



The Committee

1. Takes note that Sweden and Norway have nominated **Summer farming at fäbod and seter: knowledge, traditions and practices related to the grazing of outlying lands and artisan food production** (No. 02109) for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

In Sweden and Norway, summer farming refers to the practice of moving livestock to outlying lands in late spring. It entails knowledge concerning animal husbandry and herding, dairy production, land management and handicrafts. It also involves herding calls, songs, storytelling and rituals. The practices and expressions of summer farming have inspired literature and performing and visual arts. Summer farms may be private or collectively run, and some organize sustainable tourism and sell dairy products. At the end of the season, the people and animals return to their homestead. Traditionally, the main practitioners of summer farming were milkmaids. Today, the entire family often stays at the summer farm and works together to maintain it. The related knowledge and skills are transmitted within families or by experienced farmers to newcomers, including through training courses. Local high schools and agricultural schools provide formal training, including for handicrafts and traditional storytelling. The practice is also transmitted through excursions, summer camps and schools. In addition to being a modest source of income, summer farming contributes to the well-being of people and animals, the production of quality food products, and biodiversity. It is a source of pride that provides a sense of continuity and identity to many Scandinavian societies.

2. Considers that, from the information included in the file, the nomination satisfies the following criteria for inscription on the Representative List of the Intangible Cultural Heritage of Humanity:

R.1: Traditionally, the main practitioners of summer farming were milkmaids, but this has evolved over time to include the entire family, which often stays at the summer farm and works together to maintain it. Transmission of related knowledge and skills takes place within families or by experienced farmers to newcomers, including through training courses. The practice is also transmitted through excursions, summer camps and schools. In addition to being a modest source of income, summer farming contributes to the well-being of people and animals, the production of quality food products, and biodiversity.

R.2: The element contributes to food security as a source of locally produced staple foods. Summer farming also promotes the health and well-being of practitioners, including that of visitors of all ages who come to stay at the farms and enjoy nature. The traditional storytelling that takes place during summer farming supports the transmission of knowledge about sustainable practices and respect for natural resources, thus contributing to environmental sustainability. The element also promotes gender equality since it is practised by people of all genders. Historically, women played an important role in summer farming, and hence, transmitting knowledge of the element contributes to a better understanding of the history of gender roles and contemporary gender practices related to the element. Practitioners collaborate with actors in formal education to offer practical and theoretical courses to children and adults.

- R.3: The viability of summer farming is supported through regional and national subsidies and through farmers' organizations. Collaboration with local communities and the farmers' capacity to adapt to changing societal, climate, and environmental conditions have supported the element's viability as well. In both countries, national NGOs collaborate with national farmers' organizations and authorities to improve economic conditions for summer farming. They publish journals and work with other NGOs to arrange annual meetings, organize courses, and communicate with the media. In Sweden in 2022, the collaboration between summer farmers, herding musicians and craftsmen resulted in an outreach project with public events at summer farms. In Norway, national NGOs assist practitioners at the individual level, and by developing a digital network of summer farms available to visitors. National NGOs also collaborate on different activities, including through working groups to plan and promote courses and disseminate knowledge. The submitting States have planned future joint safeguarding measures including festivals, sharing good practices, cooperating with museums, assisting practitioners in the maintenance of enclosures, and awareness-raising and outreach activities.
- R.4: In 2008, representatives of summer farming organisations in Sweden and Norway began looking into the possibility of safeguarding the element under the 2003 Convention. In 2018, the Norwegian Summer Farm Association and the Swedish Association for Transhumance and Pastoralism gave their consent to continue with the nomination process. Several practitioners participated in the process, and the information through media outlets reached a large part of the general public. National and regional meetings and public events were held in order to collect the opinions, suggestions and documentation of practitioners. Formal Swedish-Norwegian collaboration to develop a joint nomination started in 2021, with a working group comprised of practitioners, NGO representatives, and consultants. The drafting of the nomination file began in 2022. Regular meetings were held with practitioners and experts when needed. The nomination file includes a list of the numerous NGOs and organizations involved in the safeguarding of the element.
- R.5: The element has been listed on the national inventories of Sweden and Norway in 2015 and 2017 respectively. Sweden and Norway have each provided detailed documentation on the inventory in their periodic reports. The agencies responsible for maintaining the inventories are the Institute for Language and Folklore and Arts and Culture Norway respectively. Information about the inventorying processes and periodicity of updating the inventories are included in the periodic reports submitted by both States Parties in 2021.
3. Decides to inscribe **Summer farming at fäbod and seter: knowledge, traditions and practices related to the grazing of outlying lands and artisan food production** on the Representative List of the Intangible Cultural Heritage of Humanity;
 4. Commends the States Parties on a well-prepared file that features strong participation of the relevant communities, groups and individuals in the overall nomination process, as well as an excellent supporting video.