

**CONVENTION FOR THE SAFEGUARDING
OF THE INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**Nineteenth session
2024**

**Nomination file no. 02109
for inscription in 2024 on the Representative List
of the Intangible Cultural Heritage of Humanity**

Provide below complete contact information for one person in each submitting State, other than the primary contact

A. State Party or States Parties

Sweden and Norway

B. Name of the element

B.1. Name of the element in the languages and scripts of the community(ies) concerned

Swedish: Fäbodbruk – kunskap, traditioner och sedvänjor relaterade till utmarksbete och hantverksmässig matproduktion

Norwegian: Seter- og stølsdrift – kunnskap, tradisjoner og praksis knyttet til utmarksbeite og håndverksmessig matproduksjon

B.2. Name of the element in English

Summer farming at fäbod and seter: knowledge, traditions and practices related to the grazing of outlying lands and artisan food production

C. Name of the communities, groups or individuals concerned

The bearers of the element include:

Summer farmers, often called *fäbodkulla* or *säterjänta* in Swedish and *budeie* in Norwegian, who practise and transmit the element at summer farms, *fäbod* in Swedish and *setre* in Norwegian. They are often assisted by employed workers or skilled volunteers. Many summer farmers are members of dedicated associations or interest groups.

The main national NGOs of summer farmers are the Swedish Association for Transhumance and Pastoralism (Förbundet Svensk Fäbodkultur och Utmarksbruk) and the Norwegian Summer Farm Association (Norsk Seterkultur), founded in 2004 and 1999, respectively.

Practitioners (including former practitioners), people working at local heritage associations, NGOs, municipalities, museums, schools, and the research community, who contribute to safeguarding and transmission of the required knowledge and skills, and who transmit information and raise awareness about the element.

People engaged in practices related to summer farming outside of the actual farms: for instance, artisan cheesemakers or people using herding music (e.g. *kulning*) and vocal herding calls in artistic expressions.

People who appreciate summer farming, its related practices and its expressions and consider these to be part of their cultural heritage.

1. General information about the element

For **Criterion R.1**, States **shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’**.

1.1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not to exceed 200 words

In mountainous, boreal forest, and coastal areas of Scandinavia, many farmers move their livestock from their homesteads to distant summer farms in late spring. This agricultural practice has given rise to a rich and diverse culture.

For centuries, summer farming (a form of sedentary transhumance pastoralism) has ensured grazing and winter fodder harvesting in the outlying lands. Cows and goats graze on pastures and in forests, often more than 15 kilometres away from the summer farm. Summer farming includes knowledge concerning animal husbandry and herding, dairy production, land management, and handicrafts.

It also involves herding calls and songs, as well as cowhorn, buckhorn and wooden horn tunes, storytelling, and rituals. The practices and expressions of summer farming have inspired literature, performing and visual arts. For instance, herding music is also performed on stage. Some farmers still announce their imminent arrival to mythical beings such as *vittra* (SE) or *haugafolk* (NO). Some make their cattle walk to the summer farms; others use tractors and trailers. Sometimes such transfers are local festive events.

In the early 20th century, over 100,000 summer farms were active. Today, around 900 farms are active in Norway, and about 300 in Sweden. Summer farms consist of seasonal houses for staff, and sheds, dairy houses, storage facilities and barns. The milk produced at summer farms is often processed through traditional methods into butter, whey butter, sour milk, sour cream, and various cheeses. In Norway, the milk is also transported to dairies. At the end of the vegetation season, people and animals return to their homestead.

Some summer farms are private, others are collectively run, and some are museums. Many organise sustainable tourism, and some sell their dairy products. Both submitting states support, each in its own way, this small-scale form of husbandry and related aspects.

1.2. Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not to exceed 100 words

Traditionally, the main practitioners at summer farms were milkmaids (*fäbodkulla/budeie*). Thus, summer farming is an important part of women’s rural history. Today, the whole family often stay at the summer farm and work together. Some hire volunteers or skilled labour to assist in the care of the animals; dairy production; maintenance of buildings and equipment; harvesting of fodder for winter; transport of livestock, dairy products, and hay; and taking care of tourists and guests. None of these tasks are reserved for any specific category of people.

Summer farming is mainly transmitted by practising the element at the summer farms, and through education and courses. Certain parts of the element, such as artisan food production, herding music, and handicrafts, are also practised and transmitted outside of the summer farms.

In some of the accompanying letters of support, individuals, groups, and organisations refer to their specific roles.

1.3. How are the knowledge and skills related to the element transmitted today?

Not to exceed 100 words

Traditionally, knowledge and skills developed at the farms were transmitted within the family, or by experienced farmers to newcomers. Today, farms accept trainees and volunteers, and some arrange training courses to teach the required skills. Farmers' associations offer arenas in which to exchange experiences and innovations. They also organise courses, for instance in artisan food production.

Folk high schools and agricultural schools provide formal training in artisanal and technical approaches to summer farming and dairy production, various handicrafts, and traditional storytelling. Herding music is taught at farms and through formal training. Results of scientific research on the element, such as its contribution to biodiversity and food quality, are shared with the farming community and society at large.

Knowledge about and appreciation for the element are also transmitted through excursions and trips to summer farms, through summer camps and camp schools, and by receiving school classes.

1.4. *What social functions and cultural meanings does the element have nowadays for the communities concerned?*

Not to exceed 100 words

Despite hard labour and a certain lack of comfort, most summer farmers are happy to continue working at summer farms, and to transmit and share the culture. Summer farming brings, apart from modest revenues, wellbeing for people and animals, food products of good quality, and biodiverse landscapes where people come to recover and rediscover nature. The element thus provides the practitioners and communities with context, a sense of relevance, and a feeling of pride. This sense of continuity and identity is shared by many in Scandinavian societies.

Visitors from diverse backgrounds and of all ages can meet at the summer farms that are open to the public.

As the music originating from summer farms has ventured into new arenas, the cultural expressions of summer farming are shared in new contexts and with new audiences. The traditional handicrafts are also practised outside of the summer farms today.

1.5. *Can the State Party or States Parties confirm that nothing in the element is incompatible with existing international human rights instruments?*

Not to exceed 50 words

The element does not contain aspects incompatible with existing international human rights instruments. In view of the important position of animals in the element, it should be added that in both countries, animals' rights are regulated by law.

1.6. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of mutual respect among communities, groups and individuals?*

Not to exceed 50 words

The State Parties can confirm that the element is compatible with the requirement of mutual respect among communities, groups and individuals.

1.7. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of sustainable development?*

Not to exceed 50 words

Nothing in the element violates such requirements. On the contrary, the element contributes to several sustainable development goals, as indicated in box 2.

1.8. *Are there customary practices governing access to the element? If yes, describe any specific measures that are in place to ensure their respect.*

Not to exceed 100 words

A customary practice among bearers of the element is welcoming interested visitors so that the bearers can share their knowledge and experiences and demonstrate the practices related to summer farming.

Some practitioners might be reluctant to share a recipe that they have developed. In such cases, sharing is done on a voluntary basis only.

The general public's right of access to public or privately owned uncultivated land in Sweden and Norway (translated literally as *everyman's right*) includes the right to visit pastures near summer farms but also the obligation to do so responsibly. When visiting a summer farm, you are expected to show common courtesy and to respect ongoing activities and animals. The element has no secret or sacred aspects limiting access to it.

1.9. Audiovisual materials about the element

- 10 recent photographs in high definition are submitted
- Form ICH-07-photo is attached to grant rights for the 10 photos submitted
- A video is submitted
- Form ICH-07-video is attached to grant rights for the video submitted

2. Contribution to visibility, awareness, dialogue and sustainable development

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. In addition, States are encouraged, with reference to Chapter VI of the Operational Directives, to recognize the interdependence between the safeguarding of intangible cultural heritage and sustainable development.

Given its extensive nature, criterion R.2 will be assessed based on the information provided in the nomination file as a whole including the answers provided in this section.

Do communities concerned consider that the element contributes to the following?

- Food security
- Health care
- Quality education
- Gender equality
- Inclusive economic development
- Environmental sustainability including climate change
- Peace and social cohesion
- Others (please specify):

Provide explanations in support of the statement(s) made above, as appropriate.

Not to exceed 200 words

The element contributes to **food security** as a source of locally produced staple food. Summer farming makes use of outlying lands which otherwise would not be used for food production. As fodder production is part of the element, the practice is partly self-sufficient and minimises the need to import various goods.

Practitioners collaborate with actors in formal **education** to offer courses aimed towards children and adults on both practical and theoretical subjects. Such courses are an important supplement to traditional education and a way to transmit knowledge of the element.

Research shows that grazing outlying lands produces high-quality, nutritious food. Summer farming furthers people's **health** by receiving large numbers of visitors of all ages who come to stay at the farms, or to roam and relax in their clean environments.

Today, summer farming is practised by all **genders**. As such, it can be an inspiration for inclusive practices. Historically, summer farming was a female sphere. Transmitting knowledge of the central role of women contributes to a better understanding of gender history and contemporary gender practices. The traditional herding calls are also an empowering practice for women on the summer farms and in other contexts

Summer farming maintains highly biodiverse cultural landscapes. The traditional storytelling of summer farms transmits knowledge of sustainable practices and respect of natural resources. Hence, the element contributes to **environmental sustainability**.

The safeguarding of the element must consider its actual economic function and the modest revenues it yields. If that function can be reinforced, local economic and **social development** and **cohesion** could be strengthened, which – in view of ongoing urbanisation in Sweden and Norway – is a prerequisite for sustainable rural development.

States are encouraged to submit audiovisual materials that convey the communities' voice in support of the statements made above.

Materials (written, audio-visual or any other way) are submitted

3. Safeguarding measures

For **Criterion R.3**, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

What safeguarding measures are put in place to protect and promote the element? Include in your answer the communities' role in the planning and implementation of measures described.

Not to exceed 500 words

Today, summer farming is a viable cultural heritage presented through a diversity of expressions. However, there are issues concerning the long-term transmission of the element such as economic prospects for summer farming, heavy workload, changing regulations, and conflicting land use. Local reflections concerning these challenges have been documented as part of the nomination process from the practitioners (attachments box 2). Many of the safeguarding measures mentioned below target these challenges directly or indirectly.

Its present **viability** is ensured through the practice and transmission of the element at summer farms, through collaborating communities, and through the capacity of farmers to adapt to changing societal, climatological, and environmental conditions. Music, handicrafts, storytelling, and artisan food production related to summer farms are all thriving practices with separate communities. The viability of summer farming is further supported through regional and national subsidies and through the organisation of farmers.

In both countries, the **national NGOs** (see box C) collaborate with national farmers' organisations and authorities to improve economic conditions for summer farming. They publish journals and collaborate with other NGOs to arrange annual meetings, organise courses, and communicate with the media. Furthermore, there are local and regional associations for summer farming including different cultural aspects of the element, e.g. herding music, artisan food production, handicrafts, and story-telling (see attached consent letters).

In Sweden, the national NGO is responsible for coordinating activities at national level. Since 1982, practitioners, researchers, and governmental officials have discussed the safeguarding of summer farming annually at the Summer Farm Parliament (*fäbodriksdag*). In recent years, Swedish summer farmers have invited members of the Swedish parliament to summer farms to highlight relevant issues. In 2022, increased collaboration between summer farmers, herding musicians, and craftsmen resulted in an outreach project with public events at summer farms, which is aimed to continue and be further developed.

In Norway, the national NGO assists practitioners through individual support and a digital guide and develops a national digital network of summer farms open to visitors. There are annual agricultural negotiations where farmers' organisations present common demands to the Government. The NGO meets with farmers' organisations every year and delivers its own input directly to the Ministry of Agriculture and Food. They receive annual state subsidies.

The **national NGOs** collaborate on different themes including:

- Working groups for developing and safeguarding the element, including organising mutual thematic meetings annually.
- Planning, coordinating, and promoting courses on various subjects such as herding music and artisan food production.
- Creating and disseminating new knowledge and understanding of summer farming through collaboration with various organisations, higher education, and researchers.

The national NGOs plan joint measures, such as:

- Organising summer farming festivals and participating in exhibitions related to farming.
- Providing arenas in which to exchange experiences of sedentary and nomadic transhumance pastoralism with practitioners from different countries.
- Sharing and disseminating good examples of summer farm management in order to recruit new practitioners.
- Providing assistance to practitioners in acquiring new skills, such as maintenance of buildings and enclosures, and the use of new technologies for communication and herding.
- Reinforcing awareness among children and youth in cooperation with museums, protected areas, camp schools, and summer farms specialised in receiving visitors.
- Collaborating with local heritage associations and museums to disseminate knowledge on the various aspects of summer farming.
- Reinforcing the awareness-raising activities of national and regional NGOs through the coordination and marketing of outreach activities (e.g. magazines, websites).

In Sweden, a subsidy was introduced in 1995 to ensure continued grazing at summer farms, and some farms enjoy national protection. Other subsidies are directed at specific areas such as scything, breeding specific types of domestic animals, and preserving herding music. In 2006, a biodiversity programme was launched with the aim of safeguarding customary practices and traditional knowledge – including summer farming. Artisan food traditions are documented and transmitted by Sweden’s Resource Centre for Artisan Food (Eldrimner).

In Norway, there are national subsidies connected to milk production and pastoralism, and some counties subsidise summer farms open to the public. Innovation Norway (a government authority for innovation and development) has also strengthened measures aimed at grazing in outlying lands in several counties. The Norwegian government platform *Hurdalsplattformen (2021–2025)* includes a new sub-goal on summer farming. In 2023, the three directorates of agriculture, environment, and cultural heritage will propose new safeguarding measures. The national NGO participated in the reference group.

4. Community participation in the nomination process and consent

For Criterion R.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.1. Describe how the communities, groups or individuals concerned have actively participated in all stages of the preparation of the nomination.

Not to exceed 300 words

In 2008, representatives of summer farming organisations in Sweden and Norway began looking into the possibility of safeguarding the element under the 2003-Convention. Consequently, the theme of the annual meeting of Swedish summer farmers in 2009 was the Convention. During the following years, intense discussions continued in both countries as parallel processes.

The nomination process effectively started in 2018. At this point, the Norwegian Summer Farm Association and the Swedish Association for Transhumance and Pastoralism gave their consent to continue with the process, which then started in parallel in both countries.

In the following years, working groups in both countries were assembled, and practitioners, heritage bearers, and the media were informed of the process. National and regional meetings and public events were held in order to collect the opinions, suggestions, and documentation from practitioners. Surveys and interviews were also used to disseminate and collect information. Several hundred practitioners participated in the process, and the information through media outlets reached a large part of the general public. The letters of consent testify to the large variety of organisations that have been involved. Reports on the Scandinavian, Swedish, and Norwegian community-driven processes are attached.

In 2021, formal Swedish-Norwegian collaboration to develop a joint nomination started, with a working group that included practitioners, NGO representatives, and consultants. Practitioners were consulted throughout the process, e.g. in defining the element. Additional surveys and meetings were arranged by the working group.

The final drafting of the nomination file began in late spring of 2022. During the writing process, the working group held regular meetings in person and online and consulted with practitioners and experts when needed.

- Consent (written, audio-visual or any other way) to the nomination of the element from the communities, groups or individuals concerned is attached in support to the description above

4.2. Community organizations or representatives concerned

Contact person for the communities:

Title (Ms/Mr, etc.): Mr

Family name: Peter

Given name: Helander

Institution/position: President of the Swedish Association for Transhumance and Pastoralism (Förbundet Svensk Fäbodkultur och utmarksbruk)

Address: FSF, % Åkerlind, Stårte 767, SE-826 95 Trönödal

Telephone number: +46-73-072 86 27

Email address: peter.helander@moramail.se

Other relevant information: In close collaboration with the Norwegian Summer Farm Association (Norsk seterkultur). Ms. Siv Beate Eggen (chairperson), e-mail seter@seterkultur.no, Tel. +47 481 02 785

- Contact information for main community organizations or representatives, non-governmental organizations or other bodies concerned with the element are attached, and their details can be published on the website of the Convention as part of the nomination

5. Inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11 and 12 of the Convention.

5.1. Name of the inventory(ies) in which the element is included

Sweden:

Förteckningen över immateriella kulturarv i Sverige (The Inventory of Intangible Cultural Heritage in Sweden). Established in 2014.

Norway:

Immateriell kulturarv i Norge (Intangible Cultural Heritage in Norway). Established in 2017.

5.2. Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French

Sweden:

Institutet för språk och folkminnen (Institute for Language and Folklore)

Norway:

Kulturdirektoratet (Arts and Culture Norway). Previously named Norsk kulturråd (Arts Council Norway).

5.3. Reference number(s) and name(s) of the element in the relevant inventory(ies)

Sweden:

Fäbodkultur – Småskaligt gårdsbruk i skogs- och fjällbygd [The culture of summer farming – small-scale farming in forests and mountains]:

<https://www.levandekulturarv.se/forteckningen/element/fabodkultur>

English version, *Fåbod culture*:

<https://www.levandekulturarv.se/in-english/the-inventory/submissions/fabod-culture>

Norway

Setring / Stølsdrift [Summer Farming (including milk production and artisanal dairy production)]:

<https://www.immateriekkulturarv.no/bidrag/setring-i-noreg/>

English version, *Summer dairy farming at seter and støl*:

<https://www.immateriekkulturarv.no/en/bidrag/summer-dairy-farming-at-seter-and-stol/>

5.4. *Date of the element's inclusion in the inventory(ies)*

Sweden:

30 September 2015, updated 15 December 2022

Norway:

13 November 2017, updated 28 February 2023

Is the information concerning the updating and periodicity of the inventory(ies), as well as the participation of communities, groups and NGOs concerned to the inventorying process, included in the periodic report on the implementation of the Convention?

Yes, the information is included in the periodic report. Specify in the box below the year in which that report was submitted

No, the information is not included in the periodic report. Provide information in the box below

Not to exceed 200 words

The information is included in the periodic report submitted in 2021. This applies to both state parties.

An extract of inventory(ies) in English or in French and in the original language, if different, is submitted

6. Correspondence and signature

6.1. *Designated contact person*

Provide the contact details of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Ms

Family name: Nyström

Given name: Maria

Institution/position: Senior Advisor, Institute for Language and Folklore

Address: Box 53058, SE-400 14 Göteborg, Sweden

Telephone number: +4670 188 66 59

Email address: maria.nystrom@isof.se

6.2. *Other contact persons (for multinational nomination only)*

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

Title (Ms/Mr, etc.): Mr

Family name: Vinje

Given name:	Haakon
Institution/position:	Senior Adviser, Cultural Heritage Department, Norwegian Ministry of Culture and Equality
Address:	Pb. 8030 Dep., N-0030 Oslo, Norway
Telephone number:	+47 22 24 90 90
Email address:	postmottak@kud.dep.no

6.3. *Signature on behalf of the State Party or States Parties*

Name:	Parisa Liljestrand
Title:	Minister for Culture, Sweden
Date:	23 March 2023
Signature:	<signed>

Name(s), title(s) and signature(s) of other official(s) (for multinational nominations only).

Name:	Aud Kolberg
Title:	Ambassador
Date:	29 March 2023
Signature:	<signed>