

# Periodic report on the implementation of the 2003 Convention in Latvia (2018 – 2021)

## A. General information

### Name of State Party

Latvia

### Date of Ratification

2005-01-14

### Question A.1

#### Executive summary

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

The intangible cultural heritage (hereinafter - ICH) in Latvia is becoming increasingly significant as the resource for self-awareness and sustainable development of the nation. The State provides support to sustainable development of ICH by including it in strategic planning documents and a centralised and comprehensive system for the safeguarding and development of ICH. Communities in Latvia are encouraged to practice and pass down their heritage to the next generations by creation of a special State support system for them. Several NGO support mechanisms have been introduced in Latvia, thus contributing to the involvement of local communities in the identification, documentation, safeguarding, and development of their ICH.

The Ministry of Culture of the Republic of Latvia (hereinafter - MoC) is the responsible authority for the implementation of the Convention, the Intangible Cultural Heritage Law (hereinafter – the ICH Law) was adopted in 2016, and since 2021 also the Law on Historical Regions of Latvia. The historical regions of Latvia and small cultural spaces with their ICH are brought to the foreground within the scope of the latter law.

The Latvian National Centre for Culture (hereinafter - LNCC) is an institution directly subordinate to the MoC. The ICH Law prescribes that the LNCC is the responsible authority for drawing up the National List of ICH and for the work of the Council of ICH. The LNCC is also the responsible authority for the safeguarding and sustainable development of the tradition of the Song and Dance Celebration which is an element inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of

Humanity.

The inclusion of ICH in the education of children and youth is supported by the National Centre for Education which is responsible both for non-formal interest-related education and sustainable development of the tradition of the Song and Dance Celebration.

In 2017, the UNESCO Chair on Intangible Cultural Heritage Policy and Law was established at the Latvian Academy of Culture which covers various directions and areas through participation in conferences and various international and national projects which are related to ICH and focused on sustainable development of ICH and the statutory aspects of safeguarding ICH.

In the period of time since the previous report of Latvia on the implementation of the Convention in 2017, the most important directions in relation to sustainable development of ICH have been as follows:

- constantly increasing amount of research projects relating to ICH;
- developing international cooperation among non-governmental organisations, research organisations, and other authorities in relation to ICH concerned by sustainable development of ICH;
- increasing amount of national funding from the State Culture Capital Foundation to the ICH practitioners and communities;
- constantly increasing amount and quality of informal training in the field of ICH ensured by the State and the relevant NGOs;
- involvement of communities in the safeguarding, promotion, and development of ICH, enhancing the formation of their sense of responsibility and interest in their heritage.

Implementation of the Convention has stimulated interest of the society of Latvia in ICH in Latvia and the world. The tradition of the Song and Dance Celebration (hereinafter – the Celebration) has a special role here as this is a process aimed at integration and inclusion of the society. As the Celebration is inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, ever-increasing attention of the society is paid to both the UNESCO international list and the National List of ICH and the content thereof, promoting interest in and awareness of ICH in general and the importance thereof in the life of the society.

## Question A.2

### Contact information of the focal point for the periodic report

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

**Title (Ms/Mr, etc)**

Ms

**Family name**

Lancere

**Given name**

Gita

**Institution/position**

Leading expert of Intangible Cultural Heritage Latvian National Centre for Culture

**Address**

Pils laukums 4 Riga - LV-1365

**Telephone number**

+371 29183000

**E-mail address**

gita.lancere@lnkc.gov.lv

**Other relevant information**

**Question A.3**

**Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

Latvian National centre for Culture	Coordinator of the preparation of the periodic report
Chancellery of the President of Latvia	Information provided in the survey
Latvian National Heritage Board	Information provided in the survey
National Centre for Education	Information provided in the survey

- UNESCO National commission

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Latvian National Commission for UNESCO	provide information on the implementation of the Convention within its competence
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- Cultural centres

Community House of Briežuciems rural territory of Balvi municipality	Information provided in the survey
Matīši Community House in Burtneki municipality	Information provided in the survey
Culture Centre of Dagda municipality	Information provided in the survey
Daugavpils local government institution "Vienības nams"	Information provided in the survey
Middle-aged generation dance collective "ATVARS" of Jaunjelgava Culture Centre	Information provided in the survey
Culture Centre of the University of Latvia	Information provided in the survey
Jūrmala Culture Centre	Information provided in the survey
Liepāja Folk Art and Culture Centre	Information provided in the survey
Culture Centre of Riga Technical University	Information provided in the survey
Culture Centre of Sigulda municipality	Information provided in the survey
Culture Centre of Smiltene municipality	Information provided in the survey
Tiņģere Manor of the local government of Talsi municipality	Information provided in the survey
Culture Centre of the Town of Tukums	Information provided in the survey
Zemīte Community House	Information provided in the survey

- Research institutions

Kurzeme Institute of Humanities of Liepāja University	Information provided in the survey and during individual communication
Institute of Philosophy and Sociology of the University of Latvia	Information provided in the survey
Latvian Language Institute of the University of Latvia	Information provided in the survey
Repository of Ethnographic Materials of the Institute of Latvian History of the University of Latvia	Information provided in the survey
Repository of Latvian Folklore of the Institute of Literature, Folklore, and Art of the University of Latvia	Information provided in the survey

- Universities

Jāzeps Vītols Latvian Academy of Music	Information provided during individual communication
Art Academy of Latvia	Information provided in the survey
Faculty of Humanities of the University of Daugavpils	Information provided during individual communication
Latvian Academy of Culture	Information provided during individual communication
UNESCO Chair of the Latvian Academy of Culture	information provided within the scope of the competence thereof
Latvian Academy of Sport Education	Information provided in the survey

Faculty of Humanities of the University of Latvia	Information provided during individual communication
Faculty of Education, Psychology and Art of the University of Latvia	Information provided during individual communication
Faculty of Humanities and Arts of Liepāja University	Information provided during individual communication
Faculty of Pedagogy and Social Work of Liepāja University	Information provided during individual communication
Rēzekne Academy of Technologies	Information provided in the survey and during individual communication
Vidzeme University of Applied Sciences	Information provided in the survey

- Museums

Aizkraukle Museum of History and Art	Information provided in the survey
Andrejs Pumpurs Museum in Lielvārde	Information provided in the survey
Apriķi Museum	Information provided in the survey
Baldone Museum	Information provided in the survey
Carnikava Local History Centre	Information provided in the survey
Gulbene Municipality History and Art Museum	Information provided in the survey
Ģederts Eliass Jelgava History and Art Museum	Information provided in the survey
Janis Rozentāls Saldus History and Art Museum	Information provided in the survey
Jēkabpils History Museum	Information provided in the survey
Jūrmala City Museum	Information provided in the survey
Liepāja Museum	Information provided in the survey
Madona Local History and Art Museum	Information provided in the survey
Naukšēni Human Museum	Information provided in the survey
Preiļi Museum of History and Applied Arts	Information provided in the survey
Tukums Museum	Information provided in the survey
Viesīte Museum "Sēlija"	Information provided in the survey

- NGOs

Association "Baltā māja"	Information provided in the survey
Jelgava Artists' Association	Information provided in the survey
Association "Kūrava"	Information provided in the survey
Kurzeme Cultural Heritage Centre	Information provided in the survey
Association of Oral History Researchers of Latvia "Dzīvesstāsts"	Information provided in the survey
Association "Raganu parks kā kolekcija"	Information provided in the survey
Rucava Tradition Club	Information provided in the survey
Association "Skaņumāja"	Information provided in the survey
Association "Suitu amatnieki"	Information provided in the survey

Folklore Group "Talsi"	Information provided in the survey
Folk Musicians Association	Information provided in the survey
Valmiermuiža Association of Culture	Information provided in the survey

- Municipalities

Local government of Balvi municipality	Information provided in the survey
Local government of Cesvaine municipality	Information provided in the survey
Local government of Jaunjelgava municipality	Information provided in the survey
Local government of Kārsava municipality	Information provided in the survey
Local government of Koknese municipality	Information provided in the survey
Local government of Talsi municipality	Information provided in the survey
Local government of Valmiera	Information provided in the survey

- Tourism information centres

Dagda Tourism and Information Centre	Information provided in the survey
Daugavpils District Municipal Agency "TAKA"	Information provided in the survey
Jelgava Regional Tourism Centre	Information provided in the survey
Tourism and Cultural and Historic Heritage Centre of Lubāna municipality	Information provided in the survey
Rucava Tourism Information Centre	Information provided in the survey
Valmiera Tourism Information Centre	Information provided in the survey

- Private sector entities

Limited liability company "Mailīšu Fabrika"	Information provided in the survey
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Others (if yes, specify)

- Private sector entities

Alsunga Secondary School	Information provided in the survey
Ikšķile Music and Art School	Information provided in the survey
Jānis Ivanovs Rēzekne Secondary Music School	Information provided in the survey
Jāzevs Mediņš Rīga Secondary Music School	Information provided during individual communication
Jelgava Art School	Information provided in the survey
Kandava Dance School	Information provided in the survey
Lielvārde Municipality Music and Art School	Information provided in the survey
Līgatne Music and Art School	Information provided in the survey
Lubāna Art School	Information provided in the survey

Pāvilosta Music and Art School	Information provided in the survey
Pāvuls Jurjāns Music School	Information provided during individual communication
Pēteris Barisons Aizkraukle Music School	Information provided in the survey
Preiļi Music and Art School	Information provided in the survey
Vocational education competence centre Riga Secondary School of Design and Art	Information provided in the survey and during individual communication
Vocational education competence centre National Secondary School of Arts – Janis Rozentāls Art School	Information provided during individual communication
Vocational education competence centre Kuldīga Technical School of Technology and Tourism	Information provided in the survey
Rēzekne Secondary School of Art and Design	Information provided in the survey
Salaspils municipality institution Salaspils Music and Art School	Information provided in the survey
Staņislavs Broks Daugavpils Secondary Music School	Information provided in the survey
Vaiņode Music School	Information provided in the survey
Valka Art School	Information provided in the survey
Valmiera Secondary School of Design and Art	Information provided in the survey
State limited liability company Riga Technical School of Tourism and Creative Industry	Information provided in the survey
Ventspils Secondary School of Music	Information provided in the survey
Viļaka Music and Art School	Information provided in the survey
Viļāni Music and Art School	Information provided in the survey
Zilupe Music and Art School	Information provided in the survey
Universum Primary School of Music and Art	Information provided in the survey

- Libraries

Library of Baloži Town	Information provided in the survey
Children's Library of Bauska	Information provided in the survey
Zorģi Library of Iecava municipality	Information provided in the survey
Library of Nītaure rural territory	Information provided in the survey
Ogre Central Library	Information provided in the survey
Pļaviņas Municipality Library	Information provided in the survey
Preiļi Main Library	Information provided in the survey
Library of Saldus Town	Information provided in the survey
Ventspils Library	Information provided in the survey

- Applied art collectives

Folk applied art and craft studio "Bauska"	Information provided in the survey
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Folk applied art and craft studio "Draudzība"	Information provided in the survey
Folk applied art and craft studio "Smiltene"	Information provided in the survey
Applied art collective "Strazdes audējas"	Information provided in the survey
Vīpe craft centre "Māzers"	Information provided in the survey

Please provide any comments in the box below

Information for the Periodic Report was provided in the survey, conducted by Latvian National Centre for Culture and during individual communication.

## Question A.4

### Accredited Non-Governmental Organizations

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

Name of the NGO	Year of accreditation
Interdisciplinary Art Group SERDE (NGO-90356)	2016
World Ethnosport Society (NGO-90478)	2020

## Question A.5

### Participation to the international mechanisms of the 2003 Convention

#### Question A.5.1

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

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

Name of the element	Year of inscription
Suiti cultural space (00314)	2009

#### Question A.5.2

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



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

Name of the element	Year of inscription
Baltic song and dance celebrations (00087) <i>Multiple: Estonia, Latvia, Lithuania</i>	2008

### Question A.5.3

#### Programmes selected for the Register of Good Safeguarding Practices

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

none

### Question A.5.4

#### Projects financed through International Assistance (Intangible Cultural Heritage Fund)

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

Name of project	Year (start)	Year (end)/Ongoing	Total sum (USD)
Suiti Cultural Space (00178)	2008	2009	6000.00

### Question A.6

#### Inventories

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

1

#### a. Name of inventory

National List of Intangible Cultural Heritage of Latvia

**b. Hyperlink to the inventory (if any)**

<https://nematerialakultura.lv/en/>

**c. Responsible body**

Latvian National Centre for Culture

**d. Date of establishment**

01.12.2016

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

Yes

**Date of latest update**

30-10-2020

**f. Method and frequency for updating**

The updating is ensured through the submission of the regular reports every 5 years from the date of including of the element in the National inventory. The first 6 reports must be submitted in 2022.

In between the updating on the inventory is provided by the annual inscriptions of the new elements in the inventory.

**g. Number of elements included**

24

**h. Applicable domains**

Oral tradition and its expressions, including language as a vehicle of intangible cultural heritage; Social practices, rituals and festive events; Music/performing arts; Traditional kitchen; Traditional craft skills; Knowledge and practices concerning nature and the universe

**i. Ordering principles**

The list arranged according to:

- 1) the year in which the element was inscribed on the List
- 2) fields of intangible cultural heritage

## **j. Criteria for inclusion**

The Intangible Cultural Heritage Law (hereinafter – ICH Law) adopted in 2016 prescribes that the inscription of an element of the intangible cultural heritage on the National List of Intangible Cultural Heritage (hereinafter —the List) may be requested by anyone interested in the safeguarding of the relevant element of the intangible cultural heritage (for example, a community, a non-governmental organisation, a local government, any other person).

The Latvian National Centre for Culture shall announce the submission of nominations for inscription of elements of the intangible cultural heritage on the List not less than once a year.

The Council of Intangible Cultural Heritage shall assess the nominations and provide its opinion to the Latvian National Centre for Culture (hereinafter – the LNCC).

The LNCC shall, not less than once a year, update the List.

In order to inscribe an element of ICH on the List it must conform to several conditions:

- 1) it must have broad support and involvement of the relevant community;
- 2) it must conform to the definition of ICH in accordance with the ICH Law;
- 3) it must be submitted together with a sustainable development plan for the element;
- 4) it must receive an opinion of the Council of ICH on conformity with inscription on the List.

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

Yes

### **Please provide further details, if appropriate:**

The nomination of an element shall specify the consent and support of the community, and also the sustainable development plan for the element developed and approved through the involvement of the community which shall serve as a guarantee to viability of the element of ICH.

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

Yes

### **Please provide further details, if appropriate**

One of the conditions for inscription on the National List of ICH – a sustainability plan serves as a proof for the viability of an ICH element in the eyes of the community itself, and the State participates only to the extent to be able to identify the opportunities and risks in cooperation with the community itself.

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

Yes

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

Uneven economic development in towns and rural areas of Latvia which promotes relocation of inhabitants from rural areas to towns; attraction of the young generation for smart devices and modern technologies and for other forms of culture; globalisation, development of consumer society, ageing of the population, the present-day family often is no longer the carrier of the tradition, but acquisition of the traditional culture at school is limited.

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

No

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

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

Yes

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

Yes

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

Yes

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

Yes

**Question A.7****Synergies with other international frameworks**

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

**1**

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**Programme/Convention /Organization**

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

**Activity/project**

The European Union initiative European Year of Cultural Heritage was broadly implemented across Latvia in 2018 and the programme thereof in Latvia was coordinated by the National Heritage Board of Latvia.

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

The programme included a large variety of activities which helped to highlight the importance of both tangible and intangible cultural heritage in the life of the society and in sustainable development.

**2**

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**Programme/Convention /Organization**

Local and Indigenous Knowledge Systems programme (LINKS)

**Activity/project**

Alongside Latvians, also indigenous people – Livonians – reside in Latvia and the status of indigenous people has been prescribed by the laws of Latvia already since 1922. According to the census data of 2011, 250 Livonians resided in Latvia. The Livonian community is active, it joined together and formed three non-governmental organisations which are involved in the safeguarding, maintenance, and development of the Livonian culture, language, and traditions. Alongside practising the traditional cultural expressions, the creative activity of Livonians, including the development of singing and literature traditions, also plays an important role. According to the data published in the National Encyclopaedia, nowadays 30 people can communicate well in Livonian. UNESCO Atlas of the World's Languages in Danger includes two languages which are specific only to the region of Latvia – Livonian (with the status critically endangered) and Latgalian (vulnerable). Latvia actively participates in the work of the United Nations Group of Experts on Geographical Names (UNGEGN). A chapter on work which is carried out by the Livonian Institute of the University of Latvia in order to collect toponyms in the

language of indigenous people of Latvia – Livonians – was included in the report of Latvia for the second session of the UNGEGN (2021).

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

The Head of the Livonian Institute of the University of Latvia Valts Ernštreits as the representative of the Republic of Latvia is involved in the Global Task Force for the Making a Decade of Action for Indigenous Languages (2022–2032) and also participated in the 20th Session of the UN Permanent Forum on Indigenous Issues (2021).

The Livonian delegation participated in the work of the VIII World Congress of Finno-Ugric Peoples (Tartu, Estonia, 2021) and the Head of the Livonian Institute of the University of Latvia Valts Ernštreits has been appointed the member of the Consultative Committee of Finno-Ugric Peoples (2021).

## **3**

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### **Programme/Convention /Organization**

Convention on Biological Diversity

#### **Activity/project**

The Law on Forests adopted in 2000 prescribes that wild berries, fruit, nuts, mushrooms, and medicinal plants may be gathered by any visitor of the forest at his or her discretion, unless the forest owner or the lawful possessor has set restrictions, for example, protected areas, military areas.

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

Going to the forest and gathering of mushrooms, wild berries, nuts, and medicinal plants are an essential part of the traditional lifestyle of the inhabitants of Latvia and their ICH.

## **4**

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### **Programme/Convention /Organization**

Other international frameworks

#### **Activity/project**

EU Framework Convention for the Protection of National Minorities

Activity/project

Minority Council have been set up under the Chancery of the President and the

Ministry of Education and Science and an Advisory Committee of Representatives of Minority Non-governmental Organisations – under the Ministry of Culture.

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

The Advisory Committee of Representatives of Minority Non-governmental Organisations of the MoC has initiated and the MoC provides financial support to the Latvian Minority Festival the objective of which is to promote, develop, and improve the ICH of minorities residing in Latvia, to encourage the minority population to raise their awareness of the importance of their culture in the cultural environment of Latvia, and also to activate public participation in the exploration, practising, and transfer of ICH. The second Latvian Minority Festival took place in Jelgava in 2018 within the framework of the centenary celebration of Latvia.

The Ministry of Education and Science (hereinafter - MoES) promotes the use of minority languages in education – there are still many schools in Latvia which offer teaching in minority languages. Schools where teaching takes place in lesser used minority languages, for example, Belarusian, Estonian, Hebrew, Lithuanian, Polish, and Ukrainian receive larger subsidies as their costs are higher.

## B. Reporting against core indicators

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

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

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

#### Question 1.1

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

Yes

**1**

**Name of the body**

Latvian National Centre for Culture

**Brief description of the safeguarding functions of the body**

The LNCC is the responsible institution for the implementation of the Convention in Latvia. The LNCC:

- 1) coordinates the drawing up of the Sustainable Development Plan for the Intangible Cultural Heritage;
  - 2) administers the work of the Council of ICH;
  - 3) administers the drawing up of the National List of ICH and the regular updating thereof;
- implements capacity building and education activities for ICH communities and society in general.

**Website**



[www.lnkc.gov.lv](http://www.lnkc.gov.lv)

## Contact details

### Address

Pils laukums 4, Rīga, LV-1365, Latvia

### Telephone number

+ 371 67228985

### E-mail address

[lnkc@lnkc.gov.lv](mailto:lnkc@lnkc.gov.lv)

## 2

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### Name of the body

The Council of Intangible Cultural Heritage

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

The CICH is an advisory institution the purpose of the operation of which is to promote cooperation between the persons involved in the safeguarding of the intangible cultural heritage and competent evaluation of matters of the safeguarding of the intangible cultural heritage. The CICH provides opinions to the Minister for Culture and the LNCC regarding

- nominations for inscription of elements of the ICH on the List of ICH;
- proposals to nominate elements of the ICH for inscription on the Convention Lists
- as well as the draft Plan and laws and regulations in the field of ICH.

### Website

[www.lnkc.gov.lv](http://www.lnkc.gov.lv)

## Contact details

### Address

### Telephone number

### E-mail address

[lnkc@lnkc.gov.lv](mailto:lnkc@lnkc.gov.lv)

## Question 1.2

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

Yes

1

### Name of the body

Latvian National centre for Culture

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

Baltic song and dance celebrations (RL, 2008)

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

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

The LNCC is the responsible authority for the sustainable development of the Song and Dance Celebration tradition. The LNCC:

- 1) coordinates the drawing up of the plan for the safeguarding and development of the Song Celebration tradition;
- 2) administers the work of the Council of the Song and Dance Celebration;
- 3) implements capacity building and education activities for the community of the tradition;
- 4) implements the preparation and occurrence of events between celebrations;
- 5) cooperates with the community of the tradition, the Council of the Song and Dance Celebration, local governments.

### Website

[www.lnkc.gov.lv](http://www.lnkc.gov.lv)

## Contact details

### Address

Pils laukums 4, Riga LV 1635, Latvia

### Telephone number

+37167228985

### E-mail address

Inkc@Inkc.gov.lv

### Question 1.3

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

No

### Question 1.4

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

Yes

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

In Latvia, initiatives related to the documentation of ICH at a national level are mainly supported through the State Culture Capital Foundation (hereinafter – the SCCF). The SCCF is an organisation under subordination of the Ministry of Culture which in Latvia administers funding in the sector of culture, distributing it by means of project tenders. Each branch of culture sets forth the priority directions for it's development and the SCCF Council of Traditional Culture Branch has set forth two priorities:

- high-quality documentation and research of intangible cultural heritage;
- transfer of the knowledge and skills of intangible cultural heritage experts.

Funding for culture is also distributed to specially oriented target programmes of the SCCF, part of which apply to ICH. Financial support through the regular target programme "Support of Non-governmental Organisations in Traditional Culture Branch" is of crucial importance in particular for communities and their representative organisations. For example, funding was allocated to eight NGOs under the aforementioned target programme in 2020 (total funding amounted to EUR 57 000).

A special support mechanism is the scientific research programmes funded by the MoES and the Ministry of Culture (hereinafter - MoC) which are administered by the Latvian Council of Science through regular tendering procedures. Multiple research projects of the Latvian scientific institutions both under the Fundamental and Applied Research Programme (hereinafter - FARP) and under the State Research Programme (hereinafter - SRP) are related to the topics of ICH. Scientific institutions also consistently participate in other local and international programmes in open tenders and conduct various studies in relation to ICH. (See point 9.1 of the report.)

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

Yes

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

In 2019, the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia organised mobile seminars in all municipalities of Latvia, promoting its extensive folklore archive [garamantas.lv](http://garamantas.lv) and familiarising the residents of municipalities with folklore materials gathered in their local area. Projects were implemented with the support of the State Culture Capital Foundation and MoES budget sub-programme “Cabinet of Dainas of Krišjānis Barons”. The intention of the online archive [garamantas.lv](http://garamantas.lv) is to involve the general public in transcription of digitised folklore materials and quite often volunteers who perform this work online choose ICH documentations from their own home territory or the home territory of their family members for transcription. The public involvement campaign “Simtgades burtnieki” [Wizards of the Centenary] was implemented during the reporting period and it is still ongoing.

From 2017 to 2020, the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia implemented the project “Digital Resources, Policy and ‘Visibility’ of the Culture of Latvian Minorities” within the framework of which minority folk ensembles were documented (filmed) and members of ensembles were interviewed on the ideology, history, and repertoire creation of the ensemble. All recordings are available on YouTube, thus stimulating interest of the Latvian minorities in their ICH and promoting it at national level. The project was implemented with partial European Regional Development Fund (hereinafter – ERDF) funding.

See more on this in points 10.1 and 10.3.

### Question 1.5

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

- Cultural centres

In total, 558 cultural centres are operating in Latvia (data of 2020) and the functions thereof also cover the principles of the UNESCO Representative List of the Intangible Cultural Heritage of Humanity – the safeguarding and development of the Song and Dance Celebration tradition, and also the safeguarding of ICH.

- Research institutions

In Latvia, several research institutions, including the Institute of Literature, Folklore and Art of the University of Latvia, the Latvian Academy of Culture Research Centre, Jāzeps Vītols Latvian Academy of Music, Rēzekne Academy

of Technologies, Kurzeme Institute of Humanities of Liepāja University, etc., are involved in the research of intangible cultural heritage and certain aspects thereof.

- Museums

The Ethnographic Open-air Museum of Latvia (hereinafter – the Museum) ensures the documentation, safeguarding, and research of the ancient crafts – building of wooden houses, building of roofs, horticulture, etc. At the Museum, the society is being educated and informed of the cultural heritage of the people who historically inhabited the territory of Latvia, their labour and household traditions and the aesthetic world, the organisation of calendar celebrations, trade fairs, traditional musical events.

Turaida Museum Reserve is engaged in cultural education activities, organises conferences of national and international scale and events devoted to the promotion of intangible cultural heritage.

The National History Museum of Latvia fosters the promotion of intangible cultural heritage by organising seminars and conferences the themes of which also includes ICH-related matters.

Many regional museums in Latvia are involved in the safeguarding, systematisation, and promotion of intangible cultural heritage.

Balvi District Museum preserves and promotes the tangible and intangible historical, artistic, and cultural values of Northern Latgale – a permanent interactive exhibition entitled “Intangible Cultural Heritage of Northern Latgale” has been created there.

Carnikava Local History Museum promotes the coastal fishing traditions and the lamprey fishing and preparation traditions inscribed on Latvia’s List of ICH.

Jēkabpils History Museum (hereinafter – the Museum) preserves, compiles, and promotes the ICH values located in the surroundings of Jēkabpils, organises craft workshops with the objective of preserving ancient crafts. A project of making the national costume of Krustpils has been implemented as a result of which participants, through practical lessons, learned various skills of making a national costume for women. Various educational museum pedagogical programmes are also available at the Museum, for example, the ancient games, handicraft works in “Sēļu sēta” (a structural unit of the Museum). In addition, the collection is regularly supplemented with the ICH testimonies.

The structural units of Tukums Museum are actively involved in the promotion of ICH: Pastariņš Museum practises traditional celebrations,

explores and depicts the processes of rural works, traditions of ancient crafts; Džūkste Fairy Tale Museum practises storytelling methods and organises storyteller events.

Other museums in Latvia are similarly engaged in ICH promotion and participatory actions.

- Archives

The Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia (hereinafter – the Repository) is the largest ICH archive in Latvia and it is actively involved in the promotion of ICH: it has developed the site [garamantas.lv](http://garamantas.lv) where anyone interested may familiarise with the extensive folklore materials of the Repository; it organises seminars, promoting the materials of the Repository; it continues collecting new folklore materials; it organises the annual scientific conference of Krišjānis Barons which has become quite popular with the listeners thereof and where a part of presentations is always related to the theme of ICH.

The Institute of Latvian History of the University of Latvia (Repository of Ethnographic Materials), Jāzeps Vītols Latvian Academy of Music (Traditional Music Archive), Kurzeme Institute of Humanities of Liepāja University, and several other research and higher education institutions own archives with the ICH values.

- Libraries

The Latvian National Library has developed the website “Dziesmu svētku krātuve” [Repository of the Song Celebration] (the Song and Dance Celebration tradition is inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity) to educate and stimulate interest of the public about this ICH tradition.

A total of 32 Latvian libraries which are taking part in the project “UNESCO Storytelling Libraries” initiated by the Latvian National Commission for UNESCO, and organizing events, promoting storytelling traditions in Latvia and the world.

Balvi Central Library has compiled a very extensive database on the ICH of Northern Latgale which is promoted during events and expositions.

Other libraries are also actively involved in the safeguarding and promotion of ICH, and perform the digitalisation of the ICH materials, thus ensuring the safeguarding thereof, and also organise ICH-related events. For example, every two years Ventspils Library hosts the Livonian Culture Days in Ventspils (Livonian Cultural Space is inscribed on the National List of ICH), there have been events which introduce to the Suiti traditions (Suiti Cultural Space is

inscribed on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding).

- Others

- Tourism information centres

Intangible cultural heritage is also the focus of tourism information centres of municipalities. The range of active promoters of the local ICH includes, for example, Aizpute Tourism and Lifelong Learning Centre which successfully cooperates with Aizpute NGO “Serde” in organising the ICH events, Alsunga Tourism Information Centre which is an active informant regarding the Suiti Cultural Space, Lubāna Tourism and Cultural Heritage Centre which organises various events, thus promoting the local ICH, etc.

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

It would be necessary to increase the funding to national research programmes, whilst motivating researchers to focus more on research topics directly related to ICH. Increase in funding would also be necessary to the SCCF which is the main source of funding for various ICH-related research, educational, and promotional events.

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

### Question 2.1

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

Yes

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

In Latvia, higher education institutions offer certain curricula in relation to the safeguarding and management of ICH.

Until 2019, the Latvian Academy of Culture had a bachelor's degree study programme "Traditional Culture and Latvian Folklore". Since 2020, heritage management can be acquired at the master's level in the study programme "Heritage Governance and Communication".

Knowledge and skills of traditional music of Latvia and the world can be acquired and researched at the bachelor's, master's, and doctoral level at Jāzeps Vītols Latvian Academy of Music under the study programme "Ethnomusicology".

Separate courses in relation to Latvian folklore and folkloristics are included in the bachelor's degree and master's degree study programmes "Baltic Philology" at the Faculty of Humanities of the University of Latvia. "Folkloristics, History and Theory of Theatre" is one of the sub-programmes of the doctoral study programme "Language and Culture Studies" which is currently in the licensing process; scientific research in Latvian folkloristics, comparative folkloristics, and foreign folkloristics is conducted within the scope thereof.

In the regions, study courses in relation to folkloristics are included in the bachelor's study programme "Baltic Philology, Culture and Communication" of Liepāja University and in the bachelor's degree and master's degree study programmes "Philology (Latvian Philology)" of Daugavpils University.

**Do these programmes ensure inclusivity?**

Yes

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

Anyone interested in traditional culture, cultural heritage, humanities, regardless of age and gender, has the opportunity to enter the bachelor's, master's, and doctoral degree study programmes offered by higher education institutions of Latvia, specialising in topics and research related to intangible cultural heritage during studies. In Latvia, it is possible to obtain higher education both at one's own expense and free of charge – in study places financed from the State budget.

## Question 2.2

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

Yes

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



In Latvia, training in the safeguarding and management of ICH at national level is ensured by the Latvian National Culture Centre (hereinafter – the LNCC) through regular implementation of professional development courses and seminars in the field of ICH for anyone interested.

In 2021, an online seminar with more than 300 participants was organised in cooperation with the Latvian National Commission for UNESCO and with the support of the Ministry of Culture on examples of good practice in the safeguarding and ensuring succession of ICH, and also recommendations for the ICH-related project preparation were provided.

In early 2021, the LNCC organised a cycle of two online seminars “Latgales tradīciju ilgtspēja mūsdienu vidē” [Sustainability of Latgale Traditions in Contemporary Environment] with the objective to highlight the possibilities of safeguarding and promoting the ICH of Latgale.

Meanwhile, in summer of 2021, enthusiasts of traditional singing and anyone interested were invited to participate in the professional development courses “School of Traditional Singing”.

In 2021, the LNCC has also implemented several cooperation projects – by organising a cycle of seminars “Latvju raksti. Turpinājums” [Latvian Signs. Continuation] jointly with the local government of Sigulda municipality and the professional competence development courses “Tradicionāla deģa” [Traditional Dance] jointly with the association “Zeiradi”; such events also took place in 2019/2020.

In 2020, the LNCC organised eight on-site seminars “Nemateriālais kultūras mantojums teorijā un praksē” [Intangible Cultural Heritage in Theory and Practice] at Sēļi Manor in Mazsalaca municipality, in Līvāni, Tukums, and Jelgava, and four online seminars with the total number of participants reaching 620 people.

In 2020, the LNCC organised seminars to the leaders of folklore groups and ethnographic ensembles in Rīga, Rēzekne, and Kuldīga, offering several lectures to the participants: “Tradīcija un mūsdienas. Folkloras kopu uzdevumi” [Tradition and Present Day. Tasks of Folklore Groups], “Latvijas nemateriālais kultūras mantojuma saraksts” [The National List of Intangible Cultural], “Garamantas.lv: folkloras materiāli un digitālā arhīva lietošanas iespējas” [Garamantas.lv: Folklore Materials and Possibilities of Using the Digital Archive], “Tautas tērpā komplektēšana un valkāšana” [Assembling and Wearing a National Costume].

In 2020 and 2019, the LNCC also organised several practical seminars to folk applied art and craft studio participants and leaders and anyone else interested: “Krāsošana ar augu krāsvielām” [Painting with Plant Dyes] in Līgatne (23 participants), “Cimdu adīšanas tradīcijas Latgalē” [Mittens Knitting Traditions in Latgale] and “Ziemeļlatgales tērpa darināšana” [Making of Northern Latgale Attire] in Baltinava (in total 35 participants), “Pastalu, vainagu un mezglu siešanas darbnīcas” [Pastalas, Wreath and Knot Tying Workshops] in Rīga, “Zeķu adīšanas tradīciju saglabāšana” [Safeguarding of Sock Knitting Traditions] in Vecpiebalga and Rīga (in total 52 participants), “Puzuru darināšanas darbnīcas” [Puzuris Making Workshops] in Jelgava (21 participants).

In 2019, the LNCC representatives attended many places in Latvia with the presentation “Nemateriālā kultūrās mantojuma daudzveidība” [Diversity of Intangible Cultural Heritage]: at the event organised by Latgale Culture and History Museum – museum readings at “Podnieku dienas” [Potter Days] (40 participants),

Latgale cultural seminar “Kultūras attīstības tendences Latgales reģionā” [Cultural Development Tendencies in Latgale Region] (100 participants), a seminar of cultural centres in Mazsalaca (30 participants), a seminar “Zvejniecības kultūras mantojums piekrastē” [Cultural Heritage of Fishing along the Coastline] (30 participants), and also a seminar in Liepājā (12 participants), a seminar of the Latvian Rural Communities Parliament “Jaunas lauku paradigmas” [New Rural Paradigms] (80 participants). In 2018, 40 representatives of the non-governmental sector and local government employees attended the presentation “Nemateriālo kultūras mantojuma daudzveidība” [Diversity of Intangible Cultural Heritage] at the NGO House in Riga.

In 2017/2018, the LNCC organised professional development courses “Tautas lietišķās mākslas pamati” [Basics of Folk Applied Art] in the form of six sessions which were attended by the participants and leaders of 24 folk applied art and craft studios and anyone else interested.

During the reporting period, several training programmes ensuring inclusivity have also taken place in the regions: in 2020, the Daugavpils Latvian Culture Centre and folklore group “Svātra” organised “Latgales folkloras skola” [Latgale Folklore School] in Daugavpils municipality by arranging classes for the exploration of the traditional culture, master classes and demonstrations in playing traditional musical instruments, folk dances and games, traditional singing. There was the opportunity to acquire and supplement the knowledge regarding intangible cultural heritage both in Rēzekne municipality and Dagda municipality – “Folkloras skola” [Folklore School] is organised on a regular basis by the association of Malta rural territories in Rēzekne municipality, whereas the training programme “Tradīciju skola” [School of Traditions] is organised in Dagda.

In 2020, Ludza municipality implemented the project “Young craftsmen for preservation and promotion of traditional skills through cross-border cooperation between border regions of Latvia, Lithuania and Belarus” (hereinafter - CraftWays), ensuring, in the form of seminars and master classes, the transfer of craftsmen skills and knowledge in woodworking, wickerwork, straw weaving, ceramics, embroidery, etc.

In 2019, Limbaži folk applied art and craft studio “Dzilna” in cooperation with Skrīveri textiles studio “Putnukalns” and Tīnūži folk applied art and craft studio “Tīna” organised a cycle of events “Priekšauta stāsts” [The Tale of Apron] in Līgatne, Limbaži, and Riga with an exhibition and seminars on aprons entitled “Vidzemes priekšauts 19./20.gs.” [Vidzeme Apron in the 19th/20th century], “Stāsts par priekšautiem” [The Tale of Aprons] the content whereof was prepared in cooperation with the LNCC. In the reporting period, the folk applied art and craft studio “Smiltene” in cooperation with the association “Sabiedrība un attīstība” [Society and Development] organised a training cycle entitled “Amatu skola Smiltene” [Crafts School in Smiltene] where the participants acquired new knowledge and skills in leather and birch bark crafting.

In 2018, the National Centre for Education (hereinafter - NCE) organised several professional competence development seminars for folklore teachers and leaders of folklore groups for children and youth entitled “Acquisition and Inheritance of Intangible Cultural Heritage: Singing, Music Making, Dancing in Folklore Groups for Children and Youth”.

**Do these programmes ensure inclusivity?**

Yes

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

Anyone interested, without restrictions on the grounds of age, gender, social status, and race, may participate in such training by applying in due time.

**Question 2.3****Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?**

Yes

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

In the non-governmental sector, regular training programmes in the safeguarding and management of ICH are ensured by the Society for Traditional Culture APRIKA (hereinafter – the Society). One of the functions of the Society is to develop and implement lifelong learning and professional competence development programmes for folklore teachers – in cooperation with the LNCC, by the support of NCE and the funding attracted in project tenders (the SCCF, EU support programmes) the Society organises courses, seminars, and conferences dedicated to various problems of traditional culture acquisition and inheritance, including the acquisition and inheritance of storytelling, singing, dancing, and music making skills.

The association “Skaņumāja” makes an important contribution to the safeguarding, promotion, and ensuring the succession of the traditional music, offering everyone to acquire and supplement the skills of playing folk instruments. The association “Skaņumāja” in cooperation with the Latvian National Centre for Culture and with the support of the SCCF regularly organises traditional musical instrument playing courses for adults without previous musical knowledge. In addition, the association organises the master class programme “Saspēlēsim skaņumājā?” [Let’s Make Music at Skaņumāja], and also has prepared several self-learning books on playing musical instruments which can be downloaded for free.

From 2020, every summer the Interdisciplinary Art Group SERDE with the support of the SCCF organises “Novadpētniecības skola” [School of Local History] in Aizpute, a small town in Kurzeme, providing the opportunity to acquire both theoretical and practical knowledge of documenting, safeguarding, and promoting the intangible cultural heritage.

**Do these programmes ensure inclusivity?**

Yes

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

Anyone interested, without restrictions on the grounds of age, gender, social status, and race, may participate in such training by applying in due time.

### Baseline and target

#### Extent to which the current indicator is met:

Satisfied

#### Target for the next report:

Satisfied

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

In general, people in Latvia have the opportunity to acquire new knowledge and skills in order to promote the safeguarding of ICH. In terms of higher education, it should be monitored whether the content of curricula on the safeguarding and management of ICH is sufficiently diverse and specialised, given that one of the objectives of the activity of higher education institutions in the field of art and culture laid down in the Law on Higher Education Institutions is to develop study, research, and creative activities which allow to safeguard, develop, and promote national cultural values, traditions, and cultural heritage, artistic expression and cultural diversity, and also intercultural communication.

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

### Question 3.1

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

Yes

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

The digital archive Garamantas.lv developed by the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia provides an important contribution towards the improvement of knowledge in the field of ICH.

Before the pandemic, the digital archive team travelled to the regions on visiting seminars, introducing the audience to the folklore materials of the respective area which are available in the digital archive, and also showing how to use the archive resources and to take part in transcription of digital materials and ensuring the accessibility thereof. The digital archive of the Repository of Latvian Folklore is available to the public free of charge – anyone has the opportunity not only to read, watch, or listen to folk songs, legends, fairy tales, etc., but also to get acquainted with the collections of folklore materials as a unique value, written down, compiled, and sent to Repository of Latvian Folklore by important figures in the cultural history of Latvia, many schools, higher education institutions, and other organisations in Latvia.

Extensive work in the safeguarding, promotion, and training of traditional folk dances is performed by the association “Danču krātuve” – more than 120 traditional dances in video and audio format and their historical descriptions can be learned free of charge on the website developed and maintained thereby. The association also offers lectures and practical classes, for example, on the waltz tradition in Latvia, and also prepares freely accessible publications on folk music and dances in municipalities. The website is actually a meeting platform for folk dance and music admirers.

**Do these programmes ensure inclusivity?**

Yes

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

The abovementioned databases which are full of extensive and versatile materials are available to anyone interested at any time and anywhere in the world and free of charge, although only in Latvian.

**Are any of these training programmes operated by communities themselves?**

Yes

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

The educational programme “Pulkā eimu, pulkā teku” plays an important role in the segment of children and youth, bringing together Latvian folklore groups for children and youth and their participants. “Pulkā eimu, pulkā teku” is an ICH learning programme the main task whereof is to highlight the possibilities for the use of the legacy of many generations, in particular the ICH skills, competencies, stories, songs, melodies, dances, recipes, and practical wisdom today, here and now for each of us, and also to ensure safeguarding, development, and transfer thereof in a responsible manner. ICH is learned in various genres of folklore – the children and young people involved in the programme learn songs, dances, and games. The creators of the programme organise various contests, for example, storyteller contests “Teci, teci,

valodiņa” and “Anekdošu virpulis”, the traditional music making contest “Klāberjakte”, the traditional singing contest “Dziesmu dziedu, kāda bija”, the traditional dance contest “Vedam danci”. Every year, community members gather together to take part in the major public festival of national scale “Pulkā eimu, pulkā teku”. Also regional events – shows – of Latvian folklore groups for children and youth take place within the framework of the programme “Pulkā eimu, pulkā teku” where the programme of the Latvian School Youth Song and Dance Celebration is selected and created. In 2021, the concert programme “Rotā saule, rotā bite” was concurrently the programme of the Song Celebration and also the concert of the winners of the folklore contests “Teci, teci, valodiņa 2020”, “Anekdošu virpulis 2021”, “Dziesmu dziedu, kāda bija 2021”, and “Klāberjakte 2021”. The educational programme “Pulkā eimu, pulkā teku” develops and offers various teaching materials free of charge.

A good example of the training created by the community itself is the club “Rīgas danču klubs” [Riga Folk Dance Club] which is centred around the association “Tradicionālas kultūras centrs” [Traditional Culture Centre] which has been maintaining, promoting, and passing down the folk dance tradition for more than 30 years through the organisation of master classes, traditional dance camps, and public folk dance nights with training for a wide range of those interested.

The summer school “Mierlinkizt” for children and youth which is organised by the community itself and is intended for children and youth – the Livonian descendants and the legacy successors – has an important role in the safeguarding of the Livonian ICH. The participants of the summer school acquire a thorough knowledge of the culture and history of the Livonian people (indigenous people in Latvia), learn the Livonian language, sing songs in the Livonian language, play games, meet various interesting people who are important to the Livonians and who gladly pass their knowledge on to the new generation. In 2021, the summer school was organised for the 27th time.

In the field of folk applied art, the communities themselves also organise trainings both for their studio participants and a wider audience in the vicinity. For example, during the reporting period, the traditional culture centre “KasTe” has organised classes in weaving, ceramics, leather crafting, jewellery making, etc. in Vidzeme. Both individual and group classes and trainings, creative workshops, and further education courses are organised and consultations on choosing and making of national costumes are provided in several folk applied art and craft studios in Jaunpils, Smiltene, Limbaži, Sigulda, Vecpiebalga, Mazsalaca, Riga and elsewhere in Latvia. Both the support of local governments and the funding attracted in project tenders are received for training – in recent years, several folk applied art and craft studios have established support associations, thus facilitating the implementation of projects for the organisation of exhibitions, seminars, and courses.

### Question 3.2

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

Yes

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

In order to promote the safeguarding of ICH and the role of storytelling, the Latvian National Commission for UNESCO established the library network “Storytelling Libraries” since 2009. Currently, there are 32 libraries in the network of “Storytelling Libraries” established by the Latvian National Commission for UNESCO. The network is a special platform for cooperation and exchange of experience among libraries in Latvia within the framework of which activities covering a wide range of topics and dedicated to the cultural heritage and storytelling tradition are implemented. Its participants, mostly female staff of different age working at libraries across Latvia, participate, within the framework of non-formal education, in various educational seminars and trainings related to the safeguarding and promotion of ICH.

For example, in the summer of 2019, the Latvian National Commission for UNESCO Summer School took place in Jūrkabpils during which the traditional singing group “Saucējas” had a performance and told stories from their concert adventures, whereas the participants of the Summer School shared their stories about Jūrkabpils.

Valmiera Integrated Library is an active member of the network “Storytelling Libraries” as it is involved in the research, documentation, and promotion of the local history in the region, for example, by organising local history contests and identifying theatre play traditions in rural territories, stories about major nationwide historical events such as the Baltic Way, and photographed testimonies, etc. During the reporting period, no special training related to ICH was available in the museum sector in Latvia. Museum staff can supplement their further education by acquiring specific knowledge in the field of museography and museology at the Latvian Academy of Culture which offers the professional development education programme “Museum Basics” one of the objectives of which is to provide understanding and knowledge regarding the museum as one of the types for safeguarding, research, and promotion of cultural and historic heritage.

A significant contribution to further education of museum staff is also provided by the Society of Promotion of Museology in the Baltics which organises the international non-formal further education project “Baltic Museology School” – the website of the school offers free of charge educational materials and various publications translated into Latvian, including in relation to ICH at museums.

Both museum and library staff and other specialists and anyone interested in the field of culture are offered the opportunity to supplement their knowledge regarding the safeguarding of ICH in trainings organised by associations – local history schools organised by the Interdisciplinary Art Group SERDE (see above), and also the training cycles organised by the Science and History Promotion Association “Horizonts”; in 2021, the main focus of training was “Ancient Roads and Borders” and the training process consisted of two parts – presentations at the beginning and discussions during a seminar – conference, whereas in conclusion – a training expedition.

**Do these programmes ensure inclusivity?**

Yes

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

Training is usually attended by those working in the relevant field or those who are closest to the field.

### **Baseline and target**

#### **Extent to which the current indicator is met:**

Satisfied

#### **Target for the next report:**

Satisfied

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

In general, the opportunity for the ICH communities and those working in the field of culture and heritage to acquire new knowledge and skills which contribute to the safeguarding of ICH has been ensured in Latvia. Stronger and more systematic cooperation among the ICH communities, the NGO sector, and those working in the field of culture and heritage would be recommended to increase resources and to strengthen the capacity in the field of ICH.

## **4. 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?

- formal education
- non-formal education

### **Question 4.1**

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



Yes

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

The safeguarding, improvement, and transfer of ICH, local and regional traditions take place both in formal and non-formal education, using a variety of methods and forms of training:

- lessons, especially in developing the expertise of pupils in the field of cultural awareness and artistic self-expression;
- non-formal interest-related education programmes in cultural education: choir singing, instrumental music, folk dance, visual and visual plastic arts, theatre, folklore;
- involvement of children and youth in the Song and Dance Celebration movement by participating in the safeguarding and improvement of the Latvian School Youth Song and Dance Celebration tradition;
- regional studies, local history studies and training for guides, non-formal environmental interest-related education;
- activities of school museums in relation to the acquisition and exploration of the cultural and historic heritage of the school, municipality/town.

The ICH Law prescribes as follows: “The community cares for ensuring the sustainability of its intangible cultural heritage, and it also participates in legal, technical, organisational, administrative and financial measures implemented by the State administrative institutions, including local government institutions, especially in: [...] creation and implementation of educational programmes related to intangible cultural heritage.” (Section 8, Paragraph one, Clause 3) However, there is very little involvement of the ICH practitioners and bearers in formal education in Latvia in terms of the development and improvement of educational programmes.

Since 2019, the project “Competence Approach to Curriculum” or “Skola 2030” [School 2030] implemented by the NCE is being introduced in the education system of Latvia; the objective of the project is to develop, approbate, and subsequently implement in Latvia such general education content and learning approach from pre-school to secondary school as a result of which pupils would acquire the knowledge, skills, and attitudes needed for life today. One of the fields of the curriculum of “Skola 2030” is “Cultural Understanding and Self-expression in Art” which provides for the involvement of pupils in the safeguarding of cultural heritage and transfer of traditions in both basic and secondary education content. The content of literature, visual arts, music, theatre subjects may include both the study of traditions and the folklore materials (beliefs, folk songs, fairy tales, legends, games, etc.), but this knowledge is acquired through the teacher and not by involving the ICH practitioners and bearers in the learning process. Indeed, “Skola 2030” recommends choosing other teaching forms in the acquisition of the curriculum – field trips, workshops, master classes, meetings with professionals, exchange of experience; however, in reality it is difficult to plan and implement this recommendation in the learning process.

Furthermore, in Latvia one may acquire interest-related education. In analysing the

involvement of pupils in non-formal interest-related education programmes, the majority of the participants are in cultural education programmes – 60% to 62% of the pupils involved in all programmes (before the pandemic in 2018/2019, there were 135 835 children). Most likely, this is because of the stability of traditions, the availability, professionalism, and enthusiasm of teachers.

In many schools there are folklore clubs (groups, ensembles), folk dance collectives and choirs operating within the framework of non-formal interest-related education where, alongside with the repertoire of traditional music and choreography, students learn about the testimonies and values of ICH. It should be noted that choir members, folk dance dancers, and participants of folklore groups are important maintainers of the Song and Dance Celebration tradition – participants of the Latvian School Youth Song and Dance Celebration. According to the information provided by local governments, within the framework of the preparation for the XII Latvian School Youth Song and Dance Celebration in the autumn of 2019, approximately 57 000 children and young persons were involved in the celebration process.

The adult folklore groups and ethnographic ensembles which are active in the immediate vicinity participate in the municipality events of the folklore groups for children and youth and quite often also in the annual national event “Pulkā eimu, pulkā teku”. Local craftsmen who are active in the immediate vicinity share their knowledge and skills in the field of making honorary wear and acquisition of the culinary heritage and also, according to the topic of the year, contribute to the understanding and acquisition of the respective topic, for example, bee-keeping and apiculture traditions were introduced together with the ICH practitioners as part of the theme “Rotā bite, rotā saule”.

## Question 4.2

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

Yes

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

Non-formal education opportunities in the field of intangible cultural heritage both in the capital city Riga and in the regions are offered in various cultural places – culture centres, community houses, craft houses, museums, etc. Children, young persons, and adults may participate and acquire new knowledge and skills directly from the ICH practitioners and bearers during workshops, master classes, lessons, and programmes.

For example, the folk applied art and craft studio “Latgale” in Daugavpils regularly hosts the cultural education programme “Iemācies darboties ar mālu!” [Learn to Work with Clay!], the association “KasTe” regularly organises kokle (a string musical

instrument) playing events in Drabeši Manor, the foundation “Kultūras darbnīcā” [Culture Workshop] has organised practical trainings for anyone interested in making of the Latvian traditional base (a string musical instrument), etc. Every year, a summer school is organised in Rucava ethnographic house “Zvanītāji” where both children and adults learn various ancient crafts in master classes. Tukums Museum in cooperation with the association “Koka dizaina centrs” [Wood Design Centre] has organised master classes in wood restoration in Durbe Castle, while Tukums Weaving Workshop offers weaving courses for adults and a short introductory course for school students.

### Question 4.3

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

Yes

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

In non-formal education activities (various workshops, master classes, exercise cycles, and programmes) which are mostly organised by either ICH associations or local government institutions knowledge and skills are usually acquired directly from the ICH practitioners and bearers. This sort of practice and approach also provides feedback to the ICH practitioners and bearers when taking up the role of a teacher, thereby not only promoting the sense of self-esteem, but also strengthening the sense of responsibility in terms of the necessity to transfer ICH.

In the segment of children and youth, significant work in the acquisition and inheritance of ICH is implemented by the educational programme “Pulkā eimu, pulkā teku” (see also point 3.1) within the framework of which the NCE organises seven events of national importance every year:

- traditional music making contest “Klaberjakte”;
- traditional singing contest “Dziesmu dziedu, kāda bija”;
- traditional dance contest “Vedam danci”;
- storyteller contests: “Anekdošu virpulis” and “Teci, teci, valodiņa”;
- thematic regional events of Latvian folklore groups for children and youth.

The objective of all events is to acquire, inherit, and promote local traditions, maintenance and development of traditional music making (learning to play different musical instruments), singing (for example, recitatives, bourdon singing, etc.), dancing (for example, play dance, quadrille, stick dance, etc.), storytelling traditions by practising them.

A national event of Latvian folklore groups for children and youth is organised every year within the framework of the educational programme “Pulkā eimu, pulkā teku” which every year takes place in a different place in Latvia to help children become

familiar with the distinctive nature of the municipalities of Latvia and to show their local traditions to others. Folklore groups for children and youth participate in this event with performances characteristic to their municipality prepared in a special programme. In 2018, a two-day national event took place in Līvāni municipality and it was devoted to the topic “Wedding Traditions and Rituals”, whereas in 2019 – Iecava municipality hosted the event devoted to the theme: bees, honey, beekeeping in Latvian folklore. Traditionally, approximately 1000–1200 participants take part in the event.

In 2018, the cultural education programme “Latvijas skolas somas” [Latvian School Bag] was launched in Latvia with the objective to provide an opportunity for every pupil of the country to experience the art and culture of Latvia at least once during a semester – not only in the fields of literature, music, theatre, dance, circus, visual arts, cinema, architecture, and design but also tangible and intangible cultural heritage. Each academic year, more than 200 000 Latvian children and young persons are involved in the educational programme in the field of culture.

“Latvian School Bag” mainly offers museum pedagogical programmes in relation to intangible cultural heritage located in many museums across Latvia – the National History Museum of Latvia offers an interactive activity at the museum entitled “Latviešu gadskārta” [Latvian Calendar Celebrations], Latgale Culture and History Museum – “24 stundis latgalīšs” [A Latgalian for 24 Hours], Preiļi Museum of History and Applied Arts – “Amatam zelta pamats. Latgales zemnieku darbi un sadzīve” [Golden Basis of Crafts. Latgale Peasants’ Works and Domestic Life], Jaunlaicene Museum – “Malēniešu vārdu spēle” [Malēnieši Word Play], “Eglītes plūkšana” [Spruce Plucking], Jēkabpils History Museum – “Amatnieku darbi “Sēļu sētā”” [Craftsmen’s Works in “Sēļu sētā”], Daugava Museum – “Zvejnieka dzīve 19. gs. beigās” [Fisherman’s Life at the End of the 19th Century].

Lessons with the ICH masters and bearers of skills offered within the scope of the programme “Latvian School Bag” should be particularly highlighted. For example, participants bake bread together with the farm owners at the House of Bread (farm “Krūmiņi”) in Liepa rural territory, Vidzeme, using wheat or barley flour, learn about different types of grain and their products, learn to recognise their use in nutrition, and also learn about traditions relating to bread. In Kurzeme, together with the storyteller Līga Reitere one may learn about the linguistic and cultural heritage by listening to a demonstration of the tāmnieki dialect, familiarise with subdialects, regional words, etc. during the class “Valodas bagātība – izloksnes un apvidvārdi” [Linguistic Richness – Dialects and Regional Words]. In Alsunga, the association “Suitu kultūras mantojums” [Suiti Cultural Heritage] offers the programme “Ielūdz “Suitu sievas”” [“Suitu sievas” Invite You] where participants get acquainted with bourdon singing, participate in games and stories about the formation of the Suiti Cultural Space, learn about the specific characteristics of the Suiti language, toponyms, songs, musical instruments, cuisine, and traditional attire, and learn to bake sklandrausis together with the Suiti hostess.

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

In most cases, non-formal education events are organised within the framework of various cultural projects, receiving support from the project tenders of the State Culture Capital Foundation or from local government budgets. The offer of the educational programme in the field of culture “Latvian School Bag” is financed from the State budget.

#### Question 4.4

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

Yes

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

Within the scope of formal education, there are no special training programmes for teachers on the inclusion of ICH and its safeguarding in education in Latvia; however, when analysing the curriculum of educational programmes, one may notice that frequently the curriculum (acquisition of the Latvian language and literature, art, music, etc.) is linked with the cycle of the annual customs – the training programmes cover descriptions of traditions, folklore materials about such traditional annual celebrations as the summer solstice or Jāņi, Easter, Christmas, also Meteņi, Miķeļi, and Mārtiņi. It is no coincidence that the book “Gadskārtu grāmata” [Book of Calendar Celebrations] (2004) prepared by the experts and practitioners of intangible cultural heritage Māra Mellēna, Valdis Muktupāvels, Ernests Spīčs, and Iveta Irbe, which was re-published in 2020, is quite popular and highly valued among teachers.

In order to provide support to teachers in familiarisation with and introduction of the new curriculum “Skola 2030”, every year the NCE has organised professional development courses for the teachers of the fields of cultural awareness and artistic self-expression, for example, Learning Expertise at Pre-school; Learning Expertise for Grades 1–3 (Language Proficiency, Expertise in the Subjects of Social Sciences, Cultural Awareness and Artistic Self-expression); Learning Expertise in the Field – Implementation of Cross-disciplinary Art Content in General Education; and Learning Expertise in the Fields of Cultural Awareness and Artistic Self-expression; the abovementioned trainings also briefly discuss topics related to ICH.

In order to provide methodological support to teachers in relation to non-formal interest-related education in the field of cultural education, the NCE organises professional competence development courses for teachers, for example, Learning the Basics of Latvian Traditional Singing and Improvement of Singing Skills for Folklore Groups for Children and Youth; Methodology for Learning and Developing of the Latvian Traditional Musical Instrument Play; Folklore Heritage and Modern

Times: Improving Communication and Cooperation Skills of Children and Youth in a Folklore Group; Playing with Singing and Joint Playing of Music – Developing Transversal Competences; Diversity of Organisational Forms of Creative Work Development for Pupils in Choir and Vocal Ensemble Classes; Application of Theoretical and Practical Skills of Composition and Creative Improvisation in Working with the Kokle Player Ensemble; Developments in Stage Dance Learning Programmes and Directions for the Safeguarding of the Traditional Cultural Heritage in Children’s Dance Methodology; Development Opportunities for Brass Bands of Educational Institutions, Using the Latest Methods in Teaching Wind Instruments and in Work with a Brass Band.

The NCE in cooperation with the society “Aprika” also organises annual conferences for folklore teachers and leaders of folklore groups for children and youth (the theme of 2018 was “Tradition, Interpretation, Creativity – Experience of Folklore Groups”, whereas the topic of 2019 was “Folklore Heritage and Modern Times – Exploration, Communication, Cooperation”) and summer schools – seminars for the exchange of experience which in 2018 took place in Ranka, Gulbene municipality, and in 2019 – in Iecava.

The NCE also provides methodological support to teachers in the field of cultural education in the form of informative and educational seminars in all fields of cultural education (at least two seminars per academic year), prepares repertoire collections, methodological materials, and recommendations. Joint repertoire collections (descriptions of dances and games, sheet music materials) are published for participants, teachers and artistic group leaders in particular when preparing for the Song and Dance Celebration.

### Baseline and target

#### Extent to which the current indicator is met:

Satisfied

#### Target for the next report:

Satisfied

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

The ICH practitioners and bearers should be involved more in the process of acquiring education, especially in formal education programmes, and teachers should be offered special training programmes on ICH in Latvia and inclusion of the safeguarding thereof in education.

## 5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

### Question 5.1

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

In general, ICH and the safeguarding thereof are included in the educational programmes of primary and secondary education, including in the content of the respective subjects. In order to strengthen the teaching and learning of ICH, and also respect for one's own intangible cultural heritage and that of others, it would be necessary to promote more strongly the ICH of minorities residing in Latvia and to seek support mechanisms to increase the teaching and learning of "regional studies" and the Latgalian language in as many educational institutions as possible.

### Question 5.2

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

Yes

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

Since 2020, due to the pandemic an educational website for teachers and pupils [www.tavaklase.lv](http://www.tavaklase.lv) has been developed in Latvia which contains educational videos related to the learning process in basic subjects of primary and secondary education, including video lessons for learning minority languages. In analysing the content of the website, one can notice that, as part of the video lessons, pupils have the opportunity to learn respect towards ICH of their respective community and other intangible cultural heritage and also to contemplate over the topic. The website "Tava klase" [Your Class] provides the opportunity to learn minority languages in Latvia – Estonian, Lithuanian, Polish, or Belarusian – together with teachers and students of minority schools. Thus, for example, pupils of primary school and secondary school can not only familiarise themselves with the traditions of international holidays celebrated in Latvia and the history of their formation, but also with the traditions and celebrations of the minority cultures – Belarusians. In addition, the website "Tava klase" offers seven lessons on the traditions, language, and culture of the ancient indigenous people of Latvia – the Livonians. Meanwhile there is the possibility to learn the writing pattern of a variant of the Latvian language – Latgalian – in the course of eight lessons.

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

Yes

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

One of the options is to make use of the content available in the cultural education programme “Latvian School Bag” and to take part in interactive classes offered by museums in Latvia. For example, the Museum “Jews in Latvia” has prepared several museum pedagogical classes, including “Jewish Traditions and Celebrations”, Ludza Local History Museum offers an excursion to the permanent exhibitions of the Great Synagogue of Ludza. However, it must be admitted that Jews were one of the largest minorities in Latvia until World War II and therefore the historical context and awareness-raising of the traditional lifestyle of the minority dominate in museum pedagogical programmes.

There is practically no curriculum in the content of educational programmes and in the offer of the website “Tava klase” that is related to the largest minority in Latvia – the Russian minority.

### Question 5.3

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

- Inclusion of 'local content'  
In 2018, in order to ensure a more successful integration process in the Latvian society and equal opportunities for everyone to access high-quality education, Latvia started gradual transition to education in the official language in State, local government, and private general education institutions. This process, which should be completed in the academic year of 2021/2022, most directly affects national minority schools, including indirectly affecting the diversity of ICH in Latvia. Nevertheless, the possibility of the inclusion of additional subjects related to minority languages and identities in the curricula is retained and minority students have the opportunity to study subjects related to minority languages, literature, culture, and history in their native language.  
In Latvia, the Official Language Law prescribes the protection and development of the Latgalian language as a variant of the Latvian language. During the reporting period, there was not enough support for teaching the Latgalian language at schools. The Latgalian language is not taught separately at schools, the only subject that can be taught in Latgalian at the choice of the teacher is “Regional Studies”, but only at the schools which have chosen to implement such experimental curriculum. In some schools in Latgale, teaching of the Latgalian language is ensured on an optional basis with the support of local governments. From the start of the academic year 2021/2022, 17 schools in Latgale participate in a pilot project where teaching of the Latgalian written language to pupils will take place for one academic year as an experiment and the project is funded by the donation provided by the joint stock company Latvian State Forests.



In the new education content “Skola 2030”, the topics related to the Latgalian language are integrated into the Latvian language lessons, for example, by learning about the diversity of subdialects in Latvia. Some interest-related education events organised by the NCE ensure the use of ICH, local traditions, dialect, or sub-dialect in the performances of pupils. For example:

- during the folk song singing contest “Lakstīgala” [Nightingale], which takes place in five regions, folk songs typical of the cultural and historical area, for example, in Latgale were performed in Latgalian;
- during the vocal music contest “Balsis” [Voices], pupils, in surveying the heritage of folk songs of their cultural and historical area, have performed one Latvian folk song/adaptation a cappella on the topic “My homeland/home/family”, whereas the II Folk Music Festival of the Latvian Educational Institutions “Spēlē, spēlmani, es gaviļēšu” [You Play, Player, I Will Exult] took place in Limbaži in 2019;
- during the public speech contest for pupils, the participant performs one work in prose and one in poetry, and one of the works can be performed in one of the Latvian dialects/subdialects;
- participants of the annual folk dance festival for children “Latvju bērni danci veda” [Latvian Children Led the Dance], one of the objectives of which is to promote the development of the cultural environment of the festival venues and the involvement of the local community, have the opportunity to familiarise with the wealth of the cultural heritage of Latvia. Every year the festival takes place in two towns of Latvia – in 2018, it took place in Daugavpils (3950 participants) and Jelgava (4077 participants), whereas in 2019 – in Alūksne (4100 participants) and Talsi (2625 participants). No festivals were held in 2020 and 2021 due to the pandemic;
- in 2017, a contest of visual and visual plastic art clubs and a costume show “Latvijas toņi un pustoņi” [Latvian Tones and Semitones] were organised in preparation for the V Latvian Art and Music Festival for Children and Youth “Toņi un pustoņi” [Tones and Semitones] in Bauska. Separate contests took place in each cultural and historical area, for example, “Latgales toņi un pustoņi” [Tones and Semitones of Latgale] in Latgale and “Kurzemes toņi un pustoņi” [Tones and Semitones of Kurzeme] in Kurzeme where pupils discovered the colours, ornaments, signs, moods, traditions characteristic of the municipality in their artistic works – drawings, paintings, ceramics, costume collections, and other forms of art, emphasised the most characteristic features in the culture, history, environment, language, and community of their municipalities.

#### Question 5.4

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

Yes

**Briefly explain, giving examples, how educational programmes teach this**

In the reporting period, several schools in Latvia (Alsunga, Krāslava, Rūjiena, Mārupe, Rīga, Vaiņode, Iecava, Valmiera, etc.) offer an opportunity to pupils, mainly at the level of primary education, to become involved in local history clubs. In general, this non-formal interest-related education places the emphasis on exploration of the tangible heritage and the local history and often local history clubs are related to the activity of the school museum and the acquisition of guide skills. However, club members also have the opportunity to acquire various knowledge and skills regarding ICH, for example, to explore, document, and research stories about places, family stories, etc.

Within the framework of formal education, teachers have the opportunity, as part of the curriculum History of Latvia and the World, to teach and raise awareness of pupils regarding the importance of cultural heritage and the necessity for the safeguarding thereof. For example, the website “Tava klase” offers lessons Cultural Heritage: What is It and How to Safeguard It, Local History: From a Small Place to a Country.

In 2021, the NCE completed work on the development of the programme sample and methodology of the specialised course Regional Studies. The course programme which summarises the coverage of the topics “Human Being”, “Cultural Space”, “Natural Environment”, and “Administration” within the scope of one ethnographic municipality or historical land, is available for the creative use by each teacher, adapting it to the possibilities of their community and cultural space, development strategies, interests and talents of pupils, and inherited values. The ICH programme “Regional Studies” includes and draws attention to the topic “Cultural Space”, encouraging to view the cultural space as an actual complex – a set of cultural expressions with relative spatial boundaries (for example, Suiti Cultural Space, Northern Latgale Cultural Space) and to address the issues which determine the uniqueness of a cultural space and the particular significance thereof, including by focusing more on the place, the communities related to the place, permanent and variable cultural expressions characterising the place, rooted in both traditions and heritage. At the moment, the new specialised course developed has been designed as a sample – an open tool that can be used by any teacher in the teaching process, developing their own curriculum for the subject which is suitable for their municipality. Data on how many schools in Latvia use this sample educational programme have not yet been collected.

### **Baseline and target**

#### **Extent to which the current indicator is met:**

Largely

#### **Target for the next report:**

Largely

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

In general, ICH and the safeguarding thereof are included in the educational programmes of primary and secondary education, including in the content of the respective subjects. In order to strengthen the teaching and learning of ICH, and also respect for one's own intangible cultural heritage and that of others, it would be necessary to promote more strongly the ICH of minorities residing in Latvia and to seek support mechanisms to increase the teaching and learning of "regional studies" and the Latgalian language in as many educational institutions as possible.

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

### Question 6.1

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

- Music

Educational institutions that implement vocational education programmes and specialise in teaching music and art, including to secondary school graduates, often incorporate ways in programmes to pass down the ICH-related knowledge. The Department of Traditional Music of Jānis Ivanovs Rēzekne Secondary Music School is especially focused on ICH, providing training to the future leaders of folklore groups and ensembles, and also folk music performers. Owing to the initiative of teacher Ilmārs Pumpurs, Pēteris Barisons Music School in Aizkraukle has also purchased traditional musical instruments and started teaching to play these musical instruments as part of vocationally oriented education (teaching activity of Ilmars Pumpurs has also been active outside formal education: together with other ethnomusicians he has prepared self-learning materials for traditional musical instruments at the association "Skaņumāja" which are available to anyone interested, he has taught music courses, etc.). Learning of folk instruments also takes place in other secondary music schools. For example, Jāzeps Mediņš Riga Secondary Music School has the Department of Folk Instruments where the understanding of ICH is formed in the accordion play and kokle play programmes. Alfrēds Kalniņš Cēsis Secondary Music School has the programme "Dance" which prepares Latvian folk dance specialists – répétiteurs.

The practising and transfer of ICH has also been promoted by higher education institutions as part of separate courses. At Jāzeps Vītols Latvian Academy of Music, one may learn traditional singing and playing of traditional instruments, and also playing in a music ensemble as part of the ethnomusicology studies. Thorough theoretical knowledge regarding traditional music in Latvia, the Baltics, and various regions of the world, and also the basics of pedagogy are acquired alongside with the practical classes. Therefore, graduates of Jāzeps Vītols Latvian Academy of Music are being prepared to practice and pass down ICH by actively participating in music-making and thus promoting ICH, leading folklore ensembles, participating in the administration of folklore ensembles at the LNCC, and also in the fields of non-formal interest-related education and media.

Learning of traditional singing has also been available at the Latvian Academy of Culture.

- Vocational education/training

Learning about ICH that has been integrated in the study process, including cooperation with the local professionals of the traditional culture, takes place in crafts and design educational institutions, for example, the vocational education competence centre Riga Secondary School of Design and Art, Rēzekne Secondary School of Art and Design (learning the ceramic traditions of Latgale, etc.), the vocational education competence centre Daugavpils Secondary School of Design and Art “Saules skola” (future textile designers research the ethnographic heritage).

## Question 6.2

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

Yes

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

The practising and transfer of ICH has also been promoted by higher education institutions as part of separate courses. At Jāzeps Vītols Latvian Academy of Music, one may learn traditional singing and playing of traditional instruments, and also playing in a music ensemble as part of the ethnomusicology studies. Thorough theoretical knowledge regarding traditional music in Latvia, the Baltics, and various regions of the world, and also the basics of pedagogy are acquired alongside with the practical classes. Therefore, graduates of Jāzeps Vītols Latvian Academy of Music are being prepared to practice and pass down ICH by actively participating in music-making and thus promoting ICH, leading folklore ensembles, participating in the administration of folklore ensembles at the LNCC, and also in the fields of non-formal interest-related education and media.

Learning of traditional singing has also been available at the Latvian Academy of Culture.

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

In general, there are favourable conditions for and attitude towards the integration of ICH in the field of post-secondary education in Latvia. The practising and transfer of ICH are implemented in several vocational education programmes in secondary schools specialising in the field of art. Furthermore, research of the social, cultural, and other dimensions of ICH takes place in all levels of academic higher education in the field of humanities, including special study programmes.

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

### Question 7.1.a

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

Largely

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

National List of ICH (hereinafter – the List) has been created with the objective to promote the popularity of this type of heritage and thus to raise public awareness of its value and the necessity for the safeguarding thereof. The List of nominations is drawn up according to the bottom-up principle which includes shaping of the interest and understanding of the community, giving maximum encouragement that the initiative to create the nomination of one's heritage for the List comes from the community itself that seeks to safeguard and develop its heritage. Accordingly, the State develops mechanisms in order to support these efforts of the community to

safeguard its ICH.

Since the establishment thereof in 2017, the List has been supplemented with three to eight new elements every year. Considerably more nominations are being submitted which attests to the interest of communities in their intangible cultural heritage and their wish to safeguard, promote, and develop it. Some preparers of nomination files receive the recommendation to supplement the document and to re-submit it.

The LNCC regularly organises informative and educational seminars on the List and on the preparation of the nomination files. Communities also receive advisory support from the ICH experts in the preparation of the nomination files.

National List of ICH is available to every member of the society on the website [nematerialakultura.lv](http://nematerialakultura.lv) where it is also possible to draw up the nomination files for the inscription of new ICH values on the List. Consequently, the process of preparing a nomination has been made as convenient, open, and democratic as possible.

### Question 7.1.b

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

Partially

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

National List of ICH (hereinafter – the List) reflects the diversity of ICH in a quite diverse and inclusive manner.

Out of 24 values currently inscribed on the the List (summer of 2021), five values are related to the playing of musical instruments, four values – to traditional handicrafts, three values – to the spiritual folk singing tradition, two values – to traditional crafts, one value – to the vocal tradition, one value – to the knowledge of nature, one value – to traditional cuisine, one value – to the ICH of the Latvian national minority, and one value represents the industrial heritage. The List also includes four cultural spaces and one element related to a national holiday.

The ICH elements inscribed on the Latvia's List of ICH represent four of the five cultural and historical regions of Latvia, including the capital of Latvia – Riga.

### Question 7.2

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

No

### Question 7.3

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

Partially

**Based on your response in section (f) and (l) of A.6 Inventories, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.**

One of the conditions for inscription on the National List of ICH – a sustainability plan serves as a proof for the viability of an ICH element in the eyes of the community itself, and the State participates only to the extent to be able to identify the opportunities and risks in cooperation with the community itself.

National List of ICH (hereinafter – the List) was established in early 2017. According to the regulations regarding the drawing up of the List, the preparers of the nomination file must submit a report to the Council of ICH, five years after inscription of an ICH element on the List, on the current condition of the element, and the report must be supplemented with a new plan for the sustainable development of the element which must be developed ensuring extensive involvement of the community of the ICH element itself. The first eight elements were inscribed on the List in 2017 and, therefore, the first reports will be submitted in 2022 and the Council of ICH will have the opportunity to assess the validity, efficiency, and feasibility of the submitted plans for the sustainable development of the elements of ICH.

In order to prove the viability of an element, it is also requested to specify in the nomination the related authorities and the community, to describe the possible threats to the existence of the element, and the ways in which the tradition is inherited.

Currently, updating of the List takes place by including new elements of ICH therein every year.

### Question 7.4.a

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

Largely

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

The nomination for inscription on the National List of ICH may be submitted by anyone – an association, a local government, an individual representative of the community. In order to nominate an element for inscription on the National List of

ICH, one only requires Internet access and the possibility to register on the website via online banking or the public State administration portal latvija.lv.

Up to now nominations have been submitted by local governments, local government institutions – tourism information centres and culture centres, societies, associations, legal persons, and natural persons (individuals).

The submitters of nominations have acknowledged that the most difficult part of preparing a nomination is the involvement of the community and the certification of the consent of the community.

### Question 7.4.b

#### To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

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

At the level of local governments, the inscription of an ICH element on the National List of ICH is perceived as the certification of the importance and quality of heritage; however, there is still a common view that it is sufficient that ICH has been inscribed on the National List of ICH and no thoughts are given to further safeguarding and development thereof. Only some local governments of Latvia have included a policy directed towards sustainable development of their ICH in their development documents.

At national level, the National List of ICH (hereinafter – the List) becomes increasingly important, as the community of the element inscribed on the List is eligible for funding (according to tender procedures) for sustainable development of its heritage in various programmes of the SCCF.

### Baseline and target

#### Extent to which the current indicator is met:

Partially

#### Target for the next report:

Largely

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



In general, the National List of ICH in Latvia has promoted self-awareness of communities, ensured greater visibility of ICH both within the society and the communities themselves.

Further efforts are needed to ensure that the elements inscribed on the National List of ICH and the communities thereof are taken into account in drawing up the economic development policy of regions and the entire country.

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

### Question 8.1

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

Some

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

Any community or a separate individual may, without any restrictions, nominate its ICH element for inscription on the National List of ICH (hereinafter – the List). The nominations include the traditional skills of both women and men and the traditions of both large and very small communities. For the time being, out of 24 elements inscribed on the List there is only one element which is related to the ICH of Latvian minorities (traditional Orthodox wedding ritual in Pededze); nevertheless, interest has also been expressed by other minority communities which have received the LNCC expert consultations and methodological support in preparing such nomination. Currently, the preparers of the nomination file of the traditional Orthodox wedding ritual in Pededze, like other preparers of the nomination file of the elements inscribed on the List, have access to the SCCF funding for the research, development, and promotion of their heritage.

### Question 8.2

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

Partially

**Based on your response in section (q) and (r) of A.6 Inventories, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.**

Latvia becomes accustomed with the concept of ICH slowly and it is still necessary to explain ICH and to help the communities to identify their ICH. Since 2017, the institution responsible for drawing up the National List of ICH – the LNCC has been organising regular seminars on ICH and preparation of nomination files for the National List of ICH in all regions of Latvia and for various target audiences, also Latvian minorities. A special seminar was also organised for the Council of ICH itself consisting of researchers, representatives of higher education institutions and NGOs, and also officials of various State institutions who were given the opportunity to meet Kristin Kuutma, a professor at Tartu University and a member of the Estonian Council of ICH, and to listen to her experience and reflections on issues related to the drawing up of an ICH list. This strengthened the understanding of the members of the Council of ICH of the objectives of an ICH list and the details of the process of the drawing up thereof.

During the first years, the Council of ICH, not being able to decide whether the nominated phenomenon is an ICH element or not, had many discussions about the content of several nomination files. There has been gradual improvement of understanding and consequently several ICH elements, which in previous years had been rejected as non-conforming to the principle of ICH, were inscribed on the National List of ICH.

### **Baseline and target**

#### **Extent to which the current indicator is met:**

Partially

#### **Target for the next report:**

Largely

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

The National List of ICH should be promoted more within minority communities in order to draw their attention towards the intangible values of their culture and to encourage both self-assurance of these communities and mutual respect of various communities of Latvia.

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

### Question 9.1

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

- Research, scientific, technical and artistic studies

Scientific institutions regularly participate in project tenders of the fundamental and applied research projects of the Latvian Council of Science, in the relevant State research programmes, and also in open tenders of other local and international programmes.

At national level, the scientific and artistic research of ICH in regular project tenders is supported by the State Culture Capital Foundation (primarily in the field of traditional culture).

- Documentation and archiving

A special financial support mechanism is allocated as part of the budget sub-programme 05.04.00 “Cabinet of Dainas of Krišjānis Barons” of the Ministry of Education and Science of the Republic of Latvia (hereinafter – MoES) to the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia for the preservation of the most ancient (1924) and most extensive ICH archive in Latvia, ICH documentation, digitalisation, and ensuring of online accessibility in the digital archive [garamantas.lv](http://garamantas.lv), and also for research and promotion.

### Question 9.2

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

Yes

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

See point 9.1.

During the reporting period, the most significant research and infrastructure projects implemented by scientific institutions in the field of ICH were as follows:

- Institute of Literature, Folklore and Art of the University of Latvia – MoES budget sub-programme 05.04.00 “Cabinet of Dainas of Krišjānis Barons”; “Digital Resources for Humanities: Integration and Cooperation”, State Research Programme

(interinstitutional project);

- Latvian Academy of Culture – “Comparative Study on Intangible Cultural Heritage Law”, Osmose; “Critical Heritages: Performing and Representing Identities in Europe”, CoHERE; “Community Participation in Cultural Heritage Governance: Practices, Developments and Challenges”, Latvian Council of Science;
- Livonian Institute of the University of Latvia – “Re-voicing Cultural Landscapes: Narratives, Perspectives, and Performances of Marginalised Intangible Cultural Heritage”, Joint Programming Initiative on Cultural Heritage;
- Faculty of Humanities of the University of Latvia – “Latvian Identity in Global Cultural Space: The Aspect of Traditional and Modern Culture”.

Research on the safeguarding of ICH has been published in a large number of national and international scientific papers, including popular science publications. Monographic research (\*), collections of scientific papers (\*\*), special editions of academic journals (\*\*\*), publications of ICH materials (\*\*\*\*), methodological publications (\*\*\*\*\*), and other publications:

- Ančevska I. *Latviešu dziedināšanas tradīcija*. Rīga: Zinātne, 2020.\*
- Beitāne A. *Notes from Latvia. Multipart Music in the Field. European Voices: Audiovisuals 1*. Department for Folk Music Research and Ethnomusicology of the University of Music and Performing Arts Vienna / Jāzeps Vītols Latvian Academy of Music, 2018.\*
- Cornu, Marie, Anita Vaivade, Lily Martinet, Clea Hance (eds.). *Intangible Cultural Heritage under National and International Law: Going Beyond the 2003 UNESCO Convention*. Edward Elgar Publishing, 2020.\*\*
- Grasmāne M. *Lāti kindad* [‘Latvieša cimdi’, igauņu val.]. Rīga: Senā klēts, 2018.\*\*\*\*
- Grasmāne M. *Les moufles de la Lettonie*. Rīga: Senā klēts, 2018.\*\*\*\*
- Harvilahti L., Kjus A., Skott F., O’Carroll C., Österlund-Pötzsch S., Treija R. (eds.) *Visions and Traditions: Knowledge Production at Tradition Archives*. Folklore Fellows’ Communications No. 315. Helsinki:Academia Scientiarum Fennica, 2018.\*\*
- *Intangible Cultural Heritage in National Laws: a Dialogue with the 2003 UNESCO Convention. Summary overview of the Osmose research report*. Paris, 2018. [https://dpc.hypotheses.org/files/2018/06/Osmose\\_rapport\\_synthese\\_2018\\_EN\\_5juin2018\\_10h.pdf](https://dpc.hypotheses.org/files/2018/06/Osmose_rapport_synthese_2018_EN_5juin2018_10h.pdf). (franču valodā: <https://dpc.hypotheses.org/files/2018/06/Osmose-rapport-synthese-fr.pdf>)
- Jansone A. *Tautastērpa komplektēšanas pamati*. Rīga: Latvijas Nacionālais kultūras centrs, 2021.\*\*\*\*\*
- Jansons A., Liepa D., Raģe M., Seisums M. *Koklītes koklēja: 54 tautasdziesmas ikvienam*. Rīga: Aprika, 2021. <https://www.aprika.lv/wp-content/uploads/2021/08/Koklites-kokleja.pdf> \*\*\*\*\*
- Kockel, Ullrich, Cristina Clopot, Baiba Tjarve and Máiréad Nic Craith (eds.). *Heritage and Festivals in Europe: Performing Identities*. Routledge, 2019.\*\*

- Kovzele O. *Svētku kultūras transformācijas pierobežā: Latgales un Pleskavas apgabala piemērs*. Daugavpils Universitāte, 2021.\*
- Kraukle D. *Dienvidlatgalē austās segas*. Rīga: Latvijas Nacionālais kultūras centrs, 2020.\*\*\*\*\*
- Kursīte J. (sast.) *Daugavpils novads. Vietas vērtība*. Rīga: Zinātne, 2018.\*
- Kursīte J. *Dainu kodekss*. Rīga: Rundas, 2018.
- Kursīte J. *Latviešu dievības un gari*. Rīga: Rundas, 2020.
- *Latviešu tautasdziesmas. Sadzīves un ģimenes ieražu dziesmas*. Rīga: IZnātne, 2018. 11. sēj. Kāzas. 1. d.\*\*\*\*
- *Letonica*. 2018. Nr. 38: Folklorā: vērtības un intereses.\*\*\*
- *Letonica*. 2019. Nr. 39: Folklorā, tradīcijas un valsts.\*\*\*
- Lielbārdis A. *150. kolekcija. Buramvārdi. / Collection 150. Charms*. Rīga: LU LFMI, 2020.\*
- *Līgotnes: Baltica 2018, starptautiskais folkloras festivāls*. Rīga: Latvijas Nacionālais kultūras centrs, 2018.\*\*\*\*\*
- Mellēna M. (sast.) *Vietu, lietu un cilvēku stāsti: Stāstniecības tradīcijas Latvijas kultūrtelpā*. Rīga: UNESCO LNK, 2021.\*\*
- Muktopāvela, Rūta, Anda Laķe (zin. red.). *Dziesmu un deju svētki. Tradīcijas anatomija*. Rīga: Jāņa Rozes apgāds, 2018.\*
- Muktopāvels V. *Folk music instruments in Latvia*. Rīga: LU Akadēmiskais apgāds, 2018.\*
- Reidzāne B. *Latviešu tautasdziesmu semantika. Vilka tēls "Latvju dainās"*. Rīga: Zinātne, 2019.\*
- *Report on the survey on cultural heritage governance*. Latvian Academy of Culture, 2019.
- Rubena L. *Dienvidkurzemes adītās jakas*. Rīga: Latvijas Nacionālais kultūras centrs, 2018.\*\*\*\*\*
- Tihovska I., Šmite Z., Cepurniece I. *Teiktās dziesmas. Praktiska rokasgrāmata*. Rīga: Latvijas Nacionālais kultūras centrs, 2021.\*\*\*\*\*
- Treija R. (sast.) *Latvijas Universitātes kolekcijas Latviešu folkloras krātuvē*. Rīga: LU LFMI, 2019.\*
- Vīksna M. *Rucavas garamantas I*. Rīga: Zinātne, 2019.\*\*\*\*
- Zirnīte M., Strautniece V. *Lūžkilā*. Rīga: LU FSI, Latvijas mutvārdu vēstures pētnieku asociācija "Dzīvesstāsts", 2021.

### Question 9.3

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

Yes

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

The practitioners and bearers of ICH most often participate in research in the role of informants and experts in specific traditions and communities. Institutions and organisations conducting field studies (Institute of Literature, Folklore and Art of the University of Latvia, Liepāja University, Association of Oral History Researchers of Latvia, etc.) enter into a written agreement with the interviewed persons, obtaining their free, prior, sustained, and informed consent. Each institution has its own consent form, but they have a similar structure: information on the informant, the course of the interview, further use of the records, and the statement – consent of the informant to archive and/or use his or her words in scientific research, etc.

The Personal Data Processing Law and General Data Protection Regulation No. 2016/679 of the European Parliament and of the Council must be complied with in respect of the privacy of informants.

**Baseline and target**

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Largely

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

In Latvia, separate funding support mechanisms have been developed for the ICH research and in most cases funding for research institutions must be attracted through open tenders. The implemented research projects, and also scientific and popular science publications show that ICH is one of the research areas of current interest. However, research on approaches and overall impacts on the safeguarding of ICH and specific elements cannot be regarded as having been conducted on a sufficient scale; it should be preferable to develop them in the future. The involvement of ICH practitioners and bearers in the development and management of research is optimal and based on free consent.

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

### Question 10.1

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

Some

**Provide any additional details here.**

The records of ICH field studies are either stored in the repositories partly accessible to the public in the archives of scientific institutions, museums, educational institutions, separate organisations, or in the personal archives of researchers. ICH collections can be found in such archives of scientific research institutions as the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia, the Repository of Ethnographic Materials of the Institute of Latvian History of the University of Latvia, Kurzeme Institute of Humanities of Liepāja University, Rēzekne Academy of Technologies, the Repository of the National Oral History of the Institute of Philosophy and Sociology of the University of Latvia. ICH testimonies have also been documented and stored in a systematic manner by museums, schools, and libraries according to the specialisation of the institutions. Several ICH communities also survey, promote, and pass down their heritage not only through practice but also in a documented manner (for example, in the traditional cultural space of Suiti and Rucava).

In accordance with the Intangible Cultural Heritage Law, “the community shall have the right to use and transmit its intangible cultural heritage, and, in particular, the rights to: [...] information on its element of the intangible cultural heritage.” (Section 8, Paragraph two, Clause 3) More precisely, access to the materials of document repositories is governed by the regulations developed by the authorities themselves or by internal institutional traditions. The aspect of accessibility has also been included in the documents for the safeguarding of the Suiti Cultural Space (interinstitutional plans, agreements of intent). For example, the Institute of Literature, Folklore and Art of the University of Latvia undertakes to ensure the storage of the documented Suiti ICH in the Repository of Latvian Folklore, ensuring the accessibility thereof to researchers and other stakeholders, including online access – in the digital archive of the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia [garamantas.lv](http://garamantas.lv). A similar commitment to ensure the availability of the Suiti ICH has been undertaken by the National History Museum of Latvia and other partner institutions according to their competence.

Garamantas.lv is the largest and most developed online platform for ICH in Latvia –

the digital archive of the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia in which the materials from other memory institutions have been integrated as well: Liepāja University, Rēzekne Academy of Technologies, Repository of the National Oral History, Berlin State Library. The materials are available to communities, groups, and individuals (however, the principle of discretion is respected and materials containing sensitive private information are not published or provided without any specific justification). Informants not only have the right to access the materials (including materials classified as a secret for general public), but also the right to rectify or withdraw their statements, to order the destruction of materials. The wish of the informant with regard to non-disclosure of the material is fully respected. Concurrently the relevant communities, groups, and individuals have priority access to the archived materials in the digital archive of the traditional music of JVLAM which is publicly available to stakeholders and mostly includes the recordings of field studies conducted by ethnomusicologists.

The online platform of the NGO “Danču krātuve” Dancukratuve.lv contains newly created video materials of folk dances, and also materials from document repositories and private collections.

## Question 10.2

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

Some

**Provide any additional details here.**

Sustainable Development Strategy of Latvia until 2030 (hereinafter – the Strategy) (adopted in 2010) is hierarchically the highest ranked long-term development planning document in Latvia. The development of the Strategy in accordance with the law is ensured by the Cabinet of Ministers, it is approved by the Saeima (Parliament of Latvia), and its implementation is supervised by the Cross-Sectoral Coordination Centre. The ICH aspect is integrated into one of the two priority long-term action directions in the vision of the development of the cultural space – “Strengthening the Sense of Belonging to the Latvian Cultural Space”. It is acknowledged in the document that ICH, including the Song and Dance Celebration, strengthens the sustainability of the Latvian nation in the globalised world. The potential of ICH in the development of creative tourism is also mentioned. Professionals from various fields, including scientists and other ICH experts, had a consultative role in the development of the strategy. However, it is possible that the research results have been used only indirectly – in comments, recommendations of experts.

The action direction “Sustainable Management of Natural and Cultural Capital” of the National Development Plan of Latvia for 2014–2020 provides for support to the activity of cultural institutions, local entrepreneurs, and traditional craftsmen,



creating products and services on the basis of tangible and intangible cultural heritage and covering the entire territory of Latvia. The Ministry of Agriculture, the Ministry of Education and Science, local governments, social partners, and NGOs together with the Ministry of Culture are the responsible authorities in the implementation of the plan. The responsible involvement of a department of the Ministry of Education and Science implicitly points towards the possible use of ICH research results, but there is no direct evidence of this in the development of policy documents.

The Guidelines for the Development of a Cohesive and Civically Active Society for 2021–2027 have been developed in cooperation with the invited experts – apparently with ICH researchers and researchers in other fields. This planning document contains references to an extensive research base, including the National Research Program “Latvian Heritage and Future Challenges for the Country’s Sustainability” (2018–2021) and the research of the Institute of Philosophy and Sociology of the University of Latvia “Minority Participation in Democratic Processes in Latvia” (2017).

The safeguarding of certain ICH territories is highlighted at regional level in long-term strategies for the development of natural and cultural space (for example, Sustainable Development Strategy of Kurzeme Planning Region for 2015–2030 particularly emphasised the Suiti and Livonian Cultural Space, Rucava, B?rta, N?ca, Abava, ?oni?i cultural and historical territories, sites connected with UNESCO heritage programmes).

Part of the spatial development planning documents – both long-term and medium-term documents at regional and local level – contain references to the necessity of safeguarding ICH which should be implemented in the cooperation between different departments. The planned actions for the safeguarding of ICH include:

(a) maintenance and development of services – cultural infrastructure (for example, the Community House in Rauna is expected to ensure “safeguarding of cultural heritage and national traditions, diversity and accessibility of cultural life activities”);

(b) economic specialisation – the development of tourism, respectively, promotion of cultural tourism where ICH is viewed in the local cultural and historical and natural environment.

Several local governments particularly emphasise their ICH, the practising and safeguarding thereof in sustainable development plans as a successfully maintained strength, an important part of the identity of the municipality, an opportunity, and one of the central aspects – priority directions in further development (for example, Viļaka, Alsunga, Rucava, Nīca).

Although regional and local planning documents do not represent direct synergies with the scientific research of ICH, there are no references found to published research, it is presumed that ICH experts from research institutions and literature

studies are consulted in the development and implementation of plans. The open-minded attitude towards the ICH research is attested by the support of local governments for documenting ICH in their territory, including in complex scientific expeditions (the 55th scientific expedition in Sēlija and the 56th scientific expedition in Sabile of the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia, field studies of the Faculty of Humanities of the University of Latvia entitled “Following the Footsteps of Preiļi Municipality” in 2018, 2019, and 2021, field studies of Rēzekne Academy of Technologies in Ozolaine rural territory in 2019 and in the vicinity of Aglona in 2021), and also informative support for individual scientists in the development of their research.

Note: there has been little use of the concept of ICH in previous regional and local planning documents; terminological equivalents, for example, folk traditions, cultural and historical heritage, etc. have been used instead.

### Question 10.3

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

Some

**Provide any additional details here.**

There is a tendency among the ICH communities and groups to use the ICH research, documentation, and the results of scientific, technical, and artistic research to promote the visibility of their ICH. The cooperation of the professor at the University of Latvia Janīna Kursīte with the Suiti region serves as a prominent example confirming the feedback and the use of research within the community. Folklore materials are channelled back to communities and groups also in the form of folklore publications. The series of books “Novadu folklorā” [Regional Folklore] by the Institute of Literature, Folklore and Art of the University of Latvia and the publishing house “Zinātne”, the series “Tradīciju burtnīca” [Tradition Notebook] by the association SERDE, the folk music recordings published by the association “Lauska”, the book by Aija Jansone “Tautastērpa komplektēšanas pamati” [Basics of Assembling a National Costume] provide practical guidance on competent clothing for all participants of the Song Celebration, folklore ensembles and individual national costume wearers. These publications have been developed in close communication with the local communities, raising awareness of their ICH both within a broader public and raising self-assurance within the community itself.

The ICH bearers often use documented and archived heritage testimonies in order to extent awareness and to transfer them to future generations. It is typical that the representatives of communities and groups, when in document repositories, are interested in, for example, the materials of their locality in the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia – folklore manuscripts, sound recordings, videos, etc. During the reporting period, the collection of recordings of Latvian ethnographic ensembles that had been created

over several years in cooperation between the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia (led by researcher Aigars Lielbārdis), the National Library of Latvia, and all Latvian ethnographic ensembles can be highlighted as a good cooperation project. The recordings have not only archived, thus safeguarding them for future generations (including the descendants of tradition-bearers), but are available to any stakeholder online, promoting greater awareness of the activities and repertoire of ensembles. However, in many cases this has been a unique opportunity for ensembles to record their performances in a professional sound recording studio and to take pride in the recorded material.

A significant contribution to promotion of the safeguarding of the Latvian traditional music and the acquisition of the ancient singing style is the corpus of traditional recitatives published during this period in the digital archive of the Repository of Latvian Folklore which contains and documents 900 units of sheet music and more than 230 sound recordings from all over Latvia.

The ICH testimonies have been integrated in many publications related to the cultural and historical heritage of the nation which, once documented during the scientific expeditions of ethnographers, are stored by the Repository of Ethnographic Materials of the Institute of Latvian History of the University of Latvia. Publications based on these sources (for example, on traditional textiles) arouse interest among the ICH practitioners.

Cooperation between communities and researchers takes place in the development of nominations of ICH elements for inscription on the National List of the Intangible Cultural Heritage where researchers provide an insight of experts, consult, and provide studies. Furthermore, cooperation has been implemented in several smaller-scale projects (for example, ICH documentation and publication supported by the State Culture Capital Foundation, events where lectures are given by ICH researchers, exhibitions, etc.).

### **Baseline and target**

#### **Extent to which the current indicator is met:**

Partially

#### **Target for the next report:**

Largely

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

In Latvia, the ICH research results and documentation are available to communities, groups, and individuals both in the form of document repositories and online, with the responsible authorities respecting privacy and ethical issues related to the publication of materials. The use of the results of ICH research, documentation, scientific, technical, and artistic research in cross-sectoral policy-making has been relatively poor or without formal guidance; the use thereof could be more extensive in the future. By contrast, research and documentation are frequently used to safeguard ICH, and also there is cooperation between the ICH communities and researchers.

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

### Question 11.1

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

Yes

1

**Name of the policy/measure**

Intangible Cultural Heritage Law

**Established**

29-09-2016

**Revised**

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

Yes

**Brief description**

The Intangible Cultural Heritage Law (hereinafter – the Law) was adopted in 2016. Its purpose is to safeguard ICH and transmit it to next generations as a resource attesting to the distinctiveness and diversity of the culture of Latvia, facilitating the understanding of values, creativity, development and improvement of the quality of life. The Law outlines, in a comprehensive way, the ICH diversity in Latvia and determines an institutionally organisational system that would ensure the

environment and conditions necessary for targeted support to the safeguarding of ICH, and also initiate a public dialogue. It serves as the legal framework of national level for drawing up the National List of Intangible Cultural Heritage; advancement of the ICH elements of Latvia towards the inscription thereof on the UNESCO international lists; the tradition of the Song and Dance Celebration in Latvia; the Sūti Cultural Space; collection of the Repository of Latvian Folklore; involvement of communities in the safeguarding of ICH; planning and funding of the safeguarding of ICH; Latvian National Centre for Culture.

## 2

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### **Name of the policy/measure**

Song and Dance Celebration Law

### **Established**

16-06-2005

### **Revised**

29-10-2020

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

Yes

### **Brief description**

The Song and Dance Celebration Law was adopted (hereinafter – the Law) in 2005. Its purpose is to preserve, develop, and pass down to future generations the tradition of the Song and Dance Celebration. The task of the Law is to ensure the cyclical and continuous process of the Song and Dance Celebration; to ensure the preparation process of the Song and Dance Celebration; to determine the financial and organisational responsibility of the State and local governments.

## 3

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### **Name of the policy/measure**

Law on Historical Regions of Latvia

### **Established**

16-06-2021

### **Revised**

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

No

**Brief description**

The Law on Historical Regions of Latvia (hereinafter – the Law) was adopted in the last month of the reporting period – in June of 2021. Firstly, the purpose of the Law is to promote the common awareness, identity, and belonging to Latvia of the inhabitants of the historical regions of Latvia; secondly, to guarantee the safeguarding and sustainable development of the cultural and historical environment and cultural spaces of the historical regions of Latvia. Within the meaning of the Law, historical regions are the parts of the Republic of Latvia which are characterised by a special cultural and historical environment and a common identity of its inhabitants even before the foundation of the national state in 1918 (the Latvian nation originates from the culture and language base of the Curonian, Latgalian, Selonian, and Zemgalian ancient people, and also indigenous people – Livonians). The Law on Historical Regions of Latvia along with the Intangible Cultural Heritage Law prescribe cultural space support measures.

**Question 11.2****Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?**

Yes

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

A national plan for the safeguarding and development of ICH is being developed for the protection and sustainable development of ICH; the plan is interinstitutional and the Ministry of Culture, the Ministry of Education and Science, the Ministry of Economics, and the Ministry of Environmental Protection and Regional Development, higher education and research institutions and NGOs working in the field of ICH are involved in the development of the plan. The development of such a plan is prescribed by the ICH Law and the duration thereof is seven years. Currently the Plan for the Safeguarding and Development of the Intangible Cultural Heritage of Latvia for 2021–2027 has been developed.

The Plan for the Safeguarding and Development of the Song and Dance Celebration is being developed for cyclical organisation and timely preparation of the Song and Dance Celebration. The plan is prepared by the Ministry of Culture in cooperation with the Ministry of Education and Science. The development of the plan is determined by the Song and Dance Celebration Law. The plan is prepared for a period of five years. During the reporting period, a plan for the development and safeguarding of the Song and Dance Celebration for 2020 has been prepared and it covers the tasks and fulfilment for 2019. A plan for the development and

safeguarding of the Song and Dance Celebration for 2021–2023 has been prepared at the same time.

The Cultural Policy Guidelines for 2014–2020 “Creative Latvia” (hereinafter – the Guidelines) have been developed and this is a medium-term policy planning document which determines the objectives and priorities of the State cultural policy for the time period up to 2020 and promotes the achievement of the objectives brought forward in State long-term and medium-term policy planning documents. The Guidelines defined the tasks for the safeguarding, development, and promotion of ICH. In addition – for the strengthening of the sustainability of the Song and Dance Celebration tradition.

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

Yes

**If yes, provide details.**

See previous section of point 11.2.:

The Plan for the Safeguarding and Development of the Song and Dance Celebration is being developed for cyclical organisation and timely preparation of the Song and Dance Celebration. The plan is prepared by the Ministry of Culture in cooperation with the Ministry of Education and Science. The development of the plan is determined by the Song and Dance Celebration Law. The plan is prepared for a period of five years. During the reporting period, a plan for the development and safeguarding of the Song and Dance Celebration for 2020 has been prepared and it covers the tasks and fulfilment for 2019. A plan for the development and safeguarding of the Song and Dance Celebration for 2021–2023 has been prepared at the same time.

### **Question 11.3**

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

Yes

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

State and local government funding is used within the framework of the education system, and also for specific ICH activities. Funding is also attracted from the funding programmes of the Latvian National Commission for UNESCO (UNESCO Associated Schools Project; Latvian National Commission for UNESCO Programme “Storytelling Libraries”).

Special State budget funding in the reporting period for ICH was allocated: (a) for the preparation and implementation of the course of the XXVI Latvian Song and XVI Dance Celebration in 2018; (b) for the preparation and implementation of the course of the XII Latvian School Youth Song and Dance Celebration in 2021; (c) for the research of the folklore heritage and for the maintenance of the collection of the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia, including the Cabinet of Dainas of Krišjānis Barons (budget sub-programme 05.04.00 “Cabinet of Dainas of Krišjānis Barons” of the Ministry of Education and Science, annual funding since 2015). Many ICH activities have been implemented within the framework of the centenary events of the State of Latvia (2018), including the International Folklore Festival “Baltica” in 2018 (see point 15.1).

ICH safeguarding initiatives have equal opportunities in the regular project tenders of the State Culture Capital Foundation which are organised three to four times every year. In addition, funding for the implementation of the ICH initiatives may be attracted in tenders for funding cultural projects organised by local governments.

Since 2019, in order to preserve the Livonian ICH and to ensure the succession of traditions, and also to ensure measures for the strengthening and promotion of the Suiti Cultural Space, NGOs may apply for the receipt of funding once a year in accordance with tender procedures. Funding is also allocated for the safeguarding and promotion of cultural traditions and for the organisation of events to promote intercultural dialogue in Latgale region.

The attraction of funding mainly depends on the initiative of the communities representing the elements of ICH. Thus, if we consider individual elements of ICH, funding is not guaranteed for a lengthy period and without interruption. The State has established mechanisms for the support of ICH; however, attraction of funding requires permanent activity of stakeholders. Unfortunately, as evidenced by the dynamics of the SCCF tenders, it is not possible to support each and every activity related to the ICH within the scope of the budget. Some respondents interviewed during preparation of the report (see A.3) have pointed towards insufficient and irregular funding as a problem.

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

Yes

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

In addition to attraction of funding in open tenders, the Suiti Cultural Space which is inscribed on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding is funded by the State and local government in the form of earmarked grants.

Moreover, special State funding is allocated for the development of the Livonian Cultural Space – indigenous people of Latvia (the Livonian Cultural Space is inscribed



on the National List of ICH). The Livonian language has been recognised as one of the most endangered languages in the world (nowadays only around 30 people are able to communicate in this language). For more information see point 17.3.

#### Question 11.4

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

Some

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

Representatives of the ICH communities and groups were involved in the development of the Intangible Cultural Heritage Law (before the reporting period). The Intangible Cultural Heritage Law provides for the involvement of communities in the safeguarding of ICH, including participation in legal, technical, organisational, administrative, and financial measures implemented by the State administration, including local governments, especially in drawing up ICH-related development planning documents and draft laws and regulations.

The composition of the Council of Intangible Cultural Heritage includes five representatives invited by the Minister for Culture from NGOs whose purpose of activity is related to the safeguarding of ICH and who operate in Kurzeme, Latgale, Vidzeme, Zemgale, and Riga. Representatives of the ICH communities and groups, together with other ICH experts, are also involved in the SCCF Traditional Culture Sector Task Force.

#### Baseline and target

##### Extent to which the current indicator is met:

Satisfied

##### Target for the next report:

Satisfied

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

Latvia's policy, and also legal and administrative measures in the field of culture, demonstrates, on a sufficiently large scale, the diversity of ICH and the safeguarding thereof. There is a legal framework for ICH in Latvia which entails the planning of

financial support mechanisms and other related measures. The Plan for the Safeguarding and Development of the Intangible Cultural Heritage and the Plan for the Safeguarding and Development of the Song and Dance Celebration are significant medium-term planning documents. There are optimal funding mechanisms in place for the support of ICH. Representatives of the ICH communities are involved in the drafting of laws and regulations.

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

### Question 12.1

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

Yes

- Legal measure

#### **Name of the policy/measure**

Regulations Regarding the State Basic Education Standard and Model Basic Education Programmes

#### **Established**

27-11-2018

#### **Revised**

28-09-2021

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

Yes

#### **Brief description**

Regulations Regarding the State Basic Education Standard and Model Basic Education Programmes adopted in accordance with the Education Law and the General Education Law define the complex results to be achieved by a pupil (including knowledge, understanding, and basic skills in the fields of study,

transversal skills, values and virtues) in several fields of study. Those containing a reference to ICH (cultural heritage) are as follows:

- the field of study of languages – pupils understand the role of the Latvian language and that of minority languages in the formation of the national identity and in the safeguarding of the cultural and historical heritage;
- the field of study of understanding of culture and self-expression in art – pupils assess and interpret diverse ways of creative expression, learning to understand the cultural differences and creating his or her own cultural identity, experience cultural events, participate in the safeguarding of the culture heritage and inheriting of traditions.

Both Latvian education and minority education emphasise the promotion of understanding of cultural heritage, including in the broader context of the history of culture and statehood, and also innovations. It is provided for in the Regulation that, at the level of basic school, a pupil acknowledges his or her belonging to a certain culture by participating in the events of national traditions, explains the personal significance thereof, describes the role of ICH in identity formation, conducts research and analysis of ICH, has an awareness of self as belonging to ICH, cooperates in the safeguarding of ICH in the vicinity, takes part in the promotion of ICH. ICH is also viewed as a source for creating new and innovative design solutions: the pupil identifies, compares, and analyses the examples of cultural heritage in crafts, ethnography, design, or architecture, and creates objects himself or herself based on the observations and research of ICH, including through interaction with technologies.

These competencies are strengthened at the level of secondary education. In addition, it is provided for in Regulations Regarding the State General Secondary Education Standard and Model General Secondary Education Programmes that pupils of secondary school must experience the transformations of the cultural heritage (tangible, intangible, digital culture), discuss the importance thereof in the society, see the potential ICH, evaluate personal experience, identify one's own responsibility and responsibility of the school in the safeguarding and contemporary reproduction of ICH, recognise cultural canon values of Latvia, purposefully integrate ICH into a creative or research project. ICH has been integrated into secondary education in the form of basic courses such as literature, history and basics of social sciences and culture, culture and art (music; theatre). Acquisition of ICH is also covered in advanced and specialised courses: Latgalian written language, foreign language, regional studies, history.

Currently, a shift in the education approach is being implemented in Latvia within the framework of the project "Competence Approach to Curriculum" ("Skola 2030") implemented by the National Centre for Education (hereinafter – the NCE). The project is implemented from 2016 to 2023 and the objective thereof is to revise and improve the study content, to create learning resources, to develop new education content guidelines with the purpose of reducing fragmentation, acquisition of knowledge distant from the real life, development of isolated skills. The development of ICH awareness is integrated in (1) the field of study of languages; (2)

the field of study of understanding of culture and self-expression in art; (3) the social and civic field of study. The new subject samples developed by the NCE demonstrate a comprehensive overview of ICH and the development of a broad understanding thereof in individual subjects and links between subjects.

**2**

**Name of the policy/measure**

Regulations Regarding the State General Secondary Education Standard and Model General Secondary Education Programmes

**Established**

03-09-2022

**Revised**

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

Yes

**Brief description**

See the comment on the previous document

**Question 12.2**

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

Yes

**1**

- Legal measure

**Name of the policy/measure**

Education Development Guidelines for 2014–2020

**Established**

22-05-2014

**Revised**

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

Yes

## Brief description

The transfer and practising of ICH during the reporting period was facilitated mainly in non-formal and interest-related education. The Education Development Guidelines for 2014–2020 determined the broadening of possibilities and accessibility outside formal education, including the acquisition of knowledge and skills concerning cultural heritage. This action direction provided for an increasing involvement of children and youth in the process of the Song and Dance Celebration, diversified activities of non-formal and interest-related education. Schools and also children and youth initiative centres have implemented non-formal interest-related education and the non-formal interest-related education programmes in the field of cultural education have been most in demand (statistics show that, for example, in the academic year of 2019/2020, approximately 58 per cent of children and young people were involved in such programmes, 21 per cent – in sports, 5 per cent – in technical innovation, 2 per cent – in environmental education, 14 per cent – in other programmes). The transfer and practising of ICH have been facilitated by the involvement of children in folklore groups, folk dance collectives, various arts and crafts clubs.

Diverse and comprehensive acquisition of ICH for children and youth is offered throughout Latvia by the traditional culture society “Aprika” as part of the programme for the acquisition and inheritance of the traditional culture and intangible heritage “*Pulkā eimu, pulkā teku*”. “*Pulkā eimu, pulkā teku*” drafts methodological materials for the acquisition of folklore and folk traditions, ensures training for teachers, unites the younger generation of the ICH practitioners through educational events, organises regular folklore contests for children and youth: storyteller contest “*Teci, teci, valodiņa*”; storyteller contest “*Anekdošu virpulis*”; singers’ contest “*Dziesmu dziedu, kāda bija*”; traditional dance contest “*Vedam danci*”. The national event of “*Pulkā eimu, pulkā teku*” every year takes place in a different place in Latvia (in 2018 – in Līvāni, in 2019 – in Iecava) and it is organised in cooperation with the council of municipality coordinators, the National Centre for Education, and local governments.

The acquisition of ICH within the scope of non-formal interest-related education is discussed also in the new Education Development Guidelines for 2021–2027 “Future Skills for Future Society”.

## 2

### Name of the policy/measure

Guidelines for the Development of Education for 2021–2027 “Future Skills for Future Society”

### Established

22-06-2021

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

Yes

**Brief description**

See the comment on the previous document

**Question 12.3****Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?**

Yes

**1****Name of the policy/measure**

Education Law

**Established**

29-10-1998

**Revised**

15-04-2021

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

Yes

**Brief description**

In Latvia, general education is ensured in Latvian. In accordance with the Education Law, educational programmes for ethnic minorities shall additionally include the content necessary for the acquisition of the relevant ethnic culture and integration of ethnic minorities in Latvia.

The minority ICH is also represented in non-formal interest-related education organised in schools. For example, choirs of various classes and Estonian folk dance groups are active in Riga Estonian Primary School; one may learn about the Ukrainian folklore at the Riga Ukrainian Secondary School, there is also a folk dance collective "*Perlinka*"; J. Pilsudski Daugavpils State Polish Gymnasium has a folk dance collective "*Kukułeczka*", etc.

During the reporting period, it was possible to learn the writing pattern of a variant of the Latvian language – Latgalian – in some schools in Latgale. Although the written form of Latgalian is not a compulsory subject, a sample programme for the subject “Latgalian Written Language” has been developed in grades 1–9. The acquisition of ICH (folklore) is integrated into this programme. In order to ensure the safeguarding, protection, and development of the Latgalian written language as a historical variant of the Latvian language provided for in the Official Language Law, since the beginning of the academic year of 2021/2022 the foundation “*Latgaliešu valodas, literatūras un kultūras vēstures skolotāju asociācija*” [Association of Teachers of the Latgalian Language, Literature, and History of Culture] has been implementing the pilot project “*Latgaliešu valodas apguve izglītības iestādēs Latgalē*” [Learning the Latgalian Language in Educational Institutions in Latgale] which will lay the foundations for further learning of the Latgalian written language in more than 25 schools.

## 2

### Name of the policy/measure

Official Language Law

### Established

09-12-1999

### Revised

### Is the policy/measure being implemented?

Yes

### Brief description

The Official Language Law provides for the safeguarding, protection, and development of the Livonian language as the language of the indigenous (autochthon) population. Up to now, the acquisition of the Livonian language has not been included in general education. Teaching of the Livonian language and culture, including the Livonian folklore, in grades 5, 6, 9 and in secondary school is included in the range of video lessons on the educational site for teachers and students Tavaklase.lv.

### Baseline and target

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

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

Policy, and also legal and administrative measures in the field of education are designed in an optimal way and provide a variety of opportunities to familiarise educatees with the diversity of ICH and the importance of the safeguarding thereof, and also to strengthen the transfer and practising of ICH. The extent to which this is done is determined by the choice of the teacher of the particular subject. ICH of the minority communities is introduced at the schools of the relevant minorities through non-formal interest-related education. The opportunities for learning the Livonian and Latgalian written language in general education could be more extensive.

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

### Question 13.1

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

Yes

**Provide additional explanation, indicating the sector involved.**

Although the relevant ethical principles are not formulated in policies, for example, in planning documents of national, regional, and local levels (see point 10.2) (cf. points 20.1, 20.2), they represent generally recognised ethical norms in the field of ICH in Latvia and are complied with.

### Question 13.2

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

Yes



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

- Others

In defining the values of statehood, the Preamble to the basic law of the Republic of Latvia – the Constitution (adopted in 2014) – refers to ICH as an important expression of identity: “Since ancient times, the identity of Latvia in the European cultural space has been shaped by Latvian and Livonian traditions, Latvian folk wisdom, the Latvian language, universal human and Christian values. Loyalty to Latvia, the Latvian language as the only official language, freedom, equality, solidarity, justice, honesty, work ethic and family are the foundations of a cohesive society. Each individual takes care of oneself, one’s relatives and the common good of society by acting responsibly toward other people, future generations, the environment and nature.”

The Guidelines on National Identity, Civil Society, and Integration Policy 2012–2018 (the responsible authority – the MoC) were based on the basic principles which included the open Latvian identity, safeguarding of the uniqueness of national minorities, respect for human rights, and diverse identity. The overarching objective of the Guidelines was as follows: “.. a strong and united nation of Latvia – a national and democratic community which ensures the preservation and enrichment of its unifying basis – the Latvian language, culture and national identity, European democratic values, unique cultural space for the balanced development of Latvia – a national democratic country”. This planning document highlighted a number of issues potentially related to ICH which previously had not been addressed in Latvia, for example, national identity, language and cultural space, social memory.

The new medium-term planning document Guidelines for the Development of a Cohesive and Civically Active Society for 2021–2027 (the responsible authority – the MoC) provides for action in three directions: (1) strengthening of national identity; (2) development of civil society; and (3) integration. National identity and the Latvian language are among the transversal priorities and provide for the safeguarding and strengthening of the Latvian cultural space. Systemic measures which cover learning of the Latvian language, build knowledge regarding the history of Latvia, including traditions and the Latvian cultural space, are presented in the Guidelines as necessary for the integration of foreign citizens. The document also provides for raising public awareness of social diversity, including the minorities of Latvia and their culture (for example, the Roma).

The Society Integration Foundation (hereinafter – the Foundation) is working in accordance with the development planning documents and the objective thereof is to provide financial support and to facilitate the integration of the society by attracting, accumulating, managing funds and allocating these

funds for the implementation of development projects of the public and non-governmental sector. The project tenders administered by the Foundation are open to applications related to the safeguarding and research of ICH (for example, cooperation projects between the youth of minority and Latvian schools, joint camps for the diaspora and Latvian children).

Mechanisms for strengthening the Latvian identity, including the availability of the Latvian language, culture, and traditions to the citizens of Latvia and others abroad who have a link to Latvia, are provided for by the diaspora policy laid down in the Diaspora Law (adopted in 2018). One of the tasks of the diaspora policy is as follows: “.. to support strengthening of the Latvian identity, preservation of the intangible cultural heritage of Latvia in diaspora, also preservation of history and cultural heritage of diaspora”.

ICH in spatial planning documents is viewed in the context of the local landscape, cultural environment, and social environment (see point 10.2).

### Question 13.3

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

Yes

#### Provide any additional details

The Environmental Protection Law prescribes the general principles for the preservation and recovery of the quality of the environment, and also sustainable use of natural resources. The aspects of ICH are not covered therein.

In the context of the COVID-19 pandemic (in 2020 and 2021), the legal framework for epidemiological safety measures in Latvia has prescribed the models for urgent actions, without directly affecting ICH in the content. However, ICH is covered implicitly in the varying restrictions and prohibitions for the organisation and attendance of events during the pandemic, including the provision of services in the field of culture.

The protection of ICH against threats is also implied in the National Security Concept (hereinafter – the Concept) (2019) where the impact of the Russian informative and cultural space on the border population, the strategic activities of Russia in the field of culture in the attempt to influence its internal political processes and public opinion, weakening of the social and historical memory of Latvia are presented as dangerous trends. The Concept states the following: “Implementation of both the strategic communication regarding unifying events of the social and historic memory and a targeted cultural policy should be continued. The dimension of the cultural space should be included in measures of regional development, ensuring that the regions of Latvia become an increasingly attractive environment for life and work.”

Protection plans are developed at the level of individual institutions or interinstitutional level where the importance of ICH is also taken into account. The Action Plan for Emergency Situations of the National Library of Latvia (hereinafter – the Plan) is currently being developed in cooperation with partner institutions in accordance with the Latvian standard LVS ISO 21110:2020, Information and documentation – Emergency preparedness and response. Representatives of the Institute of Literature, Folklore and Art of the University of Latvia and institutions located in the central building of the National Library of Latvia are also involved in the working group responsible for drafting the Plan. The Institute is responsible for one of the most commonly known ICH artefacts in Latvia and the international community – the Cabinet of Dainas of Krišjānis Barons (1880) which was inscribed on the international register of the UNESCO Memory of the World Programme in 2001. The Plan will offer common principles and optimal action in the event of natural disasters, threat of terrorism, chemical pollution, etc.

### Question 13.4

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

Yes

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

- Impact of tourism on ICH safeguarding

Primarily in tourism industry (see points 10.2, 15.1, 24.1).

### Question 13.5

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

No

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

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

**Baseline and target**

**Extent to which the current indicator is met:**

Largely

**Target for the next report:**

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Largely

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

ICH, most often implicitly, is covered in policies and planning documents which emphasise the importance of national identity and integration, and also in spatial planning documents. There is no security policy of national level with particular regard to ICH; however, it should preferably be conceptualised and developed in the future.

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

### Question 14.1

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

Yes

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

There is a general framework in the field of intellectual property in force in Latvia which is also applicable with regard to ICH. On the other hand, it is specifically stated in the Intangible Cultural Heritage Law (Section 8, Paragraph two) that the community has the right to use and transmit its intangible cultural heritage, and, in particular, the right to: (1) the name of the element of ICH; (2) the reference to the element of ICH and its name, if it is used for economic or other type of operation.

The procedures for the registration, protection, supervision, and control of geographical indications, designations of origin, and traditional specialities guaranteed of agricultural products and food products determine the procedural order for the registration of agricultural products and food products in the register of protected geographical indications, protected designations of origin, or traditional specialities guaranteed. In 2013, sklandrausis – a pie made from unleavened rye-

flour dough with potato and carrot filling – was the first product of Latvia to receive the European Union quality mark Traditional Speciality Guaranteed. Meanwhile Rucava white butter the production method of which has not changed since the 19th century was included in the register of protected geographical indications of the European Union in 2018. Carnikava lamprey, traditional Jāņu (Midsummer) cheese, Latvia’s large grey peas and salinātā rye bread are also included in the list of traditional Latvian specialities and products of geographical indications. The statutory provisions of the Civil Law and the Copyright Law must be complied with in respect of private law. In the context of copyright, the ICH bearers – singers, storytellers – have the priority right to their ICH.

### Question 14.2

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

No

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

### Question 14.3

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

Yes

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

While recognising the diversity of ICH in Latvia, the Intangible Cultural Heritage Law reduces the gap of prejudices among different communities (historically the ethnographic separation of “familiar” and “unfamiliar”, usually between neighbouring communities) and strengthens the sense of belonging of the Latvian minority community to the common cultural space of Latvia. Successful integration is facilitated by joint ICH cultural events, for example, large and medium-scale mobilising events such as the Song and Dance Celebration, the International Folklore Festival “Baltica”, the International Mask Tradition Festival, etc.

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

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Largely

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

There is a general framework for intellectual property and private law in force in Latvia, and also the aspect of this law has been generally incorporated in the ICH Law. A specific legal framework for ICH could be developed in the future (however, it is appropriate first to assess the potential risks and benefits of the ICH safeguarding process, communities, individuals).

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

### Question 15.1

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

Yes

**Describe briefly, giving examples, how they do so.**

“Strengthening the Sense of Belonging to the Latvian Cultural Space” is one of the priority long-term action directions laid down in the long-term development planning document of Latvia “Sustainable Development Strategy of Latvia until 2030” (hereinafter – the NDP 2030). The objective of the direction is to safeguard and develop the cultural capital of Latvia and to make a contribution to the feeling of belonging to the cultural space of Latvia by developing a competitive national identity based on the creativity of the society and creating a high-quality cultural environment in Latvia. The cultural heritage and creativity, the ability to cooperate are considered in the NDP 2030 as a capital and a resource for growth. Furthermore, the NDP 2030 emphasises the aspect of belonging which is important for the development of a civic nation and which provides a guarantee of certain prosperity, security, and certainty to people. ICH, including the Song and Dance Celebration traditions, is the basis for the sustainability of the Latvian nation in the globalised world.

Likewise, sustainability is one of the development principles specified in regional policy planning documents, envisaging that not only a high-quality environment and balanced economic development are ensured to the current and future generations,

but also the natural and cultural heritage is safeguarded and developed. Safeguarding of the cultural heritage, which also includes ICH, is one of the sustainable development directions. On the one hand, this is a potential for the development of tourism in regions, but on the other hand – it strengthens the local identity and the sense of belonging to one’s place of residence. Moreover, culture, both in terms of involvement and accessibility, is an important recreational resource for meaningful spending of leisure time which ensures and improves the quality of life and welfare. For example, “Territory” (along with “Human Being” and “Economics”) has been specified as one of the strategic directions in the planning document Sustainable Development Strategy of Vidzeme Planning Region 2030 and “Attractiveness of Places” is one of the long-term priorities of this direction which includes the safeguarding and use of the cultural and natural capital and support for the development of a strong and united community, and also the safeguarding, inheritance, and promotion of the traditional culture or ICH. Municipality celebrations with the participation of the members of amateur art movements, handicraft trade fairs, open-air dance parties are just a few events which promote local identity and are related to ICH.

The centenary celebration of the State of Latvia was celebrated in the reporting period – on 18 November 2018. A very extensive and impressive Latvia’s centenary celebration programme was being implemented in the country from 2015. The overarching objective of the centenary celebration of the State of Latvia was defined as follows: strengthening of the sense of belonging of the Latvian society to the State, love for the land, encouraging self-organising processes and cooperation. According to the study “Impact Assessment of the Implementation of the Centenary Celebration of the State of Latvia for the Period from 1 January 2015 to 31 December 2018” conducted by the Latvian Academy of Culture and the survey to poll public opinion conducted within the scope of this assessment in 2019 – 65 per cent of the population of Latvia had been involved in some of the events organised in honour of the centenary celebration of the State of Latvia. Youth, child, and senior audiences were also successfully involved in the events and activities of the centenary celebration. According to the data at the disposal of the Central Statistical Bureau, in 2018, 76.9 thousand participants were involved in amateur art groups which is a significant increase compared to, for example, 64.7 thousand in 2014.

Several events focused on the safeguarding and promotion of ICH were organised as part of the events included in the Latvia’s centenary celebration programme – Folklore Festival “Baltica”, the Song and Dance Celebration, open-air dance party in honour of the centenary celebration, project “Katram savu tautas tērpu” [A National Costume for Everyone], the creation of the National Encyclopaedia which includes several ICH-related entries (for example, intangible cultural heritage, Latvian folklore, folkloristics in Latvia, national cuisine, folk applied arts, etc.). It is possible that because of the centenary celebrations, the White Tablecloth Celebration dedicated to the renewal of the independence of Latvia could be preserved as an annual tradition in the future.

## Question 15.2

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

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Yes

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

Although it has been concluded that Latvia is one of ethnically most heterogeneous countries in Europe, ICH is used relatively little in Latvia for a dialogue to facilitate mutual respect, conflict resolution, and promotion of peace. It is possible that this is not an immediate necessity as peaceful co-existence of various ethnic groups has developed over the course of years. According to the data of the Central Statistical Bureau, the largest ethnic minority in Latvia in 2018 was Russians (25.2 per cent), followed by Belarusians (3.2 per cent) and Ukrainians (2.2 per cent). Statistics and research show that the proportion of Latvians in Latvia is slowly increasing, whereas the number of ethnic minority representatives is decreasing.

The most diverse ethnic composition of the population is observed in Riga and Daugavpils which are the two largest cities in Latvia. Therefore, various events aimed at the promotion of the minority ICH are most frequently organised there, for example, the international folk culture festival “Belarusian Fair in Daugavpils” is organised in Daugavpils every year and the event was organised for the 11th time in the spring of 2021. In 2021, the Ministry of Culture in cooperation with the Latvian National Cultural Centre in Jelgava organised the second minority festival “Zeme zied” [The Earth Blossoms] with the objective to promote the traditional cultural heritage of the minorities residing in Latvia, to encourage the representatives of national minorities to understand the importance of their culture in the cultural environment of Latvia, and also to enhance the public involvement in the exploration, practising, and transfer of ICH.

In 2020, the Second International Folk Dance Festival took place in Daugavpils and it was organised by the Department of Culture of Daugavpils City Council and supported by Daugavpils City Council, Daugavpils Palace of Culture, and the LNCC. The objective of the festival was to provide insight into the diversity of minority dance steps and types, and also to show the magnificence of national costumes and the diversity of the musical material. In total, 11 Latvian, Russian, Polish, and Lithuanian folk dance collectives from Latvia, Lithuania, and Russia took part in the festival. Overall, more than 350 dancers not only participated in concerts, but also expanded their knowledge in master classes.

The Latvian cultural festival “Pynu, pynu sītu” which took place in Viļāni and Dagda in the summer of 2020 and brought together Belarusian, Russian, Ukrainian, Roma, Polish, and Latvian amateur art groups also promotes the ethnic diversity and cultural dialogue of Latgale.

In 2020, the Tenth Ukrainian Folk Art Festival “Sarkanais irbenājs” took place in Riga, gathering together Ukrainian artistic collectives from the entire Latvia, Latvia-based Belarusian, Polish, German, and Latvian collectives, and also guests from Lithuania



and Estonia. The event was organised in honour of the Independence Day of Ukraine and its programme included the parade of participants, a concert, and artisanship master classes.

In 2018, when the XVI Nationwide Latvian Song and XVI Dance Celebration took place, minority artistic collectives performed at the concert of minority collectives “Pa saulei” at the Mikhail Chekhov Riga Russian Theatre and vocal ensembles and dance collectives, folk singers, folk singers, folklore groups, and individual performers – a total of 25 collectives or about 400 participants – participated therein.

Every year on the first weekend of August, the indigenous inhabitants of Latvia – the Livonians – organise the Livonian celebration at the Livonian coast in Mazirbe, Kurzeme; this celebration is attended by Livonians and their descendants from everywhere. During the celebration, the Livonian language is honoured in songs, speeches, and conversations, the intangible cultural heritage of the Livonians is promoted.

The environmental object created by the linguist, poet, and Livonian Valts Ernštreits in 2021 – the art installation in the meadow in Miķeļtornis “there are no Livonians” – can be regarded as a way for the use of ICH for a dialogue to promote mutual respect as it highlights the indifference of the society towards the Livonian culture and at the same time draws attention to the Livonian language and community.

### Question 15.3

#### Do development interventions recognize the importance of ICH in society?

Yes

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

- As a source of identity and continuity

There is not yet enough information and forecasts on the possible impact of the pandemic, which may be considered the most significant recent intervention as regards development in the country as a whole and in the field of culture, on the use of ICH as a resource in further development.

In preparing this report and conducting the survey, the majority of respondents stated that ICH is to be regarded as the source of identity and continuity, the source of knowledge and skills, and the resource for ensuring sustainable development. It still remains to be seen how it will be used in practice in the future. The study “Impact of the COVID-19 Pandemic on the Cultural Sector” conducted by the Latvian Academy of Culture in 2020 shows that due to COVID-19 the consumption of culture has significantly decreased and the decrease in workload has also affected creative people in the field of

folk art and ICH. The direct and indirect effects of the pandemic on the cultural sector are expected to remain and are likely to be prolonged.

- As a resource to enable sustainable development

In view of the digital breakthrough in the cultural sector during the pandemic, ICH has also been used as a resource in creating the cultural offer in digital format. For example, since 2020, the database [www.dancukratuve.lv](http://www.dancukratuve.lv) has been significantly improved, the digital archive [www.garamantas.lv](http://www.garamantas.lv) has been developed, providing diverse content of traditional culture in the digital environment. During the pandemic, with the support of the State Culture Capital Foundation, 10 original songs for children in the Livonian language can be viewed and listened to on YouTube channel, a digital platform for kokle play training has been created, etc.

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

In Latvia, in general there is an understanding of the importance of ICH and the necessity for the safeguarding thereof, various policy planning documents recognise ICH as an important resource for ensuring public welfare and promoting the sense of belonging. Although the safeguarding of cultural heritage, which includes ICH, is identified as one of the directions for sustainable development, it can be observed that communities, groups, and individuals tend to use their ICH too little for a dialogue to promote mutual respect and understanding.

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

### Question 16.1

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

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- Indigenous peoples

In Latvia, the legal framework for the ICH plans and programmes is based on universal human rights and is non-discriminatory by nature. Several international regulations are binding to Latvia: Convention for the Protection of Human Rights and Fundamental Freedoms; European Union directives – Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, etc. The Preamble to the basic law of the Republic of Latvia – the Constitution – states the following: “Latvia as democratic, socially responsible and national state is based on the rule of law and on respect for human dignity and freedom; it recognises and protects fundamental human rights and respects ethnic minorities.” The prohibition of different treatment at national level is also determined by other laws, for example, the Law on the Prohibition of Discrimination of Natural Persons – Performers of Economic Activity.

- Groups with different ethnic identities

### **Question 16.2**

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

Yes

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

The ICH plans and programmes respect the historical native population of the territory of Latvia – indigenous native Livonians, the minority communities of Latvia which have formed in various stages of the history, people in the widest age range; they do not subject persons to discrimination (race, gender, sexual orientation, income level, etc.). They promote an inclusive understanding of the communities, groups, and individuals which represent the elements of ICH. The Intangible Cultural Heritage Law, which prescribes the procedures for the development of ICH safeguarding plans in Latvia, views ICH as a resource attesting to the distinctiveness and diversity of the culture of Latvia, facilitating the understanding of values, creativity, development and improvement of the quality of life. As stated by the respondents of the survey conducted within the scope of this report (see A.3): “Those who respect and nurture their own tradition are able to appreciate and respect also other traditions”; “ICH raises people’s awareness of culture and human relationships”; “For example, the traditional Midsummer celebrations in Latvia are

celebrated not only by ethnic Latvians, but also by the national minority representatives who are residents of Latvia. Everyone does it together, regardless of their nationality or language.”

The importance of ICH in promoting self-respect and mutual respect is emphasised in integration and diaspora policies (see point 13.2).

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

The laws and regulations of Latvia are drafted on the basis of universal human rights and freedoms which is regarded as an optimal framework. It is quite positive that the importance of ICH has been highlighted in individual planning documents which serve to promote self-respect and mutual respect, for example, in integration and diaspora policies. It is preferable that policy makers are open to assessing the role of ICH in other documents to be developed in the future as well.

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

### Question 17.1

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

Yes

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

ICH is closely related to the understanding of one's cultural identity, the values passed down from generation to generation. In 2019, the Scientific Research Centre of the Latvian Academy of Culture conducted a study on the understanding of the

cultural heritage by the population of Latvia with the objective to ascertain the understanding of the population of Latvia of both tangible and intangible cultural heritage and the attitude towards it. In general, the population of Latvia has a sufficiently good understanding of cultural heritage and the types thereof – 65 per cent admitted that they are familiar with the concept of tangible cultural heritage, but 59 per cent – that they are familiar with the concept of intangible cultural heritage. Within the scope of the survey, the inhabitants of Latvia also had to name some specific examples of ICH in Latvia; three most frequently mentioned examples of ICH were Jāņi (499 respondents), the Song and Dance Celebration (349 respondents), and folk songs/dainas (208 respondents).

The best way of public involvement in raising awareness of ICH and the importance of the safeguarding thereof is through celebrations, as this involves the ICH bearers and practitioners, and also the part of the society that consumes cultural heritage. By celebrating together, people are involved in the safeguarding of ICH and become involved in the preservation of the tradition. No wonder that in the survey on the understanding of the cultural heritage by the population of Latvia overall one third of the respondents named various celebrations as examples of ICH.

Raising awareness of ICH and the importance of the safeguarding thereof in Latvia is also implemented in the process of formal and non-formal education, involving children already at pre-school level in the celebration of traditional holidays (Easter, Christmas, Jāņi, also Martiņi, Meteņi). At the level of basic and secondary education, pupils are offered the opportunity to engage in extracurricular activities, for example, folk dances, choirs, and orchestras, thus becoming the creators of the Song and Dance Celebration tradition (see also point 4.1). During the reporting period, creative workshops of traditional skills for children and parents of Lubāna municipality were organised at Lubāna Art School, traditional ceramics skills were acquired together with the ICH craftsmen, promoting the understanding of ICH – alongside with acquiring practical skills, educatees and workshop participants listen to the stories, descriptions, and lectures of teachers and craftsmen about the emergence, history, development, and most important characteristics of the traditional crafts, the importance and safeguarding thereof, and the bringing to life and vitality of these traditions. In acquiring the skills to create household tableware, clay whistles (svilpaunieks), and other items according to ancestral traditions, the practical use of these items can be noticed also nowadays.

The involvement of creative industries and the search for new ways of cultural expression in the content of which intangible cultural heritage is used also contribute to public awareness. During the reporting period, examples of good practice include a number of cultural events causing extensive demand and appeal with the public, thus contributing to raising awareness of ICH:

- large-scale exhibitions dedicated to the topic of intangible cultural heritage (for example, the multimedia exhibition “*Tautasdziesmu teicējas. 1991*” [The Singers of Folk Songs. 1991] at the National Library of Latvia in 2020, folk applied art exhibition “*Radītprieks*” [Joy to Create] in Riga Art Space in 2018, etc.);

- popular large-scale performances and festivals (for example, the dance performance of the director Uģis Brikmāns and the choreographer “*No zobena saule lēca*” [Sun from the Sword] on the shore of the sea (2018), ethno-festival “*Sviests*” [Butter] organised by the cultural management centre “*Lauska*” [Shiver] in Valmiermuiža, or contemporary ethnic music and ancient crafts festival “*Zobens un Lemess*” [Sword and Ploughshare] organised by the association “*Alternatīvās kultūras centrs Krauklis*” [Alternative Culture Centre Krauklis], etc.);
- original music recordings (for example, the project “*Senču balsis*” [Voices of the Ancestors] of the bagpipe and drum band “*Auļi*” produced by the studio “*Lauska*” (2019) where the band collaborates with masters in ancient singing from different countries, fusing the instrumental sound of the band with throat singing, joik, yodelling and also Latvian folk songs, or the double album “*Dabā*” (2021) recorded by the traditional vocal group of the Latvian Academy of Culture “*Saucējas*” which contains 60 songs from all regions of Latvia and offers a unique experience – the recordings of folk songs reveal the singing process as a melodic interaction of the performers and various nature landscapes of Latvia);
- original video recordings (for example, the video work “*Saules zīmē rotāties*” [Decorate in the Sun Sign] made by Dagmāra Bārbale and Kaspars Bārbals – a work of art which combines traditions and the modern-day was created during the first wave of the pandemic in 2020 and was a surprise to local and international audiences), etc.

International acclaim also contributes to the understanding of the importance of ICH, for example, in 2019, at the world’s largest world music forum “*Womex*”, Latvia was represented by the traditional vocal group of the Latvian Academy of Culture “*Saucējas*” which passed the selection process with at least 1000 participants and thus had the opportunity to perform at the concert of the forum.

Access to information on the concept of ICH, the types and forms thereof, and also practitioners and bearers of the traditions thereof play an important role in raising awareness. The drawing up of the National List of ICH and the publicity related thereto, and also publications (books, scientific and popular science publications) and various events involving representatives of the ICH communities contribute to raising public awareness of ICH.

Tourism information centres in Latvia also become involved in raising awareness of ICH – with exhibitions, expositions, master classes, and workshops, events promoting ICH through educational activities, and also through inclusion of ICH in the content in the tourism offer. For example, the Tourism and Cultural and Historic Heritage Centre of Lubāna municipality collects and scientifically processes materials on the history and culture of the municipality, keeps records of the collection and ensures its preservation and accessibility, creates expositions, thematic exhibitions, and involves craftsmen, traders, practitioners, NGOs, and the local community of Lubāna municipality in their activities. Rucava Tourism Information Centre has a small exposition about Jānis Pūķis, a folk musician and collector of musical instruments, and an exposition about fishing is available to visitors at the branch of the tourism centre in Pape. Jelgava Tourism Information Centre which is the manager of the Holy

Trinity Church Tower created an exposition there about the national costume of Zemgale and Latvian symbols.

### Question 17.2

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

Yes

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

In Latvia, there are no special procedures for ensuring free, prior, and informed consent of the relevant communities, groups, and individuals to ICH awareness-raising activities. Participation in awareness-raising activities is voluntary, based on mutual communication and cooperation. It is observed that the ICH bearers and practitioners in most cases are glad and proud to participate in ICH awareness-raising activities which are part of their lifestyle and identity.

### Question 17.3

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

Yes

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

There are no specially developed mechanisms in Latvia to protect the rights of ICH communities, groups, and individuals and to promote awareness of their moral and material interests.

The Copyright Law, which protects the moral and material rights of creative people, is binding in the same way as for all other stakeholders in the cultural sector. Involvement in awareness-raising activities tends to take place on a voluntary basis, on a royalty basis and on a cooperative basis, compensating for material interests or covering costs.

It is observed that in the State Culture Capital Foundation, out of all cultural sectors, the traditional culture sector is the smallest one in financial terms, on the one hand, due to the relatively low costs of organising ICH events and, on the other hand, due to the low self-assessment of the work and knowledge of the participants of the relevant sector or limited ability to evaluate their knowledge and work in monetary terms. In the traditional culture sector, many activities are organised as a result of the work of volunteers, enthusiasm that should be changed in the future, as it

distorts the common market of the cultural sector and the average costs dominating therein, and also does not promote the prestige of traditional culture.

#### Question 17.4

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

Yes

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

In Latvia, youth is involved in ICH awareness-raising activities – members of the folklore movement “*Pulkā eimu, pulkā teku*” – folklore groups for children and youth often base their performances on local traditions – songs, games, dance repertoire, engage in the documentation of these traditions, including the reconstruction thereof, for example, folklore ensemble for children “*Ceirulītis*” in Līvāni, “*Tarkšķi*” in Iecava, “*Piebaldzēni*” in Jaunpiebalga, “*Traistēni*” in Krote, “*Putni*” in Lēdurga, “*Vīteri*” in Rēzekne, “*Kokle*” in Rīga, “*Ķocītis*” in Rucava, “*Ķocis*” in Liepāja Children and Youth Centre, etc.

A folklore group for children and folklore group for youth “*Upīte*” is also active in Upīte cultural space as it participates in the organisation of annual customs and traditional celebrations, it has participated in the folklore celebration, love poetry, and song festival of Kūkova municipality “*Upītes uobeļduorzs*”, also in the organisation of Upīte village celebration. During the reporting period, several folklore celebrations for children and youth have taken place in Latgale – in Kūkova in Northern Latgale and “*Rūtoj saule, rūtoj bite*” (2019), “*Bite pyna zalta krūni*” (2020/2021) in Līvāni, Southern Latgale.

Alsunga Secondary School has a folklore group “*Suitiņi*” where children and youth mainly sing songs written down in Alsunga, Jūrkalne, and Gudenieki, they learn different types of bourdon singing and are the direct heirs of the traditions of the ethnographic ensemble “*Suitu sievas*”. “*Suitiņi*” actively participates in both local and national folklore events.

In 2021, the Livonian Institute of the University of Latvia implemented a project for learning the Livonian language “*Dziedi līdzī un mācīs lībiešu valodu!*” [Sing Along and Learn the Livonian Language!] where children and youth of the community themselves performed a cycle of original songs in the Livonian language intended for children and youth audiences and anyone interested.

In Aizpute, in cooperation with the Interdisciplinary Art Group SERDE, youth created a publicly available interactive map “*Teiku Taka*” [Path of Legends] where legends collected by the local regional researcher Mirdza Birzniece are identified and used in connection with the surrounding locations.



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

No

**Describe briefly how young people are engaged, giving examples.**

**Question 17.5**

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

Yes

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

Communication technologies, mainly social networks, and also mass media are used to raise awareness of the importance of ICH and the safeguarding thereof. Both in public media, for example, in LR3 (national radio broadcasting programme) broadcast cycle *“Etnovēstis”* and in regional media, representatives of the ICH community are involved in the development of the communication content. For example, such broadcast cycles as *“Aiz simtā kilometra”* [Beyond the 100<sup>th</sup> kilometre], *“Latvijas stāsti”* [Stories of Latvia], *“Iepazīsti novadu”* [Get to Know the Municipality], *“Latvijas vēsturiskie novadi”* [Historical Municipalities of Latvia], etc. which offer ICH-based content and content based on raising awareness about it are available and can be watched free of charge in the Latvian regional television (RE:TV). Also regional press often produces series of articles about ICH and its practitioners in municipalities (for example, the supplements of the newspaper *“Kurzemes vārds”* – *“Liepājas Vēstules”*, and *“Kuldīgas Vēstules”* in Kurzeme, *“Ziemeļlatvija”*, *“Dzirkstele”* in Vidzeme, *“A2”*, *“Ezerzeme”* in Latgale).

Popular communication platforms in the Livonian community are the portal [www.livones.net](http://www.livones.net) and the Facebook social community *“Lībiešu krasta Jaudis”* [People of the Livonian Coast] which also publishes information on ICH, its bearers, and various events. The account *“Līvo Kēļ”* is also popular on the social network Facebook where information on words or phrases in Livonian are published on a daily basis with the translation thereof into Latvian and English. A series of articles and interviews created by Z. Ernštreite available on the portal [livones.lv](http://livones.lv) since 2020 deserves to be highlighted. It includes photographs by A. Zeltiņa with the most prominent representatives of the Livonian community, i.e. Helmī Stalte, Baiba Šuvcāne, Ieva Ernštreite, Zoja Sīle, etc.

The traditions of the community represented by Latgalians and their bearers are often represented in the Latgalian cultural news portal [lakuga.lv](http://lakuga.lv) where a separate section is dedicated to the current events in the field of Latgalian art and traditions. Upīte cultural space has its own active account on Facebook and the website

“UpītieDzeiveJauka” (<https://www.upite.lv/>) which is currently in the stage of development.

In turn, the Suiti community compiles and publishes topical news on intangible cultural heritage events in the Suiti Cultural Space on the website of the ethnic culture centre “Suiti” (<https://suiti.lv/>). The account “Suitu tirgus” is a vibrant, active, and popular account on the social network Facebook where the skills of the Suiti traditional crafts and their practitioners are promoted.

There is also the community “Pulkā eimu Pulkā tekū” on the social network Facebook (<https://www.facebook.com/PEPTlv>) with 1517 followers and they also have an account on Instagram and Twitter.

### Baseline and target

#### Extent to which the current indicator is met:

Satisfied

#### Target for the next report:

Satisfied

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

In general, the situation with the ICH awareness-raising activities in Latvia is versatile and promotes involvement. More attention should be paid to even more targeted involvement of children and youth in the implementation of the ICH awareness-raising activities, and also for strengthening self-assessment of the work and knowledge and, accordingly, material interests of the ICH bearers and practitioners.

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

### Question 18.1

**Does media coverage:**

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

In the media of Latvia, topics related to intangible cultural heritage appear in various ways, promoting public awareness of the importance of this heritage.

Topical issues related to the drawing up of the National List of ICH (hereinafter – the List) appear in the media very regularly, already from the beginning of the drawing up of the List in 2017: the news appeared both in regional press and national public media.

In the context of ICH, the media also mention the international lists of UNESCO, but more in connection with the Latvian than international heritage: the information has been announced both in regional press and national public media.

The Latvian media also inform widely of events and activities related to intangible cultural heritage. News on the ICH events in municipalities and on events of national scale regularly appear in the national public media.

Several regular broadcast cycles on Latvian Radio are dedicated to ICH and its various aspects:

- “Etnovēstis” (LR 3) – a weekly informative broadcast on current events in the field of ICH in Latvia;
- “Greizie rati” (LR 1) – an attractive weekly show in the form of a game where well-known people solve folk riddles;
- “Laika ritu raksti” (LR 1) – a monthly broadcast that introduces to such topics as the celebration of Latvian annual and family customs, mythology, semiotics of traditional culture, etc.

In 2020, Latvian National Television (hereinafter - LTV) prepared a series of nine broadcasts “Pūra lāde”, introducing the general public to craftsmen of intangible cultural heritage – potters, weavers, roofers, instrument masters, etc.

- Promote mutual respect among communities, groups and individuals?

ICH appears in the Latvian media as a factor uniting the society and building mutual tolerance. For example, the media agency writing in Russian “Sputnik” announced the launch of the drawing up of the National List of ICH.

The role of ICH in uniting the society is most visible in connection with the most important Latvian national holiday – J?i (Summer Solstice) which is celebrated in Latvia not only by Latvians, but also by residents of other nationalities. Publications about Midsummer Day can be found in various Latvian media writing in Russian, for example, rus.lv.

## Question 18.2

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

Yes

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

The tradition inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity – the Song and Dance Celebration (hereinafter the Celebration) – is represented in the mass media of Latvia in a very diverse and regular manner. Latvian National Television (hereinafter – the LTV) and Latvian Radio (hereinafter – the LR) in cooperation with the organisers of the Celebration: the Latvian National Centre for Culture (hereinafter – the LNCC) and the National Centre for Education broadly reflect the course of the Celebration and the preparation for the Celebration. Diaries of the Celebration, portrait broadcasts about the participants and organisers of the Celebration, live broadcasts of the Celebration events, and recordings of the events are made which are afterwards included in the LTV and the LR programmes.

In 2020–2021, the LNCC in cooperation with Riga Cathedral Choir School and the Latvian regional television channel ReTV created a series of broadcasts “Laudamus +” (10 broadcasts) and “Laudamus St?sti” [Laudamus Stories] (8 broadcasts). In anticipation of the upcoming 150th anniversary of the Song Celebration tradition which will take place in 2023, such topics as the history and events of the Song Celebration and also the personalities contributing to the tradition of the Celebration – conductors, choir members, and composers – were brought to the foreground during the broadcasts.

The LNCC regularly cooperates with the newspaper “*Latvijas Avīze*” which ensures information on ICH-related news:

- from 2012 to 2019, an extended programme of the annual ICH promotion event “*Satiec savu meistar!*” [Meet your Master!] was published as a newspaper supplement with an audience reach of up to 10 000;
- the newspaper regularly provides information on the topicalities of the National List of ICH, and also organises discussions on important issues related to the safeguarding and development of ICH.

Also the publication “*Praktiskie Rokdarbi*” [Practical Handicraft] of “*Mediju nams*” Ltd. has regular publications about topics related to intangible cultural heritage – traditional crafts, craftsmen, also the ICH elements of Latvia.

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

No capacity- building activities

### Question 18.3

#### Media programming on ICH:

Utilizes language(s) of the communities and groups concerned

Intangible cultural heritage is depicted as the subject promoting mutual understanding and respect in:

1) electronic mass media of Latvia:

- Latvian Radio has created a special structural unit in Eastern Latvia – Latgale Studio – which prepares stories (including stories about intangible cultural heritage) in Latgalian for broadcasting on various public radio channels:
- Channel 4 of Latvian Radio (hereinafter - LR 4) has broadcasts in Russian about ICH in Latvia and in the world.
- ICH is one of the main topics in the broadcast cycle “*Citādi latviskais*” [Latvian, Different] of LTV1 which is in Latgalian with subtitles in the Latvian literary language. Broadcasts have been made about traditional celebrations – *Pēterdiena* [Peter’s Day] and *Annas diena* [Anna’s Day], the tradition of commemorative cemetery rituals, Latgale pottery, etc. Some broadcasts are available in sign language;

2) in the print media writing in Latvian, ICH appears less frequently and sporadically, most often in relation to the largest national celebrations – the Song and Dance Celebration and *Jāņi*.

- Addresses different target groups

Some broadcasts are available in sign language

### Question 18.4

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

Some

#### Provide any additional explanation.

The concepts and terminology of the Convention became stable in the Latvian media with the adoption of the Intangible Cultural Heritage Law in December 2016. The following results are obtained when entering the phrase “intangible cultural heritage” in the search engine of the largest public media platform in Latvia – lsm.lv:

466 entries in 2017;

525 entries in 2018;

430 entries in 2019;

531 entries in 2020;

426 entries in 2021 (January–September).

This confirms that the notion “intangible cultural heritage” is accepted and used within the society of Latvia. However, the notions “traditional culture” and “ethnic culture” are also still used in mass media which overlap, to a significant extent, with the concept of “intangible cultural heritage”.

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

In general, topics related to ICH and the sustainable development thereof appear in the mass media of Latvia quite regularly and in various ways. The media writing/broadcasting in the languages of other Latvian minorities should be more involved in the presentation of these topics in order to promote greater understanding of ICH, National List of ICH and its objectives, and the UNESCO 2003 Convention and its objectives within all groups in society of Latvia.

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

### Question 19.1

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

Yes

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

The ICH policy in Latvia is prescribed by the ICH Law whereby the LNCC has been determined as the authority specifically responsible for the sustainable development of ICH. Section 12, Paragraph two of the Law: “The LNCC is entitled to implement legal, technical, organisational, administrative, methodological and financial measures for the safeguarding of the intangible cultural heritage, including by

promoting the activities and contribution of persons to the sustainability of intangible cultural heritage.” Accordingly, the LNCC carries out various measures in the field of ICH, including active cooperation with ICH communities and the representative NGOs thereof, promoting community involvement in the creation of policy documents, and also informing the public of the ICH practitioners and the importance of ICH in promoting public welfare.

The Guidelines for the Preparation of the Latvian Public Electronic Mass Media Public Procurement Plan for 2019–2021 and the Tasks for 2020, among other objectives, state the following: “Promote exploration of intangible cultural heritage, knowledge transfer, and tradition awareness in the present day.” In this regard, both Latvian Television and Latvijas Radio ensure that the public is informed on a regular basis of current events in the field of ICH – events, ICH craftsmen, and localities in the drawing up of National List of ICH.

The State Cultural Capital Foundation (hereinafter – the SCCF) is the organisation subordinate to the MoC which manages the funding in the field of culture in Latvia and which allocates the funding through project tenders. Each sector of culture sets forth the priority directions for the development of its sector and the Council of Traditional Culture Sector has set forth two priorities:

- high-quality documentation and research of intangible cultural heritage;
- transfer of the knowledge and skills of intangible cultural heritage experts.

Funding for culture is also distributed to specially oriented target programmes of the SCCF which also applies to ICH:

\* the support of AS “Latvijas valsts meži” [joint stock company Latvian State Forests] for the development of choirs and folk dance tradition is a regular target programme that is particularly aimed at ensuring the sustainability of the Song and Dance Celebration tradition;

\* valuable contribution in the field of ICH is provided by regional culture programmes supported by the joint stock company Latvian State Forests and the SCCF which, during the reporting period, were administered together with planning regions in Vidzeme, Kurzeme, and Zemgale and the Latgale Region Development Agency and where support is provided to many project applications in relation to ICH in regions;

\* in 2020, additional funding was allocated to the target programme “Improvement of the Material and Technical Base of the Amateur Art Collectives of the Song and Dance Celebration Movement”;

\* financial support through the regular target programme “Support of Non-governmental Organisations in the Traditional Culture Sector” is of crucial importance for the ICH communities and their representative organisations. For example, in 2020, the funding was allocated to eight NGOs (total funding amounted to EUR 57 000) under the abovementioned target programme.

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

At the beginning of 2021, the SCCF announced the target programme “Kultūrtelpa” [Cultural Space] the objective of which is “...to provide support for the creation of new cultural products and services and the adaptation and implementation of already developed cultural products and services in all cultural sectors, ensuring access to culture for the general public during the crisis, covering different target groups and ensuring regional coverage”.

Part of the funding for this programme (EUR 400 000) was allocated to projects the main objective of which was to create a new cultural offer or to adapt existing cultural products for people with special needs. Some of these projects, in turn, were also directed towards the safeguarding and promotion of ICH.

The Livones portal ([www.livones.net](http://www.livones.net)), which is maintained and created by the association “Līvõ Kultūr sidām”, is of particular importance in promoting the intangible cultural heritage of indigenous people of Latvia – the Livonians. The portal is dedicated to the Livonian culture, language, and history and since 2018 it has also occasionally received State funding in public tenders for its operation.

### Question 19.2

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

Yes

### Are these events organized for:

Communities, groups and individuals

ICH, its role and ICH masters are publicly praised in several public events:

- since 2018, certifications on the inclusion of new elements in the National List of ICH have been publicly presented every year. This event is attended by the nominators and representatives of heritage communities, and also specially invited guests – researchers, university representatives, politicians, public figures.
- The Latgalian Culture Annual Award “*Boņuks*”, funded by Rēzekne local government and supported by the Ministry of Culture, is an event within the framework of which awards are always presented also to representatives of traditional culture.
- Since 2019, the ICH masters of Upīte cultural space have been praised in the event “*Gūdi*” which is organised by the NGO “Intangible Cultural Heritage Centre “*Upīte*”” with the support of the local government and State funding.
- Since 2021, the LNCC has been presenting a special Excellence Award in Traditional Culture which in 2021 was awarded to the folk applied art and craft studio “*Sagša*”.



- Since 2018, the NGO “Latvian Folklore Society” with the financial support of Riga City Council has been presenting the award “*Austras koks*”, promoting the ICH values in the modern society.

General public

One of the most extensive events which is dedicated specifically to the ICH masters and which has gained good publicity is the ICH promotion event “*Satiec savu meistar!*” [Meet your Master!] organised by the LNCC which has been taking place every year in the entire Latvia since 2009. In 2020, the event was held in 104 places in Latvia, 195 masters participated in the event which was attended by about 2400 people.

### Question 19.3

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

Yes

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

In 2020, with the support of Vidzeme Culture Programme financed by the State Culture Capital Foundation and the joint stock company Latvian State Forests, the association “*Skaņumāja*” implemented the project “*Pērles kabatā*” [Pearls in the Pocket] – video concerts with demonstrations of each instrument included in the National List of ICH were created. Along with performers – ancient masters, the recording features musicians who have successfully incorporated their inherited traditional music skills into their artistic activities. Since the beginning of 2021, the concert cycle is available to a wide audience in the account of the association “*Skaņumāja*” available on the social platform YouTube.

Since 2017, the Ministry of Culture has been allocating earmarked funding to the cultural spaces inscribed on the National List of ICH (the Suiti Cultural Space inscribed on the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding since 2017, the Livonian Cultural Space inscribed on the National List of ICH since 2019, and the Upīte Cultural Space – since 2020), thus supporting the efforts of the communities of these cultural spaces to safeguard and develop their ICH, and also promoting their success in this work at national level.

### Question 19.4

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

Yes

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

There are 554 cultural centres in the municipalities of Latvia. The LNCC, within the scope of its competence, cooperates with these centres in the following directions: safeguarding and development of the Song and Dance Celebration tradition and safeguarding of intangible cultural heritage. Since 2016, the seminars for municipality culture employees organised by the LNCC regularly include information on ICH, UNESCO international lists, the National List of ICH, and the values of ICH, promoting interest and understanding of the cultural heritage of other municipalities.

In addition, the LNCC regularly organises seminars and courses for the minority communities in Latvia. In 2018, a discussion on ICH “Cultural Diversity for Dialogue and Development” dedicated to the World Day for Cultural Diversity for Dialogue and Development was held at the Riga NGO House and was organised by the LNCC in cooperation with the NGO Support Sector of the Projects and Society Integration Division of the Education, Culture, and Sports Department of Riga City Council.

Since 2019, the very aspect of ICH regularly appears in the minority seminars organised by the LNCC (the seminar “Folklore and Traditional Culture in Modern Society. Traditional Cossack Culture as an Integral Part of Slavic Culture” was organised in 2019 and it was attended by 76 participants. In 2020, the professional development courses “Preparing for the Nationwide Latvian Song and Dance Celebration 2023 and Towards the Minority Festival 2021” focused on the Belarusian ICH. The course was attended by 105 participants and the audience of live broadcast reached about 620 people.)

In 2019, the LNCC organised a creative trip for the leaders and participants of minority groups to the Third International Festival “СЛОВИША” in Veliky Novgorod. The trip was organised to present new opportunities for education and more successful development of one’s traditional culture in Latvia and to draw closer to building a cohesive multinational society of Latvia through cultural exchange. In total, there were 27 participants in the trip.

### **Baseline and target**

#### **Extent to which the current indicator is met:**

Satisfied

#### **Target for the next report:**

Satisfied

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

The public is informed of ICH on a regular basis and in a variety of forms. A stronger focus should be placed particularly on the promotion of good practices in society and among NGOs themselves, providing more support to those NGO initiatives that successfully and creatively revitalise the values of ICH in modern society.

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

### Question 20.1

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

Yes

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

No violations in complying with the Ethical Principles for Safeguarding ICH were observed during the reporting period. The Ethical Principles for Safeguarding ICH have been translated into Latvian and are freely available on the website of the Latvian National Commission for UNESCO.

The ethical principles are complied with in implementation of awareness-raising activities related to the safeguarding of ICH: communities, groups, and individuals are the key and most significant players in the safeguarding of their ICH, they have the right to continue their practice and to retain the knowledge and skills necessary to ensure the viability of intangible cultural heritage. It is also observed that there is mutual respect in relationships.

Altogether, the dynamic and living nature of ICH is respected, the cultural diversity and the identity of communities, groups, and individuals are respected in Latvia.

### Question 20.2

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

No

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

### Baseline and target

### Extent to which the current indicator is met:

Largely

### Target for the next report:

Largely

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

This aspect – respect towards ethical principles in awareness-raising activities – is not specifically controlled and monitored in Latvia. Most likely, this is due to the small sectoral segment in the field of culture and the fact that this issue has been less relevant, as explicit violations of the Ethical Principles for Safeguarding ICH have not been observed in Latvia. Many State and local government organisations, including scientific institutions, have developed their own codes of ethics, professional standards for their positions which are also complied with in the organisation of awareness-raising activities.

In order to further ensure compliance with the ethical principles in awareness-raising activities in Latvia, the Ethical Principles for Safeguarding ICH should be further promoted among ICH communities, cultural industries, and policy makers.

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

### Question 21.1

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

Some

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

Communities, groups, and individuals have participation opportunities – to express their opinion, to share experience – by participating in various seminars and discussions on the safeguarding of ICH, and also in the development of the documents related to the cultural policy.

**Describe in particular measures to ensure that this is inclusive.**

Andris Slišāns, a representative of the Upīte cultural space, Anna Kārkle, the head of Līvāni folklore group “*Ceiruleits*”, Aleksandrs Maijers, a master of folk instruments and sound tools, etc. shared their experience in the seminars “Sustainability of Traditions: Strategies for the Safeguarding and Promotion of Intangible Cultural Heritage” organised by the LNCC in 2021.

Community representatives were also asked to give their feedback on the Plan for the Safeguarding and Development of the Intangible Cultural Heritage (hereinafter – the Plan) which is being drafted by the LNCC. The opportunity to participate in the process of drafting this Plan is announced to the public on the websites of the LNCC and the Ministry of Culture.

During the reporting period, the community of the indigenous people of Latvia – through the representation of the Livonian Institute – were actively involved in the drawing up of various draft laws and cultural policy documents at the meeting of the Education, Culture and Science Commission of the *Saeima* (Parliament of Latvia) on support for the safeguarding of the Livonian language and cultural heritage and seminars about the upcoming draft law on historical regions of Latvia, the development of the Official Language Policy Guidelines for 2021–2027, the discussion organised by the Ministry of Culture about the Cultural Policy Guidelines for 2021–2027, the thematic working group in relation to the development of the Development Strategy of Kurzeme Planning Region for 2021–2027, etc. Upon initiative of the Livonian Institute of the University of Latvia, an interdepartmental working group for the promotion of the protection, safeguarding, and development of the Livonian culture and language has been established on the basis of the order of the Prime Minister.

In 2021, when the administrative-territorial reforms were implemented in Latvia, part of the community of the Suiti Cultural Space wanted to implement the territorial reform in conformity with the principle for safeguarding cultural and historical heritage, but failed as three territories inhabited by Suiti currently belong to two different municipalities.

In drafting the Law on Historical Regions of Latvia that was adopted on 16 June 2021, President Egils Levits, while preparing the draft law, met with non-governmental organisations and initiative groups of the historical regions of Latvia and cultural spaces throughout Latvia.

Community initiatives and self-organisation are supported and encouraged by the so-called Smart Villages approach which is being implemented in the EU countries as an innovative approach to the development of rural areas and has been introduced in Latvia since 2018. The main cornerstone of the Smart Villages approach is to tackle depopulation by ensuring the availability of services and increasing the viability of rural areas. Alsunga is one of the first Smart Villages in Latvia and one may see that during the reporting period several community initiatives were implemented through the involvement of local people, including youth. Free classes in housekeeping and cooking were organised and offered, new hiking routes were

created, and the opinion of residents on various topical issues was sought in surveys within the framework of the project “Alsunga – Smart Village”.

### Question 21.2

**Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?**

Some

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

Non-governmental organisations have participation opportunities – to express their opinion, to share experience – by participating in various seminars and discussions organised by the LNCC, to engage in the Council of Intangible Cultural Heritage, and also to share their vision in relation to drafting various regional policy planning documents. For example, in 2018, “*Latgaliešu kultūras biedrība*” [Association of Latgalian Culture] addressed a letter to the members of the *Saeima* and politicians on behalf of eleven public organisations, mentioning several measures for inclusion of the Latgalian language in public and commercial mass media. In 2021, “*Kurzemes kultūras centrs “Kūrava”*” [association Kurzeme Cultural Heritage Centre “Kūrava”] participated in the strategic planning of the Cultural Development Programme of Kuldīga Municipality for 2021–2028.

The Intangible Cultural Heritage Law prescribes that the Council of Intangible Cultural Heritage is also composed of five representatives of the non-governmental organisations invited by the Minister for Culture the purpose of operation of which is related to the safeguarding of ICH and which are operating in Kurzeme, Latgale, Vidzeme, Zemgale, and Riga. During the reporting period, several representatives of the NGO sector have been the members of the Council – association “Latvian Traditional Culture Association”, association “Upīte Youth Folklore Association”, association “Zemgale Culture Association “Upmale””, association “*Skaņumāja*”, association “*Māras loks*”, association “Latvian Storyteller Association”, association “*Dzīpars*”, association “Interdisciplinary Art Group “Serde””, association “Latvian Folk Art Union”, association “Support Centre for Initiatives and Competences”.

Every year, each ICH NGO has the opportunity to nominate one of its representatives to the State Culture Capital Foundation by nominating them to the Commission of Experts in the Field of Traditional Culture.

### Question 21.3

**Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles of Safeguarding of ICH](#)?**

Some

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

Up to now, information on the involvement of the private sector in the safeguarding of ICH has not been systematically surveyed, nor has there been any public announcement of voluntary initiatives by the private sector to promote the viability of the heritage.

There are relatively few companies in the private sector in Latvia the activities of which are directly related to the safeguarding of ICH. The activities of some better-known companies are mainly related to the making of national costumes and textiles ("*Senā Klēts*" Ltd., "*Mailīšu Fabrika*" Ltd., "*Austras raksti*" Ltd., "*AnviAM*" Ltd., "*Muduri*" Ltd., "*Musturi*" Ltd., etc.). Many pastry-making companies in Latvia bake traditional pastries – *pīrāgi* and *sklandrauši*. There are companies located in Carnikava and Salacgrīva that prepare lamprey products according to traditional recipes. The companies "*Kokļu mežs*" and "*Baltharmonia*" work in the field of folk music.

An excellent example is the initiative of the national costume centre "*Senā klēts*" on the national holiday on 4 May – the Day of the Restoration of Independence of the Republic of Latvia – in cooperation with the culture and folk art centre "*Ritums*" and the association "*Mans tautas tērps*" to organise a public event, encouraging everyone to celebrate this day, to wear a national costume, and to attend a joint parade "*Uzvelc tautas tērpu par godu Latvijai*" [Wear a National Costume in Honour of Latvia] in the centre of Riga. The national costume centre "*Senā klēts*" often organises exhibitions of master craftsmen in its premises, organises master classes, publishes books on ethnographic handicrafts, implements various projects to preserve and promote handicraft skills and ethnographic heritage.

In turn, a museum has been established in the family company "*Baltharmonia*" – the exposition contains more than 100 different types of instruments that have been played in the territory of Latvia during the last 120 years, i.e. accordions, harmonicas, garmoshka, bayan, kokle, zither, cymbal, etc.

The companies "*Mailīšu Fabrika*" and "*Austras raksti*" have prepared nominations for the National National List of ICH. Craft workshop and folk costume factory "*Austras raksti*" in Jelgava has nominated for inscription on the National List the ICH value "*Zemgales rakstaino brunču aušana stellēs ar velkamo ierīci*" [Weaving of Zemgale Patterned Skirt on Looms with a Towing Device], the company "*Mailīšu Fabrika*" in Ērgļi – "*Aušanas prasme Pētera Viļumsona pusautomātiskajās vienpaminas stellēs*" [Weaving Skills with Pēteris Viļumsons' Semi-Mechanical Single-treadle Looms]. The company "*Mailīšu fabrika*" also offers educational tours, promoting Viļumsons' looms, conducts research both in the museum's collections and in the modern cultural environment, identifying the locations of Viļumsons' looms in Latvia. Inese Mailīte and Ilze Mailīte have also prepared the publication "*Viļumsons' Looms and Patterns*".

### Baseline and target

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

In general, stakeholders in Latvia are involved in the safeguarding of ICH and the ICH communities, NGOs, and participants of the private sector have the opportunity to participate in various seminars and discussions on the safeguarding of ICH, and also in drafting documents related to the cultural policy. In the future, the involvement of stakeholders in the safeguarding of ICH should be used increasingly, finding support or evaluation mechanisms for such cooperation.

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

### Question 22.1

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

Yes

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

There are no obstacles or limitations in Latvia to prevent the heritage communities, groups, and individuals from monitoring and undertaking scientific, technical, and artistic studies on the ICH safeguarding programmes and measures. Anyone has the opportunity to formulate their intention in a project application and to participate in tenders organised by the State Cultural Capital Foundation, State, local governments, etc. in order to receive support for conducting such studies.



In analysing the projects supported during the reporting period in the field of traditional culture of the SCCF, one may observe that representatives of the community have received creative work scholarships or support for their projects, for example, in order to study the current situation with the ICH value nowadays and to draft the nomination for inscription of the ICH value on the National List of ICH (for example, Sigulda walking stick production skills, May Catholic services by wayside crosses in the Andrupene and Šķaune rural territories of Dagda municipality, dance tradition in Riga, etc.).

## Question 22.2

**Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

Yes

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

There are no limitations or obstacles in Latvia for NGOs and other civic organisations to monitor and undertake scientific, technical and, artistic studies on the ICH safeguarding programmes and measures. Anyone has the opportunity to formulate their intention in a project application and to participate in tenders organised by the SCCF, State, local governments, etc. in order to receive support for conducting studies or activities. A good example is the initiative of the Education and Culture Support Association “Balta” to conduct the research “Antropoloģiskais pētījums “Tradicionālas prasmes un dzīvesveids Latvijas laukos. Toreiz un tagad”” [Anthropological Research. Traditional Skills and Lifestyle in Latvia’s Countryside: Then and Now]. The research which started in 2017 and concluded in 2021 was conducted in cooperation with social anthropologists of Riga Stradiņš University and the National History Museum of Latvia, exploring how skills and traditions in the rural areas of Latvia have changed over the past hundred years.

The Interdisciplinary Art Group SERDE and the association “Skaņumāja” also conducts various research related to the ICH safeguarding measures in order to further use the results obtained in ICH promotion, safeguarding, development, etc. For example, in 2020, the Interdisciplinary Art Group SERDE conducted field studies to gather information on the situation of traditional farm work which is slowly disappearing in the present-day living conditions and is no longer relevant.

Also the Ethnic Culture Centre “Suiti” conducts regular and methodological research of the manifestations of the Suiti tangible and intangible cultural heritage and identifies practitioners of these skills and knowledge.

## Question 22.3

**Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

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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.**

There are no limitations or obstacles in Latvia for scholars, experts, research institutions to monitor and undertake scientific, technical and, artistic studies on the ICH safeguarding programmes and measures. It is possible to study one's intentions and topical subjects by attracting funding in tenders organised both at international (European Union) and national level (the State Culture Capital Foundation, the Latvian Council of Science).

The Ministry of Culture of the Republic of Latvia also initiates and organises tenders for conducting studies on various topical subjects in the field of cultural policy, also covering the safeguarding of ICH. Namely, in 2018, the Latvian Academy of Culture together with the research centre SKDS and the association "Culturelab" conducted the study "kultūras patēriņa un līdzdalības ietekmes pētījums" [Study on Cultural Consumption and Participation in Cultural Activities] whereas in 2018 the Latvian Academy of Culture conducted the study "Pētījums par kultūras jomas nevalstisko organizāciju sociāli ekonomisko ietekmi" [Study on Social and Economic Impact of Non-governmental Organisations in the Field of Culture]. The conducted studies are available for everyone on the website of the Ministry of Culture.

The fundamental and applied research "Kopienu līdzdalība kultūras mantojuma pārvaldībā: prakses, attīstība un izaicinājumi" [Community Participation in Cultural Heritage Management: Practices, Development, and Challenges] which has been implemented by the Latvian Academy of Sciences and funded by the Latvian Council of Science and within the scope of which a survey on the understanding of the cultural heritage by inhabitants of Latvia has been conducted will be completed in 2021. One of the results of the project is the monograph "Kultūras mantojuma kopienas: prakses, attīstība un izaicinājumi" [Cultural Heritage Communities: Practices, Development, and Challenges] that is based on a case study of 12 ICH communities.

From 2018 to 2021, the Institute of Literature, Folklore and Art of the University of Latvia implemented the project "Dzīve līdzās ostai: ekonaratīvi, vietējā vēsture un vides aktīvisms Daugavas lejtecē" [Living Next to the Port: Eco-Narratives, Local Histories, and Environmental Activism in the Daugava Delta] supported by the Latvian Council of Science, exploring the life and stories of the communities residing in the neighbourhood of the port of Riga, relationship between humans and the environment.

Since 2020, Anita Vaivade, a researcher in the Activity "Post-doctoral Research Aid"

of the Operational Programme “Growth and Employment” supported by the European Union has been developing the fundamental research “Nemateriālais kultūras mantojums kā resurss ilgtspējīgai attīstībai Ziemeļeiropā: tiesībās balstīta pieeja” [Intangible Cultural Heritage as Resource for Sustainable Development in Northern Europe: Rights-based Approach].

### Baseline and target

#### Extent to which the current indicator is met:

Satisfied

#### State Party-established target

Satisfied

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

The skills and capacity of the civil society – the ICH communities themselves, NGOs, scientific institutions, and researchers – to monitor and undertake studies on the safeguarding of intangible cultural heritage should be further enhanced by increasing the opportunities and scope for attracting funding, and also promoting the results of the implemented research.

**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)**

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

#### Question 24.1

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

- Bilateral level

Latvia cooperates with other countries in various fields on the basis of bilateral agreements.

Cooperation in the field of ICH is specified in practically all intergovernmental and interministerial documents regarding cooperation in the field of culture (for example, between Latvia and the Czech Republic, France, China, Moldova, etc.). Most of these documents affirm their wish to cooperate in the fields of traditional culture, amateur arts, and ICH.

In the field of ICH, there is active cooperation in research.

In 2014, the Latvian Academy of Culture in cooperation with legal scholars in France (The Institute of Social Sciences in Politics or Institut des sciences sociales du politique in French) launched the study project “Osmosis” with an interest in the implementation of the 2003 UNESCO Convention in the national law of various countries, the study resulted in the collective monograph “Intangible Cultural Heritage Under National and International Law: Going Beyond the 2003 UNESCO Convention” published in 2020.

The Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia organised several international scientific conferences and seminars within the framework of bilateral cooperation:

In cooperation with the University of Helsinki – International Scientific Conference “Digital Humanities in the Nordic Countries”. Helsinki, Finland, 2018 (special panel “Tradition Archives Meet Digital Humanities”).

In cooperation with the Institute of Lithuanian Literature and Folklore – International Scientific Conference “History, Memory, and Archives: Sensitive Issues”. Vilnius, Lithuania, 2018.

In cooperation with the University of Iceland – International Seminar “Roma in the Centre: Narratives by Roma in oral and written culture”, Reykjavik, Iceland, 2019.

In cooperation with the Finnish Literature Society – International Seminar “Roma in the Centre: Archiving Roma Cultural Heritage”, Helsinki, Finland, 2019.

- Regional level

Several regional cooperation projects related to the field of ICH have been implemented in recent years with the financial support of the European interregional programmes “INTERREG Latvia-Lithuania”, “INTERREG Latvia-Estonia”, and “INTERREG Europe”. Some of them are listed below:

The NGO Latvian Country Tourism Association “Lauku ceļotājs” [Country Traveller] has been an active implementer of cooperation projects within the scope of the abovementioned programmes.

1) In 2018, within the framework of the European Union “INTERREG Latvia-Lithuania” project “Heritage of Agricultural Traditions in Agritourism in Latvia and Lithuania”, “Lauku ceļotājs” published three manuals for rural tourism entrepreneurs with the objective to help create, maintain, and promote historical agritourism products. Historical heritage in agritourism is the inherited traditions in agriculture, fishery, crafts, food production and processing. Historical heritage is the impact of a variety of historical periods, cultures, and nations.

2) In 2020, within the framework of the EU programme “INTERREG Latvia-Estonia”, the project “Livonian Culinary Route” was concluded where “Lauku ceļotājs” together with Vidzeme Planning Region and five cooperation partners in Estonia created a joint tourism brand “Livonian Taste” with a sub-brand “Taste Hanseatica”. Through the project, a wide range of people (travellers, visitors of trade fairs and gastronomic festivals) discovered Livonian flavours – rooted in pure nature, culinary heritage, and creativity.

3) Within the framework of the EU programme “INTERREG Europe”, Riga Planning Region together with partners in eight European countries (Greece, Italy, Cyprus, the Netherlands, Portugal, Finland, Spain, Germany) implemented the project “Creating opportunities for regional growth through promoting Cultural HERitage of fISHing communities in Europe/CHERISH” with the objective to improve the regional policy in order to promote the development of coastal fishing communities, the protection and promotion of local action groups and the cultural heritage of fisheries. The project included transnational visits for the exchange of experience to different countries to learn about the experience of other partner regions in safeguarding and promoting the cultural heritage of fishery. In each country, special emphasis was placed on local traditional fishing and fish processing traditions as a resource for the economic development of the region.

4) From 2020 to 2022, within the framework of the programme “INTERREG Latvia-Lithuania”, Latgale Planning Region in cooperation with three municipalities of Latvia, one municipality of Lithuania, and an art gallery implements the project “Tour de Crafts”. The objective of the project is to promote the sustainable use of traditional crafts skills, while safeguarding and promoting them as a common feature of the cultural and historical heritage of the cross-border territory of Latvia and Lithuania and a joint tourism product that could attract the interest of tourists. The project is aimed at the craft sector and local craftsmen as those safeguarding and preserving the local cultural and historic heritage and traditions. The project activities encourage the existing and potential craftsmen to use traditional skills, eco-innovation initiatives, and local resources, while developing products and services that are creative and modern and could attract the interest of visitors by incorporating the local craft offer in one joint tourism product – “Tour de Crafts”.

The projects are financed by the European Union “Interreg Latvia-Lithuania”, “Interreg Latvia-Estonia”, and “Interreg Europe” programmes for 2014–2020 and 2021–2027 from the European Regional Development Fund.

- International level

Successful international cooperation was implemented from 2019 until the beginning of 2021 in the preparation of the international nomination “Timber Rafting” for submission to the international UNESCO Representative List of the Intangible Cultural Heritage of Humanity in the preparation of which Latvia cooperated with Austria, the Czech Republic, Poland, Spain, and Germany. The initiators of the nomination were non-governmental organisations of all six Member States, whereas NGOs, research institutions, UNESCO national commissions, and national public authorities participated in the preparation of the nomination in each country. The nomination was submitted to the UNESCO Secretariat in March of 2021.

In 2019, Latvia participated in the International Conference “Living Heritage” organised by the Finnish Heritage Agency on the role of communities and opportunities for new sustainable communities. The participants of the conference were representatives of organisations involved in the sustainable development of ICH from the Nordic countries – Finland, Sweden, Norway, Iceland, and Denmark, and also the Baltic States – Estonia, Latvia, and Lithuania.

Also the Nordic Council of Ministers supports cooperation projects between the Baltic and Nordic countries. It is an international organisation which unites governments of five Nordic countries – Denmark, Iceland, Finland, Norway, and Sweden. The Office of the Nordic Council of Ministers in Latvia promotes and deals with projects related to the Nordic countries and is engaged in large-scale cooperation between the Nordic countries and the Baltic States.

In 2017, with the support of the Nordic Council of Ministers, the Latvian NGO “Romu kultūras centrs” [Roma Culture Centre] in cooperation with the Estonian NGO “Euroopa Romade Foorum”, the Lithuanian NGO “Sare Roma” and the Finnish NGO “Romano Missio” implemented the project “Get to Know the 21st Century Roma”. The objective of the project was to promote the strengthening of the values of the European Union in the Roma community by raising and strengthening its self-assurance. Special attention was paid to the young audience, encouraging them to get acquainted with the history, culture, and traditions of the Roma, and also involving them in the discussion on respect for human rights and equality, viewing the situation of the Roma in the context of Latvia. The project included an informative seminar in Lithuania, a seminar in Riga that was organised jointly with the Finnish partners, and an international conference in Riga with a total of 303 participants from 30 countries from around the world.

In 2019, in response to the invitation of the Austrian Commission for UNESCO, Latvia took part in the preparation of the international exhibition “Walking the Indigo Walk” dedicated to the indigo painting technique. Textile artists Baiba Vaivare and Anete Karlsonē took part in the exhibition. The work of Anete Karlsonē illustrated the historical traditions of indigo painting

technique, while the exhibition work created by Baiba Vaivare reflected the development of indigo painting technique nowadays. The exhibition was prepared by 18 UNESCO Member States – all three Baltic States, Austria, Bangladesh, Colombia, the Czech Republic, Georgia, Germany, Hungary, India, Jordan, Kazakhstan, the Netherlands, Nigeria, Romania, Russia, and Slovakia. The exhibition was unveiled on 18 November 2019 at the UNESCO Headquarters in Paris.

### Question 24.2

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

### Question 24.3

**Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?**

Yes

**Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).**

In 2020, 10 Nordic and Baltic countries established cooperation initiated by the Finnish Heritage Agency within the scope of the project “Northern Dimension 2021–2023” with the objective to involve national public authorities and NGOs in promoting the use of ICH as a resource for public welfare and drafting of the relevant policy. Within the framework of the project it is planned to organise seminars for human capacity building and sharing of experience in work with intangible cultural heritage. The planned start of the project is autumn of 2021 and the State institution Latvian National Centre for Culture and the NGO Interdisciplinary Art Group “Serde” are involved in the project on behalf of Latvia.

Latvia participates in the international project “Network of UNESCO Cultural Spaces” of the European Commission Erasmus+ programme and the objective of the project is to exchange experience and increase human capacity.

The project partners are eight organisations (NGOs, professional organisations, local governments, research and educational institutions) from seven European countries:

- Latvia ( Ethnic Culture Centre “Suiti” – the project leader)
- Estonia (Kihnu Cultural Space Foundation and NGO “Setomaa Tourism”)
- Republic of North Macedonia (ICTM National Committee for Macedonia)
- Georgia (Georgian Arts and Culture Centre)
- Italy (University of Cagliari)
- Croatia (University of Otočac)
- Portugal (Idanha-a-Nova municipality)

The project will be implemented from November 2020 to October 2022 (project

implementation might be extended due to the COVID-19 situation).

There is an active exchange of experience between all three Baltic States – Latvia, Lithuania, and Estonia – in relation to the Song and Dance Celebration tradition which is a common tradition of all three countries and each country is involved in the safeguarding and development of this tradition both independently and through mutual coordination of actions, including the exchange of information and experience.

The Baltic Song and Dance Celebration Committee has been established with the objective to promote the safeguarding and development of the Song and Dance Celebration tradition which is inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. The agreement provides for the drawing up of the Action Plan for the Safeguarding and Development of the Song and Dance Celebration Tradition and currently the plan for the years 2018–2028 is in effect which provides for regular meetings of the committee to exchange current information on the safeguarding and development of the tradition and the organisation of international conferences (the conference scheduled to take place in Estonia in 2021 was cancelled due to the pandemic). There is a regular exchange of experts in the artistic process of the specific Song and Dance Celebration tradition (competition juries, master classes, etc.), exchange of experience takes place by visiting the festival in either of the neighbouring countries (each host country usually hosts a total of 12 (6 + 6) organisers from the other two countries).

Cooperation and exchange of experience between all three Baltic States take place as part of the organisation of the International Folklore Festival BALTICA. The festival takes place every year in one of the Baltic States (in 2018 – in Latvia, in 2019 – in Estonia, but it did not take place in Lithuania in 2020 due to the pandemic; in September 2021, the international conference “Baltica WEB” was organised which was attended by all three Baltic States). The exchange of experience takes place both by attending the festival in the neighbouring country (each host country usually welcomes 3–5 organisers from the other two countries) and by organising informal meetings for the festival organisers in one of the Baltic States.

#### **Question 24.4**

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

No

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

#### **Baseline and target**

#### **Extent to which the current indicator is met:**

Partially



### Target for the next report:

Largely

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

Latvia, in safeguarding of ICH, is actively and successfully participating in the establishment of international cooperation networks both at bilateral and regional levels. International cooperation between public institutions should be further developed. It would also be necessary to develop the exchange of experience on ICH and the experience of each country in working with it.

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

### Question 25.1

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

No

### Question 25.2

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

Yes

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

International cooperation between communities, groups, NGOs, and research institutions in the field of ICH is actively developed in Latvia.

The UNESCO Chair on Intangible Cultural Heritage Policy and Law, established at the Latvian Academy of Culture in 2017, is involved in an international cooperation network with UNESCO chairs in other countries. In 2018, the UNESCO Chair on Critical Heritage Studies and Safeguarding the Intangible Cultural Heritage hosted two work sessions of the UNESCO chairs cooperation network at the Free University of Brussels, followed by a seminar for doctoral students encouraging them to discuss research topics related to the sustainable development of ICH. Intense cooperation is forming between the UNESCO Chair in Latvia and the UNESCO Chair on Applied

## Studies of Intangible Cultural Heritage of Tartu University.

The researchers of the Repository of Latvian Folklore of the Institute of Literature, Folklore and Art of the University of Latvia are involved in various international professional organisations focusing on the ICH research (The International Society for Ethnology and Folklore - SIEF, International Society for Folk Narrative Research - ISFNR, etc.). The Repository of Latvian Folklore has established communication with many European and US authorities with similar functions. Together they have implemented joint projects – international conferences, seminars, visits to the Baltic folklore archives, other business travels, mutual consultations, including in relation to online resources, analysis of the Baltic and Nordic ICH archives, collection of papers “Visions and Traditions. Knowledge Production and Tradition Archives” (FFC 315, 2018) and other papers.

The Repository of Latvian Folklore is also involved in a special cooperation network – the mobility project Nordic and Baltic Tradition Archives Network (folklore and ethnology archives of the Baltic States and Finland, Norway, Sweden). In 2018, several workshops and the creation of a new research project took place within the scope of the network.

International cooperation is also formed by non-governmental organisations.

In 2019, the Nordic and Baltic Network on Intangible Cultural Heritage was established in Kaustinen, Finland, for the purpose of sharing the examples of good practice regarding the involvement of communities in the work with ICH. The cooperation network operates in accordance with the UNESCO 2003 Convention. The cooperation network involves both NGOs and research institutions, museums, and other organisations from the Nordic and Baltic countries. In October of 2019, the cooperation partners gathered together at the seminar “Living Heritage in the Nordic Countries” in Hanaholmen, Finland. Due to the pandemic, there was no scheduled meeting in Sweden in 2020 and communication between the partners is currently ensured remotely.

The association “Skaņumāja” that is involved in the promotion of the play of traditional instruments and the organisation of training courses and events regularly cooperates with equivalent organisations in Lithuania, Estonia, Sweden, Russia, Great Britain in order to master education work methods and forms, to study and acquire experience in the use of traditional culture in contemporary cultural environment, and also to draw inspiration and meet like-minded people. NGO “Skaņumāja” has received financial support for the establishment of international cooperation networks as part of the EU funding programmes, and also from the Latvian National Centre for Culture.

The association Kurzeme Cultural Heritage Centre “Kūrava” has been involved in several cooperation projects and a new cooperation project was started in 2021 – the ICH non-formal adult education programme in the Nordic countries [kuldrumnetwork.com](http://kuldrumnetwork.com). The programme includes online and on-site seminars in Latvia, Estonia, and Sweden. Currently, the project is implemented by three

associations from Sweden, Estonia, and Latvia, and it is planned to expand the range of the participating countries. The project is implemented with the support of the Nordic Council of Ministers.

### Question 25.3

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

Yes

#### International and regional bodies

Others

#### ICH-related activity/project

European Commission

European Union food quality scheme which includes:

\* Traditional Speciality Guaranteed

Currently, 52 traditional products are registered in the European Union, including three from Latvia – sklandrausis, salinētā rye bread, and traditional Jņņu (Midsummer) cheese. This scheme has been established to protect the traditional production methods and recipes, helping producers of traditional products to market and pass on information to consumers on the added value of their traditional recipes and products. A product name is eligible for registration if it describes a food product which has been produced using the production method corresponding to the traditional practice intended for the respective food product or which has been produced from traditionally used raw materials. In order for a product name to be registered as a Traditional Speciality Guaranteed, it must have been traditionally used for at least 30 years.

\* European Register of Protected Designation of Origin – it includes Latvia's large grey peas

\* European Register of Protected Geographical Indications – it includes Rucava white butter and Carnikava lamprey

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

In the private sector, Latvian producers of traditional products are bound by the European Union food quality standard – the European Union Food Quality Scheme – which, upon registration of a product, ensures not only the viability of intangible cultural heritage, but also the recognition of the product on the market of Latvia and the EU market which consequently facilitates the export capacity of the product, and also tourism development in the region.

### Baseline and target

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

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

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Largely

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

At institutional level, international cooperation is quite active – both in research and other fields. International cooperation of NGOs should be strengthened and supported in order to promote the accumulation of experience and learning from good practices.

## 26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

# C00087

## C

### C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Baltic song and dance celebrations <i>Multiple: Estonia, Latvia, Lithuania</i>	2008

### Question C.1

#### C.1. Social and cultural functions

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

The Song and Dance Celebration (hereinafter – the Celebration ) is a cyclic creative process where the involvement of the community itself and the desire to maintain the tradition, and also the support of local governments and the State are equally important for the sustainable development thereof. The process is supported by many different parties:

- the Celebration community itself, i.e. singers, dancers, musicians, and representatives of other amateur art genres who are full of enthusiasm and dedicate their free time for learning a new repertoire and creating programmes of high artistic quality, thus ensuring their creative self-expression, further existence and constant renewal of tradition;
- professionals who prepare the repertoire and ensure new creations, taking care of

the high artistic level of the Celebration;

- chief group leaders of the Celebration who build up the Celebration, and also the preparation and implementation of various events during the five-year period between the celebrations;
- artistic group leaders who ensure the daily work and preparation of amateur art collectives for the Celebration, and also their participation in the Celebration;
- local governments which ensure the operation of amateur art collectives and the preparation and course of events during the Celebration and between celebrations;
- the State which supports the preparation and course of the Celebration, takes care of the methodological support to the participants of the Celebration during the period between celebrations, coordinates and ensures the preparation and course of events between celebrations.

Not only the participants of the Celebration are involved in maintaining the Song and Dance Celebration tradition, but also their families and friends who support the participants in their day-to-day life. The Celebration has never been just a “concert” where people are divided into performers and the audience. During the Celebration, practically every member of the public has a sense of participation or involvement. The Celebration is a process ensuring public integration and inclusivity as one may become involved in the preparation and course of the Celebration both as a participant and the audience, regardless of age, nationality, social status, and special needs.

The comparable statistical data of the Celebration show positive dynamics: 1610 collectives and 40 600 participants took part in the Celebration in 2013; 1898 collectives and 43 219 participants – in 2018.

Thus, the Song and Dance Celebration tradition is an important element of the identity of the inhabitants of Latvia and it demonstrates the essential role of culture in the life and spiritual welfare of the society.

## Question C.2

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

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

The viability of the Song and Dance Celebration tradition is based on the following factors:

- \* developed local and municipal infrastructure. All regions take part in the Celebration, thus representing the local culture;
- \* the broad scope of the Celebration – thousands of participants and volunteers take part therein;
- \* personal motivation of each individual – the desire to participate in the Celebration

and the opportunity of self-validation in joint artistic activities;

\* external social and political conditions; the Celebration historically can be viewed as a non-violent form of protest and it is an opportunity for the people of Latvia to come together as a united nation;

\* the ability to combine opposites in respect of artistic activities;

\* stable system of music and art education;

\* continuous preparation process and system of events.

The safeguarding of the Song and Dance Celebration tradition is threatened by the social, political, and economic changes experienced in the Baltic States. The main risk factors for the Celebration are as follows:

- the subjecting of traditional culture to dramatic social and economic changes;
- depopulation and lack of funding leaving an impact on amateur art communities;
- globalisation – the impact of mass culture standards on the society, changes in the value system and taste of the society;
- changes in the education system – elimination of music lessons in the secondary school curriculum, transfer of choir lessons from the compulsory subject to the status of an optional subject;
- the prestige of conductors and group leaders has decreased significantly due to the very low pay in these professions;
- a new global threat is the pandemic which has already had a very direct impact on the School Youth Song and Dance Celebration in 2019 and 2020 and constitutes a significant challenge to the preparation for the next Nationwide Celebration in 2023.

### Question C.3

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

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

The Celebration covers many different elements of ICH which all together form this tradition that has been maintained for almost 150 years and is recognised by a large part of the society of Latvia as a part of their identity. The inscription of this tradition on the UNESCO Representative List has helped raise public awareness of the Celebration within the society of Latvia and international society and has proved that it is necessary to safeguard and protect this value. At national level, this has been attested by the adoption of the special Song and Dance Celebration Law in 2005. In relation to the fact that the Celebration is inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, growing attention of the society is paid to both this international list and the National List of ICH and the content thereof, promoting interest in and awareness of ICH.

The Celebration is available to all segments and groups of society. Senior choirs and dance collectives also take part in the Celebration, special attention is paid to the

accessibility thereof to persons with special needs, some representatives of Latvian minorities participate in collectives which prepare a joint repertoire for the Celebration, some for separate events for the Celebration which highlight the cultural diversity of the society of Latvia.

The multinational nature of the Celebration tradition that unites Latvia with Lithuania and Estonia has stimulated the interest of each individual Baltic nation in the cultural values of the neighbouring people fostering mutual respect and a sense of regional unity.

## Question C.4

### C.4. Efforts to promote or reinforce the element

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

The LNCC is the responsible authority for the sustainable development of the Celebration which provides methodological support to the tradition community, organisational support for the course of the Celebration and takes care of the sustainable development of the tradition by drafting the Plan for the Safeguarding and Development of the Song and Dance Celebration Tradition which is updated every four years.

The Ministry of Culture supports the sustainability of the Celebration tradition by providing earmarked funding for the remuneration of group leaders, and also by maintaining the cultural education system which forms an essential basis of the Celebration tradition.

Substantial funding for the support of ICH, including the Celebration tradition, is allocated through the SCCF project tenders and specifically directed targeted programmes:

- \* the support of the joint stock company Latvian State Forests for the development of choirs and folk dance tradition is a regular target programme that is particularly aimed at ensuring the sustainability of the Celebration tradition;
- \* in 2020, additional funding was allocated to the target programme “Improvement of the Material and Technical Base of the Amateur Art Collectives of the Song and Dance Celebration Movement”.

In 2018, an agreement was concluded between the Ministries of Culture of Latvia, Lithuania, and Estonia with the objective to promote the safeguarding and development of the Celebration tradition. The agreement provides for the establishment of a committee, the organisation of joint conferences, and drafting of a joint action plan.

## Question C.5



### C.5. Community participation

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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.

A survey of the tradition community and society conducted by the Latvian Academy of Culture in 2017 revealed that only 13 per cent of the population in Latvia admit that they have not been involved in the Song and Dance Celebration tradition during their lifetime, i.e. 87 per cent of the population in Latvia have either been active or passive members of the tradition community.

The survey shows that currently 38 per cent of the inhabitants of Latvia are considered to be an active community of the Celebration tradition, having been directly involved in one of the Celebration activities during their lifetime, including 27 per cent being involved in the Celebration directly as participants and others – as organisers and performers of support functions, for example, financial support/costume making/accommodation, or have provided services related to the Celebration (catering, commerce, etc.).

Participants of the Celebration – choir members, dancers, musicians of brass bands and kokle ensembles, theatre members, members of folklore groups, national costume makers, etc. – are the most important element in the existence of the Celebration (a total of 43 219 participants took part in the Celebration in 2018). As evidenced by the growing number of participants in the Celebration, their wish to participate in the preservation of the tradition is the most important aspect for safeguarding the future of the tradition.

The tradition community is represented by various associations – both the “Song Celebration Society” that actively participates in highlighting the importance of various issues important to the tradition and other societies and associations representing the community.

The tradition community also includes collectives of the Latvian diaspora (84 foreign Latvian artistic collectives with 2411 participants participated in the Celebration in 2018) and collectives for children and youth that participate both in the large celebrations and in their own celebrations – the Latvian School Youth Song and Dance Celebration (in autumn of 2019, around 57 000 children and young people were involved in the preparation for the Celebration of 2021).

Group leaders play an important role in the sustainable development of the tradition, coordinating their group and collective participation in the Celebration and ensuring successful activity thereof during the five-year period between the celebrations – leading the rehearsal process, learning the new repertoire themselves and teaching it to their group members, taking care of attracting funding for their group.

The vast majority of the local governments of Latvia also participates in the preservation of the Celebration tradition, supporting the wish of the representatives of their community to participate in the Celebration by providing support in the form

of both funding and infrastructure (premises of lessons) of the collective and by including the sustainable development of the Celebration tradition in their planning documents.

## Question C.6

### C.6. Institutional context

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

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

a. the competent body(ies):

- the Ministry of Culture – the State institution responsible for the sustainability of the tradition;
- the Latvian National Centre for Culture – ensures the course of the Song and Dance Celebration once every five years, supports and ensures the preparation process during the period between celebrations;
- the National Centre for Education – ensures the course and preparation of the School Youth Song and Dance Celebration; the responsible authority for the activities related to the preservation of the tradition in general education and interest-related education;
- local governments of municipalities and towns of Latvia – provide financial and infrastructural support to the communities involved in the preservation of the tradition.

b. the organization(s) of the community:

Many societies, associations, amateur groups (the Song Celebration Society, the Latvian Kokle Playing Association, The Latvian Vocal Ensemble Association, the Latvian Orchestra Association, the Latvian Amateur Theatre Association, individual choirs, dance groups, amateur theatres, kokle ensembles, etc.) ensure the existence and continuity of the tradition.

## Question C.7

### C.7. Participation of communities in preparing this report

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

During the preparation of the report, the LNCC consulted with the participants of the Celebration and also with group leaders and local governments in various formats in order to ascertain their opinion on the sustainable development of the tradition. In autumn of 2018, four assessment events took place in the municipalities of Latvia which were attended by the participants of the Celebration and representatives of local governments. The summary was made at the Song and Dance Celebration Evaluation Conference at the end of 2018 in Riga which was attended by 350 participants of the Celebration, organisers thereof, group leaders, local government representatives, journalists, and researchers. Live broadcast of the conference was also available.

The monograph “Anatomy of the Tradition” which was prepared by the Latvian Academy of Culture was published in 2018 and the participants of the Celebration and the public were widely interviewed during the preparation thereof. The results of this research were presented to the participants of the conference and an extensive discussion was held thereon.

Since 2018, every year the LNCC has been actively communicating with the participants of the Celebration. For example, in 2020, an extensive survey was organised among choir members regarding the repertoire that the singers themselves would like to perform at the Celebration. The result was taken into account when working on the programme of the Celebration for 2023.

The NGOs and the relevant research institutions have been consulted during the preparation of the report, inviting them to provide information on their activities related to the safeguarding and development of the tradition.

The draft report was submitted to the tradition community for assessment encouraging the discussion thereof to both the tradition community and the society as a whole. The draft report was also assessed in sectoral councils which include representatives of various sectors involved in the tradition and who work at the Latvian National Centre for Culture in an advisory capacity.

**Question D**

**Signature on behalf of the State**

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**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**

Nauris Puntulis

**Title**

Minister for Culture

**Date**

10-01-2022

**Signature**