

Periodic Report (Convention)

A. General information

Name of State Party

Netherlands

Date of Ratification

2012-05-15

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.

In 2012, the Kingdom of the Netherlands ratified the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. This is the first periodic report since the implementation. The European and Caribbean part of the Netherlands and the three countries in the Caribbean, together forming the Kingdom of the Netherlands, created the report in close cooperation. In preparation, six thematic dialogue sessions were organized: general engagement, research, education, inventory and diversity, community involvement and Caribbean. Representatives of ICH communities, relevant stakeholders, national culture funds, research institutions, the cultural sector policy officers from various ministries and specialists in the field of ICH participated.

Although ICH is still a young policy field, ICH is structurally supported and forms an integral part of cultural policy in the Kingdom. The Dutch Centre for Intangible Cultural Heritage (KIEN) coordinates the implementation of the UNESCO Convention in the European part of the Netherlands. The establishment of the Inventory, the Network and the Register are examples of the measures taken by KIEN to safeguard ICH and to make it visible. Currently, the Inventory in the Netherlands contains 182 forms of ICH. In ratifying the Convention, the Kingdom of the Netherlands has opted for broad inventories that are created through a bottom-up approach. The aim is inclusive inventories that reflects the rich cultural diversity. Important steps in safeguarding ICH are also being taken in the Caribbean Netherlands - Bonaire, St. Eustatius, Saba - and the other countries within the Kingdom: Aruba, Curaçao, and St. Maarten. The Kingdom of the Netherlands has invested in capacity-building training and assistance through the UNESCO ICH Fund. NGOs play a significant role in making ICH accessible. In early 2019, a letter of intent was signed by the responsible ministers of the four countries in the Kingdom to further strengthen the cooperation in the field of ICH.

Several (policy) measures will further anchor ICH in existing policies and increase legislation in the field of community participation in the coming years. The focus on ICH will be incorporated into 'the principles of cultural policy 2021-2024' that pay specific attention to cultural participation, ICH and cultural education. The upcoming Environmental Planning Act (due to take effect on 1 July 2022) assigns a major role to ICH and citizen participation in provincial and municipal environmental visions. In addition, KIEN is one of the partners within the International Culture Policy (ICP) of the Kingdom of the Netherlands in the period 2021-2024. With ICP, the Dutch government aims to strengthen international cultural exchange and cooperation to establish connections with other cultures and strengthen mutual understanding. The program 'The Innovative Power of Crafts and Design', which will start in 2022, stimulates the development of (traditional and contemporary) crafts, promotes the transfer of professional knowledge and expertise, and aims to make the sector more sustainable and innovative. The Fund for Cultural Participation is committed to the safeguarding, promotion, innovation, and transmission of (intangible) heritage, volunteers and heritage education. Finally, the possible ratification of the Council of Europe Faro Convention by the Netherlands is being explored. This Convention focuses on a broad approach to heritage, offers space for bottom-up heritage participation by heritage communities, and emphasizes the social value of heritage.

In 2017, the Craft of the miller was the first element in the Netherlands to be inscribed to the Representative List (RL). The nomination dossiers of Corso Culture and Summer Carnival Rotterdam are under procedure for entry on the RL, as well as the affiliation of the Kingdom to Falconry. The multinational nomination of Traditional Irrigation is currently in preparation.

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

Bedaux

Given name

Lisanne

Institution/position

Address

Telephone number

E-mail address

l.l.bedaux@minocw.nl

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

The Ministry of Education, Culture and Science of the Netherlands
Member of the core team for UNESCO periodic reporting; participation in dialogue tables

Ministry of Foreign Affairs of the Netherlands
Participation in dialogue table

Ministry of Health, Welfare and Sport of the Netherlands
Consulted expert

Ministry of Social Affairs and Employment of the Netherlands
Consulted expert

The Executive Council of The Special Municipality of Bonaire
Participation in dialogue table

The Island Council of The Special Municipality of Saba
Participation in dialogue table

The Government Commissioner of The Special Municipality of Sint Eustatius
Participation in dialogue table

National Office for the Caribbean Netherlands
Participation in dialogue table

Association of Provinces of the Netherlands
Participation in dialogue table

Cultural Participation Fund
Participation in dialogue table

Cultural Heritage Agency
Participation in dialogue table

National Centre of Expertise for Cultural Education and Amateur Arts

Participation in dialogue table

Boekman Foundation, Institute for arts, culture and related policy
Participation in dialogue table

The Government of the Constituent Country of Curaçao
Participation in dialogue table

The Government of the Constituent Country of Sint Maarten
Participation in dialogue table

- National commission for UNESCO

Netherlands National Commission for UNESCO
Member of the core team for UNESCO periodic reporting; participation in dialogue tables

UNESCO facilitator - Richenel Ansano
Member of the core team for UNESCO periodic reporting; participation in dialogue tables

Netherlands National Commission for UNESCO, Youth commission
Participation in dialogue table

Curaçao NatCom for UNESCO
Participation in dialogue table

Sint Maarten NatCom for UNESCO
Participation in dialogue table

Aruba NatCom for UNESCO
Participation in dialogue table

UNESCO working group Bonaire
Participation in dialogue table

ASPNet
Participation in dialogue table

- Cultural centres

Saba Archaeological Center
Participation in dialogue table

Imagine IC
Participation in dialogue table

Crafts Council Netherlands
Participation in dialogue table

National Institute for the Study of Dutch Slavery and its Legacy (Keti Koti)
CGI, Consulted expert

Story House Belvédère, Rotterdam
Consulted expert

National Archive of Curaçao
Participation in dialogue table

Eustatius Monuments Foundation
Participation in dialogue table

- Research institutions

The Meertens Institute
Participation in dialogue table

The Netherlands Institute for Social Research
Participation in dialogue table

Caribbean Research and Management of Biodiversity
Participation in dialogue table

- Centres of expertise

Canon of the Netherlands
Participation in dialogue table

Curriculumexpert.nu
Participation in dialogue table

Cooperation Organization for Professional Education Business Life
Participation in dialogue table

St. Eustatius Monuments Foundation
Participation in dialogue table

- Universities

Utrecht University
Participation in dialogue table

Vrije Universiteit Amsterdam
Participation in dialogue table

University of Amsterdam
Participation in dialogue table

Wageningen University & Research
Participation in dialogue table

Reinwardt Academy, Amsterdam University of the Arts
Participation in dialogue table

Inholland University of Applied Sciences
Participation in dialogue table

Erasmus University Rotterdam
Participation in dialogue table

Royal Conservatoire The Hague
Participation in dialogue table

University of Applied Science Leiden
Participation in dialogue table

University of Curaçao
Participation in dialogue table

- Museums

Zeeuws Museum, Nederland
Participation in dialogue table

Nederlands Openluchtmuseum
Participation in dialogue table

Museo Kas di Palu di Maishi, Curaçao
Participation in dialogue table

Fundashon Museo Tula, Curaçao
Participation in dialogue table

Mangazina di Rei, Bonaire
Participation in dialogue table

- NGOs

Dutch Centre for Intangible Cultural Heritage
Member of the core team for UNESCO periodic reporting; participation in dialogue tables

Dutch Caribbean ICH platform
Participation in dialogue table

SPLIKA foundation
Participation in dialogue table

Gilde van Vrijwillige Molenaars (Craft of the miller)
Participation in dialogue table

Gild Fryske Mounders (Craft of the miller)
Participation in dialogue table

Ambachtelijk Korenmolenaars Gilde (Craft of the miller)
Participation in dialogue table

Vereniging De Hollandsche Molen (Craft of the miller)
Participation in dialogue table

Fundashon Historiko Kultural Boneriano (FUHIKUBO)
Participation in dialogue table

National Archaeological-Anthropological Memory Management Foundation
Participation in dialogue table

- Municipalities

The Government of the Special Municipality of Bonaire
Participation in dialogue table

The Government of the Special Municipality of Saba
Participation in dialogue table

The Government of the Special Municipality of Sint Eustatius
Participation in dialogue table

- Local governments

- Private sector entities

Cultural Motion - Agency for Culture and Heritage
Member of the core team for UNESCO periodic reporting; participation in dialogue tables

- Others (if yes, specify)

Craft in Focus Festival
Participation in dialogue table

Leo Kanner College, Leiden
Secondary education, participation in dialogue table

Lyceum Sancta Maria, UNESCO school
Secondary education, participation in dialogue table

Sint Lucas
Vocational education, participation in dialogue table

MBO Rijnland
Vocational education, participation in dialogue table

Erfgoed Jong! (Heritage Young!)
Youth Network/platform, Consulted expert

OCV De Kaldostermennekes (Carnival in Northeast Twente)
CGI, Participation in dialogue table

Hand of Fatima (Henna-art)
CGI, Participation in dialogue table

Stichting Corsokoepel (Corso culture)
CGI, Participation in dialogue table

Stichting Piratencultuur (Culture of Pirate music, excluding illegal broadcasting)
CGI, Participation in dialogue table

Schitterend (Decorative painting techniques)

CGI, Participation in dialogue table

Morgenster Morning Star (Urban comber)

CGI, Participation in dialogue table

Stichting Amsterdam Gay Pride (Pride Amsterdam)

CGI, Participation in dialogue table

Bond van Harddraverijverenigingen en -stichtingen in Nederland (Short track harness
races)

CGI, Participation in dialogue table

Stichting Nationaal Overleg Valkerij Organisaties (Falconry)

CGI, Participation in dialogue table

Stichting Zomercarnaval Nederland (Summer carnival Rotterdam)

CGI, Participation in dialogue table

Stichting SPLIKA (Tambú)

CGI, Participation in dialogue table

Maypole Dance

CGI, Participation in dialogue table

Circuspunt (Circus culture)

CGI, Participation in dialogue table

Berry Rutjes Jr. (Hat making)

CGI, Participation in dialogue table

Stichting Grote Kerk Naarden (St Matthew Passion by the Nederlandse
Bachvereniging in the Grote Kerk Naarden)

CGI, Participation in dialogue table

Stichting APNA (Holi and Diwali)

CGI, Participation in dialogue table

Nederlandse Pencak Silat Vereniging (Pencak Silat and Silat)

CGI, Participation in dialogue table

Smederij Cornelis Pronk (Forging in Andelst)

CGI, Participation in dialogue table

Slow Food Presidium Limburgse Stroop (Limburg syrup making)

CGI, Participation in dialogue table

Sint Maartensberaad (Saint Martin celebration in Utrecht)

CGI, Consulted expert

Koninklijke Vereeniging voor Volksvermaken (Relief of Groningen)

CGI, Consulted expert

Stichting Adoptie Graven Amerikaanse Begraafplaats Margraten (Adopting American war graves in Margraten)

CGI, Consulted expert

3 October Vereeniging (The commemoration and celebration of the relief of Leiden in 1574)

CGI, Consulted expert

Ponum Dance

CGI, Consulted CGI expert

Stichting Bloemencorso Zundert (Zundert flower parade)

CGI, Consulted CGI expert

European Iron Academy (forging)

CGI, Consulted expert

Stichting Poppenkast op de Dam (Jan Klaassen and the puppetschow on Dam Square)

CGI, Consulted expert

Nederlandse Fierljeppbond (Fierljeppen)

CGI, Consulted expert

Stichting Staphorster Stipwerk (Staphorster dotwork)

CGI, Consulted expert

De Koninklijke Nederlandsche Schaatsenrijders Bond (Skating on natural ice)

CGI, Consulted expert

Oud-Limburgse Schuttersfederatie (Old Limburgian Shooters' Festival)

CGI, Consulted expert

Stichting Kalebas (Anansi storytelling tradition)

CGI, Consulted expert

Stichting Comité Herdenking Javaanse Immigratie (Surinamese-Javanese gamelan tradition)

CGI, Consulted expert

8 October Vereeniging (Relief of Alkmaar)

CGI, Consulted expert

Stichting Comité Boxmeerse Vaart (Boxmeer procession)
CGI, Consulted expert

Nationaal Comité 4 en 5 mei (May 4 and 5 commemoration and celebration)
CGI, Consulted expert

Stichting Waterpark en Veldwerkcentrum Het Lankheet (Traditional irrigation of grassland)
CGI, Consulted expert

Stichting Comité 30 juni -1 juli (Keti Koti)
CGI, Consulted expert

Stichting Vlechtleggen Zuid Nederland (Meuse hedge laying)
CGI, Consulted expert

Koninklijke Bond van Oranjeverenigingen (King's day)
CGI, Consulted expert

Heilig Bloedstichting Boxtel (Holy Blood Procession in Boxtel)
CGI, Consulted expert

Stichting Kortebaan Nootdorp (Short track harness racing in Nootdorp)
CGI, Consulted expert

Stichting komt het zien! (Winter circus Arlette Hanson)
CGI, Consulted expert

Stichting Acht van Chaam (The eight of Chaam)
CGI, Consulted expert

Koninklijke Nederlandse Organisatie van Verloskundigen en Nederlandse Beroepsvereniging voor Kraamverzorgenden (the Dutch home birth culture)
CGI, Consulted expert

Please provide any comments in the box below

We would like to use this opportunity to remember our highly esteemed colleague Dr. Albert van der Zeijden who passed away very suddenly on Friday July 30th 2021 at the age of 64. Albert worked as head of the Research and development department at the Dutch Centre for Intangible Cultural Heritage. Up until his death, Albert worked on the periodic reporting as a member of the 'core group for periodic reporting'.

Albert was closely involved in international expert groups related to the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, a task from which he derived great satisfaction and enjoyment. He worked on the Dutch nominations for the international lists

regarding intangible cultural heritage and he was a member of the Evaluation Body from 2014-2015.

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 Federation of Thanatologists Associations - IFTA (NGO-90253)	2014
Dutch Centre for Intangible Cultural Heritage (NGO-90233)	2012
International Society for Ethnology and Folklore (NGO-90385)	2018
Bonairean Historical Cultural Foundation FUHIKUBO (NGO-90466)	2020

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
Craft of the miller operating windmills and watermills (01265)	2017

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

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

none

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

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.

a. Name of inventory

Inventory Intangible Heritage Netherlands - Dutch Centre for Intangible Cultural Heritage

b. Hyperlink to the inventory (if any)

<https://www.immaterieelerfgoed.nl/immaterieelerfgoed#eyJxcyl6lilslR5cGUiOiJsaXN0liwiY3VzdG9tcGl2b3RzljpbmltbWF0ZXJpZWVscXJmZ29lZF9pbmZvll0sImZpbHRIcnMiOltbWyJpc19zdGVwMilsdHJ1ZV1dXSwiYW55a2V5d29yZCI6W10sImZhY2V0cyI6e319>

c. Responsible body

Kenniscentrum Immaterieel Erfgoed Nederland ('KIEN' in English: Dutch Centre for Intangible Cultural Heritage)

d. Date of establishment

13-10-2012

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

)

Yes

Date of latest update

16-09-2021

f. Method and frequency for updating

The Inventory provides a broad overview of ICH inscribed by communities or practitioners who drew up a safeguarding plan and who committed to actively safeguarding their ICH.

Procedure for inscription in the Inventory Intangible Cultural Heritage in the Netherlands and methods for updating

1) The practitioners or the people involved (in consultation with the practitioners) indicate to the Centre that they wish to nominate their ICH for inscribing ICH in the Inventory Intangible Cultural Heritage in the Netherlands. They do so by communicating their motivation via the "Interest in the Inventory" button on their intangible heritage page.

2) The Center selects communities twice a year, partly based on the motivations, for participating in the course "Building a Guarantee Plan".

3) The practitioners take the course 'Setting up a Safeguarding Plan', organized by the Centre, which consists of three dayparts. The UNESCO Convention, the Inventory and safeguarding are explained in this course.

4) The practitioners write their own Safeguarding Plan for which the Center form is used. In addition, they fill in the Nomination Form. During the course "Building a Guarantee Plan"

you start filling in the forms, after which the answers are further elaborated at home. The Center consultants provide support in this regard.

5) After the three sessions, the Safeguarding Plan will be finished and is submitted to the independent Review Committee together with the Nomination Form, with signatures and appendices. The Committee reviews the nomination (Nomination Form and Safeguarding Plan) and advises the board of the Dutch Centre for Intangible Cultural Heritage to include the ICH in the Inventory Intangible Cultural Heritage in the Netherlands.

6) The Review Committee may suspend a nomination with a request for additional information. After addition, the nomination will be once more reviewed by the Committee. After the decision by the Board of the Dutch Centre for Intangible Cultural Heritage, the ICH can be inscribed in the Inventory Intangible Cultural Heritage in the Netherlands.

7) Every three years the safeguarding activities are evaluated by the practitioners and the Safeguarding Plan is updated.

In its Activity Plan 2017-2020, the Centre has announced to handle 15 new nominations a year for the Inventory Intangible Cultural Heritage in the Netherlands. In addition to the motivation given, the diversity (in the broadest sense of the word) of the Inventory is also considered.

g. Number of elements included

182 (23-9-2021)

h. Applicable domains

All (oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

No specific ranking. Inclusion in the Network is a precondition for inscription .

j. Criteria for inclusion

1. The intangible cultural heritage has been registered in the Intangible Cultural Heritage Network and therewith meets the criteria for the Network.
2. The intangible cultural heritage is nominated by or together with the people involved or its practitioners for entering the Inventory.
3. The practitioners/people involved wish to give a future to the ICH; they want to pass it on to next generations.
4. In the Safeguarding Plan the people involved/practitioners make clear that they have thought about the future of their heritage. They reveal their current actions and their plans to give a future to their intangible cultural heritage. Wherever needed, additional actions are stated in order to solve bottlenecks in the transmission to next generations.
5. The heritage is dynamic, meaning that it may change with time. The practitioners/people involved are open to these dynamics and express this accordingly.

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

No

Please provide further details, if appropriate:

No, not specifically. The focus areas and assurance actions do reflect this if applicable.

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

)

No

Please provide further details, if appropriate

KIEN only verifies if it is still living heritage.

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

Yes

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

Recruiting and retaining volunteers, stricter laws and regulations for events in public spaces and safety regulations, undervaluation for handmade products and crafts.

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

)

No

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

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

2

a. Name of inventory

Network Intangible Heritage Netherlands - Dutch Centre for Intangible Cultural Heritage

b. Hyperlink to the inventory (if any)

<https://www.immaterieelerfgoed.nl/immaterieelerfgoed#eyJxcyl6liIsInR5cGUiOiJsaXN0IiwiaY3VzdG9tcGl2b3RzIjpbImltbWF0ZXJpZlZlZmVzZXJmZ29lZF9pbmZvll0sImZpbHRlcnMiOltbWyJpc19zdGVwMSIsdHJ1ZV1dXSwiYW55a2V5d29yZCI6W10sImZhY2V0cyI6e319>

c. Responsible body

Kenniscentrum Immaterieel Erfgoed Nederland ('KIEN' in English: Dutch Centre for Intangible Cultural Heritage)

d. Date of establishment

01-01-2017

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

)

Yes

Date of latest update

28-10-2020

f. Method and frequency for updating

The ICH Network provides an overview of ICH that people submitted online. The largest circle is called the ICH Network. It consists of all the people involved as well as the practitioners of intangible cultural heritage in the Netherlands. They can register and make a profile with their own account, on the website www.immaterieelerfgoed.nl. The objective of the Network is to make all manifestations of intangible cultural heritage throughout the Netherlands visible and to promote mutual cooperation and exchange.

Procedure registration for the Intangible Cultural Heritage Network and methods for updating

1. The intangible cultural heritage is registered by practitioners or people involved. They thereto create an account on the website of KIEN.
2. The practitioners or people involved fill out the online registration form. They also indicate that they endorse the 'Ethical Principles for Safeguarding Intangible Cultural Heritage'.
3. The registration will be visible on the website after approval by the Centre, which checks if the registration meets the criteria.

g. Number of elements included

348 (23-9-2021)

h. Applicable domains

All, (oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

No specific ranking.

j. Criteria for inclusion

1. It concerns living culture, that is continued by a succession of practitioners or people involved: from generation to generation and from person to person.
2. The practitioners consider this culture as heritage.
3. It concerns dynamic heritage: the practitioners are aware of the changes in the past and are open to change in the future.
4. The ICH is registered for the Network by a practitioner or someone involved.
5. The ICH is not in conflict with the international human rights conventions and does not interfere with the Dutch legislation.
6. The wellbeing of animals (involved in the ICH) is not damaged.

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

No

Please provide further details, if appropriate:

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

)

No

Please provide further details, if appropriate

KIEN only verifies if it is still living heritage.

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

No

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

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

)

No

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

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

3

a. Name of inventory

Register of Inspiring Examples of Safeguarding Netherlands - Dutch Centre for Intangible Cultural Heritage

b. Hyperlink to the inventory (if any)

<https://www.immaterieelerfgoed.nl/immaterieelerfgoed#eyJxcyl6lilslR5cGUiOiJsaXN0liwiY3VzdG9tcGl2b3RzljpbmltbWF0ZXJpZWVzZXJmZ29lZF9pbmZvll0slmZpbHRIcnMiOltbWyJpc19zdGVwMyIsdHJ1ZV1dXSwiYW55a2V5d29yZCI6W10slmZhY2V0cyl6e319>

c. Responsible body

Kenniscentrum Immaterieel Erfgoed Nederland ('KIEN' in English: Dutch Centre for Intangible Cultural Heritage)

d. Date of establishment

01-01-2017

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

)

Yes

Date of latest update

06-09-2021

f. Method and frequency for updating

The Register provides an overview of inspiring examples of safeguarding. New inspiring examples of safeguarding are added to the Register when heritage communities apply for inclusion. Inspiring examples of safeguarding in the Register are updated every three years.

Procedure for inscription in the Register of Inspiring Examples of Safeguarding and methods and frequency for updating

1. The Centre identifies good examples of safeguarding if it considers them suitable to serve as an example. It discusses the possibilities around inscription in the Register with the relevant practitioners or people involved. Another possibility is that the practitioners/people involved indicate to the Centre that they have found a safeguarding method which they think is a good example. They do so by communicating their motivation via the "Interest in the Register" button on their intangible heritage page.
2. The Centre checks if the safeguarding action(s) or method meet(s) the criteria.
3. The practitioners attend the informative meeting 'Making good examples in safeguarding visible', organised by the Centre. The meeting gives an explanation of how the safeguarding method involved can be made transparent and transferable, so that other ICH communities are able to (partially) apply these.
4. The Centre assesses if the method has been properly described and if it is transferable.
5. The safeguarding method concerned is included in the Register of Inspiring Examples of Safeguarding.

g. Number of elements included

3 (28-9-2021)

h. Applicable domains

All (oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

No specific ranking.

j. Criteria for inclusion

1. The intangible cultural heritage is included in the Inventory Intangible Cultural Heritage in the Netherlands and thus meets the criteria for the Inventory.
2. The practitioners/people involved have found a method of safeguarding their own ICH that can set an example. This may concern the interplay of the total safeguarding, but can also be restricted to some of the elements of the safeguarding.
3. The safeguarding method has the potency to be used by other people involved/practitioners of ICH as well.
4. The practitioners and people declare their willingness to pass their safeguarding method on and to present it to other ICH communities.

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

No

Please provide further details, if appropriate:

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

)

No

Please provide further details, if appropriate

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

No

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

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

)

No

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

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

4

a. Name of inventory

First National ICH Inventory of St. Martin - Caribbean Netherlands

b. Hyperlink to the inventory (if any)

<http://www.sintmaartengov.org/government/ECYS/Documents/2019fr0Nationalfr0SXMfr0I CHfr0Inventory.pdf>

c. Responsible body

The Ministry of Education, Culture, Youth and Sports St. Martin

d. Date of establishment

2019

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

)

No

Date of latest update

f. Method and frequency for updating

-

g. Number of elements included

215

h. Applicable domains

All (oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship).

i. Ordering principles

No specific ranking.

j. Criteria for inclusion

1. The element had to be presented by the community (through participating in a survey and through community-based field inventories).
2. The element had to comply with Convention criteria, including non-violation of human rights, recognizing diversity, youth and gender inclusivity.
3. All ICH in the territory is permitted inclusion if it complies with the criteria.

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

Yes

Please provide further details, if appropriate:

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

)

No

Please provide further details, if appropriate

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

No

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

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

)

Yes

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

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

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

Activity/project

During the 2021 floods in Limburg, the Netherlands National Commission for UNESCO and KIEN contacted affected communities and shared handbooks for protecting heritage during high water; these handbooks were prepared under the 1954 Convention.

Contributions to the safeguarding of intangible cultural heritage

2

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

The Global Innovation Index (GII) ranks world economies according to their innovation capabilities. Consisting of roughly 80 indicators, grouped into innovation inputs and outputs, the GI aims to capture the multi-dimensional facets of innovation. Netherlands ranks 6th among the 132 economies featured in the GI 2021.

Contributions to the safeguarding of intangible cultural heritage

For an overview of the results of 2021 see:

https://www.wipo.int/edocs/pubdocs/en/wipo_pub_gii_2021/nl.pdf

3

Programme/Convention /Organization

Other international frameworks

Activity/project

- Curaçao and participate in the regional MOW program for Latin America and the Caribbean. Each also has or had a representative in the MOWLAC Board.
- Participation in CHEN, the Caribbean Heritage Emergency Network. This network was launched by CARBICA, the Caribbean branch of ICA, but has consciously included regional ICH communities and facilitators in the organization.
- Two UNESCO regional pilots are currently being done in the Caribbean part of the Kingdom on ICH and emergencies:
 1. Enhancing the Culture Sector's Disaster Preparedness for Effective Response, through including the Culture Sector in the National DRM strategies
 2. Updating of the disaster risk management (DRM) component of the Management Plan of the Historic Area of Willemstad, Inner City and Harbour World Heritage property. Both projects take into account the Sendai Framework, and the IPCC assessments and reports.

Contributions to the safeguarding of intangible cultural heritage

- A major collection of oral histories, the Zíkinza Collective was placed on the regional MOW register for Latin America and the Caribbean. This has contributed to visibility of different ICH elements and promoted use of ICH knowledge by youth. Transmission of some of this material (collected in the 1950's) has become fragile, with several of the last remaining elders passing away in the past decade. The visibility of the Zíkinza Collection has aided in transmission.
- The main contribution of participating in CHEN is to include ICH bearers and ICH in the DRM cycle, next to documentary heritage actors and memory institutions. This has an impact on all levels and stages in the cycle: from preparedness, to PDNA's to both protective

safeguarding ICH and more active safeguarding by using ICH as a tool for prevention, mitigation and recovery.

- Although these are still being executed, and thus have no immediately measurable impact yet they have already created greater visibility of ICH in the DRM sector and in climate change circle. Of special importance is UNECSO's conceptualization of ICH as both being I need of safeguarding in relation to emergencies and as a local knowledge and cultural base for DRM strategies. This is already elevating the ICH bearers as dialogue partners in social initiatives.

4

Programme/Convention /Organization

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

Activity/project

1. The Mills of Kinderdijk are on the World Heritage List, the craft of the miller is inextricably linked to them. Currently, an International Network of millers and miller organizations is being developed at the initiative of the Netherlands. Tangible and intangible heritage come together in this process.
2. The 'Historic Area of Willemstad, Inner City and Harbour, Curacao' is a World Heritage site with 743 listed monuments. The authenticity requirement for being listed was interpreted to also include the building styles, and craftsmanship.
3. The Netherlands has an entry, titled Plantations in West Curaçao, on its Tentative List of nominations for the 1972 Convention. This nomination structurally includes built monuments, ICH, and archaeological monuments (the latter of which include underwater cultural heritage). Intangible cultural heritage, as defined by the 2003 Convention is specifically mentioned as integral to the nomination.

Contributions to the safeguarding of intangible cultural heritage

1. As a minimum the World Heritage listing has familiarized the millers' community with international nominations and has created awareness of all heritage components related to the mills.
2. Traditional craftsmanship in building construction in Willemstad, and the use of traditional construction materials have been safeguarded through maintenance projects in the World Heritage site. Traditional construction craftsmanship is incorporated in a course on Project Restoration in the School of Civil Engineering at the University of Curaçao.
3. The Plantations in West Curaçao nomination shifts the focus of the main financial, economic, and policy-related actors to also focus on ICH in the Caribbean parts of the Kingdom. The 1972 Convention has been the standard for heritage preservation and promotion in the region. One of the plantations is also a major center of ICH for the region, managed by Fundashon Museo Tula, one of the six accredited NGOs of the Netherlands as State Party to the Convention.

5

Programme/Convention /Organization

2001 Convention on the Protection of the Underwater Cultural Heritage

Activity/project

Some parts of the Kingdom have implemented the Convention before its ratification by The Kingdom in 2021. One example is the National Ordinance Maritime Management (Landsverordening Maritiem Beheer, 2007) in Curaçao, establishing among other things an Archaeological Information Desk for the maritime archaeological heritage (article 31), the obligation to apply for maritime archaeological research and other investigations (article 30), and the possibility of designating protected areas.

Contributions to the safeguarding of intangible cultural heritage

Working in the spirit of the Convention has had an effect on ICH through inventorying of maritime sites and objects, and periodic monitoring projects that were done by the maritime archaeological heritage information desk in Curaçao. This contributed to prevention of looting and trading in maritime archaeological heritage.

6

Programme/Convention /Organization

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

Activity/project

The Cultural Policy Act has been the basis of the Dutch government's involvement in culture since 1993. The diversity of cultural expressions is firmly entrenched in the Act, which states that the Minister is responsible for preserving and developing cultural expressions and disseminating them across social and geographical boundaries or otherwise propagating them. One of the aims of the Dutch Media Act 2008 is to provide a varied range of radio and TV channels, which everyone can receive. A number of the measures aim at stimulating diversity in the cultural field, by paying attention to other art forms and new generations, the government also wants to reach those groups.

Contributions to the safeguarding of intangible cultural heritage

Several measures that encourage broad and diverse participation in culture, such as the Culture Card and MBO Card (Secondary Vocational Education Card) contribute to the knowledge and assurance of ICH (see B11.1).

7

Programme/Convention /Organization

Convention on Biological Diversity

Activity/project

For the Caribbean region of the Kingdom, it is important to monitor programs, protocols, agreements that comply with, work in the spirit of, or otherwise promote the intentions and workings of conventions and treaties that might not have been ratified by the Kingdom or do not have co-validity in the Caribbean territories.

The Saba Bank marine area of current Special Municipality Island of Saba was designated 'a protected area in the sense of art. 4 of the SPAW Protocol' by the then existing Netherlands Antilles federation. The Protocol for Specially Protected Areas and Wildlife—commonly referred to as the SPAW Protocol—is part of the Convention for the Protection and Development of the Marine Environment of the Wider Caribbean Region (the Cartagena Convention). In 2001 First Meeting of the Contracting Parties to the Protocol reviewed and affirmed synergies and relations with the Convention on Biological Diversity

Contributions to the safeguarding of intangible cultural heritage

The designation prohibits anchoring (by tankers and other large ships) on the entire Bank, with a few exceptions, including fishing boats from Saba, St. Eustatius, and St. Martin with a permit to fish on the Bank. This has promoted traditional community fishing, due to protected access to the Bank, and probable reduction of pollution of this resource.

8

Programme/Convention /Organization

Convention on Wetlands (RAMSAR)

Activity/project

Some RAMSAR designations in the Constituent Countries of Curaçao and Aruba have highlighted ICH as it relates to traditional relationships to nature. In Curaçao, one RAMSAR site is also part of a more extended region that participates in the Man and Biosphere Program, and has an ICH component of traditional fishing.

Contributions to the safeguarding of intangible cultural heritage

The government in Curaçao was able to prevent semi-commercial recreational development of a RAMSAR site that would have severely affected an area that included rare traditional medicinal trees. More generally RAMSAR sites tend to be areas of low-impact traditional use and contain ICH that is less visible and of more specialized or infrequently used and thus in danger of disappearing more rapidly than other kinds of ICH. Site protection is a major contribution to safeguarding in these cases.

9

Programme/Convention /Organization

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

Activity/project

In 2018, the Minister of Education, Culture and Science announced research into the possible ratification of the FARO Convention by the Netherlands. This showed that the Faro Convention is in line with social developments in the Netherlands and with an innovative movement in the heritage field. The formal decision about future signature and implementation is up to the new government. The Cultural Heritage Agency of the Netherlands is implementing a Faro program of projects in which citizen participation and initiative are central (see indicator B11).

Contributions to the safeguarding of intangible cultural heritage

The European Faro Convention emphasizes the social and connecting value of heritage and the importance of participation by society.

10

Programme/Convention /Organization

Intergovernmental Oceanographic Commission (IOC)

Activity/project

Based on a Memorandum of Understanding of 2017, the Government of Curaçao supports enhancing the knowledge-based economy and stimulating scientific research and education in the area of marine biology and sustainable development.

Contributions to the safeguarding of intangible cultural heritage

Work supported by the MOU has contributed to agreements between the Caribbean Marine Biological Research Institute in Curaçao and local fishermen, for promoting sustainability of marine resources while respecting the craft of the fishermen.

11

Programme/Convention /Organization

Man and the Biosphere programme (MAB)

Activity/project

'Maasheggen' (Meuse hedge layers). This agricultural river landscape in the Meuse valley, in the south-eastern part of the Netherlands, has been shaped by continuous interaction between people and nature. The site is used for hay meadows and includes the oldest and largest network of natural hedges in the Netherlands. The landscape comprises a mosaic of small agricultural fields enclosed by hedges, sand dunes, forests, lakes, wet meadows and

reed beds. The plan is to use the biosphere reserve as a laboratory for sustainable development and tourism.

Contributions to the safeguarding of intangible cultural heritage

UNESCO has designated the 'Maasheggen' (meuse hedge layers) as a biosphere reserve within UNESCO's 'Man and the Biosphere' Programme. The community of Meuse hedge layers (added to the inventory March 2017) consists primarily of the (volunteer) hedge layers themselves. The group endeavors to make the craft interesting for young people as well, through the National Meuse hedge Laying Championship, for instance.

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

The Ministry of Education, Culture and Science of The Netherlands

Brief description of the safeguarding functions of the body

The Ministry works to create a smart, skilled, creative environment in the Netherlands. Its mission is to ensure that everyone gets a good education and is well-equipped for a responsible and independent life. The Ministry also wants people to enjoy the arts, and aims to create the right conditions for teachers, artists and researchers to do their work.

Website

<https://www.rijksoverheid.nl/ministeries/ministerie-van-onderwijs-cultuur-en-wetenschap>

Contact details

Address

Ministerie van Onderwijs, Cultuur en Wetenschap, Rijnstraat 50, 2515 XP Den Haag, Nederland

Telephone number

00 31 6 (0) 70 412 34 56

2

Name of the body

Fundashon Museo Tula

Brief description of the safeguarding functions of the body

This foundation works at safeguarding Afro-Curacaoan heritage. It runs Museo Kas di Palu di Maishi (which portrays early 20th century life in a regular Afro-Curaçaoan household. It also ran Museo Tula, a former plantation mansion which was site of one of the largest slave rebellions in the Americas. Museo Tula is currently closed and will reopen in 2022. The foundation has been instrumental in developing capacity building materials for implementing the Convention in Curaçao, and promotes education through school interventions, activities in the Museo Kas di Palu di Maishi living museum, and promoting traditional crafts and their transmission.

Website

<https://www.facebook.com/Museo-Tula-117203408307263/>

Contact details**Address****Telephone number**

+599 9 888 6369

E-mail address

museacur@hotmail.com

3

Name of the body

De Rijksdienst voor het Cultureel Erfgoed ('RCE' in English: Cultural Heritage Agency)

Brief description of the safeguarding functions of the body

The Cultural Heritage Agency is the Netherlands' centre of expertise for heritage. It is an executive body of the Ministry of Education, Culture and Science. It is actively involved in the international working group on the craft of the miller and the multinational nomination of traditional grassland irrigation. The RCE also develops practical knowledge and advises on listed buildings, the landscape and the living environment, archaeology and moveable cultural heritage.

Website

<http://www.cultureelerfgoed.nl>

Contact details**Address**

Rijksdienst voor het Cultureel Erfgoed, Smallepad 5, 3811 MG Amersfoort, Nederland

Telephone number

+ 31 (0) 33 421 7 456

E-mail address

info@cultureelerfgoed.nl

4

Name of the body

Netherlands National Commission for UNESCO (NATCOM Netherlands)

Brief description of the safeguarding functions of the body

The Netherlands National Commission for UNESCO contributes expertise to one or more of UNESCO's four fields of activity, i.e. education, science, culture and communication. The Minister of Education, Culture and Science appoints its members.

Website

<https://www.unesco.nl/nl/nederlandse-unesco-commissie>

Contact details

Address

Nationale Unesco commissie Nederland, Prins Willem-Alexanderhof 20, 2595 BE Den Haag, Nederland

Telephone number

+31 (0)70 - 33 15 484

E-mail address

info@unesco.nl

5

Name of the body

Curaçao NATCOM for UNESCO

Brief description of the safeguarding functions of the body

NATCOMS of the Associate Members have monitoring and supervisory roles in implementation initiatives on the islands of Curaçao, Aruba and St. Martin. They also encourage the initiation of projects by providing information on UNESCO initiatives, provide Participation Programme support and collaborate with the Kingston Cluster Office, while their Programme Specialists on Culture in Curaçao and Aruba provide logistic and other support.

Website

<https://natcomcuracao.org>

Contact details

Address

Curaçao NATCOM for UNESCO, APC-Complex, Schouwburgweg 24/26 Willemstad, Curaçao

Telephone number

+599-9-434-3734

E-mail address

unescocuracao@outlook.com

6

Name of the body

Aruba NATCOM for UNESCO

Brief description of the safeguarding functions of the body

NATCOMS of the Associate Members have monitoring and supervisory roles in implementation initiatives on the islands of Curaçao, Aruba and St. Martin. They also encourage the initiation of projects by providing information on UNESCO initiatives, provide Participation Programme support and collaborate with the Kingston Cluster Office, while their Programme Specialists on Culture in Curaçao and Aruba provide logistic and other support.

Website

<https://www.unesco.nl/nl/unesco-commissie-van-aruba>

Contact details

Address

Aruba NATCOM for UNESCO, JFK Education, Center Stadionweg 37 Oranjestad, Aruba

Telephone number

+ 297 528-3400

E-mail address

m.tromp@unesco.aw

7

Name of the body

St. Martin NATCOM for UNESCO

Brief description of the safeguarding functions of the body

NATCOMS of the Associate Members have monitoring and supervisory roles in implementation initiatives on the islands of Curaçao, Aruba and St. Martin. They also encourage the initiation of projects by providing information on UNESCO initiatives, provide Participation Programme support and collaborate with the Kingston Cluster Office, while their Programme Specialists on Culture in Curaçao and Aruba provide logistic and other support.

Website

<https://www.unesco.nl/nl/unesco-commissie-van-sint-maarten>

Contact details

Address

St. Martin NATCOM for UNESCO, Walter Nisbeth Road #99B Philipsburg, St. Martin

Telephone number

(721) 520-3051

E-mail address

henrymarcellia@gmail.com

8

Name of the body

The Ministry of Education, Science, Culture and Sports of Curaçao

Brief description of the safeguarding functions of the body

The Ministry provides a framework for implementation on the island and facilitates participation in intra-Kingdom dialogue.

Website

<https://gobiernu.cw/ministerionan/ensenansa-siensa-kultura-deporte/>

Contact details

Address

Minister di Enseñansa, Siensia, Kultura & Deporte, Bon Bini Business Center, Schottegatweg Oost, Willemstad, Curaçao

Telephone number

+599 9 4343711

E-mail address

info@owcscur.com

9

Name of the body

The Ministry of Education, Culture, Youth and Sport of St. Martin

Brief description of the safeguarding functions of the body

The Ministry provides a framework for implementation on the island and facilitates participation in intra-Kingdom dialogue.

Website

<http://www.sintmaartengov.org/government/ECYS/Pages/default.aspx>

Contact details

Address

The Ministry of Education, Culture, Youth and Sport of Government Administration Building Soualiga Road #1 Pond Island, Great Bay St. Martin

Telephone number

E-mail address

10

Name of the body

The Ministry of Education Science and Sustainable Development, in conjunction with the Ministry of Finance, Economic affairs and Culture of Aruba

Brief description of the safeguarding functions of the body

The Ministry provides a framework for implementation on the island and facilitates participation in intra-Kingdom dialogue.

Website

https://www.government.aw/governance-administration/ministry-of-education-science-and-sustainable-development_43067/

Contact details**Address**

Ministerio di Finanzas y Cultura L.G. Smith Boulevard 76, Oranjestad, Aruba / Ministerio di Enseñansa y Deporte, L.G. Smith Boulevard 76, Oranjestad Aruba

Telephone number**E-mail address**

ddd

11

Name of the body

The Executive Council of The Special Municipality of Bonaire

Brief description of the safeguarding functions of the body

The Executive Council provides a framework for implementation on the island.

Website

<https://bonairegov.com/bestuur-organisatie/bestuurscollege>

Contact details

Address

Bestuurscollege, Plaza Reina Wilhelmina 1, Kralendijk, Bonaire, Caribisch Nederland

Telephone number

+599 717 5330

E-mail address

info@bonairegov.com

12

Name of the body

The Executive Council of The Special Municipality of Saba

Brief description of the safeguarding functions of the body

The Executive Council provides a framework for implementation on the island.

Website

<https://www.sabagov.com/executive-council>

Contact details**Address**

Executive Council Power Street # 1, The Bottom, Saba, Caribisch Nederland

Telephone number

+599-416-3311

E-mail address

info@sabagov.nl

13

Name of the body

The Government Commissioner of The Special Municipality of Sint Eustatius

Brief description of the safeguarding functions of the body

The Government Commissioner provides a framework for implementation on the island.

Website

<https://www.statiagovernment.com/government-commissioner-and-deputy-commissioner>

Contact details

Address

Government Commissioner, Kennip Road 11, Oranjestad, Sint Eustatius, Caribisch Nederland

Telephone number

+599 318 2745

E-mail address

gisstatia@statiagov.com

14

Name of the body

Kenniscentrum Immaterieel Erfgoed Nederland ('KIEN' in English: Dutch Centre for Intangible Cultural Heritage)

Brief description of the safeguarding functions of the body

KIEN is the coordinating body responsible for: implementing the ICH Convention in the Netherlands; coordinating the ICH Inventory; supporting ICH bearers in their safeguarding efforts; developing safeguarding methodologies; Research and Development.

The Centre initiates activities directed at preservation, management and development of the intangible cultural heritage in the Netherlands. It advises the authorities on intangible cultural heritage and stimulates the debate on this subject. The Centre pursues an active media policy for the benefit of raising awareness of the significance and the value of intangible cultural heritage. In addition, the Centre strengthens the sector and guides the ICH communities in their growth to safeguarding their ICH.

Website

<http://www.immaterieelerfgoed.nl>

Contact details

Address

Kenniscentrum Immaterieel Erfgoed Nederland, Hoeflerlaan 4, 6816 SG Arnhem, Nederland

Telephone number

+ 31 (0)26-3576113

E-mail address

Info@immaterieelerfgoed.nl

15

Name of the body

The National Archaeological and Anthropological Memory Management, only for the island of Curaçao

Brief description of the safeguarding functions of the body

The National Memory Management coordinates capacity building in Curaçao, creating and maintaining a Curaçao National Register, establishing and coordinating an ICH Committee, coordinating ICH with other UNESCO programmes and Conventions, especially MOW, the 1972 Convention and the 2001 Convention on the Protection of the Underwater Cultural Heritage, and promoting knowledge production on ICH.

Website

<https://naam.cw/>

Contact details

Address

The National Archaeological and Anthropological Memory Management, Johan van Walbeeckplein 13, Curaçao

Telephone number

+599 9 462 1933 / 34

E-mail address

info@naam.cw

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

Gilde van Vrijwilliger Molenaars (Guild of Volunteer Millers)

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

Craft of the miller operating windmills and watermills (RL, 2017)

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

Brief description of the safeguarding functions of the body

The 'Gilde van Vrijwillige Molenaars' (Guild of Volunteer Millers) is a national organisation with provincial branches. It was set up with the aim of providing training for people wishing to operate windmills and watermills and/or wishing to use them to mill flour. The Guild has more than 2,600 members.

Website

<https://vrijwilligemolenaars.nl>

Contact details

Address

Molenkade 8, 1829 HZ Oudorp NH, Nederland

Telephone number

E-mail address

secretaris@vrijwilligemolenaars.nl

2

Name of the body

Vereniging De Hollandsche Molen (Dutch Mill Society)

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

Craft of the miller operating windmills and watermills (RL, 2017)

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

Established in 1923, de Vereniging De Hollandsche Molen (the Dutch Mill Society) is committed to the survival of windmills and watermills in the Netherlands, and to ensuring they remain operational.

Website

<https://www.molens.nl/>

Contact details

Address

Zeeburgerdijk 139, 1095 AA Amsterdam, Nederland

Telephone number

E-mail address

dhm@molens.nl

3

Name of the body

Ambachtelijk Korenmolenaars Gilde (Guild of Traditional Flour mill Millers)

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

Craft of the miller operating windmills and watermills (RL, 2017)

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

Brief description of the safeguarding functions of the body

The aim of the 'Ambachtelijk Korenmolenaars Gilde' (Guild of Traditional Flour mill Millers) is to promote healthy eating, produce healthy food and ensure the survival of the craft of the flour miller, in compliance with current standards.

Website

<https://www.molenaarsgilde.nl/>

Contact details

Address

Telephone number

E-mail address

info@molenaarsgilde.nl

4

Name of the body

Gild Fryske Mounders (Guild of Frisian Millers)

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

Craft of the miller operating windmills and watermills (RL, 2017)

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

Het Gild Fryske Mounders trains volunteer millers in Friesland.

Website

<https://molenaarworden.nl/>

Contact details

Address

Telephone number

E-mail address

secretaris@vrijwilligemolenaars.nl

5

Name of the body

Stichting Nationaal Overleg Valkerij Organisaties (National Falconry Association)

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)

Falconry

Brief description of the safeguarding functions of the body

Representing the interests of falconers and safeguarding falconry in the Netherlands. The association has more than 200 members.

Website

<http://www.valkeniers.org/>

Contact details

Address

Telephone number

E-mail address

info@valkeniers.org

6

Name of the body

Stichting ZomerCarnaval Nederland (summer carnival association)

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)

Rotterdam Summer Carnival

Brief description of the safeguarding functions of the body

Organises the Rotterdam Summer Carnival.

Website

<https://www.rotterdamunlimited.com/zomercarnaval>

Contact details

Address

Lloydstraat 17 J, 3024 AE Rotterdam, Nederland

Telephone number

+ 31 10 404 84 22

E-mail address

info@zomercarnaval.nl

7

Name of the body

Stichting Corsokoepel (Corsokoepel Parade Foundation, umbrella organisation of flower and fruit corso associations in the Netherlands)

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)

Corso culture

Brief description of the safeguarding functions of the body

The 'Stichting Corsokoepel' is a consortium of organisers of fruit and flower parades in the Netherlands.

Website

<http://www.corsokoepel.nl/>

Contact details

Address

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Question 1.3

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

Yes

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

The Raad voor Cultuur (RvC, Council for Culture) is an independent statutory body responsible for advising the government and parliament on matters relating to the arts, culture and the media. The Netherlands also has a permanent committee on ICH. These bodies advise the Minister of Education, Culture and Science on issues such as nominations for the international UNESCO lists. In 2014, the Council for Culture concluded that the national inventory gave too narrow a view of ICH in the European Netherlands and therefore recommended lowering the threshold for inclusion in it.

The Rijksdienst voor het Cultureel Erfgoed (RCE, Cultural Heritage Agency) coordinates efforts to set up an international millers' network, working with organisations such as KIEN and the millers' association. The network enables millers from all over the world to connect with each other and share their knowledge and experience.

The 'Kenniscentrum Immaterieel Erfgoed Nederland' ('KIEN' in English: Dutch Centre for Intangible Cultural Heritage), the knowledge institute in the European Netherlands responsible for safeguarding ICH, has a focus group representing the cultural heritage community which acts in an advisory capacity. In appointing the members of the focus group, account is taken of gender, age, cultural diversity, geographic distribution across the Netherlands, traditional and newer forms of ICH and diversity in domains. KIEN also has an Advisory Board with two seats specifically for CGIs.

The members of the Dutch NATCOM volunteer their expertise in one or more of UNESCO's four fields of activity, i.e. education, science, culture and communication. The NATCOM has a seat on the review committee for the European Netherlands' ICH inventory. Attention is drawn to the ICH through the UNESCO ASPnet.

The Curaçao, Aruba and St. Martin NATCOMS have initiated, supervised, sponsored and helped implement projects for capacity building of CBOs, community-based inventorying, awareness-raising, building national inventories and accrediting NGOs that support or are actively engaged in community ICH safeguarding (including creating opportunities for the practice of crafts and encouraging intergenerational knowledge sharing and involvement of ICH in creative industries).

Question 1.4

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

Yes

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

The Meertens Institute is funded by the government. The institute studies and documents language and culture in the Netherlands and Dutch language and culture throughout the world, focusing on what shapes everyday life.

In the European part of the Netherlands, the Dutch Centre for Intangible Cultural Heritage, national cultural heritage institutions and museums receive support through the basic national infrastructure and the Heritage Act (see B11.1). Various organisations and initiatives receive support from national culture funds (the Netherlands Film Fund, the Cultural Participation Fund, the Performing Arts Fund, the Dutch Foundation for Literature, the Mondriaan Fund or the Creative Industries Fund NL). Provincial heritage centres, local and municipal archives, and municipal museums receive support at provincial and municipal level in carrying out support tasks in relation to the preservation, use and visibility of heritage.

On Bonaire, the Fundashon Históriko Kultural Boneriano (FuHiKuBo) is working to identify and document ICH through film, print media, online documentation, radio and television programs.

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

Yes

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

The materials contribute to identifying, documenting, preserving, promoting and transmitting ICH, and to academic research. A good example is the Meertens Institute's 'Nederlandse Volksverhalenbank' (Dutch folk tale database), which contains stories from the past and the present, in Dutch and Frisian and in local dialects. Storytelling has been included in the Netherlands' national ICH inventory.

Question 1.5

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

1.5

- Cultural centres

The objective of the Crafts Council Nederland is to highlight, preserve and pass on knowledge of and skills in crafts; enable research and innovation; support makers

and promote crafts in other sectors in order to widen their scope.

The Nationaal instituut Nederlands slavernijverleden en erfenis (NiNsee, National institute for the study of Dutch slavery and its legacy) collects, manages and develops knowledge on the history of the trans-Atlantic slave trade and the colonial past. NiNsee also organises the activities celebrating the abolition of slavery during the annual Ketikoti festival in Amsterdam.

'Verhalenhuis Belvédère' in Rotterdam brings together people, the arts, culture and personal stories in photo exhibitions, tours through the city, publications and events. The kitchen, with programmes combining stories and traditional cooking from all over the world, is the venue's central meeting place.

Imagine IC is an archive and museum in Amsterdam presenting a knowledge platform for ICH in contemporary society. Working with the local community, it collects new acquisitions to add to the collective memory of Amsterdam.

The Saba Heritage Centre houses an exhibition of Saba culture and history, including ICH, as well as a space for makers of Saba lace, Saba's iconic ICH element.

The Fundashon Históriko Kultural Boneriano (FuHiKuBo) is engaged in extensive documentation of elder knowledge, and of ICH in all domains. FuHiKuBo also supports inventorying on other islands and is the only producer of television programmes with airtime on all six island territories within the Kingdom. It uses this airtime to promote ICH in general and to encourage elder ICH bearers in particular.

- Centres of expertise

The Dutch Centre for Intangible Cultural Heritage (KIEN) coordinates the ICH Inventory; supports ICH bearers in their safeguarding efforts; develops safeguarding methodologies and engages in research and development.

The Raad voor Cultuur (RvC, Council for Culture) is an independent statutory body responsible for advising the government and parliament on matters relating to the arts, culture and the media. The Netherlands also has a permanent committee on ICH. These bodies advise the Minister of Education, Culture and Science on issues such as nominations for the international UNESCO lists. See <https://www.raadvoorcultuur.nl/>.

The Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts) is committed to cultural and creative development for all. It carries out research and collates and distributes knowledge by organising meetings, providing tools etc. LKCA uses its knowledge and insights to enhance the impact of cultural education and cultural participation.

The Boekmanstichting is an independent knowledge centre for arts, culture and

related policy. The organisation collects, analyses and distributes information and knowledge by publishing a magazine, and holding debates and lectures. It is responsible for implementing the Culture Monitor, which includes ICH.

The National Archaeological and Anthropological Memory Management (NAAM) of Curaçao has provided expertise on the Convention to the six Caribbean territories of the Kingdom, contributed to capacity building on all the islands (including facilitation and the creation of teaching materials) and (co-)formulated projects and collaboration protocols.

- Research institutions

The research carried out by the Meertens Institute focuses on language and culture in everyday Dutch life, from both a comparative and historical point of view.

In cooperation with the Dutch Centre for Intangible Cultural Heritage (KIEN), Utrecht University has introduced a Research Fellowship in Intangible Heritage Studies and set up the Heritage and Public History Lab (epglab.sites.uu.nl [in Dutch]), with ICH as one of its four core themes. KIEN is also working on the research agenda with various hogescholen (institutions of higher professional education) and universities, including VU Amsterdam. These partnerships focus on heritage and public history, connecting research and education with practice. Various hogescholen (graduate schools) and universities work with CGIs on scientific research into their heritage. For example, Wageningen University & Research and Groningen University are currently studying the positive effects of traditional grassland irrigation methods on the soil. Hogescholen InHolland, Saxion and Zuyd are currently studying the significance of tourism for ICH.

The University of Curaçao offers courses on ICH, and ICH safeguarding and management in its Cultural Studies Programme. Students are required to do qualitative and or quantitative research on ICH as part of their studies. The University is also engaged in a Kingdom-wide research project on travelling heritage. This project identifies travelling ICH and documents its transmission and vitality, focusing on cultural heritage and national identification in Aruba, Bonaire and Curaçao and the diaspora in the Netherlands. The project looks at heritagisation, nation building and nation branding. It also aims to train heritage specialists on the islands. The project is run by a consortium comprising the Royal Netherlands Institute of South East Asian and Caribbean Studies (KITL), Erasmus University Rotterdam, University of Curaçao, University of Aruba and FuHiKuBo (Bonaire).

The University of St. Martin participates in a major Kingdom-wide research project titled 'Island(er)s at the Helm' which brings together researchers and societal partners to combine technical, traditional and contemporary knowledge practices to co-create sustainable and inclusive strategies for social adaptation to climatic challenges. The project aims at structural strengthening of the knowledge system and the embedding of scientific research in the Caribbean part of the Kingdom of the

Netherlands. The project is run by a consortium comprising the University of Amsterdam, KITLV and the University of St. Martin.

The work of the Caribbean Research and Management of Biodiversity (CARMABI) organisation includes marine and terrestrial research, park management, and nature and environmental education. Much of its work has contributed to ICH safeguarding, for example negotiating sustainability with local fishermen in a context of local knowledge systems and scientific research.

- Museums

In 2019, the European Netherlands had 616 registered museums. Many museums are engaged, consciously or unconsciously and directly or indirectly, in safeguarding and managing ICH. For example:

- Amsterdam Museum runs projects on oral history (Geheugen van Oost [the memory of East Amsterdam]) and social customs (Buurtwinkels [neighbourhood shops]). The museum works with KIEN on cultural diversity.
- Museum Catharijneconvent works closely with the Sint Maartensberaad (Saint Martin's Day council) to safeguard and celebrate St Martin's Day in Utrecht.
- Museum Speelklok (museum of self-playing musical instruments) is one of the parties which, together with the Kring van Draaiorgelvrienden (friends of the barrel organ), stichting Draaiorgelfestival Amsterdam (Amsterdam barrel organ festival) and the Nederlandse Stichting ter promotie van het Pierement (Dutch association for the promotion of the barrel organ) is involved in safeguarding the street operation of barrel organs.
- The Nederlands Steendruk museum (Dutch Museum of Lithography), GRID Grafisch Museum Groningen (GRID Graphic Museum Groningen) and the Huis van het Boek (House of the Book) have launched a joint initiative to set up an extensive network to safeguard the art of printing.
- The Nederlands Openluchtmuseum (Dutch open air museum) preserves buildings and preserves and collects stories, traditions, and objects relating to everyday life. Working with KIEN (which is housed in the museum), it is currently developing the AmbachtenLab (Crafts Lab) methodology for developing, safeguarding and disseminating ICH.
- The mission of the Zeeuws Museum is to connect new generations with the heritage of the province of Zeeland in fields including work, leisure time, faith, science and the arts. The museum devotes specific attention to passing on traditional crafts.
- The Zuiderzeemuseum focuses on the past, present and future of the area around the IJsselmeer lake. Water, crafts and communities are central themes. There are workshops in the outdoor museum demonstrating crafts that have almost become extinct.
- In its TextielLab (Textiles lab), the TextielMuseum (textiles museum) shows what can be done these days in weaving, knitting, tufting, embroidery and laser-cutting. Crafts and craftsmanship are preserved and developed.
- Using films, photos and 3D presentations, the Joods Historisch Museum (Jewish

Historical Museum) presents the culture and history of Jews in the Netherlands. The museum also houses the JHM Kindermuseum (children's museum), where children can learn through play about Jewish traditions.

- Museumfabriek Enschede (Enschede factory museum), Museum Gouda, and the Fries Museum are involved in safeguarding crafts through the Crafts Lab, with themes including clog-making, blueprinting, wool processing, pottery decoration and embroidery.

- Het Nationaal Museum voor Wereldculturen (NMVW, National Museum of World Cultures) – comprising the Tropenmuseum Amsterdam (Amsterdam museum of world cultures), the Afrika Museum in Berg en Dal, Wereldmuseum Rotterdam (Rotterdam museum of present and past cultures) and the Rijksmuseum Volkenkunde (National Museum of Ethnology) – present exhibitions on people and world citizenship. The museum operates on the interface of tangible and intangible culture.

- The Eerste Friese Schaatsmuseum (first Frisian museum of skating) in Hindeloopen shows the history of the Elfstedentocht (the Fryslân skating marathon) and of skating culture in the Netherlands. The museum also employs craftspeople who keep the Hinderloopen painting tradition alive.

- The Natuurhistorisch Museum (Natural History Museum) in Rotterdam worked with KIEN to mount an exhibition on animals, people and traditions.

Examples of ICH in the Caribbean Netherlands are as follows:

- Museo Kas di Palu di Maishi, run by the accredited NGO Fundashon Museo Tula, has a traditional food cooperative and a shop for traditional products and is a living museum of ICH that originated in the 19th and 20th centuries.

- Mangazina di Rei is a living heritage centre that showcases various aspects of traditional crafts, festivities, social practices and knowledge. The centre actively promotes intergenerational transmission.

- NAAM has a museum collection of a few thousand ICH elements which it loans to museums, CGIs, learning centres and memory institutions, etc.

- Many of the museums on the islands focus on ICH. Most have programmes that relate to ICH in one way or another, such as thematic exhibitions and educational programmes for schools or as part of their permanent collections. A specific example is the Curaçao Jewish museum's and Museo Tula's genealogies underscoring ICH transmission lines, the Industrial Museum in Aruba that focuses on industrial ICH and relationships with nature, and St. Martin Museum's documentation of continuity between archaeological and modern times.

- Archives

The Nationaal Archief (National Archives) manages the archives of central government and of civil society organisations and individuals who are or have been of national importance.

Digitaal Erfgoed Nederland (DEN, knowledge institute for cultural and digital transformation) focuses on digitalisation in the culture sector, and, since recently, in

the performing arts and the creative industry.

Various CGIs house their archives, or work together with municipal or regional archives. Example include:

- Gronings Ontzet (an annual festival to celebrate the end of the siege of Groningen in 1672) has deposited its archives with the Groninger Archieven (archives of the city of Groningen).
- Stichting Adoptie Graven Amerikaanse Begraafplaats Margraten (association for the adoption of war graves in the American War Cemetery in Margraten) has housed its historical archives at the Regionaal Historisch Centrum Limburg (Limburg regional history centre).
- The majority of the archives of the 3 October Vereeniging (society organising the annual celebrations marking the relief of Leiden on 3 October 1574) are managed by Erfgoed Leiden (Leiden heritage).

The National Archive of Curaçao and the Records Office of promote ICH through practical records such as social registries that document the biographies of bearers of ICH, and land deeds that preserve information on places of memory. This kind of information has been used in e.g. capacity-building projects, and in supporting inventoried knowledge on ICH in the event of an emergency. Along with NAAM and the Suriname National Archives (Suriname is an independent country, a former colony of the Netherlands) they also placed a collection of 1,410 oral history clips on the regional MOW list, thus contributing to the preservation and accessibility of older forms of oral expressions currently in use, songs used in festivities, knowledge of nature, and rituals. This is fairly recent but has already contributed to youth engagement of ICH in creative industries in ways that respect and preserve the ICH component.

- Libraries

In many places in the European Netherlands, libraries work to share knowledge, culture and information in the widest sense of the word. Libraries are meeting places for CGIs, where lectures, performances and exhibitions are held on heritage and ICH, among other things. A good example is Amsterdam public library, which seeks to connect with CGIs in local neighbourhoods by working with civil society organisations like Imagine IC, with which it shares premises in the Bijlmer neighbourhood in southeast Amsterdam.

- Others

In the European Netherlands, various institutions are active in the field of ICH at central government, provincial and municipal level. Apart from the institutions referred to above, there are also societies focusing on history, folklore, culture, local history and crafts, as well as guilds. They contribute to the safeguarding, study,

documentation, promotion and accessibility of ICH. Debate venues like the Balie and Pakhuis de Zwijger in Amsterdam contribute to dialogue and debate on various issues that touch on 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:

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.

Various training institutions devote attention to ICH within a broader course curriculum. Examples include:

- Reinwardt Academy (RWA): BA in Cultural Heritage and MA in Applied Museum and Heritage Studies, which also features ICH.
- Hogeschool InHolland has a full-time course in Tourism Management, with attention to ICH.
- Various universities offer master's degree courses in Heritage Studies:
 - o University of Amsterdam: MA in Heritage and Memory Studies.
 - o Utrecht University: Intangible Heritage Studies is one of the specialisms of the Cultural History Group. There is also a Research Fellowship in Intangible Heritage Studies, in collaboration with KIEN.
 - o University of Groningen: MA in Religion and Cultural Heritage.
 - o Radboud University: MA in Tourism and Culture.
 - o University of Curaçao: BA Cultural Studies Programme that offers specific courses on ICH, including an introduction to the Convention and issues of ICH and its management, which are open to participants in Curaçao and Bonaire. The University of Curaçao, University of Aruba, and University of St. Martin also regularly collaborate with knowledge centres in the Netherlands on culture and heritage research and related teaching projects, including a current project on Travelling Cultural Heritage within the Kingdom.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

In the European Netherlands, tertiary education is accessible to all, regardless of background, ethnic origin or gender. Course fees are the same for every course, and every institution, and are set annually by the government. The European Netherlands also has a student finance system, a government allowance issued to students to cover their study and

living costs. The allowance may be issued in the form of a grant, an interest-bearing loan or a combination of the two.

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 Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) provides courses (e.g. on developing a plan for safeguarding ICH), develops methods for safeguarding ICH (e.g. entering into partnerships, digital inventories, ICH in a super-diverse environment and examining ICH in the context of ethics) as well as methods for ICH in schools. KIEN is also developing methods like the Crafts Lab and training courses in ICH & tourism, ICH & the Environment and Planning Act and deals with disputed ICH. See Kennisbank (immaterieelerfgoed.nl) [in Dutch]

The Rijksdienst voor het Cultureel Erfgoed (RCE, Cultural Heritage Agency) is an agency of the Ministry of Education, Culture and Science. In relation to ICH, it is actively involved in the development of an international network for the craft of the miller.

The ErfgoedAcademie (heritage academy) organises courses on current heritage topics, a course on the ethics of cultural heritage conservation, and network meetings. The academy also provides practical training for professionals in the heritage sector, with attention to ICH.

In 2014, the Kingdom launched a major capacity-building programme for the six Caribbean territories on implementation of the Convention. This resulted in training for civil servants (heritage management professionals and a few policy officers), and accredited and non-accredited NGOs and heritage communities learning about the Convention safeguarding framework. The needs assessment was performed with participants from the islands themselves as main contributors, with training delivered by specialist UNESCO facilitators for the wider Caribbean region. In the needs assessment, participants focused on Convention content and dynamics rather than on Kingdom relations and intra-Kingdom issues of implementation. As a result, capacity building failed to address certain structural issues and questions of process. These include (among other things) issues such as communication between the various competent authorities and demarcation of their roles, work agreements between countries and territories in the Kingdom, devolution and delegation of duties, travelling heritage and related issues of transmission, mechanisms of access and transmission between the countries and territories.

The island governments of Aruba, Curacao, and St. Martin have provided training for NGOs and communities on safeguarding. These included introductions to ICH, community-based inventorying practices, and inclusion of ICH in sectoral policies. Activities are for the main part island-specific, although some good practices are being shared among the islands.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Admission to KIEN's meetings and courses is free-of-charge for CGIs from every ICH domain, and from everywhere in the Netherlands (see B.7). The capacity-building programme for the Caribbean territories was inclusive thanks to the guidance of the UNESCO NATCOMS which encouraged gender balance, youth participation and the fair representation of a wide spectrum of heritage communities.

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.

KIEN provides various online courses, such as a short, 60-minute course on ICH, with information on the Convention for the Safeguarding of the Intangible Cultural Heritage and its implementation in the Netherlands. KIEN also organises meetings for CGIs, enabling communities to connect and share knowledge.

The emotion networking method was developed by Imagine IC and the Reinwardt Academy. The aim is to gain an insight into each other's feelings about a certain issue, and generate mutual understanding and understanding for the heritage contributing to it. A frequently cited example is the tradition of Zwarte Piet – Black Pete, St Nicholas's blackface helpers – which is often addressed in Imagine C events.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The webinar on emotion networking, which presents the method and enables participants to experience it, is accessible to all free-of-charge. This also applies to KIEN's online courses.

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:

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).

Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) provides training in, for example, developing a plan for the safeguarding of ICH, in which CGIs write their own plan with the assistance of an advisor. Other training courses respond to the needs of CGIs and to social developments, such as legislation on events in public spaces, use of social media, volunteer management and documentation by means of oral history.

The five-year capacity-building programme in the Caribbean territories of the Kingdom was based on a needs assessment by the islands themselves. The programme was aimed at civil servants, NGOs, experts and CBOs. Several CBOs participated from the beginning. Capacities built by communities, groups and individuals included: inventorying techniques, exercising collaborative ethics in ICH transmission, understanding existing local educational methods of ICH transmission and creating new ways of transmitting ICH in school settings. During this trajectory, the islands had their own facilitator, one of the three current facilitators for the Caribbean region as a whole. This facilitator has continued to develop tailor-made programmes for communities, groups, individuals and other stakeholders.

Over the years Fundashon Museo Tula has provided training for CGIs on business aspects of their ICH, and on the significance of ICH for sustainable well-being, community development and personal and community health. The foundation has also worked with CGIs, through training and community organising, on transmitting their ICH at the Museo Kas di Palu di Maishi, and through a food cooperative.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

KIEN training courses are free-of-charge and accessible to all, regardless of domain, age or gender.

Thanks to NATCOM supervision in the Caribbean territories, youth and gender inclusion is always at the forefront of programming. In inviting participants, programmes aim for gender equality and specifically target youth. This also counts for the activities of the Unesco Workgroup Bonaire. Where necessary, the NATCOM youth representative is consulted on outreach, appropriate communications, and ways to adapt materials and topics. Fundashon Kas di Palu di Maishi's youth network has been called upon for specific projects. Special projects have been developed for in-school capacity building and for afterschool training.

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

CGIs support KIEN in providing training on developing a plan for the safeguarding of the ICH inventory. Working with KIEN, the parties responsible for organising the Stompwijk short-track harness races trained other CGIs active in this field.

The Curaçaoan Tambú, Bonairean Barí and Aruban Tambu (three island-specific variants of drumming and related crafts and festivities) communities have been operating their own programmes for many years now. The communities have built their own capacity, especially as organized by the Tambú group Trinchera and the research and education foundation Stripan, both from Curaçao. In Curaçao, they organise courses on drum-making, dancing, and history of crafts. They have set up a museum and organise festivals and conferences. In Bonaire the living museum Mangazina di Rei has brought together the Tambú community to build capacity, mainly for transmission of the craft. The instructors are themselves ICH bearers. The Tambú/Barí/Tambu communities in Curaçao, Aruba, Bonaire, the Netherlands and Venezuela have collaborated in organising festivals, under the auspices of Trinchera and Stripan.

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).

KIEN has developed toolkits for policy officers and professionals working in the heritage sector who want to incorporate ICH in their work and policy. KIEN organises courses for policy officers responsible at local government level for heritage, space and participation. Each year since 2019, the Erfgoedacademie (heritage academy) (see B7.2) has provided an

introductory course on ICH and participation in heritage for policy officers and professionals working in the heritage sector. Heritage centres organise a wide range of network meetings and training courses for professionals in the heritage sector in which they also address ICH and participation in heritage.

The University of Curaçao, the NATCOMS of Curaçao, St. Martin and Aruba and the Ministry of Finance, Economic Affairs and Culture of Aruba all provide capacity-building programmes for public servants and community culture and heritage workers. Participants, ranging in age from 30 to over-60, are mainly women. They learn to understand the Convention as a framework, identify local living heritage, indicate the strengths and weaknesses of specific ICH, develop plans for making this ICH more visible and explore the conditions that can be created to promote its viability in consultation with communities.

Based on a 2018 survey of the implementation status of the Convention in the Caribbean region of the Kingdom, a series of strategic planning meetings have been planned for the islands. These are aimed at policymakers and intend to bridge the knowledge gap on the Convention that exists between practitioners, NGOs and experts and the competent authorities and policymakers. Participants on all levels and in all sectors of government were included in the first rollout in Aruba. They were mainly middle-aged women, but also included some men and younger people. They became more aware of the policy consequences of ratification, intra-Kingdom agreements and intents. They were also able to identify local resources and advances that benefit implementation, where the Convention needs to be adapted to local needs, and how inter-island frameworks might reduce SIDS limitations.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Courses provided by KIEN, the Erfgoedacademie and heritage centres are as a rule accessible to staff members and volunteers of heritage organisations. The courses are funded by the government, keeping costs for participants to a minimum.

Training by the University of Curaçao, the NATCOMS of Curaçao, St. Martin and Aruba and the Ministry of Finance, Economic Affairs and Culture of Aruba ensure inclusivity through active recruitment of women, youth and a wide range of heritage communities and heritage professionals.

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:

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.

Formal

Freedom of education applies in the Netherlands, i.e. it is up to primary and secondary schools themselves to decide how they will achieve the attainment targets. Lessons in ICH may be organised in various ways. The teacher may first provide instruction, and then work with pupils on an ICH activity; a guest from one of the communities may be asked to talk about their particular subject; or the class may visit a heritage community or institution. Students in secondary vocational education (MBO) learn crafts and their importance. Various CGIs have developed teaching materials linked to the curriculum, for example through the Cultuureducatie met Kwaliteit programme. Examples include teaching materials on forging, the circus culture, short-track harness racing, shooters and the carnival celebrations in northeast Twente (see B5.2).

On the islands of Curaçao and Bonaire, after-school-activity and curriculum-enhancement instructors have been trained to transmit specific ICH to younger generations in these educational settings, independently and together with practitioners. Techniques include modelling, experiential practice, field visits and short-term apprenticeships. On the island St. Martin and Saba the Ponum Dance and the Maypole Dance are taught in schools, and St. Martin also has a school programme that teaches traditional and alternative agricultural practices. Practitioners and bearers are seldom involved in designing and developing ICH educational programmes in Curaçao. This is different in Saba, where instructional programmes on the Maypole Dance are created and executed by practitioners themselves. In Bonaire and Aruba a training programme on fishing boat construction was planned and run by the bearers themselves. Generally speaking, such programmes receive no official support from either the government or NGOs or receive too little support to ensure continuity.

Non-formal

CGIs work with cultural institutions in developing training courses. They have also developed their own training courses for the safeguarding of their ICH. Examples include:

- 1) Henna Academy: professional training for henna artists.
- 2) Vereniging De Hollandsche Molen (Dutch Mill Society) and Gilde voor Vrijwillige Molenaars (Guild of Volunteer Millers): training for wind and water millers.
- 3) Corso Academy Bloemencorso Zundert (Zundert flower parade academy): float design.
- 4) European IRON Academy: training for teachers in various forging techniques.
- 5) Gassan Diamonds and Coster Diamonds: training for diamond cutters.
- 6) Nederlandse Fierljepbond (Dutch traditional pole-vaulting federation): training for trainers.
- 7) Jan Klaassen Academie (Punch & Judy academy): training in Punch & Judy puppetry.
- 8) Koninklijke Nederlandsche Schaatsenrijders Bond (KNSB, Royal Dutch Skating Federation): training for ice masters.
- 9) Stichting Staphorster Stipwerk (Staphorst dotwork association): professional training.
- 10) Crafts Council's Meet the Master: masterclasses.
- 11) The National Archaeological and Anthropological Memory management (NAAM) organisation and Fundashon Museo Tula: capacity-building for culture bearing CBOs for inventorying and after-school trainers to transmit ICH to school-going youth.
- 12) Mangazina di Rei: several projects on safeguarding ICH, including the Ronka Kueru projects in which elders pass on all aspects of Tambu music and festivities to young people, including how to strengthen the practice and consult on issues of continuity. NGOs also involve practitioners in transmission. Curaçao Creations employs the last remaining tinsmith in Curaçao and the last remaining rotan-webbing chair weaver as instructors for the younger generation.

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.

Formal

Various CGIs work with educational institutions. For example, Smederij Cornelis Pronk (Cornelis Pronk forge) has developed a module for primary schools, which may be taught as part of cultural education. Heritage communities give masterclasses at art schools and as part of professional training. The course in shoe design at Artez University of the Arts contains a compulsory module in shoemaking, which is taught by a traditional cobbler.

Non-formal

Various cultural centres and libraries provide courses in ICH, such as storytelling, stained glass making, ceramics or pottery decoration. Fundashon Museo Tula uses traditional storytelling in schools to transmit ICH as part of curriculum enhancement; Mangazina di Rei

transmits ICH through workshops taught by elders themselves, during school visits, or in after-school training; elders are also engaged on a project basis in schools in Bonaire, Saba and Sint Eustatius for experiential, hands-on transmission.

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.

Various heritage communities organise training courses for their grassroots members (see also B4.1).

- The Corsokoepel (The FlowerParade Foundation, umbrella organisation of flower and fruit parade associations in the Netherlands) organises the annual Corsocongres (Flowerparade conference), with workshops and training in various areas, including insurance, volunteer management and adjudication.

- The Oud Limburgs Schuttersfeest (Old Limburgian shooters' festival) provides training courses for members from Flanders and the Netherlands, on subjects ranging from managing a society to training for aspirant commanders or jury members.

- Circuspunt (platform for the circus sector) provides courses and organises work sessions on themes proposed by the sector itself, including social safety in the circus, dramaturgy and publicity for shows.

- The Tambú, tambu and barí music and popular festivities communities of the islands of Curaçao, Aruba and Bonaire have been doing their own capacity building for many years now. In Curaçao they organise courses in drum-making, dancing and history of the related crafts. They have set up a museum and organise festivals and conferences. In Bonaire the living museum Mangazina di Rei has brought together the Tambú community to build capacity, mainly for transmission of the craft. The instructors are themselves ICH bearers.

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

The Fonds voor Cultuurparticipatie (FCP, Cultural Participation Fund) has several grant schemes for which CGIs may themselves apply. These schemes include cultural and heritage education, ICH with a focus on safeguarding and ICH in the urban environment, focusing on social cohesion. The FCP's Faro participation scheme addresses ICH. The FCP also has a scheme for volunteers (see B11.3).

Central government issues cultural passports for students and teachers at secondary schools and institutions for secondary vocational education (see B11.1). It also provides teaching materials based on the Dutch Canon. The Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts, see B1.5) enables knowledge acquisition through support in kind and the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) provides support in

kind in the form of advice and assistance in the development of teaching materials.

Most of the ICH education initiatives in the Caribbean region of the Kingdom generate their own funds or seek private sponsorship. They do not receive structural support from the government or have any other source of income. There is also a lack of knowledge of existing private funds within the Kingdom.

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.

In the first two years of Pabo (Primary School Teacher Training College), attention is devoted to cultural education, along the lines of traditional arts disciplines. The lecturer may choose to focus on a local form of ICH, for example the carnival celebrations in northeast Twente (see B. 5.2). Pabo students with a greater interest in cultural education may undergo specialist training as culture coordinators. Secondary school teacher training courses are subject-based, meaning that scope for heritage education differs from course to course. In the non-formal education sector, training for tour guides and museum education officers depends on the heritage presented at the museum in question. At the Zuiderzeemuseum in Enkhuizen, for example, staff members are trained in crafts and their dissemination.

Primary school teacher training in Curaçao devotes no structural attention to ICH, but teachers of arts subjects are free to add it to their curriculum and regularly bring in heritage experts to address ICH issues. Attention is given to music, dance, ICH in general, or to wider issues, such as women's rights, ethnic and national identities, and learning styles.

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:

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 stand-alone subject

ICH may play a central role as a stand-alone subject in the teaching of Dutch, English, Frisian, maths, global orientation, social studies, creative expression and physical education, for example. Local ICH representatives may be invited to teach a class, pupils may visit a museum or place of interest, or they may be encouraged to discuss disputed heritage. The Kathedrale Koorscholen in Utrecht and Haarlem (cathedral choir schools) – primary schools specialising in singing and music – are specific examples.

An additional option is the inclusion of ICH in the UNESCO associated School Network (ASPnet). Don Sarto School, in Curaçao, adopted a fortress and its tangible and intangible culture with a view to developing teaching projects. Curricular enhancement is also practised in the form of stand-alone after-school ICH projects like the joint programme on the Art of Stiltwalking in Catholic Schools in St. Martin.

- As a means of explaining or demonstrating other subjects

At one Dutch UNESCO schools (member of the ASP network), students are taught debating techniques, enabling them to show how the Dutch consensus model works. This was one of the elements of the EU/UNESCO living heritage project 'Engaging youth for an inclusive and sustainable Europe'. The intention was to share these techniques with interested schools. In 2021, the Netherlands National Commission for UNESCO organised a webinar on this topic.

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.

CGIs often work with local schools to raise children's awareness of heritage and the importance of safeguarding. For example, the organisers of the carnival celebrations in northeast Twente have put together a package of materials for the use of teachers, with information on the requisite knowledge and skills. When the carnival celebrations had to be cancelled due to the coronavirus pandemic, the teaching materials were still used. Intergenerational learning (grandmothers and fathers passing on their knowledge) is significant in this connection, in particular in relation to respect and reflection.

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.

Schools in the European Netherlands devote attention to national heritage, for example Koningsdag (King's Day), the heritage of diverse communities (Pride Amsterdam, the Hindu Holi festival, Henna painting and the summer carnival), local heritage (carnival and short-track harness racing) and international heritage (from other countries or with a transnational reach, e.g. Anansi storytelling tradition, Tambú music from the Caribbean Netherlands and Indonesian Gamelan). It is up to schools themselves to decide which methods they will work with to achieve the attainment targets.

Question 5.3

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

- Mother tongue education

The European Netherlands has two official languages, Dutch and Frisian. They are also the languages of instruction in schools. Teaching in other languages than Dutch and Frisian is not a standard part of the curriculum (see B12.3). Schools may devote attention to local dialects and local folklore by working with provincial heritage centres.

There are different approaches to mother tongue education in the Caribbean region. As most post-secondary education is in Dutch, mother tongue education (English for three of the islands and Papiamentu/Papiamentu for the three other islands) is always a point of discussion. In Bonaire, Papiamentu is the language of instruction in the first two years of primary school, with Dutch as a 'strong foreign language'. This means that Dutch is taught as an important subject, using the NVT (Dutch as a foreign language) teaching method. From year three on, pupils are taught in Dutch. At the Scholengemeenschap Bonaire (secondary school), Dutch is the language of instruction. In secondary education, Papiamentu has the status of an important subject. On St Eustatius, Saba and St. Martin, English is the language of instruction in both primary and secondary schools, with Dutch taught as an important foreign language in St Eustatius and Saba. In Curaçao, Papiamentu is the language of

instruction in public-authority schools for the first few grades, while the private school system of Kolegio Erasmo has Papiamentu as the language of instruction throughout primary and secondary school and provides bilingual education in Papiamentu and English, while teaching other languages as foreign languages.

- Multilingual education

A growing number of schools – for primary, secondary and secondary vocational education – provide instruction in languages other than Dutch or Frisian, usually English or German.

In the Caribbean region, Aruba has recently introduced multilingual education in primary schools. The programme provides for mother-tongue education in Papiamentu in most schools, but minority languages like Dutch, English and Spanish will be used as mother tongue languages of instruction in some schools.

- Inclusion of 'local content'

Local CGIs produce learning packages, mainly for primary schools. The organisers of Alkmaar Ontzet (an annual event celebrating the end of the siege of Alkmaar on 8 October 1573) engages with local primary schools with, for example, a breakfast box, accompanied by a film and a card game, to inform children of the history of the commemoration and celebrations. Aspiring young procession leaders from the Stichting Comité Boxmeerse Vaart (Boxmeer Procession organising committee) visit primary schools in Boxmeer and the surrounding areas.

Bonaire's 'Scholengemeenschap' (secondary school) includes local natural and cultural heritage in the school curriculum, and in a special culture week programme that concentrates on art, music and dance, culinary arts, language and history. The material for this programme is partially derived from community-based heritage compiled by local NGOs and included in the island's cultural policy document.

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

CGIs are usually aware of the relationship between cultural spaces and places of memory and ICH. They take measures to protect natural spaces and devote attention to this in their learning packages.

In Limburg, 31 primary and secondary schools have each adopted a grave in the American

War Cemetery in Margraten. As well as following an educational programme, these schools visit and maintain the graves. This is a way of raising pupils' and students' awareness of the vulnerability of our open society.

In Curaçao, Don Sarto School, one of the two ASP schools on the island, has adopted a historic fortress and uses its identity as built and intangible heritage and a place of memory for educational 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:

In the next few years, working in close harmonisation with the education sector, the Fonds voor Cultuurparticipatie (Cultural Participation Fund) and other partners, the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) will develop materials for primary schools.

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

Schools of music also devote attention to traditional music. The Nederlandse Beiaardsschool (HKU Utrecht, Netherlands Carillon School) is one of the few schools in the world providing Bachelor of Music degree courses in carillon and bell-ringing. The carillon culture is listed in the Dutch Inventory and has been entered by Belgium in the UNESCO Register of Good Practices.

The University of Curaçao recently started a Bachelor Programme in Music. Besides general musical education it will focus on local genres of popular and folkloric music.

- Arts

In the European Netherlands, several hogescholen (institutions of higher professional education) provide courses in the field of the arts in which attention is devoted to the history of arts subjects and to transmission of skills and knowledge. For example: Artez University of the Arts offers courses in subjects including the visual arts, architecture, fashion, design, music, theatre, creative writing, dance and arts education.

Codarts Rotterdam trains talented and driven dancers, musicians and circus performers to become artists, leaders and facilitators.

Amsterdam University of the Arts (AHK) trains students for the national and international world of art, culture and heritage. The AHK programme includes studies in the fields of music, cultural heritage, dance and mime.

The Academy of Fine Arts and Design Aruba is a collaboration with the Rietveld Academy of The Netherlands, and offers a Preparatory course and a Bachelor program in association with Academies of the Netherlands. After completing the Preparatory Course successfully, the student will automatically be admitted to the bachelor's program of Fine Arts and Design. The Bachelor's program will lead to an internationally recognized diploma.

In Curaçao Instituto Buena Bista is a two-year creative and/or artistic preparatory course for youth that will equip the students with the proper skills and information to attend a college level creative school. Students have been placed internationally.

- Crafts

There are seven schools for secondary vocational education (MBO) in the European Netherlands (MBO) providing specialist training in creative crafts. These schools devote specific attention to knowledge of materials, skills and techniques. Craftspeople make exclusive products, like furniture, bags, hats, crockery, stained-glass windows and functional or decorative objectives. A good example is the course in stained-glass making at Sint Lucas MBO school in Boxtel.

- Technical education/training

In the European Netherlands, institutions for secondary vocational education (MBO) and higher professional education (HBO) provide vocational training courses in technical subjects with a focus on the history and safeguarding of craftsmanship. A good example is the Leidse Instrumentmakers School, an MBO school which provides training for makers of research instruments. In Schoonhoven, students can undergo training as gold or silversmiths.

- Vocational education/training

See the above examples from MBO.

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.

Various universities and institutions for higher professional education devote attention to ICH within the curriculum, e.g. in Heritage Studies. The Reinwardt Academy, for example, offers a Bachelor's degree course in Cultural Heritage and a Master's degree course in Applied Museum and Heritage Studies leading to a qualification as a heritage professional (see indicator B 2.1). Specific vocational training courses, like the training course for carillonneurs, devote attention to ICH.

The University of Curaçao has a Culture Studies Program with an ICH block of courses that introduce ICH and its management, the Convention and its implementation, local actors, and research methods related to ICH. Courses are taught by UoC instructors as well as guest lecturers from the ICH field, including ICH researchers, Accredited NGO representatives, and a UNESCO Facilitator for the 2003 Convention.

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:

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?

Largely

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

ICH in the European Netherlands is inventoried through three lists: the Network of Intangible Cultural Heritage, the Inventory of Intangible Cultural Heritage and the Register of Inspiring Examples of Safeguarding, all oriented to safeguarding. The objective of the Network is to make ICH visible and to create a network of CGIs.

The Inventory provides an overview of practitioners of intangible cultural heritage who have drawn up their own safeguarding plan and are actively committed to safeguarding their ICH. The Register details examples of safeguarding developed by heritage communities, groups or individuals whose heritage is inscribed in the Inventory and may form an inspiration to others.

In the Caribbean region, only the islands of St. Martin and Bonaire have a fully developed inventory of ICH. Bonaire's inventory is incorporated in the cultural policy document which is presented to the government. The cultural policy encourages visibility and safeguarding of the elements in several ways. Although the policy has not truly been implemented, the executive work proceeds in the spirit of the policy. The ICH inventory in St. Martin aims to the visibility and safeguarding of the ICH on the island. Items are listed to their viability status. The inventory is part of the implementation cycle of the 2003 Convention and is managed by the Department of Culture. Both lists identify ICH elements but provide minimal descriptions and state vitality and viability issues.

The other islands in the Caribbean region of the Kingdom have lists of ICH. In the case of Curaçao and Aruba, these lists are fairly long. Aruba's list was commissioned to one researcher, while the Curaçaoan list is a compilation from a few lists from the accredited NGO National Archaeological-Anthropological Memory Management Foundation (NAAM), and an inventorying process of other implementers of the Convention. St. Eustatius and Saba have shorter lists, none of these have been turned into inventories yet.

Question 7.1.b

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

Partially

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

In ratifying the Convention, the Netherlands opted for a wide-ranging inventory, established on the basis of a bottom-up approach, i.e. that CGIs themselves would be involved in listing ICH and making it visible. The aim is an inclusive inventory that reflects a wealth of cultural diversity. In 2014 the Raad voor Cultuur (Council for Culture) concluded that the National Inventory gave too narrow a view of ICH in the European Netherlands and therefore recommended lowering the threshold for inclusion in it. In 2017, the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) responded by setting up the Network of Intangible Cultural Heritage, a move for which the Council expressed its appreciation in its 2019 report. The aim of the Network is to provide an accessible method for listing ICH. KIEN encourages specific groups (e.g. groups with a migration background) to contribute, and works on awareness-raising among underrepresented CGIs.

Bonaire's and St. Martin's existing inventories are diverse. They have been collected through community hearings, and surveys that included people from all backgrounds, including ICH bearers and others. Lists on other islands are being collected similarly, or in the case of Aruba, by one researcher. However, all ICH lists show a diversity of living heritage on the islands.

Question 7.2

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

No

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

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.

The Network and Inventory in the European Netherlands are dynamic and are regularly updated by KIEN. Every year, around 15 forms of ICH are added to the Inventory. More could be added, but due to limited capacity at KIEN the number of new additions has to be restricted. The practitioners of ICH who are members of the Network are asked to check the information every three years and to adapt it if necessary. Elements may be removed from the Inventory 1) at the request of the community itself; 2) if the ICH contravenes new legislation or regulations or 3) if central government pursues policies to discourage the practice (e.g. smoking tobacco), in which case the review committee must first be consulted. New, good practices in relation to safeguarding are added to and updated in the Register of Inspiring Examples of Safeguarding.

Inventories in the Caribbean region do not have regular update schedules.

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 Network, Inventory and Register are all accessible online. The details of heritage communities joining the Network are freely accessible online. If a form of ICH is inscribed in the Inventory, more extensive information on the practitioners and on the development of the ICH (from the safeguarding plan) is added to the online file, with any safeguarding activities planned by the communities. The safeguarding plans themselves are not publicly accessible. The contents of the pages in the register are determined in collaboration with the CGIs in question, and are accessible to all. The website is published in Dutch and English, but has no audio reader function, so that it is less accessible to visually impaired people.

The St. Martin inventory is published online and accessible to all who have internet access. No conflict with traditional access is known. The inventory is a simple listing of elements with limited description, community access is not an issue. Further inventorying will need to address future access issues to the communities.

Uninventoried lists of ICH, such as the language site Papiamentu.info in Curaçao, provide additional access for the sight impaired through audio descriptions.

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 Inventory in the European Netherlands focuses principally on safeguarding ICH. A safeguarding plan is compulsory for inclusion. The Network mainly focuses on visibility and on forming networks between CGIs. The Register was set up to share good practices in relation to safeguarding, and to make them available to other CGIs. ICH meetings, focusing on the issue of safeguarding, are held for CGIs in the Network and the Inventory.

No specific safeguarding strategies have been put in place for the St. Martin inventory, except for its use in making some ICH elements visible and suitable in educational settings. On the other hand, the basic visibility provided by the inventory has already created interest in elements that were less commonly known, and inspired feedback on variants and alternate uses, etc. The small island nature of St. Martin promotes social cohesion and ownership around certain ICH elements by their mere visibility and subsequent feedback in networks of 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:

Largely

Target for the next report:

Largely

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

In the years to come, KIEN will be working on enlargement of the Network, Inventory and Register. Each year, KIEN expects around 20 to 40 additions to the network, with 10 to 20 additions to the Inventory and around three to the Register.

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.

In the European Netherlands, CGIs may themselves put forward their ICH to the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) for inclusion in the Network and inscription in the Inventory. This entails the following steps:

- 1) The threshold for inclusion in the Network is low. CGIs are responsible for describing their own ICH and managing the page and photographs on the website.
- 2) CGIs submit a request for inclusion in the Inventory. KIEN selects the forms of ICH eligible for the compulsory course on developing a safeguarding plan, taking account of the diversity of the inventory and waiting times for training.
- 3) The safeguarding plan and nomination form are submitted to an independent review committee which advises KIEN's board on the nomination. Every three years, developments among the practitioners and their safeguarding activities are evaluated, and the safeguarding plan is updated.

Bonaire and St. Martin both constructed their inventories through broad surveys combined with community hearings. All input came directly from community participation. Safeguarding efforts are also community-based as they have been occurring long before the start of implementation of the Convention. Community-based festivities and NGO-based documentary, educational and skill building activities have continued alongside the inventories.

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.

KIEN works on the principle that cultural diversity should be respected at all times. The safeguarding measures for ICH devote specific attention to gender equality, youth and ethnic identity. In the past few years, KIEN has been actively engaged in enlarging its own network with new communities and in promoting awareness of ICH in society. In its verbal and non-verbal communications and its training courses, KIEN devotes attention to the inclusive nature of the Convention, the Network and the Inventory. Training courses for CGIs specifically address topics like gender, inclusion and diversity.

Dialogue sessions with heritage communities led to the conclusion that the procedure for inscription in the Inventory could be more inclusive, e.g. through the choice of language and form (e.g. video) in which safeguarding plans could be submitted. In addition, the current Inventory (with a single system for all domains) is regarded by some CGIs as too wide for them to identify with.

KIEN recognises a challenge in safeguarding ICH with no single representative community, such as national forms, including the Sinterklaasfeest (St Nicholas celebrations), HipHop or culinary traditions. In the coming years, KIEN will work with CGIs and other stakeholders to make these forms more visible.

In cases where inventories exist in the Caribbean region, communities are invited to represent their own ICH. Inclusivity is ensured through direct invitation. Many ICH communities themselves are varied, so their participation is a piece of inclusivity.

Baseline and target

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

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

Extent to which the current indicator is met:

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:

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

Hogescholen (institutions for higher professional education) and universities receive financial support, as do the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage), the Meertens Institute and the Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts). The Nationale Wetenschapsagenda (National Science Agenda) and EU programmes like Horizon Europe, Erasmus+ and Creative Europe also present various starting points for research into ICH.

In 2021, more than €7 million was earmarked for scientific research in the Caribbean Netherlands. The research programme Island(er)s at the Helm focuses on the ecological and social impact of natural disasters, which not only affect living conditions (access to shelter, food and water) but also ICH.

An project on Traveling Caribbean Heritage follows inter-territorial heritage in the Kingdom and contributed to a historical canon (which includes ICH).

- Documentation and archiving

CGIs may house their collections with one of the many institutions in the European Netherlands that manage archives. For example, Kortebaandraverij Medemblik (Medemblik short-track harness racing) has housed its collection with the Westfries Archief (west Fryslân archives) in Hoorn. The Netherlands also has specialist institutions where ICH archives can be housed. These include Eye Film Museum in Amsterdam for film, Beeld en Geluid (Sound and Vision) in Hilversum for audiovisual collections and the Allard Pierson museum for theatre collections.

In Bonaire Fundashon Históriko Kultural Boneriano (FUHIKUBO) does major audiovisual, audio, and written documentation and archiving of ICH and related types of cultural expressions. Interviews with culture bearers are published online, aired in

radio and TV programs, published in booklets, and newspaper articles, besides being preserved and made accessible in their physical archive. In Curaçao, the accredited NGO National Archaeological-Anthropological Memory Management Foundation (NAAM) and the National Archives take care of the oral history collections. NAAM has also made an archive of ICH elements accessible online. St. Eustatius has been inventorying and documenting ICH for the past few years, and still needs to organize its archiving and public access. Saba documents ICH through their Heritage Centre in festivities, exhibits and workshops. All islands have some form of online access to the ICH archives through one or more community-based initiatives.

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.

Once every four years, the Ministry of Education, Culture and Science (OCW) publishes the Erfgoedbalans (heritage report), an evaluation of the status of heritage based on the Erfgoedmonitor (heritage monitor). The Erfgoedmonitor presents facts and figures on heritage, for example in relation to historical landscapes, museums and ICH. The Erfgoedbalans links the results from the Erfgoedmonitor with policy, highlighting its impact.

Using the national culture monitor, an instrument developed by and for the cultural sector, the Boekmanstichting (research centre for arts, culture and related policy) collects data on and analyses of culture and ICH in the Netherlands. The culture monitor reports on long-term trends and relates them to current trends. The Sociaal Cultureel Planbureau (SCP, Netherlands Institute for Social Research) carries out studies of the social and cultural life of the people living in the Netherlands and publishes its findings. In 2019, as part of the Denkend aan Nederland (thinking of the Netherlands) project, the SCP carried out a study of the Dutch identity, focusing on the Dutch language, symbols and traditions.

Every three years, the Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts) carries out the VerenigingsMonitor (club monitor) in which it identifies the main trends and themes within arts clubs and organisations (e.g. music societies and choirs, painting, photo and film clubs, and drama and dance clubs). The VerenigingsMonitor was conducted for the first time in 2018.

With the Vrijetijdsomnibus (leisure time omnibus), the Centraal Bureau voor de Statistiek (CBS, Statistics Netherlands) carries out studies of the core themes cultural participation and sports, focusing on interest in, attendance at and participation in sports and cultural activities.

KIEN keeps a record of the various forms of ICH, the networks set up around them and safeguarding activities for the future.

No comparable research occurs in the Caribbean region.

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.

KIEN involves CGIs in research through interviews and dialogue, with the Ethical Guidelines set out in the Convention as the guiding principles. Research results are always converted into methods and tools for CGIs which are applicable in practice. Museums engage with CGIs in doing the groundwork for exhibitions, for example the slavery exhibition held at the Rijksmuseum in Amsterdam in 2021.

Little structural research is done on ICH in the Caribbean region by/with practitioners and bearers. Some groups (like the tambú drumming community, and the seú harvest festivities community in Curaçao) have published their own research. In Bonaire, St. Eustatius, Saba, Aruba and St. Martin much research is done with free, prior, sustained and informed consent of CGIs but not necessarily with their participation in management, implementation and dissemination. Consent in these cases tends to be informal and verbal. In several cases, researchers and documenters are themselves members of practitioner groups doing research on the group ICH elements. In these cases consent is received through informal practitioner verbal agreements. Some large projects also provide research findings on ICH. The Traveling Caribbean Heritage project is for example funded by the Dutch Research Council (NWO -Nederlandse Organisatie voor Wetenschappelijk Onderzoek).

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 priorities of KIEN's Kennisagenda 2021-2024 (2021-2024 Research Agenda) are as follows: diversity, sustainability (how can CGIs contribute to a more sustainable society and to making their own heritage more sustainable?) and reflection on its own methods for inventorying and safeguarding ICH. The aim is for research to result in actual methods that will help CGIs with their safeguarding activities and will contribute to raising awareness of ICH among government authorities and heritage institutions. In the coming years, KIEN will also focus on challenges relating to transculturality, hybridity and youth. The objective is for research to help KIEN ensure broader, more inclusive working methods. Finally, KIEN will organise meetings of experts and international conferences for participative research and knowledge sharing.

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?

Some

Provide any additional details here.

Open Science has been an integrated component of science policy since 2017. With this movement, the Nederlandse Organisatie voor Wetenschappelijk Onderzoek (NWO, Netherlands Organisation for Scientific Research) aims to make academic publications funded by public money openly accessible to people everywhere in the world.

The results of research conducted by the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) are freely accessible online through the Kennisbank (knowledge base). Raw research data are not publicly accessible, given legislation on privacy. KIEN reports on the results of research at public symposiums (e.g. the international conference on Urban Cultures, superdiversity and Intangible Heritage held in Utrecht in 2018). Information is also shared in publications such as the Dutch-Flemish Volkskunde (folklore) magazine.

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.

The Raad voor Cultuur (Council for Culture) is the statutory body responsible for advising the government and parliament on matters relating to the arts, culture and the media. The council is independent and provides solicited and unsolicited advice on current policy issues and grant applications. The results of national and international research performed within the framework of the 2003 Convention and on the basis of KIEN's knowledge agenda promote further policymaking in the field of ICH. In developing policy, the Ministry of Education, Culture and Science regularly seeks independent external advice. Examples include: KIEN's Verkenning van de implementatie van het 2003 UNESCO Verdrag inzake de Bescherming van het Immaterieel Cultureel Erfgoed in het Nederlands Caribisch gebied

(2018) (review of implementation of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage in the Caribbean Netherlands, 2018); Een verkenning naar de inbedding van Immaterieel Erfgoed binnen het Gedeeld Cultureel Erfgoed programma 2021-2024 (study into the embedding of ICH within the 2021-2024 shared cultural heritage programme (2020) by Cultural Motion; and 'Cultureel erfgoed voor en met iedereen, overwegingen bij het ratificeren Verdrag van Faro' (2021) (cultural heritage for and with everyone; considerations concerning the ratification of the Faro Convention (2021)) by DSP groep (institute for policy research and social innovation). Once every four years, policy is reviewed, providing scope for accountability, formulating lessons and drawing conclusions for future policy (see B9.2).

In the Caribbean region of the Kingdom, research is not often used to substantiate ICH related policy. However, the above mentioned study 'Verkenning van de implementatie van het 2003 UNESCO Verdrag inzake de Bescherming van het Immaterieel Cultureel Erfgoed in het Nederlands Caribisch gebied' is being used to do strategic planning and capacity building on ICH for policy making staff and for sectoral management.

Question 10.3

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

Some

Provide any additional details here.

The main aim of the studies carried out by KIEN is the safeguarding of ICH. In 2020, KIEN developed safeguarding methodologies through research on ICH & Sustainable Tourism and ICH and controversies, as well as a special tool for ICH bearers wanting to cooperate with other stakeholders such as museums, institutions for higher professional education and so on. Heritage communities themselves regularly initiate studies that will be used to improve safeguarding. The Nederlandse Corsokoepel (The FlowerParade Foundation, umbrella organisation of flower and fruit parade associations in the Netherlands) initiated a series of articles on sustainable flower parades based on the three pillars of flower growing, float building and the festival itself. See also B25.3, Intangible Cultural Heritage and Museums project.

Baseline and target

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

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

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

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

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

Question 11.1

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

Yes

1

It is a

- Cultural policy

Name of the policy/measure

International cultural policy framework

Established

06-12-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

The international cultural policy framework outlines principles, ambitions and objectives for the 2021–2024 period. On the basis of their shared responsibility for this policy field, the Minister of Education, Culture and Science, the Minister for Foreign Trade and Development Cooperation and the Minister of Foreign Affairs are committed to internationalising the cultural field, strengthening bilateral relations with other countries, and linking culture, including ICH, to foreign policy priorities, now and in the coming period.

2

It is a

- Cultural policy

Name of the policy/measure

: Integraal Cultuur Beleidsplan van Aruba (“Integral Cultural Policy for Aruba”)

Established

01-01-2006

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

Yes

Brief description

Comprehensive Culture Policy for the island of Aruba.

3

It is a

- Cultural policy

Name of the policy/measure

Saba Cultural Policy 2020-2025

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

No

Brief description

Comprehensive Cultural Policy for the island of Saba. Will be presented for approval in 2021.

4

It is a

- Cultural policy

Name of the policy/measure

Integrated Cultural Policy Framework of St. Martin

Established

01-01-2007

Revised

Is the policy/measure being implemented?

Yes

Brief description

Comprehensive cultural policy framework for the island of St. Martin.

5

It is a

- Legal measure

Name of the policy/measure

Erfgoedwet (Heritage Act)

Established

09-12-2015

Revised

01-04-2020

Is the policy/measure being implemented?

Yes

Brief description

The Erfgoedwet (heritage act) incorporates existing legislation on preservation and management of cultural heritage in the Netherlands. It prescribes how we should treat our heritage, who bears which responsibilities and how supervision should be organised. The Erfgoedwet defines cultural heritage as 'tangible and intangible sources, inherited from the past, which people have created or which are the result of the interaction between people and their environment, and which, irrespective of ownership, people identify as a reflection and expression of continually developing values, beliefs, knowledge and traditions, providing them and future generations with a framework of reference (source: Staatsblad (Bulletin of

Acts and Decrees), Erfgoedwet). The Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) is funded through the Erfgoedwet.

6

It is a

- Legal measure

Name of the policy/measure

De Omgevingswet (Environment and Planning Act)

Established

Revised

Is the policy/measure being implemented?

No

Brief description

The act is expected to enter into force on 1 January 2022, with where necessary other legislation incorporated into it, for example the Wet op de ruimtelijke ordening (Spatial Planning Act), in force from 1 July 2008 to the present day and the Wet algemene bepalingen omgevingsrecht (Environmental Permitting (General Provisions) Act), which entered into force on 1 October 2010).

The Omgevingswet (Environment and Planning Act) focuses on heritage in the physical living environment. Under its provisions, cultural heritage is defined as: 'listed buildings, archaeological landmarks, historic towns and villages and cultural landscapes.' The physical living environment has most bearing on immovable cultural heritage. Other cultural heritage, such as movable cultural heritage and ICH are only included in the definition if they are part of the physical living environment or of relevance to it. Participation is a major pillar of the Omgevingswet.

7

It is a

- Legal measure

Name of the policy/measure

Wet op het specifiek cultuurbeleid (Cultural Policy (Special-Purpose Funding) Act)

Established

11-03-1993

Revised

01-07-2016

Is the policy/measure being implemented?

Yes

Brief description

The Wet op het specifiek cultuurbeleid (Cultural Policy (Special-Purpose Funding) Act) forms the statutory basis for the allocation of specific, special-purpose government grants for culture, through the cultural funds.

8

It is a

- Administrative measure

Name of the policy/measure

Culturele basisinfrastructuur (BIS, Basic Infrastructure for Culture)

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

Every four years, the Raad voor Cultuur (RvC, Council for Culture) advises central government on the allocation of grants to cultural institutions. The culturele basisinfrastructuur (BIS, Basic Infrastructure for Culture) is the national system for the allocation of grants to cultural institutions and the national cultural funds. With this system, attention is devoted to the performing arts, museums, the visual arts, fashion, film, literature, urban arts, design, festivals, new genres and cross-overs.

9

It is a

- Administrative measure

Name of the policy/measure

Code Diversiteit & Inclusie (diversity & inclusion code)

Established

01-01-2009

Revised

01-01-2019

Is the policy/measure being implemented?

Yes

Brief description

The 'Code Diversiteit & Inclusie in de culturele sector' (cultural sector diversity & inclusion code) was drawn up on the initiative of the cultural sector. It is a code of conduct, which cultural organisations are expected to comply with. The code provides practical guidelines for the members of supervisory and executive boards, managers and employees on anchoring diversity and inclusion in their institutions. It is intended for both government-funded and non-funded organisations. The code focuses on four elements, i.e. programme, public, personnel and partners, with the aim of ensuring that the cultural and creative sectors reflect the diversity of the Dutch population. The code also aims to make the cultural and creative sectors more inclusive. In 2016, following the example of the six government funding agencies that had already endorsed the code, both the Minister of Education, Culture and Science and the RvC decided to give the code priority. As of 2017, institutions receiving special-purpose funding are required to describe their efforts to implement the code in their annual reports.

10

It is a

- Administrative measure

Name of the policy/measure

Council for Culture (RvC) report on ICH

Established

06-12-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

In this report, issued at the request of the minister, the RvC concludes that much work has already been done, and results have been achieved. The Inventory has been expanded, on the basis of the bottom-up principle. The report also contains the RvC's recommendations on the international nominations.

11

It is a

- Cultural policy

Name of the policy/measure

Ruimte voor Cultuur (Space for Culture), basic principles of cultural policy in the 2017 to 2020 period

Established

08-06-2015

Revised

Is the policy/measure being implemented?

Yes

Brief description

In this policy letter, the Minister of Education, Culture and Science set out the principles of and commitments to culture in the 2017 to 2020 period. Important themes in this period included cultural education, development of talent, the social value of culture, digitalisation and international cultural policy, underpinned by three main principles, i.e. strengthening quality, innovation and collaboration. Through the programme Cultuureducatie met Kwaliteit (high-quality cultural education) a sustainable investment was made in developing talent and partnerships, with the aim of giving more people in the Netherlands digital access to culture.

12

It is a

- Cultural policy

Name of the policy/measure

Cultuur in een Open Samenleving (Letter on culture in an open society)

Established

12-03-2018

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

Yes

Brief description

The letter fleshes out the plans set out in the 2017-2021 coalition agreement. In relation to ICH, it concludes as follows. 'ICH is what people practise together and what connects them. That is of significance for the conversation on identity and diversity. The government believes that a broad, up-to-date approach is essential. ICH refers to the diverse cultural expression of every group living in the Netherlands, from young to old, from the craft of the miller to the Rotterdam summer carnival. The government believes that it is important to respond to contemporary approaches within the cultural field: traditional crafts are also a source of inspiration for young designers in making new, modern products. Heritage is a common good for society and it has major social value. Stories about and engagement with heritage enable people to give meaning to their living environment. The government recognises and appreciates the work of the many volunteers who are committed to preserving our heritage. It wants to encourage and support these people in their work to preserve and develop our heritage. Heritage may form a link between old and young and between various groups in our society'.

13

It is a

- Cultural policy

Name of the policy/measure

Policy document 'Erfgoed telt' (heritage matters)

Established

22-06-2018

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

Yes

Brief description

The policy document 'Erfgoed telt' (heritage matters) sets out the goals of government policy on heritage. The government earmarked €325 million in the 2018-2021 period to preserve heritage for present and future generations, give it a place in people's living environment and draw society's attention to it. The government says the following about the ICH agenda. 'The ICH of living traditions, stories, customs and crafts is of immense value. It connects people of diverse origins and increases their engagement with heritage. The government invests in ICH and believes in a contemporary approach to it: traditional crafts are also a source of inspiration for young designers in making new, modern products.' The government also invests in training courses and craftsmanship (e.g. in the field of restoration work) and supports the Nationaal Centrum Erfgoedopleidingen (national centre for heritage training) in developing curriculums for the training of blacksmiths, glass-makers, stonemasons, restorers and millwrights.

14

It is a

- Cultural policy

Name of the policy/measure

Cultuureducatie met Kwaliteit (CmK, high-quality cultural education) including 'Méér Muziek in de Klas' (more music in the classroom)

Established

01-01-2013

Revised

01-01-2018

Is the policy/measure being implemented?

Yes

Brief description

Within the Cultuureducatie met Kwaliteit (CmK, high-quality cultural education) programme (2013-2024), schools and cultural institutions are encouraged to collaborate in the field of cultural education. In the 2017-2020 period, the focus was on teaching music at schools, with the Méér Muziek in de Klas (more music in the classroom) incentive programme. The CmK programme also focused on heritage, media and cultural education in schools for pre-vocational secondary education. In the 2017-2018 period, 46 cultural organisations worked

together within the framework of the programme with 55% of the primary schools in the Netherlands.

15

It is a

- Cultural policy

Name of the policy/measure

Cultuurkaart (cultural passport) and MBO Kaart (cultural passport for students at schools for secondary vocational education)

Established

01-01-2016

Revised

01-01-2020

Is the policy/measure being implemented?

Yes

Brief description

The key objective of both the CultuurKaart (cultural passport) and MBO Kaart (cultural passport for students at schools for secondary vocational education) is to encourage young people in the Netherlands to visit cultural institutions and participate in cultural activities by lowering the threshold. The Cultuurkaart provides secondary school students with a budget to spend on cultural education (including ICH). This measure is funded by the Ministry of Education, Culture and Science and by individual schools. The MBO Kaart was introduced on 1 January 2016 by the Minister of Education, Culture and Science. It gives students a discount on tickets to a cultural activity (including ICH). The aim is to anchor cultural activities more firmly within the school curriculum.

16

It is a

- Cultural policy

Name of the policy/measure

Rumbo pa independensia mental (“Toward mental independence”)

Established

01-01-2001

Revised

01-01-2016

Is the policy/measure being implemented?

Yes

Brief description

This is the comprehensive cultural policy for the island of Curaçao. It covers all areas of culture, including ICH and its safeguarding through education, stimulating practice, and creating legal, financial and policy frameworks. It has been revised in 2016, but the 2001 policy remains in force because the revised policy has not yet been approved.

17

It is a

- Cultural policy

Name of the policy/measure

Cultuurbeleid Curaçao 20-20-2025 (Curaçao Cultural Policy 2020-2025)

Established

01-01-2016

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

No

Brief description

Comprehensive Culture Policy for the island of Curaçao. It is a new cultural policy to replace the one instituted in 2001.

18

It is a

- Cultural policy

Name of the policy/measure

Sin kosecha no tin simadan: Kuadro maneho kultural Boneiru("No harvest celebration without harvest: Bonaire cultural framework)

Established

01-01-2014

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

Yes

Brief description

Comprehensive cultural policy for the island of Bonaire. Approved by the Island Council, along with an Implementation Plan in 2014.

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.

For the overarching national strategy, see B11.1, Ruimte voor Cultuur (Space for Culture), basic principles of cultural policy in the 2017 to 2020 period; 'Cultuur in een Open Samenleving' (letter on culture in an open society); and the policy document 'Erfgoed telt' (heritage matters). KIEN supports safeguarding through national programmes, by organising meetings on the subject for CGIs and through the knowledge agenda (e.g. guidelines for local authorities on safeguarding ICH within the framework of the Omgevingswet (Environmental and Planning Act)).

Some municipal and provincial authorities have incorporated ICH in their policy. In the municipality of Langendijk, residents, entrepreneurs and fairground operators entered into a conversation on the challenges and problems relating to the funfair, which has been held annually for the past 120 years. The aim was to make the funfair enjoyable for everyone. In Alphen aan den Rijn, residents may nominate ICH for inclusion in a municipal heritage register. If the ICH is entered in the register, the heritage community is awarded a certificate and the municipality offers support in nominating it for inscription in the National Inventory. In Overijssel, the Historisch Centrum Overijssel (Overijssel history centre) coordinates implementation of a programme for local dialect and local culture. Since 2015, the provincial

authorities of Overijssel have been providing funds to support efforts to strengthen ICH in the province. CGIs may be issued a voucher worth €5,000 for safeguarding activities. The support for ICH provided by the provincial authorities of Overijssel is regarded as a good practice which the authorities of other provinces should copy.

In 2015 CBOs, NGOs, and other participants in a multi-year capacity-building trajectory for implementing the 2003 Convention in the Caribbean region of the Kingdom agreed on a regional strategy delineated in the Willemstad Declaration⁵. The agreement outlined basic intentions of framing all implementation in a Community Based Approach, emphasizing education and awareness, networking among the six islands, foregrounding youth in all work, embedding implementation in existing legal and regulatory frameworks, and exploring the creation of new frameworks as needed. The Declaration also called for the creation of a platform to materialize these intentions. This platform was created later in 2015: the Dutch Caribbean ICH Working Group.

In 2019 a Declaration of Intention to Collaborate was signed by all competent authorities in the Kingdom, during the Kingdom's Four-Country Meeting of Ministers of Education. In the Spirit of the Convention's emphasis on community-based implementation, this meant that all the governments of all seven territories signed the agreement even though, within the Kingdom, Bonaire, Saba, and St. Eustatius are politically integral Special Municipalities to the country of The Netherlands. The practical details of this declaration of intent still need to be worked out.

Curaçao, Aruba and Bonaire intend to nominate their shared language, Papiamentu, as vehicle for the transmission of various ICH elements. The two elements proposed for inventorying in this regard are traditional medicine and tambú/barí/tambu music. This collaboration will be extended to diasporic communities of the islands in The Netherlands, as an example of traveling/shared cultural heritage.

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

No

If yes, provide details.

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.

In the Netherlands, financial support is seldom provided directly to ICH elements. Equitability has not yet been fully achieved, given the fact that the policy field is relatively new and there is still much ground to cover. Nonetheless, several forms of direct support

have been established in the past years, while the funds for culture often support ICH indirectly.

The RvC is the statutory body responsible for advising the government and parliament on matters relating to the arts, culture and the media. It provides both solicited and unsolicited advice on the government's cultural policy and on BIS grant applications. The RvC usually issues recommendations at the request of the Minister of Education, Culture and Science. In the 2021-2024 period, the government has earmarked around €450 million on a structural basis to be allocated to cultural institutions within the framework of the BIS. These institutions range from symphony orchestras to museums and from youth theatre companies to platforms for the visual arts. Every four years, the RvC advises on grant applications. On the basis of the Erfgoedwet (Heritage Act), museums are responsible for managing the State's cultural goods, and other cultural goods or collections. Museums with a statutory task receive a structural allowance, and an annual budget of around €220 million is earmarked for this purpose. On the basis of the 'Regeling beheer rijkscollectie en subsidiëring museale instellingen' (regulations on managing the state collection and grants for museums), funds are released separately for management and maintenance of collections and for housing, and museums also receive funds for their community activities. Under these regulations, KIEN received an annual grant of €802,574 in the 2017-2020 period for promoting the development of knowledge on and safeguarding of ICH. In the 2021-2024 period it will receive €888,484 a year. From 2021, KIEN will also receive €80,000 each year under international cultural policy for sharing expertise. There are also six government cultural funds active within different cultural disciplines. They fund institutions and support makers and projects. In 2019 and 2020, the Mondriaan Fonds (Mondrian Fund) and the Stimuleringsfonds Creatieve Industrie (Creative Industries Fund), which had a budget of €125,000 in 2019, organised an open call for visual artists and designers to enter into partnerships with one or more craftspeople in order to encourage use of crafts in a modern setting. The Fonds voor Cultuurparticipatie (FCP, Cultural Participation Fund) has a grant scheme with a budget of €1,500,000 focusing on the development and transmission of ICH, plus a scheme for ICH in an urban environment worth €400,000 designed to connect people in the city, district or neighbourhood.

In addition to central government grants and culture funds and the Netherlands' many private funds, numerous other sources of funding are also available, including loans, crowdfunding, major donors and sponsoring. The provincial and municipal authorities also draft policy on ICH and earmark a budget for this purpose. In 2019, the municipal authorities spent a total of €1.9 billion on culture, museums, heritage and media, of which €100 million was spent on cultural heritage, including ICH. The provincial authorities spent more than €140 million on cultural heritage.

For the Caribbean region: Dutch Centre for Intangible Cultural Heritage (KIEN) provides technical assistance to all the islands and gives financial support to the islands from the Dutch Ministry of Education, Culture and the Sciences. Support has been in the areas of inventory kits, websites and especially capacity building. Private funds in the Caribbean region support ICH. These include Prins Bernard Cultuurfonds Caribisch Gebied (PBCCG), and funds from different foundations and commercial entities. Structural funding for culture, including ICH, mostly comes from the PBCCG. Funding from several private funds in The

Netherlands are also available to the islands, such as Cultural Participation Fund, National Centre of Expertise for Cultural Education and Amateur Arts (LKCA), and Mondriaan Fund. Although these Dutch funds have a long track record of subsidizing projects on the islands, they tend to be unfamiliar to many potential recipients

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.

This has to do with priorities in the allocation of budgets.

Funds in the Caribbean region tend to be for social causes. Only PBCCG has a specific mandate to promote culture, arts and the environment.

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?

High

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

The Netherlands has a long history of community participation in the preservation, management and use of cultural heritage. As the bearers and practitioners of ICH, CGIs play a central role. The Netherlands regards ICH as a major element of participation in heritage activities.

Examples include the cultural participation programme, which focuses on equal opportunities and active participation in cultural activities; cultural education in which heritage plays a prominent role; and the training and professional development of volunteers at the provincial heritage centres.

Measures in the field of participation from the policy document Erfgoed Telt (heritage matters) include support for projects that encourage volunteer work and promote expertise among volunteers; support for heritage organisations in training volunteers and transferring knowledge; the Toekomst Religieus erfgoed (future of religious heritage) programme, which supports volunteers in the management and upkeep of churches; and a prize for the best team of volunteers in the heritage sector, awarded, for example, to the hedgelayers of Boxmeer.

Community participation is the principle underpinning the bill on strengthening participation at local level (Wetsvoorstel 'Versterking participatie op decentraal niveau'), put forward by the Minister of the Interior and Kingdom Relations and approved by the Cabinet in 2020. Once enacted, the bill will enable municipal and provincial authorities to set frameworks for participation in their byelaws. With this bill, the government aims to encourage municipal

authorities to revise their policies on the active engagement of residents and the Community Right to Challenge.

Cultural policies on all the islands have been drafted with varying degrees of community participation through community hearings, focus groups, and feedback sessions. Administrative measures also tend to involve CGIs. One example is the declaration of 2019 the Year of the Organ Piano in Curaçao. The decision was partially based on research within the organ piano community, with active participation of community members, including through capacity building managed and given by 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:

In the next few years, various measures will anchor ICH more firmly in existing policy, while legislation will increase community participation. In a letter to the House of Representatives of 11 June 2019, the Minister of Education, Culture and Science set out the principles for cultural policy in the 2021 to 2024 period. They included expansion and renewal, a strong cultural sector, culture for all and culture without borders. The Minister also indicated how the Ministry of Education, Culture and Science will work with the municipal and provincial authorities to achieve these goals and outlined the composition of the BIS in the 2021-2024 period.

Under the Omgevingswet (Environment and Planning Act), which will enter into force no later than 1 July 2022, ICH and community participation will play a major role in provincial and municipal environmental strategies. This presents opportunities to use ICH as a source of inspiration or connecting factor in addressing spatial planning challenges. In the 2021-2024 period, KIEN will be one of the partners within the Netherlands' international cultural policy, through which the government plans to strengthen international cultural exchanges and cooperation. The aim is to connect with other cultures and strengthen mutual understanding. The 'innovatieve kracht van ambachten en ontwerp' (innovative power of

crafts and design) programme which will be launched in 2021, will encourage the development of traditional and contemporary crafts, foster transmission of knowledge and skills, and promote sustainability and innovation in the sector. The programme will also focus on new makers and talent, lifelong development and crossovers.

Finally, studies have been conducted into the opportunities presented by the possible ratification of the Faro Convention by the Netherlands. The Convention aims for a broad approach to heritage, presents opportunities for bottom-up participation by heritage communities and underscores the social value of heritage. It presents opportunities to give more scope to active, innovative individuals and communities. It will be up to the new government to take the formal decision to ratify and implement the Convention. In the coming period, the Fonds voor Cultuurparticipatie (Cultural Participation Fund) will continue to focus on the promotion and transmission of ICH, on innovation in the field, and on volunteers and heritage education.

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

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

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

Question 12.1

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

Yes

1

It is a

- Legal measure

Name of the policy/measure

Article 23 of the Constitution of the Kingdom of the Netherlands, Freedom of education

Established

Revised

01-01-1972

Is the policy/measure being implemented?

Yes

Brief description

Established: 1917. Revised: 1972, unchanged in 1983, amendment proposed on 6 October 2021 (House of Representatives, 2021–2022 session, 35 924, no. 3).

Under the Dutch education system, schools enjoy far-reaching statutory freedoms. Attainment targets are formulated loosely, so that schools may include their own, regional content in their curriculums. Many schools devote attention to local and regional traditions and customs. Schools traditionally devote considerable attention to school allotments and local and traditional crafts, and organise visits to local places of interest.

Another feature of the Dutch education system is the considerable variety in types of school. In addition to denominational schools, there are also schools specialising in arts subjects, UNESCO schools and anthroposophical schools, all of which devote extra attention to ICH. In

the Netherlands, this is often linked to stories about the national past – the war on water, and national unity. In the Dutch Canon, these are dealt with under the headings ‘de Beemster’ (reclamation of the Beemster polder in 1672), ‘Koning Willem I’ (King Willem I) and ‘oranjevoel’ (orange, the Dutch national colour).

A similar situation pertains for the Caribbean region of the Kingdom, as far as diversity of school types and leeway for content creation.

Question 12.2

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

Yes

1

It is a

- Education policy

Name of the policy/measure

Canon van Nederland (Dutch Canon)

Established

01-10-2006

Revised

22-06-2020

Is the policy/measure being implemented?

Yes

Brief description

Working with schools, research institutions and ICH communities may introduce young people to traditions, customs and crafts, and raise their awareness of the importance of heritage and its transmission. The Fonds voor Cultuurparticipatie (FCP, Cultural Participation Fund), heritage centres, museums and the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) may take part, for example by allocating grants, giving advice or connecting schools and communities.

Under the headings ‘De Beemster’ and ‘oranjevoel’ the Dutch Canon, which is used in teaching history in primary and secondary schools, devotes attention to ICH. Freedom of education allows schools to decide for themselves which ICH they will focus on. The statutory enshrinement of the Frisian language, in particular in relation to culture and

education, presents a safeguard for regional differences and regional ICH.

Curaçao has a historic canon but it is currently not integrated in the educational system.

Question 12.3

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

Yes

1

It is a

- Legal measure

Name of the policy/measure

Wet gebruik Friese taal (Use of Frisian Act)

Established

02-10-2013

Revised

Is the policy/measure being implemented?

Yes

Brief description

Given the many freedoms schools enjoy, the Netherlands has many multilingual schools, at which the majority of subjects are taught in a language other than Dutch, though exams are held in Dutch. Under the Wet gebruik Friese taal (Use of Frisian Act) and the European Charter for Regional or Minority Languages, Frisian is recognised as an official language. Pupils at schools in the province of Fryslân often take Frisian, and schools are required to offer it as an optional subject. Schools in Fryslân may also use Frisian as the language of instruction, in addition to Dutch. Secondary school pupils in Fryslân may take Frisian as an exam subject. The government funds the regional broadcasting organisation, Omrop Fryslân.

2

It is a

- Legal measure

Name of the policy/measure

Charter of Fundamental Rights of the European Union (see also: Convenant inzake de Nederlandse erkenning van de regionale Nedersaksische taal (Covenant on the Netherlands' recognition of the Dutch Lower Saxon language)

Established

01-12-2009

Revised

Is the policy/measure being implemented?

Yes

Brief description

Dutch Lower Saxon and Limburgish were recognised as regional languages under the EU Charter in 1996 and 1997 respectively. As a result, the provincial and municipal authorities concerned may pursue their own policies on these languages, thus promoting the Netherlands' cultural heritage. They allocate grants to local drama groups, for example, or to regional broadcasting organisations that broadcast some of their programmes in these languages.

The Netherlands recognised Yiddish and Sinte Romani as non-territorial languages in 1996. Speakers of these languages are to be found throughout the Netherlands and in other European countries. There are Sinti and Roma communities in the Netherlands' neighbouring countries, for example.

3

It is a

- Legal measure

Name of the policy/measure

Taalregelingen voor de BES-eilanden in de Nederlandse wet- en Regelgeving (regulations on language for the BES islands (Bonaire, St Eustatius and Saba) in Dutch legislation)

Established

01-04-2012

Revised

Is the policy/measure being implemented?

Brief description

Papiamentu was recognised as an official language in 2003 and Papiamentu was recognised in 2007. They are therefore official languages in the Dutch Caribbean region, in addition to Dutch and English. English and Papiamentu/Papiamentu may be used in schools, in contacts with the government and in the courts.

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:

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 principles form the guidelines for both the actions of the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) and policy development. Endorsement of the Code diversiteit en inclusie (diversity and inclusion code) is, for example, one of the conditions for a grant (see B11.1).

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

There are fifteen products in the Netherlands falling under the EU Protected Geographic Indication (PGI) quality scheme. These include the leading Dutch cheese, Gouda Holland, as well as Dutch goat's cheese and Edam Holland. Farm cheese bears the Traditional Speciality Guaranteed quality label, helping the manufacturers to safeguard their ICH.

- Climate change

All six islands have participated in a capacity building workshop on ICH and emergencies, including those related to climate change. Since then the ICH community has worked with the perspective of the dual nature of ICH in situations of

emergency (as both in need of being safeguarded and as instruments of DRR). The Islands have incorporated this knowledge in their inventorying practice.

Curaçao is currently executing a pilot study of the UNESCO Kingston Cluster Office to incorporate ICH and culture in general into the existing National Disaster Plan. The Disaster Plan also considers the role of climate change in exacerbating adverse natural phenomena.

- Others

Since 2015, the Netherlands has been engaged in activities within the framework of the UN International Decade for People of African Descent (2015-2024), which is based on three pillars: recognition, justice and development. In 2017, the Netherlands set up two funds with the aim of providing financial support for community initiatives relating to people of African descent. Black Achievement Month is an initiative focusing on the special contributions of people of African descent to society. Each year, the government also gives financial support to the National Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade.

The government is also involved in remembrance and commemoration of the Second World War, including in the former Dutch East Indies. In fulfilling this role, it gives financial support to organisations including the Nationaal Comité 4 en 5 mei (National Committee for 4 and 5 May), the Stichting Nationale Herdenking 15 augustus '45, (organisation for the National Remembrance of 15 August 1945), stichting Musea en Herinneringscentra 40-45 (consortium of WW2 museums and remembrance centres), and five other remembrance centres. Remembrance Day, which is held in the Netherlands on 4 May, and Liberation Day on 5 May have both been inscribed in KIEN's Inventory. Policy is also pursued on the collective recognition of the Indonesian and Moluccan communities, and in this framework organisations such as Museum Sophiahof, with a collection focusing on the history and cultural heritage of the Dutch East Indies, receive financial support.

In 2018, the new Beleidskader gemeentelijk woonwagen- en standplaatsenbeleid (policy framework on municipal policy on travellers' mobile homes and mobile home pitches) was established, in line with the human rights framework for the cultural identity of Roma, Sinti and other travellers. The fact that the culture of travellers is recognised as ICH and was inscribed in the Inventory in 2014 contributed to the establishment of this policy framework.

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

Sustainability and climate change are themes that play an increasingly important role in policy on culture and heritage. Climate change is leading to increasingly heavy rainfall in the Netherlands, with large quantities of rain falling within a short period of time. Existing policy on implementation of the Convention devotes increasing attention to ICH in preventing flooding, e.g. deployment of windmills and volunteer millers to support the work of the pumping stations (see C3).

The effects of disasters are also approached with ICH solutions, such as St. Maarten making use of storytelling in dealing with psychosocial trauma after a recent hurricane. Temporary displacement by emergencies also has highlighted the need for food practices, spiritual communities, child rearing and other community knowledges to be inventoried and deployed in populations of short-term emergency refugees. These are only indications of areas of attention and have not been turned into policies or measures yet.

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 specific policy has been developed in the framework of implementation of the Convention, but a grant scheme is available for parents leading a migratory life or working at sea or on the waterways. This scheme provides grants for the housing, care and upbringing of the children and foster children of inland waterway shippers, fairground operators and circus performers.

- Impact of tourism on ICH safeguarding

No specific policy has been developed in the framework of the Convention, but sustainable tourism gives the CGIs opportunities to reach new target groups and to generate income to safeguard their ICH. ICH presents the tourism sector with opportunities to develop meaningful, high-quality tourism. Interest in ICH goes hand in hand with the focus on regional and urban identity. Government authorities, museums and archives play a major role, as do local history groups, societies and volunteers. Working with hogescholen (institutions for higher professional education)

and research organisations specialising in tourism and regional development, KIEN has conducted studies into how tourism can contribute to safeguarding ICH.

- Others

No specific policy has been developed in the framework of the Convention, but various forms of ICH are practised in the public space, often in village or town centres (see implementation of the Omgevingswet (Environment and Planning Act) at B11.2). Land redevelopment and infrastructure plans take more frequent account of the ICH in the area, such as a horse markets or funfair traditionally held in the town centre. Road redesign plans take account of events such as local flower parades, with the width and height of floats being taken on board in planning roundabouts or positioning streetlamps.

In freezing weather, some provincial authorities enforce a policy regulation banning navigation on some waterways, and request the water authorities to shut down locks and pumping stations. The aim of this policy is to enable ice formation. Skating on natural ice is an ICH tradition, which is still extremely popular.

Question 13.5

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

Yes

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

Yes

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

Apart from the cultural funds (see B11.3), there are no specific measures relating to ICH. However, favourable tax rates apply to cultural activities, many of which relate to ICH. These tax rates apply to provision of access to circuses, public museums or collections, musical performances and plays, for example. Apart from lower VAT rates, tax exemptions for social and cultural institutions apply to amateur drama societies, amateur music societies and carnival societies.

A new tax on games of chance, affecting both organisers of and participants in such games, will come into force in 2021. The new tax will also apply to short-track harness racing, where income from bets is often used to fund accompanying social activities, a major part of this ICH. A compensation scheme has been promised that will reduce statutory tax remittances in the period up to 2024.

Not many favourable financial or fiscal measures or incentives have been established in this way in the Caribbean region. Popular music however, with its folkloric variants, is protected through creative industries regulations that protect local musicians against unregulated performances of foreign-based artists.

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:

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.

The Wet op de naburige rechten (Neighbouring Rights Act) was introduced in 1993 to protect performing artists (e.g. individuals performing a work of literature, science or art or expression of folklore) and the producers of phonograms or the first fixations of film for film and broadcasting organisations. Under this act, performing artists and producers have rights of decision on the recording, reproduction and broadcasting of a performance, and the right to receive a reasonable remuneration.

The General Data Protection Regulation (GDPR, 2018) is a European regulation standardising the regulations for the processing of personal data by private companies and government agencies throughout the European Union.

Copyright and image rights are protected under the Auteurswet (Copyright Act, 1912). Copyright is the inherent right of the makers of and any successors-in-title to a work of literature, science or art to decide how and when the work will be published or reproduced.

Question 14.2

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

Yes

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

The 'molenlandschap' (mill landscape) necessary to enable mills to operate is an example of an area in which legal and administrative measures are required to ensure an ICH can be practised. From 1980, legislation on the protection of the windmill biotope was included in the Wet op de Ruimtelijke Ordening (Spatial Planning Act). As of 2021, it will be incorporated

in the Omgevingswet (Environment and Planning Act) (see B11.1). Safeguarding takes place via provincial ordinances and land-use plans and through water authority inspections.

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.

Throughout the year, the Netherlands holds remembrance days to commemorate various groups of war victims. Remembrance Day on 4 May and Liberation Day on 5 May are enshrined in law (see B.13.2), and the government funds the commemorations on a structural basis. Commemoration of the end of the Second World War in the former Dutch East Indies is a national event. Tula, commemoration of the slave revolt in 1795, is a public holiday in Curaçao, held each year on 19 August.

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:

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.

Many forms of ICH are of a social nature and contribute to a sense of community within both local and regional society. ICH brings people of all social classes, cultural backgrounds and professions together. Participation and involvement in the practice of ICH also prevents people from becoming lonely. Some CGIs specifically focus on making organisations and societies more inclusive, for example by inviting visually impaired people to the circus, or engaging with people with disabilities.

The Verenigingsmonitor (survey of arts and cultural societies), last held by the Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts) in 2021, revealed that the membership of these societies, including ICH communities, is ageing. That is a concern in safeguarding ICH in general: engaging with youth, so that the tradition can be passed on to future generations.

There are several examples in which the SDGs play a role in CGIs well being. Below are two examples, one from the Caribbean part of the Kingdom, the other from the European Netherlands.

1. In times of crisis, traditional medicine is an ICH that people turn to. One example is the current use of plant preparations to boost immunity in the Caribbean part of the Kingdom. Members of the community of traditional planters share community knowledge of soil nourishment, water retention and other farming practices that both ensure sustainable food production and safeguard traditional medicine. Of special interest are networks of traditional farmers, permaculture practitioners and syntropic farmers.
2. Traditional grassland irrigation is an ancient method for irrigating the land, fertilising the soil and protecting it against frost. Given the need for climate adaptation, this method is currently of great interest, since it is a way of mitigating the effects of climate change (SDGs 13 and 15).

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.

Dutch society is diverse, partly because it has been formed by cultural influences from other parts of the world. Many of these forms of ICH, including traditions, rituals and customs, connect the CGIs with their countries of origin. Various exchange projects have taken place between the Netherlands and Suriname for the safeguarding of Koto and Angisa traditional dress.

In the European Netherlands, Rotterdam's West Kruiskade is a good example of a location in which practitioners of ICH originating in Suriname (Keti Koti celebrations to mark the abolition of slavery), Asia (cuisine and cookery workshops), China (the traditional dragon dance to celebrate Chinese New Year) come together to celebrate each other's traditions. This contributes to mutual respect, and international recognition of these forms of ICH.

Stichting Comité 30 juni -1 juli (30 June -1 July committee) organises the Keti Koti (literally, broken chains) commemoration of the abolition of slavery on 30 June and celebration of regained freedom on 1 July. Each year, thousands of people gather for the remembrance ceremonies in Amsterdam, Tilburg and Almere, where local committees have been set up. On this day, roundtable discussions are organised, enabling people to enter into dialogue. By devoting attention to our shared past, the committees raise awareness of the impact of the past on our present-day society.

By focusing on the LGBTIQ+ community, Pride Amsterdam contributes to dialogue, mutual respect and gender equality. With this festival, participants celebrate who they are and their freedom to love whoever they want. The Canal Parade is the best-known part of the festival. For two hours, 80 boats sail in procession on the canals of Amsterdam. Hundreds of thousands of spectators, many dressed in highly colourful outfits, line the route.

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

ICH is the perfect example of something from which CGIs and the population as a whole can derive a sense of group identity. In recognition of this, the government provides funding or designates days of national celebration as public holidays by royal decree, e.g. Koningsdag (King's Day).

Most development interventions in the Caribbean region recognize ICH when it relates to the tourism sector as creative industries, including crafts, festivities,

culinary arts, etcetera. It is organic to daily life but also needs continuous attention to prevent over-commercialization and commodification of living culture.

- As a source of knowledge and skills

Nature conservation organizations in Limburg and Brabant consider hedgelaying as a contribution to a biodynamic landscape. Characteristic of the hedges is the use of living, organic material, preferably hawthorn, growing in the hedge. This makes the hedges cattle-proof and creates a rich biodynamic biotope.

A different, but related practice is the cactus hedge in the Caribbean region, especially in Bonaire, but also in Curaçao, and Aruba. Small scale developments in the Caribbean tend to recognize and promote this tradition, whereas larger developments do not pay attention to it.

Sea-based development initiatives have tended recently in the Caribbean region to negotiate relationships with fishing communities and their traditional knowledge of the dynamics of fish populations, and water environment health.

- As a resource to enable sustainable development

Falconry is recognised by nature conservation organisations as a natural pest control method. For example, falconers are deployed at Schiphol Airport to chase birds away, since they form a threat to air traffic.

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:

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

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

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

Question 16.1

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

- Groups with different ethnic identities

Stichting Nationaal Comité 4 en 5 mei (National Committee for 4 and 5 May) has developed special programmes to involve migrants and other newcomers to the Netherlands in the National Remembrance on 4 May and the Liberation Day celebrations on 5 May (see B13.2).

The bearers of the Rotterdam summer carnival are extremely diverse in terms of origin, age and gender and include transgenders who feel a bond with the festival. Every year, the Street Parade welcomes 2,200 costumed participants, the majority with roots in parts of the world with related carnival traditions, like the Caribbean Netherlands (Aruba, Curaçao, St Maarten and Bonaire, St Eustatius and Saba), North, South and Central America (Trinidad and Tobago, Mexico, the Dominican Republic, Haiti, Suriname, Colombia, Peru, Bolivia, Venezuela and Brazil) and Africa (Cabo Verde and Angola). Multicultural groups from other countries, like France, often take part.

Similar situations pertain to carnival in the Caribbean region. Government support for carnival and its incorporation of diverse ethnic identities is visible in financial, logistical, and other support, without specific ICH policies and regulations, but referring to culture, heritage, and identity. Other festivities, such as Flag Day celebrations also explicitly celebrate contributions of groups from different ethnic backgrounds.

The Ministry of Health, Welfare and Sport is involved in remembrance of the former Dutch East Indies and in care for war victims. In this role, the Ministry provides the Stichting Musea en Herinneringscentra 40-45 (consortium of WW2 museums and memorial centres) and the Indonesian-Moluccan memorial centres with financial support.

- Migrants, immigrants and refugees

- Stichting Houtdorp Rijssen (Wood Village Rijssen) provides community service placements and works with local asylum seekers' centres with a view to giving asylum seekers the opportunity to work as volunteers, enabling them to learn the Dutch language and integrate into society.

- The Koninklijke Bond van Oranjeverenigingen (KBOV, royal federation of orange societies, the organisers of Koningsdag (King's Day)), has called on its members to involve more members with a migration background in organising activities.

- The Heilig Bloedprocessie (Procession of the Holy Blood) in Boxtel is aiming to be more inclusive, with participants reflecting the population of the parish. This includes people with a range of nationalities and cultural backgrounds, e.g. Roman Catholic people from Poland.

- Centuries of trade, recent rapid industrialization, and the small island nature of the communities have led to the definition of ethnic diversity in the Caribbean region mostly as a diversity of migrant communities, in some cases even when these ethnic groups exist on the islands for three or four centuries. Most of what is mentioned for ethnic groups also refers both to these older communities and to the more recent first- or second-generation migrant groups.

- People of different ages

Various CGIs of ICH involve people living in care homes in events and festivities. The Kaaskoningin (Cheese Queen) of Bodegraven visits the local care home. Kortebaandruiverij Nootdorp (Nootdorp short-track harness racing) devotes special attention to ensuring residents of the local care home and of the Nootdorp annexe of Stichting Ipse de Bruggen care homes for people with a mental or physical disability can attend the races.

Many CGIs also organise versions of their ICH for children, for example the Kinjer-OLS (the Limburg shooters festival for children) and Kinderdraaksteken (Dragon stabbing for children) in Beesel.

- People of different genders

The carnival societies in the European Netherlands are devoting increasing attention to the role of women in official positions, for example as members of the council responsible for organising carnival activities. More women are also being elected to fulfil the role of Prince Carnaval, the festivities' master-of-ceremonies. Rotterdam summer carnival has now started electing a king, in addition to a queen. Pride Amsterdam focuses on the entire LGBTIQ+ community, and is working on expansion to all levels of society.

- Persons with disabilities

For many years now, the European Netherlands has pursued an active policy on making public spaces accessible to people with a disability. In the cultural sector, the Netherlands is implementing the UN Convention on the Rights of Persons with Disabilities. Many CGIs are following suit by taking measures to make their events more accessible for people with disabilities. Through the programme 'Komt het zien' (come to the show), Arlette Hanson's circus is accessible to blind and visually impaired people, thanks to the provision of live audio descriptions.

In the past few years, the organisers of the Acht van Chaam road cycling races have devoted extra attention to making the route accessible to people with a disability, e.g. parking spaces close by, wheelchair access and special toilet facilities.

- Members of vulnerable groups

Various funfairs reserve days or times for older people or people with autism spectrum disorders, when sensory stimuli are kept to a minimum. A funfair (Piekenkermis) is organised in Utrecht each year for people with a low income. In practising their ICH, the organisers of the St Martin's Day celebrations in Utrecht engage with various civil society organisations, including asylum seekers' centres, shelters for homeless people, and the food bank.

Question 16.2

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

Yes

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

The procedure for inscription in the Inventory, of which the drafting of a safeguarding plan is an integral part, is regarded by many CGIs as recognition of their form of ICH, with a positive impact on the image of the community bearing it. A good example is inscription of the culture of travellers (in 2014), which has led to greater appreciation and awareness within the community (see B13.2).

Different variants of Culture week, Culture Day, Flag Day or other days specific to island culture celebrations create recognition of community practices and promote sharing and understanding in the Caribbean region. This also occurs through inter-island exchanges, such as among traditional boat makers, tambú and other popular music festivals, food festivals and participation in carnival parades on other islands. These are not always structural, annually recurring, or otherwise sustained exchanges.

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:

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.

In 2019, the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) launched the Immaterieel Erfgoed Spotten (spotting intangible cultural heritage) project in collaboration with CGIs. The aim of this project is to make ICH more visible by placing plaques with QR codes at locations throughout the Netherlands, with links to a website for more information. KIEN developed the format and the CGIs are responsible for the content. KIEN also devotes special attention to youth participation, and involves CGIs in awareness-raising campaigns. CGIs themselves promote active participation, awareness and visibility through their own societies and organisations.

In the Caribbean region CGIs use a variety of cultural activities to raise awareness about ICH. Besides displaying the ICH, the CGIs often use these moments to educate about ICH and disseminate their own documentation.

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.

Before launching an awareness-raising activity, KIEN secures the consent of CGIs for use of their forms of ICH. CGIs themselves apply or are invited to take part in specialist events like Dutch Design Week, the Ambacht in Beeld festival (Crafts in Focus festival) and the Maand van de Geschiedenis (history month) (see B19.2).

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.

The Netherlands has laws on copyright and protection of privacy. To protect the rights of CGIs, there are various collective organisations that represent the interests of makers. These include Stichting Pica for visual artists and photographers and Buma Stemra for composers and music publishers. The Autoriteit Persoonsgegevens (Data Protection Authority) protects CGIs' privacy rights.

KIEN has placed a copyright statement on its website, which also applies to content supplied by CGIs. KIEN concludes user rights agreements with CGIs for use of their visual materials for communication purposes. Third parties may not use these materials without the prior consent of the CGIs.

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.

Mechanisms to engage with young people include specific studies of youth culture (e.g. KIEN's studies of ICH and youth culture (Immaterieel Erfgoed & Jongerenculturen)), national initiatives to involve young people in ICH (e.g. Erfgoed Jong! (Heritage Young!) and training courses provided by CGIs with a special focus on transmission and engagement with young people (e.g. millers).

Youth in the Caribbean region is particularly involved in environmental issues, and as such, partly in environmentally related ICH. However, the relationship between ICH and the environment needs to be further and more clearly developed in many of these groups.

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.

Many organisations in the cultural sector engage young people in their activities and decision-making, for example by means of a designated youth seat on their supervisory board.

Examples include:

-Erfgoed Jong!, an independent national network of young heritage professionals in the 16 to 30 age group. Initially launched as a KIEN initiative led by ICH communities, the network now operates across every heritage community.

-The UNESCO Youth Committee advises the Netherlands National Commission for UNESCO on themes that are important for young people. The members are in the 15 to 25 age group and are appointed for a year. They give guest lectures at schools, collecting input for the Commission.

-Some of the organised communities have set up youth committees, often in the framework of their safeguarding activities. Some communities are made up entirely of young people – Varsity (national students rowing competitions), for example.

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.

Awareness-raising takes place through the printed media (e.g. Volkskunde (folklore) magazine), the audiovisual media (e.g. radio and TV programmes) and the digital media (social media and the websites of, for example, KIEN). See B18.

The results of the Verenigingsmonitor (survey of arts and cultural societies), which is held every three years by the Landelijk Kennisinstituut Cultuureducatie en Amateurkunst (LKCA, national centre for cultural education and the amateur arts), show that more than 80% of the societies taking part are actively involved in making their own ICH visible on digital and social media. Nearly all the CGIs included in the KIEN Inventory and Network used the internet and social media to raise public awareness of their ICH. This process gained momentum during the coronavirus pandemic.

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:

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?

The Netherlands has a free printed press and an open broadcasting system. Any group or community may set up a broadcasting organisation and apply for access to the broadcasting system. The Netherlands also has a widespread network of national, local and regional public service broadcasting organisations, and various commercial broadcasting and media organisations.

Since 2016, there has been increasing focus in the national and local media on the importance of safeguarding ICH. Examples include:

- 1) Printed media: attention in national and regional newspapers for inscription of ICH in the Inventory. Reporting on this subject has become more professional over the years, with focus on the Convention and appreciation for what practitioners do. *Volkskunde* (folklore) magazine appears three times a year, with articles on the culture of everyday life in the past and present in the Netherlands and Flanders, ICH and tangible heritage, and heritage and cultural policies, with a nod to ongoing international academic debate.
- 2) Audiovisual media: e.g. TV series on ICH.
- 3) Digital media: e.g. expansion of KIEN's website.

In the Caribbean region this occurs through news reporting of ICH events, and some dedicated cultural programs on radio and television stations, newspaper columns, and social media outlets. Some producers, like FUHIKUBO in Bonaire, specifically concentrate on culture or ICH.

- Promote mutual respect among communities, groups and individuals?

Various programmes on national television devote attention to ICH. One example is the children's programme 'Klokhuis', which is broadcast daily and also includes a YouTube channel with 207,000 subscribers. This programme informs children about the world around them in the broadest sense of the word. Some programmes also specifically focus on ICH and on generating mutual understanding. They include the documentary 'Wit is ook een kleur' (White is a colour too) (2016), which focused

attention on the controversy surrounding Zwarte Piet, St Nicholas' blackface helper; the programme 'De Hokjesman' (2016), examining the lives of travellers, Sinti and circus performers, and why living in a mobile home is essential to them; and the programme 'Ali B op volle toeren', in which rapper Ali B and popular singers get to know each other's music.

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.

Regional and local media organisations in particular work with communities. Newspapers and broadcasting organisations report on CGI events and safeguarding activities, thus contributing to national awareness-raising.

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

The Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) regularly organises media training courses for CGIs, e.g. in 2019 the workshop 'Persbericht in het spotlicht' (spotlight on press releases) and in 2020 the workshop 'Voor de camera staan' (in front of the cameras), which focused on effective communication and cooperation with the media.

In the Caribbean region there are also other types of cooperation that raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect, without it being "joint cooperation activities or programmes". One example is the free broadcasting of FUHIKUBO material on television stations on all the islands. Although the broadcasting is based on separate agreements with each station it does have a cumulative effect of raising awareness about ICH of all the islands on each of the islands.

Question 18.3

Media programming on ICH:

- Is inclusive

National and regional television programmes report on various forms of ICH, from various domains and parts of the country and practised by people from diverse backgrounds and of various ages. National television devotes attention to commemorations and celebrations, including remembrance of war victims worldwide during the Nationale Dodenherdenking (National Remembrance Day ceremony) on 4 May, remembrance of the victims of the Japanese occupation of the Dutch East Indies during the Second World War on 15 August, commemoration and celebration

of the abolition of slavery (Keti Koti) on 30 June and 1 July and celebration, and by the LHBTIQ+ community in particular (Be who you are, love who you want) during Pride Amsterdam's Canal Parade on the first Saturday of August.

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

There are various media organisations for specific CGIs that broadcast in the community's own language, e.g. the Frisian broadcasting organisation, Omrop Fryslân.

In the Caribbean region many media stations broadcast in multiple languages, addressing the need to include an ethnically diverse community. Programming by CGI of migrant groups include Spanish, and Haitian Creole language programs, besides the official Papiamentu, and Dutch on Aruba, Bonaire and Curaçao or the English and Dutch on St. Maarten, St. Eustatius and Saba.

- Addresses different target groups

Efforts to address various target groups are encouraged, for example through the printed, audiovisual and digital media (including social media). The national media focus on various target groups. In national newspapers, and in news and current affairs programmes, attention is regularly devoted to ICH events of a national nature, geared to a broad public. Specialist magazines and the in-depth programmes described at B18.1 focus on more specific target groups, like older people (broadcasting organisation MAX's programmes on the flower parades), children (e.g. 'Klokhuis'), or people interested in other cultures (e.g. 'De Hokjesman'). The regional broadcasting organisations have their own local target groups, and often broadcast in local languages and dialects.

Besides the use of multiple languages, radio and television programs in the Caribbean region target specific groups through program content for women, youth, migrants, the elderly and various religious denominations.

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.

In the past five years, awareness of ICH and terms from the Convention has grown in the media. However, they tend to use the terms 'folklore' or 'living heritage' instead of ICH,

except when reporting on new inscriptions in the Inventory. In some cases, the Convention is still confused with the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (1972).

In the media of the Caribbean region the use of “intangible cultural heritage”, and “intangible heritage” has increased, although “heritage”, “cultural heritage” or similar terms are still mostly used.

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:

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.

The government recognises and identifies ICH and its practitioners, underscoring the value and importance of ICH for society in policy letters and on the websites of various ministries. CGIs receive support by means of various grants and Open Calls from the government's cultural funds. National and provincial government authorities pursue active policies on festivals, providing support and creating enabling conditions for major events and festivals (see B11-13). Various forms of ICH are celebrated with national or local holidays (Koningsdag (King's Day), Bevrijdingsdag (Liberation Day), Prinsjesdag (state opening of parliament) and Carnaval.

In the Caribbean region this occurs mostly through events, and programs such as the Year of the Organ Piano or Siman di Kultura ("Culture Week") in Curaçao, Bonaire's annual Dia di Rincon celebrations, or Saba's Annual Johnny Cake competition. Groups are recognized and are actively involved in the programs.

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

Many CGIs are included and heard in devising local policy, e.g. on permits and the environment under the Omgevingswet (Environment and Planning Act) (see B11.1). Heritage communities are frequently consulted, for example by Staatsbosbeheer (the forestry commission), and the municipal authorities of Margraten in relation to the Pinksterkermis in Banholt (Pentecost fair Banholt). On its website, the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) shares specific government information on ICH with CGIs, ensuring that they are informed inclusively and extensively.

When activities are supervised or monitored by NATCOMS, usually women and youth are especially targeted in invitations. For some activities, like the recent exercises to include ICH in the National Disaster Risk Reduction Plan in Curaçao, migrant communities are specifically invited.

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

Every year, the Kenniscentrum Immaterieel Erfgoed (KIEN, Dutch Centre for Intangible Cultural Heritage) organises ICG sessions on the subject of safeguarding. KIEN also organises special sessions to raise awareness of the Convention among CGIs, the general public and the staff of heritage institutions.

In the Caribbean region this has happened especially in St. Maarten, Bonaire and St. Eustatius in terms of ICH inventoring. On all islands more general events to do this include book launchings on ICH topics (such as popular/traditional music), exhibitions, and festivities.

- General public

The Ambacht in Beeld festival (Crafts in focus festival) is held every year in Amsterdam. The aim of the festival is to inspire a broad public with the beauty and significance of the skills of craftspeople. During Dutch Design Week in Eindhoven attention is devoted in various ways to crafts. In several large cities, the opening of the cultural season is marked by an Uitmarkt, an event at which cultural institutions, ICH practitioners and other performing artists present themselves and their programmes to a broad public. The Uitmarkt in Amsterdam is broadcast on national television. Attention is also devoted to ICH in October, the national Maand van de Geschiedenis (history month). The many annual fairs and craft markets held in the towns and villages of the Netherlands also provide an opportunity for the presentation of many forms of ICH to a broad and diverse public.

In the Caribbean region this has happened especially in St. Maarten, Bonaire and St. Eustatius in terms of ICH inventoring. On all islands more general events to do this include book launchings on ICH topics (such as popular/traditional music), exhibitions, festivities, and in the case of FUHIKUBO and a few other organizations: ICH documentaries.

- Researchers

KIEN regularly organises conferences and symposiums on research topics, in collaboration with universities and hogescholen (institutions for higher professional education). The University of Amsterdam organises the annual Amsterdam

Symposium on the History of Food, while the Dutch historians' organisation organises a biennial event for historians to demonstrate the diversity and dynamism of the practice of history and art history, provide inspiration and foster cooperation. At both events attention is devoted to ICH.

- Media

The media play a major role in many ICH activities and events. At large events, special previews and/or press conferences are organised for representatives of the media.

- Other stakeholders

Provinciale Erfgoedhuizen (provincial heritage centres) organise heritage events, at which ICH always plays a major role. Examples include the heritage day event held at the heritage centre in South Holland in 2020. Museums are involved through expert meetings and symposiums in the framework of the Intangible Cultural Heritage and Museums Project (see B25.3) and through exhibitions (e.g. the exhibition on Slavery in the Rijksmuseum Amsterdam in 2021).

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.

KIEN manages the Register of Inspiring Examples of Safeguarding, which highlights good examples of safeguarding, with a step-by-step plan enabling the safeguarding method to be transmitted and used on a broader scale. ICG events represent an opportunity for heritage communities to share their safeguarding activities with others. All activities that form part of safeguarding plans are shared, with heritage communities' consent, on KIEN's website.

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.

The government recognises ICH and its practitioners in policy letters, underscoring the value and importance of ICH for society in policy letters and on the websites of various ministries.

KIEN launched an awareness-raising campaign with the aim of showing a broad public that ICH is closer to home than they think, and that it is vibrant, dynamic and diverse. More knowledge of and understanding for ICH leads to mutual respect and a sense of community (see target B19).

De Reinwardt Academy and Imagine IC have developed the emotion networking method. The aim of this method is to gain an insight into each other's feelings about a specific sensitive issue, so as to generate mutual understanding and understanding for the heritage contributing to it (see B19.1).

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:

KIEN plans to expand its awareness-raising campaign with the aim of introducing both the general public and specific target groups to ICH. KIEN also plans to mark the tenth anniversary of ratification of the Convention by the Kingdom of the Netherlands.

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 Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) respects the Ethical Principles in all its activities. It drafted a professional code for CGIs on the basis of the Principles, which came into effect on 1 September 2019. Under the banner 'Erfgoed in Beweging' (heritage in motion) KIEN generates awareness in three areas in which heritage conflicts with voices in the social debate, i.e. the debate on St Nicholas and Zwarte Piet, his blackface helpers (see target B20) and forms of ICH in which fire or animals play a role. In each case, KIEN works in close cooperation with the CGIs concerned.

Question 20.2

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

Yes

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

The Code Diversiteit en Inclusie (diversity and inclusion code) applies in the Netherlands (see B11.1). The College voor de Rechten van de Mens (Netherlands Institute for Human Rights) is an independent agency that oversees compliance with human rights in both the European and Caribbean Netherlands. The institute, which was established by law, protects, monitors, explains and promotes human rights through research, advice and information. It has issued recommendations on Zwarte Piet (Black Pete/blackface) and the tradition of St Nicholas. Go to <https://mensenrechten.nl/nl/toegelicht/zwarte-piet>. [in Dutch]

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:

KIEN is working within the framework of the 'Erfgoed in Beweging' programme on a booklet setting out viewpoints on the St Nicholas festivities in the Netherlands and the role of Piet (Pete) in them. The booklet will be accompanied by methods for entering into conversation with each other on this form of living heritage.

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

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

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

Question 21.1

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

Some

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

The Netherlands has a long tradition of citizen participation in preserving, managing and using cultural heritage. A bottom-up approach has been adopted for inventorying and safeguarding ICH. CGIs are themselves responsible for nominating and safeguarding their heritage (see B8.1). The government provides support by funding organisations like the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage). Grants are also available through the Fonds Cultuurparticipatie (cultural participation fund) to support CGIs' safeguarding activities. Provincial and municipal authorities are also active in this field through heritage centres and municipal museums.

The main process of safeguarding ICH in the Caribbean region occurs by practicing ICH. Besides this some CGIs organize their own educational events, documentation, awareness raising and other safeguarding practices.

Describe in particular measures to ensure that this is inclusive.

Under article 1 of the Constitution everyone in the Netherlands must be treated equally in equal circumstances. Under article 22, the authorities must promote social and cultural development and leisure activities. It is therefore the government's statutory responsibility to create enabling conditions.

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.

CGIs are themselves the experts on safeguarding their ICH. Accordingly, they draft their own safeguarding plans with the support of a specialist KIEN consultant.

Much ICH plays a major social role, with various NGOs and civil society groups involved in its implementation and organisation. For example, diverse organisations focusing on equal rights for LGBTIQ+ are involved in organising Pride Amsterdam, including COC Netherlands. The Dutch home birth culture is safeguarded by professional organisations of obstetricians and maternity nurses. Three museums have agreed to work together on safeguarding classical printing.

In the Caribbean Netherlands Fundashon Stripan, Museo di Tambú Shon Cola and Mangazina di Rei participate in safeguarding ICH through a mix of their own programmes and conventional strategies. They focus on transmission, documentation and visualisation, drawing mainly on their own resources and, occasionally, private sponsorship. The Curaçao NATCOM occasionally collaborates with Fundashon Stripan and Museo di Tambú Shon Cola on participation programme projects aimed at capacity building for ICH safeguarding.

The Curaçao NATCOM has appointed the National Archaeological and Anthropological Memory Management centre and Fundashon Museo Tula as centres of expertise to provide capacity building, assess the viability of ICH elements, and create and promote standards for safeguarding ICH, including through the creation of an ICH Committee. The Committee is currently undergoing reorganisation prior to its official installation by the government.

In addition to its own programmes, FuHiKuBo has mainly been involved in ICH safeguarding efforts through the 2014-2018 capacity building project for the Caribbean part of the Kingdom, and through initiatives that relate to ICH and emergencies launched outside the framework of the Convention.

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.

We can identify three types of private sector participation, i.e. support in kind, financial support and cooperation. All three types are transparent, with mutual respect prevailing (Ethical Principles 3 and 4). The cooperation forms no obstacle to the dynamics of the ICH (Ethical Principle 8).

Much local ICH is sponsored in kind by local businesses, for example sandwiches for volunteers, or construction materials for Houtdorp Rijssen (Wood Village Rijssen). CGIs decide for themselves what they can use, and the sponsors provide it.

A number of CGIs have friends' societies that provide support for safeguarding activities. Many local forms of ICH receive financial support from local and regional businesses, for

events like the short-track harness races or the Acht van Chaam road cycling races. Here too, the CGIs generally decide how money will be spent, and the sponsor can then decide whether they will contribute.

Many large nature areas are managed by Natuurmonumenten and other nature conservation and land management organisations. They work with CGIs, resulting in a clear win-win situation in which safeguarding of ICH contributes to sustainable land management. For example, Landgoed het Lankheet (Lankheet estate) works with practitioners of traditional irrigation of grassland, contributing to biodiversity and the sustainability of the landscape.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

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.

For inscription in the Netherlands' Inventory, CGIs have to draft a safeguarding plan, which is evaluated every three years with the assistance of the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage). CGIs can access their safeguarding plans as well as evaluation forms and other relevant documents in a private web environment. Summaries of safeguarding plans are published on the KIEN website. KIEN has also developed methods in collaboration with CGIs (see the AmbachtenLab under B2.2, for example). KIEN trainees work with CGIs on safeguarding issues (e.g. in the field of tourism).

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.

Some information on CGIs' safeguarding activities is publicly accessible (see 22.1). In the interests of privacy, KIEN refers NGOs and other interested parties wishing to inspect safeguarding plans to the CGIs concerned.

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.

The Netherlands has an extensive infrastructure for monitoring and impact measurement within the cultural sector, of which ICH is a specific part (see B9.2). Issues relating to ICH are taken on board in the long-term VTO (Vrijetijdsomnibus, leisure time omnibus) research programme conducted by the Centraal Bureau voor de Statistiek (CBS, Statistics Netherlands) which focuses on participation in cultural activities and sports.

Participants in the dialogue session on research, held on 9 September 2021 in preparation for this report, indicated that the broad scope of ICH forms an obstacle to specific monitoring and impact measurement.

KIEN encourages students to conduct research into specific safeguarding issues in collaboration with CGIs. See also B22.1 and B22.2 on available information on safeguarding by CGIs.

In Curaçao, Aruba and St. Maarten their respective national universities have ICH teaching and research programs (Curaçao), ICH related projects (all three islands), or a single course (Aruba). All these invite and provide an enabling environment for researchers to study 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

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:

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

The Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) works on a structural basis with counterparts in Flanders and Germany and has a seat on their inventory review committees. These committees discuss both CGIs individual safeguarding plans and safeguarding measures in general, and share experiences. Members of KIEN staff regularly connect with colleagues from countries like Austria and Finland to discuss practical issues and methods relating to inventoring and safeguarding.

- Regional level

The Ministry of Education, Culture and Science cooperates at policy level on matters relating to ICH with countries including Austria, Belgium, Finland, Norway, Singapore, Suriname, Sweden and the United Kingdom.

KIEN frequently cooperates with other organisations in the field of ICH and safeguarding. With its Flemish and German partners, KIEN organised the international conference on Urban Cultures, Superdiversity and Intangible Heritage in 2017 (see also B10.1) and took part in the Intangible Cultural Heritage and Museums Project (IMP) (see also B25.3).

- International level

International cooperation is most specifically taking place within the framework of the ICH-NGO Forum in which KIEN plays an active role as coordinator of the Working Group on ICH and Research, established in 2015 in Windhoek, Namibia. For three consecutive years, KIEN organised the ICH-NGO Forum annual symposium, which precedes the Intergovernmental Committee Meeting. The theme of the 2018 symposium, which was held in Mauritius, was participatory approaches in ICH research.

The Netherlands also devotes specific attention to ICH within its international

cultural policy. In 2021, KIEN became the government's partner in implementing international cooperation on heritage. See also B25.2, B25.3 and B11.

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

Organisations in the Netherlands cooperate extensively with their counterparts in other countries on safeguarding specific elements. The organisers of fruit and flower corsos work together with their Flemish counterparts, while clogmakers in the Netherlands and Flanders have entered into exchanges and partnerships in relation to safeguarding. The Oud Limburgse Schuttersfederatie (Old Limbugian Shooters Federartion) is a Dutch-Flemish community that organises matches in Flemish and Dutch Limburg.

- Regional level

In preparing the multinational nomination of traditional irrigation of grassland, the Netherlands works closely with Austria, Belgium, Germany, Luxembourg and Switzerland.

Stichting Sint Maarten Utrecht (Utrecht St Martin's Day association) is affiliated to the Saint Martin of Tours Route, a Cultural Route of the Council of Europe. The Draakstekers (dragon stabbers) in Beesel have set up exchanges with various other counterparts in Europe. These CGIs often enter into partnership themselves, often with the support of KIEN or with financial support from the Fonds voor de Cultuurparticipatie (FCG, Cultural Participation Fund).

- International level

The government encourages the establishment of an international network of millers and millers' organisations (see C).

In 2010, Falconry was inscribed in the Representative List of the Intangible Cultural Heritage of Humanity. The Nationaal Overleg Valkerij Organisaties (NOVO, National Falconry Association) wants to inscribe Dutch Falconry in the list. NOVO was among the founders of the International Association for Falconry, to which 110 falconry organisations from 80 countries are affiliated (see B24.4).

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).

KIEN shares best practices and consults with counterparts in Austria, Belgium, Finland and Germany on various inventorying methods and evaluation of safeguarding. Parties are currently exploring scope to set up a European network of focal points within which information can be shared. KIEN also works with other parties within the Intangible Heritage and Museums Project (see B25.3).

Question 24.4

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

Yes

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

Craft of the miller: Austria, Belgium, Canada, Estonia, France, Germany, Hungary, Italy, Poland, Russia, United Kingdom, United States and Zimbabwe.

Traditional Irrigation in Europe: knowledge, technique and organisation: Austria, Belgium, Germany, Luxembourg, Italy and Switzerland.

Falconry: Austria, Belgium, Czech Republic, France, Germany, Hungary, Italy, Kazakhstan, Mongolia, Morocco, Pakistan, Portugal, Qatar, Saudi Arabia, South Korea, Spain, Syria and the United Arab Emirates.

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:

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.

As a centre of expertise, the Kenniscentrum Immaterieel Erfgoed Nederland (KIEN, Dutch Centre for Intangible Cultural Heritage) presented case studies of ICH in Urban Contexts at an online international symposium (Istanbul in 2020).

2

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

Describe the activities and your country's involvement.

On 13 December 2020, KIEN and CRESPIAL organised a webinar on making ICH Tourism more sustainable and regenerative.

3

Choose a category 2 centre

International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IHCAP)

Describe the activities and your country's involvement.

As a centre of expertise on ICH in Urban Contexts, KIEN presented Dutch case studies at an international symposium held in Bogota in 2019.

The Ministry of Education, Culture and Science follows ICHCAP conferences like the 2021 Southeast Asian Collaborative Meeting on Safeguarding Intangible Heritage.

Question 25.2

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

Yes

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

International cooperation is encouraged and facilitated in various ways. The government encourages the establishment of an international network of millers and millers' organisations (see indicator C). The Fonds voor Cultuurparticipatie (Cultural Participation Fund) has a special-purpose grants scheme aimed at encouraging and facilitating international cooperation and exchange between practitioners of ICH.

Question 25.3

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

Yes

1

International and regional bodies

European Union

ICH-related activity/project

European Heritage Label

Contributions to the safeguarding of intangible cultural heritage

With the European Heritage Label, the European Union recognises cultural heritage that plays an important role in European history, culture and integration. The label has a strong educational value, for young people in particular. In the Netherlands, Westerbork transit camp, the Peace Palace in The Hague, the Treaty of Maastricht and the Koloniën van Weldadigheid (Colonies of Benevolence) bear this label.

2

International and regional bodies

CoE (Council of Europe)

ICH-related activity/project

Intangible Cultural Heritage and Museums Project

Contributions to the safeguarding of intangible cultural heritage

The Intangible Cultural Heritage and Museums Project (IMP), which was launched in 2017, explores the variety of ICH approaches and practices in museums in Belgium, France, Italy the Netherlands and Switzerland. IMP fosters cross-disciplinary peer learning, develops professional skills and tools, and creates international networking opportunities for the exchange of good practices. This project is supported by the European Commission's Creative Europe framework programme, which aims to strengthen cultural diversity.

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:

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](#)

C01265

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
Craft of the miller operating windmills and watermills	2017

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 miller's craft is practised by qualified millers who have the skills required to keep the approximately 1,200 windmills and watermills in the Netherlands operational. Most millers practise their craft in their spare time. Many other people also work in and around mills, for example sales staff in mill shops and guides who lead tours. Mills and millers play an important role in local communities, not only socially and economically but also culturally.

Since much of the country lies below sea level, the need to drain reclaimed land means that the miller's craft is closely bound up with Dutch history. Historic mills are in fact playing an increasingly important role in water management and dealing with climate change (as auxiliary pumping stations that can be used to drain excess water or retain water during droughts). Millers also work with sustainable production methods, a theme attracting increasing public interest. During the COVID-19 pandemic there has been an enormous increase in customers for traditionally milled flour. Before the pandemic, the 'Zaanse Schans' and 'Kinderdijk' (2.5 million and 360,000 paying visitors respectively) attracted many foreign tourists. Mills are included in the Dutch history curriculum at many schools, to illustrate the

themes of water management and technological developments. Mills also play a symbolic role on occasions such as the death of Prince Friso in 2013, the aftermath of the MH17 plane crash in 2014 and during the ongoing COVID-19 pandemic.

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 are some 1,600 active millers, approximately 40 of whom are professionals rather than volunteers. In addition to this, an estimated 5,000 to 6,000 guides, handymen, shop staff and board members support the work of mills and, thus, the craft. Most volunteer millers operate their mills once or twice a week. Traditionally millers were male, but in recent years 210 women have joined their ranks.

Experienced, skilled millers play a special role in knowledge transmission, which is done voluntarily. The Guild of Volunteer Millers has approximately 105 instructors in the field, and the Guild of Frisian Millers about 20. The Guild of Traditional Flourmill Millers organises an occupational training course for Apprentice Flourmill Millers and an advanced course for Master Millers. Trainees must spend at least 150 hours at different mills, in all seasons, to ensure that they learn to operate a mill safely. It takes an average of two to three years to become a miller. Approximately 70 apprentice millers qualify each year. In total, some 700 apprentice millers are in training at any given moment. Since 2017, every province has designated safety coaches. These are millers who advise fellow millers and mill owners on the safety measures required in and around mills.

The average age of millers is 62 years, which could be seen as a risk. Various associations are trying to get people aged 15-25 interested in the profession, for example via a youth fund offering project grants and special Youth Days.

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.

Inscription of the miller's craft underlines the importance of people's interaction with their natural environment, and the role intangible cultural heritage can play in sustainable

production. Inscription has also emphasised the fact that tangible and intangible cultural heritage are often interrelated, and that tangible cultural heritage cannot be safeguarded unless the intangible aspect – in this case, the craft that keeps the historic mill operational – is also safeguarded. Inscription on the representative list has also raised awareness of the cultural diversity of intangible cultural heritage in general, and the human inventiveness that it reflects. Finally, mills can also offer a creative solution to other issues. With climate change causing increased precipitation, traditional mills are now serving as a backup to modern electric pumps in periods of exceptionally heavy rainfall. A traditional form of water management is therefore helping to solve a present-day problem.

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.

Most mills operate during the annual National Mills Day (NMD). In 2019, 780 mills participated and 130,000 visitors were welcomed. 2022 will mark the 50th anniversary of the Guild of Voluntary Millers. Various activities will be organised to mark this, including a world record attempt to operate as many mills as possible at the same time and the composition of a mill song. In 2023, De Hollandsche Molen (the Dutch Mill Society) will celebrate its 100th anniversary.

Since 2019 schools have been able to apply to the Mill Fund for a grant to cover the cost of visiting a mill as part of the ‘every child to the mill’ educational project. 5,000 schoolchildren have participated so far. A special information page has been developed for teachers (<https://www.molens.nl/docenten-en-molenaars-2/>). The website also features a ‘mill buddies’ page to teach children more about mills and the miller’s craft (<https://www.molens.nl/kinderpagina/>).

The international network has also been strengthened and expanded. More than 400 millers and other people interested in safeguarding mills have registered with the site <https://network.molens.nl>. Four online conferences were held in 2020/2021, each with 100 to 150 attendees from 25 different countries, uniting parties with an interest in sharing knowledge, experiences and skills to help safeguard the miller’s craft. (See the Online International Conference on the Craft of the Miller at [molens.nl](https://www.molens.nl).) The steering group has become more international over time so as to broaden the network and its responsibilities.

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.

Government policy operates at three different levels: national, provincial and municipal. Regional water boards are also involved. The government works with private parties, such as mill owners (often local foundations, but in some cases municipal authorities) and volunteer millers (and their representative organisations) who keep the mills running. Authorities take cultural heritage into account in zoning plans, referring to the Monumentenwet (Monuments and Historic Buildings Act). About 90% of the approximately 1,200 mills in the Netherlands are listed buildings. Various Guild chapters receive funding from the provincial authorities to train millers. There are also many local arrangements in place.

Networks and conferences are organised by millers and related associations, with support from the Rijksdienst voor het Cultureel Erfgoed (Cultural Heritage Agency) and the Kenniscentrum Immaterieel Erfgoed Nederland (Dutch Centre for Intangible Cultural Heritage/KIEN). Nationally and internationally there is an excellent network of custodians in place. These custodians operate as umbrella organisations and can disseminate safeguarding measures, for example through the conferences and network described above.

See also: C2.

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.

KIEN and the Cultural Heritage agency have supported the millers in founding the international network and organising the conferences referred to above.

The following community associations were directly involved in drafting this nomination:


- Gilde van Vrijwillige Molenaars (Guild of Volunteer Millers): almost 1,600 volunteer and professional millers, with chapters in each province.
- Gild Fryske Mounders (Guild of Frisian Millers): 300 members, 200 of whom are active volunteer millers.
- Ambachtelijk Korenmolenaars Gilde (Guild of Traditional Flourmill Miller): approximately 40 professional millers.
- Vereniging De Hollandsche Molen (Dutch Mill Society): with 3,500 members and 1,000 beneficiaries, the society aims to manage and safeguard windmills and watermills.

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 report was compiled by the Ministry of Education, Culture and Science in close partnership with the Netherlands National Commission for UNESCO, the Dutch Centre for Intangible Cultural Heritage, Richenel Ansano (coordinator for the Dutch Caribbean) and the Cultural Motion project agency. Six preparatory sessions were organised to discuss general engagement, research, education, inventory and diversity, community involvement and the Caribbean. A range of stakeholders participated, including CGIs, policy officers from various ministries, representatives of funds and the cultural sector and specialists in the field of international cultural heritage. A number of individual interviews were also held with relevant stakeholders, and various studies and community surveys drawn on. A joint consultation specific to section C was held in September 2021, with the participation of the Guild of Volunteer Millers, the Guild of Frisian Millers, the Guild of Traditional Flourmill Millers and the Dutch Mill Society.



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.

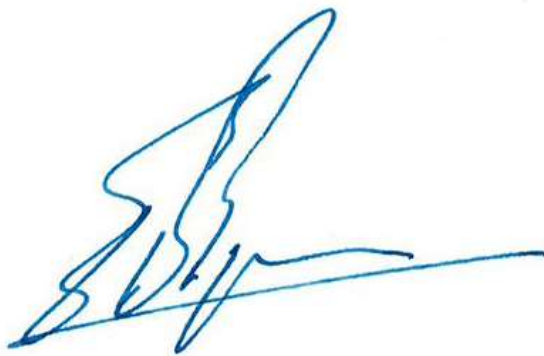
Name

Minister of Education, Culture and Science
Ingrid van Engelshoven

Date

08-12-2021

Signature

A handwritten signature in blue ink, consisting of a large, stylized initial 'I' followed by a horizontal line extending to the right.