REPORT ON THE IMPLEMENTATION OF THE CONVENTION AND ON THE STATUS OF ELEMENTS INSCRIBED ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

DEADLINE 15 DECEMBER 2017 FOR EXAMINATION IN 2018

Instructions for completing the periodic report are available at: https://ich.unesco.org/en/forms

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<th>A. COVER SHEET</th>
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<td>A.1. State submitting this report</td>
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<td>States non party to the Convention reporting on an element incorporated on the Representative List should indicate the name of the State and mention ‘State non party to the Convention’.</td>
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<td>A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession</td>
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A.5. Programmes, projects or activities selected as best reflecting the principles and objectives of the Convention, if any

Please list all the programmes, projects or activities from your country selected by the Committee on the Register of Best Safeguarding Practices, together with the year of selection; for multinational programmes, please indicate the other States concerned.

No projects has yet been handled by the Committee, but in 2017 Sweden left a proposal to the Register of Good Safeguarding Practices, for a possible selection in 2018: The Land-of-Legends programme, for promoting and revitalizing the art of storytelling in Kronoberg (South-Sweden).

A.6. Executive summary of the report

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

Between 400 and 600 words

Sweden ratified the Convention for the Safeguarding of the Intangible Cultural Heritage in January 2011. Since then, the Institute for Language and Folklore has an assignment from the Swedish government to develop working methods on the Convention, and to be the coordinating state agency responsible for work with the Convention in Sweden.

The Institute has developed an organization which includes a central coordinating authority and four “nodes” for different areas (oral traditions and rituals; handicraft; music and performances; and nature), each of these with its own broad network of different organizations, associations and non-profit organizations within the domains of the Convention. This organization can be seen as a path to new forms of creative and deepened collaboration between various players who are not normally in constant contact with each other. In addition, the Sami Parliament has formed a special Sami working group.

Non-governmental organizations play an important role in implementing the ICH Convention in Sweden. Two organizations were accredited by UNESCO in 2014 – the Eric Sahlinström Institute (folk music) and the Storytelling Network Kronoberg (oral tradition).

During 2012, guidelines were drawn up to establish an inventory of intangible cultural heritage in Sweden. The importance of participation was stressed, i.e. that the work should be anchored among the culture bearers. The Institute for Language and Folklore has the overall responsibility for this work and it is carried out together with a range of stakeholders. Anyone who is interested can submit proposals. The Swedish inventory was launched in September 2015. It is an online, living document constantly updated. It is connected to a database which continuously preserves all incoming submissions.

Several organizations and institutions such as museums, archives, educational institutions, voluntary and non-governmental organizations (including the accredited NGOs) are involved in training, safeguarding and documenting intangible cultural heritage in Sweden. In addition, the cultural heritage of the national minorities is safeguarded by organizations and associations which represent Finnish, Meänkieli, Sami, Roma and Jewish minorities and make them visible. Many of these actors participate in the direct work with the Convention in Sweden.

There are also many courses in ethnology and anthropology at the universities as well as at the large higher education establishments and research institutions; some related to the intangible cultural heritage. At present there are no courses specifically dedicated to the Convention.

On 31 May 2017 Parliament approved the Cultural Heritage Bill (prop. 2016/17:116). The Bill devotes a special section to the work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. It stresses that the premise for the application of the Convention in Sweden should be “to promote and strengthen civil society’s own potential to preserve, pass on and develop the intangible cultural heritage.” To strengthen this work, a new state grant is established, to be distributed to non-profit cultural work. The aim of the grant is to stimulate participation and co-creation so that players in the non-profit sector are given better opportunities to participate fully in work with the cultural heritage.
A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report.

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Other relevant information:

B. MEASURES TAKEN TO IMPLEMENT THE CONVENTION

Throughout part B below, ‘measures’ refers to the appropriate legislative, regulatory, technical, administrative and financial measures undertaken by the State, or fostered by the State and undertaken by civil society, including communities, groups and, where appropriate, individuals. The State should describe, wherever relevant, its efforts to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit intangible cultural heritage, and to involve them actively in its management (Article 15 of the Convention). The State is encouraged to seek the participation of relevant non-governmental organizations in the preparation of the report and to include their contribution and data provided in the appropriate sections.

B.1. Institutional capacities for safeguarding intangible cultural heritage

Report on the legislative, regulatory and other measures taken to strengthen institutional capacities for safeguarding intangible cultural heritage, as described in Article 13 of the Convention and paragraph 154 of the Operational Directives.

B.1a Competent bodies for safeguarding intangible cultural heritage

Each State shall ‘designate or establish one or more competent bodies for the safeguarding of the intangible cultural heritage present in its territory’ (Article 13). Please identify such a body or bodies and provide complete contact information.

The central governmental administration in Sweden consists of relatively small Ministries. The Ministries are served by independent governmental Agencies who implement policies. The implementation of for example UNESCO Conventions are handled outside the Ministries and in this case by the Institute for Folklore and Language in collaboration with other authorities.
State agency responsible for Swedish implementation of the Convention:
The Institute for Language and Folklore/Institutet för språk och folkminnen

The Institute for Language and Folklore is a Swedish government agency under the Ministry of Culture, with a focus on dialects, language policy, language planning, names and folklore. In these different areas, the Institute conducts research, gives lectures, provides advice, and produces a range of publications, often in collaboration with national and international stakeholders, such as universities and cultural heritage institutions. In addition, the Institute has

an assignment from the Swedish government to be the coordinating state agency responsible for Swedish implementation of the Convention.

The Institute for Language and Folklore/Institutet för språk och folkminnen
(www.sprakochfolkminnen.se)
Box 135, 751 04 Uppsala
Sweden

Contacts for the work with the ICH-Convention in Sweden:
Coordinator: Annika Sjöberg
+46 76-787 78 06
annika.sjoberg@sprakochfolkminnen.se
Project Leader: Annika Nordström
+46 76-787 78 02
annika.nordstrom@sprakochfolkminnen.se

The Institute has formed an organization which includes a central coordinating authority a steering group and four "nodes" for four different areas (oral traditions; handicraft; music; nature and intangible cultural heritage), each of these with their own broad network within the domains of the Convention.

Each node consists of a responsible authority and a large network of stakeholders, associations and non-profit organizations.

The authorities are: The National Swedish Handicraft Council, the Swedish National Heritage Board and the Nordic Museum/Nordiska museet.

The Nordic Museum/Nordiska museet

The Nordic Museum was founded in 1873 and is the largest cultural history museum in Sweden. The museum displays Swedish trends and traditions in exhibitions of home and shelter, clothes and fashion and customs.

Nordic Museum/Nordiska museet (www.nordiskamuseet.se)
PO Box 27820 , 115 93 Stockholm
Sweden
ICH Convention contact: Jonas Engman
+46(0)8 51 95 46 00
E-mail: jonas.engman@nordiskamuseet.se
The National Swedish Handicraft Council/Nämnden för hemslöjdsfrågor

The National Swedish Handicraft Council initiates, plans and coordinates efforts to promote handicraft activities. The overall objective is to promote handicraft all over Sweden by increasing people's interest and knowledge in the area of handicraft. The Council allocates state grants to work that furthers and develops handicraft. The focus is on information, further education, coordination of the work performed by handicraft consultants, follow-up and evaluation as well as investigatory work and initiation of projects.

The National Swedish Handicraft Council/Nämnden för hemslöjdsfrågor (www.nfh.se)
Box 4006, 102 61 Stockholm
Sweden
ICH Convention contact: Friedrike Roedenbeck
+46 (0) 98 681 65 51
E-mail: friedrike.roedenbeck@nfh.se

The Swedish National Heritage Board/Riksantikvarieämbetet

The Swedish National Heritage Board, under the auspices of the Ministry of Culture, serves as Sweden’s central administrative agency in the area of cultural heritage, cultural or historic environment. Its assignment includes ensuring that the cultural value of ancient monuments and archaeological sites, buildings and landscapes is preserved, utilized and developed, and watching over the interests of the cultural heritage and cultural environment in community planning and construction.

The Swedish National Heritage Board (www.raa.se)
Box 5405, 114 84 Stockholm
Sweden
ICH Convention contact: Leif Gren
E-mail: leif.gren@raa.se

Swedish Performing Arts Agency/Statens musikverk

The Swedish Performing Arts Agency promotes a wide-ranging musical offering throughout Sweden. The aim is also to preserve and bring to life theatre, dance and music heritage. This mission also includes funding collaborative projects aimed at development and strengthening and creating better conditions for the independent professional music scene. The link to professionals in music is strong throughout the artistic council in which musicians, composers, sound artists and music creators play a critical part.

Swedish Performing Arts Agency/Statens musikverk (musikverket.se)
Box 163 26, SE-103 26 Stockholm
Sweden
ICH Convention contact: Sverker Hyltén-Cavallius
+46 (0)8 519 554 39
The Sami Parliament/Sámegiulli/Sametinget

The Sami Parliament is both a publicly elected parliament and a state agency. The main task of the Sami Parliament is to act for a living Sami culture. Sami culture also includes activities pertaining to Sami livelihoods. This means that the Sami Parliament can bring up and present proposals concerning all of the different questions that are of particular interest when it comes to a living Sami culture. As an indigenous people, the Sami have a different standing than other ethnic minorities in Sweden. The Sami parliament works for increased self-determination. The Sami want to be decisive in questions that concern them as Sami. Together with several Sami organizations The Sami Parliament has formed a reference group for the work with the ICH Convention.

The Sami Parliament/Sametinget (www.sametinget.se)
Box 90, 981 22 KIRUNA
Sweden
ICH Convention contact: Susanne Idivuoma
E-mail: Susanne.Idivuoma@sametinget.se

The steering group – experts who have overseen the project and provided advice

During the implementation of the Convention, actors from different organizations have been active in a steering group. The group has been coordinated by the Institute for Language and Folklore and consisted of representatives from the Swedish National Commission for UNESCO, the National Swedish Handicraft Council, Swedish National Heritage Board, the National Archives of Sweden, the Swedish Arts Council, the Nordic Museum, the Swedish Performing Arts Agency, the Sami Parliament, the Multicultural Centre, the Storytelling Network Kronoberg and other non-governmental organizations. These actors still provide the work with advice and will continue in form of a reference group.

B.1b Institutions for training in intangible cultural heritage management

Identify any such institutions created, fostered or strengthened by the State and provide complete contact information.

Several organizations are involved in training, safeguarding and documenting intangible cultural heritage in Sweden. There are also many courses in ethnology and anthropology at the universities as well as at the higher research institutions; some related to the intangible cultural heritage. At present there are no university courses specifically dedicated to the Convention. Some universities in Sweden have courses and programs directly related to the intangible cultural heritage. The contact information to the various institutions has been omitted due to space constraints; only a few are mentioned below. We will be happy to provide information upon request.

Stockholm University – Department of Ethnology, History of Religions and Gender Studies
The Department offers a B.A. programme in museums and cultural heritage. The programme qualifies for continued studies.
Uppsala University - Department of Cultural Anthropology and Ethnology
The department specializes in Swedish ethnology, and offers courses on intangible cultural heritage at different levels.

University of Gothenburg – Department of Cultural Sciences
The Department offers a wide range of courses in Child and Youth Culture, Ethnology and Cultural Studies.

University of Gothenburg – Bachelor’s Programme in Cultural Heritage
In this programme the cultural heritage is studied as a broad social phenomenon. The concept includes material remains, but also an intangible heritage in the form of e.g. memories, practices and narratives.
http://historiskastudier.gu.se/utbildning/grundniva/kulturarvsstudierkandidatprogram

University of Gothenburg – Department of Conservation
The department has a future-oriented approach in its scope and objectives, where the overall aim is to describe the environmental, cultural and societal possibilities and limitations for our common future in a local, national and global perspective.

Umeå University – Faculty of Arts and Humanities
Master’s Programme in Scandinavian Studies with a Focus on Northern Studies
The programme provides an in-depth picture of the Scandinavian area from different humanistic and social perspectives.

A list of university courses is available at the following address:
http://www.hogskoleguiden.se/utbildning/kultur___43___html?q=kulturarv

B.1c Documentation institutions for intangible cultural heritage

Identify any such institutions established by the State and provide complete contact information; describe any measures taken by the State to facilitate access to them.

In Sweden the intangible cultural heritage has been documented for a long time. Systematic collection began at the end of the 19th century. Today the intangible cultural heritage is documented through institutions with state, regional or municipal financing. Documentation is done at almost all museums, archives, cultural heritage institutions and organizations involved in work with the Convention. The organizations also works to ensure the access to cultural heritage documentation, through information technology, particularly web sites and databases, in compliance with regulations and in accordance with technical and scientific criteria and standards. Anyone has free of charge access to the collections in public archives in Sweden, as a constitutional right. For contact with State institutions see information under B.1a. We will be happy to provide more information upon request.

One example is the documentation work done by the Institute for Language and Folklore, which is responsible for implementing the Convention in Sweden. The Institute is a Swedish government agency with a focus on dialects, language policy, language planning, names and folklore. In these different areas, the Institute conducts documentation and research, gives lectures, answers questions, produces publications, preserves and makes the collections
available for instance via the website. In its activities, the authority is expected to integrate gender, diversity and children’s perspective and international and intercultural exchange and cooperation.

The Institute holds the country’s largest collections of folk traditions which document major components of Sweden’s intangible cultural heritage. The archives are open to members of the public, students and researchers. The Institute has offices in Uppsala, Stockholm and Gothenburg and collections in Lund and Umeå.

B.2. Inventories

Please report on the inventory or inventories of the intangible cultural heritage present in your State’s territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. You may include information on:

a. the name of each inventory and the entity responsible for it;

b. the ordering principles used for structuring your inventory(ies). For example: according to communities/groups of tradition bearers; domains of intangible cultural heritage; territorial principles (national, regional, local), etc.;

c. the criteria used for inclusion of intangible cultural heritage elements in your inventory(ies);

d. whether your inventory(ies) take(s) into account the viability of intangible cultural heritage (for example, intangible cultural heritage threatened by disappearance, in need of urgent safeguarding, etc.);

e. the format/approach of your inventory(ies);

f. the method and frequency for updating inventory(ies);

g. the ways in which communities are involved in identifying and defining intangible cultural heritage to be included in the inventory(ies), and in their preparation and updating;

h. the participation of relevant non-governmental organizations in identifying and defining intangible cultural heritage.

Between 500 and 1000 words

a) The name of each inventory and the entity responsible for it

The Swedish inventory called Living traditions is an ongoing part of the work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. The Institute for Language and Folklore has the overall responsibility and the work is carried out together with a range of stakeholders.

The work was initiated in 2014 and conducted in three different steps with (1) framework, (2) enlargement and (3) greater interactivity. In 2015 the Institute launched the national inventory and since then the website has functioned as a tool for a major information initiative about the inventory process and the Convention.

b) The ordering principles used for structuring your inventory(ies)

The Swedish inventory work takes place within the framework of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage.

The work with the inventory is associated with a contemporary view of cultural heritage as dynamic and changeable and an awareness that non-tangible cultural heritage can be used for very different purposes.

The general structure of the Swedish inventory relates to the domains of intangible cultural heritage as defined by the 2003 Convention: performances, narrative, celebrations, music and dance, social practices, craft, food traditions, knowledge of nature and the universe and methodological examples. This includes programmes, projects and activities which show how we can work to document or pass on knowledge and which can serve as a model; different associations, networks, training or special techniques focused on documenting intangible
c) The criteria used to include elements in an inventory
According to the ICH-Convention, the inventory is a tool to identify, describe and communicate knowledge about the different elements of intangible cultural heritage. It includes widespread traditions and knowledge, but also elements which are only practiced by a small group of people.

Criteria for inclusion
The element must be consistent with human rights and with mutual respect among different communities
The element must be consistent with sustainable development
The element must be recognized as part of the cultural heritage of communities, groups or individuals
Relevant communities, groups or individuals must be informed about and support the nomination
The element must be transmitted and still practiced (revived traditions are not inscribed)

Criteria for exclusion
Suggestions that are not in line with the purposes of the Convention and national law
Incomplete suggestions
Suggestions that are not recognized as part of the cultural heritage of communities, groups or individuals
Traditions which are no longer in practice or revived
Suggestions which are merely practiced for touristic or economic purposes

Who can submit a proposal?
Non-profit associations
Private persons
Institutions

Who can not submit a proposal?
Representatives of commercial interests
Political organizations

Who makes the decision?
The Institute for Language and Folklore

Decisions are taken on ground of:
- the Institute's overall competence in the case of intangible cultural heritage and cultural research
- current law
- consultation within the framework of the national ICH organization
- consultation with other authorities (in special cases).

Special consideration is given to:
highlight ICH as living and evolving
• stress the importance of ICH amongst underrepresented groups (minorities, children etc.)
• pay attention to not previously documented ICH
• avoid stereotyping and cementation
• underline the importance of methodical examples.

d) Information about whether your inventory(ies) take(s) into account the viability of intangible cultural heritage (for example, intangible cultural heritage threatened by disappearance, in need of urgent safeguarding, etc.);

The inventory take into account the viability of intangible cultural heritage.

e) the format/approach of your inventory(ies);
The Swedish inventory is an online document connected to a database, which continuously preserves all incoming submissions. The work is therefore a form of documentation.

f) The method and frequency for updating inventory(ies) - Measures in place for regularly updating
The inventory is a living document which is constantly updated. The work can therefore be seen as a growing source of knowledge about living traditions in Sweden.
A major pedagogical challenge lies in disseminating knowledge about the Convention to a broad audience. The Institute’s website about intangible cultural heritage is an online, living document constantly updated. It is therefore developed as the inventory work proceeds.

g) the ways in which communities are involved in identifying and defining intangible cultural heritage to be included in the inventory(ies), and in their preparation and updating;
The inventory is a tool which highlights the Convention’s objectives and opens opportunities for diversity and participation. Anyone who is interested can submit proposals.

h) the participation of relevant non-governmental organizations in identifying and defining intangible cultural heritage.
All relevant non-governmental organizations can participate in identifying and defining intangible cultural heritage.
During 2017 the Institute has run a project intended to make the Roma intangible cultural heritage visible through special measures for involving Roma practitioners and experts in different cultural heritage spheres in the work of compiling a Swedish inventory. The aim is that the Swedish national inventory will include a number of examples of the Roma cultural heritage and that this work will also ensure that the Convention gains broader support among different groups in the Roma national minority and increases knowledge of the Roma cultural heritage in Sweden.
Special consideration is given to:
• achieving recognition among practitioners, participation and broad representation
• reflect diversity amongst different groups, providing perspectives and nuanced descriptions.
B.3. Other safeguarding measures

Describe legislative, regulatory and other measures, including those referred to in Article 13 of the Convention and paragraph 153 of the Operational Directives, aimed at:

a. adopting a general policy aimed at promoting the function of intangible cultural heritage in society and integrating its safeguarding into planning programmes;

b. fostering scientific, technical and artistic studies with a view to effective safeguarding;

c. facilitating, to the extent possible, access to information relating to intangible cultural heritage while respecting customary practices governing access to specific aspects of it.

Between 500 and 2000 words

A general policy

Cultural rights are constitutionally protected in Sweden. The instrument of government (Regeringsformen 1974:152) declares that "The personal, economic and cultural welfare of the individual shall be fundamental aims of public activity" (RF 1:2). The same article states that "The opportunities of the Sami people and ethnic, linguistic and religious minorities to preserve and develop a cultural and social life of their own shall be promoted."

In December 2009 the Swedish Parliament adopted a number national goals for cultural policy (Prop. 2009/10:3 – Tid för kultur). The goals steer government cultural policy and the overall goal is formulated as "Culture shall be a dynamic, challenging and independent force, based on a foundation of freedom of speech. Everyone shall have the opportunity to participate in cultural life. The development of Swedish society shall be characterized by creativity, diversity and artistic quality." One of the goals is that cultural policy shall promote a vibrant and dynamic cultural heritage which is preserved, used and developed. This emphasizes the changing character of the cultural heritage.

http://www.regeringen.se/contentassets/5afdd813ffae94dae91e9db0f8725c3b6/tid-for-kultur-prop.-2009103


With the Cultural Heritage Bill the Swedish government took a holistic approach to the cultural heritage sphere, making it a separate policy field for the first time. The Bill deals with the structure, collections and cultural objects of the museum sector, heritage policy and the ecclesiastical cultural heritage, state administration of valuable historic buildings, and digitization, archives and libraries. A separate article is devoted to work on the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. The aim is that the cultural heritage will be a concern for everyone, and one way to achieve this is to promote co-creation and involvement.

Sweden's work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage

In 2011 Sweden ratified the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, and since then a national organization has been built up to work with the Convention. The Institute for Language and Folklore is the coordinating authority, and four expert nodes are responsible for different domains of the intangible cultural heritage. The Nordic Museum is responsible, together with the Institute for Language and Folklore, for oral traditions and expressions, social customs, rites and festivals. The Committee for Handicraft Matters is responsible for traditional craft knowledge. The Swedish Performing Arts Agency/Centre for Swedish Folk Music and Jazz Research is responsible for performances in music, dance and theatre, while the National Heritage Board is responsible for knowledge and customs concerning nature and intangible cultural heritage associated with material cultural heritage and historic
sites in Sweden. Besides the expert nodes, networks have been created with practitioners, players from institutions of research and education, cultural heritage institutions and non-profit organizations, from the national minorities and elsewhere. The work within the nodes has been successful, having led to new forms of collaboration and method development.

Since the work with the Convention began, several progress reports on the work have been submitted to the Ministry of Culture.


The Institute for Language and Folklore, in consultation with the expert nodes and concerned players, has developed a national inventory of examples of intangible cultural heritage in Sweden. The primary aim of the inventory is to inspire and communicate knowledge about methods for safeguarding and passing on heritage, involving the public and generating collaboration between different players. Members of the public can submit suggestions for inclusion in the inventory, and one goal is to make it more interactive. The inventory has been available digitally at the authority’s website since autumn 2015. http://www.sprakochfolkminnen.se/om-oss/levande-traditioner----im materiell-kulturarv/-forteckningen.html

In work on the inventory there is a distinct need to further develop collaboration with representatives of the country’s national minorities. In 2017 the Institute has therefore started a new project as part of Sweden’s strategy for Roma inclusion, with the aim of making the Roma intangible cultural heritage visible and spreading information about the Convention among Roma groups. The project is a pilot study, and if the results are good it will also be applied to other national minorities.

The Cultural Heritage Bill

In the above-mentioned Cultural Heritage Bill the government stresses that the aim of work on the application of the Convention for Securing the Intangible Cultural Heritage in Sweden should be “to promote and strengthen civil society’s own potential to preserve, pass on and develop the intangible cultural heritage.” To stimulate this work, support was established during 2017 for non-profit work with the cultural heritage (see below). The government asserted that responsible institutions should focus on encouraging and supporting civil society’s own work with the intangible cultural heritage.

As for the national inventory, the government deems that Sweden should continue to give priority to this because work on the inventory gives unique opportunities for non-profit involvement.

Research

In the last decade there has been an increasing focus on cultural heritage in research. One example is the Centre for Critical Heritage Studies, CCHS, one of six centres established as part of UGOT Challenges, Gothenburg University’s major research drive on global challenges to society. Research in the field is being done at several Swedish universities in a number of subjects: e.g. ethnology, history, culture studies, cultural conservation, musicology and
Anthropology (examples of contact details can be found under B.1b). Advanced research in the cultural heritage field is also being done as part of the museums’ work, and several cultural heritage institutions involved in work with the Convention (see B.1a). Each year the National Heritage Board (Riksantikvarieämbetet) allocates funding for research in the whole field of cultural heritage. A priority area for the years 2017–2021 is cultural heritage and sustainable development. Sweden’s research foundations, such as the Research Council (Vetenskapsrådet) and the Swedish Foundation for Humanities and Social Sciences (Riksbankens Jubileumsfond), allocate funding to research in the field, for example on digital humanities and infrastructure. Methods for passing on knowledge are being developed in Swedish universities and at folk high schools and vocational colleges.

New grants to non-profit work with cultural heritage
If the intangible cultural heritage is to survive and continue to be vibrant, there must be practitioners who preserve, pass on and develop knowledge and skills. These practitioners are chiefly non-profit players and individuals. The Convention emphasizes that the process of identifying and defining intangible cultural heritage must take place in consultation with local communities, groups and concerned non-government organizations. This view harmonizes with the goals of Swedish cultural policy and with the government’s priorities for a renewed cultural heritage policy. The aim of work on applying the Convention is to promote and strengthen civil society’s own potential to preserve, pass on and develop the intangible cultural heritage.

To strengthen this work, the Cultural Heritage Bill proposes a new grant of at least 8 MSEK Swedish kronor annually to be allocated to non-profit cultural work. The aim of the grant is to stimulate participation and co-creation so that players in the non-profit sector are given better conditions for fully taking part in work with the cultural heritage. In the Cultural Heritage Bill the government stresses that special support should be given to promote work with the intangible cultural heritage. The organizations of the Sami people and the national minorities are to be encouraged to utilize the grant against the background of the special state responsibility to promote the cultures and heritage of the Sami and the national minorities. The government deems that the new grant will create better conditions for civil society to develop its activities (see B.5).

Digitization of the cultural heritage
In the cultural heritage field, as in society as a whole, the possibility of digitizing material gives greater potential for accessibility and interaction. As cultural heritage information is made digitally accessible it can be used for research and education and also reused and developed for a number of purposes. This is done partly within networks of interested people established as a new kind of civil society, which in turn can ensure both engagement and dissemination of knowledge. There are several ongoing projects concerning digitizing intangible cultural heritage in Sweden.

A concrete example where intangible cultural heritage material has been made accessible through digitization is the project “The Map of Folk Legends”, run by the Institute for Language and Folklore. In The Legend Map the visitor to the website can click on a spot on the map of Sweden and read old legends told and recorded at that place. The map has a selection of over 5,000 records from the old archive collections and printed editions. The project is a part of the Institute’s endeavour to make the collections accessible and thereby increase interest in and knowledge of folklore. There is also a discussion of cross-border collaboration with other Nordic folklore archives and the map will shortly be expanded with legends from Norway. Work is also in progress to develop the map by including dialect recordings and information about cultural heritage to do with food, drink and meals.

Through a web presentation The Centre for Swedish Folk Music and Jazz Research and Swedish Performing Arts Agency gives access to digitized collections, for instance the large volume of music in Folkmusikkommissionen’s collections, and the collection of music books at the former Stockholm Music Museum. It’s free to browse through the whole original material - about 45,000 pages of tunes and songs in the form they came to the collections of Folkmusikkommissionen and the former Stockholm Music Museum. Another digitized material
was recorded by the folk music collector Karl Tirén, who started his project to document the Sami jojkt in the winter markets of Arvidsjaur and Arjeplog in February 1913. Hundred years after Karl Tirén made his first recordings of jojkt, the unique material was made available on the web. Another example is Platser (“places”), a website at The National Heritage Board for stories and memories. Here, anyone can become a free member and tell us what they think is important, visualize their story and add a bit to the big puzzle. Those who live in a place, probably bear stories that authorities, archeologists, historians and town planners do not know.

Cooperation between Swedish authorities has also been strengthened thanks to the work of digitization. In 2011 a national strategy was adopted for digitization, digital preservation and making cultural heritage material and information digitally accessible. In connection with this, a national coordination secretariat, Digisam, was established and placed first at the National Archives, now at the National Heritage Board. Digisam consists of representatives of archives, libraries, museums and the heritage management sector. The aim is to find synergic effects and coordinate digital work in the different cultural heritage sectors.

B.4. Measures to ensure recognition of, respect for and enhancement of intangible cultural heritage

Describe legislative, regulatory and other measures taken to ensure greater recognition of, respect for and enhancement of intangible cultural heritage, in particular those referred to in Article 14 of the Convention and paragraph 155 of the Operational Directives:

a. educational, awareness-raising and information programmes aimed at the general public, in particular to young people (you may for example specify whether intangible cultural heritage is integrated, and how, in school curricula);

b. educational and training programmes within the communities and groups concerned;

c. capacity-building activities for the safeguarding of the intangible cultural heritage;

d. non-formal means of transmitting knowledge (you may address, for example, how non-formal ways of transmission are perceived and recognized by the general public and at national level);

e. education for the protection of natural spaces and places of memory whose existence is necessary for expressing the intangible cultural heritage.

Between 500 and 1000 words

a) Curricula and steering documents state that knowledge about the intangible cultural heritage is an integral part of the Swedish school system. Already in preschool it is the task to “pass on a cultural heritage – values, traditions and history, language and knowledge”. The curriculum for compulsory school emphasizes that “Awareness of one’s own cultural origins and sharing in a common cultural heritage provides a secure identity which it is important to develop, together with the ability to understand and empathize with the values and conditions of others”.

The folk high schools, together with the study associations, are a part of organized adult education. The folk high schools, which are a complement to upper secondary school and Komvux, are financed through grants from the state and the county councils and are not bound by any centrally established curriculum (prop. 2013/14:172). Knowledge of the intangible cultural heritage is a part of the education, partly in the form of cultural activities.

Museums, archives and libraries are other learning environments for children and young people through cooperation or targeted projects. State museums are supposed to prioritize cooperation with schools in all parts of the country (SOU 2015:89, pp. 239–251).

Studies of the intangible cultural heritage are a constituent of subjects such as conservation, ethnology, history, culture studies, anthropology and musicology at Swedish universities and colleges. Specially focused courses in music are given at the country’s colleges of music, and specialized craft programmes at university level at Carl Malmsten Furniture Studies, Linköping University, at the Department of Conservation at Gothenburg University and at the Craft Laboratory, a national centre for crafts in conservation (link http://craftlab.gu.se/english).
b) At national, regional and local level several organizations has the task of documenting, safeguarding and communicating knowledge to local communities. Examples are local museums, local heritage associations and archives with various orientations, and organizations for dance, music, theatre and storytelling. Examples of national organizations are the National Association for Folk Music and Dance, the Local Heritage Associations of Sweden, ICOMOS Sweden and ArbetSam and the National Association of Swedish Handicraft Societies, a non-profit organization. The networks around these institutions have broad competence in matters concerning intangible cultural heritage. Networks in the operations of the ABM Centre (a collaboration between archives, libraries and museums in Sweden), Norsam, a Nordic network for museums and documentation of the present day, the museums' different collaboration councils, the local heritage association movement and various archives are existing structures for dealing with these matters in a valuable way (link http://www.lansmuseerna.se/).

The Swedish museums of working life are run by various non-profit associations, conveying knowledge about working life, social conditions and adult education. The cooperation council of the museums of working life (ArbetSam) coordinates and publicizes the activities of these museums (link http://www.arbetssam.com).

There is also a large number of smaller museums run on a non-profit basis, with folkloristic, ethnographic, maritime or technological focus. They have unique collections and are centres for researching and passing on local traditions. The Association of Swedish Museums works to safeguard and further the interests of the museum sector by monitoring government policy and replying to consultations (link www.sverigesmuseer.se).

The Swedish Local Heritage Federation consists of non-profit associations whose members pursue activities centred on local history, environment and social life. The humanistic and democratic values, its independence of party politics and religion, and the fact that these are non-profit activities, makes the local associations into a natural meeting place. Altogether the activities are of great significance for passing on a living and dynamic cultural heritage (link https://www.hembygd.se/).

Transmission of the national minorities' cultural heritage is undertaken by organizations and associations representing Finnish, Meänkieli, Sami, Roma and Jewish minorities. Some explicit cultural heritage work are the Äjtte Museum, the Finnish Culture Centre and the Jewish Museum. The Forum for Living History also works to make the history of minorities visible.

The Sameslöjdstiftelsen Sami Duodji is financed by The Sami Parliament together with the Ministry of Culture through The National Swedish Handicraft Council. The aim is to promote Sámi handicraft, handmade. The activities also include research and development within handicraft and cultural heritage.

The Sami Parliament is a state authority working actively to pass on the Sami cultural heritage. The aim is to work for a living Sámi culture, and its duties are specified in the Sami Parliament Act (SFS 1992:1433). The Sami Parliament has set up a working group for implementation of the Convention by establishing participation and support within Sápmi. The working group, which is linked to the Swedish work with the Convention, assembles several Sámi institutions and organizations.

c) The Institute for Language and Folklore undertakes continuous work for better communication of information about work with the Convention, intended to reach and engage different players, mainly through the four nodes and their networks. Information is disseminated through the website "Living traditions". It is an information and knowledge portal for intangible cultural heritage in Sweden. The information is aimed at both experts and the interested general public (link http://www.sprakochfolkminnen.se/om-oss/levande-traditioner----immateriella-kulturav-/forteckningen.html).

d) There are several active study associations all over Sweden which are represented through great many local branches. The work is financed by state subsidies. There are also voluntary organizations in which committed members are active in different fields linked to the intangible cultural heritage.

Since the 1930s the non-profit Swedish Folklore Association has administered the "Zorn Badge", an award bestowed on deserving performers of traditional music. The Swedish Folklore Association also arranges courses and runs research and documentation projects in traditional
music, dance, costume and handicraft (link http://www.folkdansringen.se).

Two non-profit organizations, the Erik Sahlgren Institute and the Storytelling Network Kronoberg, are accredited NGOs. The Eric Sahlgren Institute works to strengthen, develop and expose the genre of folk music and dance (link http://esitobo.org). The Storytelling Network Kronoberg spreads knowledge about folktales and legends. The organization works with research, education and archiving. The Storytelling Network Kronoberg was accredited through a decision of the general assembly in Paris on 2–4 June 2014 (link http://www.sagobygden.se).

e) Sweden has a large number of open-air museums, and through their activities they contribute to the preservation of endangered species and breeds. They have an important task in the work of spreading knowledge about natural sites and places of memory.

The Storytelling Network Kronoberg arranges education intended to protect places related to the intangible cultural heritage. In the Land of Legends they have marked out about 80 “magical destinations” to which they organize legend tours with guiding. Other activities include geocaching and the development of applications for mobile devices which show the way to tales and legends.

B.5. Bilateral, sub-regional, regional and international cooperation

Report on measures taken at the bilateral, subregional, regional and international levels for the implementation of the Convention, including measures of international cooperation such as the exchange of information and experience, and other joint initiatives, as referred to in Article 19 of the Convention and paragraph 156 of the Operational Directives. You may, for example, consider the following issues:

a. sharing documentation concerning an element of intangible cultural heritage present on the territory of another State Party (paragraph 87 of the Operational Directives);

b. participating in activities pertaining to regional cooperation including for example those of Category II centres for intangible cultural heritage that are or will be established under the auspices of UNESCO (paragraph 88 of the Operational Directives);

c. development of networks of communities, experts, centres of expertise and research institutes at sub-regional and regional levels to develop joint and interdisciplinary approaches concerning the elements of intangible cultural heritage they have in common (paragraph 86 of the Operational Directives).

Not to exceed 1000 words

All authorities and NGOs involved in the work with the Convention do intercultural cooperation at international, subregional and regional level in order to develop joint projects and interdisciplinary collaboration concerning the intangible cultural heritage.

The National Swedish Handicraft Council has the task of planning, coordinating and promoting handicraft by strengthening the development of handicraft and working in collaboration with other players to ensure that culture reaches more people all over Sweden. For example, the NFH has established contacts in the Nordic handicraft field to prepare activities for when Sweden will chair the Nordic Council of Ministers in 2018. As the body responsible for the Traditional Craft Knowledge node, NFH is planning an appeal in the field of craft.

The Swedish Performing Arts Agency/Centre for Swedish Folk Music and Jazz Research works to promote the internationalization of musical life in Sweden. Important activities consist of support for international collaboration projects and cooperation with institutions in ethnomusicology, folk music and jazz and with sound and folklife archives and universities in Sweden, the other Nordic countries and other parts of the world. The Centre is active in the Swedish committee of the International Council for Traditional Music, ICTM, a non-governmental organization in consultative relations with UNESCO. The aim is to further the study, practice, documentation, preservation, and dissemination of traditional music and dance of all countries.

The National Heritage Board is the authority responsible for matters concerning cultural heritage and historic sites with a broad national and international network. The responsibility primarily comprises matters related to the cultural landscape, historic sites, cultural objects and
museums. The authority works for increased knowledge based on research and cooperation, and to collect and communicate knowledge within its domain. During autumn 2017, and then annually, the National Heritage Board will allocate grants for special measures intended to document and pass on cultural heritage (see B3). The aim is to strengthen the role of NGOs in work with the cultural heritage. Priority is given to the intangible cultural heritage and the cultural heritage of the national minorities.

The Nordic Museum is Sweden’s biggest museum of cultural history. Since the 1870s the museum has documented intangible cultural heritage all over Sweden, and has one of the largest Nordic archives of cultural history. The tasks include scholarly work on the collections and research in the field of cultural history. The aim is to deepen people’s critical understanding of their place in history and society. The museum cooperates with other cultural heritage institutions and seats of learning and with society as a whole, both nationally and internationally.

The Sami Parliament has the responsibility for matters concerning Sami culture and contributes to the development of a diverse Sami culture. A special reference group works with the intangible cultural heritage. The Sami Parliament cooperates with a number of organizations all over Sápmi. The Sami Parliament has been part of the Permanent Forum which is a UN agency for indigenous peoples.

The Institute for Language and Folklore has the task of language planning and working on a scholarly foundation to increase and disseminate living knowledge about language, dialects, folklore, names and other intangible cultural heritage in Sweden. The activities are based on cooperation and exchange of knowledge with national and international players, for example, universities and cultural heritage institutions.

The Institute’s cooperation also comprises civil society organizations. It proceeds from regional perspectives and integrates international and intercultural exchange of knowledge. Examples of this are the collaborations with seats of learning and sister organizations in Oslo, Copenhagen, Helsinki, Turku, Kiel and Dublin. There is also international cooperation within the International Society for Ethnology and Folklore (SIEF), with the American Folklore Society and the International Society for Folk Narrative Research (ISFNR). The Institute is also represented on the Swedish committee for the Memory of the World programme and the United Nations Group of Experts on Geographical Names (UNEGN).

In 2015 started a Nordic cooperation as a part of the work with the 2003 Convention, for example through regular meetings with the officers and coordinators of the work in Nordic countries. The aim is to exchange experiences, to discuss shared issues concerning the work with the Convention and to create methods and routines for cooperation.

A number of non-profit organizations have been involved in the work with the Convention. Two of them, the Erik Sahlström Institute and the Storytelling Network Kronoberg, have become accredited NGOs. The Storytelling Network Kronoberg are active in the work of implementing the Convention. They use storytelling as a pedagogical method and working/teaching at all school levels. During the Ljungby Storytelling Festival, storytellers and academic experts come from Sweden, Norway, Denmark, Belgium, Britain and Germany to perform and listen, to follow or give seminars and workshops for training new storytellers. With an average of 50 artists and instructors and up to 1500 active visitors, it is an important forum for sharing approaches in renewing storytelling traditions.

The Eric Sahlström Institute (ESI) is a Swedish national centre for traditional music and dance with a Nordic and international network. The prime mission is of safeguarding nature. The institute is to “Protect, Promote and Perpetuate” folk music, folk dance and folk song. Special attention is given to the traditional musical instrument the Nyckelharpa. The ESI is a meeting point for initiated actors and persons within the genre, and a centre for knowledge and education, as well as doing outreach work to promote and expose the genre in new arenas.

The project Safeguarding Intangible Cultural Heritage in the Nordic Region aims to establish a digital communication platform in order to assemble stakeholders in ICH from civil society in the Nordic region. It has two main functions – to maintain a list of good practices and to facilitate processes of communication between different levels of stakeholders. The applicants are NGOs, institutions and associations from Greenland, Iceland, Norway, Sweden and Finland working in the field of ICH. The project initiative originated at the UNESCO “Training of Trainers” workshops held in Trondheim in Norway in 2014 and 2015. Link: http://goodpractice.wpengine.com/
### C. STATUS OF ELEMENTS INSCRIBED ON THE REPRESENTATIVE LIST

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

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

#### Name of element:

#### Inscribed in:

### C.1. Social and cultural functions

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

Between 150 and 250 words

### C.2. Assessment of its viability and current risks

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

Between 150 and 250 words

### C.3. Contribution to the goals of the List

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

Between 150 and 250 words
C.4. Efforts to promote or reinforce the element

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

Between 150 and 250 words

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

Between 150 and 250 words

C.6. Institutional context

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

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

Not to exceed 150 words

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

Between 150 and 250 words

Through the organization that has been created for work with the ICH-Convention in Sweden there is a broad network consisting of all significant actors mentioned in the Convention. They have participated in the work and the reports that forms the basis of this report (see B.3. under "Sweden’s work with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage" and the network of authorities and NGOs that are mentioned under B.5.). The four Nodes have taken part in the work of completing this report. In addition, we have received viewpoints direct from the accredited Swedish NGOs.

D. SIGNATURE ON BEHALF OF THE STATE

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

Name: Helena Swenzén
Title: Director-General for Administrative and Legal Affairs, Ministry of Culture
Date: 2017-12-11
Signature: [Signature]