
THE 2003 CONVENTION FOR
THE SAFEGUARDING OF THE
INTANGIBLE CULTURAL HERITAGE

Periodic Report 2021

AUSTRIA

Periodic Report (Convention)

A. General information

Name of State Party

Austria

Date of Ratification

2009-04-09

Question A.1

Executive summary

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

Austria ratified UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage in 2009. Based on the general clause of Article 15 of the Constitutional Law of Austria, it is mostly the legal competences of the nine provincial governments (Länder) and their cultural promotion acts that are concerned with legal safeguarding measures for intangible cultural heritage (ICH). The Federal Ministry for Arts, Culture, the Civil Service and Sport acts as a coordinating body. The Austrian Commission for UNESCO has been entrusted with the administration of the national inventory, establishing networks, and carrying out safeguarding measures and awareness-raising activities, as well as collecting data about projects, institutions, research and documentation concerning intangible cultural heritage in Austria. ICH is primarily safeguarded by communities, groups, and individuals; alongside institutions, associations, research centres, museums and other public and private stakeholders, each of whom are named throughout the report. They ensure the safeguarding of (their) ICH.

Since the last reporting cycle in 2015, Austria has maintained its commitment to creating an enabling environment for the implementation of safeguarding measures for ICH, as well as increasing the visibility of ICH and the 2003 Convention. The national inventory, which currently includes 147 elements, has raised awareness of the importance of intangible cultural heritage and the respective safeguarding measures implemented by the communities, groups and individuals concerned. These efforts are complemented by activities initiated or supported by public governing bodies and the Austrian Commission for UNESCO. Case studies used in the report include exhibitions and artistic studies on indigo dyeing and resist block printing, a conference of the 2003 Convention from German-speaking countries on the value of intangible cultural heritage for contemporary societies, a study and publication on traditional crafts, and numerous projects initiated and carried out by highly committed communities.

The increased awareness of ICH and the 2003 Convention, since the ratification in 2009, has led to a greater inclusion of the subject on a Federal State level as well as on the level of provincial governments. It also resulted in a broadening of traditions classified as ICH, and the diversification of the understanding of ICH, as a holistic concept of culture was applied. Emphasising domains 4 and 5 (knowledge and practices concerning nature and the universe, and traditional craftsmanship and their contribution to sustainable economic and ecologic developments) has led to a greater number of activities being carried out in these areas. These activities include research and publications, and multinational nominations to the Representative List of Intangible Culture Heritage of Humanity.

Focusing on the period between 2015-2021, the present report considers participative safeguarding efforts of ICH by practitioners as well as by public and private stakeholders. By taking into account a broad spectrum of information from different resources, the present report gives an overview of the activities in Austria and the efforts of public entities, private bodies, communities, groups and individuals to safeguard (their) intangible cultural heritage.

The report is based on information and relevant examples gathered in a participatory manner with multiple stakeholders, practitioners, organisations and civil society. Moreover, the report also presents areas of future priorities and fields of action. These include capacity building, awareness raising, enhanced collaboration with the education sector (concerning SDG 4.7), and (inter)national and intersectional cooperation.

Question A.2

Contact information of the focal point for the periodic report

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

Title (Ms/Mr, etc)

Ms

Family name

Biasetto

Given name

Cristina

Institution/position

Programme specialist for the ICH Austrian Commission for UNESCO

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Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

Several Ministries have been involved in the preparation of the periodic report. The Austrian Federal Ministry for Arts, Culture, the Civil Service and Sport as coordinating body for the implementation of the Convention have provided extensive information throughout the report.

Further information has been provided by the Ministry of European and International Affairs, the Ministry of Social Affairs, Health, Care and Consumer Protection, the Ministry of Education, Science and Research and by the Ministry of Agriculture, Regions and Tourism. Members of these Federal Ministries are part of the national advisory panel [Fachbeirat] for the Austrian ICH and collaborate with the Austrian Commission for UNESCO, working on the implementation of the Convention of 2003. They all have played an important role in the preparation of the periodic report, providing information from their respective Federal Ministries, as well as measures and projects regarding ICH.

- National Commission for UNESCO

The Austrian Commission for UNESCO (ÖÜK) has played a coordinating role in the preparation of the periodic report between all stakeholders, including collecting data through consultations and online surveys. Furthermore, online meetings for different stakeholders (primarily public governing bodies and representatives of elements on the Representative List) were conducted through the Austrian Commission for UNESCO. The meetings explored issues pertaining to the Periodic Report and fostered exchange between stakeholders on these subjects. These meetings fostered dialogue between stakeholders and helped answer the questions posed in the individual questionnaires. The meetings played a key role in the preparation of the periodic report. Additionally, the focal point of the Convention conducted extensive desk research to identify examples of good practice and relevant data.

- Cultural centres

Cultural centres have been an important source of information, even though they were not directly involved in the preparation of the periodic report itself. Through cooperation between research centres and bearers, as well as cooperation between cultural centres and members of the bodies concerned with the implementation of the Convention of 2003, cultural centres provided information thanks to surveys and their websites.

- Universities

The advisory panel for the Austrian ICH is composed of 10 experts. Most of the experts work for different universities, e.g. for the Institute for Cultural Anthropology and European Ethnology (University of Graz), the Institute of Ethnology (University of Salzburg), the Institute for Archaeological Science (University of Vienna), the Academy of Fine Arts (Vienna) and the Department of Musical Anthropology (Mozarteum University, Salzburg).

The Austrian Commission for UNESCO worked particularly closely with the Department of Anthropology and Ethnology (University of Vienna) between 2015 and 2020. In addition, a survey was sent to the widest possible range of universities to respond to questions related to their activities, which produced data from four more universities.

- Museums

Museums have an important role for capacity building and safeguarding intangible cultural heritage in Austria. Therefore, an online survey has been sent out to all museums available through the network of the National Commission, as well as to the Federal Museums [Bundesmuseen]. Many museums responded to the survey, focusing on questions that were relevant to their activities. The museums involved include larger museums like the “Weltmuseum Wien”, the “Österreichisches Museum für Volkskunde” (Austrian Museum of Folk Life and Folk Art), the Austrian National Library, as well as regional museums, like the Museum Trattenbach, the Tyrolean Museum of Folk Life and Folk Art, the Upper Austrian Provincial Museum, the Museum of Local History Lungauer Tamsweg or the “Färbermuseum Gutau”.

Museums often closely collaborate with communities, groups and individuals. Therefore, information given by practitioners during the monitoring-exercise of the national inventory, in connection to activities related to museums, are included in this report.

Museums often closely collaborate with bearers. The information given in update-surveys and provided by meetings and interactions was also used for the report.

- NGOs

NGOs have contributed to the preparation of the periodic report. As many communities practising ICH are organised in associations (or NGOs) and are the responsible bodies listed on the national inventory, they were able to provide information through a monitoring exercise (in form of a written survey) in 2020, conducted by the Austrian Commission for UNESCO. Another important partner is IKES (an association for the Intangible Cultural Heritage in the area of Salzkammergut), which aims at safeguarding ICH through informing the public (including tourists) about local traditions. IKES also provides advisory services regarding the inscription procedure for the national Inventory: <http://www.ikes.eu/>

- Local governments

According to the national ratification of the 2003 Convention, all nine federal provinces (Vienna, Lower Austria, Upper Austria, Salzburg, Carinthia, Tyrol, Vorarlberg, Burgenland and Styria) are responsible for the safeguarding of intangible cultural heritage. Representatives of these regions (mainly from the culture department), are part of the national advisory panel and are involved with the National Commission for UNESCO in their work on the implementation of the Convention of 2003.

Local governments provided extensive information on regional and local safeguarding measures of intangible cultural heritage through online exchange and a survey based on the current periodic report, and adapted questions relating to their area of influence.

- Others (if yes, specify)

An extensive survey was conducted by the Austrian Commission for UNESCO involving schools from the ASP-Network. About 15 schools responded to the survey, providing information on the subject of intangible cultural heritage in relation to teaching practices.

Unfortunately, due to constraints by COVID-19, workshops in person with different stakeholders could not have been implemented.

Please provide any comments in the box below

Question A.4

Accredited Non-Governmental Organizations

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

Name of the NGO	Year of accreditation
International Council for Traditional Music - ICTM (NGO-90009)	2010

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

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

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

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.2

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

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

Name of the element	Year of inscription
Schemenlaufen, the carnival of Imst, Austria (00726)	2012

Classical horsemanship and the High School of the Spanish Riding School Vienna (01106)	2015
Avalanche risk management (01380) <i>Multiple: Switzerland, Austria</i>	2018
Blaudruck/Modrotisk/Kékfestés/Modrotlač, resist block printing and indigo dyeing in Europe (01365) <i>Multiple: Austria, Czechia, Germany, Hungary, Slovakia</i>	2018
Transhumance, the seasonal droving of livestock along migratory routes in the Mediterranean and in the Alps (01470) <i>Multiple: Austria, Greece, Italy</i>	2019
Falconry, a living human heritage <i>Multiple: United Arab Emirates, Austria, Belgium, Croatia, Czechia, France, Germany, Hungary, Ireland, Italy, Kazakhstan, Republic of Korea, Kyrgyzstan, Mongolia, Morocco, Netherlands, Pakistan, Poland, Portugal, Qatar, Saudi Arabia, Slovakia, Spain, Syrian Arab Republic</i>	2021

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

Name of project/programme/etc.	Year of inscription
Regional Centres for Craftsmanship: a strategy for safeguarding the cultural heritage of traditional handicraft (01169)	2016
Craft techniques and customary practices of cathedral workshops, or Bauhütten, in Europe, know-how, transmission, development of knowledge and innovation (01558) <i>Multiple: Germany, Austria, France, Norway, Switzerland</i>	2020

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

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

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.6

Inventories

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

1

a. Name of inventory

Verzeichnis des immateriellen Kulturerbes in Österreich (National Inventory of the Intangible Cultural Heritage in Austria)

b. Hyperlink to the inventory (if any)

<https://www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis>

c. Responsible body

Austrian Commission for Unesco

d. Date of establishment

2010

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

Yes

Date of latest update

04-11-2021

f. Method and frequency for updating

The national inventory is updated at least once a year depending on the number of applications.

Currently, the Austrian inventory contains 147 elements from all five domains and is made

available to the public via an online database launched in 2010. It provides information about the elements, including descriptions and pictures. The online database is updated on a regular basis. The national inventory is also released as a print publication containing all elements, descriptions and pictures. Depending on the number of new entries, the brochure is updated and published either annually or biennially by the Austrian Commission for UNESCO (ÖUK).

The national inventory is updated at least once a year, when new additions are made, or as needed (e.g., change of contact data or extension of communities concerned). Furthermore, updating surveys as part of a monitoring exercise are made every few years. The bearers themselves can submit suggestions for new entries via a nomination form that is evaluated by an advisory panel composed of members of five Federal Ministries, provincial governments and 10 experts of different fields of the ICH.

g. Number of elements included

147

h. Applicable domains

There are five applicable domains:

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage.
- Performing arts.
- Social practices, rituals, and festive events.
- Knowledge and practices concerning nature and the universe.
- Traditional craftsmanship.

i. Ordering principles

The elements are ordered by date, federal province and the applicable domain as defined above.

j. Criteria for inclusion

Criteria for inclusion were established during the ratification process (2006-2009) and are based on the definitions of ICH in Article 2.

- The element is situated in the practices, representations, expressions, knowledge and skills that communities, groups and, where appropriate, individuals understand to be part of their cultural heritage and is passed on from one generation to another.
- It is expressed in one or more of the following categories:
 - Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage.; Performing arts; Social practices, rituals, and festive events; Knowledge and practices concerning nature and the universe; Traditional craftsmanship;
- It is recreated by communities and groups in response to their environment, their interaction with nature and their history.
- The element provides communities with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.
- It is compatible with existing international human rights instruments, as well as with the

requirements of mutual respect among communities, groups and individuals, and of sustainable development.

- The widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage must be guaranteed and verifiable.

In recent years, the advisory panel has added the following clarifications:

- The element is recognized as ICH is part of the cultural heritage of communities, groups or individuals who are clearly identifiable. The members of the community are informed about and support the nomination. Events and cultural practices which are not recognised as ICH of an identifiable community, group or individuals are not inscribed.

- The element has been transmitted across (at least) three generations and is still practiced (revived traditions are not inscribed).

- The element is not misused for political and economic purposes and is in accordance with the existing laws.

- The element is not merely practiced for touristic or economic purposes.

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

Yes

Please provide further details, if appropriate:

Austria has not created a list comparable with the UNESCO List of ICH in Need of Urgent Safeguarding. Nonetheless, the nomination form contains questions regarding the status and viability of the element including risk factors. Applicants are further encouraged to mention safeguarding measures that have already been undertaken or planned.

The Austrian nomination form is based on the UNESCO form (Representative List) adjusted to the national level. Additionally, applicants are asked to provide two letters of recommendation describing the practice and its current status. For monitoring purposes, the status of the elements is regularly inquired through broad surveys conducted among practitioners (see B.2.g). Results of the last monitoring exercise showed that the inscription has had positive effects in terms of strengthening the viability and visibility of the elements.

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

Yes

Please provide further details, if appropriate

In the process of monitoring the elements inscribed in the list, the bearers are regularly asked to provide information about the viability of the element and state current risk factors. These will then be considered in the adaptation of the description of the national inventory.

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

Yes

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

The bearers have to state current threats to the element in the nomination form. These threats are taken into account and added to the descriptions of the national inventory. Bearers must also consider possible threats after the inscription of the element. Therefore, existing or potential threats to the element are also part of the monitoring survey and are discussed in meetings with the bearers.

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.

There is no specialized inventory related to the 2003 Convention. However, there is a specialized inventory regarding Culinary Heritage:

<https://info.bmlrt.gv.at/THEMEN/LEBENSMITTEL/TRAD-LEBENSMITTEL.HTML>

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

Yes

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

Yes

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

Yes

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

Yes

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

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

Activity/project

- Presentation of tangible and intangible cultural heritage in collaboration with the programme specialist for World Heritage to the ASPnet school members their annual meeting, 2018.
- Project: “im.material”, where the practice of Indigo dyeing and resist block printing was presented by artists in the World Heritage site “Historic Centre of the City of Vienna”, 2018.
- Presentation of the synergies between tangible and intangible cultural heritage to ICOMOS, 2019.
- Inscription of the cathedral workshops in the “Register of Good Safeguarding Practices”, 2020.
- Presentation of the synergies between tangible and intangible cultural heritage during the International Summer School held by the UNESCO Chair on Conservation and Preservation of Tangible Cultural Heritage, 2021.

Contributions to the safeguarding of intangible cultural heritage

PRESENTATIONS

These presentations sought to show how the two Conventions, despite focusing on different aspects, have much in common. Examples such as the inscription of the “Craft techniques and customary practices of cathedral workshops” (Register of Good Safeguarding practice, inscribed in 2020) were presented to stakeholders and managers of Austrian World Heritage Sites, showcasing the synergies between the two Conventions, described in the nomination file.

IM.MATERIAL

The golden dome of the “Michaelertrakt”, which is 54-meters-high, is visible from afar and presents a meeting zone as well as a symbol of masterful building craftsmanship. As an urban meeting zone, the location in the Vienna city centre is where the city and government meet. It is a spot where tourists and locals come together at any time of the day. People passing by automatically look at the dome.

The “im.material” was an artistic intervention and experiment that challenges passers-by to dive into the depths of indigo in the setting of a World Heritage Site.

2

Programme/Convention /Organization

Convention on the Value of Cultural Heritage for Society (Faro Convention)

Activity/project

- Presentation of the good practice example of “BrotZeit: Breadmaking in Lesachtal“(see further information of the example under question 5.2.) during the meeting of the Faro Convention, 2016. The safeguarding practice is related to the element in national inventory: Bread-making in the Lesach Valley (inscribed in the national inventory in 2010).
- Presentation of the good practice example of the multinational digitalization project “Slovene field and house names in Carinthia” (inscribed in the national inventory in 2010) (see further information of the example under question 9.4) during the meeting of the Faro Convention, 2021.

Contributions to the safeguarding of intangible cultural heritage

Austria ratified the Faro Convention in 2016. Both Conventions show many synergies. The Faro Convention emphasizes the important aspects of ICH, as it relates to human rights and democracy. It promotes a wider understanding of heritage and its relation to communities and society. Furthermore, it fosters the involvement of (heritage) communities in engaging and safeguarding their cultural heritage. Therefore, intangible cultural heritage is an important topic for Austria; both during the meetings of the Council of Europe/Faro Convention and in future cooperation.

3

Programme/Convention /Organization

Globally Important Agricultural Heritage Systems (GIAHS)

Activity/project

Presentation of the 2003 Convention with focus on the domain of traditional craft, and knowledge about nature and the universe by the Austrian Commission for UNESCO during the GIAHS National Workshop in Austria, 2018

Contributions to the safeguarding of intangible cultural heritage

This workshop was attended by members from the Federal Ministry of Sustainability and Tourism, researchers of Agricultural Research and Education Centre Raumberg-Gumpenstein, representatives of local governments, farmers’ organisations, NGOs, and the private sector.

The 2003 Convention was introduced to participants during the workshop to raise awareness of the connection between ICH and sustainable agricultural development. Following the workshops, stakeholders invested in ICH and GIAHS have maintained a productive relationship.

B. Reporting against core indicators

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

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

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

Guidance note corresponding to indicator 1 of the Overall Results Framework:

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

Question 1.1

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

Yes

1

Name of the body

Federal Ministry for Arts, Culture, the Civil Service and Sport (BMKÖS)

Brief description of the safeguarding functions of the body

Federal Ministry for Arts, Culture, the Civil Service and Sport adopts a coordinating function for the implementation of the Convention since the Austrian ratification in 2009 (approved by the Austrian Parliament as well as by the Federal Council).

Website

<https://www.bmkoes.gv.at>

Contact details

Address

Concordiaplatz 2, 1010 Vienna

Telephone number

+43/01/71606 - 0

E-mail address

international-kultur@bmkoes.gv.at

2

Name of the body

Austrian Commission for UNESCO (ÖUK)

Brief description of the safeguarding functions of the body

The ÖUK has been entrusted with the national implementation of the 2003 Convention. An advisory panel for ICH was established in 2009. It comprises 23 representatives from five Federal Ministries, the departments for culture of the nine federal provinces and ten scientific experts from the fields of cultural, social and natural sciences. All members participate on a voluntary basis. Furthermore, a programme specialist for ICH has been appointed to ensure the implementation of the Convention and to assist the panel. Finally, two UNESCO-trained facilitators support the work of the implementation of the Convention on a national and international level.

Website

www.unesco.at

Contact details

Address

Universitätsstraße 5/12, 1010 Vienna

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+43 1 526 13 01-16

E-mail address

oeuk@unesco.at

3

Name of the body

Liaison Office of the Austrian Federal Provinces (Länder)

Brief description of the safeguarding functions of the body

The Federal Republic of Austria represents a federal-centralised political system where the Federal State (Bund) is in charge of key tasks such as federal legislation, external and defence policies as well as ordinary jurisdiction. The Republic is divided into nine federal provinces (Länder), which are also vested with legislative and executive powers. This means that while the 2003 Convention was ratified by the Federal State, the federal provinces (Länder) are in charge of implementing the Convention. Based on the general clause of Article 15 of the Constitutional Law of Austria, it is mostly the legal competences of the nine provincial governments (Länder) and their cultural promotion acts that are concerned with legal safeguarding measures for intangible cultural heritage. Consequently, they are directly involved in creating an environment where ICH can be safeguarded, as their respective

funding programmes allow for the creation of legal and/or social frameworks to safeguard ICH.

Website

https://www.noe.gv.at/noe/Kontakt-Landesverwaltung/Verbindungsstelle_der_Bundeslaender.html

Contact details

Address

Schenkenstraße 4, 1010 VIENNA

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E-mail address

vst@vst.gv.at

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

Associations and umbrella organisations

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

-

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

Brief description of the safeguarding functions of the body

In Austria, there are many associations and umbrella organisations that are concerned with one or more elements. These associations enable communities to form a statutory body that enables them to access public funding and facilitates collaboration with other private and public entities on a national and international level. For example, the umbrella association of the nativity scenes, called Verband der Krippenfreunde Österreichs [Association of Nativity Scene Friends of Austria], is concerned with safeguarding all forms of nativity scene plays in

Austria, both on a local and a national level.

Many of these associations are listed in the nomination form and contact data of elements in the national inventory, as well as in the international nomination forms (for further information see section C of the periodic report).

Website

<https://www.unesco.at/en/culture/intangible-cultural-heritage/national-inventory>

Contact details

Address

Universitätsstraße 5/12, 1010 Vienna

Telephone number

+43 1 526 13 01-16

E-mail address

oeuk@unesco.at

Question 1.3

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

Yes

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

No specific institution for ICH management in general currently exists. However, Austria has many practitioner-based associations, formed around specific elements, domains and topics, and these associations play a key role in the management and safeguarding of (their) ICH (see in particular section 9 and 17 of the periodic report for further information). Museums, institutions, research centres, etc. take responsibility for planning safeguarding activities, as well as management of domains or singular elements of ICH (for further information see question 1.5).

In addition, the Federal Ministries as well as the nine federal provinces (Länder), are in charge of the implementation of the Convention, and function as supporting institutions on a national and regional level. The Federal Ministries, together with the federal provinces, provide (financial) support via public funding programs to institutions and associations which foster training in ICH management and continue to provide funding opportunities for projects, initiatives, institutions, and other measures by or with communities.

Finally, the Austrian Commission for UNESCO encourages and supports the broadest possible

involvement of communities, groups, and individuals to safeguard their element(s). This is accomplished by consulting communities and by providing assistance in the development of strategies to safeguard their element, and fostering dialogues between different ICH communities, so that they can exchange learnings.

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.

Documentation is mainly community-based and fostered by a wide range of public and private initiatives (see more information also in 1.5). Austria recognizes the importance of documenting intangible heritage. Therefore, associations or institutions who are concerned with documentation might be supported financially (through public funding) or by facilitating meetings between stakeholders.

Documentation is produced on ICH in general, as well as singular elements or domains. Institutions, organisations and private initiatives can apply for different forms of public funding on both a local and national level. Public universities are also encouraged to engage in the research on intangible heritage. This includes research and publication by the UNESCO-chair “Cultural Heritage and Tourism” in Salzburg (see further information under question 6.2). Furthermore, the Austrian Commission for UNESCO supports students and researchers with expertise on the topics of ICH, as well as connecting them with bearers of different elements. Six university theses (Bachelor and Master) have been published on aspects of ICH or specific elements between 2015 and 2021.

In specific cases, public entities will commission and encourage institutions, organisations, etc., to conduct documentation or research on the topic of ICH. Some examples will be named throughout the periodic report. Examples include:

- R. Sandgruber/ H. Bichler-Ripfel/ M. Walcher, 2016, Traditionelles Handwerk als immaterielles Kulturerbe und Wirtschaftsfaktor in Österreich [Traditional Craftmanship as Intangible Cultural Heritage and Economic Factor in Austria] (see Link. https://www.unesco.at/fileadmin/Redaktion/Kultur/IKE/Publikationen/BF_Traditional_Craftsmanship_as_Intangible_Cultural_Heritage.pdf) financed by different public and private entities. This study is a survey on the status of traditional crafts in Austria, however it also includes safeguarding practices and important factors for the future viability of traditional crafts in general. It was financed by different public and private entities.

- Michael J. Greger, 2020, Salzburgs Immaterielles Kulturerbe. Traditionen aus dem österr. Verzeichnis des IKE der UNESCO [Salzburg's Intangible Cultural Heritage. Traditions from the Austrian inventory of ICH]. The publication which was supported by the Federal province of Salzburg.

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.

Documentation is an important tool for safeguarding ICH. It helps practitioners to assess the current status of the element, as well as observe development, progress, risk and challenges of their practice. Since most of these documentation materials are produced by, or in close collaboration with, communities, they offer valuable insight into what is needed to uphold their ICH elements and practices. Documents comprise a range of media (including audio-visual material) and aim to support communities in their awareness-raising activities and enhance the elements' visibility.

Furthermore, documentation can function as an important resource for collective memory. As several elements have long intervals in between their performances, (e.g. the element "Anklöpfeln" [knocking on doors] in Stans, is performed every 10 years), documentational material can serve as a continuous reminder.

Question 1.5

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

1.5

- Cultural centres

One of the most important aspects of cultural centres in Austria is their ability to foster cultural exchange and dialogue between people of different ethnicities. One example is the "Kulturzentrum, KUGA (Kulturna Zadruga)", a cultural centre in Großwarasdorf, Burgenland (see also www.kuga.at) that promotes the living heritage of the Croatian ethnic groups in the region. KUGA offers various cultural events to extend the cultural and educational offerings in the region, promotes creative work and establishes intercultural communication through courses, workshops, and discussions about the cultural heritage of minority groups.

- Centres of expertise

Centres of expertise are crucial for transmitting intangible cultural heritage, conducting awareness-raising activities, fostering research, organising workshops for various stakeholders and supporting communities in the practice. They take various forms: centres of expertise can be singular institutions or associations, focusing on a single topic; or umbrella organisations that deal with multiple areas of ICH in a specific region.

Examples of institutions focusing on a singular domain or element are the three Austrian craftsmanship centres (the "Hand.Werk.Haus Salzkammergut", the "Textiles

Zentrum Haslach” and the “Werkraum Bregenzerwald”). All three initiatives support the safeguarding of traditional Austrian craftsmanship. They set region-specific measures to maintain and pass on traditional craftsmanship, and contribute to the improved visibility of ICH. They raise awareness of traditional crafts, teach traditional crafts and help bearers monetise their craft in a sustainable way. They have successfully undertaken projects with schools and training institutions for many years. The impact of these initiatives on ICH safeguarding is also reflected in the Register of Good Safeguarding Practices (inscribed in 2015).

Similarly, the Cathedral Workshops have a big impact on ICH safeguarding, combining expertise from various fields of traditional craftsmanship (e.g. stone masonry, inscribed in the national inventory). These workshops foster international exchange, ensure the viability and development of craftwork and, correspondingly, the preservation of the buildings (cathedrals) they serve.

Centres of expertise contribute to ICH safeguarding and management in other domains of ICH as well. An example is the Austrian “Volksliedwerk” that collects, documents and mediates the musical cultural heritage of Austria. The institute is supported by Federal Ministries as well as provincial governments and cooperates with archives and numerous partners from the field of cultural policies. For more information visit <http://www.volksliedwerk.at/>.

Further examples of centres of expertise focusing on the region, but including different domains is the “Salzburger Heimatvereine”. For more information visit <https://www.heimatvereine.at/salzbürger-heimatvereine>. The Heimatvereine (local history club) supports other associations (like choirs or dancing clubs) as service centre and information hub by imparting knowledge and skills, providing a network, and opening access to interested parties. Among their priorities is to respond to the developments of society and to adapt their safeguarding activities accordingly. The Heimatvereine helps to understand and increase awareness of the cultural diversity in the region and support safeguarding activities. The centre is supported both administratively and financially by the federal province of Salzburg.

- Research institutions

According to the latest statistical survey on research and development (R&D) in Austria in 2017, there were 5,084 research-performing institutions for all sectors. Many conduct research on different forms of ICH, depending on their domain and overall focus.

Notable research centres include the “Salzburger Landesinstitut für Volkskunde (SLIVK)” [Salzburg State Institute for Folklore], a scientific institution of the federal province of Salzburg, which has been entrusted with scientific and didactic tasks. The SLIVK focuses on the following topics: folklore/empirical cultural research of Salzburg in national and European comparison, European ethnology, cultural networks, comparative cultural studies in the field of everyday life, rituals and festivals of

different realities and milieus. The “Salzburger Landesinstitut für Volkskunde” has engaged in research in the fields of rituals and customs of the Salzburg region. The members of the institute are in close cooperation with other relevant institutions in Austria and abroad. They present the results of their research in publications, lectures and at conferences. Their work focuses on the profound economic, social and cultural changes that have taken place in Salzburg in recent decades. The institute maintains a scientific archive on the history of folklore and the local history of Salzburg as well as an extensive specialized scientific library. The members of the institute regularly give scientific lectures, take part in panel discussions, participate in university lectures, seminars, conferences, workshops and school events. They endeavour to relay cultural-scientific findings to the public, closely work with communities to promote the intangible cultural heritage of Salzburg on a regional, national, and international level.

Another important research institution is the Austrian Academy of Sciences. The Austrian Academy of Sciences (Österreichische Akademie der Wissenschaften, ÖAW). According to the statutes of the Academy, its mission is to promote science and humanity in every respect and in every field, particularly in fundamental research. The Department of “Phonogrammarchiv (PhA)” contributes to the archiving of different audio-visual recordings. The “Phonogrammarchiv” is both a research institute and an archive contributing to the documentation and safeguarding of cultural heritage. For example, they documented research conducted by scientists in the ÖAW on the language and songs of the Lovara, a Roma-minority who have been living in the region of Burgenland for centuries. For more information about the project, visit <https://www.burgenland-roma.at/>.

In addition to these research centres, several ethnological, sociological and anthropological departments of public universities in Austria (e.g., the Department of Cultural and Social Anthropology at the University of Vienna or the Department of European Ethnology at the University of Graz) greatly contribute to the research, engagement and promotion of all domains of intangible cultural heritage, often in close collaboration with practitioners. Public universities are funded by the Austrian Federal Ministry of Education, Science and Research.

- Museums

The role of museums in safeguarding ICH is of paramount importance, as has been discussed on an international level several times. Austria highly values the contribution of museums to ICH safeguarding. In general, museums are financially supported by federal as well as provincial governments. There are 776 museums in Austria and many of these contribute to the safeguarding of ICH. The museums vary in their remit and safeguard a range of ICH: they might focus on a singular practice (e.g. the “Museumsdorf Trattenbach” focusing on the craft and social dimension of pocket knife-making in Trattenbach; inscribed in the national inventory in 2015), or include different local practices with a focus on a specific region (like the “Salzburger Freilichtmuseum”). Ethnographic museums are particularly relevant examples, for

example the Ethnographic Museum of Vienna and the “Weltmuseum”, formerly the Museum of Ethnology, Vienna.

Each of the museums document, exhibit, promote and research intangible heritage, and therefore contribute continuously to its safeguarding. Consequently, museums are likely to collaborate with communities concerned with the element and support them in the management of their ICH. Inscriptions of elements in the national inventory, as well as on International Lists, enhance and encourage these activities and bring the 2003 Convention closer to museal work.

An example of such measures is the “INDIGO – Tour” at the “Weltmuseum” in Vienna. The tour, focusing on the element of indigo dyeing and resist block printing (inscribed in the RL in 2018), leads through their exhibits, showcasing selected indigo textiles from North America, Indonesia, Japan, China, Ethiopia and Central Asia. It does not only showcase the global relevance of ICH but also the local embeddedness of ICH and how the Convention of 2003 acknowledges both.

Museums are especially important in the safeguarding of locally embedded elements of ICH, supporting the communities in safeguarding, researching and promoting (their) ICH and the Convention of 2003. For example, the Upper Austrian Provincial Museum was able to present an exhibition in 2015 on the topic of ICH, with a particular focus on the region's elements in the national inventory. The exhibition was presented in the Sumerauerhof Open-Air Museum and designed as a mobile exhibition. It has since been shown by the Upper Austrian Cultural Directorate at various locations upon request.

Furthermore, museums that collect and safeguard knowledge and objects related to ICH are important places for the conduction of research. For example, the Ethnographic Museum of Vienna hosts the largest specialised library, a comprehensive archive, and extensive collections on intangible cultural heritage and its tangible outcomes. Research projects conducted by the museum deal with the analysis of ICH on an ongoing basis and the museum is the contact point for academic enquiries about different forms of ICH.

- Archives

Archives play an important role in the collection and safeguarding of knowledge about the practice of ICH. General archives, such as national or regional archives, are often important sources that contribute to the preservation of current documents concerning elements that do not have the possibility to preserve their written knowledge themselves. This, for example, includes the Tyrolean Provincial Archives, where the bearers of the carnival "Amraser Matschgerer" (inscribed in the national inventory in 2020) were able to hand in their documents, collected from all sorts of sources and houses for long-term safekeeping. The archives secure people's documentation in the long term and many people from civil society and research, but also those concerned with the element, have access to them. These archives are publicly funded. In addition, there are specialized archives: For example, the falconry archive (at Schloss Waldreichs in the federal province of Lower Austria) is an

important source for young falconers to obtain theoretical and practical information on the hunting method. These archives are often established and financed by the communities themselves.

- Libraries

Much like archives, libraries play a crucial role in safeguarding knowledge and making it accessible to the public. They collect and store publications by communities, groups, individuals and scientific publications. Some libraries have a more extensive collection, like the library at the “Weltmuseum” in Vienna, which contains more than 150,000 documents, as well as the library of the Ethnographic Museum in Vienna mentioned above. Both libraries offer a range of historical documents on different forms of living heritage (both in Austria and around the world), including audio-visual media.

Specialist libraries also play a key role in the safeguarding of ICH. For example, the Slowenische Studienbibliothek/Slovenska študijska knjižnica (SŠK) collects information about the Slovene language in Austria, which contributes to the safeguarding of the element “Slovenian field and house names,” inscribed in the national inventory in 2010. Since 1979, all publications written by Carinthian Slovenes or relating to this ethnic group in a wide variety of fields have been systematically purchased and collected. Since 1987, a Carinthian Slovene bibliography has been compiled to facilitate scholarly work in this field. In cooperation with local Slovene cultural associations as well as bilingual schools and kindergartens, the "Aktion Lesezeichen" (reading promotion programme with Slovene authors for young people) is carried out to increase reading skills in Slovene among young people and keep the language alive.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

A diverse range of institutions and activities contribute to the safeguarding and managing of ICH in Austria. However, few of these activities are concerned with ICH in relation to the 2003 Convention, and few offer specific training courses on the management of ICH. The periodic report has provided an opportunity to the ÖUK to introduce the topic of the 2003 Convention to a wide variety of stakeholders. Based on these discussions, new synergies can be explored to enhance cooperation and encourage the establishment of new safeguarding bodies and projects in line with the goals of the 2003 Convention.

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

Guidance note corresponding to indicator 2 of the Overall Results Framework:

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

Question 2.1

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

Yes

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

ICH has also entered tertiary education as a subject. The Departments of Ethnography and Anthropology at the University of Vienna offered courses on ICH in 2015, 2019 and 2021. As of yet, there are no educational institutions that offer specific degrees on safeguarding and management of ICH. Several curricula of sociological and ethnology-related studies and institutes, however, include courses and strategies that are applied to successfully engage and research in collaboration with communities. The curricula enable students to document and analyse specific elements, as well as different approaches to ICH in general in close collaboration with practitioners. For example, research conducted by the Viennese Department of Anthropology on the Austrian tradition of “Krampus” (a horned, anthropomorphic figure in Central and Eastern Alpine folklore, connected to the festivities and rituals around Saint Nicholas Day) in 2015 (two elements related to the practice are inscribed in the national inventory), not only assesses the current status of the practice, but looks at the way the tradition has evolved. Thus, the not only provides insight into the status of traditions related to the figure of Krampus, but also gives recommendations on future development.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

According to the Federal Act on the Organisation of Universities and their Studies (Universitätsgesetz 2002 - UG), at each university, the senate must establish a working group for equal treatment issues. These working groups are responsible for combatting discrimination on the basis of gender, ethnicity, religion, belief, age and sexual orientation. It is their job to advise and support the university and its subsidiaries in these matters. The working group reports annually to the Federal Ministry of Education, Science and Research to make recommendations on strategy and policy and new strategies and policies are implemented accordingly.

Question 2.2

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

Yes

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

The Federal Ministries, as well as provincial governments, financially support institutions that foster training in ICH management.

Examples include:

The provincial government of Upper Austria supported the renovation of a centre for craftsmanship in the Salzkammergut ("Handwerkhaus Bad Goisern") and financially supports the Textile Centre in Haslach, which cooperates with universities and international specialists from the field of textiles. The provincial government of Vorarlberg is a donor for the "Werkraum Bregenzerwald," a platform for craftsmanship in the Western part of Austria.

Another example is the training project called "Forestry & Culture" [Forst + Kultur] which has been developed by the Ministry of Life (now Federal Ministry of Agriculture, Regions and Tourism) together with the Austrian Forestry Association. The training course aims to make greater use of the cultural potential of the forestry environment. In addition to this, the course seeks to strengthen mutual understanding between foresters, tourism experts, archaeologists, artists, regional managers and other professionals. The objective of the course is above all to anchor forestry more firmly in LEADER (a European Union initiative to support rural development projects in rural, coastal and urban areas of EU member countries) regions and to impart expert knowledge for the initiation, planning and implementation of regional projects on forestry and culture. The educational project is also taken into account in the Rural Development Regulation and the Alpine Convention (an international territorial treaty for the sustainable development of the Alps). The objective of the Alpine Convention is to protect the natural environment of the Alps while promoting its development. This Framework Convention involves the European Union and eight states, namely Austria, Germany, France, Italy, Liechtenstein, Monaco, Slovenia, and Switzerland). The "Forestry & Culture Handbook" accompanying the course is, on the one hand, a textbook with current examples and, on the other hand, a record of past and (possible) future developments in the cultural environment of Austrian forestry (see more: <https://bfw.ac.at/030/pdf/FKM1.pdf>). The training programme, administered by the Federal Forest Research Centre /Traunkirchen Forestry Training Centre, offers students new perspectives on the subject of culture and nature, under the auspices of the idea that culture and nature are not diametrically opposed, but complementary. Forest + Kultur prove that living heritage can contribute to the sustainable development of natural areas. The example also highlights the interrelationship between cultural practices and the natural environment to which they belong.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Admission to the training courses mentioned above, is transparent and not restricted, thus ensuring inclusivity. On a more general level, institutions and other bodies offering courses that are supported by public funding, are supposed to set targets to increase diversity, particularly in terms of gender and age. Public funding welcomes and favours projects that are inclusive.

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.

There are several NGOs that provide training for the safeguarding of ICH in general. One institution focusing on ICH management is IKES (association for Intangible Cultural Heritage in the area of Salzkammergut), which aims to safeguard ICH through informing the public (including tourists) about local traditions. IKES also provides advisory services regarding the inscription procedure for the national inventory: <http://www.ikes.eu/>.

Furthermore, there are numerous initiatives and trainings on specific elements to safeguard them. For example, the element “Local healing knowledge in the Pinzgau region” was inscribed in the national inventory in 2010. The practitioners offer adult education in the field of Traditional European Medicine at the Austrian Institute for Economic Promotion (WIFI), which is among the largest of further training institutions in Austria.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The initiatives above are open to people of all genders and backgrounds, sometimes targeting specific age groups. Language, however, is still a major issue, as most offerings are only available in German.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

As there is not yet sufficient training on safeguarding ICH, existing initiatives should continue to be supported. Priority should be given to encouraging new initiatives for the safeguarding and management of ICH; particularly community-based initiatives.

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

Guidance note corresponding to indicator 3 of the Overall Results Framework:

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

Question 3.1

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

Yes

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

There are several specific training programmes on capacity building of ICH in general, though they may not be defined as such. Examples include capacity building workshops that help communities to apply for public funding. In addition, informative events aimed at specific groups (such as cultural organisations, teachers, minority groups or students) take place regularly. These informative groups enhance the number of facilitators on local levels, raise awareness about ICH and promote the societal benefits of ICH (such as fostering cultural diversity and mutual respect). Here are some examples:

In 2019, on the occasion of the 10-year ratification of the Convention in Austria, the Austrian Commission for UNESCO (ÖUK) published 10 particularly successful projects and measures for the safeguarding of the intangible cultural heritage, making them accessible online.

On April 23, 2019, the ÖUK launched a format, the virtual salon, to provide insight into the impact of the Covid-19 pandemic on ICH, and to highlight the creative ways bearers responded to restrictions and other consequences of the crisis. The virtual salon made it possible for bearers and experts in the field of ICH to share experiences and exchange advice.

Furthermore, many communities organise their own specific capacity-building measures. These training courses are structured according to the needs in, and specificities of the communities concerned.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Events organized by the Austrian Commission for UNESCO, try to be as inclusive as possible. Support in sign language, and other translations, are offered where possible and access needs are taken into account. Capacity-building measures undertaken by communities may differ with regard to accessibility, as they may not have the resources to do so or target a specific age-group.

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

There are no specific training programmes on capacity building of ICH in relation to the 2003 Convention yet offered by communities. Communities set their own measures or joint measures with other institutions as needed to build the capacity of their element.

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).

There is no explicitly established training programme on ICH, in relation to the 2003 Convention, for those working in the fields of culture and heritage in an overarching manner. However, there are a number of sector-specific measures, related either to the domain or the specific tradition. The ÖUK has cooperated with the Department of Ethnology and Anthropology at the University in Vienna on a variety of projects. For example, the departments co-organised a lecture series on ICH, which was held in Vienna in 2015. The university department also initiated a research project on ICH of minorities in Austria in October 2021. In response, the ÖUK is offering support for student research, in close cooperation with the communities, groups, and individuals named in the framework of the 2003 Convention.

Events at universities have also fostered the importance of ICH, engaging stakeholders and encouraging them to undertake capacity building activities.

One example is a project dealing with the multi-layered reality of the intangible cultural heritage of migrants, coordinated by the "Brunnenpassage" in Vienna and funded by the Federal Ministry for Arts, Culture, the Civil Service and Sport. In the expert discussion "Impulses of a practice-oriented redefinition in (post)-migrant Europe", in December 2020 various current perspectives on Austrian intangible cultural heritage were presented and discussed, including the ICH of migrants and refugees. Experts in the field of ICH, bearers (whose traditions, knowledge, or practices are already inscribed in the national inventory of intangible cultural heritage) as well as stakeholders of other practices and members of cultural institutions were invited. Participants discussed the concept and meaning of living heritage, and the implementation of the Convention and shared approaches towards dealing with ICH from different countries, giving a new perspective on ICH.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Programmes and events organised by the Austrian Commission for UNESCO, as well as governing bodies, aim to have an inclusive approach, whenever possible, by including all stakeholders in decision making processes, and offering language-support wherever possible, for non-German speakers. However, these efforts could be increased for future programmes and events.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Capacity-building measures will be a priority over the coming years, particularly with regard to ICH management. Encouraging scholars and experts from the culture sector to engage in the field of ICH could help to increase the number of facilitators (especially at a provincial level) who are familiar with local ICH and can assess the needs and actions for capacity-building measures. One way to achieve this is close cooperation with universities that have already introduced ICH as a topic (see further information under question 5). Furthermore, workshops targeting the cultural departments of the 9 federal provinces responsible for implementing the Convention will provide an opportunity to elaborate capacity-building measures on an administrative level. These workshops are planned to be implemented in 2023.

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

Guidance note corresponding to indicator 4 of the Overall Results Framework:

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

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

- formal education
- non-formal education

Question 4.1

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

Yes

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

Bearers are engaged in designing and developing ICH education programmes, both independently, as well as with educational institutions and public and/or community initiatives. For many communities, passing on their intangible cultural heritage is crucial for the long-term viability of their tradition.

Bearers highlight the importance of education in the safeguarding of ICH. This includes 'formal' education, such as university syllabuses, and 'informal' education, such as community workshops.

In the field of traditional crafts, there are many examples for workshops and courses held by practitioners themselves:

Examples

The Austrian Association of dry stone walling collaborates with the University of Natural Resources and Life Sciences in Vienna. Together, they offer various courses on the art of dry stone walling (inscribed in the national inventory in 2020) throughout the year.

Other examples include the communities and associations related to the tradition "Knowledge of traditional seed cultivation and production" (inscribed in the national inventory in 2014) which offer numerous seminars, courses and training on their knowledge about seed production.

Further examples can be found in the field of performing arts, such as the "Amraser Matschgerer" (inscribed in the national inventory in 2020).

More formal modes of transmission include collaboration with museums and universities. The bearers of the element of tailoring men's full evening dress (inscribed in the national inventory in 2021) closely collaborate with the University of Applied Arts in Vienna, where lecturers and professors integrate the topic into courses on textile design. This not only facilitates the transmission of the element, but also encourages a creative engagement with the element.

Museums engage with ICH by putting on exhibition which feature particular elements or domains of ICH and create new ways of ICH education together with bearers.

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.

Methods for communicating intangible cultural heritage, which are practiced by communities and known to be effective, are shared and applied to different elements of ICH. The approach of “learning by doing”, exercised in many elements, is considered to be an important form of non-formal education. Therefore, many bearers organise events or workshops to encourage new members to participate. For example, the Museum in Sandl organises regular events for visitors, especially young people, giving them the opportunity to try the art of reverse glass painting (the element “Reverse glass painting in Sandl” was inscribed in the national inventory in 2012). The tradition is also kept alive by several active painters, as well as through the inclusion of the practice as part of the art education curriculum at the Middle School of Sandl. These efforts were acknowledged by the Austrian Commission for UNESCO in their report on good safeguarding practices, published in 2019.

In the last monitoring exercise for the national inventory in 2020, bearers of traditions confirmed that cooperation with schools and universities is crucial for transmission, and welcomed this mode of transmission (about 16%). They explicitly noted that the cooperation or integration of their practice in formal education plays an important role in its transmission. 18% were convinced that non-formal education methods like workshops, lectures, events and exhibitions organised by supporting associations or other institutions play a vital role in the transmission of the element.

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 general, communities are responsible for transmitting their intangible cultural heritage. In the last monitoring exercise of 2020, 21% of the communities stated that the main way of safeguarding their element is through practice and community involvement. However, examples of extra-curricular activities offered by communities, groups and individuals do exist - some of them have already been mentioned above, such as the art of dry stone

walling (see 4.1), including activities supported by a public university.

Other examples include:

The Austrian Falconry Association (ÖFB) has established a Falconry Academy which offers theoretical and practical courses 2-3 times a year. The Academy also plays an important role in preparing aspiring falconers for the falconry exam, which is a legal requirement for practising falconry in some federal provinces in Austria.

The practitioners of the element of “Local healing knowledge in the Pinzgau region” (inscribed in the national inventory in 2010) focusing on the knowledge of tinctures made out of local herbs, offer regular courses, training and workshops, to pass on their knowledge. For more than 10 years, training courses offering specific curricula in their Traditional European Medicine have taken place. The practitioners have also been offering adult education in the field of Traditional European Medicine at the Austrian Institute for Economic Development (WIFI). For further information visit <https://www.teh.at/teh-akademie/>.

A final example is the school project “We are UNESCO heritage” by the practitioners of the tradition of the miners and iron smelters along the Steirische Eisenstraße (Styrian iron route) (inscribed in the national inventory in 2018). They created a workbook for elementary schools in the region on their mining heritage, to help integrate the element into school lessons. To achieve this, they cooperated with the Education Directorate of the federal province of Upper Styria, as well as with various schools. They appointed a “Brauchtumsverantwortlicher” (person responsible for cultural heritage) at each school that includes the workbook in the school curriculum.

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

Austria supported several initiatives to improve education and training programmes on safeguarding ICH; for example by funding websites. The Federal Ministry for Digitalization and Economic Affairs financed parts of the website of the Academy for Traditional European Medicine.

Governments from the nine federal provinces (Länder) of Austria have provided financial support to specific projects for knowledge-transmission, such as regional centres of craftsmanship which provide trainings for stakeholders and promote their ICH on national and international levels. For example, the provincial government of Upper Austria supported the renovation of a centre for craftsmanship in the Salzkammergut (“Handwerkhaus Bad Goisern”) and financially supports the Textile Centre in Haslach, which cooperates with universities and international specialists from the field of textiles.

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.

No formal national teacher programmes have yet been established that provide methods for integrating ICH, and ICH safeguarding methods, into education. However, efforts are being made to provide teachers and trainers with materials and information which would enable them to include ICH in their programmes.

For example:

The annual meeting of the Austrian ASPnet schools took place at Hafnersee in Carinthia from October 17-19, 2018. It focused on the 17 Global Sustainable Development Goals of the United Nations. The fact that handicrafts, an intangible cultural heritage, can also make a significant contribution to achieving many of these goals was demonstrated by a workshop on the topic of "Handicrafts and Schools". During this workshop, the teachers exchanged ideas with the representatives of the three crafts centres in Austria, the "Hand.Werk.Haus Salzkammergut" (Upper Austria), the Textile Centre in Haslach (Upper Austria) and the "Werkraum Bregenzerwald" (Bregenzerwald, Austria). The aim was to raise awareness of, and teach, traditional crafts and to safeguard crafts as a means of generating revenue, sustainably.

The centres have successfully implemented projects with schools and training institutions for many years. In addition to a presentation on the importance of educational institutions with regard to raising awareness of intangible cultural heritage in general by the Austrian Commission for UNESCO, the representatives of the three centres gave practical insights into their diverse outreach work and discussed possibilities for passing on craft knowledge and skills with the educators.

Another example is the participation of an Austrian school in the "Training workshop: kick off pilot projects in UNESCO Associated Schools Network across the European Union," held by the living heritage entity in cooperation with the European Union in Vienna in October 2019. Following this workshop, the school "Welterbemittehschule Bad Goisern" was inspired to implement a school project on the topic of Glöcklerlauf (inscribed in the national inventory in 2010), which takes place every year on January 5th in the Austrian Salzkammergut. (see also 5.1 for further information on the project). The results of the project were shared with other participating European schools of the ASPnet. Based on their experience, the living heritage entity together with the EU prepared a resource-kit for teachers, which includes the example of the Glöcklerlauf (to see the project, see here: <https://www.youtube.com/watch?v=RxuhMWmhFOc>).

Based on the project, the Austrian Commission for UNESCO, the Secretariat of the 2003 Convention, the German-speaking ASPnet school coordinators and ICH focal point organised the online-workshop "Teaching and learning with ICH," held in German. As a result, new strategies for modes and methods for teachers are being developed in order to support the inclusion of ICH, and ICH safeguarding methods, into education programmes.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Communities, groups and individuals are very engaged in programming, transmitting and providing education on their element. The Austrian Commission for UNESCO will enhance opportunities for the communities to share their good practices of transmission and education in the coming years.

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

Guidance note corresponding to indicator 5 of the Overall Results Framework:

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

Question 5.1

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

- As a means of explaining or demonstrating other subjects

Intangible cultural heritage, which is often embedded in a specific local context, is integrated into different subjects. Schools teach about intangible heritage in various subjects:

Examples include the aforementioned Middle School in Sandl, who include the practice in their art classes. Another example is the school “HLW FW” (Secondary school and technical college for economic professions) in Kufstein, Tyrol in which local customs and traditions, for example on the practice of the Carnival of Imst (Imster Schemenlaufen, inscribed in the RL in 2012) are discussed in the subjects religion and ethics.

In language lessons, the local dialect (the Ötztal dialect of the region has been inscribed in the national inventory in 2010) and its evolution as well as the different field names are discussed. During music lessons, the music used for the element of “Anklöpfeln” (Knocking on doors) (inscribed in the national inventory in 2011) in the Tyrolean “Unterland” is taught. Out of the 15 Austrian ASPnet schools, which participated in the survey for the periodic report, 12 stated that they had integrated elements of intangible cultural heritage into their lessons – even though most of them are not (yet) listed in the national inventory.

Within the framework of the multinational project “Engaging Youth for an Inclusive and Sustainable Europe” (UNESCO/EU), the “Welterbe Mittelschule”, member of the ASPnet, in Bad Goisern started the pilot project “Teaching and learning with living heritage. Glöcklerlauf in physics, art, German, and computer classes in Austria “. The school project was inspired by the “Glöcklerlauf” celebrations (inscribed in the national inventory in 2010), which take place in the Salzkammergut region of Austria on January 5th every year. This living heritage was integrated into several school subjects. For example, in physics, students learnt about the sound waves produced by the bells used during the celebrations, as a method of teaching with living heritage. The project is also part of the “Resource kit for teachers” published by UNESCO. For further information visit <https://ich.unesco.org/en/resources-for-teachers-01180>.

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.

As mentioned in section 5.1., locally embedded traditions and practices are often included in educational programmes, events and projects.

Many programmes encourage reflection upon ICH. Inclusion of local practices into different subjects during school lessons is important to foster inter-generational dialogue, social cohesion and creative engagement with cultural heritage. One example is the project "A tablecloth tells (hi)story". From December 2016 to January 2017, the Textile Centre Haslach carried out a very special educational project in cooperation with the students of the 1a class of the Neue Mittelschule Haslach. The students examined the traditionally made tablecloth "Hunter's Wedding", explored its history, and found out how it was produced using the tools in the weaving museum. After learning about the background, the students designed their own version of the tablecloth. While the animals in the original textile are dancing in the border of the tablecloth, celebrating the hunter's wedding, in the students' version they themselves become bride and groom. The children, on the other hand, are now the wedding guests and celebrate a feast in the border. The new design was then woven on a modern jacquard loom at the Textile Centre in Haslach. The depiction of the wedding, the history of the tablecloth and the special weaving technique, inspired the students to reflect on present day social issues. Together with the Textile Centre, the students had the opportunity to produce a new interpretation of the tablecloth itself. The children were thrilled to recognise themselves in woven form, on the tablecloth. This project was acknowledged as a "Good Practice Example" by the Austrian Commission for UNESCO in 2019. For further information visit <https://www.unesco.at/kultur/immaterielles-kulturerbe/umsetzung-in-oesterreich/register-guter-praxisbeispiele/ein-tischtuch-erzaehlt-geschichte>.

Another example is the project "BrotZeit": The production of bread is an important component for the local culture in the Lesach Valley, and is associated with experiences, rituals, customs and personal stories. A broad spectrum of regional knowledge underlies that which has predominantly been passed on orally. Together with local associations and educational institutions, suitable forms of communication and staging were developed and implemented for students. For example, bread baking workshops, the joint threshing of grain, and storytelling cafés. The communities of intangible cultural heritage; from farmers and millers to bakers and herbalists, willingly shared their knowledge and skills with the young people, creating a fruitful, intergenerational dialogue that went far beyond the topic of bread making. The very close cooperation across generations (ages from 7 to 87) enabled the intergenerational transfer of experiential knowledge and the direct involvement of young people. These new interactions make the creation of intergenerational networks more likely, which in turn could contribute to promoting awareness of landscape and heritage, and strengthening community building in the region, as well as instigating further projects. The encounters and exchanges with practitioners motivated the young people to engage more intensively with the intangible cultural heritage of their region and to discover individual talents. The understanding for each other grew through the encounters and cooperation on the common topic of "bread culture" and showed that sustainability in this context means integrating new and foreign things in a mindful and reflective way

(<https://www.unesco.at/kultur/immaterielles-kulturerbe/umsetzung-in-oesterreich/register-guter-praxisbeispiele/brotzeit>).

Lastly, initiatives and projects of the Federal Ministry of Education, Science and Research enable pupils to engage with art and culture and create impulses for active cultural participation. The large number of initiatives and projects create opportunities for pupils to work with artists and art and cultural institutions, to compete with pupils from all over Austria in a creative competition, to perform plays and school concerts, etc. For example, in the programme “Kultur: Bildung”, the most comprehensive arts and culture education initiative with schools in Austria, artists from all art disciplines work together with pupils in a spontaneous and participatory way in the classroom. The “Culture Connected Initiative” supports cooperation projects between schools and arts and cultural institutions, including cultural heritage projects.

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.

Students learn to respect and reflect on the ICH of others. It is important for students to learn about ICH of others in order to foster cultural diversity, intercultural and interreligious dialogue and respect for other communities, groups and individuals (especially in relation to minorities and migrant communities).

In the school “PGRG Sacré Coeur Pressbaum” (an academic secondary school providing general education), children are taught dances and songs from different cultures in music classes to learn about the general importance of dances as part of intangible cultural heritage in different contexts. In the International Bilingual School in Graz, students get to know different forms of fasting (Ramadan - Christian fasting - Buddhist fasting) to find out how they each are of importance for the social structure and identity of the communities practising it.

The Austrian Federal Ministry of Education, Science and Research has recognised the importance of intercultural dialogue by integrating ICH of different communities, groups and individuals into school lessons.

In the framework of the “European Year of Intercultural Dialogue” in 2008, a study on the various initiatives in seven elementary schools, secondary schools and technical colleges have been documented in a report, focusing on interreligious dialogue in particular. The methods used, and the corresponding results, were published (https://pubshop.bmbwf.gv.at/index.php?article_id=9&sort=title&search%5Bcat%5D=48&pub=347) and may support and inspire other teachers to include these methodologies in their teaching.

A number of schools compare different forms of intangible cultural heritage in the school subject ethics, but this is not applicable across the board.

Question 5.3

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

- Mother tongue education

In the academic year 2017/18 more than 26% of all pupils in Austria used a language other than German in their daily lives. For this reason, many schools in Austria teach in languages other than German (schooling is offered in more than 26 languages across the country, see:

<https://www.bmbwf.gv.at/Themen/schule/schulpraxis/ba/sprabi/msmuib.html>).

Depending on the school and the level, it might be compulsory or mandatory.

Voluntary language classes include Austrian sign language (inscribed in the national inventory in 2015) and other spoken languages, the selection of which depends on the demographics of the class and/or school.

Austria is enriched by the ethnic groups living here in many respects, and there is a centuries-old tradition of coexistence in multilingual areas. On the basis of the Minority Schooling Act ("Minderheitenschulgesetz"), bilingual schools in Carinthia use Slovenian, and schools in Burgenland use (Burgenland) Croatian, Hungarian and Roman as the teaching languages to almost the same extent as German. Lessons given in students' mother-tongues education support the transmission of oral traditions, including language, which is an important part of the identity and ICH of the learners.

- Multilingual education

In Austria, "foreign languages" are taught as a core curricular element from the first year of primary school until the end of compulsory schooling as a minimum. That means that nearly all students (99.9%) at lower secondary level learn English as their (so-called) "first foreign language" (Eurostat 2020). Many schools offer French, Italian and Spanish as a "second foreign language", but this depends on whether the student chooses to attend the language branch of a school.

Particular emphasis is placed on the role that educators play in encouraging the use of students' language repertoires as resources for learning and the development of plurilingualism and intercultural competence (see:

<https://www.bmbwf.gv.at/Themen/schule/schulpraxis/ba/sprabi/msmuib.html>).

The national curricula also encourage exchange and communication about different forms of diversity (linguistic, social, geographic, and cultural background) as a means of fostering competences that enhance integration, cohesion, and socioeconomic advancement (BMUKK 2012). Such policies reinforce the aim for educational equity stated in Austrian Federal Law, which declares that the institution of the school is to secure all citizens access to the best educational level, regardless of their background.

- Inclusion of 'local content'

Local dialects are perceived to be important contributors to local identities. For example, the dialect of Montafon (inscribed in the national inventory in 2017) has been incorporated in the school curriculum through singing lessons and local songs and chants.

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

There are several open-air museums in Austria which aim to document and preserve material related to ICH. This includes material from the field of traditional craftsmanship and the way-of-life of communities, as well as folk architecture. Moreover, the interrelations between World Heritage and ICH have been recurring topics at national and international workshops and presentations. In addition, the Federal Ministry of Agriculture, Forestry, Environment and Water Management supports awareness-raising for the interrelations between nature and culture as well as the importance of traditional knowledge about natural hazards. Several elements in the national inventory are linked to natural spaces (e.g. knowledge concerning hazel spruce as tonewood, charcoal burning, pitch extraction or knowledge of traditional seed cultivation).

The work of museums, communities and schools are discussed in cultural education programmes by the museums, as well as in educational activities of the communities with schools, teaching the importance of the protection of natural and cultural spaces. For example, communities of the element „Avalanche risk management“ (inscribed in the RL in 2018) cooperate with schools to teach children the basic knowledge of risks of avalanches and how to behave if one occurs. Communities who bear this element also want to share knowledge on how to protect the landscape, and counteract climate-change, to ensure the long-term viability of the natural and cultural space needed for their ICH.

Educational programmes and activities highlight the need to preserve these spaces, not only because of their importance to ICH, but as important areas in their own right.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

A key area for the Austrian Commission for UNESCO since 2018 has been SDG 4 and therefore a close collaboration with different stakeholders in the education-sector. After the project “Engaging Youth for an Inclusive and Sustainable Europe” and the pilot project “Teaching and learning with Living Heritage,” the Austrian Commission has increased its efforts to bring communities of ICH closer to schools and education programmes. A workshop was held in June 2021, presenting the Resource-kit for teachers. The workshop was given by the UNESCO Living Heritage entity together with the EU (<https://ich.unesco.org/en/resources-for-teachers-01180>). This was followed by an online workshop in November 2021 which brought teachers from ASPnet schools together with communities from the national inventory. Building on this, currently planned capacity building projects shall facilitate the inclusion of ICH in general and singular elements of ICH to the classroom.

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

Guidance note corresponding to indicator 6 of the Overall Results Framework:

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

Question 6.1

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

- Music

Music-related studies – both general and specialised courses – are important in the Austrian context of musical tradition, transmission and contemporary praxis. Universities and academies (both public and private) offer degrees and curricula in learning specific forms of ICH, such as the study of opera-singing at the University of Music and Performing Arts in Vienna (<https://muk.ac.at/en/programmes/faculty-of-performing-arts/voice-and-opera.html>). They may as well integrate specific training and dedicated lessons to forms of ICH in the national inventory in their curriculum – most often in collaboration with communities. For example, the Viennese-style yodeling [Wiener Dudler] (inscribed in the national inventory in 2010) is included as part of the music school curriculum via a bearer-representative that has a teaching position at the university MUK [Musik und Kunst Privatuniversität]. Furthermore, the Institute for Folk Music Research and Ethnomusicology, as part of the State University of Music and Performing Arts in Vienna, offers degrees on research and teaching of different forms of music. The scientific-artistic master's programme Ethnomusicology is aimed at transmitting knowledge on the theoretical and practical examination of musical worlds mainly outside of the "western" art and popular music styles (<https://www.mdw.ac.at/ive/studium/masterstudium-ethnomusikologie/>).

- Arts

There is not yet a specialized degree in transmission and practice of one specific art-related subject in the field of ICH in our tertiary education institutions. However, by including different forms of intangible cultural heritage as part of the curriculum in the fields of arts, universities, like the University of Applied Arts in Vienna, strengthen the transmission of practices. In the Institute of Art Sciences and Art Education the degree of Art and Communication Practices offers courses (last one offered in 2020) on indigo dyeing related to the element on the Representative List "Indigo dyeing and resist block printing" (inscribed in 2018). For further information visit <https://uni-ak.at/?p=6068>. Students learn how to produce the indigo colour and how to apply it to different textiles, as well as how to creatively engage with the practice.

The bearers consider collaboration with the University of Applied Arts in Vienna important in the safeguarding and transmission, as well as for further development of the practice (see report in the element for the RL).

- Crafts

Several crafts can be found in the national inventory of ICH. Many of these elements describe in their application form, as well as during the monitoring exercise, how post-secondary education contributes greatly to the transmission of ICH. For example:

In cooperation with the Textile Centre Haslach, the Linz University of Art offers a one-year university course in weaving entitled "SHUTTLE. Course for Innovative Weaving Culture". It is to be completed part-time on a modular basis and is aimed at people with previous artistic training, those with technical training in the textile sector or many years of professional experience, who wish to expand their knowledge and acquire additional qualifications. The aim of the course is to strengthen the interface between machine production and design. Classes are held on the premises of the Textile Centre Haslach, where various weaving machines and technical equipment are available for entrants on the course (https://textile-kultur-haslach.at/de/textiles_zentrum_haslach).

- Vocational education/training

Vocational schools are important for the transmission of traditional crafts because some elements are mainly transmitted via vocational education. For example, the craft of the pavers trade (inscribed in the national inventory in 2018), is a craftsmen skill that can be acquired through a three-year apprenticeship in Austria's system of dual education. Apprentices who pass their final exams are granted journeyman status and can thereafter take the examination for the master craftsman's certificate, which entitles them to open their own businesses as master pavers and teach new members. Comparable examples in the domain of traditional crafts are transmitted through apprenticeships like this one.

Strengthening of transmission is also fostered via international exchange between vocational school and students. The Agency for Education and Internationalisation (OeAD) is an Austrian agency for the promotion of cooperation between the fields of education, science and research. The owner of OeAD-GmbH is the Republic of Austria, represented by the Federal Ministry of Education, Science and Research. It fosters international exchange via EU programmes like Erasmus+ and offers financial support options for pupils at schools of vocational education, who want to gain experience abroad at a comparable institution. This also applies to apprentices who want to do part of their training at a company in another European country.

Vocational education and training institutions can submit innovative project ideas to Erasmus+. Among the eligible activities is the exchange of good practice. European project partners – such as educational institutions, companies, social partners,

authorities and research institutions – will, for example, develop new curricula in collaboration with one another.

- Others

Languages/Oral Traditions

The Slovenian Folklore Institute “Urban Jarnik” based in the federal province of Carinthia is dedicated to folkloristic research of tangible and intangible cultural heritage, taking cultural-historical and linguistic issues into account as well. The Urban Jarnik Institute cooperates with the University of Klagenfurt (AAU) and the Institute for Slavonic Studies, collecting data on Slovenian Field names (inscribed in the national inventory in 2010) and making them accessible to the public.

Furthermore, degrees in Austrian Sign language (inscribed in the national inventory in 2015) are offered by universities (such as the University of Vienna), as well as at specialised centres like “Equalizent” (<https://www.equalizent.com/fuer-hoerende>).

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.

Some institutes have already been named in chapter 2.1 – their research contributes to the discussion of social, cultural and other dimensions of specific forms of ICH. The Institutes of Ethnology and Anthropology in Austria (University of Vienna, Graz, Salzburg and Innsbruck) provide interesting general approaches. They include methods and discourses on research, documentation and study of traditions, history and other dimensions of ICH in their curricula (though it may not be described as ICH). However, ICH in the context of the 2003 Convention has been included in the curriculum in the following courses:

The Departments of Ethnography and Anthropology at the University of Vienna offer courses on intangible cultural heritage. In 2015, the Austrian Commission for UNESCO and the University of Vienna offered a lecture series about ICH in Austria. The lecture was held at the Austrian museum of folk life and folk art. In 2021 the Austrian Commission for UNESCO and the Institute of Anthropology at the University of Vienna formed a collaboration, with the aim of carrying out research on different aspects of ICH in Austria and conducting field studies (especially in relation to ICH of minorities).

Austria has further adopted tourism strategies which emphasise the benefits of ICH as a driver of sustainable development (e.g., for strengthening local economies). A UNESCO Chair in Cultural Heritage and Tourism has been established at the University of Salzburg, with the aim of providing support through scientific monitoring and research to stakeholders and to internationally oriented work on heritage, tourism and cultural studies. The researchers

assess the impact of tourism on intangible cultural heritage and sustainable development through a consideration of benefits and drawbacks.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Post-secondary education institutions have a particularly important role in the transmission of ICH. Therefore, continued, and enhanced, cooperation with the institutions in safeguarding activities is a priority. Vocational schools are just as (if not more) important than universities when it comes to transmitting ICH. The preliminary focus in the next period will be on cooperation with universities, and the primary and secondary education sector. The next step will be to approach vocational schools, as these institutions are of great importance in the field of traditional crafts.

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

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

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

Question 7.1.a

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

Fully

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

Communities, groups and individuals are invited to apply for inscription, which guarantees the active involvement of practitioners and/or communities in the implementation process of the Convention. The nomination is initiated by the communities themselves, therefore members have to state the current viability of the element as well as their current safeguarding measures. They have to assess current risk factors and strategies for long-term safeguarding of the element. The national inventory invites communities, groups and individuals to reflect on the modes and methods of safeguarding. Upon inscription, bearers are asked to provide updates on their safeguarding measures every few years, and report on which measures have been most effective.

The visibility provided by the national inventory can lead to new cooperation and foster national and international exchange. One example is the inscription on the RL of the element of Blaudruck [indigo dyeing] (see Section C on the elements of the RL). The national inventory can also trigger cooperation with new institutions. For example, bearers of the element “Garnierspencer, Hat and Steppmieder” (a type of festive dress, inscribed in the national inventory in 2021) in the Salzburg region, put on an exhibition with the local museum of Leogang, Salzburg to promote the craft and regional identification with the garment.

Another example is the element “Slovenian house and field names” (inscribed in the national inventory in 2010). Communities reported that the inclusion on the inventory has significantly increased the visibility of the element. Thanks to its inclusion, the bearers’ efforts were enhanced and supported by several institutions which made it possible for them to print 7 additional maps (more are currently in the making) and offer a digital map as well, showcasing the different spaces and places in the region with both their German and Slovenian field names.

Question 7.1.b

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

Largely

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

In general, all communities, groups and individuals may apply for inclusion in the national inventory in all five domains. The Austrian Commission for UNESCO fosters an upstream approach to support the communities applying. The visibility generated by this approach has enabled many people to feel supported in their activities and look more hopefully towards the future as a community. Cultural practices of minorities, such as the language of Burgenland’s Roma or the use and promotion of Slovene field and farm names in Carinthia, are given what is often their first-ever documentation by the inventory, allowing the broader public to then evaluate them anew. The Austrian Commission for UNESCO has set a new focus for the upcoming years: actively encouraging the ICH of minorities to apply for the inventory. Similarly, underrepresented categories such as “knowledge about nature and the universe” continue to be a key focus.

Question 7.2

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

Yes

Based on your response in section A.6 Inventories

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

There are two inventories related to ICH besides the national inventory. One of these inventories lists all the entries of the Salzburg region in a platform called “Salzburg-Wiki” (https://www.sn.at/wiki/Immaterielles_UNESCO-Kulturerbe). Salzburg-Wiki is an open platform for the federal province of Salzburg and aims to collect information related to Salzburg, making it available to the public.

There is another specialized list, as mentioned in chapter A.6, on the traditional foods of Austria and its regions, listed by the Federal Ministry of Agriculture, Regions and Tourism (<https://info.bmlrt.gv.at/themen/lebensmittel/trad-lebensmittel.html>).

Question 7.3

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

Largely

Based on your response in section (f) and (l) of A.6 Inventories

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Nominations are accepted throughout the year. The advisory panel for the Austrian ICH meets once or twice a year to assess the nomination forms and to decide whether to

inscribe the submitted element, to refer it to the applicants and invite them to resubmit the file with additional information, or not to inscribe the submitted element. The panel may also discuss the inscription of new elements on the Convention's Lists, if the communities concerned request it.

Currently, the national inventory contains 147 elements from all domains and is made available to the public via an online database launched in 2010, which provides information about the elements including descriptions, pictures and videos. The online database is updated on a regular basis (at least once a year) and offers information about current activities regarding ICH related activities in Austria. The national inventory is also published in a physical format, and contains all elements, descriptions and pictures. The brochure is updated and published biennially by the ÖUK.

Regular monitoring exercises in the form of a written survey help to assess the current viability of each element.

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 national inventory (including summaries of each entry as well as pictures and information on the inclusion of the file) is freely accessible in German and English on the website of the Austrian Commission for UNESCO:

www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis

The national inventory is also published biennially in hard copy, which can be obtained from the Austrian Commission for free or downloaded here:

www.unesco.at/fileadmin/Redaktion/Kultur/IKE/Publikationen/IKE_2019__Einzelseiten_.pdf

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.

The national inventory invites communities, groups and individuals to reflect on the modes and methods of safeguarding ICH. The nomination form is oriented towards the safeguarding of elements. Elements proposed for inscription are viable and not in particular need of safeguarding. Elements listed are then asked to present current safeguarding measures every few years, and report on what has been most effective.

The visibility given by the national inventory (also reflected in the feedback given by the communities on their inscription) is an important means of awareness-raising of the

manifold practices of ICH in Austria. It can lead to new cooperation and foster national and international exchange.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

The national inventory comprises 147 elements, including many diverse practices, and is steadily growing. However, a focus of the Austrian Commission for UNESCO is to encourage more practices of ICH by minorities and diverse communities. This will be achieved by collaborating with relevant stakeholders and targeting communities concerned in different ways (e.g. through awareness-raising measures). The modes and methods of inclusion are discussed by the Austrian advisory panel for ICH at each meeting (i.e. once or twice a year) and at meetings and workshops dedicated to specific topics and subjects. This will continue to improve the national listing mechanisms and modalities for drawing up the national inventory.

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

Guidance note corresponding to indicator 8 of the Overall Results Framework:

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

Question 8.1

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

Large

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

The inventorying process is a bottom-up process. Communities, groups and individuals are encouraged to propose their cultural practices and expressions for inscription. Applicants are further asked to submit a duly completed nomination form, two letters of recommendation from scientific experts confirming that the element fulfils the criteria and is viable (see B.2.c), audio-visual documentation as well as an evidence of free, prior and informed consent signed by the involved communities, groups or individuals.

As mentioned in 7.1.a and 7.1.b. all communities, groups and individuals can apply for the inventory. Applicants can find all relevant information on the process of submitting their application on the website of the National Commission for UNESCO in English and German. The nomination form, however, is currently only available in German. The Austrian Commission for UNESCO supports applicants via feedback and a first check of submitted documents.

In general, the nomination process is set up to encourage inclusivity: the nominated practice should be open to all people. However, one challenge is that some traditional practices have historically not included women as active practitioners in the element – they may not specifically exclude them, but they do not actively include them, or include them in a servile role. A shift in this dynamic is noticeable for most elements opening to people of all genders e.g. Classical horsemanship and the High School of the Spanish Riding School in Vienna (inscribed in the RL in 2015), as well as the element of “Glöcklerlauf” in Ebensee (inscribed in the national inventory in 2010) – both formerly only practised by men. However, further debates on this topic will need to take place in discussions of Austrian ICH in general as well as in singular cases.

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?

Largely

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

As a community-based approach, the inventory is open to all cultural phenomena on the Austrian territory, which includes all sectors of all regions. A special case are elements regarding (tangible) culinary heritage without a specific social practice or relevance, as there is a separate inventory concerned.

The inventory indiscriminately includes practices of all genders. In the nomination form for the national inventory, it is explicitly asked whether all genders are included in the practice. However, experience in dealing with the inventory has shown that not all communities, groups and individuals feel addressed to the same extent. Persons with migration background and minorities need therefore to be further encouraged to apply for the national inventory.

In December 2020 an expert panel discussion on this topic took place in Vienna, in collaboration with the “Brunnenpassage”. The discussion made clear that limitations (for example, complexity and language of the nomination form) or no awareness about the existence and function of such an inventory may impede an application for the national list.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

A future priority for the Austrian Commission for UNESCO is to create a more diverse list of stakeholder-collaborators. Therefore, close cooperation with relevant institutions, as well as stakeholders, is needed, in order to engage with communities from minority groups.

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

Guidance note corresponding to indicator 9 of the Overall Results Framework:

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

Question 9.1

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

- Research, scientific, technical and artistic studies

In Austria, financial support for research, technical and artistic studies can come directly from the universities and research institutions themselves, who provide the necessary budget, infrastructure, personnel and other services directly to the scientists - usually in connection with an employment relationship. Alternatively, research funding is granted through the central funding agencies for research, technology and innovation at the federal and regional levels, while the universities and research institutions in turn provide the infrastructure, know-how and an environment conducive to research. In addition to these national sources of funding, there are international research grants - most notably those awarded through the EU's research framework programmes (e.g. LEADER, Horizon Europe, Creative Europe). Companies and other private sponsors can also finance research funding. Additionally, public entities like dedicated departments in Federal Ministries and the cultural departments of the 9 Länder, support research, scientific, technical and artistic studies, specifically in the field of ICH, either by supporting research projects by researchers, communities, groups and individuals based on the province-specific guidelines of the Cultural Promotion Act [Kulturförderungsgesetz], or by commissioning research and artistic studies. One such example is the movie "Gruß vom Krampus", a film production by Gabriele Neudecker made in the framework of "Leader Transnational Culture" - a joint funding initiative of the Federal Ministry of Arts, Culture, the Civil Service and Sport and the Federal Ministry of Agriculture, Regions and Tourism under the Rural Development Programme / Leader 2014 to 2020. The initiative supported positive transformation processes in rural regions implemented through the means of art, culture and creativity. For more information visit <https://pimptheponyproductions.com/filme/gruss-vom-krampus/>.

Federal Ministries, especially the Federal Ministry for Arts, Culture, the Civil Service and Sport (BMKÖS) and the culture departments of the federal provinces foster transregional and transnational exchange between stakeholders, administratively and financially.

The BMKÖS, for example, contributes by financing and providing prefaces for publications, functions as a national coordinating office for the European Heritage Label and the EU funding program Creative Europe (as Creative Europe Desk). The BMKÖS has also commissioned institutions, organisations, etc., to conduct research

and produce documentation on the topic of ICH (e.g., the study and publication on traditional craft, see 1.4).

- Documentation and archiving

Like research, documentation and archiving are supported financially, especially that which is done by archives and museums. In 2019 the public financing for archives and museums amounted to € 120,602,000.

For more information visit

https://www.statistik.at/web_de/services/publikationen/1/index.html?includePage=detailedView§ionName=Kultur&pubId=599.

Public funding can be used to maintain archives, museums, and other record-keeping institutions, as buildings, as well as for singular documentation and archiving projects.

Federal Ministries and the federal provinces support the activities by communities, groups and individuals as well as institutions and centres of expertise.

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.

Different universities conduct research on specific elements, depending on their focus. The University of Natural Resources and Life Sciences, Vienna, conducts research on climate change and its impact on the Alpine region. The findings are then used by the communities of "Avalanche risk management" to adapt their future safeguarding measures. The aforementioned university Departments of Ethnology and Anthropology encourage students to address topics or elements on ICH in their research. Both the Department of Ethnology/Ethnomusicology and the Department of Anthropology invited experts and facilitators and the national focal point of ICH several times between 2015-2021 to present the content of the 2003 Convention. Furthermore, different studies conducted by researchers have helped to measure the impact of safeguarding measures, and suggest new ones.

An example of such an impact study is the "Traditional Crafts as Intangible Cultural Heritage and Economic Factor in Austria," which is the first survey on the status of traditional crafts in Austria. Based on qualitative and quantitative data, the survey analyses traditional crafts, and sets parameters around what traditional crafts are. Additionally, the survey identifies the degree to which each craft is endangered, and their potential cultural-political and economic significance. The study makes an essential contribution to an appreciative perception of traditional crafts, both as cultural heritage and as a practice with economic value. The study was commissioned and financed by the Federal Chancellery (now Federal Ministry for Arts, Culture, the Civil Service and Sport), together with the Federal Ministry of Science, Research and Economy (now Federal Ministry for Digital and Economic Affairs) as

well as by the Austrian Federal Economic Chamber/Federal Department of Trade and Crafts and 7 federal guilds of the following industries: Construction, Metal, Gardening and Florists, Carpenters and Woodworkers, Foodstuffs, Fashion and Textiles. The publication is available online (in German and English language): <https://www.wko.at/branchen/gewerbe-handwerk/study-traditional-craftsmanship-austria.pdf>.

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.

Research findings and scientific, technical and artistic studies conducted in cooperation with the Austrian Commission for UNESCO, as well as participation and dissemination of findings are always done in accordance with and with the consent of bearers. For example, the Austrian Commission for UNESCO included the bearers of the element "indigo dyeing and resist block printing" (inscribed in the RL in 2018) during the planning, implementation and dissemination of the artistic study of the exhibition "im.material" (see A.7).

Other research findings, and projects, mentioned by bearers during the monitoring exercise in 2020 described examples of bearers and their engagement in the research activities. For example, the INTERREG Project "FLULED," concerning the digitalisation of Slovenian-language field and house names, was only made possible through the cooperation with practitioners. Members of the Slovene cultural associations in Köttmannsdorf/Kotmara vas and Schiefing/Škofie visited locals frequently between 2009 and 2012, and occasionally in the years that followed. They recorded the voices and written expressions of these names, and then presented the importance and identity connected to these names and made them publicly accessible (<https://maps.flurnamen.at/>). 244 house names and 890 field names were documented in Köttmannsdorf/Kotmara vas, and 324 house names and 424 field names in Schiefing/Škofie. These recordings are now part of a common database. The coordinating body of this project appreciates that practitioners as well as local stakeholders accept the findings and disseminate them locally.

Communities are not only involved in the planning and implementation process, but are crucial to the dissemination of research findings and artistic studies. For example, bearers of the element "The knowledge of hazel spruce as tone wood" were involved in research by instrument makers and international instrument historians. They disseminated the findings in different ways - including a symposium in 2016, an exhibition (<https://www.museumsverein-klostertal.at/ausstellungen/haselfichten/>) and a brochure. This dissemination was supported financially by the LEADER programme (<https://www.regio-v.at/projects/34/haselfichte>).

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

There are several studies conducted on different domains of the ICH in general or on single elements. However, few of them are made with an explicit reference to the 2003 Convention. The concept of intangible cultural heritage, as a whole, could be given more attention in the literature. Therefore, public awareness needs to be raised in different fields and closer cooperation with research institutes would help to raise awareness of the Convention and its goals. The collaboration with the university Department of Social and Cultural Anthropology will play an important role in pursuing future goals and establishing research work on the Convention.

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

Guidance note corresponding to indicator 10 of the Overall Results Framework:

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

Question 10.1

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

High

Provide any additional details here.

Projects and studies fostered by the Austrian Commission for UNESCO are made available publicly online and via (limited) free print copies, which are available here: <https://www.unesco.at/publikationen>. In the archive of the Austrian Commission for UNESCO there is a collection of all research findings by the communities, which are available to the public by request.

Research findings by universities tend to be made available in their respective libraries (papers, master and doctoral thesis in particular). Some of these are available online and can be downloaded for free from the website of the university.

Research conducted on behalf of (and financed by) public entities such as Federal Ministries and cultural departments of the federal provinces are made publicly accessible via their websites and through exhibitions, book presentations, events, online courses and readings. Some of the findings and research are also mentioned or summarised in the periodic “culture reports” [Kulturberichte] by the nine federal provinces, municipalities, and Federal Ministries, especially the Federal Ministry for Arts, Culture, the Civil Service and Sport and Federal Ministry for European and International Affairs. However, this public availability is not always the case: some studies are conducted for assessment on particular topics, with the aim of developing strategies within a ministry or cultural department and will not be made publicly accessible. These studies are only accessible to the commissioning bodies and the person researchers or institutions conducting the research.

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.

Results of research, documentation, and scientific, technical and artistic studies (either on singular elements of ICH or on specific domains) are used for policy-making. Some of the federal provinces use studies, especially on singular elements or overarching subjects (such

as dances or theatre) in their cultural strategic planning [Kulturstrategieplanung], that are revised at regular intervals (either yearly or biennially). In addition, research and documentation help assess new key areas of action in the upcoming years. For example: In the federal province of Burgenland research on ICH is integrated into cultural policy, in particular policy on ethnic groups – the Roma, Hungarians and Croats. They also aim to improve policies around cultural expressions and cultural spaces related to their ICH. Furthermore, results of studies on elements of ICH may also influence strategy developments outside the cultural sector. For example, studies on elements such as “avalanche risk management” (inscribed in the RL in 2018) are used by public bodies to develop new strategies for disaster prevention. Research on elements that is applicable to sustainable agriculture, for example, may influence new agricultural policies and future strategies. For example, studies showing the positive impact of “traditional irrigation” (inscribed in the national inventory in 2018) and watering systems (both on local biodiversity and sustainable climate development) have led to the introduction of new funding opportunities for the maintenance and creation of such irrigation systems, thereby enhancing its viability.

Question 10.3

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

High

Provide any additional details here.

Stakeholders involved in the periodic report process state that research is used to set new measures and new projects on the mode of safeguarding. For example, the research by the Alpen Adria University of Klagenfurt on the “Bread from the Lesach Valley” (inscribed in the national inventory in 2010) led to a project entitled “BrotZeit/BreadTime” which focuses on the cultural practices of the sustainable cultivation and processing of grains, and the production of bread. A study on the viability and practice of the bread making resulted in the aforementioned project which included new modes of transmission and collaboration mentioned in section 5.2.

Furthermore, studies are used for awareness-raising on ICH and giving visibility to sustainable and local practices. For example the artistic study by M. Walcher / E.A. Weinlich, 2018, *Ein Erbe für alle - 103 Traditionen aus Österreich*, [A Heritage for all – 103 traditions from Austria], documenting and illustrating all elements in the national inventory from 2010 until 2017. The book illustrates and explains different elements and forms of intangible cultural heritage and their importance to the bearers. By making the different elements visible and bringing them into (historical and social) context, it promotes both, the singular elements as well as the 2003 Convention.

For example, the study “Traditional Crafts as Intangible Cultural Heritage and Economic Factor in Austria 2014/2015” mentioned in 9.2. This study was presented to the public for the first time in February 2016 as part of the MAK exhibition “HandWERK Tradiertes Können in der digitalen Welt”. As little research had been conducted on this topic, it was difficult to know where to start. Both quantitative and qualitative surveys were conducted on the

following questions: What are traditional crafts? What are the parameters of traditional craft? How are they passed on? Which crafts are endangered? What is the cultural, economic and social significance of crafts? Where is there a need for action for politics and business? The study cites the overregulation of crafts as a major obstacle for craftspeople, which, among other things, makes it difficult to take on apprentices. As there was a need for further research on the topic, the Institute for Applied Trade Research was founded to go deeper into questions on the importance of crafts as a domain of ICH in Austria.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Although studies are used as a basis for many activities, including policy making and to improve safeguarding, many studies do not refer to ICH in general or refer to the framework of the 2003 Convention. Research is generally promoted in Austria and its results are taken into account in the strategic development in certain fields. However, little of it is aimed at intangible cultural heritage as defined in the 2003 Convention; and few studies refer to the Convention specifically. Changing this will require several more years of work and intensive exchange, as well as promotion and enhancement of existing research.

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

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

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

Question 11.1

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

Yes

1

Name of the policy/measure

Ratification of 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage

Established

09-07-2009

Revised

Is the policy/measure being implemented?

Yes

Brief description

The legal competences of the nine federal provinces, and their cultural promotion acts, are particularly concerned with legislative safeguarding measures and policies for intangible cultural heritage. Each federal province retains the capacity to implement them within their own territory. Such a fragmented distribution of competences requires a coherent and inclusive institutional approach to safeguarding ICH (besides inventory-making which is mandatory and carried out on a federal level). Numerous safeguarding measures have been adopted on the regional as well as on the national level since the Austrian ratification of the Convention in 2009. Austria continues to develop policies regarding the safeguarding of ICH, in response to the requirements of the 2003 Convention.

In 2006 (three years before ratification) the (formerly) Federal Ministry of Education, Arts and Culture) established a focal point for ICH within the ÖUK to accompany the ratification process. Since the ratification in 2009, the ÖUK has been entrusted by the ministry responsible for culture with the administrative coordination of the implementation involving inventory making, awareness-raising for the safeguarding, transmitting and promoting ICH in

Austria. The ÖUK has appointed a programme specialist for ICH, financed by the Federal Ministry for Arts, Culture, the Civil Service and Sport who informs the public about ICH and seeks to promote the benefits of ICH (as a tool to increase mutual respect, to enhance self-responsibility, personal competences and strengthen local economies), as well as keeping the national inventory as a whole updated. It has been a national priority to encourage bearers to submit elements from domains 4 and 5.

Apart from the Federal Ministry for Arts, Culture, the Civil Service and Sport, ICH is also represented in and (financially) supported by the Federal Ministry of Agriculture, Regions and Tourism.

The national inventory of ICH in Austria contains elements from minority groups. These include: “Roman- the language of the Romani people of Burgenland”, “Songs of the Lovara”, “Slovene field and house names in Carinthia,” the “Austrian Sign Language” and “Stinatz Wedding – Stinajcka Svadba”. The inscription of these elements has led to greater recognition of (linguistic) minorities in Austria (illustrated, for instance, by the exhibition “Romane Thana: places of Roma and Sinti in Vienna” at Wien Museum). With regard to cultural and linguistic minorities, Austria emphasises the role ICH can play in providing communities and individuals with a sense of identity, as well as promoting the principles of cultural diversity and inclusivity in Austria. The intractable relationship between language and culture is appreciated by both communities and state bodies.

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.

On a ministerial level:

- ICH has been included in the “art and culture section” of the government programme 2020-2024 with the commitment to the sustainable protection and safeguarding of intangible cultural heritage. For more information visit <https://www.bundeskanzleramt.gv.at/bundeskanzleramt/die-bundesregierung/regierungsdokumente.html> . The Federal state has thus committed its continuous support of ICH on a political and administrative level.
- Furthermore, the BMKÖS includes intangible cultural heritage in all policy documents relevant to culture, including on international levels (EU Council Conclusions or Council of Europe Recommendations/Cultural Heritage Strategy/European Year of Cultural Heritage 2018).

At the level of the federal provinces

- At the level of the federal provinces, intangible cultural heritage is part of the cultural strategies and work programmes of the individual federal provinces that are revised on a regular basis. The strategies above and all work programmes subsequently define "strategic

fields of action" of cultural policy in each federal province.

- For example, the cultural mission statement for Upper Austria. Cultural heritage is one of the 6 central thematic fields on which work will be done in the following years. The associated implementation process is based on 2 pillars:

1. A new, annual series of events oriented towards the implementation of the cultural mission statement (starting in 2021).
2. "Implementation reports" to the Upper Austrian Landtag (unicameral parliament) (starting in 2022, subsequently every three years).

All information about the new cultural mission statement for Upper Austria is documented on the following website: <https://www.kulturleitbild.at/>

- Another example is „Zukunftsplan Burgenland“, which is the Work Programme of the Provincial Government of Burgenland for the Period 2020-2025. One of their objectives is to empower and strengthen modes and methods of cultural transmission (especially that of ethnic groups) by, for example, featuring these local groups in public service media content. In close consultation with the ethnic minority groups, as well as public broadcasters, the provincial government aims to increase the air time given to people from ethnic minority groups.

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

Yes

If yes, provide details.

The strategic plans mentioned above refer more to specific domains or forms of ICH and less to one element in particular. Individual measures are provided selectively or generally to elements on ICH.

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.

Funding, including the amount invested in intangible cultural heritage, varies from federal province to federal province. Elements that fall under the section "Volkskultur" receive more public funding than those belonging to "traditional crafts", as these practices often relate to occupations. Other areas are difficult to assess, as they may overlap with other areas – such as the domain „knowledge about nature and the universe" and agriculture. The insufficient data available makes it difficult to give an overall picture.

By way of comparison, the following expenditures were made in 2020 for "arts and culture" (in total by the Federal State of Austria, irrespective of individual subsidies or basic

subsidies):

Museums, archives, science: 114.864.017,69 €

Building culture, monuments: 32.192.343,94 €

Folk culture, customs: 503.500,00 €

Literature: 28.150.253,73 €

Libraries: 1.168.431,13 €

Music: 1.168.431,13 €

Performing arts: 162.936.000,00 €

Film, cinema, video: 27.543.917,11 €

International cultural exchange: 822.778,00 €

Big events: 8.192.000,00 €

See for reference: <https://www.bmkoes.gv.at/Service/Publikationen/Kunst-und-Kultur/kunst-und-kulturberichte.html>

Regardless of the domain and elements, individual projects that entail a creative engagement with their element can benefit from various forms of project funding. Examples include:

- Cultural departments of the provincial governments, municipalities
- BMKÖS, Dept. IV/A/10, IV/A/7
- Possibility of participation in EU programmes such as Creative Europe, European Heritage Label, Horizon
- Funding opportunity Leader Transnational Culture 2014-2022, co-financing BMKÖS

Support in other forms is equally provided by the federal and provincial governments:

- (Political) participation in community events
- Contributions to publications
- Exchange and provision of information
- Establishment of international contacts

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

No

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

There is no national priority and list for this.

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.

The drafting process of cultural development plans and strategies offers opportunities to establish long-term guidelines and to set cultural policy priorities in a participatory process, starting at communal level. The following strategies were selected as examples within the reporting period:

In 2018 the culture development plan of the federal province of Salzburg was completed, after a participatory development process involving 600 participants. It lays out concrete priorities and measures for cultural policy making in the next ten years. This includes adding more cultural spaces in rural areas, facilitating the cooperation between the creative industries and the fine art scene, as well as supporting communities and practitioners in safeguarding different forms of intangible cultural heritage, and making information more accessible.

A current example of good practice in developing future administrative measures in the field of arts and culture is conducted by the city of Innsbruck in Tyrol, and involves communities, groups and individuals. In December 2019 the city of Innsbruck decided to implement a long-term cultural strategy process in a total of three phases. The first phase, which involves the development of the “Innsbruck Cultural Strategy 2030”, is primarily determined by the following three steps:

1) Surveys & Analyses

The basis of the cultural strategy process is extensive research. First, scientific surveys and analyses were carried out between July 2020 and March 2021.

2) Discussions & Workshops

A discussion and workshop phase followed, beginning in April 2021 and continuing over several months. A total of six thematic workshops on the cultural future of Innsbruck took place, as of November 2021.

3) Decision-making & Communication

The decision-making on the Innsbruck Cultural Strategy 2030 accompanies the first phase over the entire period. Discussions took place in the Cultural Committee, presentations in the Municipal Council, exchanges with other departments of the City of Innsbruck’s Municipal Council or coordination meetings with stakeholders from the fields of art and culture and relevant interface areas. The aim was to establish the broadest possible commitment to the goals and measures contained in the cultural strategy.

The results of these local and regional strategies may also influence cultural strategies on a national level.

The Federal Ministry for Arts, Culture, the Civil Service and Sport (BMKÖS) takes local, regional and national action plans into consideration when developing national cultural policies. Currently, a new cultural strategy for the Federal Government of Austria for the upcoming years is being elaborated in a participative process. The development of this strategy is designed as a participatory process, with the involvement of people from all parts of the arts and culture scene, and related sections of society (for more information see: <https://www.bmkoes.gv.at/Kunst-und-Kultur/Strategie-Kunst-Kultur.html>).

Other examples include the “Fairness Process,” which was launched by the BMKÖS to improve working and living conditions for artists, cultural workers and professionals. The overarching aim is to ensure all types of cultural expressions, regardless of their economic value, and to promote gender equality. For more information see:

<https://www.bmkoes.gv.at/Kunst-und-Kultur/Fairness.html> (as well as in 13.4).

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Although there is already a noticeable amount of support for safeguarding ICH, that which is perceived as intangible heritage may vary in different federal provinces. Consequently, some domains of ICH (e.g., performing arts) are better supported than others. Therefore, Improvements are noticeable, as understanding traditional crafts as an important form of ICH has become more widespread. Efforts will be maintained to ensure all sections of ICH are recognised and supported in a more equal manner. This can be achieved by yet more diversification of elements on the national inventory, which will bring different practices to the attention of stakeholders.

Furthermore, participatory initiatives to involve communities, groups and individuals in the planning of safeguarding measures and policies by public entities are increasing. The views of these stakeholders will help to better assess new administrative and financial strategies, as well as methods of support.

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

Guidance note corresponding to indicator 12 of the Overall Results Framework:

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

Question 12.1

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

Yes

1

- Education policy

Name of the policy/measure

Intercultural Education - Policy Statement 2017 (BMB-27.903/0024-I/4/2017)

Established

15-11-2017

Revised

Is the policy/measure being implemented?

Yes

Brief description

In 2017 the Federal Ministry of Education, Science and Research released a revised general ordinance [Grundsatzterlass] on intercultural education, which has important implications for ICH as it encourages inter-cultural and transcultural exchange in education. Intercultural learning has been anchored in the curricula of all general education schools, as a cross-curricular and interdisciplinary teaching principle, since 1992. Numerous subject curricula contain implicit and explicit references to intercultural education. The general ordinance on intercultural education, which was developed in collaboration with experts from various disciplines in 2017, describes how to integrate intercultural learning principles into teaching. It helps to ensure that learning takes place in a culturally appreciative and respectful atmosphere.

Intercultural education is aimed at all teachers and learners. It enables people - regardless of origin, social status, age or gender - to deal with diversity in a multicultural society. It operates against exclusion mechanisms and counteracts an "us and them" ("othering") mentality by giving students the ability to operate in heterogeneous groups. It is globally

oriented and helps learners recognise and question ethnocentric views; supplementing them with a diversity of perspectives. Intercultural education also includes ethical and interreligious issues.

Furthermore, the general ordinance on intercultural education is an important contribution to personal development. It is dialogical, promotes understanding of diversity, and contributes to conflict-resolution and communication skills within the class and school community.

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

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

There are neither policy nor legal and administrative measures, in which education refers to ICH in connection to the Convention of 2003. However, there are several policies that support modes of transmission of elements or domains on a national or regional level. For example, for the school year 2021/22 it foresees the launch of the new initiative "Culture:Education". It is the most comprehensive arts and culture education programme for schools throughout Austria. A special focus is placed on the acquisition of key competences through cultural education processes. A total of 1 million euros is available for the school year. This initiative was developed by the OeAD (Austria's Agency for Education and Internationalisation), which is also responsible for its implementation. The initiative is financed by the Federal Ministry of Education, Science and Research. In addition, singular measures (either short or long-term) can be set by the 9 federal provinces.

Furthermore, existing policies and administrative measures ensure the long-term transmission of elements of ICH through specific schools and their education programmes. For example, the practice of "The art and craft of stonemasonry" (inscribed in the national inventory in 2020) as well as oral traditions, including musical competences and songs, are often transmitted in special (vocational) schools.

Furthermore, universities that are regulated by the Federal Act on the Organisation of Universities and their Studies (Universities Act 2002 - UG) contribute to the transmission of practices and create an enabling environment for the transmission of both singular elements of ICH, and ICH as a concept, through dedicated university studies.

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

- Education policy

Name of the policy/measure

Minority Schooling Act for Carinthia (Federal Law Gazette No. 101/1959)

Established

19-03-1959

Revised

24-08-2021

Is the policy/measure being implemented?

Yes

Brief description

In Austria, German is the official language. Recognized minority languages in Austria are Croatian, Romany, Slovak, Slovenian, Czech, Hungarian and Austrian Sign Language. In addition to German, three other official languages are recognized in Austria: Hungarian, Slovenian, Burgenland Croatian. These languages are considered official languages in certain municipalities in Austria where these languages are spoken. In addition, there are various German dialects spoken in Austria.

On the basis of the minority school laws, Slovene is taught alongside German at bilingual schools in Carinthia, and in Burgenland, Croatian and Hungarian are taught to an almost equal extent. For this reason, a separate regional language portfolio was created in the federal provinces of Carinthia and Burgenland. In this way, the minority school system makes a decisive contribution to maintaining linguistic diversity and positive coexistence in the bilingual and multilingual areas of Austria.

In addition, there are efforts by the education directorates of the states to offer mother tongue instruction and multilingual education. Such an example is the education directorate of Tyrol that offers a Summer School called "Multilingualism and Mother Tongue Teaching", which is specifically designed for teachers at schools and universities. Online participation was open from August 29 to September 1, 2021.

The Summer School of the University College of Teacher Education in Upper Austria teaches

multilingualism in the classroom, addressing all teachers who would like to promote multilingual education in schools and universities.
Further information on the Summer School can be found under the following link:
<https://bildung-tirol.gv.at/news/summer-school-mehrsprachigkeit-und-muttersprachlicher-unterricht>

2

Name of the policy/measure

Minorities' School Act for Burgenland (Federal Law Gazette No. 641/1994)

Established

14-08-1994

Revised

22-12-2018

Is the policy/measure being implemented?

Yes

Brief description

For detailed information, see the response to the previous question (12.2.).

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

New school curricula, currently being developed, will focus on Education for Sustainable Development (SDG 4.7) and include global citizenship education. In this context, greater focus is placed on cultural diversity. Though there is no direct inclusion of ICH in the curricula, the new focus on SDG 4.7, will place greater weight on ICH as a means of showcasing cultural diversity. Through the interdisciplinary approach, as well as the approach of transformative education, teaching should become more interdisciplinary in order to ensure holistic learning, and socio-economic topics such as culture, ethics and ICH are likely to be dealt with in a more holistic and interdisciplinary manner in order to still enhance education in the sense of global citizenship education.

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

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

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

Question 13.1

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

Yes

Provide additional explanation, indicating the sector involved.

The Federal Ministry for Arts, Culture, the Civil Service and Sport and the Austrian Commission for UNESCO take the Ethical Principles into account in all plans, projects and programmes, as well as in the evaluation, administration and participation for the inclusion of new entries in the national inventory.

A translated version of the Ethical Principles in German is publicly available to all stakeholders and provides a reference framework:

https://www.unesco.at/fileadmin/Redaktion/Kultur/IKE/Publikationen/Ethik_und_Immaterielles_Kulturerbe_final.pdf

Question 13.2

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

Yes

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

- Food security

Food from Austria's small-scale farm management practised by local farmers ensures food safety and food diversity in Austria. Food production in rural areas is particularly important, both for local food security, and for those whose livelihoods depend on food production. Therefore, different programmes have been established or existing programmes within the framework of the EU have been joined. One example is the Austrian Agri-environmental Program (called: ÖPUL, 2015-2022: https://info.bmlrt.gv.at/themen/landwirtschaft/eu-agrarpolitik-foerderungen/laendl_entwicklung/ausgewaehlte_programminhalte/oepul/oepul2015.html) which promotes sustainable and smaller-scale farming. The programme aims

to contribute to the protection of soils and water bodies, as well as to the promotion of biodiversity resources by enhancing sustainable agricultural practices, and contributing to the SDGs, especially SDG 2. Programmes like these are especially relevant to elements from the domain “knowledge about nature and the universe”, such as “traditional seed cultivation and production” (inscribed in the national inventory in 2014). These programmes have helped to diversify the existing crop variety from just under 12,250 in 2010 to 13,799 in 2018 (SDG Indicator Report of the 2030 Agenda for Sustainable Development in Austria from November 2020), thereby supporting and enhancing the practice of seed cultivation and production. This is intended to contribute to the protection of soils and water bodies and to the promotion of biodiversity resources, through things like near-natural and extensive production methods or the avoidance of synthetic chemical pesticides and diverse crop rotation. It therefore corresponds to the goals of sustainable agriculture. The number of crop varieties and livestock breeds used for livestock breeds that are safeguarded for agricultural use (through a gene bank and breeding programmes) is also taken into consideration. This is complemented by the program of the Austrian Association for Rare Endangered Breeds (ÖNGENE), and is being implemented by the Federal Ministry for Sustainability and Tourism for the conservation of biological diversity. This directly affects elements in the agricultural domain such as the “Transhumanz” (inscribed in the national inventory in 2011 and on the RL in 2019) in safeguarding the diversity of rare mountain sheep involved. Furthermore, these programs helped to diversify the existing crop variety from just under 12,250 in 2010 to 13,799 in 2018 (SDG Indicator Report of the 2030 Agenda for Sustainable Development in Austria from November 2020), showcasing the importance connected to knowledge on sustainable food production, exemplified in the case of the element “traditional seed cultivation and production” (inscribed in 2014 on the national inventory).

- Health care

Elements under the domain “Knowledge and practices about nature and the universe” are also related to the practice of complementary medicine or “Complementary and Alternative Medicine - CAM”. These alternative practices are recognised and acknowledged by the Federal Ministry of Social Affairs, Health, Care and Consumer Protection. Consequently, the Ministry of Health has been part of the advisory panel of the national inventory since the ratification of the Convention. Research and promotion of practices such as “Local healing knowledge in the Pinzgau region” (inscribed in the national inventory in 2010), or “Kneipp therapy as traditional knowledge and practice according to the theories of Sebastian Kneipp” (inscribed in the national inventory in 2020), are important for the recognition of local knowledge and in relation to health.

- Gender equality

The legal framework for the elimination of discrimination against women and girls in Austria is provided by the Federal Constitution (Article 7) as well as the Austrian Equal Treatment Act.

Austrian cultural policy particularly focuses, according to the guidelines for the implementation of the Federal Arts Promotion Act (as of October 2019), on the promotion and development of artistic creation and production in all cultural domains in Austria and its distribution and mediation by a suitable institution. Promoting gender equality is a priority at federal, regional and municipal levels. At federal level, provisions for gender equality are embedded in the abovementioned guidelines of the Federal Arts Promotion Act. The guidelines for the implementation of Austrian foreign cultural policy incorporate similar directives: The network of cultural forums (cultural institutes) and embassies is instructed to ensure that female artists and women involved in culture production and creative engagement with different topics, including ICH, are adequately represented in the projects funded. In December 2020 the National Council decided to introduce gender reports for art and culture

(https://www.parlament.gv.at/PAKT/PR/JAHR_2020/PK1413/#XXVII_A_00823). The Federal Minister of Arts, Culture, the Civil Service and Sport was asked to commission and publish a gender report in the fields of arts and culture every five years. The gender report will provide important insights into the situation of women in the fields of art and culture. This is another step towards gender equality in the cultural sector. The new data will provide evidence that can be used as a basis for further action.

However, on a local level intangible heritage in Austria sometimes still faces old-fashioned views and stereotypes concerning the role of women in ICH. Even though it has changed considerably over time, women are still sometimes excluded in some forms of ICH. Many elements of ICH have now changed this, but women still do not participate actively in all practices, as certain roles have historically been attributed to men, and sometimes women only participate in a servile role. Therefore, when applying for the national inventory, bearers must demonstrate how people of all genders are expected to participate, and state whether people are excluded or not. It is a recurrent topic of discussion in the nomination process between bearers and the Austrian Commission for UNESCO, as well as in the debates of the advisory panel.

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

Many practices involving the use of water are regulated by the 1959 Water Conservation Act, including the element of traditional irrigation. This regulates by law how much water each farmer is entitled to, so that there is enough water for everyone. In addition, the Austrian Water Register (ÖWB), which is responsible for the distribution of drinking water for agriculture, also regulates the consumption of water at the provincial level in order to ensure fair distribution. This directly affects elements such as “Meadow irrigation in Tyrol” (inscribed in the national inventory in 2018), as it concerns the regulation of drinking water distribution, as well as the social organisation of the practice, which can only be carried out in community work

and via cooperatives in which the farmers have to collaborate closely to use water sustainably in the long-term.

- Knowledge and practices concerning nature and the universe

For several years, the Federal Ministry of Agriculture, Forestry, Environment and Water Management (now: Federal Ministry of Agriculture, Regions and Tourism) has been specifically promoting the cultural potential in the forestry environment through the implementation of innovative projects at a high technical level (see 2.2). In this context, the Federal Ministry of Agriculture, Regions and Tourism continuously promotes close cooperation with cultural institutions (such as the Austrian Commission for UNESCO). The relevant international agreements, such as the Ministerial Conference on the Protection of Forests in Europe, the UNESCO Convention on the Safeguarding of Intangible Cultural Heritage and the Alpine Convention, provide orientation for interdisciplinary cooperation. Synergies between ICH and its importance for sustainable development of the environment have been highlighted through events, seminars, and conferences in various Austrian regions. New (positive) developments have come as a result.

Furthermore, elements in this domain are sometimes specifically anchored and regulated by law. This includes, for example, the element “Knowledge concerning the breeding of Lipizzan horses” (inscribed in the national inventory in 2016) and the “Classical horsemanship and the High School of the Spanish Riding School” (inscribed in the RL in 2015), both of which are anchored in the Federal Law BGBl. I Nr. 115/2000. On January 1 2001 the company "Spanish Riding School - Federal Stud Piber" was established in order to permanently safeguard and traditionally breed the "Lipizzaner" horse breed, to safeguard the tradition and the school of classical horsemanship and the Federal Stud Piber. Since January 1 2017, the company's name has been changed to "Spanish Riding School - Lipizzaner Stud Piber".

Many elements related to the domain “Knowledge and practices concerning nature and the universe” are important for sustainable development and represent important practices in people’s engagement with their environment. Therefore, while not always anchored in law, locally embedded elements are taken into consideration when implementing landscape interventions. For example, for the long-term viability of the element of “Knowledge of timber rafting on the Upper Drava” (inscribed in the national inventory in 2018), bearers closely collaborate with the government of the federal province of Carinthia and the local municipality (in charge of public land and waterways management), ensuring that when river and landscape regulating measures are implemented, the viability and usage of natural space needed for rafting are taken into account. The regular maintenance interventions of the river Drau (funded by the federal province and the EU), consider the necessary conditions for rafting when implemented.

- Climate change

Many plans and programmes are being developed and measures implemented to address the challenges of climate change. The promotion of practices in the field of "knowledge in dealing with nature and the universe" are certainly of great importance. An important example in the alpine space is the "avalanche risk management".

The sustainable protection of living and settlement areas against natural hazards, such as avalanche disasters, is a major challenge. Extreme weather events will increase in the future. In a mountainous country like Austria, stable, climate-friendly and site-appropriate protection forests are indispensable. Therefore, several programs and measures regarding the element of "Avalanche risk management" (inscribed on the national inventory in 2016, on the RL in 2018) are pioneering in this respect. Examples are the protection forest projects of the six Vorarlberg municipalities of Thüringerberg, St. Gerold, Blons, Raggal with Marul, Sonntag with Buchboden and Fontanella with Faschina in the Great Walser Valley. The Federal Ministry of Agriculture, Regions and Tourism (via the torrent and avalanche control office) has invested a total of around 71 million euros in the rehabilitation of protective forests, and 800 hectares of land have been improved to protect against natural hazards. A total of 1.9 million trees have been planted so far to help prevention measurements of avalanche risk and support practitioners in their effort of safekeeping the Alpine residents.

- Others

Inclusion and ecological sustainability are also central aspects BMKÖS policy measures, as one of the main bodies involved in the nationwide implementation of the Convention of 2003. The BMKÖS regularly organises workshops for the public event series "Kultur Politik International". The content of the events focuses on the contribution of art and culture to the Sustainable Development Goals 2030 (SDGs). Topics relate to subjects such as climate change, culture and health. Future topics will, among others, refer to gender and to sustainable tourism. With regards to organisational aspects, only catering companies that bear the Austrian Eco-label "Green Catering" are commissioned for the events and they are held according to the regulations for Green Meetings.

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

An element that perfectly illustrates the importance of ICH in the case of natural disaster for the contribution of a resilient population is (again) the “Avalanche risk management”. Assessing the avalanche danger and protecting people, settlements and traffic routes as best as possible is a task for society as a whole and involves a wide range of groups, private organisations and institutions. Local and regional experts, such as members of avalanche commissions, ski resort safety managers and mountain guides apply their knowledge and experience on the ground to assess the avalanche danger and take measures to reduce risk. Dealing with avalanche danger is considered both a task for society as a whole and for the state. In Austria, protection against avalanches and torrents is anchored in the Austrian Constitution (Art. 10). The federal government performs this task, on the basis of the Forest Act 1975, through a decentralised agency: the Forest Engineering Service for Torrent and Avalanche Control (“die.wildbach” WLV). The support and safeguarding of this knowledge contribute to resilience building for the Alpine population in case of natural disasters.

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?

- Income generation and sustainable livelihoods

No policy in this area, specifically including ICH in the context of the 2003 Convention, has yet been established. However, policies encouraging inclusive economic development reflect on ICH, for example in the domain of “Traditional Crafts”. To safeguard forms of traditional crafts, training new apprentices and encouragement is crucial (see also question 6.1 & 12.2). Measures are taken in education and vocational training in line with the principle of leaving no one behind’. To ensure that all children and young people have the best possible educational and career opportunities, the Federal Government places strong emphasis on the acquisition of basic skills. Particularly in the area of apprenticeships, funding is provided for projects that support young adults in choosing their training, so that it is more strongly geared to individual interests and strengths; and less geared to gender stereotypes. Additionally, companies are supported in their transformation towards a gender-neutral corporate culture. In addition to receiving an apprenticeship income (which has to be paid by training companies), apprentices can apply for a number of supports and subsidies at the federal and provincial level to cover their expenses (such as living costs, travelling to the training institution, possible accommodation, further training).

On top of this, additional measures had to be taken during the period of the COVID-19 pandemic, as the practicing of ICH of many communities is also the basis of their livelihood. Measures have been taken at national and regional levels, which have helped to support certain forms of ICH through financial and administrative aid, both in the short and long terms. Support has been granted through activities like the development of online shops [Digitalisierungsförderung] so that communities were

able to continue generating income. Elements of intangible cultural heritage, such as blue-printing (inscribed in the national inventory in 2010 & 2015 and on the RL in 2018) or forging in Yppsitz (inscribed in the national inventory in 2010), benefitted from this policy and for safeguarding the element on a long term.

- Productive employment and decent work

Similar to the above, no policy in this area has been established that specifically includes ICH in the context of the 2003 Convention. However, in the cultural sector, the Federal Ministry is pushing to further develop the social safety net for persons working in art and culture (e.g., social insurance, measures to prevent old-age poverty and unemployment) and to develop a joint strategy, involving the Federal Government, the federal provinces and municipalities as well as civil society organisations and interest groups, to implement fair pay as a cultural strategy (see 11.4.).

With a series of events about how art and culture can contribute to the Sustainable Development Goals, stakeholders are informed on this matter, understanding how art and culture may help in the fight against climate change and improve health and well-being. The government programme 2020-2024 states a commitment to a joint strategy between public governing bodies to implement a Fair Pay cultural strategy as well as developing related policies including various legal issues, fair treatment within the arts and culture sector with regards to issues like inclusion, gender-equality and adequate payment.

- Impact of tourism on ICH safeguarding

Austria has adopted tourism strategies which emphasise the advantage of intangible cultural heritage as a driver of sustainable development, for example for the strengthening of local economies. Apart from cooperation with the Austrian National Tourist Office, a UNESCO Chair in Cultural Heritage and Tourism has been established at the University of Salzburg with the aim to provide support and feedback from scientific monitoring and research to stakeholders and to internationally oriented work on heritage, tourism and cultural studies. The researchers assess the impact of tourism on intangible cultural heritage and sustainable development, considering potential benefits and opportunities, as well as potential drawbacks.

Presently, an Austrian Ecolabel for tourism is being developed that also includes the need for sustainable safeguarding of intangible cultural heritage in its guidelines (<https://www.umweltzeichen.at/en/home/start>)

Furthermore, the role of tourism is an ongoing issue of debate in the process of the possible inscription of elements in the national inventory, as well as its role in relation to ICH in general. During the meeting of German-speaking ICH experts in 2018 (see also 24.3) questioned the limits of economisation and the balance between safeguarding and marketing customs. These concerns apply to many entries across

different areas of intangible cultural heritage: from traditional handicrafts as a profitable activity to social festivities as a touristic staging. It is therefore very difficult to draw up an overarching set of rules, as individual cases differ greatly.

Question 13.5

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

Yes

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

Not applicable

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

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Sustainable development is declared a national goal in the Austrian Federal Constitutional Law (see: https://sustainabledevelopment.un.org/content/documents/26511VNR_2020_Austria_Report_English.pdf). All Austrian Federal Ministries are advised to implement the principles of the 2030 Agenda and the Sustainable Development Goals (SDGs) within their areas of competence in a strategically coordinated manner. In its implementation of the SDGs, Austria takes a broad approach that involves all Federal Ministries, federal provinces, cities and municipalities, as well as social partners and stakeholders from business, the scientific community and civil society. Communicating the SDGs on a broad basis and implementing

them is an important part of these efforts. Based on the Government Programme 2020–2024, Austria will continue to control and coordinate the implementation of the 2030 Agenda with the systematic involvement of civil society, the scientific community and businesses. However, specific reference to the inclusion of the 2003 Convention, as well as elements of ICH as sources of strategies for sustainable development, have not yet become widely established. Many elements of ICH, however, profit from developments that are connected to efforts in connection with the SDGs.

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

Guidance note corresponding to indicator 14 of the Overall Results Framework:

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

Question 14.1

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

Yes

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

Communities, groups and individuals, particularly in the field of performing arts and culture can refer to the Federal Law on Copyright which is consolidated in the general Federal Act on Copyright in Literary and Artistic Works and Related Rights (Copyright Act). The Federal Law on Copyright protects the intellectual property of authors in the broader sense. As the central law, the Copyright Act contains the enacted legal provisions and makes this protection enforceable in court. For further information visit <https://www.ris.bka.gv.at/GeltendeFassung.wxe?Abfrage=Bundesnormen&Gesetzesnummer=10001848>, The owners of works of art and cultural productions may refer to it in the event of abuse of their cultural productions. Producers of instruments or artefacts that are related to traditional crafts should refer to the Trademark Protection Act of 1970. However, legal protection does not apply equally to all forms of ICH. Orally transmitted traditions do not enjoy this kind of formal protection. Therefore, the UNESCO Chair “Cultural Heritage and Tourism” provides information, support and feedback from scientific monitoring and research to stakeholders and to internationally oriented work on heritage, tourism and cultural studies, in line with UNESCO’s Conventions on Cultural Heritage. It aims to raise awareness of the links between cultural heritage and tourism, and seeks to identify examples of good practice. Finally, the survey among tradition-bearers (conducted by the ÖUK in 2020) shows that communities are aware of potential risks related to tourism. Most of them (almost 80 per cent), however, do not expect negative consequences but rather appreciate the increased visibility which has attracted the interest of young people in many cases.

Question 14.2

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

Yes

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

Austria recognises the importance of natural spaces and the related ecosystems for the practice of certain elements, and therefore takes local customary rights into consideration when implementing new guidelines and policies. An example is “Bird-catching in the Salzkammergut”, which is a custom that has been practiced for centuries in small parts of the federal province of Upper Austria. The practice takes place in the Salzkammergut in the political districts of Gmunden, Vöcklabruck and Wels-Land, from Attnang to Obertraun and from St. Wolfgang and Mondsee to Scharnstein. In 2010 the practice of bird-catching was included in the national inventory. Outside the Upper Austrian Salzkammergut, bird trapping is prohibited for reasons of animal welfare and nature conservation and is punished accordingly. However, due to its long tradition in the region, an exception was made in this specific area, in accordance with corresponding laws and guidelines to enable communities continue their practice.

Another example is the legal exemption clause of the federal province Kärnten, which explicitly excludes elements of ICH (particularly those in the national inventory) from having to announce or register their events in order to practice them. The act on events (“Kärntner Veranstaltungsgesetz 2010” - K-VAG 2010) states that a mandatory registration of certain events in public spaces specifically excludes “Events that are historically grounded in folk customs by their nature, especially those included in the intangible cultural heritage inventories”. This clearly demonstrates the importance of ICH and these events in public spaces. For further information visit <https://cutt.ly/rTDXxMO>.

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.

As of yet, no policies or measures explicitly refer to elements that contribute to peaceful conflict prevention. However, the national inventory includes elements, practices as well as projects that contribute to conflict prevention and resolution between members and communities. One example is the element the “Two-thirds court in Landeck” (inscribed in the national inventory in 2017). For further information visit <https://www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis/detail/article/zweidrittelgericht-landeck>. The “Two-Thirds Court” is a cooperative for the management of the “Galtvieh” [young cattle that does not produce milk yet] and sheep pastures, present in the area since the Middle Ages. Alpine pasture management in the area of Landeck, Tyrol, is determined according to centuries-old experience that is passed on orally.

Another example is the element “Nebenleistung” – Association for Mutual Assistance in Fire Emergencies (“Verein für gegenseitige Hilfeleistung bei Brandfällen”, inscribed in the national inventory in 2010) which is a self-help organisation in St. Oswald in Yspertal, Lower Austria, that provides help after fires in the region in terms of work performed as well as in-kind and monetary assistance. The element exemplifies how economic necessity in a small,

defined region can lead to the establishment and preservation of sustainable neighbourly assistance structures; with the community, in turn, making use of the services and supporting this form of social responsibility (helping one's neighbours).

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Austria respects customary rights, practices and expressions, especially those in line with sustainable development. However, less attention has been paid to practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution, like those named in question 14.3. Therefore, more efforts will be made to make such examples of community-based conflict resolution visible. Adequate methods to achieve this, however, still need to be elaborated.

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

Guidance note corresponding to indicator 15 of the Overall Results Framework:

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

Question 15.1

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

Yes

Describe briefly, giving examples, how they do so.

Practices of ICH are important resources for well-being, both in the sense of physical and social well-being. Several elements listed in the national inventory refer directly to their being beneficiary to practitioners and to others concerning the increase of personal health. The traditional knowledge of healing treatments in the region of Pinzgau is one example. The medicinal substances that are used in these treatments —such as pitch, mountain arnica, and St. John’s wort—are locally sourced. They are indelibly linked with the region, its cultural context, and the sustainable usage of local resources. This knowledge is shared with the public by practitioners (through courses and their academy – see question 4.3). Lessons on the usage of sustainable remedies are also offered. Another good example is the element named “Specialities of individual pharmacies” (inscribed in the national inventory in 2010). The production of these specialities of individual pharmacies not only requires medicinal resources, but also special equipment and the appropriate technical knowledge. Since Austrian pharmacists provide these self-made specialities of individually produced pharmacies, it is possible to retain a certain valuable medicinal stock. The products can only be administered in pharmacies, where they are partially or entirely produced. ICH bearers carry various valuable pools of knowledge that require locally available resources (i.e., they do not need to be imported from distant regions). This allows for the valorisation and visibility of ICH bearers, groups and communities and ICH itself. It gives added importance to local products and their producers and contributes to the sustainable use of resources, as well as the growth of local economies and cooperation between all sectors of society. An example of this is the element “Knowledge of the craft-millers” (inscribed in the national inventory in 2021), as they source and process a wide variety of grain, therefore fostering local and sustainable food-production on a regional and on a national level.

Recognising intangible cultural heritage’s potential in sustainable development and its contribution to the well-being of local communities, as well as society as a whole, the Interreg Project "ARTISTIC - Valorisation of the intangible cultural heritage (ICH) for local sustainable development in the central European (CE) regions" was implemented between the years of 2017-2020. The project aimed to improve cooperation between cultural operators, citizens and financial operators and supported them in the valorisation of the intangible cultural heritage and in searching for solutions on how to make local cultural

projects sustainable. To reach this objective, the “ARTISTIC” partnership developed a strategy including a toolkit and services dedicated to the cultural sector. The project also helped to create synergies of local actions from a content-related and financial point of view, particularly focusing on crowdfunding options (<https://www.interreg-central.eu/Content.Node/ARTISTIC.html>). As a result of the work of 12 partners, in 8 CE regions 9 ICH Desk Points were created, as elements of permanent local structures supporting creators and entities working for the safeguarding, development, promotion and financing of intangible cultural heritage. The Local Action Plans created for the ICH Desk Points and the Memorandum of Understanding, officially signed by the members of the Local Working Groups, were established in each partner country to support initiatives in the field of ICH and to ensure the continuity of activities in the future. Furthermore, this project helped practitioners recognise their own important contribution to sustainable development and find new ways to make them even more sustainable.

Question 15.2

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

Yes

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

Even though policies and administrative measures may not specifically mention the potential of ICH regarding conflict solution and peace building, communities, groups and individuals have largely contributed to it (see section 14.3). Examples show that this is the case in transnational or transcultural contexts, such as the „Slovenian-language field and house names“ in the region of Carinthia. Through the element and projects related, transnational dialogue and peace-building efforts have been established between neighbouring Slovenian regions. Furthermore, communities bearing the element reported that the linguistic and cultural diversity of Carinthia, which had formerly been perceived as controversial, has now started to be perceived as enriching. This has contributed to the cultivation and further development of cultural diversity in Carinthia and has offered a great opportunity to overcome the conflicts of the past, in order to shape a more inclusive future. The Slovene names in Carinthia have continuously been made more visible since then. The former disdain for Slovene names (and the Slovenian language as a whole) has given way to public appreciation.

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
- As a source of knowledge and skills

- As a resource to enable sustainable development

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

There is a lot of potential to build dialogue between communities, especially in light of ICH's potential to foster peaceful exchange. However, ICH sometimes can be used as a means of division and separation between cultures (e.g., between traditions of immigrated people and autochthonous groups). It is therefore important to recognise the potential in building dialogue and maintaining peace, as well as the important contribution ICH can make to sustainable development, while keeping the focus on enhancing inclusive community development, as examples in the section above have shown.

Therefore, capacity building and strengthening public relation-measures need to be focused on in the future. Plans have been made to base this work on the Swedish model of the Compass (<https://www.unesco.at/querschnittsthemen/article/mit-dem-kompass-richtung-nachhaltigkeit-immaterielles-kulturerbe>) and the Sustainable Development Toolbox from UNESCO, as well as to get involved in and support relevant projects such as the project ARTISTIC in the federal province of Styria.

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

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

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

Question 16.1

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

- Indigenous peoples

UNESCO regularly publishes an Atlas of Endangered Languages, which indicates the degree of endangerment for each language and the countries in which it is spoken. Building on this, UNESCO is working on a new platform, the World Atlas of Languages, which will expand the Atlas of Endangered Languages into a general documentation of the world's languages, including information on speakers, functionality and language use. In this context, UNESCO has been working for several years with the Plurilingualism Research Unit at the "treffpunkt sprachen" Research Centre at the University of Graz, among others. The research unit, headed by Prof. Dr. Dieter Halwachs, is significantly involved in the World Atlas of Languages and the World Report of Languages. This World Report is to be produced in the year 2020 following the International Year of Indigenous Languages, as a result of which the United Nations have decided on the International Decade of Indigenous Languages for the years 2022 to 2032. See here for further information:

<https://www.unesco.at/bildung/artikel/article/21-februar-2020-internationaler-tag-der-muttersprache>.

- Groups with different ethnic identities

The Austrian Federal Constitution calls for the respect and promotion of ethnic minority groups resident in Austria. Special rights are given to the Croatian, Slovenian, Hungarian, Czech and Slovak ethnic minority groups and for Roma were established in the Ethnic Group Act [Volksgruppengesetz] of 1976 and a number of other laws and regulations. This means that the ethnic groups in Austria and their members enjoy protection by the law. Their language and practices are to be respected.

In addition, Austria is fully committed to cultural diversity and actively supports the diversity of intangible cultural heritage lived by the many communities present. Therefore, safeguarding programmes by NGOs or civil society bodies which support projects in relation to different ethnic groups (those included in the aforementioned

law or not) are encouraged by public authorities and inclusive projects prioritized in certain funding programs.

- Migrants, immigrants and refugees

Projects and programmes that foster the respect and exchange between migrants/immigrants and refugees are often initiated by NGOs and civil society initiatives, and supported by public entities. Good examples are programmes and projects offered by the “Brunnenpassage” in Vienna. The Brunnenpassage has been a laboratory of transcultural art since 2007. More than 400 events take place annually in the former market hall at Vienna's Brunnenmarkt. The transdisciplinary programmes range from theatre and dance to music formats, exhibitions and film. In 2020 they collaborated with the Austrian Commission for UNESCO. The project "Intangible Cultural Heritage - Yesterday, Today, Tomorrow" [Immaterielles Kulturerbe – gestern, heute, morgen] was funded and supported by the Federal Ministry for Arts, Culture, the Civil Service and Sport. It focused on the topic of diversity, and traditions and customs that are celebrated and practised in private, even throughout many generations. In this expert discussion, various current perspectives on Austrian intangible cultural heritage were presented and subsequently discussed.

Another example are safeguarding plans undertaken by the Weltmuseum Wien, whose exhibitions and content often feature communities, groups and individuals and their ICH from all over the world (e.g. the organisation of the annual festivities inspired by the Mexican “Dia de los muertos”). Therefore, the Weltmuseum Wien works closely with relevant communities and experts. Depending on the subject, scientists and artists are invited to participate in exhibitions (e.g., “Stories of Traumatic Pasts”), cultural education workshops and events.

- People of different ages

The reports of the monitoring exercise of the national inventory in 2020 show that many safeguarding programmes by communities, bearers and individuals focus on young people (see sections 4 and 6), as new generations are vital for the transmission and future safeguarding of the ICH. Apart from that, most programmes do not target any specific age group. In most cases they are attended by people of all ages. Wherever possible, intergenerational exchange is explicitly encouraged.

- People of different genders

Safeguarding programmes organised by NGOs as well as public entities can target specific genders if the element is traditionally associated with a specific gender, e.g.,

element making and wearing of the Linz “Goldhaube” (inscribed in the national inventory in 2016) targets women, as they are traditionally worn and made by them. However, in all cases men are welcome to participate if they wish to do so. More and more elements are changing and implementing equal roles, so all genders can practice and safeguard ICH. For example, the Glöcklerlauf (inscribed in the national inventory in 2010), the Art of Spanish Riding School (inscribed in the RL since 2015), and the Educational and Choral Tradition of the Vienna Boys' Choir (inscribed in the national inventory in 2017), all formerly only practiced by men, are now also practiced by men and women.

- Persons with disabilities

Inclusion of people with disabilities, especially in the field of culture, has become increasingly important, particularly since the ratification of the “Convention on the Rights of Persons with Disabilities – CRPD” by Austria in 2010. The implementation of the Convention is overseen by a Monitoring Committee (an independent committee that monitors compliance with the human rights of persons with disabilities by the public administration). Although the Monitoring Committee sees room for improvement for the cultural participation of people with disabilities (see here for the full report:

https://www.monitoringausschuss.at/download/berichte/MA_Geneva_Report_engl.pdf), some examples showcase inclusive approaches to safeguarding programmes and activities.

During the exhibition "handWERK: Tradiertes Können in der digitalen Welt" (see 10.3), at the Museum of Applied Arts Vienna [MAK], a summary of a national study on traditional handicraft was presented in spring 2017, adapted to the needs of persons with disabilities. The ÖUK was not only responsible for the coordination of the publication (collaborating with the Federal Chancellery, publishers and authors), but also for creating an inclusive (screen readers adapted) version and for translating the summary into English.

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.

Yes, there are examples of how safeguarding plans and programmes created by NGOs, as well as by civil society, foster respect within communities and groups. Some have already been named in section 16.1 and section 15. An additional example is the inscription of the element “Craft techniques and customary practices of cathedral workshops, or Bauhütten, in

Europe, know-how, transmission, development of knowledge and innovation” in the Register of Good Safeguarding practices in 2020. The cathedral workshops or “Bauhütten” have developed cooperative networks, which encourage interaction with other craftspeople and communities at national and international level, thus promoting dialogue based on mutual respect. The close cooperation that underlies the training and management of the workshops also reflects the constructive exchanges that are carried out between craftspeople. Workshops enable non-verbal communication, allowing people from different cultural backgrounds to share the same practical and manual work. This encourages cultural exchange between people with similar interests. Together with their institutional partners, the workshops host and promote numerous cultural events. Finally, the components of the element are reflected in literature, films, and artworks, providing a means of intercultural dialogue and exchange.

Another example offered by a safeguarding programme concerning an element of the national inventory is the “South Bohemian brass music in Brand-Nagelberg” (inscribed in the national inventory in 2021), close to the border of the Czech Republic. The musicians have fostered transnational musical exchange around South Bohemian brass music for decades, through visits and exchange of musical practices. This transnational exchange also resulted in the annual festival “The Bohemian Dream”, a music festival for brass music, organised by the element’s community. The aim of the festival is to gather as many musicians as possible from every musical direction in Brand every year and to let brass music resound within the framework of a joint concert. Amateur and professional brass bands are given a platform to present themselves to a wide audience. In this way, the communities prove that music creates a feeling of togetherness, knows no borders or generational conflicts, and can only be realised with respect for tradition and their practitioners.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The inclusion of all members of society is important for ICH. Safeguarding activities should continue to include all members of society, which will be ensured by activities organised by

communities and public entities, as well as by the Austrian Commission for UNESCO. Enhancing inclusive safeguarding measures, targeting members of communities from groups mentioned in 16.1, shall be given more visibility and function as examples of good practice. However, specific modalities on how to make these more visible still have to be elaborated and implemented. This will be one of the main targets for the next reporting cycle.

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

Guidance note corresponding to indicator 17 of the Overall Results Framework:

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

Question 17.1

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

Yes

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

Most awareness-raising measures are undertaken by the communities, groups and individuals themselves, sometimes with financial and administrative support from public entities, for instance in forms of expert talks or presentations of their element to stakeholders. One example is a symposium held by the bearers of the element of the “Amraser Matschgerer” (inscribed in the national inventory in 2020). This event involved experts, local stakeholders, and members of the community. Communities collectively prepared the event and shared information about their historical, contemporary, and artistic findings, including information about the Convention of 2003.

Awareness-raising measures taken by the Austrian Commission for UNESCO about ICH in general include the widest possible and inclusive participation of communities. Awareness is being raised by a publicly accessible website, as well as by articles in papers, publications and events that present the Convention of 2003. These awareness-raising measures can either target the general public (via the Austrian Commission for UNESCO’s website or social media channels) or a specific audience, for instance during events.

Other awareness-raising events include the annual certificate presentation of the new elements inscribed in the national inventory. During the event, communities can share their ICH with other communities, as well as with other invited stakeholders (local governing bodies, members of the ICH advisory panel, experts, and scholars). These events are supported by the Federal Ministry for Arts, Culture, the Civil Service and Sport and by local governing bodies.

The COVID-19 regulations and restrictions, however, forced many planned awareness-raising activities from the past two years to be postponed or transferred to the digital space, e.g., the expert discussion mentioned in section 16.1. "Intangible Cultural Heritage - Yesterday, Today, Tomorrow" [Immaterielles Kulturerbe – gestern, heute, morgen].

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.

Most of the awareness-raising measures are initiated and implemented by the communities themselves and mainly supported by public funding and/or fundraising activities by the communities. Therefore, this question may be affirmed. Awareness-raising events about singular elements organised by the Austrian Commission for UNESCO are done in close collaboration with the bearers of the respective element, such as the exhibition “Walking the indigo walk” held at the UNESCO headquarters in Paris December 2019. For further information visit <https://en.unesco.org/events/walking-indigo-walk>.

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.

As stated in the answer to the previous question, the great majority of awareness-raising measures are initiated and implemented by the communities themselves. The bearers choose the focus of their activities.

In case of a violation of their rights or moral and material interests, communities are able to refer to various rights and laws. However, this does not apply equally to each situation, particularly for orally transmitted traditions (see 14.1).

The Austrian Commission for UNESCO supports the communities, especially in modes and methods of awareness-raising. Therefore, a national logo for the elements inscribed in the national inventory was created. Bearers are free to use it for awareness-raising activities in relation to information about the element as well as the 2003 Convention. The bearers have to sign a declaration to confirm that they can only use the logo in combination with information about the national inventory and/or the 2003 Convention. This excludes using the logo for commercial purposes and for permanent placements.

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.

Awareness-raising activities often focus on young people as they are crucial for the future viability of ICH. Therefore, many modes and methods of awareness-raising aim target young people, particularly via modern or social media. In addition, specially offered courses and cooperation of bearers with schools helps to facilitate the engagement of young people with elements of ICH and ICH in general.

A helpful tool in this context is the joint project by the EU/ UNESCO “Engaging Youth for an Inclusive and Sustainable Europe” (<https://ich.unesco.org/en/engaging-youth-for-an-inclusive-and-sustainable-europe-01051>) (see also 5.1.) that provided new guidelines and insights on how to strengthen the connections between young people and cultural heritage.

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

Yes

Describe briefly how young people are engaged, giving examples.

There are examples of active engagement which involve young people in planning, as well as in the development of modes of transmission and dissemination of information on a specific element. One example is the competition “The Iron Road “Hack”: Rethinking mining and industrial heritage” by bearers of the element “Traditions of the miners and iron smelters along the Steirische Eisenstraße (Styrian iron route)” (inscribed in the national inventory in 2018). This competition is organised by the Styrian iron route Association in collaboration with the “Rostfest”, the University of Graz and the Education Directorate of Upper Styria East as part of the EU project YOUIND. This competition, in the form of a so-called “hackathon,” provides new approaches for the industrial and mining culture of the Styrian iron route. Creative minds, especially those of young people, have been called upon to submit ideas on how to sustainably transmit the element to the younger generation (see: <http://www.eisenstrasse.co.at/eu-projekte/youind/hack/>)

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.

Most communities use information and communication technologies and (new) media for awareness-raising activities, particularly since the beginning of 2020, when COVID-19 regulations made other forms of awareness-raising activities more difficult. In the monitoring exercise of the elements inscribed in the national inventory in 2020, communities were asked which (if any) modes of awareness-raising activities they were

using, and whether they used their own forms of awareness-raising and public relation measures. 70% replied that they do so, mainly by:

- Websites operated by community members (blogs, posts, and events referring to the element – as well as to ICH. For instance on the website of the Slovenian-language field and house names <https://www.flurnamen.at/de/home-2/unesco-auszeichnung/auszeichnung-unesco/>)
- Short Films, like the “Drent und herent”, a production by Martin Hasenöhrl in cooperation with the Academy of Media Arts Cologne on the custom of “Aperschnalzen” (inscribed in the national inventory in 2013). Ö/D 2007, 86 min. MiniDV, colour 4:3.
- Submissions to local and national print media (mostly in relation to their inscription in the national inventory, as well as for specific events and occasions).
- Brochures and leaflets on the element and ICH.
- Usage of Social Media (especially in the context of reaching younger audiences).

To further increase the visibility of the inventory elements and their activities, the Austrian Commission for UNESCO has opened an Instagram-account (@livingheritage_at). Regular posts provide information about elements in the national inventory and their events.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Future work will focus on intensifying public relation and media activities and to help bearers of ICH promote their elements, especially those 30% (according to the monitoring survey) not involved in in any media activities. This will be achieved by strengthening the Austrian Commission for UNESCO’s social media activities. Furthermore, new cooperation between bearers of ICH and ASPnet schools should be established, in order to engage more young people in different forms of ICH.

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

Guidance note corresponding to indicator 18 of the Overall Results Framework:

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

Question 18.1

Does media coverage:

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

Media coverage is important as it raises awareness of ICH in general as well as singular elements. For example, the Austrian radio station Ö1 has launched an entire series on the role of ICH as a resource for identity-building, including interviews with practitioners, experts, and scholars. It is called “Immaterielles Kulturerbe in Österreich: Ein Verzeichnis der Vielfalt“ [ICH in Austria, an inventory of diversity]. Moreover, the Austrian National Public Service Broadcast Media (ORF) reports about ICH on a regular basis, notably when new entries to the national inventory. In 2017 the ORF produced a series called “Traditionsreiches Österreich“, presented in collaboration with the communities, on the basis that they were passionate about keeping their heritage alive and passing it on to future generations (https://der.orf.at/unternehmen/aktuell/traditionsreiches_oe102.html). From 2019 onwards, the ORF III has broadcast twenty documentaries on intangible cultural heritage. Entitled “Heimat Österreich,” these documentaries present ICH as an integral part of the Austrian cultural landscape. The documentaries look at the origins of ICH, the way elements have changed over time, and makes the impact of the implementation of the 2003 Convention visible. They document the current state of the elements, their role in shaping identity, and the importance of safeguarding heritage for the future of the Austrian culture and landscape. These 20 documentations are prepared in collaboration with the Austrian Commission for UNESCO. Funding was provided by the Federal Ministry for Arts, Culture, the Civil Service and Sport, as well as some federal provinces.

These documentaries were made in close cooperation with the communities who bear each element. The Austrian Commission for UNESCO provided advice on the content and language of the 2003 Convention. All previous examples highlight the importance of safeguarding, by showcasing the efforts of the communities to safeguard their element.

On top of the aforementioned examples, communities often cooperate with local media and news, especially when being inscribed in the national inventory. This leads to an increase of media coverage on the content and contribution of the national inventory and the 2003 Convention. About 200-300 press clippings are collected annually by the Austrian Commission for UNESCO on information related to topics on ICH in Austria and the elements on the inventory.

- Promote mutual respect among communities, groups and individuals?

The examples cited in the first section draw on multiple elements from different domains, as opposed to one specific element, giving equal importance to all forms of ICH. Examples of media coverage focusing on one element (from the national inventory) have been named in the monitoring exercise of 2020. Bearers of the different elements mentioned the great importance of media coverage as a means of documenting their activities. Media coverage sometimes also brought different communities together, as information on existing elements reached a broader audience and communities learnt about each other's practices.

In sum, media reports, led to more media attention and visibility of elements, and increased appreciation of ICH, along with its bearers.

Additionally, media reports focusing on elements concerning minority-groups showcase the large variety of ICH practiced in Austria, promoting diversity and mutual respect. Examples include media productions on the three minority groups of the federal province of Burgenland (Hungarian, Croatian and Roma). For further information please visit <https://www.hoanzl.at/die-burgenlandischen-kroaten.html>. All of these were financially supported by the culture department of the federal province.

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.

In preparation for the Ö1 radio series and the ORF 3 documentary series (mentioned in 18.1), the Austrian Commission for UNESCO worked closely with public broadcasting services, helping them to establish contact with communities, and offering feedback on content and texts related to the Convention of 2003 (especially in regards to the specific wording of the Convention).

Furthermore, there are examples of cooperation between other stakeholders and media to document, promote and present specific elements of the national inventory and the international list. One such example is a production of films concerning the element "Silent Night – the Christmas carol" (inscribed in the national inventory in 2011). The film was presented in the 5 regional museums (Arnsdorf, Hallein, Mariapfarr, Wagrain, Oberndorf) in autumn 2021, and examines family life and social history of individual towns and villages at the time the song was written (about 200 years ago). The films are available to view in the museums, as well as on social media and websites of each of the museum. The umbrella organisation for the element ("ARGE Stille Nacht") takes a coordinating role in the in close cooperation with the local museums.

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

Question 18.3

Media programming on ICH:

- Is inclusive

The aforementioned examples as well as others mentioned by the respective communities during the monitoring report are usually the product of discussions with the bearers of specific elements. Overall, cooperation with the media was perceived as positive by the communities, as it is both a form of documentation and a way to promote their element and ICH in general.

In addition, many of the productions, notably those made by public broadcasting services are available online for free for a certain period of time. However, most of them are in German and do not have subtitles. In general, greater language diversity is needed in media production

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

About 88 percent of the Austrian population and 98 percent of Austrian citizens use German as their first language (see <http://www.oesz.at/archiv/sprachen/download/sprachen.pdf>). Unsurprisingly then, nearly all aforementioned media programmes are in German (including German dialects, which are subtitled in standard German language).

In general, the public broadcasting service ORF (Österreichischer Rundfunk) offers the majority of programmes and activities for Austrian ethnic groups. Additional radio and TV services for ethnic groups can be accessed at [volksgruppen.ORF.at](http://volksgruppen.orf.at) as well as on demand. For example, ORF III.

"Kultur und Information" [culture and information] broadcasts the weekly TV magazines "Dober dan, Koroška" for the Carinthian Slovenes and "Dobar dan Hrvati" for the Burgenland Croats throughout Austria. "Adj'isten magyarok" for the Hungarians in Burgenland and Vienna, the quadrilingual magazine "Servus, Szia, Zdravo, Del tuha" in Hungarian, Burgenland Croatian, Romanes and German and "Èeské & Slovenské Ozveny" for the Czechs and Slovaks. This public broadcasting department offers radio as well as online content especially for these ethnic groups.

Question 18.4

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

Limited

Provide any additional explanation.

The Austrian Commission for UNESCO and the stakeholders involved in the implementation of the Convention of 2003 are trying to use and distribute the terms in line with the terminology of the Convention. However, corrections of press releases and media descriptions have to be made on a regular basis. The terms “World Heritage,” as well as “World Cultural Heritage,” are still frequently used in the media, even when intangible cultural heritage is meant. Continuous cooperation and provision of information to relevant stakeholders of local media is needed.

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

Media cooperation and presence will continuously be encouraged to promote ICH and its safeguarding and to raise awareness. The cultural departments of the federal provinces as well as the Federal Ministries will encourage the creation and dissemination of knowledge on singular elements as well as ICH in general. The Austrian Commission for UNESCO prepared a Communication Strategy between 2016 and 2017, which will be renewed and adapted, focusing on the results of the last monitoring exercise and research related to the periodic report. The strategy will function as a renewed guideline on public relation related activities and projects involving communities, groups, and individuals.

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

Guidance note corresponding to indicator 19 of the Overall Results Framework:

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

Question 19.1

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

Yes

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

Information on ICH is publicly available at the website of the Austrian Commission for UNESCO, as well as at the websites and media channels of the aforementioned governing bodies.

For example, on the website of the Federal Ministry for Arts, Culture, the Civil Service and Sport (<https://www.bmkoes.gv.at/Kunst-und-Kultur/europa-und-internationales/oesterreich-und-die-unesco.html>) or the website of the federal province of Steiermark (<https://www.volkskultur.steiermark.at/cms/beitrag/11558037/68662898>)

Furthermore, press releases by the Austrian Commission for UNESCO on the inventory are sent out when new entries are added to the inventory (once or twice a year). These releases are coordinated with the involved ministries, culture departments of the federal provinces as well as the experts involved in the advisory panel, who send out their press releases at the same time.

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

Press releases on the inscription of new elements in the national inventory are sent to the bearer-representatives of the element for approval before making them publicly accessible on the website.

Bearers have the opportunity to amend content on the website of the Austrian Commission for UNESCO.

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

Examples of such events include:

- Annual or biennial certificate presentations of the new entries of the national inventory, organised by the Austrian Commission for UNESCO to which members of the communities concerned are invited. During the events, communities can share their ICH with other communities, as well as with other invited stakeholders (local governing bodies, ICH advisory panel members, experts, and scholars).
- Celebration on the occasion of the 10th anniversary of Convention's ratification, organised by the Federal Chancellery in December 2019. Bearers and stakeholders of public entities were invited to attend. The content of the 2003 Convention and the progress of its ratification on a national and international level were presented.
- "UNESCO culture Sunday", a meeting between bearers (inscribed in the list or not) in Innsbruck (Tyrol) took place in summer 2021, to foster exchange between communities. It included a panel discussion on the Convention. Attendees were invited to present their practices and bring photos, books, flyers, pictures, objects, typical insignia, small features of their cultural work for illustration. In addition, stakeholders of ICH, especially members of the advisory panel of intangible cultural heritage as well as the Austrian Commission for UNESCO, were invited several times throughout the year to speak about the 2003 Convention, and the importance of safeguarding ICH in general, during events organised with (or by) communities (either on their element or on a certain domain or topic).

- General public

Examples include:

- "Impulses of a practice-oriented redefinition in (post)-migrant Europe", the multi-layered reality of the lived intangible cultural heritage organised by the "Brunnenpassage" in cooperation with the Austrian Commission for UNESCO on 3rd December 2021. (see 3.2.).

- Events that present the importance of ICH are often linked with other projects, like the opening of the exhibition "im.material" (see A.7) in which ICH and the Convention were presented to the general public that attended the exhibition's opening ceremony.

Furthermore, as in the section above, ICH stakeholders attend events related to elements, or ICH in general, as often as possible. Whenever possible, representatives of the Austrian Commission for UNESCO participate in festivals, press conferences, public awarding ceremonies for the inclusion of new elements or local community meetings. Numerous festivals and events were conducted under the auspices of the Austrian Commission for UNESCO in order to enhance the visibility of the event and to underline the importance of ICH.

- Researchers

Examples of such events organized by the Austrian Commission for UNESCO include:

- Cooperation of the Austrian Commission with the universities, like the lecture series at the Institute of Anthropology (see 6.2.), where ICH and the Convention were

presented to upcoming researchers and young professionals.

However, most events are organized by research institutions or universities, mainly targeting other researchers and interested people. Similarly, the Austrian Commission as well as members of the advisory panel are invited to present the Convention and the importance of researchers in contributing to the safeguarding of ICH. Such events include:

- In 2017, the Karl-Franzens-University cooperated with the University of Graz and the University of Salzburg within the framework of the project "Cultural Heritage". The interdisciplinary Summer School "World Cultural Heritage - Cultural Property Protection - Cultural Communication" was created in Austria. Both the Convention of 1972 and the Convention of 2003 and their synergies were being discussed, following the questions: What is Intangible Cultural Heritage? What is its role in the context of World Cultural Heritage? How may the value of Intangible Cultural Heritage be communicated? A Summer School with a similar topic was held by the University of Applied Arts Vienna in 2021.

- In 2018, a workshop was held by the research platform „Mobile Cultures and Societies,“ at the University of Vienna called “Weltliteratur – Weltmusik – Weltkino – Weltkulturerbe” [World Literature - World Music - World Cinema - World Cultural Heritage]. The workshop aimed to foster a discussion on the divergent world concepts engaged here and the practices, modes of representation and expression associated with them. For further information please visit <https://www.univie.ac.at/germanistik/wp-content/uploads/2017/10/annegret-pelz-layout-20170622-welt-konferenz-einladung.pdf>.

- Media

The media are invited to the annual and biennial certificate presentations for new entries into the national inventory, as well as to events concerning elements or topics related to ICH, such as the opening of the exhibition “handWERK“ (see 10.3) at the Austrian Museum of Applied Arts/Contemporary Art. The opening was accompanied by great media interest. Television and radio broadcasts, as well as interviews and reports in various newspapers, informed the general public: once again making a valuable contribution to raising the profile of intangible cultural heritage and the importance of safeguarding ICH.

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.

Austria recognised the importance of the promotion and dissemination of good safeguarding practices. On the occasion of the 10th anniversary, the Austrian Commission for UNESCO called out for good practice examples for the safeguarding of the intangible cultural

heritage, which attracted great attention throughout Austria. Examples from the areas of "transmission", "research and documentation", "promotion" and "innovation" could be submitted. The 10 selected examples testify the great commitment and active participation of tradition bearers in safeguarding their customs, empirical knowledge, and traditional crafts in Austria. As model examples, they encourage imitation and provide impetus for future positive developments in the field of intangible cultural heritage in Austria. These examples can be found on the website of the Austrian Commission for UNESCO. (<https://www.unesco.at/kultur/immaterielles-kulturerbe/umsetzung-in-oesterreich/register-guter-praxisbeispiele>).

In addition, federal provinces like Salzburg, Upper Austria, and Tyrol award the so-called "folk culture prize" [Volkskulturpreis] each year. By granting this reward, federal provinces honour activities that make up an important part of cultural life in the states. Communities, groups, and individuals can apply with concrete projects that they have initiated and/or implemented. Such projects contribute to the safeguarding and transmission of their element. A special focus is set on youth involvement and community work.

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.

Information about ICH is distributed through online platforms but also through leaflets, brochures, handbooks, and other publications funded by the Federal Government. The implementation in general, and the launch of the national inventory in particular, have evoked an unexpectedly strong press and media response in Austria. The Austrian Commission for UNESCO collects these reports (both print and online) and analyses, evaluates and publishes them annually. Before the ratification and implementation of the Convention, ICH has been predominantly linked to traditions and expressions like performing arts, social practices, rituals, and festival events. Within the last six years, however, and by putting great emphasis on domain four and five of the Convention, awareness has been raised for local knowledge and practices concerning nature and the universe and traditional craftsmanship. The media reports show that the public is highly interested in these fields. Thus, the implementation of the Convention has certainly ensured greater recognition of and respect for ICH and the communities involved therein.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Public events have great potential for promoting and raising awareness of ICH in general, as well as for specific domains and elements. Therefore, public events will continuously be supported and amplified. The Austrian Commission for UNESCO, as well as other public entities will continue to promote events on their websites and social media and will support communities concerned with the dissemination of their information (e.g., journals, etc.).

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

Guidance note corresponding to indicator 20 of the Overall Results Framework:

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

Question 20.1

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

Yes

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

The Ethical Principles are used as a frame of reference in awareness-raising activities by the Federal Ministries, provincial governments, and Austrian Commission for UNESCO. The principles have been translated into the German language and are available online for public use.

Question 20.2

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

Yes

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

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The governing bodies involved in the ratification of the Convention, as well as the Austrian Commission for UNESCO and facilitators of the Convention, will continue to respect the Ethical Principles for Safeguarding Intangible Cultural Heritage (in both safeguarding and awareness-raising activities). A wider promotion of these Ethical Principles could, however, encourage more stakeholders in the field of ICH to use them as an explicit reference point in their work and practices. Some stakeholders participating in the making of the Periodic Report named working methods that are in line with the Ethical Principles. However, they do not refer to them as such.

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

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

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

Question 21.1

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

High

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

In Austria, bearers and practitioners submitting elements for inscription are asked to outline risk factors (to their ICH) and to propose measures for the safeguarding of their element, at the stage before national inscription. Criteria for inscription are met when files contain a number of concrete measures. The community groups and individuals plan and implement their measures and report back to the ÖUK. After inscription, via regular surveys, bearers are asked to report on the implementation process of their safeguarding measures and to update them if necessary.

Describe in particular measures to ensure that this is inclusive.

When applying for the national inventory, applicants need to provide information in the nomination form about the widest possible participation and consent by the communities to the nomination process. This has to be done via the submission of an informed consent. These submissions of consent are presented to the advisory panel of the ICH in Austria but they are not made accessible online.

Question 21.2

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

High

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

In Austria the common terminology used to define civil society bodies that are non-profit oriented is “Verein”, which can be translated as “association”. An association according to the Associations Act 2002 is: (a) voluntary (b) established on a permanent basis (c) organised on the basis of statutes (d) of at least two persons (e) for the pursuit of a specific, common, idealistic purpose. Both, associations and NGOs are crucial when it comes to safeguarding ICH, as has been mentioned throughout this report. Many of the elements are supported by

associations founded for the purpose and goal of supporting the element and its practice and transmission. Most carnivals, for instance, are organised by associations that manage the planning of the events.

Furthermore, associations and NGOs can support communities in their activities, by providing them with feedback, support and information on project implementation and financing. An example is the “IG Kultur Österreich” [IG Culture Austria]. The central task of the “IG Kultur Österreich” is to improve the working conditions for emancipatory cultural work. It acts as a cultural policy lobby and as an advisory body on behalf of cultural initiatives.

Associations, NGOs and civil society actors have an important role for the nomination of the elements to be inscribed in the national inventory, e.g., by helping to prepare the dossier. The applicants are therefore often supported by associations and organisations, such as the Austrian Volksliedwerk [Austrian Folk Song Institute] or the Austrian Music Council. Furthermore, several NGOs (on national as well as local levels) have nominated elements for inscription (such as the association Arche Noah which submitted the nomination for “Knowledge of traditional seed cultivation and production” or the “Leader Region Innviertel and Pramtal: Innviertler Landler”) and plan and implement safeguarding activities – together with communities concerned.

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.

Private sector entities are important for locally embedded intangible heritage. They support communities on different levels and with various activities, such as awareness-raising or safeguarding. Monitoring exercise and submissions by bearers indicate that what this support looks like can vary greatly. Here are some examples:

- Support might be provided by making material and space available (in kind contributions) that are needed for the practice and are privately owned, as in the case of the bearers of the element timber in the Drau Valley (inscribed in the national inventory in 2018).
- Support may also be provided by sponsoring events such as carnival parades, in the course of which private entities often finance the purchase of new costumes or equipment.
- Other than that, support is granted by helping to plan projects and implementing them.

Private entities often work closely with communities and identify with their element of ICH; appreciating it as part of their heritage, even if they do not actively practice it.

On the other hand, some elements are entirely linked to the private sector, in particular elements in the domain of “traditional crafts”. One example is the “Flaming of Ceramics in Gmunden” (inscribed in the national inventory in 2021). This technique is almost entirely transmitted in one factory, and is almost exclusively practiced in the factory, as it provides the necessary infrastructure for the practice.

Another important private sector is the tourism sector. The Austrian Commission for UNESCO noticed an increasing interest by the tourist-section on elements and topics of intangible cultural heritage lived and practiced in Austria. They also make important contributions to visibility and awareness-raising. Good practice examples show how bearers and tourism entities can have a positive impact on the transmission of a practice. For instance, tourism offices and members of the community, together with a cultural association are currently implementing a project for sustainable tourism in the border-region between Schnals Valley (Italy) and the Upper Ötztal (Austria) around the element of “Transhumance” (inscribed in the national inventory in 2010 and on the RL in 2019). The aim of this project is to further outline the position of tourism in its role for sustainable regional development, based on the intangible cultural heritage of “Transhumance” as an interface between agriculture, tradition, history, cultural heritage, biodiversity, sustainability, and culinary delights. At the same time, the transnational connection between the two valleys in Austria and Italy is to be intensified. However, tourism can also have a negative impact on ICH and result in the (commercial) exploitation of communities. This topic has been recurrent on a national as well as on an international level, which is why it has also been the topic of the Conference of German-speaking ICH experts in 2018 (see 24.3). The impact and risks of tourism on the safeguarding of ICH are recurring topics for the advisory panel as well. The UNESCO Chair “Cultural heritage and Tourism” was established at the University of Salzburg in 2011 to monitor if rights and ensure interests of communities are met in projects and strategies by the cultural sector (see 14.1). In general, tourism has the potential to influence elements of ICH both in a positive as well as negative way)

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Current safeguarding measures are satisfactory and will continue to be supported.

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

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

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

Question 22.1

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

Yes

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

In general, enabling environments are created for groups, communities, and individuals to monitor their safeguarding measures. Public funding is available in terms of general projects, not specifically in- or excluding monitoring and / or technical or artistic studies on ICH safeguarding measures. There are different funds available, depending on the subject and character of the study/monitoring activity (i.e. whether it is a scientific, technical, or artistic study on safeguarding programmes).

In general, communities (as well as NGOs, associations, institutions or experts and scholars) can be granted public funding by programmes like LEADER or INTERREG (two programmes from the European Union) as well as funding provided by public governing bodies). The persons/entities granted the funds have to assess the impact of their programme and report the results to the financing body. This gives financing bodies the opportunity to review the impact and measure success of ICH safeguarding measures.

On the other hand, it gives communities the opportunity to assess their safeguarding measures and reflect on new strategies for further projects. For example, communities around the “Traditions of the miners and iron smelters along the Steirische Eisenstraße (Styrian iron route)” have been implementing local, regional and international projects to safeguard their practice. By recurring and long-term evaluation of their impact, as well as assessing new necessities, new projects and safeguarding measures are planned.

Additionally, communities and individuals are themselves asked on a regular basis by the Austrian Commission for UNESCO to undertake monitoring of their own elements via a survey. The Austrian Commission for UNESCO gives administrative support for initiatives and projects in order to facilitate the implementation of these studies and the requisite monitoring.

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.

As in question 22.1, an enabling environment exists for NGOs and civil society to conduct studies. This also allows NGOs and other bodies to carry out research and to contribute to the monitoring of elements, as well as to undertake scientific, technical and artistic studies on ICH safeguarding programmes.

For example, the association KEAföhrenen (<https://www.schwarzfoehre.at/>), founded in 2013, is an association who want to bundle their activities around the elements of Resin extraction in Lower Austria (inscribed in the national inventory in 2011) and Charcoal Burning (inscribed in the national inventory in 2011). They support the bearers and practitioners of the element organising and implementing safeguarding projects. In 2021 they published a brochure and activities as well as their impact on the safeguarding of the element (https://www.schwarzfoehre.at/images/pdf/Broschuere_Pecherei_Koehlerei.pdf). The Brochure was published and supported by public and private sponsoring bodies.

Umbrella organisations for different communities are important NGOs/associations as they support bearers and practitioners in the organisation, implementation and awareness-raising of their safeguarding activities. For example, the “Volkskultur Steiermark GmbH”, tries to convey practices of the region of Styria and to show the cultural diversity of the regions. They do so by bundling and passing on dates and events, developing and supervising projects that are implemented, and publishing annual reports on the activities, projects and events organised by different communities of the regions. Financially, the “Volkskultur Steiermark GmbH” is fully supported by the federal province of Styria.

Question 22.3

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

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Austria has developed very dynamically as a research location in recent years. Over the last decade, total spending on research and development in Austria has increased by around 70 percent. According to Statistics Austria (April 2020), spending in this area reached 12.4 billion euros in 2019, corresponding to a research ratio of 3.18 percent of gross domestic product (GDP).

Austria's research landscape is shaped by its 22 public universities, 16 private universities, 21 universities of applied sciences, as well as by the approximately 3,500 research-performing companies. The diverse institutions of non-university research also play an important role, from the Austrian Institute of Technology (AIT), the largest non-university research group, to the Austrian Academy of Sciences (ÖAW), the largest institution of basic research outside the universities. Therefore, favourable conditions for the conduction of research exist. However, few concrete examples of studies and research on safeguarding measures of ICH have emerged. Most studies have a different focus (for further information see question 9). Existing examples include: a research and publication of the effectiveness and implementation of the project "Brotzeit" (see 5.2). The study "Lesachtal Bread in Intergenerational Dialogue," conducted by the Alpe Adria University, Faculty of Interdisciplinary Research and Advanced Training, Klagenfurt, assessed the success of the safeguarding measure.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

State Party-established target

Satisfied

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

There is still insufficient scientific monitoring of safeguarding measures in the field of ICH in Austria. However, enhancement is difficult, especially since many studies focus more on the elements themselves, and less on the safeguarding measures and their impact. However, Austria recognises that safeguarding measures are a key component of the Convention, and the viability of ICH in general, and that their effectiveness and propagation is important. Therefore, it seems desirable to enhance efforts in making safeguarding measures more visible in order to encourage more research in this area. Closer cooperation with research institutions and public awareness-raising methods on safeguarding activities is therefore key for the Austrian Commission for UNESCO in the future. In addition, monitoring will be done by the Austrian Commission for UNESCO in a more light-weighted and manageable way for the communities in order to facilitate more frequent reporting on the status and progress of the element. The monitoring process shall also include questions on the effectiveness of certain safeguarding measures.

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

Guidance note corresponding to indicator 23 of the Overall Result Framework:
[English](#) | [French](#) | [Spanish](#)

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

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

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

Question 24.1

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

- Bilateral level

There is a close bilateral cooperation e.g. between the Advisory and Research Centre for Bavaria's ICH (at the Institute of Folklore), the Bavarian Academy of Sciences in Munich, Germany and the Salzburg State Institute for Folklore, Austria. This cooperation contributes to shape the criteria for the addition of elements to the national inventory. Lectures on ICH are offered in their respective states.

- Regional level

On a regional level, cooperation on safeguarding is done via cooperation of the Austrian Commission for UNESCO with other focus areas of ICH in German-speaking countries, including Switzerland, Germany and Luxemburg. The so-called "Committee of 4" ("4er Ausschuss") contributes to a lively exchange, including discussions and exchange on new strategies, as well as dealing with challenges concerning the safeguarding of ICH. An example of such an exchange is given in section 24.3. Austria has participated in the preparation of five multinational nominations, including nominations for the Representative List as well as the Register of Good Safeguarding Practices. Throughout the process of the preparation, stakeholders of ICH (and others) had the chance to discuss ICH and its safeguarding. This enhanced existing cooperation and established new collaborations.

Other than that, Austria participates as an observer in the annual meeting of the South-East European Experts Network on intangible cultural heritage. These annual meetings offer a great opportunity to learn about different safeguarding measures, projects, and programmes from a broader network of experts.

- International level

Austria supports international cooperation for safeguarding measures on ICH, which are mostly carried out and implemented by the communities themselves. However, Austria has also implemented safeguarding measures in cooperation with other State Parties, e.g., during the preparation of multinational nomination, common safeguarding measures are elaborated.

Other examples include the close collaboration with the UNESCO Khartoum office, regarding the implementation of safeguarding measures between December 2020 and August 2021. Within the context of the UNESCO project "Strengthening national capacities for safeguarding Intangible Cultural Heritage in Sudan", the implementation of an online database, based on the Austrian Commission for UNESCO's database for ICH elements, helped to enable the documentation and visualisation of the ICH in Sudan, through a digital national inventory. In addition, the Federal Ministry for Arts, Culture, the Civil Service and Sport includes ICH explicitly at all working programs of bilateral cultural agreements to facilitate and encourage bi- or multinational safeguarding measures by communities. The Federal Ministry will continue to do so in the future.

Question 24.2

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

- Bilateral level

Austria, having many neighbouring countries and, thus, practices that reach beyond its borders, is implementing bi- and multilateral safeguarding measures. There are numerous examples of this.

For example, the agreement between the Government of Austria and the Republic of Slovenia in the fields of culture, education and science (Federal Law Gazette III No. 90/2002). It states that both Parties shall endeavour to improve knowledge about the culture of the other, to further develop cultural cooperation in all fields, and on all levels, to thereby contribute to Europe's cultural identity. In order to promote a better knowledge of the culture, contemporary arts, literature, music and related areas on the respectively other side, the Parties shall, wherever possible, provide assistance.

Additionally, when preparing multinational nominations, common safeguarding measures are being developed. For the nomination of "Avalanche Risk management" (inscribed in the RL in 2018), safeguarding measures have been developed that are supported by State Parties and foster the implementation of cross-border safeguarding activities that are still ongoing.

The survey among tradition bearers conducted in 2020 has shown that inscription in the national inventory has evoked ideas regarding multinational nominations for the Representative List of Intangible Cultural Heritage for Humanity. The exchange with practitioners from other countries has further encouraged respect for cultural diversity as well as it contributed to strengthening intercultural dialogue. This means that practitioners - including communities, NGO associations as well as experts – cultivate contacts with their counterparts in other countries on an individual basis and maintain transnational networks.

- Regional level

Regional safeguarding measures are established particularly in the context of multinational nominations, e.g., for the element “Lipizzan Horse Breeding Traditions” (file to be examined for the RL in 2022). On an international level, the States Parties agreed to further encourage collaborations between state stud farms and private breeders through financial support (for the implementation of safeguarding measures and the organisation of international meetings). Apart from national regulations and support deriving from the national law, local and provincial authorities will also continue to (financially) support the safeguarding of local elements. The competent bodies for the safeguarding of the ICH, i.e., National Commissions and various competent bodies, will advise and support the bearers and communities in the implementation of the safeguarding measures and the organisation of events related to ICH.

Other examples include the already inscribed element of “Transhumance”. The Austrian bearers, together with communities’ groups and individuals from the Alpine region, are currently developing the launch of a common multinational multimedia website dedicated to transhumance that will ensure wider dissemination and greater information on the element. Educational materials (including free documents and newsletters, regarding the social and cultural values of the element) will be available to download, targeting young people and school students. This platform is financially supported by public funding from the European Union (INTERREG) in particular.

- International level

International cooperation on safeguarding measures is strived for, as it shows the diversity of similar forms of intangible heritage, having very different imprints on local levels, but still interconnected with each other. One such example is the exhibition “walking the indigo walk”. This exhibition highlights the rich diversity of intangible cultural heritage, as well as the socio-cultural and economic role of crafts. Textile artisans, artists, and designers from around the world submitted more than thirty indigo designs. The curators Lisa Niedermayr and Gabriele Detschmann developed this exhibition as a safeguarding measure for the element “Blaudruck/Modrotisk/Kékfestés/Modrotla, resist block printing and indigo dyeing in Europe”, which was inscribed in the Representative List 2018. It was organised by the Austrian Commission for UNESCO, in collaboration with partner institutions from Czech Republic, Germany, Hungary and Slovakia. The exhibition, first displayed in Paris during the 40th Session of the General Conference of UNESCO (2019), is supposed to be displayed in various different regions.

Additionally, various examples of international cooperation outside the context of multinational nominations exist, e.g., the project “Danube Region Cultural Platform”. “The Danube Region Cultural Platform” was implemented under the leadership of the Austrian Federal Ministry for Arts, Culture, the Civil Service and Sport, together with 8 project partners within the framework of the Interreg programme “Danube Transnational” from 2017 to 2019. The programme is closely linked to the EU

Strategy for the Danube Region (EUSDR), to which 14 countries belong - Austria, Germany, Slovakia, Czech Republic, Slovenia, Croatia, Hungary, Romania, Bulgaria, Bosnia-Herzegovina, Serbia, Montenegro, the Republic of Moldova and the Ukraine. The project focused on the eventful history of the Danube region. The aim of the project was to discover hidden places of cultural heritage, by presenting its tangible and intangible heritage on the platform. The primary goal was to prevent forgetting our history and to create awareness for cultural diversity and history in the Danube region. For more information visit <http://www.interreg-danube.eu/approved-projects/cultplatform-21>.

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).

Austria enjoys good relations with other State Parties. There is a particular high level of exchange between the Austrian Commission for UNESCO and other NatComs, particularly from neighbouring countries. Since the establishment of the online NatCom-platform, ICH programme specialists from all over Europe exchange experience, good practices but also (recurring) challenges.

At regular statutory meetings of the State Parties, as well as through participation in working groups, Austria has closely followed the activities and decisions of the Intergovernmental Committee and the General Assembly and has acted correspondingly on the national level, e.g., by adapting the nomination form for communities every few years. Austria also regularly exchanges information on the inventorying process with other countries. The websites provided by other institutions listing elements and good practice examples are regularly consulted, as well bilateral exchanges by the different focal points of ICH, impacting the approach and national strategies.

Austria has also been actively involved in the development of the Convention, as part of the Intergovernmental Committee between 2016 and 2020.

Furthermore, on several occasions, the different experiences on inventorying are exchanged and debated, for example, during the presentation in the “Online expert talk - Impulses of a practice-oriented redefinition in a (post)-migrant Europe” in December 2020.

Exchange on challenges is also done on a regular basis, e.g., during the conference organised by the Austrian Commission for UNESCO “Intangible Cultural Heritage: The Value of Intangible Cultural Heritage for Contemporary Societies” in May 2018. In the framework of a conference, the German-speaking focal points and experts for the 2003 Convention addressed issues around the tensions and antagonisms of intangible cultural heritage (eg., around gender equality, animal rights and animal use, commerce and tourism, and religions and minorities). This report summarizes the discussions and presentations on these topics:

https://www.unesco.at/fileadmin/Redaktion/Publikationen/Publikations-Dokumente/IKE_Tagung_Mai2018unesco-bericht-einsetig-v04.pdf

Further joint events of this kind are desirable and can foster exchange between experts of ICH and open up new approaches.

Furthermore, information is shared by the Austrian Commission for UNESCO upon request with other State Parties and presented in international meetings.

Examples are:

- Presentation on Intangible Heritage and its ratification to delegate members - Guangxi Zhuang Autonomous Region in 2018, including the Art of Spanish Riding School (inscribed in the RL since 2015), Gilding and faux painting (inscribed in the national inventory in 2017) and the performing practice of the Salzburg Marionette Theatre (inscribed in national inventory in 2016).

- 2016: The article "ICH as a legitimisation strategy for complementary and traditional healing methods in Austria", written by Michaela Noseck-Licul and edited by ÖUK, was published in the online magazine #heritagealive and presented at the ICH NGO Forum in Addis Ababa.

- 2017: In consultation with the author Michaela Noseck-Licul, the article "Traditional and Complementary Healing Methods in Austria" was edited and translated for the book "Traditional Medicine" (published by Heritage Alive in 2020). During the 12th session of the Intergovernmental Committee for ICH, the article was presented at an international NGO symposium in South Korea.

- 2018: The ÖUK continued to support a research assistant at the Alpen-Adria-University, in editing and translating an article about the project ("BrotZEIT"), which was submitted for publication in the international ICH online magazine #HeritageAlive. The article was published on the NGO Forum website (<http://www.ichngoforum.org/category/heritage-alive/>).

Question 24.4

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

Austria will continue to foster international cooperation and exchange with other State Parties on different levels and in different contexts, especially regarding good safeguarding practices and strategies for the implementation of the 2003 Convention. Therefore, Austria will continue the international dialogue and support trans- and international projects, programmes, and activities.

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

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

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

Question 25.1

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

Yes

1

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage in South-Eastern Europe

Describe the activities and your country's involvement.

Austria has been a regular observer in the annual meeting of the SEE network of experts since 2016. Austria has participated in the SEE network surveys as well as actively presented its work and good practice examples, and it engaged in debates during the annual meetings.

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.

Austria supports international networking. Concerned bodies such as Federal Ministries, cultural sections of the 9 federal provinces and the Austrian Commission for UNESCO encourage international exchange, as international connections and experience-sharing is considered an important part of safeguarding ICH. Therefore, financial and administrative support is given, mostly on request by communities, groups and individuals, researchers, experts, other state party members etc.

Examples of such exchanges supported are:

- 2016: Financial support by the Ministry responsible for culture and the local culture department of for the multinational festivity "400 Jahre Murauer Bürgergarde und 270 Jahre Samson" [400 years of the Civic Guards of Murau and 270 years of Samson], related to the elements a) Festive practices of the Civic Guards and ceremonial militias of the district of Murau (inscribed in the national inventory in 2012) and b) "Samsontragen" in the Lungau region and the district of Murau (inscribed in the national inventory in 2010). It involved a

procession through Murau with about 1000 guardsmen and marksmen from Poland, Italy, Austria, Germany as well as Samson figures and other giant figures from Spain, Lungau and Murau Styria.

- 2017: Financial and administrative support from the culture department of Salzburg for the Salzburger Rangglerverband ["Ranggeln", a style of wrestling, inscribed in the national inventory in 2010]. The Salzburger Rangglerverband is a member of the IFCW (International Federation of Celtic Wrestling) and participates in the annual European Championship in the wrestling competitions of "Back-Hold" (a British form of wrestling) and "Gouren" (a French form of wrestling). In 2017 the culture department of the federal province of Salzburg helped organise the European Championship of "Celtic Wrestling", which took place in Pinzgau.

- 2019: Participation in the 33rd Surajkund international Crafts Mela, India (organised by Surajkund Mela Authority in collaboration with the Union Ministries of Tourism, Textiles, Culture, External Affairs, Department of Tourism, Government of Haryana and Haryana), of the indigo dyers and resist block printing workshop "Blaudruck Wagner". The Ministry responsible for culture and Austrian Commission for UNESCO nominated the practitioners in order to foster international exchange between bearers of the element "indigo dyeing and resist block printing."

- 2019: Exhibition "Walking the indigo walk," coordinated by the Austrian Commission for UNESCO and financed by Ministry responsible for culture for a multinational exhibition including 34 indigo blue-print exhibits from 18 countries. The exhibition was displayed on the fences around the UNESCO headquarters in Paris during the UNESCO General Conference in November 2019. Textile artisans, artists, and designers from around the world submitted more than thirty indigo designs.

- 2021: The ÖUK supported the University of Natural Resources and Life Sciences, Vienna, to start a "COST-Action" (an EU-funded programme which enables researchers to set-up their own research networks) for Europe-wide research on Charcoal, resin, tar and potash (ChaReTaPot). The ÖUK supports the projects by offering access to their network of ICH bearers in European countries, to encourage bearers of elements concerning crafts that involve charcoal, resin, tar and potash to participate in research projects.

These are some examples which include support of international exchange. Furthermore, multinational inscriptions of elements on the RL and the Register of Good Safeguarding practices are administratively and financially supported by Federal Ministries as well as local governmental bodies.

Question 25.3

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

Yes

1

International and regional bodies

Others

ICH-related activity/project

The Federal Ministry for Arts, Culture, the Civil Service and Sport, as one of the central safeguarding bodies of ICH in Austria, is a member of the following international bodies, trying to include content and topics of the Convention of 2003 in their working programmes:

- Council of Europe, especially in connection with the Cultural Heritage Strategy 21, the Faro Convention, and the Cultural Routes of the Council of Europe.
- Council of the European Union “Education, Youth, Culture and Sport” especially as regards Council Conclusions and the work plan for culture on aspects of cultural heritage
- Member of the Council of Ministers of Culture of South East Europe, where Austria is an observer.
- Participation in thematic groups of the open method of coordination of the European Union, especially on subjects such as cultural tourism, heritage professions in transition, culture and social inclusion, culture and sustainable development, gender equality, heritage and climate change adaptation, and heritage expert group.

Other Federal Ministries involved in the safeguarding of ICH, which are members of other international bodies, strive to include or emphasise ICH as a topic in their activities, such as the Federal Ministry of Agriculture, Regions and Tourism. Forms of sustainable agriculture and practices supporting the building of resilient landscapes are especially important topics for activities related to:

- The Ministerial Conference on the Protection of Forests in Europe, and
- The Alpine Convention.

Austria, as a member of the European Union, engages in multiple activities and bodies of the EU as well as in activities by the European Commission.

On a national level, the advisory panel for ICH was formed in 2009. It comprises 23 representatives from five Federal Ministries, the Departments for Culture of the nine federal provinces, and ten scientific experts from the fields of cultural, social, and natural sciences. All members participate on a voluntary basis. Furthermore, a programme specialist for ICH has been appointed to ensure the implementation of the Convention and to assist the panel.

Contributions to the safeguarding of intangible cultural heritage

Presentation and inclusion of ICH and the 2003 Convention, in the context of international bodies, to explore new synergies and highlight existing ones within these international frameworks.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Austria's governing national and provincial bodies will maintain their efforts to encourage international cooperation on ICH, as well as fostering international networking among communities, NGOs, experts, centres of expertise, and research institutes.

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

Guidance note corresponding to indicator 26 of the Overall Result Framework:

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

C00726

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
Schemenlaufen, the carnival of Imst, Austria	2012

Question C.1

C.1. Social and cultural functions

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

The element of Schemenlaufen in Imst, Tyrol is based on a centuries-old tradition that has only been documented (to greater or lesser extent) for about 120 years. Hardly anything has changed in the basic procedures or in the rules since it began. Every four years the city of Imst in Austria celebrates its Fasnacht carnival on the Sunday before the Christian tradition of Lent. The central festivity is Schemenlaufen, a procession of masked, costumed dancers. The social and cultural function of our custom is still of great importance: different generations with different backgrounds come together and help each other wherever necessary. The bearers focus on maintaining and safeguarding the tradition, which has been handed down for decades. In addition to the elected committee, there are other people who are entrusted with specific tasks, for example carriage builders who contribute their technical and craft skills, literary and satirical gifted contribute texts for the figure of the Labara and the Rofn-Kathl (for more information on the different figures visit: <http://www.fasnacht.at/Figures>). Up until now, 900 people participated actively in the Fasnacht (being almost 10% of the total population of Imst) and about 150 additional helpers are furthermore involved in the preparation and safety measures. As the popularity

of the event has increased, the organisers are unfortunately forced to limit the number of participants, due to the narrow streets of the historic centre of Imst where the Schemenlaufen takes place.

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.

There is currently no real threat to the practice of Schemenlaufen. Imster Fasnacht is currently mainly affected by COVID-19 restrictions which includes the Schemenlaufen not taking place in 2022. Those responsible felt compelled to cancel all events planned for 2022 in order to maintain the safety of practitioners and visitors. Nevertheless, the unanimous opinion of the bearers is that the existence of the element Fasnacht is not endangered, because the element lives on in the families. It is so strongly anchored in the entire population and the region, that its continuance is ensured in any case and with great approval by all involved.

Most of the participants are older than 16 years. There is a special event for younger children called "Buabefasnacht," which children between 6 and 15 can be part of. Women participate in the preparatory activities for the safekeeping of costumes and oral traditions around the practice. The practices involves therefore all people.

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.

There has been a period of increased public attention on Schemenlaufen - Carnival of Imst - shortly after the inscription on the Representative List in 2012, which inspired enthusiasm among practitioners. There is an ongoing intrinsic passion and commitment among the participants. Thus, the element has remained a culturally and socially meaningful event for practitioners and audiences. The Schemenlaufen exemplarily stands for the multiplicity of the Fasnachten, which is practiced in Tyrol and surrounding countries. It is of great importance for the local communities. Creativity and mutual respect of all participants of Fasnacht is inherent.

The inscription of the element Carnival of Imst has brought little noticeable impact to the element itself, which continues to be carried out as it used to be. The inclusion in the

Representative List has not spread more awareness on a local level around the practice in recent years. Bearers find it very difficult to engage and spread awareness on the contents of the 2003 Convention and the overall list. On the national level, the bearers expressed their desire for less restrictions around the usage of the “living heritage” logo.

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.

Currently no particular safeguarding measures are needed to further promote or reinforce the element. The element is based on oral traditions, which are passed on and cultivated within the families and the various mask groups. Traditional knowledge and skills are handed down orally from one generation to the next. Practical knowledge, such as the building of costumes, is handed down via practical instruction. Furthermore, the committee organises special seminars and workshops to ensure that traditional skills are transmitted.

The cultural centre of the Schemenlaufen is the so-called House of Fasnacht, a museum and archive dedicated to the safeguarding of the element. It is a meeting venue for the members of the carnival committee, as well as a centre for cultural events, such as (international) theatre performances. Moreover, knowledge about the history of the element is passed down in local schools, which includes a visit to the House of Fasnacht, where students learn about the different masks and historical developments of the(ir) tradition.

The element is still promoted by the media (e.g., announcements in local newspapers) and their dedicated website: <http://www.fasnacht.at>. The committee ensures that the element is not misused for commercial purposes. Additional measures have not been considered necessary, as a consequence of the inscription.

Question C.5

C.5. Community participation

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

The Fasnacht of Imst is an integral part of the collective cultural and historical identity of the local population. Communities, groups, and individuals from the city of Imst participate in the preparation, conduction, and processing of the Schemenlaufen - Carnival of Imst. Preparations for the event include the construction of the floats, and the inspection and repairing of the equipment and costumes, as well as fasting and fitness activities in order to prepare for the physically demanding parade. It is important to ensure that younger people participate, in order to keep the tradition alive for future generations.

Furthermore, civil society organisations, such as the Association for the Promotion of the Carnival of Imst or the House of Fasnacht, contribute to the safeguarding of the tradition.

Active participation includes practical training (rehearsals of dances, movements, shouting and songs) and meetings of the participants. Women have an important role as well. They play an important role in making and preserving traditional costumes and wooden masks. Handmade decorations for the procession are also provided by women. These skills have been passed down for generations.

Past members, or older members, of the Schemenlaufen community also help out by working as security guards who keep order, as the expected increase of visitors might lead to disturbances during the procession.

Question C.6

C.6. Institutional context

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

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

The Carnival Committee for the Schemenlaufen, (in German: Fasnachtskomitee), which is elected on January 6th by the involved communities, is in charge of the management, safeguarding and organisation of the element.

While the chairman of the committee is responsible for the coordination of the preparations, his deputies deal with international relations, and general questions, as well as the organisation and duties of the committee. Further functions within the committee include treasurers, secretaries, the chronicler, media spokespersons and the archivist, who is responsible for the safekeeping and distribution of costumes and masks. Apart from the committee, every permanent resident of Imst is free to join one of the different mask groups.

Question C.7

C.7. Participation of communities in preparing this report

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

The bearers are regularly asked to send an update report on their elements to the Austrian Commission for UNESCO. The updated report contains various information, such as an update of the element itself and a list of the members responsible. The last major survey took place in the year of 2020, in which the representatives of the element also participated. These contents were also added to the report.

The most recent report was prepared by representatives of the carnival, Manfred Waltner

(Vice Chairman of the Carnival Committee) and Nikolaus Larcher (Secretary of the Committee), in collaboration with the Austrian Commission for UNESCO. Through translation and the preparation of a questionnaire, the bearer representatives were able to elaborate on, and complete, their contents and comments. Several meetings were held with all Austrian representatives from the Representative List. The bearers had the opportunity to check if the report was complete, and were able to make changes before it was submitted.

C01106

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
Classical horsemanship and the High School of the Spanish Riding School Vienna	2015

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').

For over 430 years, the Spanish Riding School, with its specially bred horses, the Lipizzans, has continually upheld a type of artful horsemanship that first came to prominence in Ancient Greece. The Riding School's courtly tradition lives on to the present day, having survived various political systems and upheavals in Austria. Since 2001, classical horsemanship at the Spanish Riding School has been explicitly defined as an activity that serves the public interest.

Day-to-day operations, the training of the horses and riders and passing on the art of the Riding School have always been overseen by the Head Stablemaster and the Chief Rider. At the Spanish Riding School, the Chief Rider and other riders, have always passed on their knowledge to the next generation by word by mouth. Assistant riders and cadets learn from their more experienced colleagues through instruction and observation, but also from fully trained school stallions. This type of learning enables them to apply their knowledge to the training of young horses, in the future.

Maintaining and safeguarding the art of classical horsemanship at the Spanish Riding School in Vienna is part of Austria's cultural heritage and bearers feel its safeguarding as a mission to upkeep and develop this heritage for the whole world and its future generations.

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.

Since its inscription on the Representative List, the element has continued to be practiced in much the same way; in fact, it remained largely unchanged for more than 450 years. Due to COVID-19 regulations there has been a significant reduction in the number of performances of the element. Performance of the element in front of live audiences was restricted between March 2020 and May 2021. There was a complete cessation of public operations for several months. When restrictions are not in place, the element is shown several times a week in front of a public audience.

The exercise, practice, and transmission of the element inside the Riding School has not been affected by the COVID-19 regulations. All necessary financial measures were taken by the Republic of Austria in order to ensure its maintenance. By virtue of a permanent agreement with the Republic of Austria, as the owner of the Spanish Riding School, the future maintenance is guaranteed. No danger or threat to the element can currently be identified by the bearers.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription on the Representative List in 2015 has brought greater national and international attention, which has significantly increased the visibility of the element. Furthermore, it has increased the pre-existing appreciation of the element, as well as the appreciation for ICH in general. The inscription is not perceivable as a short-term effect, but is reflected in many moments and occasions throughout the practice and interactions with the public. In general, intangible cultural heritage and the Convention of 2003 have received more attention in the past years. The general awareness of the importance of ICH has therefore increased as well.

This is felt by both the Spanish Horse Riding School and the stakeholders on a local, national and international level. Stakeholders and bearers agree that awareness of intangible cultural heritage has increased. This has a direct effect on the element “Classical Horsemanship and the High School of the Spanish Riding School Vienna”. The increased attention has enhanced multinational cooperation on the practice, animal-welfare and the knowledge needed for it, and resulted in the nomination of the “Lipizzan Horse Breeding tradition” for inscription on the Representative List, which was submitted together with several State Parties (Austria, Bosnia and Herzegovina, Croatia, Hungary, Italy, Romania, Slovakia, and Slovenia) in 2021.

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.

In public relation measures the Spanish Riding School includes both intangible cultural heritage in general, and the element “Classical Horsemanship and the High School of the Spanish Riding School Vienna”. When it comes to public relation activities, the intangible cultural heritage aspect of the practice is portrayed. The element and its relation to the goals of the 2003 Convention is further highlighted on the Spanish Horse Riding Schools website and in all brochures and documents.

During all tours, visitors from all over the world find out more about the element, as well as about intangible cultural heritage itself. The Spanish Horse Riding School gets a great deal of media coverage. It hosts many events, transmitting knowledge about the horses, the breeding and the relationship between the rider and the animals throughout the year. The Spanish Riding School and the “LBI ARCHPRO” started an ambitious research project at the Lipizzaner Stud Piber in Styria (Austria) in November 2020. The collaboration involves a detailed digitisation of historical buildings, and the scenic landscape of the Lipizzaner Stud Piber in Styria (<https://piber.lbi-archpro.org/>). The data collected are continuously included into various projects, such as the redesign of the existing museum and the exhibition rooms in Piber Castle Museum (<https://lipizzanerheimat-museum.at/lipizzanergestuet-piber/>).

Question C.5

C.5. Community participation

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

Since the foundation of the Spanish Riding School in the 16th century, specific techniques, craftsmanship and rituals within the Riding School have been transmitted. All the people who are involved contribute to the continuation of the tradition:

1) The grooms are not only the foals’ first point of contact when they are born, but they transmit the basic knowledge of horse husbandry to the elites in the first years of their

education.

2) Breeders affectionately tend the herd and pair up the best stallions with the most suitable mares to meet the demands of the High School.

3) After moving from Piber to Vienna, the colts are placed under the auspices of experienced riders and the care of the young elites. They are responsible for the stallions; study the way the horse naturally moves and cultivate the highest levels of elegance the horse is capable of through systematic training. As a result, a special relationship and harmony between rider and horse is created. The careers of the elites are marked by important tasks and ceremonies at each step of their education, documenting their progress within the community (e.g., riding a stallion, and getting a special hat and uniform as a visible symbol for the advancement).

4) The veterinary surgeons play an indispensable role, ensuring the health of each horse and closely cooperating with grooms and riders.

5) Saddlers, blacksmiths, hatters, tailors and shoemakers are responsible for producing and keeping the facilities and lavish décor for horses and riders.

In 2001 both the Riding School in Vienna and the Stud Piber were consolidated into one entity and released from state control. However, the Austrian Republic still owns 100% of this entity and is therefore responsible for the safeguarding of the Riding School as well. A special act was passed (Spanish Riding School Act, §2/1) by the Austrian government in 2001, safeguarding the element by guaranteeing the sustainable continuation of the traditional breeding of the Lipizzans, and the promotion of Classical Horsemanship.

Question C.6

C.6. Institutional context

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

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

The main body responsible for the element is the Spanish Riding School in Vienna, which gives training to riders and oversees the reputation of the Riding School in general. It is concerned with the long-term safeguarding of the element, in close cooperation with the Lipizzaner Stud Piber (Styria), who care and tend to the horses needed for the practice. The ownership role over both facilities belongs to the Republic of Austria, represented by the Federal Ministry of Agriculture, Regions and Tourism. The controlling body for the Spanish Riding School and the Lipizzaner Stud Piber is the Supervisory Board of the Spanish Riding School- "Lipizzanergestüt Piber Gesellschaft Öffentlichen Rechts".

Question C.7

C.7. Participation of communities in preparing this report

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

The bearers are regularly asked to send updated reports on their elements in the national inventory to the Austrian Commission for UNESCO, which includes updates to the element itself, as well as the people responsible and their contact information. The last update-survey was conducted in 2020, in which the aforementioned representatives of the element (Spanish Riding School in Vienna; Lipizzaner Stud Piber) also participated. The results of the survey were added to the report as well.

The present text was prepared by the representatives mentioned in section 6 in collaboration with the Austrian Commission for UNESCO. Through translation and the preparation of a questionnaire, the bearers were able to elaborate and supplement their contents and comments. In several online exchange meetings with Austrian representatives on the Representative List, the participants were able to interact with each other. The bearers had the opportunity to check the report for completeness and make changes before submission.

C01380

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
Avalanche risk management <i>Multiple: Switzerland, Austria</i>	2018

Question C.1

C.1. Social and cultural functions

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

During the winter season, snow avalanches pose a constant threat throughout the Austrian Alps. Avalanches endanger people, animals, settlements, cultural landscapes, traffic routes, and infrastructure. Without avalanche protection measures, many permanently inhabited residential areas in the Alps would be inhabitable. Since the settlement of the Alps, dealing with avalanche danger has become a necessity, and an important prerequisite for social and economic development. "Dealing with avalanche danger" essentially means confronting the danger and using protective measures to preserve the Alpine regions as a place to live, work and, more recently, as a recreative space. The bearers of knowledge related to the element are still numerous and operate at local, regional, and national levels. Inhabitants of the Alpine region are the most likely to be affected. However, they also have the most experience in these matters, as they know the terrain and environment. Many local players work for non-governmental organisations, professional associations, and corporate entities, such as Alpine clubs, sports associations, railway companies, cable cars and mountain rescue services.

However, it is important to note that universities and research institutions support the efforts of local actors. On behalf of provincial or local authorities, they develop strategies for minimising avalanche risk in the mountains and help to implement them. Government authorities are involved with the devising of preventive measures and legal regulations, at all levels. Local authorities provide practical assistance, organisational support, financial resources, and training to promote appropriate land use management. Regional authorities are responsible for implementing protection measures, forest maintenance and avalanche forecasting services. They are responsible for passing on knowledge to the next generation “on the field” as well. Alpine organisations often work with the concept of peer education, where peers learn from each other.

Avalanches, and the management of the threat they pose, have been part of people’s lives since the settlement of the Alps, and continue to have cultural and social importance. The three main social functions have not changed since the inscription:

- Religious function: Avalanches pose a very real existential threat for mountain populations and are still very present in iconography and religious imagery.
- Everyday culture: The element is closely bound up with the stories and collective memories of the people in the area.
- Solidarity in the face of danger: The element is responsible for the development of collective systems to forecast avalanches. This collective effort strengthens people's sense of belonging to a community whose survival depends on its capability to address problems collectively.

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.

Avalanche risk management is a practice that recurs every year, provided there are settlements surrounded by snow in winter. It is therefore of constant importance for people of all ages and genders. To this day, avalanches cannot be fully calculated and predicted by science. Consequently, the knowledge gained from experience in dealing with avalanche danger, new observations, scientific studies and collaborations continues to be important. In the past, knowledge was acquired through intensive observation of nature and the painful learning process after avalanche disasters. New scientific findings help local stakeholders to better assess the risk of avalanches.

However, many Alpine clubs, NGOs, and governmental organisations dealing with avalanches face the challenge of conveying their knowledge in a contemporary way. At the same time, there is a growing desire to condense complex content into simple rules to save time. This risks oversimplifying the phenomenon of avalanches and losing the more subtle aspects of the knowledge. Today’s communication practices increasingly impede detailed examination of the subject. A classic assessment of avalanche danger is time-consuming and requires good observation skills, regardless of the technical aids that can facilitate the task. More and more people seek recreation in the mountains. These people are often unfamiliar

with the surroundings. There is an additional challenge in teaching avalanche skills to visitors, who make up the largest group of avalanche victims nowadays. However, this challenge can be overcome through the provision of education that takes into account the latest achievements of science and research.

Constant exchange and public information is crucial for the relevance of the knowledge. In 2021 the joint project "Integrative avalanche awareness," with the aforementioned field book, was completed. The training content on avalanche awareness was jointly formulated and designed by the mountain guide association, the alpine clubs, the police and the mountain rescue body. In Austria there are common guidelines for avalanche education in each of the institutions who collaborated on the content. Furthermore, the Austrian Association for Snow and Avalanches (AASA / ÖGSL) is currently elaborating the so-called Snow and Avalanche Observation Standards (SLABS) with its members, who are professionals in fields relating to snow and avalanches. This document will contain a set of guidelines for observing and recording snow, weather, and avalanche phenomena. These guidelines are prepared for avalanche forecasting operations but can be applied to other programmes as well. The guidelines are presented as a resource of common methods, and are intended to promote efficient and fruitful communication among professional operations, as well as between research and operational communities.

Bearers continuously share their knowledge on an international level by attending events held by the International Commission for Alpine Rescue (ICAR) and the European Avalanche Warning Services (EAWS), as well as by attending events such as the "International Snow Science Workshop," which was held in Innsbruck (Austria) in October 2018. About 1,000 experts from 15 countries attended.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription contributed to the enrichment of the Representative List, as it is an example of how knowledge of an intangible heritage is fundamental to maintaining safe living in areas endangered by natural hazards. Furthermore, it is an example on how the management of natural hazards contains a definite cultural dimension, in addition to the scientific and technical dimensions. Being added on the list has not affected the practice itself, or its importance, as it has always been indispensable for people living in the Alps. Close collaboration of people and stakeholders dealing with avalanche hazards is needed, both for safeguarding and practising avalanche risk management. Avalanche risk management is a good example of how traditional and modern knowledge complement each other, and how important traditional knowledge can be, when it comes to preserving a sustainable and hospitable environment. The combination of various forms of knowledge and means of transmission, as well as the participation of a wide range of actors (public and private entities, local stakeholders, scientists, professional groups, civil society organisations and

other institutions), in the preservation of cultural heritage are essential for addressing future challenges (e.g., climate change) in a sustainable way.

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.

As avalanche risk management has been of great importance for the safe settlement of the Alpine regions and is of continuing importance, especially in winter, preventing avalanches has become a task involving the entire community, with the public authorities providing their technical and financial support to the various stakeholders. Therefore, there already exists a broad base of ongoing safety measures, both private and public. Continuous improvement, and adaptation, of existing protection measures, along with rapid responses to societal and climatic changes, are necessary to ensure the effectiveness of avalanche prevention measures.

Ongoing measures include training and knowledge-transfer by Alpine clubs, ski schools and associations, which offer courses. Some of the courses are free of charge, enabling winter sports enthusiasts to avoid avalanches and learn how to rescue buried victims. Volunteers also promote and disseminate knowledge, such as members of avalanche commissions, who work continuously (on a voluntary basis) to advise authorities and ensure the safety of localities and traffic routes. The transfer of knowledge is supplemented by specific courses at universities which provide avalanche education on an academic level. In 2018 the Austrian Association for Snow and Avalanches was founded to help bring together the various experts in the field. The association promotes interdisciplinary knowledge exchange, teaching, development, training and application in the field of applied snow and avalanche research and related fields.

Question C.5

C.5. Community participation

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

In the alpine areas of Austria (primarily found in the federal province of Tyrol, Vorarlberg, Salzburg, Carinthia, parts of Upper Austria and Styria and Lower Austria) avalanche danger is ever-present in winter. Protective measures primarily concern settlement areas and infrastructures, such as roads, railways or lifts. Open terrain is the most likely to get caught in an avalanche, especially during winter recreational activities.

In Austria, assessing avalanche danger, managing avalanche risk and protecting people, settlements and infrastructure, is a task for the whole of society: it involves a wide range of

actors and knowledge bearers. A brief listing of the central actors:

- > Railway operators (ÖBB, provincial and private railways)
- > Road operators and maintainers (ASFINAG, road construction departments of the federal provinces)
- > Central Institute for Metrology and Geodynamics (ZAMG) and various private weather services
- > Austrian Research Centre for Forests (BFW)
- > Avalanche warning services of the federal provinces, provincial warning centres
- > Local avalanche commissions
- > Austrian Association for Snow and Avalanches ÖGSL/ AASA
- > Mountain rescue
- > BMLVS: Avalanche task force of the Austrian Armed Forces
- > BMI: Alpine Police
- > Austrian Alpine Club, Friends of Nature
- > Austrian Board for Alpine Safety (ÖKAS)
- > Lift companies, professional association of cable cars
- > Association of Austrian Mountain and Ski Guides
- > Various tourist associations
- > Forestry Service for Torrent and Avalanche Control with 7 sections and 21 area construction management units and a staff unit for snow and avalanches
- > Ministry of Agriculture, Regions and Tourism (BMLRT) and Ministry for Climate Action, Environment, Energy, Mobility, Innovation and Technology (BMK)

By working together (as well as working separately from each other on different aspects), all bearers contribute as a whole to the safeguarding and application of the knowledge related to the element. Collaboration plays an important part in preventing natural disasters by funding, transmitting, updating, exchanging and documenting different aspects.

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.

Several bodies and associations are involved in the element. The central ones are:

- Austrian Association of Mountain and Ski Guides (Österreichischer Berg- und Schiführerverband) with 1,200 members
- Austrian Alpine Club (Österreichischer Alpenverein) with approximately 500.000 members
- Gargellen Avalanche Committee (substitution of the Austrian Avalanche Committee)
- Austrian Alpine Club
- (Österreichischer Alpenverein) Alpinarium Galtür Dokumentations GmbH

- Austrian Association for Snow and Avalanches (AASA) (ÖGSL - Österreichische Gesellschaft für Schnee und Lawinen) with about 90 members

Question C.7

C.7. Participation of communities in preparing this report

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

The bearers are regularly asked to send up-to-date reports on their elements in the national inventory to the Austrian Commission for UNESCO, which contains both an update of the element itself and the members responsible. The last major survey took place in 2020, in which the representatives of the element also participated. These responses were also considered in this report.

The present report was prepared by representatives of the Austrian Association of Mountain and Ski Guides, the Austrian Alpine Club, the Austrian Association for Snow and Avalanches (AASA) and the Austrian Avalanche Committee, together with the Austrian Commission for UNESCO. Through translation and preparation of a questionnaire, the bearer representatives were able to elaborate on their responses and submit comments. Several meetings were held with all representatives on the Representative List. The bearers had the opportunity to check the report for completeness, and make changes, before it was submitted for the final report.

C01365

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Blaudruck/Modrotisk/Kékfestés/Modrotlač, resist block printing and indigo dyeing in Europe <i>Multiple: Austria, Czechia, Germany, Hungary, Slovakia</i>	2018

Question C.1

C.1. Social and cultural functions

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

Two workshops in Austria are particularly notable for continuing the tradition of blue-printing and indigo dyeing. The communities still consist of small, family-run businesses and they have been practising their craft since the 19th or early 20th century. The practitioners themselves consider their patterns to be their individual signature and have a strong emotional attachment to their products. Individual patterns and designs related to cultural exchange and landscapes have become trademarks, and some of them are now recognisable symbols of family businesses, such as the so-called "double print" of Koó in Burgenland. The blue-print style, and accompanying wooden patterns (so-called "models"), are an expression of pride in the long-running family tradition. The wooden patterns are up to 300 years old and show regionally inspired designs, such as regional flora and fauna, as well as common motifs regardless of the respective region. Today, they are complemented by new motifs that change with time and occasions. Nowadays, these models are made by a few people

only, with whom the blue-printers work closely.

In addition to the two traditional blue dye workshops “Wagner” (in Upper Austria) and “Koó” (in Burgenland), there is the “Zeugfärberei” in Gutau, which produces and sells blue-printed goods. In an experimental workshop, visitors can take part in blue-printing themselves and learn about the special dyeing technique, as well as the printing process.

Today, blue-print fabrics are worn mainly by folk dance groups, folk bands and individuals at festive or special occasions, such as traditional celebrations, weddings or in traditional restaurants. However, blue-print products do appear in other areas of life; from everyday clothing to catwalks and interior design. Young designers, in particular, are increasingly using blue-print products, promoting local culture. Recently, there has been an increase in small tailors and manufacturers seeking collaborations with traditional print workers.

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.

Indigo dyeing and block printing are still actively operated. The workshops have hardly ceased for a single day for almost 100 years, despite a range of obstacles. The practitioners face many challenges nowadays. One of the challenges is the succession of their businesses. New workshops have not been established in recent years. In the absence of structured apprenticeships or regulated training systems, bearers have to find their own ways of passing down the tradition. However, increased demand in recent years has made it possible for one workshop to afford to employ one person. Unfortunately, due to COVID-19, production fell, and the workshops had to close for a while. To compensate, they started focusing on their new online presence. One workshop even created an online shop. The COVID-19 regulations made it impossible to transmit knowledge around fabric and texture during the period of the pandemic.

Several recurring safeguarding measures are in place to keep the element alive. Bearers pass on their knowledge through guided tours of their workshops, cooperating with tourist offices, museums and associations. Furthermore, the Dyer Museum in Gutau is visited by 3,000 to 5,000 visitors annually, adding to the transmission of the practice. Various collaborations with designers, companies, textile merchants and fashion schools help to maintain the element. The presentation of different products at selected markets, such as the Dyer's Market in Gutau, the Weaving Market in Haslach, or the Advent Market at Esterhazy Castle, contributes to the incomes of families and workshops. Furthermore, collaborations between the workshop “Blaudruckerei Koó” and fashion labels (such as Rosa Mosa, Vienna Secession, Lena Hoschek and Susanne Bisovsky) help to evolve and adapt knowledge. The bearers of this workshop are currently working on a publication in honour of their 100th anniversary.

Practitioners work in a sustainably way. The fabrics, often locally sourced, are hand-printed according to ancient traditions and dyed with natural indigo. The basic recipes are ancient, and the porters are trying to adapt them to modern times. They focus on using cotton and

linen from organic farms. The linen is partially sourced from the Mühlviertel region in Austria. The “Blaudruckerei Koó” workshop, for example, collaborates with a weaving mill in Switzerland, who provide them with organic cotton fabrics.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of indigo dyeing on the Representative List of the Intangible Cultural Heritage of Humanity has led to an increased appreciation of the element; not only among the individuals and communities concerned, but also among the wider professional public and the public in general.

The inscription has put indigo dyeing and the 2003 Convention into the public eye, and caught the attention of the media. Due to the multinational character of the inscription, new international dialogues around the traditional craft have been established, along with new collaborative projects. In March 2020 blue-printers travelled to Geneva to work with an anthropologist and a blue-printer from Hungary at the University of Arts to introduce blue-printing to students, and to conduct a workshop with indigo dyeing. Further events planned with the university had to be cancelled due to Covid-19 restrictions. The blue-printers also participated at the online Selvedge World Fair 2020 alongside various textile artists, which demonstrates the overarching importance of textile crafts.

Indigo practitioners proved their ability to adapt to adverse situations during the pandemic: when masks became mandatory in enclosed spaces, the Dyer Museum started producing masks from local materials dyed with indigo. They distributed the masks across the region in exchange for donations to the museum. A regional bank (VKB-BANK) ordered masks for more than 800 employees.

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.

Several safeguarding measures are carried out throughout the year.

Transfer:

- The workshops cooperate with schools (i.e. high schools and fashion schools) to depict technology and practice.
- The practitioners conduct lectures and workshops in collaboration with the museum or

design schools (e.g., textile school Hallein).

-The “Zeugfärberei” in Gutau offers experimental workshops on blue-printing.

Awareness raising:

-The “Färbermuseum” and the “Landesmuseum Burgenland” have permanent exhibitions on the topic and have expanded their collection.

-Two exhibitions, the “im.material” (in May 2018) and the “walking to indigo walk” in December 2019), broadened the visibility of the practice. Both exhibitions were conducted in collaboration between various artists and bearers. They were each coordinated by the Austrian Commission for UNESCO.

Collaboration

-Collaborations are crucial to the preservation of the element. National actors, such as museums, schools and associations (e.g., the association “Koryphäen”, which processes and markets blue-print materials independently), local and national media, tourism offices are of great importance.

-The International Dyer’s market in Gutau has been running since the year 2000. Up to 7000 visitors participate every year. Artisans, blue dyers and designers from five European countries offer their products and works of art in 120 booths.

Question C.5

C.5. Community participation

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

The two remaining blue-print workshops in Austria are family-run businesses: “Blaudruck Koó” and “Blaudruckerei Wagner”. The two workshops have been in operation for over 100 years and wish to remain active for the foreseeable future. They are the two remaining workshops in Austria that practice their craft full-time, safeguarding the tradition so it can be passed down to the future generations. By constantly adapting and safeguarding old knowledge, they are central to the continued existence of the element. They are supported by the Dyer’s Museum in Gutau, which offers a collection of equipment for making blue-prints. The museum offers workshops, courses and guided tours on the subject of blue-printing. In addition, there are designers and initiatives that promote the element by designing new garments with indigo textiles (see C.1. and C.2.). Karin Altmann from the Vienna University of Arts is accompanying an indigo project in Gars am Kamp. Dye plants are grown, harvested and turned into dye. The bearers enjoy the exchange with other experts from various fields and appreciate efforts to continue these exchanges.

Initiatives such as the exhibition “walking the indigo walk” in 2019, which was coordinated by the Austrian Commission for UNESCO, and joint projects with artists such as Elisabeth Niedermayer, have also shown how widespread the practice is as a common heritage, and promoted the pre-existing international cooperation and exchange between practitioners (for more information in German visit:

<https://www.unesco.at/presse/artikel/article/internationale-blaudruck-ausstellung-walking-the-indigo-walk>).

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.

Färbermuseum Gutau
Mr. Alfred Atteneder, Director
Sankt Leonharderstraße 3, 4293 Gutau
www.farbermuseum.at

Maria und Karl Wagner - Mühlviertler Blaudruck auf Leinen
Kurhausstraße 11, 4190 Bad Leonfelden
wagner@blaudruck.at
<http://www.blaudruck.at/>

Joseph Koó, Original Burgenländischer Indigo Handblaudruck
Neugasse 14, 7453 Steinberg
koo@originalblaudruck.at
<http://www.originalblaudruck.at/>

Question C.7

C.7. Participation of communities in preparing this report

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

The bearers are regularly asked to send updated reports on their elements to the Austrian Commission for UNESCO, which includes: updates on the element itself and the people responsible for the element, as well as updates to contact information. The latest update-survey was conducted in 2020, in which the representatives above also participated. The results of the survey were also added to this report.

The present text was prepared by the representatives mentioned in section 6, the blue-printing workshop Koó, the blue-printing workshop Wagner as well as the Dyer Museum's representative in Gutau in collaboration with the Austrian Commission for UNESCO. Through translation and preparation of a questionnaire, the bearer representatives were able to elaborate on their responses and submit comments. Several meetings were held online, which allowed all representatives on the Representative List to take part. The bearers had the opportunity to check the report for completeness, and make changes, before it was submitted for the final report.

C01470

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
Transhumance, the seasonal droving of livestock along migratory routes in the Mediterranean and in the Alps <i>Multiple: Austria, Greece, Italy</i>	2019

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 core bearers and practitioners involved in the element of transhumance are shepherds and drovers, alongside those in their households. Each of these bearers plays a specific role in transhumance, before and during the movement of livestock. 70 to 80 men and women from Schnalstal and Vinschgau work as shepherds. Before leaving, they mark the animals with different colours according to their owner. The "Schellerin", the mother sheep, goes first because it already knows the way across the glacier and ensures that the other sheep follow. Alongside the farmers, associations such as "Pro Vita Alpina" and the "Kulturverein Schnals," are involved in safeguarding activities around the element, and work closely with farmers and other national and international institutions.

Transhumance still shapes the identities of practitioners. Familial, social and cultural ties have developed between people at each end of the route, thanks to the repetition of the practice over many generations. Old rituals and customs around the element endure to this

day. These customs include: attending mass together before the drive, and the assignment of grazing areas and the number of sheep. Identification with the element has increased since the inscription, as they see their practice in a global perspective of intangible cultural heritage. This has since led to further international cooperation, and increased local and national attention on this centuries-old practice.

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.

Currently the sheep are driven over the mountain passes by a total of 70 to 80 (mostly young) male and female drovers who come from the Schnalstal and the Vinschgau region in South Tyrol (Italy). The animals are herded back over the Timmelsjoch and into the Passeier Valley largely by men from Obergurgl, Austria. Every year, the South Tyroleans spend three months of the summer (June – September) in old shepherds' huts in the Ötztal, Austria. 5,000 to 5,500 sheep from South Tyrol are driven to pastures in the Ötztal, from where they will be driven back in autumn. Most of the drovers and shepherds are male, but there is an increasing number of female drovers.

Practitioners are constantly finding new ways of safeguarding and enhancing the practice. Yearly festivities and temporary exhibitions are a key example of this. An "Interreg" project has been approved in 2021 for both associations involved in safeguarding. The project deals with the implementation of an internet platform and intends to present all thematic areas (text, images, film) that are closely related to the cultural heritage of transhumance. It should provide interested parties with a great deal of well researched and processed information. Tourism offices, events, and gastronomic and agricultural products are also to be communicated via this platform.

The COVID-19 regulations made it impossible for visitors to participate in the passage in 2020 and 2021. Beyond issues stemming from the pandemic, the practice is currently not at risk.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription on the Representative List was accompanied by broad media coverage, which had a major impact. According to the community, increased visibility benefited the safeguarding of the transnational element. It raised awareness of intangible cultural heritage and contributed significantly to strengthening the practitioners' identification with their practice. As an agricultural practice, the inscription has furthermore contributed to the visibility of the category of "Knowledge about nature and the universe" as part of intangible cultural heritage, both on a local as well as on a national level.

The inscription sparked new relationships between practitioners and artists who use sheep wool in their work. It also led to new discussions about sustainable development in the Alpine region and encouraged local authorities to recognise that this centuries-old practice helps to maintain biodiversity in the region.

Transhumance exists in several parts of the world. After inscription on the Representative List, other countries have recognised transhumance's national value, which has strengthened the practitioners' sense of being part of a global community, and for their contribution to sustainable development.

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.

Many activities in recent years have contributed to the visibility of the element. One example is a photographic competition, which presented the winning pictures in a calendar. Research publications, and radio and film productions have also contributed to increasing the visibility of the element.

A temporary exhibition is currently in the process of being organised. The exhibition will move from one village to another, along the same route the drovers follow and presented at local museums and central squares. It will showcase the handcrafts related to transhumance, as well as elaborate on the cultural meaning and social functions of the element. Tours, interviews and other activities have been scheduled to promote the element to new generations, thanks to the support of local cultural associations.

In the Alpine region, communities have proposed to organise an international transhumance symposium within the next few years. The symposium will discuss relevant issues, and show recently published audio-visual material. The intention is to unite communities and academic experts to establish a network of European and international transhumance communities. Due to COVID-19 regulations, however, the symposium had to be postponed.

The annual festivities around the departure and arrival of the herders and sheep have also greatly contributed to visibility and community involvement. As the pandemic has not made it possible to carry out these events, many activities have been implemented online using social media and websites to spread information about the element.

Question C.5

C.5. Community participation

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

In the Alpine region the core bearers and practitioners are represented by various associations of farmers, shepherds, and landowners, gathered in “Agrargemeinschaften” and “Alpininteressenschaften”. Two cultural associations are also involved in safeguarding: “Pro Vita Alpina” and “Kulturverein Schnals - Associazione Culturale Senales”.

The shepherds and drovers are important for the practice and transmission of the knowledge, as it is mainly passed on by word of mouth, from one generation to the next. They organise the annual passage over the mountains in close collaboration with the landowners. Everyone involved wants to assure that this practice is safeguarded for future generations.

Local authorities, municipalities and tourist centres are involved in organising events that contribute to the safeguarding of the element, as well as funding it. All collaborate to ensure that visitors can learn about the practice without damaging the fragile natural environment, in which it is practiced.

The two main associations organise public events and collaborate with shepherds to disseminate information about the practice and encourage creative debate around it. They also work closely with researchers and other cultural associations for different projects regarding the practice.

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.

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Municipality of Sölden
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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.

Due to the current extension of the entry on the Representative List of Intangible Cultural Heritage, the bearer-representatives from “Pro-Vita Alpina” are in close contact with the Austrian Commission for UNESCO. Furthermore, the bearers are regularly asked to send updates on their elements to the Austrian Commission for UNESCO, which also monitors and updates the element, as well as relevant contacts. The last major survey that the representatives of the element participated took place in 2020. Their responses were added to this report.

This report was prepared based on extension of the element on the RL, the relevant update to the national inventory, and further discussions between the bearer representatives and the Austrian Commission for UNESCO. In several meetings it was possible to interact with all representatives on the Representative List, and receive input on the goals and contents of the national report. Before submitting the report, the representatives had the opportunity to check it for completeness and to make any changes.

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C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Falconry, a living human heritage <i>Multiple: United Arab Emirates, Austria, Belgium, Croatia, Czechia, France, Germany, Hungary, Ireland, Italy, Kazakhstan, Republic of Korea, Kyrgyzstan, Mongolia, Morocco, Netherlands, Pakistan, Poland, Portugal, Qatar, Saudi Arabia, Slovakia, Spain, Syrian Arab Republic</i>	2021

Question C.1

C.1. Social and cultural functions

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

Falconry is the traditional activity of keeping and training birds of prey to take quarry in its natural state. It has been practised for more than 4000 years. Falconry has been an integral part of Austrian culture for centuries and is expressed in multiple cultural domains, in particular social practices, rituals, and festive events, as well as transferring knowledge. Modes of transmission include educating falconers and the general public about the biology and behaviour of birds of prey and the environment, traditional craftsmanship related to the production of traditional falconry equipment and linguistic and artistic expressions, as well as imparting traditional skills. Since falconry has been inscribed on the Representative List, there has been greater cultural awareness of falconry, and the tradition has featured more heavily in other cultural aspects, such as art and literature.

Regular meetings between members of associations that are concerned with falconry, allow for lively exchange and the safeguarding of this ancient tradition. For Austrian falconers, the transmission of this tradition is of great importance and the symbiosis between birds of prey and humans is at centre of the element. Everyone can join the community regardless of age, gender, race, religion, social or linguistic background. The inscription – both on the national as well as the international list – has further contributed to the safeguarding of the element, by strengthening the falconers’ sense of identity. Since the inscription of the element, communities are more aware of their role as tradition bearers, and the cultural element of the tradition is foregrounded. In addition, recognition of falconry as intangible cultural heritage has increased its acceptance in society. The safeguarding of knowledge, skills, and practices of this ancient form of hunting is a high priority in falconry as an intangible cultural heritage. The transmission of knowledge, starting with the breeding of birds of prey, through to the training of birds and the practice of hunting, represents a significant contribution of the bearers to the viability of this cultural heritage.

Due to the multinational nomination, there is a regular international exchange between the different communities involved. The inscription has thus also strengthened cooperation and dialogue on an international level.

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 current status of Austrian falconry is viable and sustainable. There are no apparent threats to the element’s continued transmission. As the practice involves animals and their welfare, the bearers have to adapt their mode of practice and transmission in accordance with the law. In 2015 all falconers had to provide proof of expertise, in accordance with a newly implemented legislative measure. All falconers of the member clubs had to participate in training and examination to receive the required certificate.

Different safeguarding measures further ensure the viability of the element. In September 2021 associations like the “Zentralstelle Österreichischer Falknervereine” (ZÖF) organised meetings for young people. Such activities contribute to the transmission of the practice to younger generations. In order to improve the education even further, the Austrian Falconry Association has published a children’s book to offer age-appropriate information for children and recreated a source book for apprentice falconers. Furthermore, individual member associations of the ZÖF held workshops for young hunters about falconry. Individual practitioners also organise meetings. For example, in the federal province of Carinthia and Styria a total of 140 falconers, and interested associations, met to exchange information on falconry. So-called birds of prey displays in specialised centres (e.g., falconry centres) are an important mode of transmitting the practice, and encourage new people to engage with falconry in an ethical way. They are in accordance with the nationally defined falconry-codex

for ethical treatment of falcons, and align with the contents and goals of the 2003 Convention.

Falconry takes up a lot of time, and falconers notice that some people cannot invest enough time. Another problem is the provision of food support for the birds, which becomes increasingly difficult.

Even though the Coronavirus pandemic has had a negative impact on the element, the falconers were still able to organise 104 hunting days during the hunting season of 2020/2021. About 150 falconers took part in these events. According to the statistics of the ZÖF there have been 125 hunting days per year on average for the past 10 years. The gender split among falconers who play an active part is about 80% male and about 20% female. The majority of the men are aged 45+, whereas the majority of women are aged 30+. The number of female practitioners is constantly increasing.

Hunting with birds of prey, joint activities as well as public relations work ensure that falconry in Austria will be carried on. At the same time, the Austrian Falconry Association and the ZÖF, as the two main organisations concerned with the practice, ensure that all communities, groups and individuals are provided with up to date information about falconry.

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.

Through being inscribed on the lists of intangible cultural heritage (i.e., the national inventory and the Representative List), falconry has experienced greater acceptance as a practice, and gained more support among the hunting community and hunting associations. A strong bond already exists between Austrian falconers across all genders, societies, cultures, linguistic and religious backgrounds. The recognition of the element has further strengthened that bond. The inscription and subsequent media coverage have contributed hugely to raising awareness about the cultural value of the element.

The inscription of the element has made people see it with fresh eyes. New collaborations and projects have been established in the years since. In 2015, for example, Birdlife Austria, the only nationwide and internationally active bird protection organisation in Austria, nominated the northern goshawk “Bird of the Year”, which included a symposium at the Rosenburg in September 2015 that highlighted the relationship of falconers with their birds. In 2018 the Falconry Archive of the Austrian Falconry Association participated in a project by the University of Vienna. Librarians in training documented the archive and integrated the material into a modern database, making it accessible online.

Through these and other measures the falconers showcase their intention to safeguard their

cultural heritage and to share it with other people, practices and to be open for new dynamics and dialogue. National and international exchange between falconers, hunting associations, animal welfare organisations, and other institutions are crucial for the long-term viability of the element.

Question C.4

C.4. Efforts to promote or reinforce the element

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

The bearers are continuously working to establish new safeguarding measures, alongside upholding approved ones. Here are some further examples not mentioned in previous sections:

Transmission and Training

- The Austrian Falconry Association (ÖFB) has established a Falconry Academy – which was founded in 2010, after inscription in the national inventory – where people can learn about Falconry in a professional and historically accurate environment.
- The ZÖF is using audio-visual media to inspire young people for the falconry and transmit the tradition. For this purpose, a video has been published as well (for more information visit <https://www.youtube.com/watch?v=CtzSpQA2Z-Y> or <https://www.youtube.com/watch?v=hl55rOVwHms>).

Enhancement

- The ÖFB publishes the magazine “Der Falkner” every year, where current topics are presented as well as articles about ICH and the 2003 Convention. The ÖFB wants to draw attention to the meaning of ICH in and outside the falconer community.
- The ÖFB works together with a scholar on subjects of hunting to evaluate all birds of prey displays in Austria and ascertain where there are possibilities for improvement
- Networking opportunities like conferences and symposia are organised on a regular basis.

Documentation

- The ÖFB has founded and opened the Austrian Archives of Falconry. The archives are located in the historical setting of Castle Waldreichs in Lower Austria.
- Furthermore, the website of the Central Office of Austrian Falconry Associations is kept up to date and provides important information about traditional falconry (<https://www.falknerbund.com/>). A brochure on traditional falconry in Austria was produced in 2015.

Question C.5

C.5. Community participation

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

Falconry remains a popular heritage element, with about 450 Austrian falconers in Austria. The ÖFB is one of the world's oldest Falconry Associations and a founding member of the International Association for Falconry and Conservation of Birds of Prey (IAF), an accredited NGO since 2010. Several NGOs are directly supporting Austrian falconry, for example the IAF (International Association for Falconry) and the FACE (European Federation for Hunting and Conservation). Another umbrella organisation is the Zentralstelle Österreichischer Falknervereine (ZÖF). The regional hunting associations who are part of the ZÖF are responsible for implementing their own hunting laws, which are different in each federal province. The members of the ZÖF are therefore also members of the regional hunting associations. The local associations are important as contact points for questions regarding the practice of falconry. Furthermore, when birds of prey are injured and need recovery, local associations provide experts and veterinarians with specialised knowledge and practical skills. Each year falconers provide care for fledgling or injured birds, which are released again after recovery, or held in captivity if release is not an option.

In Austria numerous safeguarding measures – including several breeding, scientific research and bird release programmes – have been undertaken and promoted. The practical implementation is carried out by the members of the falconry communities themselves in close cooperation with other institutions, centres, and associations.

Each falconer contributes to the safeguarding of the practice by attending falconry events, relaying the importance of falconry to other regions, and therefore making a significant contribution to maintaining the tradition.

Question C.6

C.6. Institutional context

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

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

The two organisations principally responsible for the management and safeguarding of Falconry are: the Austrian Falconry Association (“Österreichischer Falknerbund”, ÖFB) the Zentralstelle Österreichischer Falknervereine (ZÖF) including:

- Falknerverein Austria
- Österreichischer Falknerverband
- Burgenländischer Falknerverband
- Oststeirischer Falknerverein
- Österreichischer Falknerorden
- Oberösterreichischer Landesfalknerverband
- Steirischer Falknerverein

To practice falconry, a special exam is currently mandatory in 3 out of 9 federal provinces, but efforts are being made to implement these exams in all 9 federal provinces of Austria.

Question C.7

C.7. Participation of communities in preparing this report

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

The organisations mentioned above have been involved in preparing this report. The member associations of the ZÖF were informed about this report via direct mail or telephone call. The report was then prepared by the board-members of the ZÖF. Since the board is composed of different falconry clubs, the report reflects the situation of all member clubs. Furthermore, the members of the ZÖF regularly report to the board about the current situation in the federal provinces. The annual general meeting of the ZÖF also ensures that the concerns and current events in the individual member associations are discussed and documented. All members of the umbrella organisations as well as local organisations were asked to contribute to this report.

Similarly, the ÖFB tells community members how to implement approved safeguarding measures, and informs them of new developments, via formal correspondence and informal meetings, which take place on a regular basis. The Austrian Falconry Association and the Austrian Commission for UNESCO are in contact and keep each other abreast of new documentation, and the outcome of their activities and exchanges with falconers and other stakeholders.

Question D

Signature on behalf of the State

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

Name

Jürgen Meindl

Title

Director General of the Division Arts and Culture, Federal Ministry for Arts, Culture, the Civil Service and Sport

Date

05-01-2022

Signature

A handwritten signature in blue ink, consisting of a large, stylized initial 'J' followed by a horizontal line and a small loop at the end.