums.eu/en>
- <https://immaterieelerfgoed.be/nl/kennis/publicatie-at-the-interface-between-living-heritage-and-museum-practice>
- https://immaterieelerfgoed.be/files/attachments/.1876/Museumpeil_49.pdf

ICH and value assessment

Research on how to value and assess ICH

- <https://immaterieelerfgoed.be/nl/kennis/waarderen-van-immaterieel-erfgoed>

Living Human treasures and transmission of craftsmanship in ICH

Research on the UNESCO programme Living Human Treasures, and conditions for establishing such programme in Flanders

- <http://www.futureforcrafts.org>
- <http://www.livinghumantreasures.be>
- <https://immaterieelerfgoed.be/files/attachments/.671/Toekomstvoorambachten.pdf>
- <https://faro.be/publicaties/virtuoos-vlaanderen-naar-een-living-human-treasures-programma-vlaanderen-en-brussel>

ICH and Education

Research on ICH and education:

- <https://researchportal.vub.be/en/publications/climbing-the-priority-ladder-education-and-ich>
- https://scriptiebank.be/sites/default/files/thesis/2020-08/Van_Doorsselaere_Joris_MA-proef_SKAR.pdf
- <https://www.mdpi.com/2071-1050/13/4/1857/htm>

ICH policies, (participatory) governance and ethics

Research on ICH policies, governance, and ethics, long term research line:

- <https://vub.academia.edu/MarcJacobs>
- <https://researchportal.vub.be/en/publications/on-levels-politics-of-scale-cases-and-networking>
- https://www.academia.edu/41974072/Article_9_Accreditation_of_Advisory_Organizations
- <https://repository.uantwerpen.be/desktop/irua>
- <https://www.ijih.org/volumes/article/608>
- J. Neyrinck, *'Beyond the Conventional. How to Foster Co-production for Safeguarding ICH*
- M. Jacobs, La sauvegarde du patrimoine culturel immatériel et l'éthique, pp. 247-259 & La politique de sauvegarde du PCI en Flandre au XX^e siècle, pp. 329-334, in: LEMPEREUR (F.), Patrimoine culturel immatériel, Liège, Presses universitaires de Liège, 2017.

ICH, controversy and human rights

- <https://www.law.kuleuven.be/pub/en/staff/00061792>
- <https://www.ipg.ugent.be/nl/onderzoek/thesis/hoe-gaan-betrokken-actoren-om-met-controverse-rond-immaterieel-cultureel-erfgoed-de>
- http://www.mensenrechten.be/bestanden/uploads/tijdschriften/TvMR%202020_3.pdf

Some examples of research linked to individual elements:

- **Procession culture in Flanders:** <https://historiesvzw.be/begeleidingen/op-handen-gedragen-processie-erfgoed/>

- **Fanfare culture:** <https://www.cemper.be/nieuws/update-resultaten-enquête-fanfarecultuur>

- **Giant culture in Flanders:**

https://immaterieelerfgoed.be/files/attachments/.585/LECA_s_procesbeschrijving_begeleiding_reuzencultuur.pdf

- **Fiertel procession in Ronse:**

https://kadoc.kuleuven.be/5_nieuws/2018/n_2018_0040

[https://limo.libis.be/primo-](https://limo.libis.be/primo-explore/fulldisplay?docid=LIRIAS2903515&context=L&vid=Lirias&search_scope=Lirias&tab=default_tab&lang=en_US)

[explore/fulldisplay?docid=LIRIAS2903515&context=L&vid=Lirias&search_scope=Lirias&tab=default_tab&lang=en_US](https://limo.libis.be/primo-explore/fulldisplay?docid=LIRIAS2903515&context=L&vid=Lirias&search_scope=Lirias&tab=default_tab&lang=en_US)

- **Witteren (traditional irrigation):**

<https://cagnet.be/page/witteren>

- **Shrimp fishing on horseback in Oostduinkerke:**

- GIFS-project: Geography of inshore fishing and sustainability (2012-2014)

<http://www.vliz.be/projects/gifsproject/en/about-us.html>

- M. Jacobs, Domesticating and harvesting shrimps – Fisher communities and the sea: Blue Ocean Strategies, translation processes and the UNESCO paradigm of safeguarding intangible cultural heritage, in: F. Barata & J. Rocha

B9.3

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?

answer:

YES

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

FLANDERS

The use of Consent has become common practice in Flemish research context, especially in social and human sciences, and although research related to specific intangible heritage practices is small scale to date, transparency is the norm, and collaborative research is rising. In the case of ICH research conducted with heritage organizations participation with the ICH community is expected in principle by decree, and consists in practice mostly of collaborative research processes - both in the management, implementation and dissemination. The ICH Platform www.immaterieelerfgoed.be acts as a hub for diverse documentation and studies around ICH and safeguarding in Flanders. The ICH communities themselves (via login) update the online dossiers around their element and its safeguarding. WIE, as moderator of the Platform, takes care of the principles of free, prior, sustained and informed consent (FPSIC) and appropriate involvement of all stakeholders when publications are shared and disseminated. And so do other heritage organizations, as well as ICH communities themselves, in the respective dissemination channels used (websites, databases, conferences, etc.).

See also more explanation in the context of B10.

B10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

B10.1

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

answer:

SOME

Provide any additional details here.

FLANDERS

Generally speaking, the **Flemish cultural heritage sector** is expected to share as much as possible results of heritage projects, including research initiatives. The tendency is to strive for open data and public accessibility wherever possible, often linked to digitization developments, while taking into account limits by the protection of privacy, intellectual property, and specific agreements that are usually laid down in contracts. The professionalization of the heritage sector, combined with the digitization movement, and with the participatory approach, of heritage work, thus provide a good basis to comply with this objective (B10). However, considering limited resources for the research function in the cultural heritage sector, all by all this remains very modest. Also, we should mention that awareness and sensitivity regarding ICH safeguarding principles is very much limited to those actors who consciously develop ICH activities.

LINK

<https://www.projectcest.be/wiki/Richtlijnen>

The **academic research** field is complex to navigate for externals. Information regarding existing policies on accessibility of data and research findings is not easily retrieved. An example where exceptionally the policy statement on data-management is clearly announced publicly, is University of Ghent:

<https://www.ugent.be/nl/onderzoek/datamanagement/datadeling/beperkingen-datadeling.htm>.

Time and resources for this periodic report in 2021 did not allow extensive research on this aspect, but speaking from experience, the example of Ghent is representative for the wider academic practice. This implies a quite similar level of protection as in the heritage field regarding information that communities, groups and individuals may prefer to keep aside from public access. Also, the use of Consent Forms and tailored agreements are common practice in human and social sciences.

Furthermore, overall accessibility of academic research has been strongly determined by the editors and publication policy and web of science access transnationally, resulting in being highly inaccessible for non-academics. But most recently there is a counter-movement in the researchers' world, calling for open sharing of research, and bringing an increasing focus on open access publishing.

At the same time, researchers collaborating with specific communities, groups and individuals, may be expected to share their research findings with the actors involved in the research process in direct ways. Valorisation of research in society contexts is also an aspect receiving attention in academic circles, although the criticism is this isn't equally valorised academically. We have no hard data though regarding these questions, this remains largely an area of future exploration.

LINKS

<https://www.ugent.be/nl/onderzoek/datamanagement/datadeling/beperkingen-datadeling.htm>

<http://vlir.be/publicaties/rdm-white-paper/>

https://ec.europa.eu/commission/presscorner/detail/en/IP_21_1262

CONCEPT

B10.2

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

Answer:

LIMITED

Provide any additional details here.

FLANDERS

The ICH safeguarding paradigm is young, and thus not surprisingly the number of studies and research initiatives is still rather limited, all the more with respect to informing and strengthening policy-making.

Some interesting initiatives have been taken, nevertheless, mostly **by cultural heritage organizations, related to questions and challenges met in the ICH field**. Thus, for example research has been done around the **viability and challenges of craftsmanship** practices and transmission, **participation and diversity in ICH**, ICH and **archives**, ICH and **museums**, **educational policies** and ICH, **animal welfare** and ICH, ... These studies are almost always utilized to foster policy developments.

The most obvious example in Flanders from the past years is the **research project 'Virtuoos Vlaanderen' (2014)** which directly led to a **new Flemish regulation (2018)** funding **Scholarships for Master & apprentice in the transmission of ICH craftsmanship**.

Another relevant dimension of study and research is the **environmental analysis** that heritage organizations realize every 5 years when preparing their strategic policy plans. In the case of ICH related organizations these studies contain various policy-relevant data **on the different ICH domains and linked to different sectors** (e.g. agriculture, entrepreneurship, ...). These studies are directly used in the elaboration of strategic actions plans, to set objectives and targets for these organizations in different domains.

Similarly, on a more aggregated level, DCJM makes an **environmental analysis of the professional cultural heritage sector** every 6 years, in which the work around ICH is an integral part of the study.

FARO, the Flemish interface centre for cultural heritage, is also appointed by the Flemish authorities to realize **monitoring studies on the broad cultural heritage sector**. In the past, such studies (Prisma 2011, Cijferboek 2012, 2014) didn't integrate the ICH approach fully yet. For the next few years, the monitoring is intended to be updated and also better include ICH.

In the context of the cultural policies as well, recurrent **surveys on cultural participation** in society have been conducted, with view to policy monitoring. Thus far, ICH has not yet been fully explored as a new policy dimension in these surveys. For the upcoming surveys, DCJM is looking into the inclusion of ICH related questions and indicators.

At the time of writing this report, an extensive **interdisciplinary and multistakeholder strategic fundamental research** project 'Crafting Futures' is being elaborated around craftsmanship, cross-cutting heritage and design, education, economy, and sustainability, with the aim of tackling and bridging the different sectors and generate valorisation results that may directly feed into the operation of future crafts and the related policies.

LINKS

www.livinghumantreasures.be
<http://www.futureforcrafts.org>
<https://immaterieelerfgoed.be/nl/inspiratie/volkskunde-diversiteit>
https://immaterieelerfgoed.be/nl/attachments/view/immaterieel-cultureel-erfgoed-en-etnisch-culturele-diversiteit_def
<https://immaterieelerfgoed.be/nl/inspiratie/waarderen-van-immaterieel-erfgoed>
<https://immaterieelerfgoed.be/nl/attachments/view/4-inventorying-ich-flanders-artikel>
https://immaterieelerfgoed.be/nl/attachments/view/immaterieel-erfgoed-musea_def
<https://immaterieelerfgoed.be/nl/inspiratie/publicatie-volkskunde-immaterieel-erfgoed-musea>
https://immaterieelerfgoed.be/nl/attachments/view/prisma-onderzoek_rapport
<https://faro.be/publicaties/cijferboek-cultureel-erfgoed-2014-rapport-digitaal-erfgoed>
<https://faro.be/kennis/erfgoedveld-in-beeld/prisma-veldanalyse-cultureel-erfgoed>
<https://www.statistiekvlaanderen.be/nl/cultuurparticipatie>
<https://www.participatiesurvey.be>
https://www.vlaanderen.be/cjm/sites/default/files/2021-04/Strategische_Visienota_Cultureel_Erfgoed_bijlage_omgevingsanalyse.pdf

B10.3

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

answer:

SOME

Provide any additional details here.

FLANDERS

The examples of research, documentation and studies realized in the heritage field - both by ICH professionals and ICH communities - are to a high extent utilized to improve safeguarding. All the more so since the research questions most often start from a question the ICH community/practice is faced with. The variety of research and documentation projects, ranging from micro-research or documentation on specific techniques, to broad mappings of widespread practices, citizen science, or innovative pilot studies is impressive. With respect to academic research results, the situation is more dispersed, reflecting the situation in the academic field with respect to ICH at this stage. Interesting work is happening, though. Next to the beforementioned strategic research project 'Crafting Futures', there is regular historical research, as well as innovative applied research fostering sustainable ICH tourism developments, or for example artistic research on textile crafts and tacit knowledge, research on the use of video in safeguarding living heritage, etc.

LINKS

<https://etwie.be/nl/kennisbank/nieuws/de-kunstmid-in-vlaanderen-omgevingsanalyse-van-een-ambacht>
<https://historiesvzw.be/projecten/onderzoek-wagenmakerij/>
<https://immaterieelerfgoed.be/nl/inspiratie/reuzencultuur-vlaanderen-organisatie-1>
<https://www.cemper.be/nieuws/update-resultaten-enquête-fanfarecultuur>
<https://immaterieelerfgoed.be/nl/kennis/inspirerende-voorbeelden-borgen-en-archieven>
<https://immaterieelerfgoed.be/nl/kennis/witloofteelt-documenteren-1>
<https://immaterieelerfgoed.be/nl/kennis/artikel-faro-pompboren-borgen>
<https://immaterieelerfgoed.be/nl/inspiratie/rederijkers-onderzoek>
<https://www.aup-online.com/content/journals/10.5117/TRA2020.1.004.COLL?crawler=true>
<https://immaterieelerfgoed.be/nl/inspiratie/publicatie-immaterieel-erfgoed-als-toeristische-bestemming>
<https://schoolofartsgent.be/nl/agenda-nieuws/nieuws/clara-vankerschaever-werkt-samen-met-atelier-luma>
<https://www.sciencefiguredout.be/safeguarding-intangible-cultural-heritage>
<https://www.thomasmore.be/ontastbaar-erfgoed>
<https://www.arts.kuleuven.be/nieuwetijd/leden/00134980>

B11. 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

B11.1

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?

answer:

yes

1. answer:

it is a

cultural policy

name of the policy: Cultureel-erfgoedbeleid

established 23/05/2008

Is the policy being implemented

Yes

brief description

FLANDERS

The Cultural Heritage Decree, in 2008, integrated the former fields of museums, archives, heritage libraries, heritage cells, organisations for popular culture... in one large cultural heritage field. Within federal Belgium, this cultural heritage policy is a competency of the Flemish Community, concerning tangible moveable cultural heritage as well as intangible cultural heritage. The Ministry for Culture, in its evolving institutional forms, administers the cultural heritage policy, its related strategies, and its various legal and administrative measures.

2. answer:

it is a

cultural policy

name of the measure Cultural Heritage Decree 2017 (in full: Decreet houdende de ondersteuning van cultureelerfgoedwerking in Vlaanderen)

established 24/02/2017

Is the measure being implemented

Yes

brief description

FLANDERS

The Cultural Heritage Decree of 24 February 2017 is the most important policy and subsidy framework for the work of the cultural heritage sector in the Flemish Community.

By its definition, cultural heritage concerns both tangible moveable, as well as intangible cultural expressions that acquire shared meanings and values within a current frame of reference and are being transmitted over generations.

With the Cultural Heritage Decree, the Flemish government wants to promote the care for and handling of cultural heritage by:

- building a cultural heritage field;
- promoting high-quality and sustainable cultural heritage activities;
- increasing the social embedding of cultural heritage.

This decree does so by:

- supporting organisations and cultural heritage communities in the quality exercise of cultural heritage activities;
- encouraging further development and application of different cultural heritage practices;
- promoting cooperation and alignment with a view to strengthening a network of cultural heritage organisations, cultural heritage communities and other actors managing cultural heritage who develop, exchange and make available expertise;
- promoting international cooperation, exchange and promotion;
- stimulating and enhancing the cultural heritage experience of citizens and cultural heritage communities;
- promoting sustainability and social and cultural diversity;
- involving cities and municipalities and the Flemish Community Commission in Brussels.

The Cultural Heritage Decree describes the rules and guidelines for:

- the award of the quality label;
- the designation and funding of cultural heritage institutions;
- subsidizing collection-managing and other cultural heritage organisations to assume functions and roles;
- subsidizing other levels of governance;
- subsidizing projects.

LINK

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/regelgeving/cultureelerfgoeddecreet>

--

2. answer:

it is a

administrative measure

name of the measure Reglement Inventaris Vlaanderen van het Immaterieel Cultureel Erfgoed

established 23/05/2008

revised 01/01/2019

Is the measure being implemented

Yes

brief description

Based on this regulation, the Minister of Culture can include intangible cultural heritage and inspiring examples of safeguarding intangible cultural heritage on **the Inventory of Intangible Cultural Heritage Flanders**. The Inventory includes both the Inventory of ICH elements and the so-called Register of inspiring examples regarding the safeguarding of intangible cultural heritage.

LINK

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/regelgeving/reglement-inventaris-vlaanderen>

--

it is a

administrative measure

name of the policy/measure Verklaring Ethische Principes verbinden aan de Inventaris Vlaanderen van het Immaterieel Cultureel Erfgoed

established 01/01/2019

Is the measure being implemented

Yes

brief description

The Declaration of Ethical Principles is a set of eight ethical principles serving as ethical framework concerning the Inventory of Intangible Cultural Heritage Flanders. The Declaration of Ethical Principles builds on the one hand on the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, and its Twelve Ethical Principles in particular, and on the other hand, on the Flemish policy on intangible cultural heritage regarding the implementation of this Convention in the Flemish Community.

LINK

https://www.vlaanderen.be/cjm/sites/default/files/2019-10/ICE_Verklaring_van_ethische_principes.pdf

--

it is a

administrative measure

name of the measure Beurzen voor het doorgeven van vakmanschap in een meester-leerling-traject

established 15/05/2018

revised 23/04/2021

Is the measure being implemented

Yes

brief description

The Grants for the transmission of craftsmanship in ICH through master-apprentice trajectories, are an experimental policy started in 2018 providing grants for the transmission of craftsmanship in ICH through master-apprentice trajectories. A call for applications was launched, serving as a framework and financial support for professionals who take on one or more apprentices for a number of months (max. two years). Craftsmanship was defined broadly, over the different domains of ICH in this context, involving crafts, but it

could also be, for example, certain applied arts or performing arts in relation to intangible cultural heritage. The mastership always concerned a knowhow or practice that was not included in the formal education programmes provided in Flanders, thus complementary to TVET and post-secondary education curricula.

LINK

https://www.vlaanderen.be/cjm/sites/default/files/2021-05/beurzen_vakmanschap_getekend_reglement.pdf

CONCEPT

B11.2

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

FLANDERS

1. Vision paper 'A Policy for Intangible Cultural Heritage in Flanders': A comprehensive Vision Paper was published in 2010. It combined 21st century experiences in cultural heritage work in Flanders, with an emphasis on networking, participatory methods, strategic planning, investments in experts, empowerment of volunteer organisations... The Vision Paper outlines the key components of future policy, putting focus on the dynamic character of ICH and therefore on safeguarding it for the future, rather than emphasizing the roles it played in the past. The Vision Paper was developed following a bottom-up approach involving communities and NGOs. It puts forwards 'heritage communities' and groups as the key actors in all safeguarding efforts, with the Government assuming a facilitating and supporting role.

LINK

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/beleidskader/visienota-ice>

2. Conceptnota Cultureel Erfgoed 2016: 'Towards long-term cultural heritage work in Flanders' was approved by the Flemish Government in 2016 (25/03/2016) as a long-term strategy vision for heritage policy. The concept note aspires to offer a coherent and inspiring framework for the cultural heritage policy in Flanders.

The Concept Note itself focuses on six main lines, which were indicated both by the cultural heritage sector and from society:

- Ensure a varied presence of heritage
- Further strengthen and expand the cultural heritage network
- Realize participatory and open cultural heritage work
- Valorize cultural heritage in society
- Pursue an interesting international heritage policy
- Stimulate additional funding

The outlined policy lines make explicit the roles and responsibilities that the Flemish government assumes in consultation and attunement with other levels of government and policy domains: subsidiarity.

This means in the first place an updating and refinement of the existing instruments, and the possible development of new instruments with special attention to the new Cultural Heritage Decree.

LINK

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/beleidskader/conceptnota>

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

NO

CONCEPT

B11.3

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 example, the nature of the support provided, and how equitability is ensured.

FLANDERS

Financial support is not provided directly to ICH elements in Flanders. Equitability is not yet fully realized in a comparative perspective, considering the still young policy field and a historic lag. Nonetheless, several forms of support have been established throughout the past years:

1. The beforementioned (network of) **professional heritage organisations**, funded through the Cultural Heritage Decree, that provide support to ICH communities in the process of safeguarding

LINK:

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projects/subsidies/cultureel-erfgoed/projecten-op-landelijk-en-internationaal-niveau>

2. The Cultural Heritage Decree also provides the possibility to apply for **funding for cultural heritage projects** (duration up to 3 years), for which also ICH safeguarding projects are eligible, on the condition that the project should be elaborated in collaboration with a cultural heritage organization structurally funded through the Decree.

LINK:

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projects/subsidies/cultureel-erfgoed/projecten-op-landelijk-en-internationaal-niveau>

3. The **Grants for the transmission of craftsmanship in ICH through master-apprentice trajectories**: After the success of the first call in 2018, the Department of Culture, Youth and Media launched a second call for scholarship applications in 2019. This allowed to grant ca. two million euros for a total of 62 master-apprentice scholarships during the experimental phase in 2018-2019. The full list of grants can be found via the link below. In 2020, an evaluation was made up of the pilot phase. From 2021 onwards the programme is foreseen to continue as a structural policy measure related to the implementation of the 2003 Convention in the Flemish Region.

LINKS:

Overview grants: [https://s3.eu-west-2.amazonaws.com/uploads-](https://s3.eu-west-2.amazonaws.com/uploads-7e3kk3/22903/201120_overzicht_beurzen_voor_het_doorgeven_van_vakmanschap_in_e.7749d386b39a.pdf)

[7e3kk3/22903/201120 overzicht beurzen voor het doorgeven van vakmanschap in e.7749d386b39a.pdf](https://s3.eu-west-2.amazonaws.com/uploads-7e3kk3/22903/201120_overzicht_beurzen_voor_het_doorgeven_van_vakmanschap_in_e.7749d386b39a.pdf)

<https://www.vlaanderen.be/cjm/nl/subsidies/zoekresultaten/beurzen-voor-het-doorgeven-van-vakmanschap-een-meester-leerling-traject>

<https://departement-cjm.foleon.com/cultuur/borgen-voor-morgen-vakmanschap-doorgeven-in-meester-leerlingtrajecten/cover/>

4. The **ICH Platform www.immaterieelerfgoed.be**, provided by means of the Flemish Community in a cooperation with WIE, may as well be considered as a medium that supports the communities, groups and individuals in several ways in the safeguarding of their ICH.

5. Other cultural project funding:

- **Project funding for supra-local cultural projects:** a financial support to give the opportunity to cultural actors to experiment and to grow in their practice. Projects can have a duration up to 3 years.

LINK:

<https://www.vlaanderen.be/cjm/nl/subsidies/zoekresultaten/bovenlokaal-cultuurdecreet-projectsubsidie>

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.

FLANDERS

To date, there hasn't been developed a policy regarding urgent safeguarding in Flanders. Urgent safeguarding is still a void in the policy development. This also explains the lack of support.

B11.4

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

High

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

FLANDERS

Generally speaking, the Flemish Community, and the Department of Culture, Youth and Media in particular, apply a cultural governance model involving stakeholders in the process of policy development and evaluation, using proactive approaches and methodologies for consultation and participation (see also B1.3).

Some examples:

- At this stage (2021), **45 in depth interviews** with a **wide range of stakeholders** are being held with the aim to feed into the updating of the ICH Policy Vision Paper by 2022.

- The **development of the Grants** for master-apprentice scholarships in ICH were inspired by a **bottom-up initiative** in the cultural heritage field. Between 2010 and 2014 a research project was conducted in Flanders (Belgium) by a network of ICH NGOs and experts in the field focussing on the question of (the needs for) support for individual ICH masters, such as craftsmen and performance artists, with view to safeguarding their knowhow. The project 'Living Human Treasures' conducted **interviews with these masters**, identifying their challenges and needs. Supplementary, international experiences with LHT-programs were compared and researched. This research resulted in the memorandum, 'Virtuoos Vlaanderen', which contains concrete policy recommendations for the development of an LHT-program in Flanders. The publication was presented at an international conference in Brussels on 21 November, 2014.

In response and follow-up to this initiative, the Flemish Minister of Culture set up the first experimental policy in 2018-2019.

LINK:

http://www.livinghumantreasures.be/?page_id=98

- In addition, in 2020 an **evaluation of the pilot phase of the Grants** was made up, again with extensive inputs by the different actors related to the effectuation of the apprenticeships: masters and apprentices, service organisations, ...

LINK:

<https://www.vlaanderen.be/cjm/sites/default/files/2021-03/CE-evaluatie-beurzen-vakmanschap.pdf>

- The **policy plan of WIE as ICH organisation and other heritage organisations working on ICH:**

the elaboration of policy planning by cultural heritage organisations to apply for funding via the Cultural Heritage Decree needs be grounded in a **strategic planning process, with extensive participation** by the stakeholders implied. This planning includes an environmental analysis and needs assessment based on surveys and wide consultation.

LINK:

<https://immaterieelerfgoed.be/nl/visie>

B12. 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

B12.1

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?

answer

YES

1.

it is a

- **Education policy (aanvinken)**
- **Legal measure (aanvinken)**
- **Name if the policy/measure:** Onderwijsdoelen/eindtermen (attainment goals)
- **Established:** 12/02/2021
- **Revised:** 16/05/2021
- **Is the policy/measure being implemented?**

YES

Brief description

FLANDERS

In Flanders **schools enjoy full autonomy in curriculum design**. Legislation will only provide a framework of competences with educational objectives/learning outcomes that function as signposts for the concrete design and delivery of curricula by (groups of) schools. The Education Inspectorate will, however, evaluate the coherence of the concrete curriculum (ex ante) as well as whether each school delivers on the legally stipulated learning outcomes (ex post).

(More on the framework of Education in Flanders can be read here: https://eacea.ec.europa.eu/national-policies/eurydice/content/legislation-3_en?2nd-language=nl.)

New descriptors for key competences ‘historical awareness’ and ‘cultural awareness’ in lower secondary education have been adopted in 2018, with attention for ICH (Parliamentary Act of 14.12.2018).

As guidance for school curricula 16 clusters of key competences (inspired by the eight European Key Competences, itself derived from the UNESCO concept of lifelong learning) were adopted in the Flemish Decree (Parliamentary Act) of 14.12.2018 (link to the full text as appeared in Dutch and French in the Moniteur belge: <https://data-onderwijs.vlaanderen.be/edulex/document.aspx?docid=15354>) that re-defines the learning outcomes for the first stage of secondary education (lower secondary education, typical age 12-14) and went into effect at the start of the schoolyear 2019/2020 (1 September 2019).

Related to cultural heritage the 'cultural awareness and expression' and 'historical awareness' competence clusters are the most relevant, and also interlinkages exist with other clusters, such as 'civic competences' and 'sustainability'.

Note that for primary education and the two stages of upper secondary education, the older sets of learning outcomes for sustainability remain valid for the time being. New learning objectives for grade 2 and grade 3 of secondary education are being developed, to be introduced in 2021 (grade 2) and 2023 (grade 3).

List of competences with descriptors for the competence clusters 'cultural awareness and expression' and 'historical awareness' that are most linked to cultural heritage.

1. Key competences cluster 8 - Historical awareness

In the formulation of this cluster the definition of history as 'construction' is important. We have no direct access to the past but can only build an image of the past through relicts and sources. Students come to an understanding that history is a 'construction', based on the interpretation of sources. This explains that there may be different visions on the same historical event, existing next to each other, as long as they are the fruit of well-founded building of a historical image.

Under competence 'Reflect and explain the complex relation between past, present and future', Descriptor 8.9 and 8.10 are most linked to cultural heritage:

2nd grade secondary education

Definition 8.9: 'The students can explain collective memory of historical events'.

Type of descriptor: knowledge

Components of knowledge:

Factual knowledge

- Location specificity

Conceptual knowledge

- Distinction between 'past' and 'history'
- Historical phenomena such as people, places, events and developments
- Location specificity
- Collective memory: social and cultural memory
- Functions of collective memory such as construction of a collective identity, foster social cohesion or social exclusion, cultivate pride, cultivate victimization, transfer of values
- Bearers of collective memory such as tangible and **intangible heritage**

3rd grade secondary education

Definition 8.10 'The students reflect critically over collective memory of historical events'.

Type of descriptor: knowledge

Components of knowledge:

Factual knowledge

- Location specificity
- Collective memory: social and cultural memory

Conceptual knowledge

- Distinction between 'past' and 'history'
- Historical phenomena such as persons, places, events and developments
- Location specificity
- Functions of collective memory such as construction of a collective identity, fostering social cohesion or social exclusion, cultivate pride, cultivate victimization, transfer of values
- Selection and interpretation of historical phenomena in the light of a current objective
- Bearers of collective memory such as tangible and **intangible heritage**
- Relation between collective memory and historiography

2. Key competence cluster 'cultural awareness and expression'

The definition of the key competence 'Cultural awareness and expression' (16) shows a strong connection with the EU key competence 'Competences in cultural awareness and expression'. These two aspects, cultural awareness and cultural expression are made explicit in the learning outcomes.

The building blocks/competences for 'cultural awareness' are:

- perceiving and conceptualizing expressions of art and culture
- identifying expressions of art and culture in relation to the social, historical and geographical context in which they manifest themselves; and
- experiencing expressions of art and culture and appreciating them

These competences have to be realized in relation to several key competences. To deepen the perception of art and culture, tools are provided in the learning outcomes. A global view of art and culture over time and attention to cultural diversity in the present are important in this respect.

'Cultural expression' is captured and discussed in a substantive building block/learning outcome 'using imagination in a targeted manner in the creation of artistic work'. Participating in art and culture and knowing the access roads to and opportunities for cultural self-development are important in this context. Dealing with art and culture makes people stronger both individually and collectively. Active art experience offers numerous opportunities for coexistence, solidarity and tolerance.

Under competence "identifying expressions of art and culture in relation to the social, historical and geographical context in which they manifest themselves", descriptor 16.3 is most linked to intangible cultural heritage.

Definition 16.3: 'Based on observations of art and cultural expressions, students can illustrate similarities and differences in their interpretation of the intention and the topic'.

Type of descriptor: knowledge

Components of knowledge:

Conceptual knowledge

- Sensory perceptible characteristics such as movement, smell, sound, color
- Subjects of art and cultural expressions such as death, everyday topics, birth, history, love, life, rituals
- Intentions of art and cultural expressions such as addressing, confirming, taking commercial advantage, decorating, entertaining, building identity, informing, questioning, serving the public interest, making practical use, revolving, creating beauty
- Layering in the interpretation of subjects of art and cultural expressions
- Layering of the interpretation of the intentions of art and cultural expressions
- Uniqueness of the esthetic experience

Procedural knowledge

- Observing art and cultural expressions
- Attributing meaning to art and cultural expressions

- Handling of multiple perspectives (multi-perspectivity)
- Applying ways of expression such as wording, imagining, moving and voicing

The **16 key competences** show a lot of coherence with each other. **Historical awareness** illustrates that connection. There are possibilities to make connections with Citizenship. Where Historical Awareness emphasizes viewing phenomena from the past in their own specific context, Remembrance Education looks for answers to learn from the past. Both perspectives are important to form pupils into critical and engaged citizens. Historical consciousness can also make a link with Spatial awareness. Spatial patterns and physical and social-geographical changes are often at the origin of changes in historical phenomena. Of course, there is also a link with **Cultural awareness**. Pupils study art and cultural expressions and interpret them in relation to the social context in which they manifest themselves. There is also a connection with **Dutch. Language** is the medium to describe the image of the past. Both written and non-written sources are interpreted. Language is not neutral.

ADD

2.

it is a

- Administrative measure (**aanvinken**)
- Name if the policy/measure: **Klascement**
- Established: 1998
- Revised: /
- Is the policy/measure being implemented?

YES

Brief description

FLANDERS

What follows here (administrative measures 2 to 6) are a series of Learning Tools:

Flemish schools have the pedagogical freedom to use different learning tools in order to achieve the educational objectives mentioned above. These learning tools range from textbooks and lesson plans that can be used in the framework of learning at school, to real-life learning experiences that pupils can acquire in the framework of place-based learning.

One first example of a source for learning tools and resources in the framework of intangible heritage can be '**KlasCement**'. **KlasCement** is an initiative of the Department of Education and Training where education professionals and organizations can inspire and support each other by sharing their teaching materials, practical experience and questions. This way, an active educational network is created, including also ICH.

<https://www.klascement.net/>

ADD

3.

it is a

- Administrative measure (**aanvinken**)
- Name if the policy/measure: **Het archief voor Onderwijs** ('The Archive for Education')
- Established: 2017
- Revised: /
- Is the policy/measure being implemented?

YES

Brief description**FLANDERS**

In the online image bank of 'The Archive for Education', teachers can find films, videos and audio clips from national and regional broadcasting companies and cultural and heritage organizations. The audiovisual material is geared to the final attainment goals and curriculum goals. The Archive for Education is an initiative of Meemoo (Flemish Archive Institute) with the support of the Flemish government.

<https://onderwijs.hetarchief.be/>

ADD

4.

it is a

- Administrative measure (aanvinken)
- Name if the policy/measure: Cultuurkuur.be
- Established: 2013
- Revised: /
- Is the policy/measure being implemented?

YES

Brief description**FLANDERS**

Cultuurkuur.be is an initiative of the 'CANON culture unit' of the Department of Education and Training. 1700 organizations, including heritage organizations, publish their educational offering for schools on Cultuurkuur.be. Schools can get support for travel costs or to set up an educational project together with an external partner.

<https://www.cultuurkuur.be/>

ADD

5.

it is a

- Administrative measure (aanvinken)
- Name if the policy/measure: Het Speciaal Comité voor Herdenkingseducatie (The Special Committee for Remembrance Education)
- Established: 2008
- Revised: /
- Is the policy/measure being implemented?

YES

Brief description**FLANDERS**

The Special Committee for Remembrance Education is a network of Flemish education providers, government services, museums, memorials and educational organizations working on all kinds of themes linked to remembrance education and providing teaching materials on citizenship in relation to war and conflict.

<https://herinneringseducatie.be/>

ADD

6.

it is a

- Administrative measure (aanvinken)

- Name if the policy/measure: Vlaamse Unesco Commissie (Flemish Commission for UNESCO), and ASPnet Vlaanderen

- Established: 2003

- Revised: /

- Is the policy/measure being implemented?

YES

Brief description

FLANDERS

The Flemish government established the Flemish Commission for UNESCO in 2003 to promote the link between the Flemish community and UNESCO, with specific information and advisory tasks. The commission supports various UNESCO networks, committees and recognitions in Flanders and serves as a formal point of contact for UNESCO. Both education and intangible cultural heritage are on the commission's working agenda. The Commission provides schools with dedicated teaching materials, puts initiatives of the Flemish UNESCO schools on intangible heritage in the spotlight, etc.

B12.2

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

Answer:

NO

B12.3

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

1.

it is a

- legal measure (aanvinken)

- Name if the policy/measure: Talensensibilisering (languages sensibilisation)

- Established: 03/07/2017

- Revised: /

- Is the policy/measure being implemented?

YES

Brief description

FLANDERS

With the evolution towards multilingualism in the home environment, Flemish education now emphasises Dutch as the language of instruction, as a strong basis for other languages. This does not alter the fact that the linguistic and school development of all children benefits from a good development of the home language and the school language. It is important to start from what children do know (learning capital) and build on that to integrate them as best as possible and give each child the best educational opportunities. Educational practice shows that it is difficult for a teacher to respond to the different language backgrounds in a class with different home languages. That is why Dutch is supported as a common language of education in order to give everyone maximum and equal opportunities.

In actual educational practice, awareness of one's own language permeates through encouraging schools to organise language awareness and to compile and make available materials for this purpose. Language awareness can be taught in any language and can be offered as an option in nursery and primary education. The circular describes language awareness as follows: 'language sensibilisation makes youth sensitive to the tonality and other aspects of several foreign languages intuitively through creative exploration. It makes children sensitive to and aware of the existence of a multitude of languages and the differences between them, and therefore cultures, in our world and, closer to home, in their own school environment.'

Embassies and other associations often offer extra-curricular (mother tongue) lessons on their own initiative. A good knowledge of Dutch is not at odds with acquiring and learning knowledge of foreign languages. In Flanders, the two go hand in hand.

<https://data-onderwijs.vlaanderen.be/edulex/document.aspx?docid=15073>

<https://www.klasceement.net/talen/focus/Talensensibilisering/>

ADD

2.

it is a

- legal measure (aanvinken)

- Name if the policy/measure: Aanbod van elke levende vreemde taal in het secundair onderwijs (offer of every foreign language in secondary education)

- Established: 01/09/2014

- Revised: /

- Is the policy/measure being implemented?

YES

Brief description

FLANDERS

Since the 2014, secondary schools have the opportunity to offer any living language as a foreign language in the school context. It is the free choice of the school to organise this.

ADD

3.

it is a

- legal measure (aanvinken)

- Name if the policy/measure: Content and Language Integrated Learning (CLIL)

- Established: 09/05/2014

- Revised: 01/09/2019

- Is the policy/measure being implemented?

YES

Brief description

FLANDERS

Since 2014, secondary schools can offer Content and Language Integrated Learning (CLIL), a form of multilingual education in which lesson content is taught in an additional instructional language: English, French and/or German. This is a voluntary choice on the part of the school and the pupil. A Dutch-language alternative of the course keeps being guaranteed as well, so that students can choose.

<https://onderwijs.vlaanderen.be/nl/clil-content-and-language-integrated-learning>

B13

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

B13.1

Are the Ethical Principles for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

answer:

NO

B13.2

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?

answer:

YES

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

>>> Knowledge and practices concerning nature and the universe X

please provide more details when appropriate:

FLANDERS:

Regarding the current situation in Flanders, in none of the fields related to inclusive social development and environmental sustainability, effective policies or legal/administrative measures have been shaped until date. This indicator 13 therefor provides a huge challenge/opportunity for intersectoral and sustainable development for the Flemish and Federal Belgian authorities yet to be moved forward. Nonetheless, there is one initiative which deserves to be mentioned regarding *Knowledge and practices concerning nature and the universe*: in the context of animal welfare on the interface with ICH, structural coordination and dialogue has been established between the competent Flemish policy departments DCJM and Environment, and on the official website of the Department Environment the mediating role by the heritage service organisation CAG is explicated to proactively address and mitigate possible conflicts between heritage approaches and animal welfare approaches.

<https://www.vlaanderen.be/natuur-en-milieu/dieren-en-dierenwelzijn/evenementen-met-dieren/welzijn-van-dieren-bij-traditionele-volksgebruiken-met-dieren>

B13.3

Have policies 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?

answer:

NO

B13.4

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

answer:

YES

>>> Income generation and sustainable livelihoods

FLANDERS/BELGIUM:

There is no specifically policy or measure addressing ICH as such, nevertheless, there is a policy tendency in recent years to better support craftsmanship.

- On the **federal Belgian level**, the Department for Economy launched the initiative for a **legal recognition as craftsman/-woman**, by the 'wet houdende wettelijke definitie van de ambachtsman' (Law regarding the legal definition of the craftsman'). Since the law's entry into force in June 2016, more than 1.100 artisans have already received this legal recognition from the Federal Department Economy. They are included in a register that is updated after each meeting of the Commission or the Council on Craftspeople.

LINKS:

- <https://economie.fgov.be/nl/themas/ondernemingen/een-onderneming-beheren-en/het-ambachtsschap-erkennen-en/de-wettelijke-erkenning-als>
- https://www.ejustice.just.fgov.be/cgi_loi/change_lg_2.pl?language=nl&nm=2014018119&la=N

- On the **local level**, we have seen the emergence in recent years of local urban policy programmes supporting craftsmanship (projects, but also long-term approaches), often related also to urban development or regeneration, sustainable tourism, etc.

A noteworthy example in this regard is 'Handmade in Brugge'.

LINK: <http://www.handmadeinbrugge.be>

>>> Impact of tourism on ICH safeguarding

FLANDERS:

There is no specifically targeted tourism policy or measure dedicated to ICH as such, however it is relevant to mention here the recent transformative policy approach on Tourism in Flanders '**TRAVEL TO tomorrow**', which **highly aligns with the principles of sustainable ICH safeguarding**, by its focus on responsible and sustainable tourism, flourishing destinations and communities, collaboration, ...

LINKS:

<https://www.traveltotomorrow.be>

https://www.reizennaarmorgen.be/wp-content/uploads/2020/02/travel_to_tomorrow_magazine.pdf

B13.5

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

answer:

NO

GENERAL REMARK (to include with the target remark)**FLANDERS:**

Regarding the current situation in the other policy domains (beyond culture), policies and legal/administrative measures in relation to ICH remain largely a distant prospect. This ORF indicator 13 is a huge challenge/opportunity for intersectoral and sustainable development yet to be moved forward.

Possibly relevant initiatives which relate to ORF indicator 13 are to be situated mostly on the local policy level, often targeting specific concrete ICH elements or economic/social/ecologic/urban/... issues: e.g. measures regarding shrimp fishing on horseback in Oostduinkerke, the policies in the city of Geel regarding the psychiatric foster care taking place in the local context, the transversal urban programme 'Handmade in Brugge' on crafts related to a sustainable city development, ...

LINKS:

- <https://do.vlaanderen.be>

- the SDG related policy Vision 2050 of Flanders: <https://do.vlaanderen.be/sdg-manual-vision-2050>

B14

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

B14.1

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?

answer:

YES

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

FLANDERS

To date, in Belgium there is **no specific legal protection with regard to (a) intellectual property rights, and (b) privacy rights for communities, groups and individuals and their ICH.**

The legal protection available thus are limited to general legislation, which are foremost aligned to the European framework.

PRIVACY RIGHTS:

Since 25 May 2018, the principal data protection legislation in the EU has been Regulation (EU) 2016/679 of the European Parliament and of the Council of 27 April 2016 on the protection of natural persons with regard to the processing of personal data and on the free movement of such data, and repealing the Directive 95/46/EC - also known as Europe's General Data Protection regulation or 'GDPR'.

Belgium's Framework Act (30 July 2018) provides for the implementation of (some) GDPR provisions open to further definition, derogation or additional requirements. There is increased protection when using and processing sensitive personal data (revealing racial or ethnic origin, political opinions, religious or philosophical beliefs, trade-union membership, health or sex life and sexual orientation, genetic data or biometric data).

LINKS:

https://www.belgium.be/nl/justitie/privacy/bescherming_persoonsgegevens/persoonsgegevens

<https://www.gegevensbeschermingsautoriteit.be/publications/kaderwet.pdf>

<https://www.linklaters.com/en/insights/data-protected/data-protected---belgium>

<https://iclg.com/practice-areas/data-protection-laws-and-regulations/belgium>

<https://www.cultuurloket.be/kennisbank/gdpr/gdpr>

https://ec.europa.eu/info/law/law-topic/data-protection/reform/rules-business-and-organisations/principles-gdpr/what-data-can-we-process-and-under-which-conditions_en

<https://eur-lex.europa.eu/legal-content/EN/TXT/HTML/?uri=CELEX:32016R0679&from=EN#d1e1807-1-1>

INTELLECTUAL PROPERTY RIGHTS:

At the moment in Belgium intangible cultural heritage is protected as intellectual property through the system of copyright and related rights. There is no specific legal protection tailored to ICH, traditional knowledge, or traditional cultural expressions. The shortcoming of the intellectual property legislation to protect communities, groups and individuals when their ICH is exploited by others for commercial or other purposes, are well-known,

but there hasn't been a legal initiative in this regard within the Belgian context up to now. The WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC) undertakes text-based negotiations to finalize an agreement on an international legal instrument(s) for the protection of traditional knowledge (TK), traditional cultural expressions (TCEs) and genetic resources (GRs). The process is followed up for Flanders via the Flemish diplomatic delegations. The Belgian position is presented within the EU Council working group on intellectual property, after which the EU defends a coordinated EU position within this IGC Committee in Geneva. (see also B25.3)

LINKS:

https://www.wipo.int/tk/en/databases/tklaws/search_result.jsp?subject=&issue=&country=BEL
<https://economie.fgov.be/nl/themas/intellectuele-eigendom>
<https://www.cultuurloket.be/kennisbank/creatie-beschermen>
<https://www.cultuurloket.be/kennisbank/auteursrechten/wat-bescherm-t-het-auteursrecht>

Several ICH elements on the Inventory for ICH Flanders, or related, however enjoy protection through the system of **Protected Geographical Indication**.

LINKS:

https://ec.europa.eu/info/food-farming-fisheries/food-safety-and-quality/certification/quality-labels/quality-schemes-explained_en

Some examples:

- Brussels grondwitloof: <https://www.tmdn.org/giview/gi/EUGI00000013748>
- Floraliën: <https://www.tmdn.org/giview/gi/EUGI00000014536>

In addition, also a series of ICH related products have a **recognition as 'streekproduct' under the Flemish label of traditional regional products:**

e.g. related to 'Grondwitloof':

- <https://www.streekproduct.be/producten/grondwitloof-uit-de-denderstreek>
- <https://www.streekproduct.be/producten/brabants-grondwitloof>

e.g. related to 'Sinterklaas' traditions:

- <https://www.streekproduct.be/producten/klaaskoeken>

e.g. related to 'beer culture':

- <https://www.streekproduct.be/producten/speciale-belge-ale>
- <https://www.streekproduct.be/producten/mechels-donkerrood-bier>
- <https://www.streekproduct.be/producten/lambiek-geuze-lambiek-geuze>
- <https://www.streekproduct.be/producten/oude-geuze-oude-geuze-lambiek>
- <https://www.streekproduct.be/producten/faro>
- <https://www.streekproduct.be/producten/kriekenbier-uit-zuid-west-vlaanderen>

B14.2

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?

answer:

YES

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

FLANDERS/BELGIUM

The work on compiling this report, has offered insight in a previously quite unknown field of activities in this regard. Indeed, studying the different potential links, sources and stakeholders, we encountered **the work regarding the Convention on Biological Diversity (CBD)** in Belgium, as well as Belgium's work around the ratified **Nagoya Protocol**.

On 5 June 1992, during the UN Conference on Environment and Development (UNCED) in Rio de Janeiro, Belgium was one of the first countries to sign the Convention on Biological Diversity. The Nagoya Protocol was signed on 20 September 2011, then ratified on 9 August 2016 and it entered into force on 7 November 2016. This created the obligation to designate a competent National Authority; and the Federal Public Service DG Environment was designated as the National Focal Point for the Nagoya Protocol and then the Flemish Agency for Nature and Forest (Agentschap Natuur en Bos) was designated by the Flemish Government as the Competent Authority to implement the European Regulation on the subject.

Especially the implementation of CBD Article 8(j) is relevant, through Belgium's **national target** Objective 6.4 appears linked: 'By 2020, create operational mechanisms to protect the knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant to the conservation and sustainable use of biodiversity.'

This objective is in itself linked to Aichi Biodiversity Target 18 and indirectly also Target 16:

- **Aichi target 18:** 'By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.'

- **Aichi Target 16:** 'By 2015, the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization is in force and operational, consistent with national legislation.'

In Flanders, there is no legal framework directly related to 'customary rights of communities and groups over land, sea and forest ecosystems necessary for the practice and transfer of ICH', but there is the EU regulation implementing the Nagoya Protocol:

On 16 April 2014 the European Union adopted **Regulation 511/2014** to implement the Nagoya Protocol in the EU and to enable Union-wide ratification of the Protocol. The EU regulation aims at monitoring user compliance with this obligation in the EU.

The EU regulation is itself implemented in Belgium through regional decrees. All the links to that regulatory framework for Belgium can be found here: <https://absch.cbd.int/countries/BE/MSR>.

The Nagoya Protocol itself does recognize the sovereign rights of Parties and IPLCs over traditional knowledge associated with genetic resources: 'Article 7. Access to Traditional Knowledge Associated with Genetic Resources. In accordance with domestic law, each Party shall take measures, as appropriate, with the aim of ensuring that traditional knowledge associated with genetic resources that is held by indigenous and local communities is accessed with the prior and informed consent or approval and involvement of these indigenous and local communities, and that mutually agreed terms have been established.'

No formal requirements have been established for the access or the use (= "ABS", i.e. Access & Benefit Sharing) of genetic resources (plants, animals & microbes) originating from the Flemish Region.

Studying the follow-up on the Nagoya protocol and the Aichi targets, also **no further concrete measures within the territory of Belgium appear to have been set**. However, a series of actions were developed **in Belgian international Development Cooperation Projects** (Congo, Burundi, Niger, Benin) with regard to this target. (see report p.201-202 - <https://www.cbd.int/doc/nr/nr-06/be-nr-06-en.pdf>).

By way of another example, The **Belgian Biodiversity Platform (www.biodiversity.be)** states to invest substantially in **knowledge brokerage** from the Belgian scientists towards different types of stakeholders. Through its day-to-day communication (incl. social media channels), it also helps to **raise awareness for biodiversity issues, among which the importance of (protecting) traditional knowledge systems of communities and groups related to land, sea and forest ecosystems**.

Hence, the work in Belgium around Biodiversity at least appears offering links to this indicator, even if also regarding this objective from the perspective of implementing the ICH Convention a major work still remains to be done in the future.

LINKS:

<https://www.cbd.int>

<https://www.biodiv.be/about/objectives>

<https://www.cbd.int/aichi-targets/target/18>

<https://be-tct.biodiversity.europa.eu/national-strategy/implementation/6#6.4>

www.biodiversity.be

<https://absch.cbd.int/countries/BE>

<https://absch.cbd.int/countries/BE/MSR>

B14.3

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?

answer:

YES

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

Contribute, no not exactly

But prevent as there is a limit (yes)

It is the other way around in the context of contested heritage: there is **legislation in Belgium that prevents that expressions, practices and representations would be used while not contributing to peaceful conflict prevention and resolution.**

For example, there is the legislation on hate speech in Belgium. Public incitement to discrimination, segregation, hatred or violence is criminalised in Belgium. This means that expressions, practices and representations of intangible cultural heritage that incite to discrimination, segregation, hatred or violence are forbidden.

Some groups and individuals point to the stereotypes used in the Carnival of Aalst or at blackface characters in Belgian intangible heritage, stating that they incite discrimination against minority groups.

However, in order to determine the crime of hate speech according to Belgian law, the incitement must be sufficiently active/forceful and – moreover – it must be demonstrated that the perpetrator had malicious intent and did not act merely negligently (or accidentally). If either the ‘incitement threshold’ is not attained or if there is doubt about the malicious intent, it must be concluded that the crime has not been committed.

The issue with the above highlighted cases is, that there is discussion as to whether the concerned representations are regarded as hate speech or not. When a (legal) analysis would be made in the context of the Belgian legislation on hate speech, these depictions could (at this moment) probably not be labelled as hate speech as it is hard to prove both elements and the intent in particular.

B15

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

B15.1

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

answer:

YES

Describe briefly, giving examples, how they do so.

FLANDERS

In Flanders, intangible cultural heritage is in many cases approached as a contemporary living heritage at the heart of society. Anno 2021, this is not simply an approach being fostered by the ICH policies and professionals - reflecting both principles of the ICH Convention and the European Faro Convention on the value of cultural heritage in society (2005), but it is also far and foremost the attitude of many practitioners and heritage communities more generally. This being said, examples of ICH being linked to well-being, including in contexts of sustainable development, are omnipresent.

A handful of illustrations:

- REVEIL

The initiative of Réveil encourages people and artists to breathe new life in the **annual ritual of remembering the death** on November 1st. In nearly 1 in 3 municipalities, musicians, brass bands, poets and storytellers gather in their local cemetery for a warm glow of subdued music, poetry and local life stories. With the deepest respect for every belief or religious background. In just a few years, Réveil has grown into an initiative throughout Flanders with an ever-growing number of participating communities.

Pieter Deknudt from Réveil: 'Réveil can fill a gap in society. I especially wish that 1st of November would again be something more than just laying a chrysanthemum somewhere. At the same time as the Church, people also seem to have thrown the concepts of standing still and coming together overboard. With Réveil we want to revitalize this tradition.'

LINKS

- <https://immaterieelerfgoed.be/nl/erfgoederen/reveil>

- <https://www.reveil.org/reveil>

- Kempense ovenschotels ('Kempen casseroles')

A great example of living heritage as an engine for holistic sustainability: social wellbeing, education, economy and ecology seamlessly come together into this initiative that is thrilled to contribute to a better society. The old use of wood-fired ovens triggered a project on sustainable, healthy and local food. 'Kempense ovenschotels' turned into an ever-growing collaboration between volunteers, poverty associations, local historic associations, municipal services, Velt as an CSO around ecologic action, schools and so on.

Lieve Heurckmans of 'Kempen casseroles': 'We spend a lot of time on prosperity, but in the meantime we have forgotten how to be happy. For me, that happiness lies in creating small meeting places, in making bread with honest local products and a sustainable approach. It is much more than relaxation, it is a link to a tradition that generates both craft and wisdom. Kneading, baking and eating together while talking and learning from each

other, across origins and cultures. Bringing people together to enjoy small, simple things: I learned it as a child, I like to share it with others.'

LINKS

- <https://immaterieelerfgoed.be/nl/kennis/bakken-delen-eten-en-ontmoeten>
- <https://www.pulsenetwerk.be/sdglijst/2018/7/25/kempense-ovenshotels>

- Fanfarecultuur ('fanfare culture')

Fanfares are inextricably linked to local cultural life in Flanders. For more than 150 years, the fanfare orchestra has made music practice accessible to everyone. Music practice forms the basis of today's amateur music association life and still forms an important part of it.

Characteristic of the fanfare culture is its association life, making music together and having fun. Fanfares bring people from all walks of life together, both within the association and outside it, when the fanfares perform, on the street or in the concert hall. Public music performances often take place on the occasion of important local events, such as festivities and commemorations. Fanfares are therefore strongly linked to local life in our Flemish cities and municipalities. In 2020, Flanders has just over 300 fanfares in which thousands of musicians come together to develop artistically and grow musically.

The fanfare has an accessible, culturally participatory and social character. In addition to rehearsals, concerts and performances, the additional activities that fanfares organize (such as fundraising, food festivals, youth work and concert trips) are an integral part of the fanfare culture.

VLAMO, umbrella NGO for the Fanfare-culture: *'The social, local and societal aspects contribute to the importance of the brass band culture for those involved. In today's modern, busy, individualized society, brass bands manage to unite people regardless of age, gender or background. This broad representation of people from all walks of life is due to its low-threshold character. This allows musicians to gradually develop their musical skills and talent. In addition, membership is free at most brass bands and instruments can often be borrowed, which keeps the costs relatively low. In contrast to sports clubs, there is great intergenerational diversity. It is a group event in which young and old can participate side by side.'*

LINKS

- <https://immaterieelerfgoed.be/nl/erfgoederen/fanfarecultuur-het-fanfareorkest-van-de-lage-landen>
- <https://www.facebook.com/watch/?v=588277915422740>
- <https://www.vlamo.be/nieuws/allemaal-fanfarefan-een-stap-dichter-bij-een-erkenning-van-de-fanfarecultuur>
- https://www.vlamo.be/sites/default/files/artikel_maak_kennis_met_de_drijvende_krachten_achter_het_fanfaretraject_kb98_mei_2020.pdf
- <https://www.ultimas.be/laureaat/de-fanfarecultuur>

- BELGISCHE FRIETKOTCULTUUR

5000, that's how many 'Frietkoten' ('Fries eatery' or 'Chip Shop') Belgium counts approximately. People find their Frietkot in almost every city district or village, the basis for a Belgian Frietkot culture. A Frietkot exists in all kinds of shapes and in all kinds of locations. All these characteristics together determine the atmosphere and the individuality of each Frietkot. This is in contrast to the current fast-food trends, where the same taste and design is offered worldwide to a large extent. One of the objectives is to continue to cherish this diversity of the Frietkot culture. The social experience that surrounds the Frietkot is an unmistakable part of the living heritage. A Frietkot is run as a family business where owner and visitors are in close contact, and is therefore so much more than a place where fries are baked. A quarter of Belgians go to a Frietkot every week to eat fries or take them home. It is a quirky meeting place where rank or position does not matter. With many people, it evokes warmth and nostalgia, combined with the life art of enjoying simple and tasty things together. *'When a Belgian buys a house, it is preferably within a 2 km radius of a nursery and, more importantly, within walking distance of a good*

Frietkot. ' (quote source: Vilt vzw - <https://veldverkenners.be/nl/nieuws/wat-je-nog-niet-wist-over-onze-gouden-trots-de-friet>)

LINKS:

- <https://immaterieelerfgoed.be/nl/erfgoederen/de-belgische-frietkotcultuur>
- <http://www.frietkotcultuur.be>

CONCEPT

B15.2**Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?****answer:****YES****Describe briefly, giving examples, how they use their ICH for one or more of these purposes.****FLANDERS**

The spirit of mutual respect and dialogue is widely present among the communities, groups and individuals that have joined the deployment around safeguarding ICH in Flanders in the past decade. Their wish and hope to contribute to the common goal of peace-building, often also finds its expression in concrete initiatives they elaborate. Several of such initiatives are introduced below here.

Overall, the idea of paving the way in dialogue and collaboration, is embodied by the whole and gradually extending ICH Network. By way of adagio the African proverb *'If you want to go fast, go alone, if you want to go far, go together'* is often quoted, for the slow but steady journey towards a shared horizon of a world where living heritage, cultural diversity and sustainability thrive.

This by no means implies a denial on the side of the numerous challenges to be faced in the broader context. Related to ICH in a wide sense, meaning the wide range of expressions of living heritage in society and which people involved have not necessarily identified as ICH within the UNESCO 2003 and ICH policy paradigm thus far, the situation is far more multispectral. For example, sometimes people who cherishing traditions and customs tend to use protectionist and/or exclusive identity discourses. Also, related to the broader actuality with passionate social debates around human rights related issues, linked to decolonization, Black Lives matter and other anti-racist or gender activism movements, as well as to issues linked to ecology, health or animal rights/welfare, the public sphere in Flanders (and Western countries more at large) in recent years has turned into a stage for heated debates. These include some high-sensitive aspects of traditional culture related to e.g. blackfacing, stereotyping of people, cultural appropriation, animal use ... That's also why we will go into more detail on these questions in the frame of question B16.2.

Both tendencies go side by side, though, and shape our common way forward.

In what follows here, in B15.2, we highlight examples of efforts that ICH communities make through their heritage practices towards building a shared culture of dialogue and mutual respect and empathy, welcoming inter-human exchange and the polyphony of voices and experiences:

VIRGA YES DIVERS

Under the impetus of the city service for Equal Opportunities and the Virga Jesse Committee and in cooperation with Orbit NGO, the museum Stadsmus in Hasselt brought together various partners to work on the theme of the Virga Jesse Festivities 2017: 'Sign of Hope'. The project was a nice example of cooperation between various partners.

In an interview project it became clear how the Virga Jesse festivities as a living heritage evolve and are passed on to new and more diverse generations. People from different cultural and religious backgrounds in Hasselt were interviewed with the aim of collecting experiences of Virga Jesse. Several inhabitants of Hasselt talked

about their experience of the Virga Jesse celebrations and parallels with city or folk celebrations in their country of origin. The testimonies were the core of the exhibition Virga Yes Divers.

The second part of the collaboration was a creative process. In workshops, various residents of Hasselt worked together on a street decoration, which was ultimately displayed in the museum's entrance. In this way, people joined in the tradition of Hasselt citizens decorating their own 'rot' (neighbourhood) on the occasion of the Virga Jesse celebrations.

LINK:

- <https://immaterieelerfgoed.be/nl/kennis/virga-yes-divers-multiculturele-deelname-aan-de-virga-jessefeesten>
<https://www.ichandmuseums.eu/en/inspiration-2/detail-2/virga-yes-divers>

International Iftar

Ramadan is the ninth month of the Islamic lunar calendar, the holy month of repentance and fasting between sunrise and sunset. After sunset and prayers, one eats the iftar meal which can be different according to the background of the believer.

The iftar concept continues to evolve. Various iftars are also organized by associations, since 2015, for example, VOEM NGO has been organizing its 'international iftar'. This is a tasty iftar meal organized in a special place, and linked to an innovative socio-cultural program in collaboration with member associations and various partners. These iftars are open to everyone and have become more and more intercultural evenings over time, bringing all cultures peacefully together at the table to the occasion of the living heritage of Iftar.

LINK

- <https://immaterieelerfgoed.be/nl/erfgoederen/internationale-iftar>

- heritage of Remembrance and Peace education in Ypres

The City Ypres has proclaimed itself 'City of Peace'. Its story is connected to the episode in the First World War (1914-1918) when four years of trench warfare in the Ypres Salient destroyed large parts of the region. After the war, various types of remembrance grew, each with a high level of respect for anyone's opinion. Until today, the historical events are remembered daily in Ypres and its region, for example through the Last Post ritual every night at 8 P.M. to which each day again people from all over the world take part. Indeed, the remembrance of WWI is a global practice in which the City of Ypres and the Ypres population have taken up responsibility from the start, welcoming pilgrimages and visits by veterans' associations units of the involved armies, war graves committees, etc. Ypres practice of remembering thus has been shaped in a way compatible with key challenges of UNESCO's mission to building a culture of peace, sustainable development and intercultural dialogue through culture, education, communication and information.

<https://immaterieelerfgoed.be/nl/erfgoederen/last-post-plechtigheid>

<https://www.ieper.be/vredesstad>

Carillons for peace

The carillon culture, also known from the Register for Good Safeguarding Practices, realized a 'Carillon for peace' in the city of Leuven. Since 11 November 2018, you can enjoy the sounds of the Peace Carillon at Park Abbey in Leuven. The new carillon shows the world that 'peace and reconciliation are always possible, no matter how painful a common past may have been'.

Leuven (Belgium) and Neuss (Germany) decided to 'connect through culture what was once divided by fire'. A century after the Germans and Belgians were enemies, they decided to revive the carillon that had fallen into ruin by reconstructing it in its original place.

The craft of the carillon is kept alive by weekly playing, the organization of themed concerts and a Facebook

group with a lively community of local residents and interested parties. The sounds of the Peace Carillon show us the strength of intangible heritage to adapt, and to connect people permanently.

Also in special times, such as during the Corona Crisis in 2020, the Peace Carillon takes on a role with extra comforting and connecting plays, request numbers and an adapted musical programme.

LINK

- <https://immaterieelerfgoed.be/nl/kennis/vredesbeiaard-abdij-van-park-leuven>

Reuskens in Borgerhout ('Giants in Borgerhout')

Every year, the giant procession of Borgerhout is a fantastic party at which the Reuskens ('the giants') celebrate their birthday. They have been doing so since 1712. The Reuskens are the friends of young and old, they welcome everyone and symbolise the hospitality of Borgerhout. All the new giants in the procession were and are made by various associations, schools and organisations from Borgerhout. They take on new identities and evolve together with the population. The Borgerhout Giant tradition thus builds an inclusive and warm society in which involvement, creativity, imagination and dialogue are central.

LINK

- <https://www.reuskens.be>

B15.3

Do development interventions recognize the importance of ICH in society?

answer:

YES

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

- As a source of identity and continuity

Explain with examples how development interventions recognize the importance of ICH as a source of identity and continuity.

FLANDERS

To date, the strongest tendency with regard to the **recognition of ICH as a source of identity and continuity** is situated on the **local level**:

The trend of seeing ICH as a source for local identity building, especially in the smaller and more rural cities of the Flemish Region, was most visible in the early stages of the implementation of the ICH policy in Flanders.

On one side ICH got mobilized as a factor to strengthen a **local common cultural identity and social cohesion** among the (often diversifying) population; on the other side, towards the outside world, ICH proved to be an effective driver and medium for **local profiling and city-marketing**.

In several cities, local authorities have smartly combined both dimensions, sometimes linked to the UNESCO listing mechanisms or otherwise to the Inventory Flanders, and not seldomly putting a local festivity or widespread event at the core. Often there is a city museum and/or a Heritage Cell acting as a broker, connecting all parties involved (through internal and external storytelling and participation). Some examples: Bruges with the Holy Blood Procession, Dendermonde with the Ros Beiaard parade, Mechelen with its parade, Geraardsbergen with the Krakelingen and Tonnekensbrand...

Especially the working methods applied by the giant culture throughout Flanders have been exemplary. They have smoothly welcomed the birth of new, ethnically and culturally diverse giants among the local families of giants that are being carried through the streets in parades and festivals, imaging local identity and population. Participatory involvement of old and new residents in designing, building, sewing, carrying ... the new giants in addition to (the continued love and care given to) the old ones, has served as a wonderful medium for local inclusion and cohesion and processes of shared identity appropriation. The giant families have accommodated to combine aspects of continuity with a dynamic evolution towards a renewed and more diversified common identity.

During the recent experience of the COVID-19 Pandemic in 2020-2021, the postponement and the lack of local traditions was omnipresent, leaving so many people with a feeling of loss and disconnection and growing awareness of the value of living heritage in their lives. People acted with a series of creative and online alternatives to bridge the gap. In the strategic relaunch plans by the national and Flemish government however, recognition of the value of ICH as a resource in social development is somehow lagging behind, mainly related to its still fledgling capacity in advocacy among other sectors in society.

LINKS

- <https://immaterieelerfgoed.be/nl/inspiratie/ommegang-mechelen-diversiteit>

- <https://immaterieelerfgoed.be/nl/erfgoederen/de-leuvense-reuzen-en-reuzeleuven>
- <https://www.bolwerk.be/fotoalbums/creatieproces>
- <https://www.lecavzw.be/tradities/reuzen/overzicht>

- As a source of knowledge and skills

Explain with examples how development interventions recognize the importance of ICH as a source of knowledge and skills.

FLANDERS

With regard to ICH being recognized as a source of knowledge and skills, the main developments are in the field of **craftsmanship**. Here we can cite several development interventions drawing from craftsmanship as a resource, and enhancing its further practice in society. These initiatives on craftsmanship connect well to the wider quest and trend of responsible, local and sustainable production and consumption.

- Obviously, there is the **Flemish policy funding scholarships for craftsmanship in ICH** as an important instrument recognizing the importance of ICH as a resource of knowledge and skills.

But there are more examples:

- the work of **DOEK** (non-profit organisation) as a textile platform bringing together traditional knowhow and superdiversity in an engaged transformative practice integrating living heritage, creation, education, economy, public space....;
- the initiative of **Future for crafts** with its will to share insights and tools for developing crafts in today's society;
- the already quoted case of the **'Handmade in Brugge' programme**, interlocking craftsmanship from an ICH-safeguarding approach with dimensions of sustainable development in local economy, tourism, education and urban regeneration;
- the apprenticeship in traditional construction programme by the Museum of Old Techniques (MOT), on the verge of ICH and transmission and developing ecologic practices in construction;
- and so forth...

LINKS

- <http://www.futureforcrafts.org>
- <https://immaterieelerfgoed.be/nl/kennis/magazine-meester-leerling>
- <https://departement-cjm.foleon.com/cultuur/borgen-voor-morgen-vakmanschap-doorgeven-in-meester-leerlingtrajecten/cover/>
- <https://immaterieelerfgoed.be/nl/kennis/werking-van-doek-vzw-als-artistiek-en-ambachtelijk-textielplatform>
- <https://immaterieelerfgoed.be/nl/kennis/handmade-in-brugge>
- <https://immaterieelerfgoed.be/nl/kennis/stage-vakwerk-van-het-mot>

- As a resource to enable sustainable development

Explain with examples how development interventions recognize the importance of ICH as a resource to enable sustainable development.

FLANDERS

Bearing in mind the holistic approach of the Sustainable Development Goals, and not to focus solely on ecology

dimensions, in this section we nevertheless highlight a series of examples complementing the beforementioned questions, where social and educational aspects were addressed more specifically.

Here we point to interesting examples of development interventions often linking to ICH knowledge and practices related to nature and the universe, as well as to the growing sustainable tourism movement and its interface with ICH.

But let's start, in this context, by spotlighting the SDG tool and publication which was developed by the PULSE Network around culture and sustainability in Flanders:

- <https://www.pulsenetwerk.be/sdg>

-

https://static1.squarespace.com/static/5951584abf629a9f80c973df/t/5bcdced4419202a537a0d393/1540222702426/SDG_brochure_klein.pdf

The tool was meant as a means for people in the cultural field to better understand the 17 SDGs and the way in which culture - among which ICH - can contribute to realizing the UN 2030 Agenda for sustainable development. Also, the ICH organisation for Flanders, WIE, in its strategic communication has started, in 2019, to frame ICH in direct relation with cultural diversity and sustainability of our world, clarifying their interconnectedness as follows:

Intangible cultural heritage is pretty much the cultural equivalent of biodiversity.

It's a variety of creative solutions that people have come up with over time on how and where people live together. It gives people a sense of identity and continuity, It's a mainspring of cultural diversity, and through its diverse and practical wisdom it contributes to sustainable development of our world.

A series of concrete and interesting examples related to ICH as a resource enabling sustainable development are the following:

- **Rural Development 'Leader' projects** (<https://ruraalnetwerk.be/pdpo-iii/oproepen-leader>), funded through the EU, often happen to work around ICH in the past years, combining regional development with ICH safeguarding objectives. One can see the full overview via keyword 'immaterieel':

<https://ruraalnetwerk.be/search/node/immaterieel>)

- **Project around 'Arbeid Adelt' Mill, the craft of the miller and short chain rural production:**

Qualified millers and volunteers of the listed mill 'Arbeid Adelt' in Weelde wanted to pass on the craft of the miller, and its connection with agriculture and nature in an educational way by building a smock mill with a kollergang and oil storage bank, built with regional materials and driven by a horse. By crushing seeds and grains from locally grown crops to make oil, they linked agriculture and local economy through the 'short chain' philosophy. Millers offer guided tours for visitors including people with disabilities. With the educational school package 'Molen je mee' (Windmill your way) they guide pupils and teachers through the world of agriculture, technology and the environment.

LINK

<https://ruraalnetwerk.be/projecten/ros-molen-arbeid-adelt-van-zaad-tot-olie>

- **Project secrets of the 'Mattentaart'.**

This project aimed to increase the historical knowledge of the local product, to explore its tourism assets and to see what the future could look like with a decreasing number of farmers. Based on the results of the research, the touristic potential of the regional product was expanded with a training of guides, a new logo, an information campaign and a map with all the mattentaart bakers. In addition, thanks to the project, the local network around the mattentaart grew with farmers, bakers, enthusiasts, distributors, etc.

LINK

<https://cagnet.be/page/mattentaart>

- Project **Brabants Trekpaard, together making a future for heritage**

The project aimed to research relevant (agrarian) techniques from the past, performed by Brabant draught horses, into new uses and functionalities for this horse breed.

LINK

<https://ruraalnetwerk.be/projecten/brabants-trekpaard-samen-erfgoed-een-toekomst-geven>

+ see also: <https://immaterieelerfgoed.be/nl/erfgoederen/de-cultuur-rond-het-belgisch-of-brabants-trekpaard>

- **The project Kempense Ovenschotels** example, mentioned before in B15.1.

LINK

<https://ruraalnetwerk.be/projecten/kempische-ovenschotels>

- **Project Vlaams-Brabants Grondwitloof.EU!**

The project works around maintenance of biodiversity of the cultivated species chicory by seed cultivation. Seed cultivation on the chicory farm contributes to the preservation of both the genetic and the intangible heritage. The project aimed to make knowledge available about a number of traditional aspects of soil chicory cultivation. This knowledge served to be unlocked in the current context of legislation and marketing and the resulting need for sustainable business management. The latter mainly concerns the integrated cultivation method and the reduction of labour costs and physical load.

LINK

- <https://ruraalnetwerk.be/projecten/vlaams-brabants-grondwitloofeu>

- <https://immaterieelerfgoed.be/nl/erfgoederen/het-telen-van-grondwitloof>

Very often CAG, as the heritage service centre around ICH related to nature, agriculture, animals, food and drink. (see B1.2) acts as a partner and coach for this type of projects, next to the role of many local and regional Heritage Cells.

- For an insight into the **evolution on sustainable tourism development & ICH:**

LINK https://immaterieelerfgoed.be/files/attachments/.1909/Volkskunde_2020_121_4_Inleiding.pdf

(The English introduction starts at p. 535)

B16

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

B16.1

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

please provide examples how ICH safeguarding plans and programmes are inclusive of:

- Indigenous peoples

Indigenous peoples: not applicable in the context of Belgium, but we may refer more generally to the reporting on inclusive approaches regarding people with diverse backgrounds below.

- Groups with different ethnic identities

FLANDERS

Note: a differentiation between 'Different ethnic identities' and 'Migrants, immigrants and refugees' is not always relevant or applicable, in the context of Belgium these categories are very fluid and/or overlapping in many cases. Nevertheless, following the structure of this online report, below here we have integrated several illustrations of inclusive ICH safeguarding programmes and plans.

Regarding ICH safeguarding programmes and plans aiming at the inclusivity of groups with different ethnic identities, we can report from the multistakeholder contribution that inclusivity is really on the agenda of many initiatives in Flanders. On the one hand the overall policy framework accommodates inclusivity and the work of the professional cultural and heritage sector demonstrates pronounced efforts and actions towards inclusivity. On the other hand, also civil society initiatives from minority groups find their way progressively to the ICH field and programmes. The interplay of both directions acting towards inclusivity is fruitful and growing.

Some examples:

- NAMASTE project around the ICH of the Nepalese community living in Bruges

Bruges Museums presented (in 2015) the exhibition 'Namaste Brugge' about the living culture and traditions of the Nepalese community in the city. Renowned Belgian photographer Bieke Depoorter (Magnum) made a photographic series and a photo exhibition offering an intimate look inside the festivals through close interaction with the Nepalese people. In addition to this photographic part, there was also a participatory part where the museum invited the Nepalese community to assemble an exhibition with objects and videos which they thought show their cultural identity and experience. Members of the Nepalese community did guided tours for school groups and organised workshops in the museum, like percussion, making mandalas and the organisation of a light festival (*Teej*).

LINK

<https://www.ichandmuseums.eu/en/inspiration-2/detail-2/namaste-bruges>

- Gnawa project and festival (Brussels)

Gnawa is a spiritual music style that puts listeners in a trance and has its origins in West Africa. The music has its roots in Morocco. Brussels is considered the European capital of gnawa music. Some forty gnawa musicians live there. The **JOLA project** brought these artists together for the first time in an album that reflects the Brussels gnawa scene. **Muziekpublieke** also linked a **Brussels festival** to the release of this CD. **MetX**, a production house made for and by musicians, is working in close collaboration with artists coming from the most different horizons. **It does its** utmost to help keeping the Gnawa heritage alive, also during Covid. Two songs were recorded in the MetX home studio, with separate rhythm tracks by gnawa musicians. In addition, a MetX 'tutorial' film was prepared of a song with gnawa rhythm. Extra rehearsals were organised in the summer of 2020 at partner organisations in Molenbeek and Brussels City with the support of VGC-StaycationBXL. This also increased the inflow of new players.

The weekly rehearsal usually takes place in MetX rooms, which are situated in the context of 'Brede School Brussels' (community school practice). Karkaba participants thus do not rehearse in a gnawa-niche, but have frequent contact with other people and organisations, which in turn gives rise to new collaborations. We mention, for example, Zinnekeparade, the Brussels Music Academy and various MetX productions. Gnawamusic also regularly give workshops to third parties. The payoff is the frequent collaborations, the friendships between people from different communities, the artistic output that continues to evolve.

LINKS

<https://immaterieelerfgoed.be/nl/inspiratie/gnawafestival-en-jola-project-van-muziekpublieke-en-karkaba-van-metx>

<https://immaterieelerfgoed.be/nl/erfgoederen/gnawacultuur-hun-muziek,-zang-en-dans-in-brussel>

<https://www.youtube.com/watch?v=ux-JI8PKoQI>

<https://muziekpublieke.be/discs/jola-hidden-gnawa-music-brussels-2020/?lang=nl>

<https://www.metx.be/en/projecten/karkaba-3/>

- Roma music traditions in Flanders, support through scholarship

Ever since the 15th century, Roma, Sinti and Manouch settled in Europe after their wanderings. Thus, there is also a large Roma community in Flanders/Belgium. The Sinti and Manouch Roma in particular have been established here for generations and have contributed to the development of Belgian music history. Just think of Django Reinhardt, who, together with Stephane Grappelli, put Gipsy Swing on the map. The transfer and development of this musical heritage already came under great pressure during WWII when a large part of the Roma community was deported and persecuted. With them, the music that lives only in the heads and hearts of this community.

Nevertheless, passing on this musical tradition can be a key to various integration opportunities. Safeguarding the identity of this community by recognising and supporting their musical culture is one of them.

The transmission is now also supported through **a scholarship for a master-apprentice trajectory funded by the Flemish Community.**

LINKS

<https://immaterieelerfgoed.be/nl/erfgoederen/muziektradities-van-de-roma>

<https://immaterieelerfgoed.be/nl/nieuws/nog-eens-1-15-miljoen-euro-voor-doorgeven-van-vakmanschap>

- Migrants, immigrants and refugees

FLANDERS

NOTE: See also general introduction of the section above on 'groups with different ethnic identities'

- Club Zaghareed

'Youyou' is the French word for what in Arabic is called 'Zaghareed'. This is an ancient vocal custom with roots in North and Sub-Saharan Africa, the Middle East and even the Basque Country. It is a technique whereby women produce a high-pitched trembling voice by vibrating the throat or moving the tongue. This enables them to express intense emotions, such as joy or sorrow, loudly and powerfully.

For years, voice artist Myriam Van Imschoot has been fascinated by the impact of the youyou sound. She develops artistic projects with local performers, where there is both respect for tradition and openness to new interpretations. This is how the **Brussels YouYou group and their Zaghareed Clubs** came to be. The clubs create moments of exchange between experts and lay(wo)men, with openness to differences in origin and customs. There are festive gatherings, where women of all ages and backgrounds share the practice, experiences, stories and memories of the (traditional) use of youyou.

The Zaghareed Clubs are fully committed to interaction and cross-pollination between different cultures, generations and vocal practices, enriching the Flemish cultural landscape. Since 2019, a core group actively engages in also transferring and disseminating the Zaghareed Clubs to **new contexts and media, such as in schools and community events, or through radio and film.**

LINKS

<https://immaterieelerfgoed.be/nl/kennis/club-zaghareed>

<https://immaterieelerfgoed.be/nl/erfgoederen/zaghareed-in-brussel>

- Celebrating Chinese New Year and Exhibition in Antwerp's Library

The tradition of the Chinese New Year arrived in Belgium mainly via Hong Kong, as the Chinese community mainly migrated from there to Belgium. The tradition in Belgium is still very much linked to that in Hong Kong. The celebration of the Chinese New Year in Antwerp is organised by the 'legends of lion dance' organisation, which aims to promote Chinese overseas culture in Antwerp. The Lion Dance is performed in Antwerp, in collaboration with the Antwerp kung fu school 'Choi Lee Fat Belgium'. In Brussels the Lion Dance is mainly performed at the initiative of Vietnamese restaurants.

In the Permeke Library in Antwerp, the city's central library which is located in Antwerp's Chinatown, there is an annual exhibition on Chinese New Year and the Lion Dance called 'legends of lion dance', with the aim of making the tradition and its significance better known.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/chineesnieuwjaarinantwerpen>

- Día De Los Muertos in Museum MAS museum

The celebration of the Día de Los Muertos, the 'Day of the Dead' takes place on 1 and 2 November and is an important celebration in Mexico and Guatemala. The Christian tradition of All Saints is combined with pre-Columbian celebrations and the concept of the temporary return of the deceased's soul.

Since 2012 **Museum MAS** in Antwerp and **Mestizo Arts Festival** work together for the 'Altar for the dead' in the city museum. Two altars are put on display in the free accessible boulevard of the museum. The first altar is a traditional Mexican one, each year curated by an organisation appointed by the Mexican embassy (e.g. Museum Nacional de Antropología). Every year another region of Mexico is represented. The second altar on display is an Antwerp creation, which both refers to the Mexican tradition as to the city of Antwerp. Every year it is curated by an artist adding to the altar.

LINK

<https://www.ichandmuseums.eu/en/inspiration-2/detail-2/dia-de-los-muertos>

- The work of Nakhla NGO and the example of Steaming Stories

Nakhla NGO was founded in 1991 to involve Maghreb women more in Ghent's socio-cultural landscape.

Meanwhile, the emphasis shifted to increasing the participation of all citizens in the intercultural society in

Flanders and Brussels. ICH is a beloved subject in its intercultural approach. A recent initiative is the project 'Steaming Stories' around bathing and hammam culture, combining an intercultural process with a cultural programme offering exhibitions, guided tours, workshops etc. How, for example, do Brussels and Flemish bathhouses deal with Moroccan traditions and what effect does the worldwide hype about hammams have on bathhouses in Morocco, Lebanon, Syria... and in Brussels? The project started its trajectory in the SMAK museum in Ghent in 2018 and was also supported by the Brussels Heritage Cell (Flemish Community Commission). In the wake of this process, it led also to the identification and registration of the ICH of bathing culture from thermae to hammam on the online ICH Platform www.immaterieelerfgoed.be.

LINKS

<https://immaterieelerfgoed.be/nl/erfgoederen/van-thermae-tot-hammambezoek>
<http://www.nakhla.be/nl/about-us/mission>
<http://www.nakhla.be/nl/aanbod/activiteitenkalender-hammam-steaming-stories-brussel>
<http://www.nakhla.be/nl/aanbod/voortrajecten-hammam-steaming-stories-brussel>
<http://www.erfgoedcelbrussel.be/nl/traject---hammam-steaming-stories->

- Dynamics around Spring rituals and Nowruz

Nowruz is celebrated at many locations in Flanders and Belgium, around the 21st of March. The ICH community is working on its safeguarding program and strives towards inscription in the Inventory for ICH in Flanders soon. They are being supported by heritage professionals in this process (Histories, CAG and others). In Brussels the Heritage Cell and various partners also actively joined to work around spring rituals from diverse backgrounds. And numerous initiatives were taken in 2020 during the Covid Pandemic to celebrate Nowruz in alternative ways, with partnerships by museums and other heritage and sociocultural organisations.

LINKS

<https://faro.be/blogs/katrijn-dhamers/nowruz-eeen-lentefeest-digitale-en-museale-modus>
<https://immaterieelerfgoed.be/nl/erfgoederen/norouz-3>
<https://immaterieelerfgoed.be/nl/erfgoederen/nowruz-bij-de-afghaanse-gemeenschap>
<https://cagnet.be/page/lentefestival>
<http://www.erfgoedcelbrussel.be/nl/themas/immaterieel-erfgoed/lentefeesten-1>
<https://huisvanalijn.be/nl/agenda/nowruz>
<https://decentrale.be/nl/nieuws/nieuws/nowruz-in-a-box>

- People of different ages

FLANDERS

As ICH is by itself a practice being transmitted over generations, also people of different ages are well-present within many practices all over this field. Below here are some illustrations of ICH related to children and young people, as well as efforts around rejuvenation:

- ICH of youth movements and the Funniest Youth Movement Tradition Award

Youth movements have built up an important heritage. Nowhere in the world are youth movements as popular as in Flanders. It is ingrained in our culture. In almost every Flemish municipality, some kind of youth movement must have been founded and active. That is why youth movements are a fantastic source of local history and cultural heritage. On general demand, Histories joins forces with the national youth movements. They help Flemish youth groups to (re)discover their history and to manage and disclose their heritage.

On initiative of tapis plein (the predecessor of current WIE) and Histories (or its predecessor: Heemkunde Vlaanderen), also an ICH initiative for the youth movements was taken in 2014, launching an annual event

around youth movement traditions with the 'Funniest Youth Movement Tradition Award'.

LINKS

<https://historiesvzw.be/begeleidingen/jeugdbewegingen-en-erfgoed/>

<https://www.facebook.com/deleukstejeugdbewegingstraditie/>

- Youngsters: Totemisation of the Scouts

An example of youngster culture having been around for long and registered as ICH on immaterieelerfgoed.be, is the transition ritual of Totemization in Scouting context. Most often, when Scout members turn eighteen, it is time for their totemization. This is during their senior year, the last year as members before they move on to leadership. Members are prepared to join the leadership group. They get leadership training and can earn a totem. The assignments that members receive during totemization are intended to encourage personal growth and to explore or push back their own boundaries. The final allocation of a totem serves as the admission into the leadership group.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/totemisatie-bij-de-scouts>

- Children: New year singing traditions by children

Gosjdieël is just one example of new year singing traditions in which children are the main actors. On New Year's Eve, 31 December children between the ages of 9 (or younger under supervision) and 12 go from door to door in the area around Galmaarden, Tollembeek and Vollezele. They knock on the door or ring the bell and greet the resident with a cheerful and loud 'gosjdieël'. The resident gives the children a penny in a homemade bag or flannel. As a thank you, they give a 'happy nuûjoer' (dialect for 'Happy New Year').

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/gosjdieel>

- Children in the Flower Processions

Children and young people are strongly involved and taken seriously in the building of the flower processions from an early age. They have their own parade, floats and an independent children's jury.

LINK

<https://immaterieelerfgoed.be/nl/kennis/wagens-lassen-of-bloemen-steken-kinderspel-bij-de-bloemencorso-s>

- Rejuvenation approach for the board of the Belgian Curling Foundation (Belgische Krulbolbond)

Involving young people and young adults in the management of an association is not always easy. Many people cannot or do not want to commit themselves full-time or do not want to take on too many responsibilities. A few years ago, the Belgian Krulbolbond (Belgian Curling Foundation) managed to involve a few young adults in the board on a long-term basis. They succeeded in this because they did not expect the new members to take on all the permanent obligations that come with a position on the board. They did, however, gradually take on more and more responsibilities over time.

LINK

<https://immaterieelerfgoed.be/nl/kennis/krulbol-verjonging-bestuur>

- Intergenerational practices: Stilt walking in Merchtem

Stilt Walking in Merchtem is a true family event: parents teach their children to walk on stilts at a young age. Or parents follow their children, who go stilt walking with schoolmates. But bigger efforts are being made to involve youth in Merchtem's Stilt walking heritage. Since 1997 a youth programme has been developed by setting up a youth committee, which also attends the meetings of the municipal youth council. The youth board edits the 't Steltenloperke - a bimonthly group magazine. They participate actively in or co-organize community-wide events, such as the play-on-street day, Merchtem quiz, the litter campaign etc. In addition, the youth committee

organizes various dedicated youth activities, such as the annual summer camp weekend in the Ardennes, film evenings, the stilt quiz, the bicycle tour, and other sports and games evenings.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/steltenlopen-in-merchtem>

- People of different genders

FLANDERS

Regarding the inclusion of people of different genders, we can see an evolution within multiple ICH practices to open up traditions to different genders that previously used to be tightly linked with one specific gender (in most cases male or female). In addition, paralleling the growing awareness and inclusivity in broader society, also **LGBTQIA+** related traditions and inclusion is underway and has started in recent years to register and have visibility amidst all ICH practices.

- The advent of female Shrimpfishers on horseback in Oostduinkerke

An important evolution since its inscription on the Representative List is that nowadays also women have joined the ranks of the shrimp fishermen on horseback in Oostduinkerke. Since 2013, candidate shrimp fisher(wo)men on horseback can undergo a two-year training to ensure the quality transfer of the craft. An important provision in the recruitment procedure for this training is the following: 'The craft is open to any adult human being who is physically fit to carry out the craft properly. Irrespective of whether you are young or old, male or female, what colour your skin is, what religion you profess or what language you speak.' It follows unequivocally from this provision that from now on female candidates can also become municipal licensed horse fishermen. Since 2013, two female shrimp fishermen on horseback have therefore been active within this craft for the first time. Nele Bekaert passed her exam in 2015 and thus became the first female shrimp fisherman on horseback officially recognised by the municipality. In 2020, she was joined by Katrien Terryn. Since 2019, a third woman (Nicky Cauwelier) has also started training.

LINK

<https://www.vrt.be/vrtnws/nl/2020/06/30/oostduinkerke-garnaalvisser-te-paard-vrouw/>

<https://m.youtube.com/watch?v=2pmbxuMdSHU>

- Female age groups in Leuven's Age Set Ritual

The Age Set Ritual in Leuven, inscribed on the Representative List in 2011, had traditionally (since 140 years) been mainly a man's ritual. An important recent addition and change now is the **establishment of the Vrouwen van het Jaar (Women of the Year)** since June 2018. This apolitical and areligious autonomous society runs parallel to the Men of the Year and is founded on the same basic principles of friendship and solidarity, with members coming from all walks of life. The members of the Women of the Year society are all women, who share the same year of birth and celebrate their 50th birthday together. Four female Age Sets have since been established: 1978 - 1979 - 1980 and 1981. Like the Men, the 1982 Age Set is in the pipeline. To date, they have not yet set up an umbrella body such as the Koninklijk Verbond der jaartallen which acts on behalf of the male age sets, but they are planning to do so in the future. In the meantime, they have received full support from the Koninklijk Verbond der Jaartallen and all the partners and supporters of this ICH.

LINK

<https://www.jaartallen.be/word-lid>

<https://m.facebook.com/vrouwenvan1978en1979/>

https://www.nieuwsblad.be/cnt/dmf20180511_03508168

- Batucada Baterías raising awareness and sympathy on LGBTQIA+

Percussion groups, such as the Brazilian Batucada Baterías, take to the streets all over the world to make people dance. They bring atmosphere and ambience during a manifestation, parade, party or event. Batucada Baterías in Flanders is a means of making LGBTQIA+ visible. A group of lesbian women come out with a positive image of their community through music and ambience, performing at places such as neighbourhood parties and events, where they contribute to the local festivities of people. It creates a nice context to raise awareness indirectly and have a dialogue with people.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/batucada-bateria-famba-brengt-haar-boodschap-met-percussie>

In relation to gender inclusivity, see also the following opinion piece with food for thought:

LINK

<https://www.vrt.be/vrtnws/nl/2020/02/24/voil-jeanetten/>

- Persons with disabilities

FLANDERS

Note: Sometimes also in this section it was not clear-cut whether best to include practices in either the category of 'vulnerable groups' or in this section of 'persons with disabilities', there are fluid and overlapping zones.

Similar to the previous sections, inclusivity is really on the agenda in Flanders, from an overall inclusivity approach, the overall framework accommodates inclusivity, the work of the professional cultural and heritage sector demonstrates pronounced efforts and actions towards inclusivity, and on the other hand also civil society initiatives from minority groups find their way progressively to the ICH field and programmes. This also applies to persons with disabilities. Quantitatively, their participation is quite modest so far, nonetheless.

There is certainly room for further action. Some examples to illustrate their inclusion in the inventorying and further safeguarding process:

- Vlaamse gebarentaal (VGT) - Flemish Sign Language

Flemish Sign language was included in the Inventory for ICH in Flanders immediately in 2008 at the start of the Inventory. Not long before, in 2006, Flemish Sign Language had been recognised by the Flemish government as the language of the Flemish Deaf Community - a group of people with a hearing disability forming a cultural-linguistic minority group for which VGT plays an identifying role. Doof Vlaanderen (Deaf Flanders) acts as an umbrella organisation, to strive for equality, emancipation and development of deaf people and their language, Flemish Sign Language, in society. This NGO is funded by the Flemish Government through the cultural authorities via dedicated regulation.

LINKS

<https://immaterieelerfgoed.be/nl/erfgoederen/vlaamse-gebarentaal-vgt>

<https://www.vlaanderen.be/cjm/nl/cultuur/vlaamse-gebarentaal/subsidies>

- Weel chair dancing registered on ICH Platform immaterieelerfgoed.be

The community behind the practice of rolstoeldansen (Wheel chair dancing) registered their element on the ICH Platform www.immaterieelerfgoed.be in 2021, and are being facilitated by WIE and CEMPER for their next steps regarding ICH capacity building and safeguarding.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/rolstoeldansen>

- Emiliani workshops with people with disabilities in ICH skills

Emiliani is an NGO working with persons with disabilities in Flanders. Recently they got in touch with ICH and registered the practice of chair braiding, as well as the traditional technique of felting which they develop in their workshops. Felting, for example, is not only used in therapies for people with mental disabilities, but also as an activity or therapy for the elderly, in physical rehabilitation and in psychiatry. The technique lends itself very well to these therapies, because it is a very instinctive process of rubbing in soap scum, and it is a simple physical activity that requires little specific technique or concentration. This way, people with a disability can create something themselves with ease. For the same reason such ICH techniques are being taught to ergotherapy students in certain cases, so that they can use it later in their therapy.

LINKS

<https://www.emiliani.be>

<https://immaterieelerfgoed.be/nl/erfgoederen/stoelvrechten>

<https://immaterieelerfgoed.be/nl/erfgoederen/vilten>

- Members of vulnerable groups

FLANDERS

The situation regarding members of vulnerable groups is similar as described above for persons with disabilities.

Traditions of foster care for mentally vulnerable people in Geel

For more than 700 years, mentally vulnerable people have participated in the Geel society by being taken in by a foster family of the local people. Family nursing in Geel is a contemporary, professional psychiatric treatment model and an example of how intangible heritage has for centuries encouraged a local community to take care. Family nursing arose in the 13th century from the devotion to St. Dimpna. Mentally ill pilgrims came en masse to Geel to do penance. After or during their stay, they were accommodated by the local population. Over the centuries, this care model evolved into its present form, based on three strong pillars: the client, who shares daily life with a foster family, the Geel community, which cherishes tradition and thus makes integration possible through its tolerance, and the Public Psychiatric Centre (OPZ) Geel, which guarantees a professional framework. Family nursing in Geel is resilient because of its connection with the local community. Though many places in Europe can claim innovative facilities for the care and treatment of psychiatric patients, what is going on in Geel is an exceptional case, based on a century-old tradition carried by the whole community.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/sint-dimnaverering-en-geelse-psychiatrische-gezinsverpleging>

Pilgrim's Table in the Saint-Julianus guesthouse traditionally invites vulnerable people

Recently, the Pilgrim's Table was included in the Inventory, an ICH including and raising awareness towards vulnerable people in society. Every year a Pilgrim's Table is organised in the Sint-Julianus guesthouse in Antwerp. On Maundy Thursday, the table is set in the chapel and in the evening twelve single elderly men are invited to dine with them. Because Lent is not yet over, only fish dishes are served. The number of guests is symbolic and refers to the twelve apostles and the Last Supper. With the annual organisation of the Pilgrim's Table, the Saint Julian's Society wants to keep the tradition of Christian charity alive, also in the 21st century. After all, sharing food is a sign of mercy. The Pilgrim's Table should remind us that there is still much poverty and loneliness

today. By setting the table each Lent, an ancient custom is continued and twelve elderly people enjoy a pleasant evening.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/pelgrimstafel-in-het-sint-julianusgasthuis>

- Open Camp Opsinjoor & the 100-hour celebration

Open Camp Opsinjoor is a scout camp for socially vulnerable children and young people. Every year they go to camp in the summer. And at that camp, the tradition that won the 2019 award for Funniest Youth Movement Tradition takes place was the 100-hour party. The 100-hour party was subsequently also registered as ICH on immaterieelerfgoed.be as an inclusive tradition of youth movements in Flanders.

LINKS

<https://immaterieelerfgoed.be/nl/erfgoederen/100-urenfeest>

<https://www.facebook.com/OpenKampOpsinjoor/>

<https://www.youtube.com/watch?v=dgrCDjW8F6k&t=1s>

- Baking Flatbreads as a gateway to more inclusivity for social and economic vulnerable people

NGO La Fournà wants to open up the enormous wealth of flatbread practices (its traditions, baking methods and culinary possibilities) to a wide audience. But there is more: united around their culinary knowledge and cooking skills, women with a migrant background, having a social and economic vulnerable position, prepare bread according to traditional recipes and techniques. In this way, they bake their way to more opportunities on the labour market.

LINK

<https://immaterieelerfgoed.be/nl/erfgoederen/platbroden-bakken-in-anderlecht>

<https://www.lafourna.be>

- Others

FLANDERS

In the previous input fields, although B16.1 is dedicated to the subject of ICH plans and programmes inclusive of all sectors and strata of society, the focus is towards different specific groups. However, no targeted questions are posed regarding **ICH safeguarding plans and programmes being overall inclusive of diverse sectors and strata of society**. Wonderful initiatives are being elaborated in this respect of wide inclusivity, nevertheless, which is the reason to highlight this as an additional approach in particular here:

- Zinneke Parade

The Zinneke Parade was born in the context of Brussels 2000, European City of Culture. It was the expression of the desire to organise a major popular festival in the city that would build bridges between the 18 municipalities and the city centre and mobilise all socio-cultural associations and people living together in Brussels. The goal was to show the big day of multicultural riches of the city and to break the barriers. In May of every even year, colourful groups parade through the city in an animated way. The working methodology is facilitating diverse inclusivity throughout. The Parade has a different basic theme each time. This is decided by the zinnekes (parade groups) themselves through a broad grassroots democracy. These participating groups always evolve and sprout from the various neighbourhoods, associations, schools, institutions, studios, youth clubs, cultural centres, music and dance groups, folklore groups and communities in Brussels, and use music, dance, costumes and scenography.

The very first Parade was full of emotion and joy that created loads of memories. Ever since then, Zinneke has become a real new urban tradition connecting people from all backgrounds.

Being an 'invented tradition', Zinneke was experienced as a real living tradition from the very start. After 10 editions and having been transmitted by its thousands of participants time and again to newcomers joining in, it has been considered appropriate by 2021 to let Zinneke Parade be identified and registered as an ICH, and has been included on www.immaterieelerfgoed.be.

LINKS

<https://zinneke.org>

<https://immaterieelerfgoed.be/nl/erfgoederen/zinneke-parade>

<https://immaterieelerfgoed.be/nl/kennis/volkskunde-diversiteit>

<https://www.youtube.com/watch?v=c2-MCvAfWHk>

- DOEK as a transformative textile laboratory for society

DOEK vzw is a textile platform by and for a multi-voiced community of practice. DOEK unites an artistic, artisan and social network around textiles in order to pursue practical development and knowledge transfer. Textile is not only central as a material, but is seen as a connective tissue that forms a window to others. As a material, textile plays a role in everyone's life. From this notion, DOEK connects and activates a wide variety of people and organisations with different expertise, skills and backgrounds: from foreign-language newcomers and young people to fashion professionals, from artists and anthropologists to heritage managers or textile innovators. In the work of DOEK, meeting is central. DOEK starts from art and textiles, but primarily focuses on people and a new society. According to DOEK, creativity and craftsmanship are the keys to social change. Safeguarding intangible heritage for a better society? It can be done!

LINKS

<https://immaterieelerfgoed.be/nl/kennis/van-het-doorgeven-van-textielambachten-tot-het-creeren-van-een-nieuwe-samenleving>

<https://immaterieelerfgoed.be/nl/kennis/werking-van-doek-vzw-als-artistiek-en-ambachtelijk-textielplatform>

Other LINKS

A great effort has been deployed by the heritage sector since 2015 to enhance working in ICH, diversity and inclusivity, in the spirit of the 2003 Convention. A series of pilots, conferences, workshops, publications, etc. were realized with view to feed and foster developments. Regularly, Workshop intangible heritage and the Dutch Centre for Intangible Heritage also joined forces around this shared aim:

- <https://immaterieelerfgoed.be/nl/kennis/themadossier-diversiteit>
- <https://immaterieelerfgoed.be/nl/kennis/volkskunde-diversiteit>
- <https://www.ijih.org/volumes/article/669>
- <http://createsend.com/t/r-3F1F2BF5BD66BB292540EF23F30FEDED>
- https://immaterieelerfgoed.be/nl/attachments/view/immaterieel-cultureel-erfgoed-en-etnisch-culturele-diversiteit_def
- <http://tapisplein.be/frontend/files/userfiles/files/uitn%20Diversiteit%20en%20Immaterieel%20Erfgoed.pdf>
- <https://www.immaterieelerfgoed.nl/nl/superdiverscultureelerfgoed>
- https://immaterieelerfgoed.be/files/attachments/.1876/Museumpeil_49.pdf
- <https://immaterieelerfgoed.be/nl/zoeken?q=diversiteit>

B16.2

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?

answer:

YES

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

FLANDERS

In our introduction to B15.2 we explained already that, overall, the idea of paving the way in dialogue and collaboration is embodied by the whole and gradually extending ICH safeguarding network with ICH communities, groups and individuals along with ICH professionals and policies. The image was sketched of a slow but steady journey towards a shared horizon a world where living heritage, cultural diversity and sustainability thrive.

At the same time, we mentioned multiple challenges related to ICH and mutual respect in the current situation, considering passionate social debates related to decolonization, anti-racist movements, gender activism, ecology, health, animal welfare, ... Heated public debates around high-sensitive aspects of traditional culture such as blackfacing, stereotyping of people, cultural appropriation, animal use, ... became a recurrent phenomenon in the last few years. Heritage, as a symbol of collective identities, is often appealed to in public (as a vehicle) for addressing bigger questions of social justice, power inequalities and a cry for change.

This era reveals all the more the importance of deploying approaches, programmes and activities in/with/around ICH where mutual respect and self-respect are core values.

These core values of mutual respect and fostering self-respect play at the various levels and scopes: from the overarching policy vision adopted by Flanders, via the network of heritage organisations enhancing and supporting the development of the ICH field with general principles of inclusiveness and equality and promoting respect for all people concerned, until the level of specific ICH practices and their elaboration of dedicated actions. Some of these could be said to celebrate inclusivity; whereas others are precious efforts to foster inclusivity and mutual respect in more challenging contexts.

By way of illustration, we elaborate various examples:

- Cities in diversity: ICH for Inclusive Cultural Heritage

In the larger cities of Flanders, Heritage Cells develop inclusive ICH safeguarding strategies tailored to the city's context of (super)diverse population, by means of which self-respect and mutual respect of the communities, groups and people concerned are fostered.

- In **Brussels**, the Heritage Cell has worked consistently around the living heritage of communities, groups and individuals residing in this superdiverse capital, through an approach embracing the full richness in the diversity of its population.

LINK

<http://www.erfgoedcelbrussel.be/nl/themas/immaterieel-erfgoed/>

- In **Antwerp**, a harbour city with ca. 500.000 residents, both the Museum MAS and since 2020 also the new Heritage Lab Antwerp have put diversity at the heart of their heritage work. They elaborate a range of trajectories involving diverse communities time and again around current topics or city laboratories.

LINKS

MAS

e.g. project the corner shop

<https://www.ichandmuseums.eu/en/inspiration-2/detail-2/the-corner-shop>

Heritage Lab Antwerp

<https://www.antwerpen.be/nl/overzicht/erfgoedlab-antwerpen/nieuws>

e.g. LAB portraying 1000 people and the heritage they value

<https://www.antwerpen.be/nl/overzicht/erfgoedlab-antwerpen/projecten-erfgoedlab-antwerpen/alles-van-waarde>

e.g. LAB urban textile practices

<https://www.antwerpen.be/nl/overzicht/erfgoedlab-antwerpen/projecten-erfgoedlab-antwerpen/stedelijke-textiele-praktijken>

- Aalst Carnaval, questions of building peace and mutual respect after removal of UNESCO-List

Aalst Carnival has been the stage of high-strung discussions with regard to the subject of mutual respect.

Fact is that the removal from the UNESCO Representative List does not, of course, remove the ICH safeguarding practice as such, but, on the contrary, it requires all the more care if we are to promote the crucial principles of inclusiveness and mutual respect in the context of this intangible heritage practice and its many thousands of people concerned who have all been struck. In this regard, many actors take an active role. Heritage Cell Denderland has put a focus in its plans for 2021-2025 on safeguarding-in-diversity for the Carnival, with the 'Carnival Academy' offering more background both on the craftsmanship of building the Carnival parade, as on the history and character of Carnival as an inversion ritual, the role and limits of humour, and other related topics. Schools have a crucial position in introducing the children with different backgrounds in the Carnival, and Carnival groups welcome people with different (migrant, ethnic, ...) backgrounds in their midst. The whole situation is loaded with sensitivity, and with the sense and fear of misunderstanding by many, but there is a lot of good will. Aalst Carnival, as other elements of the Inventory Flanders, signed the Declaration of ethical principles in 2019, which offers a tool to further awareness-raising and initiatives around inclusivity, which could benefit of more disclosure and communication.

LINKS

- <https://erfgoedceldenderland.be/projecten/academie-voor-carnavalskunsten>

- <https://erfgoedceldenderland.be/projecten/aalst-carnaval-belicht>

- A 2019-2023 strategic plan and a series of actions towards inclusivity and diversity in safeguarding ICH, by the ICH organisation for Flanders

WIE as the ICH organisation in Flanders has fully dedicated its **strategy to the aim of enhancing the inclusivity and diversity of the ICH work in Flanders**. (see B1.1)

LINK <https://immaterieelerfgoed.be/nl/visie>

A range of concrete initiatives are taken to foster such development:

- elaborating a **methodology to facilitate the identification and valuation of ICH through diverse participation**

LINK <https://immaterieelerfgoed.be/nl/kennis/waarderen-van-immaterieel-erfgoed>

- designing a **Diversity Matrix** and establishing a **proactive mediation** process to monitor the diversity and diversification of the online registration of ICH on Flanders' website for ICH, www.immaterieelerfgoed.be

LINK <https://immaterieelerfgoed.be/nl/erfgoederen>

- setting up **Thematic campaigns** together with partner organisations (CEMPER in 2021, CAG in 2020, etc) with view to elevate participation in underrepresented groups and foster inclusivity, self-respect and mutual respect of diverse communities, groups and individuals practicing ICH in Flanders
LINK <https://immaterieelerfgoed.be/nl/nieuws/vlaanderen-rijk-aan-culinair-erfgoed>
- launching the **communication campaign 'ICH is everywhere'** tackling the idea of inclusivity and mutual respect and celebrating living heritage cherished by people of all sectors and strata of society.

CONCEPT

B17

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

B17.1

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

answer:

YES

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

FLANDERS

ACTORS IN AWARENESS RAISING

Generally speaking, the implementation work in the wake of the 2003 Convention, is still primarily in the **phase and level of awareness-raising**.

The activity around awareness-raising in return has become **richly elaborated today**, both with respect to its scope and its - increasing - scale:

- a **wide range and diversity of ICH is being addressed** at present, and in these activities ICH is nearly always being connected to aspects of value and significance of this living heritage and the importance of its safeguarding;
- at the same time, awareness-raising actions are being **deployed by an ever-growing number and variety of actors**. Whereas, 10 years ago (ca. 2011), awareness raising on ICH was the concern of a handful of professional heritage organisations next to a limited group of communities identifying with the ICH concept, today (2021) **numerous heritage organisations** as well as **other actors in society** have elaborated initiatives, complementing the actions of an **increasing number and diversity of heritage communities** that have appropriated the ICH approach (cfr. B7.2, B8):

1. Cultural heritage organisations - museums, heritage cells, service organisations, archives, ... - organize regular actions around ICH: exhibitions, temporary projects, conferences, workshops, demonstrations, publications, lectures, tours, ... The vast majority of the over 100 recognized and/or funded professional cultural heritage organisations for Flanders have been deploying activities around ICH in the past 3 years, of which the greater part especially in the sphere of awareness raising.

2. But, next to the professional heritage sector, also a wider network of organisations in society is realizing ICH awareness raising activities increasingly (see B7, B15, B16, B21).

- A significant part consists of **umbrella or support organisations**, that offer guidance, networking and/or advocacy (**NGOs, CSI or private actors**), and take on representation and coordination roles for ICH and act 'in between' the CGIs and the professionalized heritage sector, policies... As is well-known, this '**midfield**' of **civil society** in Flanders is highly active and developed.

- It may be relevant to mention here that a considerable number of these organisations is also part of the **cultural field its broad sense**, and when they act at Flemish level, they often are also supported via the Flemish

cultural policies: arts, socio-cultural, youth, media; or (a much smaller number) e.g. in the field of Sports, Agriculture... Some examples: Circuscentrum, Danspunt, Minderhedenforum/Levi, VLAMO, Doof Vlaanderen, Natuurpunt, VLAM, VlaS, ...

- **Other organisations** elaborating awareness raising are often **umbrella/advocacy** organisations and **professional bodies on private basis** e.g. food and agriculture organisations, crafts organisations or companies, sports associations, scientific associations, ...: Navefri, Belgische Brouwers, A.Vi.Bo, Verdediging der Belgische Foorreizigers vzw, Belgische Valkerij Federatie, Kant in Vlaanderen vzw, Vlaamse Beiaardvereniging, Vlaamse Fokkers Belgisch Trekpaard, Koninklijke Maatschappij voor Landbouw en Plantkunde, ...

- Similarly, among the **growing list of various actors** that have been raising awareness in recent years, we have seen **many sociocultural organisations** taking interest, without themselves necessarily always having a direct link to a certain ICH element or ICH community. Those organisations are both active at the Flemish level, or at the local sociocultural level (or a combination of both with a decentralized organisation) and most often with considerable networks and reach: e.g. Avansa (network of lifelong learning centres), Davidsfonds, Femma, Gezinsbond, Internationaal Comité, Landelijke Gilden, Velt, Voem... ([LINK](https://socius.be/organisatie/): Sector of socio-cultural organisations in Flanders: <https://socius.be/organisatie/>). Other organisations are working from different localities such as e.g. De Centrale in Ghent, De Republiek Brugge, Muziekcentrum Dranouter, Klein Verhaal in Ostend, Nakhla in Ghent and Brussels, DOEK vzw in Antwerp, Manoeuvre in Ghent, Metx in Brussels, etc., ...

3. Thirdly, there is the continuously **growing and diversifying list of CGIs that are most often directly related to ICH practices**: non-profit or local associations, clubs, councils and others forms of organisation around specific ICH elements (See B7).

This whole wide range of actors is **interlinked by the networking model** developed around ICH in Flanders, which accommodates different degrees of participation and forms a learning network of gradually progressive diversification and deepening of safeguarding ICH in Flanders. (see B8)

PARTICIPATION by the concerned communities, groups and individuals.

Participation has been set as a **key principle** and attitude from the outset of the ICH work in Flanders (see B11.2), and has **been put into practice from the very beginning**. Consequently, this is also true for the awareness raising activities.

An overview of the full range of awareness raising activities is quite impossible to formulate briefly, but on a generic level we could sum up along the following lines (further below more concrete examples follow):

- The **online ICH Platform www.immaterieelerfgoed.be** is conceived as a **participatory medium**, the content of which is provided by CGI, especially the registration of ICH and safeguarding practices, combining functions of identification and inventorying with awareness raising, raising visibility, exchange of knowledge and information, etc.

- The **Inventory for ICH in Flanders** fully relies on application (and periodic reporting) by the CGI themselves. Ownership of the process remains at all instances in the hands of the ICH community concerned. The network of heritage organisations keeps itself available to offer support and process guidance.

- **Public awareness raising initiatives such as communication and promotion, public events, demonstrations, photo contests, information sessions, exhibitions, workshops, etc.** are organized firstly by **CGI themselves**

around their ICH; secondly **by cultural heritage organisations** with due involvement of CGI (see more below), and – thirdly - more and more activities are also getting organized **by other actors in society**, through co-creation processes or facilitating communities and groups e.g. around specific subjects.

One important **annual public event** in Flanders is **Erfgoeddag (Heritage Day)**, organized by FARO with participation by the broad heritage field (from proposals for the programme to realization of activities), with the aim of public awareness raising on cultural heritage in Flanders, both tangible and intangible.
<https://www.erfgoeddag.be/heritage-day>

- **Public information, communication and media:** see **B18 and B19**.

It is relevant in this context to briefly shed light on the **important work of awareness raising and capacity building around the principles of ICH safeguarding** that has been realized - thoroughly and continuously - towards heritage professionals during the past decade, facilitated by the Flemish authorities, FARO and tapis plein (later: WIE) from the start, to be followed soon by an extending professional ICH Network. This sustained effort has resulted in a profound consciousness that there cannot be such thing as intangible heritage activities without the condition of participation with the heritage community concerned having been met. (Note: For some actors, we should point out as well, this even forms a mental barrier today to start with ICH activities, considering the sense of expectation of 'deep and time-consuming participation' that sometimes puts off organisations to get started).

This capacity building and consciousness has been **reinforced by the renewed heritage policy framework (Cultural Heritage Decree) since 2017**, that established not only the possibility for Flemish recognized and funded heritage organisations **to structurally work around ICH henceforth** via the different heritage 'Functions' (among which 'awareness raising' is part), but also establishing **the new transversal Function of 'participation'** which implies any heritage action to a certain extent. Heritage organisations are autonomous in setting their own action plans and finding balances tailored to their situation, but share this reference framework of basic principles and 'functions' that apply to ICH activities.

Here follows a variety of examples of awareness raising initiatives with various forms of participation and interaction:

- **MONOPOLY? NO, WITCH-O-POLY!**

Highlighting the ICH of the Witches' parade, the ten village witches and the village of Beselare, that was the motivation for vzw Heksenstoet (NGO Witches' parade), to launch Heks-O-Poly in 2017. A board game on a witch's scale. Special about the game is that all traditional game elements are adapted to the witchy parish. For example, there is a link between the tasks, the pawns, the game board and the ten village witches. In addition, the special box stands out, printed with the street plan of Beselare and provided with beautiful images. Thanks to the support of the municipality of Zonnebeke and the Heritage Cell CO7 this game could get realized by the ICH community. On Facebook you could follow the whole process. Creating this board game was working together, raising awareness and creative fundraising all in one!

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/heksenstoet-heksopoly>

- **Participatory process towards a new museum hall around Shrimp fishing on Horseback in Navigo**

In this new museum hall, the NAVIGO Museum aims to disclose the heritage practice of Shrimp Fishing on Horseback in the best possible way. Therefore, in 2016 the museum stepped into a trajectory with WIE titled 'Lab ICH and museums', to consider how it could best introduce the public to living heritage in the museum, and how new elements or methods from the experimental lab could be used in the museum gallery. Under the title

'The Nets Finished', several actions were thus set up between 2016 and 2018, including a collective survey of the expectations of the shrimp fishermen on horseback themselves regarding this room (2017), and later individual interviews with the horse fishermen (2018). The results of these questionnaires will be taken into account in the redesign of the 'Beach Fishing' hall, which is scheduled for 2022-2023.

LINK

<https://www.navigomuseum.be/nl/een-nieuwe-museumvleugel-een-nieuw-gezicht-een-nieuwe-toegang>

- **The Hessels Ouër** is an event organized by Het Stadsmus Hasselt. The museum considers the Hasselt dialect as an important part of the life in the city and as intangible heritage that is worth passing on. That is why the museum took the initiative to organize a dialect meeting four times a year. The Stadsmus invites a speaker to the museum café, who tells about a local (often historical) theme in Hessels. The speaker adds his own anecdotes and stories, and the public also actively participates by adding their own stories, asking questions or making comments. After fifteen years, the formula is still a success.

During the corona period, an online substitute was used: short videos and aphorisms of one minute (the Hessels menejtsje), as well as memes via an Instagram page.

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/het-stadsmus-hasselt-het-hessels-ouer>

- **#VIRGAYESMOBILE**

The Virga Jesse Committee wants to involve the Hasselt community and many partners around the ICH of the Virga Jesse festivities. In the run-up to the 2017 edition, volunteers from the Virga Jesse Committee went out and recruited new and young Hasselt residents with THE #VirgaYesMobile. The #VirgaYesMobile toured Hasselt and the surrounding area. The overarching goal was to activate, enlarge and broaden the heritage community around the Virga Jesse celebrations by informing and recruiting all kinds of people. The caravan with its striking golden spheres - referring to the typical garment of the Virga Jesse statue - contrasted sharply with the dull, perhaps even boring image of centuries-old religious (processional) heritage. Visitors were questioned and challenged with contemporary multimedia applications. And discovered that the Virga Jesse festivals are centuries old but alive and kicking: a party in the city, thousands of people working together on one common project, friendships forming ...

The impact? Hundreds of people spontaneously felt like participating and belonging and shared their photo or video via social media with the message: I too am #VirgaYes! The mobile was requested for neighbourhood parties, school parties, markets, info evenings for neighbourhoods, welcome evenings for new Hasselt residents, the planting of the birth forest, ...

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/de-virgayesmobiel-een-werf-caravan>

- **The Golden Wagon Award, theatre on the trailers site and other awareness raising actions around the travellers' culture**

Communication and awareness on travellers' culture is a long-term process. Voyageurs, Manoesjen and Roms have therefore been working together for years to ensure the future of their intangible heritage.

With various partner organisations and very diverse communication actions, they address a diverse audience.

A selection:

- Press: The awarding of the 'Golden Wagon' honours people or organisations that have made a positive contribution to the culture of the wagon. The press is always present and contributes to the message of the inhabitants.

- Wide public: During information days on the sites, the public was able to get to know the culture of the caravan dwellers. Plays were performed together with the local theatre group. (Organization: Ons Leven Limburg). The public in Antwerp joined in the 'Matinee of the caravans' for a debate on caravan culture past and present with a

few known and unknown caravans. Jean Marie Pfaff, Daniel Termont and Tinus Roosen of Ons Leven vzw were present. (Organisation: Atlas, the Integration Department of the city of Antwerp).

A panel discussion 'From Flamenco to Django: 500 years of Manushen in Flanders' took place during the Open Forum Day of the Minority Forum. Those interested were given a theoretical framework about the history, animated with photos, film material and music. Afterwards, a few Manushen took the floor themselves and there was an exchange with the audience.

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/woonwagenbewoners-communicatie-1>

- Podcast Erfgoedmysteries

Heritage Cell Zuidwest developed a podcast in which they make a tour of heritage communities. Last October they started their second season. It is a great example of awareness raising together with CGI, in a collaboration with a Heritage Cell.

LINK

<http://www.erfgoedzuidwest.be/erfgoedmysteries>

- Houtem Jaarmarkt - all year-round awareness raising

For Houtem Jaarmarkt there is Facebook, a heritage column (small mobile exhibition) and a brochure keeping awareness of the market all year round

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/je-evenement-het-jaar-rond-in-de-kijker>

B17.2

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?

answer:

YES

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

FLANDERS

- In the context of both www.immaterieelerfgoed.be and the Inventory for ICH, the free, prior, sustained and informed consent is foreseen via a form and the periodic reporting cycles, and supported by clear regulations and disclaimers:

- <https://immaterieelerfgoed.be/nl/erfgoed/toevoegen>
- <https://immaterieelerfgoed.be/nl/gebruikersvoorwaarden>
- <https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/erkenningen/inventaris-vlaanderen-en-het-register-van-het-immaterieel/een-aanvraag-indienen-voor-de-inventaris-vlaanderen>

- With regard to the numerous awareness raising activities organized by the various actors, we can mainly refer to the explanation in answer B17.1 on the high extent and consciousness of participatory work on ICH being done by organisations in Flanders, supported by the sharing of tools such as examples of contracts for collaboration via WIE and the other service heritage organisations.

- E.g. see also: <https://www.ichandmuseums.eu/en/toolbox/ich-museums-ethics-deontology-instruments>

B17.3

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?

answer:

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.

FLANDERS

Protection of rights and interests is mainly regulated via general mechanisms. The extent of measures particularly designed with relation to ICH and the aim of protecting the people concerned is very limited.

We can signal the following measures:

- on privacy and processing of personal data

e.g.

<https://www.vlaanderen.be/cjm/nl/verwerking-persoonsgegevens>

<https://immaterieelerfgoed.be/nl/privacybeleid>

<https://www.faro.be/privacybeleid>

- terms of use of www.immaterieelerfgoed.be

<https://immaterieelerfgoed.be/nl/gebruikersvoorwaarden>

with clauses on intellectual property rights (IP protection on content of website (pictures, PDFs etc), Texts under Creative Commons Attribution-Noncommercial-ShareAlike3.0License, limitation of liability, applicable law, ...)

- use of **written contracts and agreements** between organisations and concerned actors. Professionalization of the cultural sector in Flanders is far advanced today. Related to this, also the use of adequate contracting, written consents, ... Moreover, actors around ICH have developed tailored ICH sensitive models.

In 2021 in the context of the elaboration of a toolkit on audio-visual documenting of ICH, Bokrijk I Vakmanschap & Erfgoed, WIE and the ICH Network are working on a comparative study for designing a **model user agreement of audio-visual materials** developed in co-creation with CGI, heritage organisations and video professionals.

- **Cultuurloket**: Flemish support organisation on legal and management aspects in the cultural sector (www.cultuurloket.be/over-ons)

- Workshop intangible heritage (WIE) is **continuously mediating and monitoring the field around ICH** and structurally at the service of the ICH actors **where any rights or interest issue is at stake**, accompanied by other colleague organisations like FARO (general on cultural heritage) and the ICH Network of service organisations (thematic or local approach).

- see also:

<https://www.projecttracks.be/overzicht-toolbox/rechten>

B17.4

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

answer:

YES

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

FLANDERS

The main instruments (Inventory Flanders, www.immaterieelerfgoed.be, Erfgoeddag...) are organized in a general-but-inclusive model. These instruments are designed in such way to facilitate diverse engagement, including by young people. Also, crucial aspects for participation and involvement such as contemporary design, visual approach, social media use, etc. are aligned hereto.

With regard to targeted mechanisms, we can highlight:

- in the context of numerous ICH elements targeted actions are being developed to facilitate engagement of young people, including special 'by and for youth' initiatives:

e.g. 'little flower parade' in Wommelgem and other youth actions of Flower parades, Kinjer OLS, Children Carnivals, The IAF Young Falconiers, Deaf&Young Flanders, youth trainings on crafts of the miller, Fanfare, lacemaking, ...

LINKS

<http://www.kleinebloemenstoet.be>

<https://www.olsfederatie.com/kinjer-ols/>

<https://iaf.org/iaf-young-falconers-group/>

https://www.standaard.be/cnt/dmf20210510_95667548

<https://immaterieelerfgoed.be/nl/kennis/wagens-lassen-of-bloemen-steken-kinderspelen-bij-de-bloemencorso-s>

- WIE developed the proactive approach of registering and giving visibility to ICH on

www.immaterieelerfgoed.be which includes active work with youth (sub)cultural elements (see more in next section)

- regular cooperation via internships and projects with schools and higher education

(see e.g. video by LUCA Arts school student: <https://immaterieelerfgoed.be/nl/erfgoedereen/garnaal-pellen-vissen-aan-de-kust>)

- the initiative towards youth movements in Flanders and the related 'Award for Funniest Youth Movement Tradition' (see B16.1)

- the existence of and cooperation with interface organisations on youth culture such as Mediaraven, Ambrassade (see e.g. www.ravage.media/ravage/ or ambrassade.be/nl),

- **public media targeting youth such as KETNET and dedicating part of their work to cultural themes** (see e.g. <https://www.ketnet.be/kijken/w/wrap/zomer-2021/maak-een-tulp-van-papier>)

- **youth projects touching on ICH**

e.g. <https://www.debatterie.be/projecten/passage>

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

answer:

YES

Describe briefly how young people are engaged, giving examples.

FLANDERS

As explained before (B16.1 and higher in B17.4), in the context of numerous ICH practices the engagement of young people is being stimulated and facilitated, including through special 'by and for youth' initiatives. Consequently, young people that are involved actively also communicate to their peers and others around their passions and initiatives. In addition, incentives are given by the heritage, youth and education field (cfr. also higher: 17.4).:

Some examples of ICH that has been registered on [immaterieelerfgoed.be](https://www.immaterieelerfgoed.be) related to youth and identified by youth or by youth related actors:

- <https://immaterieelerfgoed.be/nl/erfgoederen/byrrrh-and-skate-in-brussel>
- <https://immaterieelerfgoed.be/nl/erfgoederen/sint-verhaegenherdenking-en-stoet>
- <https://immaterieelerfgoed.be/nl/erfgoederen/cantussen>
- <https://immaterieelerfgoed.be/nl/erfgoederen/hackerspace-gent>

ICH elements - CGI initiatives with youth

Specifically regarding youth 'collecting and disseminating information about the ICH of their communities and groups', we can share some examples in the context of ICH elements:

- Young lady miller Rebecca Vanysacker, youtube series on craft of the miller
https://www.youtube.com/playlist?list=PL_UrBMhxGMhK81MPtMfGglZvbrZq7Ggug
- Doof&Jong collects and disseminates info of Flemish Sign Language and diversity of Sign Languages
www.doofjong.be
- Youth board of the Stilt Walkers Merchtem with 't Steltenloperke: bimonthly group magazine.

Mediated initiatives by the ICH Network organisations, youth organisations and education sector:

Student projects in collaboration between Heritage organisations (WIE, FARO, Histories, etc., ...) and Primary, Secondary and Higher Education:

e.g.

- the education project 'Neighbourhoods with heritage' (Buurten met erfgoed) coordinated by FARO with partner organisations (see B4.2)
<http://www.buurtenmeterfgoed.be/nl/partners/>
- collaboration between WIE and students of LUCA Arts Digital Design on identifying ICH

- internships at WIE by students around www.immaterieelerfgoed.be which are stimulated to work in their youth networks in the contexts of their internships
- master thesis and research on involving youth with ICH: Soraya Chakri in 2019-2020 (UA Culture Management) and Poornashri Kandade in 2020-2021 TU Delft Strategic Design

CONCEPT

B17.5

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

answer:

YES

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

FLANDERS

By 2021, the use of information and communication technologies and all kinds of (new) media has become widespread among communities, groups and individuals around ICH.

As a reference: each ICH element on the Inventory for ICH in Flanders has one (at least) webpage and/or Facebook page. Websites and Facebook pages are common media.

Contents vary, often they combine contemporary practice with focussed ICH and safeguarding information and communication. In some cases there are specific ICH related sites and pages.

Also e-mail newsletters are circulated in the networks of the large majority of recognized ICH elements.

Note 1: Entertaining and updating the websites appears in several cases to be a challenge, we learn from the reports and feedback by CGI.

Note 2: Social media can - in exceptional cases - also become a channel of hate-speech and negative communication on ICH element and challenging to address by CGI.

Furthermore, also the use of interfaces such as YouTube, Vimeo, etc. is well established.

Other forms of ICT and media use are – still - fewer in use. In about 2 out of 10 cases digital formats and tools are developed for e.g.

- knowledge bank
- databank (audio/visual...)
- interviews
- podcasts
- apps, for which the 'Erfgoedapp', an app developed by FARO for cultural heritage applications is one of the recurrent examples in Flanders (this often with support or mediation of a professional (heritage) organisation) e.g.

<https://erfgoedapp.be/tour/1002> - Fiertelommegang Ronse

<https://erfgoedapp.be/tour/288> - Beer walk in Roeselare

<https://erfgoedapp.be/tour/1125> - Bakken en brouwen

<https://erfgoedapp.be/tour/1056> - Den Ommegang (Poperinge)

<https://erfgoedapp.be/tour/562> - Erfgoed Billenkarroute

Some further examples:

- Facebook group 'Safeguard the trailer culture in Belgium'

Travellers felt a need for their own communication channel. To bring the heritage care project to the attention of as many trailer dwellers and sympathizers as possible, the Facebook group 'Safeguard the trailer culture in Belgium' was created. To promote the application for recognition on the 'Inventory Flanders', a photo campaign was launched. People supported the application for recognition by posing in front of their caravans with their thumbs held up.

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/woonwagenbewoners-communicatie-1>

- Online Radio Goeiendag & Carnival radio

During carnival, Radio Goeiendag in Aalst temporarily becomes a carnival radio. More recently also a 24/24 digital station started, playing carnival music.

LINK

<https://carnavalaalstkoentje.blogspot.com/2018/03/aalst-carnaval-carnavalsradio-voortaan.html>

- Social media challenges for the ICH of Flemish Sign language

Celebrating the 10th anniversary of the recognition of Flemish Sign Language (VGT), Deaf Flanders wanted to make people even more aware of this beautiful language. Therefore, some fun challenges were spread via social media. Here are some of them:

- Tell in a video what your favourite gesture of Flemish Sign Language is, and why you chose that gesture. Post it on social media and use #VGT10years.
- Pin a poster with basic knowledge about Flemish Sign Language in a public place, take a picture of it, spread it on social media and use #VGT10years. Flyering at the local market is also possible. You can pick up the posters and flyers at your nearest deaf club. At one hundred posters, the challenge is reached.
- Teach someone a gesture of the Flemish Sign Language. Film the performance of this brand-new student, post it on social media and use #VGT10years. In turn, nominate three other Flemish Sign Language learners and challenge them to do the same.
- In a public place, surprise non-bared people with a VGT invasion.

LINK

<https://immaterieelerfgoed.be/nl/inspiratie/sociale-media-als-de-beste-reclame>

- Age Set Rituals App & Tour: 'De jaartallen en leivese istoures'

This digital audio tour winds its way past 10 sites in Leuven where you can see traces of the Age Set Ritual in the city. The walk was launched on the occasion of Heritage Day 2021. In this walk one gets to know the Age Set Ritual from Leuven where men or women of 40 unite on their way to their 50th birthday. Along 10 locations Marc Juchtmans, member of the 'Mannen van 55' (Men of 55) takes you on a walk. As icing on the cake, he tells some juicy stories in the Leuven dialect. This walk is a joint realization of The Royal Association of Men of 50, The Women of 50, The Academy of Leuven and the Leuven Heritage Unit.

LINK

<https://erfgoedapp.be/tour/933>

B18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

B18.1

Does media coverage

- raise awareness of the importance of ICH and its safeguarding? YES (aanvinken)

Please explain with examples how media coverage raises awareness of the importance of ICH and its safeguarding

Media attention for ICH is clearly **increasing**.

As an illustration for this, the Dutch term '**immaterieel erfgoed**' in Google news related to Belgium shows the following growth:

2012 until 2014: 48 results

2015 until 2017: 97 results

2018 until 2020: 466 results

This strong increase indicates the growing interest and awareness, as well as a greater familiarity with the concept 'immaterieel erfgoed' / 'intangible heritage'. Local media and press tend to pay most attention to ICH subjects (e.g. regional TV, city magazine, ...)

Much of the attention is addressed to listing approaches; fewer attention goes to safeguarding questions and importance.

Generally considered, nonetheless, there is a lot more and also a pretty varied coverage in the media of living heritage subjects - in its broad sense - as well as of the value of such cultural expressions, traditions, craftsmanship, skills, ... This goes together with trends of social receptivity for human interest subjects, experience culture, human or geographic proximity, storytelling and sociability, ... However, in many cases the terminology of intangible heritage is not being linked to these subjects.

For example:

- Reizen Waes: a well-known television maker made a series of 'staycation' programmes on Flanders, highlighting the value of many local traditions and experiences in the public media (VRT, main television channel)

<https://www.een.be/reizen-waes>

- Iedereen Beroemd: 'Everybody is famous', a daily television magazine in which 'ordinary people' are central, filmed with humour and empathy in their various experiences. Short reports alternate one after the other in this television format. Very often small and bigger ICH experiences, practices and practitioners come into play

https://nl.wikipedia.org/wiki/Man_bijt_hond

- Birth Day / Wedding Day / Last Days: a television series by Lieve Blancquaert on the importance of rituals in life, celebrated throughout the world

<https://www.vrt.be/vrtnu/a-z/birth-day/>

- Promote mutual respect among communities, groups and individuals? YES (aanvinken)

Please explain with examples how media coverage promotes mutual respect among communities, groups and individuals

FLANDERS

Yes, but in a general way; not specifically towards communities, groups and individuals related to ICH.

Notwithstanding the limited scale and population of Flanders, the media field is quite diversified with multiple independent media-actors. The sector has developed fairly high-quality standards, including a deontology by which principles of respect, human dignity and the right to reply are promoted. In case of different approaches or opinions, it is customary to give diverging perspectives a chance of airplay. People are given the chance to reply in case of practices being questioned; and there is the use to create (free) space for different opinions (from the audience or opinion makers).

In contexts of controversy in the past few years, Flemish media thus have repeatedly played a sort of mediating role by offering different perspectives airplay and thereby giving dialogue in mutual respect a chance. This is in stark contrast to international reporting, or social media, where especially in cases of controversy on ICH it tends to become very difficult to address narrow or stereotyped coverage.

LINKS

See for example the opinion sections in the newspaper De Standaard, magazine De Knack, and the online news section of the public broadcasting institute VRT regarding the public debate on the 'Black Pete' figure in the Sinterklaas tradition:

-

<https://www.standaard.be/zoeken?keyword=zwarte+piet&daterange=all&datestart=&dateend=&categoryrange=dfc787b3-83df-4170-9802-04abd728215a>

- <https://www.vrt.be/vrtnws/nl/2018/12/01/waarom-het-goed-is-dat-tradities-veranderen/>

- https://www.knack.be/nieuws/belgie/we-geven-voortdurend-een-nieuwe-draai-aan-oude-tradities/article-opinion-781389.html?cookie_check=1631205953

- Deontology code of the council for journalism:

<https://www.rvdj.be/code-raad-voor-de-journalistiek#priveleven>

~~None of the two (NIET aanvinken)~~

B18.2

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

answer:

YES

Describe, using examples, such joint cooperation activities or programmes

FLANDERS

There are a few examples, like the Flemish ULTIMA cultural awards - with a specific ULTIMA Award for ICH - being broadcasted on public television; the call by Ketnet televisions (public kids television) to join the 'largest paper flower sea' paying honour to the ICH of making and exchanging flowers at the seaside in Flanders; the Erfgoeddag/Heritage Day having a media deal with several media actors (Newspaper METRO, Radio 2, Eén (public broadcaster)); the television format 'The Repair Shop' outreaching to the ICH sector for craft practices; the Frietkotcultuur setting up an annual media campaigns around the 'Week of the Fry'; ICH experts being consulted regularly to explain ICH topics in media coverage; WIE requesting collaboration and preparing content on ICH for Newspaper De Standaard to the occasion of Erfgoeddag 'Hoe maakt u het?' ('How do you do?') focussing on heritage and making/crafting; the heritage project 'BELEVING' in Limburg Province collecting 100 traditions in a cooperation with the regional television broadcaster; ...

From the analysis of the elements on the Inventory another recurrent form of cooperation on communication came to light: one out of two heritage communities appears to cooperate with the municipality/city/Heritage Cell with respect to communication, often also with the local cultural and/or tourism service.

SOME LINKS

<https://www.ketnet.be/kijken/w/wrap/zomer-2021/sien-en-sander-doen-mee-met-de-grootste-bloemenzee>

<https://www.vrt.be/nl/over-de-vrt/nieuws/2021/05/18/de-laureaten-van-de-ultimas-2020/>

<https://erfgoeddag.be/pers>

www.discoverychannel.be > The repair shop

https://www.standaard.be/cnt/dmf20190426_04354008

B18.3

Media programming on ICH:

- is inclusive YES (aanvinken)

Please explain with examples how media programming on ICH is inclusive

As explained above in B18.2, inclusivity is among the deontology principles guiding journalism and media, be it not with special attention to ICH as such, but as a general practice.

Programming on ICH can be inclusive in diverse ways, for example including kids in ICH through the Ketnet channel; broadcasting cultural diverse traditions practiced in Limburg on the Regional TV and other regional broadcasters; making programmes including people from all ranks and grades (see examples B18.1), offering programmes on minorities' ICH such as Sign Language (<https://www.vrt.be/vrtnu/a-z/een-wereld-van-gebaren/#nieuwsbrief>) ...

- utilizes language(s) of the communities and groups concerned YES (aanvinken)

Please explain with examples how media programming on ICH utilizes the language(s) of the communities and groups concerned

FLANDERS

Firstly, the media landscape in Flanders offers a quite broad range of media.

Secondly, media is a competency of the regions in Belgium. There is Dutch/Flemish speaking broadcasting for the Flemish speaking community in Flanders within Belgium.

Thirdly, in the media programming - while the use of Dutch is being cultivated in the Flemish media - there is also a fair degree of openness to have diverse people involved using their own way of expressing themselves, be it literally - in language dialect - or other in forms of expression.

Fourthly, the role of regional TV broadcasting is crucial, offering much more opportunities as well for covering subjects via the languages of the communities, groups and individuals concerned.

LINKS

<https://www.vrt.be/nl/over-de-vrt/nieuws/taal/>

- addresses different target groups YES (aanvinken)

Please explain with examples how media programming on ICH addresses different target groups

FLANDERS

Also with respect to addressing different target groups, there are diverse approaches conceivable that may contribute to outreaching to different audiences: such as the public television for kids (Ketnet) making ICH content tailored to youth, Flemish sign language being provided on the public broadcasting channels; local newspapers, local radio broadcasting or regional television bringing local/regional content (with noticeably more attention to ICH subjects); diverse ICH practices being included in public television and radio programming to address also different target groups; etc.

LINKS

<https://www.ketnet.be/kijken/k/karrewiet-met-vgt/de-week-van-karrewiet-met-vgt/de-week-van-karrewiet-vgt-d20210904>

<https://www.hln.be/zoeken?query=immaterieel+erfgoed>

<https://www.nieuwsblad.be/zoeken?keyword=immaterieel%20erfgoed>

<https://radio2.be/zoeken?zoekterm=immaterieel%20erfgoed>

<https://www.vrt.be/nl/over-de-vrt/opdracht/omroepthema-s/diversiteit/>

~~None of the three (NIET aanvinken)~~

CONCEPT

B18.4**Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?****answer:****LIMITED****Provide any additional explanation****FLANDERS**

In contrast to the attention for ICH and UNESCO, media awareness of ICH, safeguarding and the concepts and terminology of the Convention is still quite low, even after two decades. Consequently, the media coverage on ICH is often not well aligned with the Convention and its objectives, albeit that many principles embedded in the Spirit of the Convention are part of a broader way of thinking today (e.g. on mutual respect in cultural diversity of traditions, importance of local expressions, tradition being dynamic, etc). ICH communities are being trained towards using the appropriate concepts and terminology of the ICH paradigm consistently, and make efforts to this end, but often turn out to find published texts to use other terminologies to popularize the contents. A lexicon for ICH has been elaborated in 2019 by WIE and the ICH network, with view to coordinate collective use of ICH terms in the Flemish context, also partly to realize stronger media visibility and awareness still lingering for ICH. 'Intangible cultural heritage' remains a challenging concept to introduce broadly, and the use of the alternative 'levend erfgoed' (living heritage) is already being identified with traditional breeding, which hinders its wider use as a more accessible term for ICH.

Many times, the expression of 'Immaterieel Werelderfgoed' (Intangible World Heritage) is being used in the press and media; and the heritage label is often being appropriated for defending traditions to remain unchanged, and such more. When being signalled, though, e.g. by heritage professionals, mistakes gets smoothly adjusted or clarified at least in online published articles and written content.

More capacity building and outreaching towards press and media are needed, but it is always also an exercise in balancing the striving for public visibility and enthusiasm, with the role of capacity building to align with appropriate UNESCO and ICH policy terminologies.

In 2018, the Flemish Commission for UNESCO developed a 'UNESCO heritage terminology' leaflet to contribute to this end, and on the ICH Platform www.immaterieelerfgoed.be a FAQ section is elaborated to capture the most common questions online and to answer them in appropriate wording. It seems to remain a long-term challenge, though, even if there is certainly an overall gradual progression in ICH being included in media coverage.

LINKS

<https://www.unesco-vlaanderen.be/unesco-in-de-kijker/publicaties/bladwijzer-unesco-en-erfgoedtermen>

<https://immaterieelerfgoed.zendesk.com/hc/nl>

B19

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

B19.1

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

answer:

YES

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

FLANDERS

- ULTIMA for intangible cultural heritage: Flemish cultural award for ICH

A major policy initiative acknowledging ICH and ICH practitioners, bearers and communities for Flanders, are the **Cultural Prizes 'ULTIMAS'**. Every year, the ULTIMAS are awarded to initiatives of great merit by the Flemish Minister of Culture, on advice of an expert jury. Since 2014 every other year the ULTIMA for Intangible Cultural Heritage is awarded.

Since the launch of the ULTIMA for ICH in 2014, the following awards were granted:

ULTIMA 2020 for fanfarecultuur

ULTIMA 2018 for Réveil

ULTIMA 2016 for Geelse gezinsverpleging

ULTIMA 2014 for Reuzen in Vlaanderen

LINKS

<https://www.ultimas.be/laureaat/de-fanfarecultuur>

<https://www.ultimas.be/laureaat/reveil>

<https://www.ultimas.be/laureaat/geelse-gezinsverpleging>

<https://www.ultimas.be/laureaat/reuzen-vlaanderen>

<https://immaterieelerfgoed.be/nl/nieuws/reveil-wint-ultima-2018-voor-immaterieel-erfgoed>

The ULTIMAS' promotion of safeguarding, understanding and mutual respect is evident. In an extract of the public communication on the ULTIMA for ICH 2020 awarded to the Fanfarecultuur, it goes as follows:

'The fanfare has an accessible, culturally participative and social character. Besides the rehearsals, concerts and performances, the additional activities that fanfares organise (such as fundraisers, dinner parties, youth activities and concert tours) are an integral part of fanfare culture. Musicians feel valued in their fanfare and share a group feeling. Young and old, from beginners to professional musicians, have their place and make music together. It is also a tool for social inclusion, beyond profession and origin. In a globalised society, it also contributes to local cohesion, especially in more rural areas. The fanfare culture therefore has great social importance.'

'In diverse Flanders, there are also great opportunities to seek out innovation and diversity: fanfare initiatives in our larger cities show that interculturality brings many new dynamics, so it is a warm plea to the fanfare culture to fully explore this innovation.' - Flemish Minister of Culture Jan Jambon

In an extract of the jury report for the ULTIMA for ICH 2016 awarded to the Geelse Gezinsverpleging, the following was stated:

'The Geelse Gezinsverpleging handles a vulnerable theme with integrity. It is a wonderful example of how intangible cultural heritage has for centuries encouraged a community to take care of mentally vulnerable people. Support for the tradition is particularly large and strong. Because of its close connection to the local identity of the people of Geel, the tradition has an enormous resilience, which creates a nice balance between continuity and dynamic evolution.'

LINK

https://www.ultimas.be/sites/default/files/motivatieverlag%20Ultima%202016%20immaterieel%20erfgoed_0.pdf

- Furthermore, it has already extensively been covered in this report (B8, B11, ...) that the Flemish policy vision, instruments and programmes for cultural heritage in general, and for ICH in particular, pay much attention to the value of heritage in society and the stakeholders concerned, and the importance of participation in the heritage processes (B8, B11, ...). The adoption of the notion of 'cultural heritage community' in the Flemish cultural heritage policies since 2008 has been crucial in this regard, inspired by the notion of 'heritage community' in the *Council of Europe Framework Convention on the Value of Heritage for Society (2005)*. The Flemish appropriation and redesign understand a heritage community to consist of people and organisations who value specific aspects of cultural heritage, which they wish, within the framework of public action, to sustain and transmit to future generations. Another significant strategic principle was set out in the long-term vision for cultural heritage policy (Conceptnota Cultureel Erfgoed 2016) where Flanders set the objective to pay (more) attention to heritage in all of its manifestations and from all societal echelons, and therefore put 'safeguarding a varied presence of cultural heritage', representing the diversity in society, high on the agenda. Thus, the Flemish cultural heritage policies provide a solid framework of public acknowledgement of the role of practitioners and bearers on an inclusive basis. The policy approach got translated in instruments reflecting this spirit. Most of these having been introduced already in B8, B11, B14..., we will specifically highlight aspects demonstrating their inclusivity and participation contributing to mutual respect and appreciation:

- The **ICH Platform www.immaterieelerfgoed.be** -in ownership by the Flemish authorities (DCJM) and participatorily moderated by the NGO Workshop intangible heritage - opens its webpage on ICH with the following introduction text: *"Intangible Heritage is Alive! Are you celebrating New Year? Or the beginning of spring with Nowruz? Do you carry a musical genre in your body, or a craft in your fingers? You are with many others! We call all these traditions and techniques 'intangible heritage'. From the past, and today slightly transformed. Fully cherished, diverse and everywhere in Flanders."*
(...) In what living heritage are you involved? (...) Add your heritage here.
The Homepage of the website has been designed in such way, with an algorithm being set to this end, to always ensure a first impression of the diversity of ICH having been identified by practitioners and tradition bearers in all ICH domains and from diverse backgrounds in society.

<https://immaterieelerfgoed.be/nl/erfgoederen>

- In 2020, the Flemish authorities (DCJM) publicly launched and presented an online magazine on the results so far of **the Grants for the transmission of craftsmanship in ICH through master-apprentice trajectories**. This magazine put in the spotlights the variety of craftsmanship (with crafts related to all imaginable ICH domains) as well as a diversity of practitioners - masters and apprentices, with very different profiles and backgrounds. Moreover, masters and apprentices were always considered in a relation of mutual exchange and learning (without necessary hierarchies), and with both the master and the apprentice being eligible for financial support regarding the training process.

<https://departement-cjm.foleon.com/cultuur/borgen-voor-morgen-vakmanschap-doorgeven-in-meester-leerlingtrajecten/cover/>

- In the context of the **Inventory of Intangible Cultural Heritage Flanders** also, the crucial role of practitioners and bearers is being acknowledged firmly, both by the regulation and ethical principles, with due attention given to principles of mutual respect and appreciation, as well as in the public disclosure and announcements by the Minister of Culture, and in the newsletters and other communication by DCJM.

LINKS

- <https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/erkenningen/inventaris-vlaanderen-en-het-register-van-het-immaterieel/een-aanvraag-indienen-voor-de-inventaris-vlaanderen>
- <https://www.vlaanderen.be/cjm/nl/nieuws/gentse-feesten-en-pelgrimstafel-het-sint-julianusgasthuis-erkend-als-immaterieel-erfgoed>

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

FLANDERS

In line with the principles of the policies, several measures ensure and facilitate inclusivity therein, such as:

- open calls and procedure, equally accessible to all, for www.immaterieelerfgoed.be and the Inventory;
- advisory commissions and jury, also established through open procedure - <https://cjsm.be/iedereenkanzetelen/>;
- transparent regulations and the set of ethical principles accompanying the Inventory with due attention paid to aspects of, among other things, participation, involvement of the heritage community, mutual respect;
- the policy model providing for (a network of) heritage organisations that can give guidance and support to practitioners and bearers, enhancing inclusivity and equal opportunities.

B19.2**Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?****answer:****YES****Are these events organized for****- Communities, groups and individuals** (explain briefly, giving examples)

Note in advance regarding B19.2: This question and its input fields (organized via targeted audience, instead of via 'public events and which audience they are targeting') are quite directive; and in our experience this brings about needless repetition (same events are repeated, as they include combined audiences) and the sense that the information to be provided per target group does not fully respond to the overall question in the best possible way. Therefor we will explain the events the first time they are mentioned, and concisely refer to them when repeated.

FLANDERS:

- **Erfgoeddag (Heritage Day)**, organized by FARO with participation by the broad heritage field including the communities, groups and individuals around ICH. All are involved from proposals for the programme to realization of activities and as an audience on the Heritage Day itself. The aim is public awareness raising on cultural heritage in Flanders, both tangible and intangible. (see more below in 'general public')

LINK

<https://www.erfgoeddag.be/heritage-day>

- **Long Live intangible Heritage Day!** organized by WIE with many partners, including the Department CJM for the policy dimension throughout the programme. It is an annual network meeting celebrating and inspiring all stakeholders around living heritage in Flanders, and with the CGI at the heart of the event.

Long Live intangible Heritage Day! was launched quite recently, in 2019, with the aim of starting a recurrent public event that brings together the wide network of stakeholders around actual topics, linking policies and experiences and developments in the field, encouraging capacity building, exchange, networking and participation in a day long programme of performances, workshops and discussions, showcasing inspiring practices, as well as a space for celebrating the passion for living heritage.

LINK

<https://immaterieelerfgoed.be/nl/nieuws/nagenieten-van-leve-immaterieel-erfgoed-presentaties-online>

- **information sessions, workshops, trainings...** regularly organized by CJM and/or FARO and/or WIE (and by extension other heritage organisations in the ICH Network). As explained, Flemish authorities, Interface Centre and heritage sector operate quite closely and coordinated, often organizing public events in collaboration, contributing each from its own role. Many activities are targeted to inform CGIs.

Some LINKS

<https://immaterieelerfgoed.be/nl/actualiteit/infomoment-aanvraag-inventaris-vlaanderen-van-het-immaterieel-cultureel-erfgoed>

<https://immaterieelerfgoed.be/nl/actualiteit/infosessie-beurs-meester-leerlingtraject>

- **General public** (*explain briefly, giving examples*)

FLANDERS:

Erfgoeddag (Heritage Day) is the largest public event on cultural heritage (tangible/moveable and intangible heritage) in Flanders, reaching about 250.000 visitors.

Heritage Day is first of all a celebration. In 2021 Heritage Day had its 20th anniversary. Its approach, public reach, innovative role, and – especially – the commitment of those involved, have made Heritage Day one of the most important heritage events in Flanders and Brussels. Heritage Day places cultural heritage in the spotlight for the sector itself, the public, the media, and policy makers in our country.

- Heritage Day wants everybody to interact with cultural heritage in his or her own daily environment in a contemporary, qualitative and meaningful manner. Every one of us can discover cultural heritage as something valuable and relevant. All initiatives are aimed at explaining cultural heritage in order to realise a change in the public perception of and approach to heritage. On the other hand, Heritage Day is also meant to encourage members across the sector to work together, to cultivate innovative impulses and to place the sector's own activities in a contemporary perspective. In addition, Heritage Day wants to stimulate reflection on matters such as heritage education, improving accessibility to the public, and sustainability. Heritage Day focuses on the movable (objects) and the intangible (stories, traditional techniques and skills) and thus differs from the Open Monument Day, which concentrates on architecture and other immovable heritage. Participation in the Heritage Day implies an extra and remarkable effort to make heritage accessible. 'Opening the doors' is just a starting point and certainly not a final destination.

Each year Heritage Day is made possible by the museums, archives, churchwardens, documentation centres, collecting libraries, local heritage centres and organisations dedicated to intangible heritage and folk culture, but also by cultural clubs, public libraries, youth organisations, academies/universities and other schools. Every year this results in a fantastic, rich and diverse selection of activities.

LINKS

<https://www.erfgoeddag.be/heritage-day>

<https://nl.wikipedia.org/wiki/Erfgoeddag>

- **Researchers** (*explain briefly, giving examples*)

FLANDERS:

No targeted public events on ICH for researchers in particular thus far, but many of the mentioned programmes may concern *researchers as well*. There is also the tradition of open masterclasses by FARO and WIE and the UNESCO chair on ICH at the Free University Brussels (and other universities recently). Also, the annual **UNESCO meeting day** involves many academics. Furthermore, public information sessions on funding programmes covering ICH research can be mentioned.

LINKS

<https://www.unesco-vlaanderen.be/unesco-in-de-kijker/evenementen/unesco-trefdag-2020>

<https://www.vleva.eu/nl/onderzoek-en-innovatie/events/horizon-europa-de-werkprogramma's>

- **Media** *(explain briefly, giving examples)*

FLANDERS:

No targeted public events on ICH for Media especially, but several activities may concern also media

- **Erfgoeddag (Heritage Day)** - cfr. before mentioned
- **Long Live intangible Heritage Day!** - cfr. before mentioned
- **information sessions, workshops, trainings...** by CJM and/or FARO and/or WIE and partners from the ICH Network
- **UNESCO meeting day** - cfr. before mentioned

- **Other stakeholders** *(explain briefly, giving examples)*

FLANDERS:

- **Groot Onderhoud**, the annual networking meeting of the professional cultural heritage sector, organized by FARO. A day full of topical themes, and where ICH is an integral part of the programme

LINK

<https://faro.be/het-groot-onderhoud>

General note with B19.2: considering the small scale of Flanders region and the Dutch-speaking community, public events are often being designed in such way as to accommodate participation of divergent actors with potential interest, through open and inclusively designed programmes.

B19.3

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

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

FLANDERS:

Generally speaking, stimulated by the Flemish ICH Vision Paper (2010), and the following Cultural Heritage Decrees of 2012 and 2017, proportionally, a lot of attention (and support) has been paid to the development of qualitative safeguarding practices in the Flemish ICH field. We tend to say that in the first decade the focus was on the development and insight gathering and experience of qualitative safeguarding practices, measures and programmes. Thus, the emphasis has been on practice development in relation to safeguarding. Whereas more recently there is an increasing diversification of the ICH work with on the one hand the intent of broadening the scope and inclusivity of ICH, and on the other hand, the further development of safeguarding expertise and practice. The work of the ICH policies and the professional ICH Network are thereby mutually reinforcing.

This being said, the two main public initiatives with respect to promotion and dissemination of good safeguarding practices (see also B7.1) are:

1. The Register of inspiring safeguarding examples

The Register of inspiring examples of safeguarding is an initiative of the Flemish authorities, paralleling the objectives of the UNESCO Register for Good Safeguarding practices as well as responding to the call for lighter ways of sharing (good) safeguarding experiences. Selected inspiring good practices and programmes are presented in the Register of Inspiring Safeguarding Examples in Flanders for a period of three years. The intention of the Register is for others to draw inspiration from this dynamic list.

Each year in September people can submit a nomination for the Register. An expert committee assesses the nominations and provides advice to the Minister of Culture. It then decides which inspiring examples will be added to the Register.

After the period of 3 years in the Register, selected practices keep visibility as part of the broader online overview of good safeguarding practices (see 2, below).

To date, the Register includes 16 Inspiring Examples. In 2019, eight practices were selected, as well as in 2020. It is too soon still to provide evaluation. However, one of the intentions of the programme was to facilitate better visibility of efforts around safeguarding, both by practitioners/CGI as well as by professional heritage organisations and other actors collaborating with the CGI with view to contributing to safeguarding. This intention has immediately been realized: half of the practices selected are initiatives by CGI, the other half revolve around initiatives in which heritage organisations or other actors (individuals, NGOs, ...) have taken an exemplary initiative towards safeguarding ICH which has been realized in full consent and collaboration with the CGI concerned.

LINKS

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/erkenningen/inventaris-vlaanderen-en-het-register-van-het-immaterieel-cultureel-erfgoed>

<https://immaterieelerfgoed.be/nl/kennis/register-van-inspirerende-voorbeelden>

<https://immaterieelerfgoed.be/nl/nieuws/een-nieuw-beleidsinstrument-zorgt-voor-inspiratie-2020-start-met-de-eerste-acht-praktijken>

<https://immaterieelerfgoed.be/nl/nieuws/oproep-van-de-vlaamse-overheid-nomineer>

2. Showcasing and sharing good safeguarding practices in a dedicated section on the Flemish ICH Platform www.immaterieelerfgoed.be

This part of the website is titled 'giving future': <https://immaterieelerfgoed.be/nl/inspiratie>

In this section safeguarding is put at the core. You can navigate through it via 2 buttons: 'examples of safeguarding' & 'methods for safeguarding'

In the section 'examples' one can explore both

A. the **Inspiring Safeguarding Examples of the Register** (see higher), and

B. other **examples of safeguarding** in a broader approach. These are concrete examples of safeguarding practices and safeguarding measures, which are documented to be shared in the ICH community as exchanging experiences in a lighter way.

Both A/ Register and B/ Examples are presented together on 1 dedicated webpage, but in the general overview of inspiring examples, the recognized elements of the Register become identifiable by a simple coloured 'pennant' that is put as a label on the image of the inspiring example presented on the webpage.

*C. Thirdly, via the **webpage 'methods for safeguarding'**, the development of practical tools, guidance, methodologies regarding safeguarding are being fostered and shared publicly, with attention towards each of the different possible safeguarding measures as identified in Article 2.3 of the Convention and also for the different actors involved in these processes.*

This section on 'giving future'/ safeguarding on immaterieelerfgoed.be, started end of 2018, has been consulted 2.164 times in 2019, and 4.649 times in 2020.

LINK

<https://immaterieelerfgoed.be/nl/inspiratie>

B19.4

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

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

FLANDERS:

This question is already duly answered through the inputs on section B19.1, considering that in Flanders public information on ICH by far combines both the aspect of acknowledging the role of the heritage communities concerned, with the aspects of mutual respect and appreciation within and between communities and groups.

B20. Extent to which programmes raising awareness of ICH respect the relevant ethical principle

B20.1

Are the Ethical Principles for Safeguarding respected in awareness-raising activities?

answer:

YES

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

FLANDERS

First of all, it is relevant to remember that the Ethical Principles are a younger development in the history of the Convention. In the light of the appropriate time needed to translate the Ethical Principles into various applications in the national context, it is still quite soon; we all are at the initial stage.

Notwithstanding, **important steps** have already been taken in Flanders. A good example is the **establishment of a Declaration of Ethical Principles related to the Inventory for ICH in Flanders**, from 1 January 2019, for which an endorsement by the heritage community applying for recognition in the Inventory Flanders, is mandatory to be eligible for inclusion in the Inventory. This Declaration of Ethical Principles builds on the one hand on the UNESCO Convention 2003 for the Safeguarding of the Intangible Cultural Heritage, and its Twelve Ethical Principles in particular, and on the other hand on ten years of Flemish policy on intangible cultural heritage that foresees the implementation of this Convention in the Flemish Community.

"Declaration of Ethical Principles:

The ethical principles associated with the Flanders Inventory of Intangible Cultural Heritage are as follows:

1. Heritage communities nominate their own intangible cultural heritage for the Inventory Flanders.
2. Heritage communities are always involved in actions concerning the identification, documentation and other safeguarding measures regarding the intangible cultural heritage.
3. Intangible cultural heritage and safeguarding practices within the framework of the Inventory Flanders are based on respect for human rights. Intangible cultural heritage or safeguarding practices that are in conflict with the international instruments on human rights or that are in conflict with the Belgian and Flemish regulations cannot be included in the Inventory Flanders.
4. If, as a result of changing regulations, intangible cultural heritage or safeguarding practices that have already been included in the Inventory come into conflict with the prevailing regulations, the heritage or the safeguarding practice may be removed from the Inventory Flanders, unless it is in line with the regulations.
5. Animal welfare is also a point of attention when inscribing intangible cultural heritage on the Inventory Flanders.
6. The Inventory Flanders wants to make visible the diversity of intangible cultural heritage that is experienced by heritage communities in Flanders, based on principles of mutual respect and dialogue.
7. The Inventory Flanders may include intangible cultural heritage where different practices and visions may exist, or where there may be social controversy.
7. All intangible cultural heritage, thus also heritage that is considered controversial, is approached in an atmosphere of mutual respect and dialogue, i.e. with respect for the diversity of intangible cultural heritage and for the people involved, but also with respect for others who experience this heritage or raise objections to it.

8. Commitment to sustainable development is warmly recommended and can help inspire or guide (policy around) the safeguarding of intangible heritage."

LINK

https://www.vlaanderen.be/cjm/sites/default/files/2019-10/ICE_Verklaring_van_ethische_principes.pdf

In return, **the ethical principles have also fed into the entirety of the renewed regulation of the Inventory for ICH**, including **the Register for Inspiring Safeguarding Practices**. Heritage practices that are in conflict with the Declaration of Ethical Principles can be removed from the Inventory, after advice of the expert committee for ICH.

Overall, as it has been illustrated throughout this report, there is a **high awareness in Flanders** around the ethics related to the safeguarding of ICH (see e.g. B7, B8, B16, B17, ...) and dealing with communities, groups and individuals concerned, and these are embodied and anchored by the crucial policy documents starting from 2010 onwards (Vision Paper 2010, Conceptnota 2016; Cultural Heritage Decree 2017). Looking back at the wide range of awareness activities the past decade, we can evaluate in retrospect that ethical principles are being put into practice fairly good - even if this may not necessarily be directly linked to the 2015 establishment of the 12 Ethical Principles of the Convention as such. More generally this is connected to broader tendencies in society around rising participatory governance, fair practice, sustainability and suchlike, and to the overall Spirit of the 2003 Convention and the 2005 Faro Convention resonating in the broad cultural heritage field.

At the same time, we have already explained in B.16.2, that in the past decade we have seen as well **notable challenges** coming up regarding ICH and ethical principles - also in relation to awareness raising. A multiplicity of high-sensitive aspects of traditional cultural expressions such as blackfacing, stereotyping of people, cultural appropriation, animal use, ... have become publicly questioned in the last few years. All the more, ethical considerations are a constant urge and exercise, for all actors involved.

Grounded in the far-reaching participatory heritage work that is being developed in Flanders of the 21st Century, **the series of examples we explained in B16 and B17 also fairly illustrate their alignment with many Ethical Principles**, such as EP1 primary role of CGI, EP3 on transparency and free, prior, sustained and informed consent, EP5 on access, EP6 on value assessment and no external judging, EP8 on the dynamic nature of ICH, EP 11 around cultural diversity and identity.

In addition, we share also some other examples that may be illustrative of **handling more challenging contexts in awareness raising**:

- One of the sensitive discussions in the past years, regards the **tradition of the figure of 'Black Pete' accompanying Saint-Nicolas**. While public debates often tend to linger around *divergent opinions*, in the heritage sector several awareness raising and mediation initiatives are elaborated with respect to the *practice(s) of living heritage itself*. For example, in a dialogue with the representatives of the element on the Inventory (het Sint-Nicolaasgenootschap), in the renewal of the ICH Platform www.immaterieelerfgoed.be in 2018, the name 'Piet' was introduced instead of the former 'Zwarte Piet' (Black Pete). NGO LECA (now HISTORIES) and the Minorities Forum and other partners in Flanders developed a children's book 'Piet en Sint en het slimme kind' with an interpretation of the Sinterklaas tradition responding better to current society and diversity of the population where the tradition is broadly celebrated, taking into consideration sensitivities around identity. And on the ICH Platform www.immaterieelerfgoed.be, a variety of ways in which the Sinterklaas tradition is being celebrated by communities, groups and individuals in Flanders, is identified and visible on the overview page on intangible heritage in Flanders, thereby fostering dialogue and mutual respect (EP3) around the dynamic and living nature of ICH (EP8), and of the cultural diversity and the identities of communities, groups and individuals

(EP11).

LINKS

<https://immaterieelerfgoed.be/nl/nieuws/piet-en-sint-en-het-slimme-kind-een-nieuw-boek-met-actueel-sinterklaasverhaal>
<https://immaterieelerfgoed.be/nl/zoeken?q=sinterklaas>
<https://docs.vlaamsparlement.be/pfile?id=1606285>
<https://immaterieelerfgoed.be/nl/erfgoederen/sinterklaas-en-sint-maartensgebruiken>
<https://immaterieelerfgoed.be/nl/erfgoederen/het-jaarlijkse-schoolbezoek-van-sinterklaas-in-de-antwerpse-seefhoek>
<https://immaterieelerfgoed.be/nl/erfgoederen/de-nacht-van-sinterklaas>
<https://immaterieelerfgoed.be/nl/erfgoederen/sinterklaas-thuis-en-op-school>
<https://immaterieelerfgoed.be/nl/erfgoederen/het-feest-van-sinterklaas>

- In the context of the **discussions around Aalst Carnival**, which were highly impacted by international media, different awareness raising initiatives were taken in the context of Flanders with the **purpose of mediation, dialogue, and transparent information to all parties involved**, considering EP 1, EP 3, EP 4, EP 6, EP 9 and EP 11 and EP 12.

See e.g.:

LINKS

https://www.unia.be/files/Documenten/Publicaties_docs/Carnaval_2019_EN.pdf
<https://immaterieelerfgoed.be/nl/nieuws/unia-lanceert-rapport-rond-aalst-carnaval-immaterieel-erfgoed-in-controverse>
<https://immaterieelerfgoed.be/nl/nieuws/achtergronddossier-over-de-schrapping-van-aalst-carnaval-uit-de-unesco-lijst>
<https://www.unesco-vlaanderen.be/unesco-in-de-kijker/publicaties/aalst-carnaval-en-de-schrapping-van-de-unesco-lijst>

- Around **ICH & animal welfare** also important efforts have been made throughout the years. It started with a conference in 2013 '**ICH and animals. Together for an ethical code and practice exchange?**' bringing together heritage communities of traditions including animals, animal welfare activists, the heritage sector, policy workers, ... Sprouting from this appreciated exchange among different actors, henceforth the ICH Network considered important to identify a focal point. CAG, the expert and service organisation working around the domain of ICH related to Nature and Universe, from then onwards has taken a lead role around the questions of ICH & animals (in casu Dr. Chantal Bisschop). It is a subject of continuous exchange, dialogue, lectures, sensitising actions, articles offering contextualization, efforts towards elaborating midway solutions with different parties concerned, protocols and ethical declarations around ICH elements and their handling of animal welfare, etc. CAG also contributed to the exhibition around the subject initiated by the Dutch Center for ICH 'Dier, Mens & Traditie'. The Ministry for Environment also has a dedicated webpage around the subject and refers to CAG for dialogues around the use of animals in the context of traditional Animal welfare has also been integrated in an article in the Declaration of ethical principles of the Inventory for ICH in Flanders. And it is the subject of a thematic online dossier on the ICH Platform www.immaterieelerfgoed.be

LINKS

<https://cagnet.be/item/210264>
<https://cagnet.be/s/start/page/hondenzwemming>
<https://immaterieelerfgoed.be/nl/kennis/themadossier-dieren>

<https://www.vlaanderen.be/natuur-en-milieu/dieren-en-dierenwelzijn/evenementen-met-dieren/welzijn-van-dieren-bij-traditionele-volksgebruiken-met-dieren>

<https://www.lecavzw.be/nieuws/studiedag-immaterieel-cultureel-erfgoed-en-dieren>

OTHER READINGS, demonstrating the attention raised on ICH and Ethics in Flanders:

- https://immaterieelerfgoed.be/files/attachments/.927/ICE_Waarden_WIE_rapport.pdf

- https://cris.vub.be/ws/portalfiles/portal/23401193/2016_1_ethics.pdf

- <https://immaterieelerfgoed.be/nl/kennis/interview-immaterieel-erfgoed-en-samenleving>

-

https://www.immaterieelerfgoed.nl/image/2017/9/8/2016_artikel_immaterieel_erfgoed_op_creatieve_wijze_consensus_zoeken.pdf

- <https://immaterieelerfgoed.be/nl/kennis/themadossier-diversiteit>

B20.2

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

answer:

YES

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

FLANDERS

In B20.1 we referred already to the time needed to translate the Ethical Principles into various contexts; this applies even more so to the professional codes and standards of adjacent domains, of let's say, the museum, tourism or media sectors when it comes to taking ICH into account. For a direct impact of the UNESCO ICH Ethical Principles on formalized professional codes and standards, it seems too early in 2021.

Professional codes and standards of the heritage sector in Flanders are strongly oriented towards international codes and standards such as ICOM, ICA, IFLA.

Dating 2021 the ICOM museum definition and the ICOM Code of Ethics are being reviewed. The future relation of ethical principles considering ICH are yet undecided. On the current relation, work has been done through the recent cooperation between the ICH and Museums Project and ICOM international.

SOME LINKS

<https://icom.museum/en/our-actions/heritage-protection/intangible-heritage/>

[https://www.ichandmuseums.eu/en/toolbox/ich-museums-ethics-deontology-instruments#col-1-](https://www.ichandmuseums.eu/en/toolbox/ich-museums-ethics-deontology-instruments#col-1-20)

[20https://www.ichandmuseums.eu/en/toolbox/ich-museums-ethics-deontology-instruments](https://www.ichandmuseums.eu/en/toolbox/ich-museums-ethics-deontology-instruments)

In the context of tourism, specifically relating to deontology, not much is available for Flanders.

However, many principles are guided here by <https://www.unwto.org/ethics-culture-and-social-responsibility> and especially for Flanders the new sustainable tourism vision 'Travel to tomorrow' contains several links with the principles that also guide the ICH Ethical Principles.

SOME LINKS

<https://www.unwto.org/ethics-culture-and-social-responsibility>

<https://www.visitflanders.com/en/trade-covid-19/our-future-vision/>

Regarding the media, the code of journalism in Flanders and in the deontological framework of the VRT (Flemish Radio and Television), the public media of Flanders, ICH is no explicit subject. Principles on respecting diversity, integrity, impartiality, editorial independence offer a frame which can be aligned with the ICH Ethical Principles to a relatively strong degree.

SOME LINKS

<https://www.vrt.be/nl/over-de-vrt/beleid/beroepsethiek/>

<https://www.vrt.be/nl/over-de-vrt/beleid/kwaliteit/publieke-meerwaarde/>

<https://www.rvdj.be/code-raad-voor-de-journalistiek>

B21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

B21.1

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)?

answer:

SOME

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

FLANDERS

'The policy must provide the very instruments and set up precisely those actions that allow the intangible cultural heritage to continue to develop. The policy is thus about creating preconditions. The authority can, however, assist, guide and support groups and communities in transmitting intangible cultural heritage. The Flemish authority safeguards intangible cultural heritage by giving heritage communities opportunities to transmit the intangible cultural heritage. In this way the authorities offer the heritage community chances to cherish intangible cultural heritage. In this the government policy focuses on people, their knowledge and skills, their customs and practices and the way in which this knowledge and these skills, customs and practices are transmitted. The emphasis is therefore not so much on the element of intangible cultural heritage but on the system as a whole; the methodology of the transmission and on the process.'

Quote ICH Vision Paper 2010 p. 160 -

https://immaterieelerfgoed.be/files/attachments/.679/Beleid_Vlaamseoverheid.pdf

The above quotation from the Flemish ICH Vision Paper that was launched in 2010 situates very well how CGI participation and transmission have been put at the core of the ICH commitment in Flanders since the very beginning of its implementation. All measures and activities developed ever since, revolved around this goal.

Of course, communities, groups and individuals have always been the primary actors in safeguarding (their) ICH, long before the ICH Convention was conceived. But considering the development of policy frameworks and deliberated safeguarding activities, the related concern is indeed to secure the involvement of the main actors throughout.

Communities, groups and individuals - or in the Flemish interpretation: 'Heritage Communities' - do often set up Safeguarding Councils / Safeguarding Committees / Safeguarding Forums, and in some cases even (new) collaborative umbrella Safeguarding Associations, each of them with the aim of involving and bringing together at this level different people, expertise and competences from within and relating to the ICH element (e.g. practitioners, board members, local servants, heritage workers, ...) in the planning of safeguarding strategies and programmes, while aiming also to realize the widest possible participation from all people in the heritage community at large.

See for example the Council on the culture of the Belgian draft horse, Giants in Flanders NGO, the Belgian Carillon Heritage Committee, the Culture of Fries shops Council, the Flemish-Dutch network of Flower parades,

the wooden shoe Forum, as well as several long-term working groups on safeguarding ICH elements of the Floraliën, Pilgrim's table, Gentse Feesten, etc.

<https://www.trekpaard.be/fr/nouvelles/steun-het-aanvraagdossier-van-de-trekpaardenraad>

<https://www.reuzeninvlaanderen.be>

<https://faro.be/taxonomy/term/2025>

<https://www.parcum.be/nl/projecten/pelgrimstafel>

<https://immaterieelerfgoed.be/nl/inspiratie/frietskotcultuur-communicatie-sensibiliseren-1>

<https://www.klompemaking.be/klompenforum.html>

In Flanders, **at the general ICH level**, this has been realized through the following approach:

- putting the communities, groups and individuals first in the policies, with a 'bottom-up' approach, keeping the initiative towards identifying and safeguarding first and foremost with the holders of the living heritage practices
- facilitating the heritage communities via policy measures and the support and mediation of a professional heritage network at their service, and offering expertise and guidance in their safeguarding processes

Now, in retrospect, we can evaluate that this approach has first brought an in-depth understanding and development of safeguarding with a limited number of communities, groups and individuals and their ICH elements. A strong participation was elaborated in setting up the safeguarding process, and professional guidance was oriented towards quality safeguarding, promoting inclusive participation in the process, and providing methods and coaching in this regard, while always ensuring the ownership of the process remains with the practitioners and the related heritage community.

An example of this growing capacity and expertise around participatory safeguarding, is the different methods that have been elaborated and made available thereto:

- world café method for brainstorming in large groups:

<https://immaterieelerfgoed.be/nl/inspiratie/worldcafe-brainstormen-in-grote-groepen>

- a poster offering guidance around 'transmission':

<https://immaterieelerfgoed.be/nl/inspiratie/infoposter-transmissie>

- guidance for making a SWOT:

<https://immaterieelerfgoed.be/nl/inspiratie/swot-tabel-analyse-en-evaluatie>

- tips for acquiring new members in the heritage community:

<https://immaterieelerfgoed.be/nl/inspiratie/leden-werven-met-de-5-w-s>

- brainstorming methods for heritage communities:

<https://immaterieelerfgoed.be/nl/inspiratie/brainstormspel-snel-en-in-kleine-groep>

- tool on different roles in the process of safeguarding:

<https://faro.be/kennis/immaterieel-erfgoed-borgen/hoe-kunt-u-immaterieel-erfgoedgemeenschappen-ondersteunen>

Along the same line, strong in-depth safeguarding collaborations have been realized between ICH communities and heritage organisations, which is illustrated by the series of examples in B21.2 hereafter.

However, it was also evaluated after a few years working along these lines (by 2016), that the in-depth approach applied thus far, had convincingly led to inclusive participatory processes *with and within* the ICH practices reached so far, but that 'the widest possible extent of participation in the safeguarding of ICH in general' had not been realized. The wide variety of ICH present in the territory in Flanders was not reached or involved either. This observation was the reason for an adjustment of the approach in the years after 2016. Both in the safeguarding of specific elements and also more of ICH in general, a broader outreach program and a more proactive mediation to involve communities, groups and individuals to the widest possible extent was set up.

Thus, the intent was to keep as a central approach the safeguarding of ICH by communities, while at the same time lowering and opening the threshold for inclusion to align with the spirit of the 2003 Convention. The goal was to increase visibility and awareness with CGI and in society regarding ICH and its rich diversity. (see also B7)

Describe in particular measures to ensure that this is inclusive.

FLANDERS

Within the framework described above, several measures were developed since 2016 towards furthering a broader inclusivity:

- the regulation and procedure for the Inventory for ICH was adjusted, considering the aim of both widening its inclusivity while also fostering quality of safeguarding processes (Register started)
- applicants are requested to describe the heritage community involved and demonstrate the support
- in the training, guidance and support provided, the approach of inclusivity is fostered
- the ICH Platform www.immaterieelerfgoed.be was renewed in 2018 with the aim of also facilitating processes of wider participation
- a pilot project was set up to do research on the process and possible methods for value and significance assessment of ICH in participatory ways, and feeding into planning safeguarding - <https://immaterieelerfgoed.be/nl/kennis/waarderen-van-immaterieel-erfgoed>
- the model of capacity building, training and guidance towards ICH communities was reorganized in the ICH Network: a general introductory course for ICH communities is provided by WIE with view to facilitate wider admission hereafter, while also continuing tailored individual in-depth guidance on local level and by thematic expert heritage organisation regarding specific safeguarding trajectories
- in the meantime, also the heritage sector at large got activated around safeguarding in participatory ways (cfr. Cultural Heritage Decree 2017, see B11), which is also advancing a wider involvement of all parties concerned around safeguarding.

In all of the processes, the ICH communities keep being at the core and take the initiative. The model is very participatory, with all the digital and formal processes having been made easier. In this approach, the renewal of the formal ICH regulation and the work of WIE and the wider ICH Network, go side by side. Overall, the whole model is designed as such as to orient and facilitate CGI on a progressive journey from the first identification of ICH towards more and deeper actions and commitment in sustainable safeguarding, embedded within a wider network and community of practice around celebrating and safeguarding ICH in diversity.

To conclude, we wish to address also one aspect that may require our attention: after some 15 years of ICH safeguarding, care is also needed regarding the transmission of ICH safeguarding competences within the ICH communities that have been involved for many years. Some key figures are saying goodbye and need to pass on the baton. Indeed, these aspects will keep requesting the attention of all of us; also transferring the knowledge around ICH safeguarding to new generations.

B21.2

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements (whether or not inscribed)?

answer:

SOME

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

FLANDERS

- See also B1.5, B4.3, B15, B17.1: many examples there illustrate NGO and civil society participation in ICH safeguarding

- The **midfield of civil society initiatives and non-governmental organisations is thriving** in Flanders. It is no surprise then that NGO and civil society participation is fully part of the growing dynamic around ICH and its safeguarding. Moreover, also many heritage associations and organisations are part of the NGO and civil society field, therefore no sharp line can be drawn.

- The **multistakeholder-approach** of the policies and the work in the cultural heritage sector and the ICH Network especially (see above, B1.1, B11 ...) also vividly facilitates the continuous growth and development of this multidimensional network of actors from various backgrounds - the cultural heritage sector, heritage communities, civil society and other sectors - in becoming active and collaborating around safeguarding ICH, which it fosters through roles of heritage brokerage and mediation and providing support.

- **Cultural policies and funding opportunities** have been developed in this sense to **enhance activities cross-cutting sectors and involving different social actors**, see e.g.:

<https://immaterieelerfgoed.zendesk.com/hc/nl/articles/360020521759-Hoe-ontvang-ik-subsidies-voor-immaterieel-erfgoed->

<https://www.cultuuroptil.be/til-je-culturele-praktijk-op-projecten/>

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projectsubsidies>

<https://immaterieelerfgoed.be/nl/nieuws/innovatieve-partnerprojecten>

A varied range of social and cultural organisations (in its wide sense) have developed interest and activities around safeguarding ICH in the wide sense recent years such as Circuscentrum (circus), Danspunt (dance), Minderhedenforum/Levl (minorities), VLAMO (music), Natuurpunt (nature), VLAM (agriculture), VlaS (sports), Avansa (network of lifelong learning centres), Femma (women), Gezinsbond (families), Internationaal Comité (migration), Davidsfonds (culture for citizens), Landelijke Gilden (rural life), Velt (eco-activity), Nakhla and Voem (intercultural community building), De Centrale (intercultural meeting and music), De Republiek Brugge (pilots on civil society and city-making in Bruges), Muziekcentrum Dranouter (folk music), Metx (music), DOEK vzw, Klein Verhaal and Manoeuvre (social artistic platforms), ...

SOME ILLUSTRATIVE LINKS of NGO and Civil society participation:

<https://www.avansa-citizenne.be/izran-revisited>

<https://republiekbrugge.be/ontdek/handmade-in-brugge/>

http://www.manoevre.org/?page_id=1367

<https://immaterieelerfgoed.be/nl/inspiratie/beginnen-met-erfgoed-op-ikwashier-live-van-lodewijk-deleu>

<https://www.hallobaby.be/>

There is definitely **still lots of room for growth** in the context of NGO and civil society participation, but the process has started and is fully evolving in the sense of the Convention and the ORF's spirit and objectives. Efforts from both policies and the ICH Network in Flanders in recent years have also been designed in this regard.

OTHER RELEVANT LINKS:

<https://immaterieelerfgoed.be/nl/kennis/lerendenetwerken>

<https://immaterieelerfgoed.be/nl/kennis/volkskunde-brokerage>

<http://www.futureforcrafts.org>

CONCEPT

B21.3

Do private sector entities participate in the safeguarding of ICH in general, and of specific elements (whether or not inscribed), while respecting the Ethical Principles of Safeguarding of ICH?

answer:

LIMITED

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

FLANDERS

Private sector participation is limited currently, and if there is any link, it is **mostly related to a direct involvement with an ICH element** (e.g. beer brewing, crafts, food, agrarian production, ...) and its heritage community.

There is also a dimension of **tourism**, where public actors are joining private actors though with view to assist ethical and sustainable ICH tourism practices

<https://immaterieelerfgoed.be/nl/kennis/themadossier-immaterieel-erfgoed-en-duurzaam-toerisme>

www.traveltotomorrow.be

<https://projectsites.thomasmore.be/ontastbaar-erfgoed/>

An example of private support for ICH safeguarding is the **Sofina foundation**, supporting young talented craftspeople in heritage professions, via a collaboration with the King Baudouin Foundation:

<https://www.sofinaboel.be/types-van-steun/ambachtslieden/>

<https://www.erfgoed-kbs.be/nieuws/de-ambachtslieden-de-schijnwerpers>

B22. Extent to which civil society contributes to monitoring of ICH safeguarding

B22.1

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?

answer:

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?

FLANDERS

To begin with, the ICH Platform www.immaterieelerfgoed.be acts as primary online information and networking hub where diverse documentation, contacts, news, tools, studies, etcetera, around ICH and safeguarding in Flanders come together. ICH communities have a login, which allows them to update the online dossiers around their element and its safeguarding. They are supported by (one or more of the) partner organisations in the professional ICH network, either a thematic service organization in the ICH domains and/or a Heritage Cell (local/regional focus). The ICH Platform and the networking around ICH is also mediated on daily and continuous basis by the dedicated ICH organization for Flanders (Workshop intangible heritage - WIE). Communities, groups and individuals that wish to undertake studies on ICH safeguarding can, on the one hand, directly access their own files online or address WIE to request other information or contacts, or they can address their service heritage organization when further tailored guidance, support, feedback, cooperation is appropriate. WIE, in addition, also provides training, tools and methodologies around ICH safeguarding in general to communities, groups and individuals.

This working model functions very effectively with respect to monitoring the status of ICH and safeguarding with all actors engaged in complementarity.

The main limitation then is situated in constrained human resources and scarcity of budget with respect to - often time-intensive - processes that studies and monitoring imply. Cultural heritage organisations working in the context of the Cultural Heritage Decree (2017) have both the 'functions' of 'Research' and 'Participation' that - at least by principle - enable such commitment.

The Cultural Heritage Decree offers the option of project funding relating to ICH safeguarding (to which safeguarding studies and monitoring could be counted), on the condition that ICH communities collaborate with a recognized organization in the frame of this Decree. However, to date, in reality a small scale of professional ICH competence and support in the heritage sector is constraining a proliferation of such initiatives. On the positive side, this condition guarantees collaboration and alignment and quality monitoring of the ICH safeguarding implementation with all actors concerned when Flemish funding is implied.

With the newly updated Decree (2021), also regional ('supra-local') projects will be eligible for funding, this time on the condition of a collaboration with Heritage Cells or collection organizations (museum/library/archive) that have no recognition on the Flemish level. This surely creates more possibilities with respect to ICH related proposals.

Occasionally, there are also possibilities for support via other channels that enable studies and monitoring as part of the set-up (e.g. Leader projects for regional development, projects with Heritage Cells, ...).

Overall, the primary monitoring of safeguarding at this stage of the ICH policy implementation, probably resides in the biannual periodic reporting by communities, groups and individuals, in the context of the Inventory procedure.

LINKS

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projectsubsidies>

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/werkingssubsidies>

<https://etwie.be/nl/kennisbank/nieuws/de-kunstmid-in-vlaanderen-omgevingsanalyse-van-een-ambacht>

<https://www.parcum.be/nl/projecten/op-handen-gedragen>

<https://historiesvzw.be/projecten/onderzoek-wagenmakerij/>

<https://immaterieelerfgoed.be/nl/inspiratie/reuzencultuur-vlaanderen-organisatie-1>

<https://www.cemper.be/nieuws/update-resultaten-enquête-fanfarecultuur>

B22.2

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?

answer:

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?

FLANDERS

The response to this question parallels B22.1 and B.22.3.

The ICH Platform www.immaterieelerfgoed.be, mediation by WIE, and support via the thematic service organizations or heritage cells are also available for NGOs and other civil society organizations (as well as all others) with an interest in ICH. The ICH (net)working model - as it has been developed in the Flemish context - simply offers a well-enabling environment for all those who seek for information and insight in ICH safeguarding and related actions and programmes.

On the side of financial support, the possibilities are more limited again, however. NGOs and civil society bodies can apply for project funding in the context of the Cultural Heritage Decree (2017) on the condition that there is collaboration with a recognized organization through this Decree. In reality a small scale of professional ICH competence and support at this stage in the heritage sector is tempering suchlike initiatives. On the other hand, this condition guarantees collaboration and alignment and quality monitoring of the ICH safeguarding implementation with all actors concerned when Flemish funding is implied. With the newly updated Decree (2021), also regional projects will be eligible for funding. This surely creates more possibilities with respect to ICH related proposals. Occasionally, there are possibilities for support via other channels that enable studies and monitoring as part of the set-up (e.g. Leader projects for regional development, projects with heritage cells, ...).

B22.3

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?

answer:

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?

FLANDERS

The ICH field is highly networked, facilitated and supported by the Flemish authorities, and coordinated and mediated on daily basis by the ICH organization, Workshop intangible heritage (WIE). The ICH Platform www.immaterieelerfgoed.be acts as a hub where all information, contacts, documentation, news, tools etc. come together. WIE is well-aware of the ICH communities' wishes around the sharing of information (such as nomination dossiers, reports, additional documents). If and when WIE receives a request (from scholars, experts, or others) information and/or access to the dossiers is granted if permission is provided by the community itself. Both WIE and DCJM have access to the back-office of the online Platform. ICH communities have a personal login, which allows them to consult and alter their own online dossiers of ICH elements and the safeguarding thereof.

DCJM and the Flemish ICH commission formally follow up on the biennial reports of the ICH communities in the Inventory. WIE in return undertakes more general monitoring initiatives (e.g. assessing aspects such as gender inclusivity, diversity, or the state of affairs of different safeguarding measures/functions) crosscutting the ICH field. Complementing this broad approach, each of the thematic heritage service organizations monitors the safeguarding more specifically within one of the ICH domains throughout Flanders. Heritage Cells in turn complement this perspective with their geographically based approach, monitoring the safeguarding of ICH in a specific locality/region.

Cultural heritage organisations working in the context of the Cultural Heritage Decree (2014) have both the 'functions' 'Research' and 'Participation' that - at least by principle - enable them to study and monitor ICH safeguarding programmes and measures. Experts from DCJM and FARO also have institutional capacities to conduct monitoring studies at a more aggregated level, throughout the cultural heritage sector, or evaluating specific regulations such as the Grants for ICH apprenticeships.

This complementary (net)working model has proved very effective over the years, and - even with limited budgets - it accommodates for a well-monitored and connected ecosystem of ICH safeguarding tailored to the scale of Flanders.

Thus, the framework established enables monitoring very well. The main challenge however, as explained in B22.1 and B22.2 before, lies in limited budgets and human resources, both within the heritage sector regarding ICH activities, as well as in the academic sector where budgets and opportunities to work on ICH are not yet standard topics in Flanders.

LINK

<https://www.vlaanderen.be/cjm/sites/default/files/2021-03/CE-evaluatie-beurzen-vakmanschap.pdf>

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

CONCEPT

B24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

B24.1

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

Bilateral level *(please describe such cooperation briefly, giving examples)*

FLANDERS

In Flanders, great importance is attached to cross-border cooperation related to the safeguarding of ICH. Cooperation around safeguarding ICH and the measures thereto are actually very much like a 'second nature' for many actors, both on the policy and official level and in the field of ICH professionals and ICH communities. At the bilateral level, the frequent cooperation between Flanders and the Netherlands (with Dutch as a shared language) stands out. This bilateral cooperation is varied and far-reaching. One could say Flanders and the Netherlands have developed a spontaneous and frequent Flemish-Dutch interaction on safeguarding intangible heritage and implementing the UNESCO 2003 Convention in both countries.

The cooperation includes, for example, annual bilateral work-sessions bringing together officials, competent bodies, UNESCO National Commission colleagues and ICH professionals for exchange and mutual learning. There have been, among others:

- the parallel exercises relating to developing diversified inventories on intangible heritage,
- contributions to each other's consultative work (membership in advisory commissions)
- the joining of forces around new and challenging topics such as ethics, dealing with ICH in superdiverse and urban contexts, sustainable tourism, addressed through jointly organised conferences, round tables, calls, pilots and developing new research themes in the field, etc.

Working in close contact, uniting the experiences from both neighbouring countries, has proved incredibly instructive and mutually reinforcing over the years. We gradually grew into functioning like daily colleagues and sparring partners in intangible heritage work.

Quite similar, be it more spread over time, ongoing bilateral contacts to mutually reinforce ICH safeguarding in countries are legion with the ICH officials and field networks in (non-exhaustive): France, Luxembourg, Germany, Italy, Finland, Austria, Estonia, Latvia, South-Korea, Singapore,... Regarding the development of apprenticeships in ICH/ Living Human Treasures programmes there was a collaboration with colleagues in Quebec, Canada (CQPV), in addition to ongoing relations around safeguarding ICH (also in non-ratifying states).

It is not out of place to speak of a **learning network of bilateral, regional and international exchange and collaboration** in the wake of the 2003 Convention, with officials, experts, competent bodies etc. interacting as system conveners with a view to work towards the shared long-term goal of safeguarding living heritage in our world.

SOME LINKS

<https://immaterieelerfgoed.be/nl/actualiteit/11-oktober-conferentie-immaterieel-erfgoed-verzamelen>

<https://www.immaterieelerfgoed.nl/nl/page/8372/webinar-immaterieel-erfgoed-toerisme-in-en-na-corona>

https://www.immaterieelerfgoed.nl/image/2017/9/8/2016_artikel_immaterieel_erfgoed_op_creatieve_wijze_consensus_zoeken.pdf

http://api.patrimoinevivant.qc.ca/content/uploads/2020/09/prog_colloque_thv_30_05_2020_2.pdf

<https://www.aineetonkulttuuriperinto.fi/en/suojeleminen/muistiorganisaatiot>

Regional level *(please describe such cooperation briefly, giving examples)*

FLANDERS

Flanders has elaborated pronounced efforts and initiatives towards regional level cooperation over the years, especially concerning the European region.

Aligning with other developments in the Convention (e.g. ORF periodic reporting cycles per regions), Flanders has sensed the importance and the added value of engaging in a regional cooperation around shared objectives and addressing shared experiences. In addition to continuous and dynamic networking and contributions in regional contexts and cooperation (cfr. above), also several joint projects have been initiated in different areas: such as an initiative around **ICH, urban cultures and superdiversity** in the context of the European Year for Cultural Heritage (joint initiative of Flanders, the Netherlands and Germany), and - in particular - the **ICH and Museums project (IMP)** in Europe, for which Flanders provided the lead partner and the necessary co-funding (complementing the EU Creative Europe Program funding) to make this ambitious cooperation project with 5 partner countries possible (total budget 550.000 euro). The 5 year-project has proven a strong vehicle for building capacities in the large network of stakeholders including ICH and museum networks, policies... as well as long-lasting outcomes with the expanded insights and work relations among the hundreds of people and institutions involved throughout the project years, and several concrete results and outputs which continue to impact the working field: e.g. the partners declaration, hands-on tools and toolkit, research and publications, ... Furthermore, Flanders contributes regularly to **policy work and development in the context of EU and the Council of Europe**, introducing ICH safeguarding related approaches and proposals: see B25.3.

SOME LINKS

<http://www.ichngoforum.org/international-conference-urban-cultures-superdiversity-intangible-heritage-2/>
<https://www.ichandmuseums.eu/en/about/about-imp>
<https://www.ichandmuseums.eu/en/reports/be-international-conference>
<https://charter-alliance.eu>

International level *(please describe such cooperation briefly, giving examples)*

FLANDERS

In line with bilateral and regional cooperation, Flanders is equally committed to international cooperation. A significant initiative in the past years in this regard was the project SAICH – ‘Strengthening sub-regional cooperation and national capacities in seven Southern African countries for implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage’: Botswana, Eswatini, Lesotho, Malawi, Namibia, Zambia and Zimbabwe. Between 2010 and 2020, Flanders supported consecutive project phases for a total of 1.2 million USD. As a result of these initiatives, seven countries in Southern Africa are working closely together and sharing a platform for the safeguarding and promotion of intangible cultural heritage (www.saich.co.zw). The projects also led to an increase in international assistance requests, as well as UNESCO nomination files from Southern Africa.

The project was made possible through the ‘Flanders UNESCO Trust Fund’ (FUT) for support to heritage projects, with a geographical focus on Africa, as a UNESCO global priority, providing almost 1.3 million USD for elaboration of the project.

Also, the abovementioned project on ICH and Museums has (and continues to have) international outreach. Finally, we can point out the sustained commitment by the Flemish UNESCO Chair for critical heritage Studies and safeguarding the Intangible Cultural Heritage (VUB) towards international cooperation with UNESCO chairs and other partners in ICH worldwide (see link below).

SOME LINKS

<https://www.unesco-vlaanderen.be/vlaanderen-steunt-unesco/fut>

<https://www.saich.co.zw/home/>

<https://www.unesco-vlaanderen.be/unesco-in-de-kijker/publicaties/flanders-at-unesco>

<https://researchportal.vub.be/nl/publications/international-networking-sustainable-development-and-evolving-fra>

<https://immaterieelerfgoed.be/files/attachments/.1241/Internationale-netwerking-duurzame-ontwikkeling-en-evoluerende-kaders.pdf>

<https://www.unesco-ichcap.org/unesco-chairs-meeting-in-brussels-higher-education-institutions-as-hubs-of-ich-safeguarding/>

B24.2

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 (please describe such cooperation briefly, giving examples)

FLANDERS

Cross-border cooperation around specific elements of ICH and their safeguarding, is quite common. For example, there is exchange and cooperation among the flower parades in Flanders and the Netherlands with respect to safeguarding, around the craft of the miller, rederijkers (rethorica), processional giants (with France), wooden shoe crafting, the shared cross-border element of shooting games and federations in the Flemish and Dutch provinces of Limburg, etcetera.

Often ICH communities are the driving forces behind these processes of networking and exchange and joint efforts and activities, and also often they become flanked and supported by heritage organizations and where appropriate also by officials.

The UNESCO 2003 Convention and its listing mechanisms reinforce such cooperation, either by concrete trajectories around nomination files, either by its inspiring effect and awareness-raising impact. Also, European incentives and funding opportunities including ICH have a stimulating effect.

SOME LINKS

<https://www.olsfederatie.com>

<https://immaterieelerfgoed.be/nl/erfgoederen/bloemencorso-s-in-vlaanderen>

<https://immaterieelerfgoed.be/nl/erfgoederen/rederijkerscultuur>

<https://immaterieelerfgoed.be/files/attachments/.1476/HistorischmolenaarsambachtinVlaanderen.pdf>

Regional level (please describe such cooperation briefly, giving examples)

FLANDERS

Similar to the bilateral level, multi-lateral and regional cooperation around specific elements of ICH and their safeguarding, happen frequently. For example, there is the cooperation around the safeguarding of the Carillon Culture (UNESCO RGSP), the musical art of horn players (UNESCO RL), the culture of fairs, traditional irrigation systems... Much like the bilateral level, ICH communities and groups lie at the basis of cooperation, and they get flanked and supported by heritage organizations and, in casu, officials. Without hesitation, the UNESCO 2003 Convention and its listing mechanisms have a stimulating effect on cooperation, as well as Flemish and European support and funding opportunities or other European incentives (INTERREG, cultural routes, i-portunus 2021, ...), which also fosters official support for safeguarding collaboration involving actors in different countries.

SOME LINKS

<https://the-low-countries.com/article/the-carillon-living-heritage-is-music-to-everyones-ears>

<https://cagnet.be/item/211011>

International level (please describe such cooperation briefly, giving examples)

FLANDERS

The international cooperation around safeguarding is also growing. In fact, several of the abovementioned regional collaborations are multi-national collaborations as well.

However, international collaborations in the sense of collaborations across regions and with a focus on the

safeguarding of a specific ICH element are fewer in number as compared to bilateral and regional processes. Nevertheless, also in this respect the UNESCO 2003 Convention and its listing mechanisms have a stimulating effect. The case of the safeguarding of Falconry is an illustrative example.

Flanders has also been collaborating for many years in Tocati, the shared program for the protection of traditional games and sports, bringing in its safeguarding experience of the Ludodiversity programme (Register of Good Safeguarding Practices). Another example is the growing collaboration around safeguarding nomadic circus traditions.

Looking at collaborations at the international level around safeguarding specific types or elements of ICH, very often such dynamics sprout from transnational umbrella and networking organizations, with a long track-record and widespread membership. A series of these organizations are accredited NGOs under the 2003 Convention, and have a longstanding tradition of working together with view to celebrating and safeguarding the living heritage that connects them, e.g. traditional music, folk dance, traditional sports and games, etc. Associations on ICH in Flanders are often part of these.

SOME LINKS

<https://circustalk.com/news/one-step-closer-to-circus-being-recognized-as-an-art-form>

<https://tocati.it/en/>

<https://immaterieelerfgoed.be/nl/kennis/valkeniers-gaan-internationaal>

B24.3

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

answer:

YES

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s)

FLANDERS

In the case of Flanders, the answer to this question on exchanging information and experience about ICH and its safeguarding is highly interconnected to B24.1. Throughout the years, this has grown by **engaging very strongly in developing networking and cooperation with diverse actors**, and in developing and sharing experiences and expertise from Flanders around safeguarding ICH and implementation of the Convention.

Indeed, actors from Flanders are functioning in a global **learning network of (local to transnational) exchange and collaboration around safeguarding ICH**. A variety of actors are involved - heritage communities, officials, NGOs, experts, researchers, ... This 'community of practice' around the UNESCO 2003 Convention and the safeguarding of ICH has evolved into being widely networked, with many cross-cutting lines between ICH community representatives, experts, facilitators, focal points, accredited NGOs, National commissions for UNESCO, ...

All of the actors - researchers, accredited NGOs, Category II Centres, etc. - related to safeguarding ICH and/or the 2003 Convention, function more and more through modes and approaches of networking. They are easily connecting and combining diverse aspects: thematic, methodological, advocacy-related... They form a community of practice and an adaptive learning network, according to Etienne Wengers' theory of learning in landscapes of practice. In this same line of analysis, they may even, at least partly, be understood to be 'system conveners' for the ICH paradigm. System conveners act to reconfigure the landscape by forging new learning partnerships across traditional boundaries.

Flanders has made **continuous and combined efforts contributing to this process of developing a learning network, by taking and mediating/brokering/facilitating key processes and initiatives**.

In a concise way, we **will touch upon a fraction (out of dozens) of initiatives and interactions by way of which such exchanges in a learning network operate and expand throughout time:**

- **participation in multiple regional and international expert and (net)working meetings** and active **sharing of experiences** with partners and competent bodies in Austria, Chili, Estonia, Germany, Finland, France, Italy, Japan, Malawi, Maroc, Québec, Singapore, South Korea (RoK), Vietnam, ...
- cooperation and funding for the higher mentioned project SAICH ('Strengthening sub-regional cooperation and national capacities in seven Southern African countries for implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage'): Botswana, Eswatini, Lesotho, Malawi, Namibia, Zambia and Zimbabwe, between 2010 and 2020. (see B24.1)
- **ongoing contacts** with colleagues from all over the globe through e-mail, video meetings, working visits...
- training and active participation in the **network of facilitators**, in the framework of the global capacity building programme
<https://ich.unesco.org/en/facilitator>

- fostering the development of the **ICH NGO Forum** and its governance, through an active engagement in the Forum's **daily management and its programme of working groups, symposia**, etc.
<http://www.ichngoforum.org/ich-ngo-forum-steering-committee-rules-procedures/>
- co-organizing **ICH NGO Forum's First Capacity Building workshop for accredited NGOs**
<http://www.ichngoforum.org/capacity-building/>
- regular interaction with the **Sofia CAT II Centre, ICHCAP, CRESPIAL**, as well as with **UNESCO Chairs on ICH** in the international network
- participation in **transnational and interdisciplinary research projects** relating to ICH, contributing to the ACHS network on ICH and its monthly newsletter
<https://www.criticalheritagestudies.org/intangible-heritage-network>
- elaboration and coordination as **Lead Partner of the European multi-annual Intangible Cultural Heritage and Museums Project (IMP)** in partnership with accredited NGOs KIEN (NL), SIMBDEA (IT), CFPCI (FR) and Verband der Museen der Schweiz (CH), ICH NGO Forum, ICOM International and NEMO. IMP, co-funded by Creative Europe (EU), addressed priorities of capacity building and transnational mobility. (see also B24.1)
<https://www.ichandmuseums.eu/en>
- contributing to the network of ERIH and the **16th ERIH Conference 2020** (European Routes of Industrial Heritage), titled '**Keeping the Wheels Turning**', on the role of intangible heritage (transferring knowledge and practices) within the context of industrial heritage: awareness raising on ICH in networks of industrial heritage in Europe, and launch of expert database on ICH. The 2021 ERIH Conference is hosted by the Museum of Industry and ETWIE in Ghent.
<https://www.erih.net/what-is-new/erih-annual-conferences>
- participation in **Jury JIAPICH**
<https://jiapich.org/>
- **sharing experiences on the UNESCO Platform on living heritage in Covid-19 pandemic**
<https://ich.unesco.org/en/platform-on-living-heritage-experiences-and-covid-19-01123>
- **organizing and participating into various workshops, masterclasses, presentations** linking ICH to other networks as well. See for instance during the European Year for Cultural Heritage 2018 - the organisation of six TEIM-colloquia; regular international masterclasses on ICH safeguarding, policy and management, e.g.:
<https://immaterieelerfgoed.be/nl/actualiteit/ice-breker-antoine-gauthier>
- **contributing with (good) safeguarding experiences in international contexts: the Ludodiversity Programme** (Register Good Safeguarding Practices) joined the development of the multinational Tocati programme by sharing experiences in an active partnership; the heritage community of the **Carillon culture** are frequent speakers at various occasions both for specialized and broad public audiences; the **experiences of safeguarding the shrimp fishing on horseback** have been regularly shared, e.g. with the Haenyou-divers on Jeju (South Korea), with colleagues from Sweden and Finland, ...
- providing a **section for sharing good safeguarding practices with a built-in google translate function on**
www.immaterieelerfgoed.be
<https://immaterieelerfgoed.be/nl/inspiratie?category=voorbeelden>
<https://translate.google.com/translate?u=https%3A%2F%2Fimmaterieelerfgoed.be%2Fnl%2Finspiratie%3Fcateg>

ory%3Dvoorbeelden

- realizing and sharing a **wide range of articles, books, publications, toolkits**, ... on the Convention and safeguarding ICH

<https://immaterieelerfgoed.be/nl/kennis>

<https://www.ichandmuseums.eu/en/imp-toolkit>

- participation and contribution to the newly launched **European Network of Focal Points**

<https://www.aineetonkulttuuriperinto.fi/en/event/building-cooperation-enfp>

- participation and contribution to the UNESCO **training on Periodic Reporting in Europe**

<https://ich.unesco.org/en/news/training-on-periodic-reporting-to-kick-off-in-europe-13300>

MORE LINKS

https://immaterieelerfgoed.be/nl/attachments/view/volkskunde_transformingnotsaving

<https://immaterieelerfgoed.be/nl/kennis/volkskunde-brokerage>

<https://ich.unesco.org/en/BSP/safeguarding-the-carillon-culture-preservation-transmission-exchange-and-awareness-raising-01017>

B24.4

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

answer:

NO

CONCEPT

B25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Question B25.1

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

answer

YES

Choose a category 2 centre + *describe your country's involvement*

select: Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe

Belgium as such has no official participation in the Sophia Centre, but it is relevant to mention the active participation of trained facilitators Marc Jacobs and Jorijn Neyrinck in the European branch of the facilitators network and in the annual Training of Trainers which is hosted by the Regional Centre in Sophia.

LINKS

<https://www.unesco-centerbg.org/en/2017/09/11/семинар-обучение-на-обучители-за-е/>

<https://www.unesco-centerbg.org/en/2018/08/31/обучение-на-обучители-от-европейския/>

<https://www.unesco-centerbg.org/en/2019/09/26/нематериално-културно-наслед>

select: International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

Belgium as such has no official participation in IRCI, but Prof. Dr. Marc Jacobs has repeatedly participated and contributed to IRCI's work, meetings, conferences and publications.

LINKS

https://www.academia.edu/5872029/_JACOBS_M._Criteria_Apertures_and_Envelopes._ICH_Directives_and_Organs_in_Operation

(related) https://sites.google.com/view/cgs-pre-symposium20170218/list-of-participants_1?authuser=0

select International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP)

Belgium as such has no official participation in ICHCAP, however the involvement of Flemish experts on higher education, NGOs and civil society in the networking activities of ICHCAP has been manifold:

- Marc Jacobs has been regularly involved and lecturing (UNESCO ICH Capacity Building 2017, 2019 World Forum ICH, webinar series on higher education, ...)
- Jorijn Neyrinck has actively coordinated and contributed with the team of ICHCAP in the important work ICHCAP has deployed throughout the years around networking and communication for ICH NGOs, the ICH NGO Forum and #HeritageAlive (2012, 2014, 2017, ...)
- Marc Jacobs (for FARO) was member of the board of directors of Category II Centre ICHCAP in 2018-2020
- FARO and Workshop intangible heritage welcomed an international intern from ICHCAP, Milee Choi, from December 2017 to March 2018 in Brussels. The VUB UNESCO chair and FARO welcomed guest researcher from ICHCAP, Deoksoon Kim, for a three months internship in 2019.
- Interviews and contributions in the ICH COURIER magazine of ICHCAP

LINKS

<http://www.ichngoforum.org/pictures-2014-intangible-cultural-heritage-conference-held-korea/>

https://ichlinks.com/archive/materials/publicationsV.do;PROJECT4_JSESSIONID=690717373C9917709F846C6548147B15?nation=KR&page=&ichDataUId=13829988354210600207
<https://www.unesco-ichcap.org/ngo-capacity-building-workshop-to-be-held/>
https://ichlinks.com/archive/materials/publicationsV.do;PROJECT4_JSESSIONID=F16C1CF0BE99F75AACCB67EAA7F7D9CD?nation=KR&ichDataUId=13829988376264600485&bundleSe=BOOK
<https://www.unesco-ichcap.org/ich-webinar-series-on-higher-education-to-end-with-a-session-on-curriculum-development-for-ich-safeguarding/>
<https://www.unesco-ichcap.org/ichcap-successfully-held-2019-world-forum-for-ich-on-ich-and-civic-life/>
<https://www.unesco-ichcap.org/speaking-of-culture-from-below-interview-with-dr-marc-jacobs/>
<https://www.unesco-ichcap.org/ichcap-and-crihap-to-co-host-the-first-unesco-ich-capacity-building-workshop-in-korea/>

CONCEPT

B25.2

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?

answer

YES

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

FLANDERS

First of all, we can refer to our answer B24.3. We mentioned there the **continuous and combined efforts from Flanders, to the process of developing a global learning network around ICH** and its safeguarding, by taking and mediating/brokering/facilitating key processes and initiatives contributing to such development. This commitment is well founded in (B1.1) the following roles the Flemish authorities have set and which guide the policy implementation:

1. Facilitator:

- elaborating a **facilitation** policy for safeguarding ICH (since 2008), accommodating a growing and multidimensional network of actors from the cultural heritage sector, heritage communities, civil society and other sectors, to become active around safeguarding ICH, and fostered through roles of brokerage and mediation;
- enabling communities, groups and individuals to identify and recognize ICH and to proactively set up actions with view to its transmission and safeguarding;
- ensuring that cultural heritage organizations can apply for subsidies to, among other things, support and coach ICH communities in safeguarding living heritage;

2. international broker:

- playing an **active international role** in contributing to shaping and implementing the UNESCO 2003 Convention;
- **encouraging** cultural heritage organizations, experts and ICH communities to be(come) internationally active for the purpose of cooperation and knowledge sharing

- In addition to this policy visions, there are concrete instruments which support and encourage international networking, such as the **international exchange grant** by the Flemish authorities that provides financial support to cultural heritage organisations of which one or more employees go abroad for a longer period of time with view to learn and build up working experiences.

LINK

<https://www.vlaanderen.be/cjm/nl/cultuur/cultureel-erfgoed/subsidies/projects/subsidies/tussenkomsten-voor-internationale-uitwisseling-reis-en-verblijfskosten>

- Several **key actors have played a stimulating role**. FARO, the VUB Unesco Chair on critical heritage studies and the safeguarding of intangible heritage, and NGO Workshop intangible heritage have strongly encouraged and supported international networking from the onset and set up many international networking initiatives on ICH in general. All of them introduce and connect people and organizations. Also in the wider field of ICH communities and heritage organizations working around ICH, numerous initiatives, meetings, projects have arisen. One could say that the spirit of international networking has become widespread in Flanders, and contacts and experiences are being shared generously and proactively.

- Furthermore, Flanders has also a tradition of formalized **bilateral cultural cooperation with Morocco**. In this context, for example, in 2019 a working visit to Casablanca was organized, focussing on sustainable design in the context of the Casablanca Design Week, where the ICH of craftsmanship was one of the subjects of exchange and networking.

LINK

<https://faro.be/project/werkbezoek-aan-casablanca-design-week-0>

- The budget of the **Flemish commission for UNESCO** provides also (modest) support by way of incentive for actors (both members and experts) to participate in UNESCO related initiatives, thus including the UNESCO 2003 activities.

- Flemish participation, via the Belgian delegation or via NGOs in Belgium has always been very active, as a result of the abovementioned key commitment to act as a pioneer and broker in the international (net)work around the 2003 Convention. Both in the Convention's **official meetings, General Assembly, Committee meetings, expert meetings, and Ad Hoc Working Groups**, as well as in its side programme with workshops and symposiums by e.g. ICH NGO Forum, facilitators meetings and UNESCO CAT. 2 meetings ... policy officers of the administration, experts and ICH NGO colleagues take part.

- Also from the side of **VLEVA**, the liaison between Flanders and Europe, and by the **Creative Europe Desk** in Flanders, occasional funding opportunities for international activities in which (intangible) heritage initiatives are eligible, are being promoted and communicated to the potentially interested actors in Flanders.

<https://www.vleva.eu>

<https://www.creativeeurope.be/nl/contact>

B25.3

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

answer

YES

select Council of Europe

1.

ICH-related activity/project

2019 - Council of Europe - PACE standing Committee **Resolution and Recommendation**, and its Committee on Culture, Science, Education and Media **Report: Safeguarding and enhancing intangible cultural heritage in Europe**

Contributions to the safeguarding of intangible cultural heritage

The CoE resolution '**Safeguarding and enhancing intangible cultural heritage in Europe**' (adopted on the 1st March 2019), on the basis of a report by Andries Gryffroy (Belgium, NR), presents a number of recommendations concerning policy design and implementation at national and local level, in order to preserve and enhance intangible cultural heritage. Recalling both the **UNESCO Convention** on this matter and the **Council of Europe Faro Convention**, the parliamentarians also called on UNESCO, the EU and the Council of Europe to build capacity and exchange insights between them.

- Expert Report 'Safeguarding and enhancing intangible cultural heritage in Europe' for the Council of Europe - Committee on Culture, Science, Education and Media: expert contribution by Jorijn Neyrinck.

- On 25/05/2018: in Paris, Council of Europe Office, intervention by Marc Jacobs and Jorijn Neyrinck on Intangible Heritage Policy in Europe for the parliamentary working group for the European recommendation on intangible cultural heritage.

- Council of Europe - Committee on Culture, Science, Education and Media - **Report DOC. 14832** - Safeguarding and enhancing intangible cultural heritage in Europe

LINK

<https://pace.coe.int/en/files/25434/html>

- Council of Europe - Parliamentary Assembly - **Recommendation 2148 (2019)** - Safeguarding and enhancing intangible cultural heritage in Europe

LINK

<https://pace.coe.int/en/files/26469/html>

- Council of Europe - Parliamentary Assembly - **Resolution 2269 (2019)** - Safeguarding and enhancing intangible cultural heritage in Europe

LINK

<https://pace.coe.int/en/files/26468/html>

ADD 2.

ICH-related activity/project

European Year of Cultural Heritage - https://europa.eu/cultural-heritage/european-year-cultural-heritage_en.html

Contributions to the safeguarding of intangible cultural heritage

See more elaborated in next section on EU

select European Union

1.

ICH-related activity/project

UNESCO Liaison Office in Brussels and UNESCO Representation to the European Union
<https://en.unesco.org/fieldoffice/brussels/eu-partnership/culture>

Contributions to the safeguarding of intangible cultural heritage

Since February 2011, the UNESCO Liaison Office in Brussels and UNESCO Representation to the European Union contributes to represent UNESCO towards the European Institutions, to advocate for UNESCO's mandate and increase the visibility of UNESCO's programmes and activities, with the final aim of increasing the UNESCO-EU partnership. Between 2012 and 2017, the Government of Flanders has been financing the secondment of an expert to the UNESCO Liaison Office in Brussels. Safeguarding ICH is one of the dimensions promoted in the UNESCO-EU partnership.

2. add tab

ICH-related activity/project

European Year of Cultural Heritage (EYCH) - https://europa.eu/cultural-heritage/european-year-cultural-heritage_en.html

Contributions to the safeguarding of intangible cultural heritage

The EYCH 2018 aimed to encourage more people to discover and engage with Europe's cultural heritage, and to reinforce a sense of belonging to a common European space. EYCH 2018 fully included ICH in the programme, next to the other types of heritage.

A series of projects and activities have been elaborated, in Flanders as well, in the EYCH context in which ICH was core; among others **the organisation of six TEIM-colloquia**, including a **lecture by Anita Vaivade** on ICH policies; a **project and colloquium on the living heritage of beguinages** linking tangible and intangible heritage; **Marc Jacobs** participated in the debate on 21/06/2018 in Berlin, Max Liebermann Haus, in the panel 'Das Erbe der Menschheit und das Europäische Kulturerbe. Gemeinsame Wege in die Zukunft', organized in relation to the EYCH.
<https://www.europeeserfgoedjaar2018.be>
<https://faro.be/blogs/marc-jacobs/thank-europe-its-monday-faro-en-herita-organiseren-lezingenreeks-voor-eych-2018>

https://www.unesco.de/sites/default/files/2018-07/Flyer_Panel-Discussion_Heritage-of-Humanity_21-06-2018.pdf

<https://immaterieelerfgoed.be/nl/actualiteit/verleden-heden-en-toekomst-van-de-begijnhoven>

In the EYCH context (actors from) Flanders also participated in the **UNESCO - EU project 'Engaging Youth for an Inclusive and Sustainable Europe'**:

- A **project on intangible heritage in the classroom** was realised with participation of **Campus Comenius (Rembert Jonckheere)**, and with co-financing by the **Flemish Commission for UNESCO for the video** on the project in Campus Comenius.

- **Anaïs Verhulst (CEMPER)** took part in The European Young Heritage Professionals Forum.

<https://ich.unesco.org/en/engaging-youth-for-an-inclusive-and-sustainable-europe-01051>

<https://whc.unesco.org/en/events/1489/>

<https://ich.unesco.org/en/integrating-living-heritage-in-schools-01072>

https://europa.eu/cultural-heritage/news/european-union-and-unesco-team-new-project_en.html

<https://www.youtube.com/watch?v=Ag66aZgwMJs>

<https://www.youtube.com/watch?v=37gQbSTGp2o>

----- select WHO - World Health Organization

ICH-related activity/project

WHO project - Cultural contexts of health and well-being

<https://www.euro.who.int/en/health-topics/health-determinants/behavioural-and-cultural-insights-for-health/cultural-contexts-of-health-and-well-being>

Contributions to the safeguarding of intangible cultural heritage

The WHO Regional Office for Europe set up a project on the cultural contexts of health for in-depth analysis of how cultural factors affect health and well-being (started 2015). Marc Jacobs (UA/VUB) is a member of the 'Expert advisory group meeting on cultural contexts of health and well-being' (2017-2022) in a joint initiative of the World Health Organisation, Welcome Institute, and UNESCO.

----- select WIPO - World Intellectual Property Organization

ICH-related activity/project

The WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC)

<https://www.wipo.int/tk/en/igc/>

Contributions to the safeguarding of intangible cultural heritage

The WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC) undertakes text-based negotiations to finalize an agreement on an international legal instrument(s) for the protection of traditional knowledge (TK), traditional cultural expressions (TCEs) and genetic resources (GRs). The process is followed up for Flanders via the Flemish diplomatic delegations. The Belgian

position is presented within the EU Council working group on intellectual property, after which the EU defends a coordinated EU position within this IGC Committee in Geneva.

select UNWTO - World Tourism Organization

ICH-related activity/project

Study on tourism and intangible heritage (2013)

<https://www.unwto.org/archive/global/publication/study-tourism-and-intangible-cultural-heritage>

Contributions to the safeguarding of intangible cultural heritage

This first **UNWTO Study on Tourism and Intangible Cultural Heritage** (2013) provides comprehensive baseline research on the interlinkages between tourism and those expressions and skills that make up humanity's intangible cultural heritage (ICH). The publication explores major challenges, risks and opportunities for tourism development related to ICH, while suggesting practical steps for the development and marketing of ICH-based tourism products.

Dr. **Noel Salazar**, Flemish expert, contributed to the study.

https://link.springer.com/referenceworkentry/10.1007%2F978-3-319-51726-1_425-2

<https://www.e-unwto.org/doi/book/10.18111/9789284414796>

B26. ICH Fund effectively supports safeguarding and international engagement
> this indicator is monitored and reported by the Secretariat at the global level

CONCEPT