

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

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

**Eighteenth session  
2023**

**Nomination file no. 01964  
for inscription in 2023 on the Representative List  
of the Intangible Cultural Heritage of Humanity**

**A. State(s) Party(ies)**

*For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.*

Albania, Andorra, Austria, Croatia, France, Greece, Italy, Luxembourg, Romania and Spain

**B. Name of the element**

**B.1. Name of the element in English or French**

*Indicate the official name of the element that will appear in published material.*

*Not to exceed 200 characters*

Transhumance, the seasonal droving of livestock

**B.2. Name of the element in the language and script of the community concerned,  
if applicable**

*Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).*

*Not to exceed 200 characters*

**Albania:** Shtegtim. Shtegtimi stinor i bagetive

**Andorra:** La transhumància, moviment estacional dels ramats

**Austria:** Transhumanz. Der saisonale Viehtrieb.

**Croatia:** Transhumanca, sezonska seoba stoke

**France :** La Transhumance, déplacement saisonnier de troupeaux

**Greece:** Μετακινούμενη Κτηνοτροφία. Η εποχιακή μετακίνηση των κοπαδιών

**Italy:** La Transumanza. Il movimento stagionale del bestiame

**Luxembourg:** Häerdewanderung, dat saisonaalt Dreiwé vu Véihäerden iwwer Migratiounsweeër (Luxembourgish)

La Transhumance, déplacement saisonnier de troupeaux (French)

Transhumanz. Der saisonale Viehtrieb (German)

**Romania:** Transhumanța, strămutarea sezonieră a turmelor (Romanian).

**Spain:** La trashumancia, desplazamiento estacional de rebaños (Spanish)

La transhumància, moviment estacional dels ramats (Catalan/Valencian)

Transhumantzia, artaldeen urtaroko lekualdaketa eskualdeko migrazio-bideetan (Basque)

Trashumancia, o movemento estacional dos rabaños (Galician)

### B.3. Other name(s) of the element, if any

*In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.*

**Albania:** Bjeshkim/ Verim/ Dalje në Bjeshkë

**Andorra:** Ramaderia d'alta muntanya; Pujar el bestiar a la muntanya / Baixar el bestiar de la muntanya.

**Austria:** Schaftrieb, Viehtrieb, Wanderweidewirtschaft

**Croatia:** Izdig, uzdig, čobanovanje, selidba

**France:** In Alsacien : wandhla ; in Basque : borturat joaiterat, bortü sorhoka (going up to the mountain), borturat jautea (going down) ; In Béarnais : saüto, soüta ; in Bigourdan : müdar ; in Corsican : a muntagnera / amuntagnà, l'impaghjera, impiaghjà ; in French-Provençal ou Arpitan : emmontagnée / démontagnée, inalper / désalper, remue ; Gascon : amountanhar ; Occitan : endrailler / amontanher, montada / davalada, montade / dévalade ; in Provençal : amountagna, estiva / montar a l'estiva, ivernar / ivernar, far lo routo.

**Greece:** Μεταβατική κτηνοτροφία, νομαδική κτηνοτροφία

**Italy:** Andar per tratturo, P' la via de l' pe'cur, Remènc

**Luxembourg:** Wanderschëiferei

**Roumanie:** la baltă ("at the water"), la Bărgan, la câmp ("at the field"), la drum ("on the way")

**Spain:** Urrutiko larre-aldaketa (change of distant pastures), in Basque

### C. Name of the communities, groups or, if applicable, individuals concerned

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  
Not to exceed 150 words*

There are several communities concerned with Transhumance:

In **Albania**, practitioners are represented by civil associations, such as Tirana-based Institute of Rural Research, RUR.AL Association, based in Vlora, and The House of Shepherd and Transhumance, based in Kelmend Malesia e Madhe, with a focus on the Albanian alpine region.

In **Andorra**, the Associació de Pagesos i Ramaders d'Andorra (Andorran Farmers Association), established in 1994, brings together all the individuals and legal entities working in the Andorran agricultural and livestock sector.

In **Austria**, bearers are mainly represented by associations of farmers, shepherds, and/or landowners gathered in "Agrargemeinschaften", "Alpinteressentschaften" in addition to cultural associations Pro Vita Alpina and Kulturverein Schnals.

In **Croatia**, bearers are sometimes represented by associations like "Croatian Karst pastures" or they are organised into Family farms (as a form of economic entity). Some are just individual shepherds.

In **France** communities of transhumant shepherds and farmers are gathered as pastoral associations recognised by the State to organise their Transhumance, and they are also represented at national and territorial level through federations. They benefit from technical support from pastoral management which enables them to mutualise cost and human resources (financial aid, cultural and technical projects, pastoral improvement, land availability, supporting measures for the adaptation to climate change, valorisation of the profession, craftsmanship and heritage).

In **Greece**, bearers are mainly represented by the Greek Network of Transhumant Farmers. In addition, Greek communities, such as the Sarakatsani and Vlachs, have been identified as participants of transhumant animal husbandry, which as a practice has shaped their cultural and social constitution.

In **Italy** bearers are mainly represented through the partnership “Terre Rurali d’Europa” promoted by Moligal, a local action group, and in the North by a local association. Associazione Culturale Senales.

In **Luxembourg**, herder communities are represented by Schäferei Weber.

In **Romania**, the bearers are experienced transhumant shepherds, sometimes accompanied by family members and the livestock owners; the shepherds and owners are often members of professional networks based in localities that have a rich history in the practice of Transhumance.

In **Spain**, bearers are mainly represented through associations, federations, platforms, municipalities or local groups distributed throughout the territories of the different Autonomous Communities. Some associations have a national scope while others are active in specific local areas, including non-associated individual bearers who keep the practice alive.

#### **D. Geographical location and range of the element**

*Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.*

*Not to exceed 150 words*

The element focuses on the practice of communities from the following geographical locations:

In **Albania**, Transhumance and its associated traditions are practiced along numerous migratory routes with the aim of grazing livestock in optimal conditions in terms of pastures and climate. There is no specific center for this element as such, since the routes can be found throughout most of the country.

In Andorra, Andorran herds, particularly cattle, go to pastures in the high mountains in the summer and spend the winter in a stable dwelling at the valley bottom. Sheep flocks and mares’ herds can also migrate to the plains of France or Spain.

In **Austria**, Transhumance is practiced in the Alpine Region, between Ötztaler Alpen (Austria) and Schnalstal Valley and Passeier Valleys (Italy) through mountain passes of Timmelsjoch (2494m), Hochjoch (2885m), and Niederjoch (3017m).

In **Croatia**, Transhumance is practiced in the Dinarides territories of Lika, Dalmatia, Dalmatian Zagora, Velebit, Dinara and Istria.

In **France** Transhumance mainly occurs in 6 major territories. (Alps and Provence, Corsica, the Jura, the Massif Central, the Pyrenees and the Vosges). Livestock movements take place in the summer (moving from plain to mountain) and the reverse in the winter. These migrations apply to sheep and bovines with the aim to optimise grassland and woodland areas.

In **Greece**, the focus of migrating livestock farming remains in the Thessaly Region (mainland Greece); including in large and medium-sized islands, mainly on Crete and Eubœa, as well as Chios, Naxos, Thassos, etc.

In **Italy** the element is present in the North Region (Austrian borders) in Senales, Passiria and Val Venosta, in Veneto Region and Lombardia, and in the Central and South in Regions Lazio, Abruzzo, Molise, Campania, Apulia, Basilicata and Sardinia. The element plays a key-role particularly for communities located in Senales (in the North) and in Amatrice (in the centre), whose historical centre was destroyed by the recent earthquake in 2016, and at the South in Anversa degli Abruzzi and Pescocostanzo (Abruzzo), Frosolone (Molise), San Marco in Lamis, San Giovanni Rotondo and Monte Sant’Angelo (Apulia), Rivello (Basilicata), Lacedonia and Zungoli (Campania).

In **Luxembourg** Transhumance is distributed overall in the national territory, with special emphasis on nature conservation areas.

In **Romania**, Transhumance is practiced around the Southern Carpathians (Northern Oltenia, Southern Transylvania, Northern Wallachia towards the Wallachian Plain), and in a few regions in the Eastern Carpathians.

In **Spain**, there is a 125.000 km long network of livestock trails that covers almost the entire mainland including the islands (Transhumants and Nomads in the Canary Islands). Transhumance is widely practiced in the different territories of the Autonomous Communities.

Transhumance is globally widespread and has been developed by local communities on all continents, often found in mountainous regions and marginalised and/or environmentally difficult areas.

## E. Contact person for correspondence

### E.1. Designated contact person

*Provide the name, address and other contact information 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.*

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## 1. Identification and definition of the element

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

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s)

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.  
Not fewer than 150 or more than 250 words

Transhumance, from the Latin "transumere" ("trans" – across/beyond, "humus" – ground/land), is a form of pastoralism, a seasonal movement of people with their livestock (sheep, cows, goats, horses, donkeys, etc.) between several geographical and/or climatic regions along traditionally used pastoral paths (Andorra: Carrerades, Albania: Shtigje, France: Drailles, Greece: Strates/Diava, Italia: Tratturi, Romania: Drumurile Oilor, Spain: Cañadas), or established routes.

Each year, according to the rhythm of the seasons, in spring and autumn, herders organise the movements of livestock, leading along with their dogs, up to thousands of animals along these routes. Sometimes the farmer's family also travels along. At other times, the owner hires specialised teams of herders or Transhumance experts.

Combining tradition and innovation, modern tools are incorporated: transport mechanisation, ICT, veterinary assistance.

An ancestral practice, Transhumance shapes relations between humans, animals and ecosystems, links territories, contributes to the preservation and safeguarding of local breeds, improves soil fertility through livestock manure, enhances a great variety of fodder resources, and structures a transhumant pastoral community along "commons" made up of public and private properties.

Transhumance entails common knowledge, social practices and rituals in terms of caring and breeding animals, dog training, the management of land, forest and water resources and prevention of natural hazards (fires, erosion, desertification...).

Transhumance in various ways enhances the botanical diversity and endemic wild fauna. It stimulates domestic animal biodiversity through the preservation of local/autochthonous breeds (cows, horses, sheep, goats, donkeys, dogs, pigs...) symbolic of the ground, rustic, resilient, mobile, adapted to local harsh geographical and climate conditions. With altitudinal gradients of up to 2-3.000 m, and routes sometimes exceeding hundreds of kilometres, two types of Transhumances can be distinguished.

- **Horizontal Transhumance:** in plain and/or plateau regions ("trasterminancia" in Spanish or "Transumanza Pastorale" in Italian), bearers and their livestock migrate according to water and fodder availability, without necessarily changing altitude.

- **Vertical Transhumance:** occurring typically in mountain regions (the Pyrenees, the Alpine Arc, the Carpathians, the Spanish Sierras etc.) where animals are driven from valleys to high-altitude pastures with two variants, depending on the direction of the seasonal migration.

- **Direct/summer Transhumance:** during the summer, it is the seasonal migration of farmers and herders who live in plains or valleys to higher pastures.

- **Inverse/winter Transhumance:** during winter, it is the seasonal migration of farmers or herders who live in the mountains to lower altitude pastures.

These forms of migration have always been the consequence of a deep knowledge about the environment and its ecological balance, and great adaptation and resilience to climate and geographical challenges. Transhumance is the most efficient and sustainable livestock farming

system in terms of the use of natural resources and land management. It has given rise to numerous specific skills, symbolic to the transhumant territories.

Around Transhumance, a whole socio-economic system has been developed during centuries, (enogastronomy, local handicrafts, cultural activities...)

Spring and autumn festivities (marking the beginning and/or end of Transhumance) remain the most enduring expressions of collective memory and identity of the communities.

- (ii) *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 fewer than 150 or more than 250 words*

The bearers and practitioners of the element are transhumant herders - men and women - sometimes with their families and household. In all countries, families and communities have been practicing Transhumance for many generations, identifying themselves with this tradition. Helped by their dogs, everybody plays a specific role to prepare, organise, manage and/or guide the movement of the livestock.

There is still a very strong ancestral way to organise and manage every detail before, during and after Transhumance.

Challenging circumstances (long walks, lack of water and shelter, harsh geography and climate, wildlife...) have brought transhumant herders to a deep understanding of nature and developing a great resilience: being able to read the landscape, preparing for weather changes and understanding their natural environment are essential skills needed, for their own well-being as well as for their animals', to avoid dangerous situations. Whilst practicing similar chores, the great richness of Transhumance practices is related to the specificity of the environments and local realities of each region and each country.

Transhumants develop a unique experience and deep knowledge about their (mostly local) breeds, and the natural environment around them, having been involved in Transhumance since their early childhood. They have specific roles depending on age and experience.

During Transhumance, there is one master herder (generally, but not always, the oldest male herder) and a whole hierarchy down to the apprentice herders. Transhumant herders, (in Albania known as "karvanjar"), on foot (sometimes on horseback), oversee driving the livestock, helped by their trained dogs (herding and guarding dogs, especially under the threat of predators) and mules who carry household items and food (such as in Romania)

Dogs and herders work together as a team, creating strong bonds based on mutual trust and respect. Some animals in the herd play a specific role: castrated male goats are trained to drive sheep, goats, cows and ram ("ghesemia" in Greece; "manso" in Spain, "flocua" in France, "ram and goat përqor" in Albania) drovers or experienced animals that know the way (the "Schellerin" mother-sheep in the Alps, mules in Romania, "asini" in Italy). The animals wear different types of bells (which are generally attached during a ceremony before the beginning of a Transhumance), each with a specific sound, depending on the different role of the animals, whether they are guiding animals, or regular herd animals.

Before the start of a Transhumance, big social events are organised (quite often with a traditional celebration) which is the marking of animals: each herder has a specific colour and symbol on his/her animals. When the practice of Transhumance is done with milk-producing animals measures are taken to organise the corresponding cheese production and conservation.

Inhabitants living along these Transhumance routes or people who partake in it, also play an important role (e.g., by celebrating herd crossing, organising festivals/fairs and guided trekking tours, etc. Together with the practitioners, they share common values of solidarity, conviviality, mutual respect and promotion of this ancestral practice.

- (iii) *How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*



Knowledge and skills are mainly transmitted from one generation to the next within the family, regardless of the gender. The transmission is done “on the job” through observation and imitation, progressively, season after season, by taking part in the different stages of the Transhumance every year, with experienced herders.

“On the job” transmission ensures essential knowledge and skills about livestock, how to guide, understand the animals needs and requirements, take care of the animals during the hard travels and protect them from any dangers. This transmission also ensures specific knowledge of routes, animal routines, grazing areas assignment and grassland management as well as the best and safest livestock herding. This transmission also develops handicraft skills and know-how linked to food, enogastronomy (such as cheese production) and human and animal health.

This peer-transmitted culture also encompasses social and cultural aspects linked to Transhumance, such as elements of toponymy and anthroponymy or vocabulary related to animal farming in local languages or dialects. Traditional celebrations related to the beginning or end of Transhumance (songs, stories and legends) have been developed over centuries in all countries. Transhumance’s deep culture has established norms regulating the relationships between herders, livestock and territories. Social skills and collective organisations have merged to manage common pastures, movements, employment and disagreements that may arise during long crossings. Over the years, a strong feeling of mutual solidarity and respect between transhumant communities and the populations of the territories they cross, has evolved.

Since there is a serious problem of lack of generational handover in several countries, bearers offer non-formal training, such as tutoring or themed workshops organised by local communities, networks of herders and farmers, associations and job fairs to counteract this tendency

In addition, vocational agricultural institutions, universities, technical or research institutes, or others, according to the territories, all contribute to document specific Transhumance skills, stimulate formal transmission and demonstrate Transhumance’s scientific importance on environment, climate change mitigation and socio-economy. Training programs offer a practical and theoretical training to individuals without any pastoral background. Shepherds can be called for work in different parts of their countries, and should therefore be trained to work in the different regions

Festivals, celebrations, fairs and events hosted by pastoral communities and their partners represent an important transmission vector, allowing farmers to compete with one another (dog training, cheese or meat products production, animal breeding...), to make the best of all things related to Transhumance, to reinforce local identities and promote all things related to culture during these moments of exchange, sharing and conviviality.

Traditional, ecological and meteorological knowledge is embedded in the local culture and environment; it is dynamic, constantly adjusting and adapting to new circumstances, evolving through a combination of long-term ecological understanding and learning from crises and mistakes. It increases the capacity of socio–ecological systems to deal with crises and maintain resource flows, in changing and uncertain conditions.

*(iv) What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

### **Strengthening of cultural identity.**

Transhumance shapes the identity of practitioners and bearers, forming a strong link with their ancestors and the universe. It inspires a way of life that lends itself to spiritual enquiry. Herders often say that they are attached to this practice because it makes them feel “free” and “independent”. This freedom, (albeit relative) and pillar of Transhumance, is sought, enjoyed and claimed, since it almost erases the many constraints dictated by this way of life.

For practitioners, Transhumance becomes more than a profession: it is a way of life dictated by the seasons.

### **Strengthening ties between families, communities and territories.**

Generation after generation, family, social and cultural bonds have been forged between communities, as shown by family names, toponyms and anthroponyms, oral expressions, stories, social practices, celebrations, rituals and shared symbolics.

These bonds go beyond the community, associating space managers, administrators and other players in the rural world, forming a genuine Transhumant pastoral community.

Transnational ties and treaties have existed for centuries between countries. For example, the “Facerias” of Transhumants between France, Spain and Andorra in the Pyrenees, or the “Weiderechtsvertrag (*Use of Pasture treaty*) of 1415” in the Alps between Ötztal (Austria) and Val Senales (Italy).

### **Cooperation for social inclusion**

Transhumance has greatly supported peripheral economies in the rural contexts of villages and inland areas faced with massive depopulation by facilitating contacts and trade between remote communities.

Not only does the element contribute to the long-term safeguarding of traditional knowledge and skills of practitioners, it also contributes to ensuring their ecological, social and economic sustainability through its organisational model, and developing additional human institutions and farming activities, thereby creating sustainable and resilient networks.

### **Developing the community and the transhumant profession**

Relations, meetings, and regional, national and international cultural and professional exchanges between its members, contribute to the realisation and the reinforcement of the cultural unity beyond borders.

Thus, the community protects the interests of the collective, improves the herding profession (and their products), contributes to the understanding and the shaping of the landscapes and safeguarding and transmitting this element of the ICH.

Through cultural festivities related to Transhumance, society becomes aware of its importance, and this gives herders and all those related to Transhumance, the pride they deserve for all the valuable environmental and socio-economic services they provide.

### **Sustainable and territorialised farming production**

Stemming from a soil with very little agricultural inputs and no synthetic products, associated with an area and a history, people can make their own products (delicious when it comes to meat and cheese, efficient when it comes to wool, leather and other fibres) and have enough assets to satisfy today’s consumer, traceable, respectful of producers, animals, environment and biodiversity.

The community, through its know-how combining tradition and innovation, puts forward food made with milk or meat from transhumant livestock, strongly marked by a diversified grazing vegetation and flora, depending on seasons and lands, contributing to the enhancement of local qualities.

It also takes advantage of its local knowledge in terms of aromatic, medicinal or edible plants, for the transformation, conservation and development of its products. The product resulting from it allows for the settlement and the stimulation of populations and value chains at local level, thus helping to counteract against rural depopulation.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

### **Transhumance is in conformity with international instruments relating to human rights.**

No aspect of Transhumance appears to be in contrast with fundamental human rights and rules of peaceful coexistence.

Capable of preserving the balanced relationship between human practices and natural environment, transhumant practices comply with requirements of all nature: food / social / work / environment / culture... It is based on traditional organisational rules built on the freedom of participation, the cooperation of people and gender, solidarity and the respect of human dignity.

### **Transhumance remains, beyond conflicts and differences, a bond between communities, people, cultures and religions.**

It has sustainably structured the European territory and culture: it has influenced the development of historic buildings along the routes or the flourishing of monuments and places of worship, creating a vast network where through Transhumance, plains and mountains form an alliance.

The activities related to Transhumance have also given rise to cross-border identities and cooperation in which the national backgrounds are viewed as secondary, as in the case of the

Pyrenees, the Alps, and the Carpathians or other border territories herders. Grazing regulations and the assignment of grazing areas are based on mutual understanding among pastoralists, livestock owners and local authorities.

With international exchanges becoming easier it has enhanced a more international transhumant community. Many shepherds cross the borders of their country to exercise their profession in neighbouring territories, even very distant countries. Beyond its traditional circle, Transhumance attracts people from all backgrounds that aspire to become herders and live in harmony with nature and animals.

Transhumant breeding offers many assets for the future. Based for millenaries on the natural cycles of local plant and animal species, it meets the expectations of society as recognised by public policies. As a fair recognition of this pastoral heritage, a major aspect of these areas is today listed as “protected” or “remarkable natural areas” such as national and regional parks, geoparks, natural reserves, or “Natura 2000 sites” (European Union’ protected areas).

Mindful to safeguard the pastoral potentialities of areas they use, transhumant farmers and herders implement practices based on extensive grazing and facilities and building methods, using local materials that are more respectful of the environment, since they have widely contributed to shaping and opening the territory.

From forested areas, with a steppes-like or humid environment in coastal areas, to summer pastures in high valleys, or to the moors and scrubland areas of mid-altitude plains, Transhumance enhances the wealth of vegetal biodiversity and its adaptation to climate change. The movement of livestock creates and fuels ecological corridors that favour the dispersal of seeds and linking precious habitats, thus preventing isolation and fragmentation, which counts among the most serious threats weighing on high-biodiversity areas.

The practice has direct advantages in terms of water cycle regulation, since the building of reservoirs and the movement of animals contributes to reducing the pressure on resources because during the Transhumance, water is consumed where it is stored and available.

## 2. Contribution to ensuring visibility and awareness and to encouraging dialogue

*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’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

*(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

*(i.a) Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

The nomination process, as the previous inventorying activities, has raised awareness about the spirit and the contents of the 2003 Convention at the local level over the past years, through specific meetings, research and seminars, the mobilisation of communities involved and the implementation of communication tools.

The process of inscription allowed the mobilisation of the pastoral community and enabled this community to become part of wider societal debates. Transhumance, as a deep-rooted cultural trait, can promote a more integrated and holistic sense of ICH as it is interwoven with the way that rural communities are organised as multi-functional social and cultural structures.

The know-how linked to Transhumance is at the very heart of current societal questions, mainly, the maintenance of biodiversity, the agroecological transition, the adaptation to global warming, and the management of common assets. Thus, the inscription will stimulate transhumant practices and their communities, and underline the contribution of those practices to sustainable development in an ever-increasing globalised world, thanks to for example, the production of high-quality products made from local resources, thus raising awareness, at local level, of the ICH. Moreover, it will encourage local authorities to reflect on the important role of this element and of the ICH in general, in terms of inclusive development, but also to fight depopulation in marginalised rural zones.

Moreover, along the migratory routes of Transhumance, as well as within the pastoral territories used by the livestock, the inscription of this element will also contribute to reinforcing the interconnections between natural, tangible and intangible cultural heritage (e.g., listing of pastoral landscapes as tangible cultural heritage).

By emphasizing the fact that rural practices, as well as associated skills and knowledge, are all cultural expressions, the inscription would ensure that it is better understood that at local level, the ICH element represents a way of life that still inhabits the heart and spirit of its practitioners.

*(i.b) Please explain how this would be achieved at the national level.*

*Not fewer than 100 or more than 150 words*

The inscription of Transhumance represents an important step to connect local communities at the national level.

This amplification of the visibility of the ICH at the national level will promote the establishment of national programs involving civil society and institutions, thus contributing to reinforcing the framework and the judicial/regulatory protection of the conditions in which Transhumance is practiced, and the economic/social function of transhumant systems, related to societal and environmental evolutions ; supporting public policies for the safeguarding of Transhumance and ICH; creating a network of transhumant communities connected with other ICH elements ; as well as forming a collective communication on the cultural and societal value of Transhumance and the ICH.

This process will enable local communities to be better informed regarding the wealth and importance of the ICH, to become aware of the inclusive development possibilities it offers and of its value for all those having a close bond with the territory. Increased visibility of the element will raise awareness on the importance to safeguard similar practices pertaining to the rural area and pastoralism. The inscription will encourage other communities, groups and individuals of rural zones involved, to identify their own cultural heritage in order to allow the ICH to contribute to national sustainable development.

Acting as a driving force of sustainable development at local level, Transhumance will be recognised at national level as a source of social and economic resilience: the element and the traditional knowledge and skills associated to it can become a driving force for innovation and creativity, included in national strategies for sustainable development.

As a practice connecting numerous territories, its inscription will show that tangible and intangible cultural heritage are closely linked, and that the safeguarding of intangible expressions and the protection of tangible assets demand joint efforts from competent communities and organisations, particularly through the adoption of relevant legal measures.

*(i.c) Please explain how this would be achieved at the international level.*

*Not fewer than 100 or more than 150 words*

At the international level, the inscription will contribute to broaden the understanding of ICH in a rural context and the scope of cultural expressions linked to sustainability.

It will encourage States Parties and bearers with similar practices to safeguard their pastoral traditions, through the instruments of the 2003 Convention, identifying them as a sustainable way to meet the challenges posed by urbanisation and globalisation.

Transhumance can be found in the territory of numerous States Parties. The inscription will enhance the regional and global cooperation, given the important role of the ICH in sustainable development. Since the beginning, the nomination process has been an open process, exploring the common roots of Transhumance, over all the territories involved. The process itself has promoted dialogue among different communities regarding the agropastoral life, such as landscape, crafts, food, traditional assignment of grazing areas, history and culture

The need to network and coordinate the efforts to safeguard and promote this element was the starting point for a transnational partnership around Transhumance supported by the FAO Pastoralists Knowledge Hub (<https://www.fao.org/pastoralist-knowledge-hub/en/>). This partnership will be extended to include communities from other States Parties, which would stimulate and ensure a long-term visibility of the element and of the ICH in general, whilst encouraging safeguarding and promotion initiatives elsewhere. The inscription will show how the ICH can stimulate good teamwork,

relationships and organisational skills among international community members, regardless of their social or cultural differences.

The extension to other countries has already enabled exchanges between pastoral communities. Furthermore, the various safeguarding projects constituted a rich source of plans for sustainable development aiming at increasing the visibility and the continuity of the element. This connection may increase cooperation initiatives and create professional networks.

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

This enlargement is the undeniable proof illustrating the encouraging and multiplying effect of the first inscription. In less than two years, it encouraged numerous States Parties to identify Transhumance as a part of their cultural heritage. Today, the number of communities involved has increased even more. Both the network and the dialogue have become wider, richer, stronger and more diverse in the spirit of cooperation for the safeguarding of Transhumance, resorting to joint efforts and projects.

The inscription will enhance cooperation and dialogue between communities involved. Moreover, given that Transhumance takes place on all the continents, the inscription is already inviting communities from other States to recognise their own practice as part of their ICH, which may lead to the exchange and sharing of good safeguarding practices and thus encourage dialogue between communities at international level.

The inscription will allow coordination with universities, research institutes, associations and professional schools, interdisciplinary programs of studies and exchanges on Transhumance: history, ethnology, landscape, studies, ecology, pastoral techno-economies, ethno-zootechny, genetics of transhumant races, product quality, research, etc.

Thanks to new communication technologies, the inscription will enable implementation of national and international Observatories dedicated to recording the evolution of practice, informing the public, and encouraging community solidarity, in order to improve the living conditions of the pastoral profession and to anchor it in a genuine and sustainable solidarity within contemporary society.

The seasonal migrations, together with the development of symposiums and gatherings involving the element, will contribute widely to reinforce the feeling of identity and the sense of belonging to a wider community. They will encourage social exchanges and form many outlets for dialogue and sharing experiences on practices, professions, quality of food and handicraft productions as well as the values between regional, national and international communities, raising awareness on the challenges linked to the sustainability of the practice.

*(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Transhumance has been very well documented for centuries, with archives, museums and resource centres forming a major collection of both its knowledge and its art. It displays a great variety of specialised vocabulary, very evident in the oral expressions of transhumant herders (stories, myths, legends, musical expressions...). It stimulates creativity and the respect of cultural diversity, thus becoming an inexhaustible source of inspiration for artists, poets, writers, painters, musicians, photographers and filmmakers that the inscription will develop and reinforce.

Using a great variety of means of expression and cultural diffusion (exhibitions, audio-visual productions, festivals, fairs, competitions, contemporary art, particularly land-art, ICT...) the inscription will enable reaching out to young people, members of the urban society, tourists and consumers in a creative and sustainable way, and in accordance with the respect of cultural diversity.

Through a variety of methods, people can experience the importance of Transhumance heritage and the need for collective safeguarding measures, as it promotes sustainability, thanks to an ever-harmonious relationship between mankind and its environment.

Inscription will encourage the implementation of educational projects in Transhumance territories all over Europe and within the scope of sustainable tourism as well. Considering the variety of transregional cultural expressions (oral, musical or written), in the respective regional languages, it will be of great educational benefit, favouring the respect of cultural diversity.

Since Transhumance demands creative solutions, it offers a new opportunity to recreate and reinvent the bond between humans, livestock and the environment.

The experience, which is always different, is strongly linked to the know-how of pastoral communities who express their creativity in all the activities linked to the element; from health and food production to handicrafts.

### 3. Safeguarding measures

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

#### 3.a. Past and current efforts to safeguard the element

- (i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

Bearers, practitioners and local communities have contributed to its documentation, transmission and promotion through local, national and international initiatives.

#### 1. Documentation

Several communities, scholars and NGOs have undertaken studies and publications and documentation projects in participating countries.

Publications. Communities from **Italy** and **Austria** published a book about the cross-border Transhumance in the Alps in 2017. In 2018, NGOs, researchers and communities from several Mediterranean countries published a paper "Mobile pastoralism in the Mediterranean". Between 2012 and 2015 the project "The dynamics of sheep and goat Transhumance. Influences on biodiversity-THALES" was implemented in **Greece** by the Network of Transhumant Farmers ([www.metakinoumena.gr](http://www.metakinoumena.gr)).

Furthermore, a study on *traditional products of the mountain rural sheepfold* was undertaken by the NGO "Progresul Silvic" in **Romania** in 2010. "The White book of Transhumance" (2013) in **Spain**, was a joint effort of institutions, researchers and practitioners, to map the state of Transhumance in Spain.

Documentaries. Examples include the documentary "La lunga strada del cuore" produced by Moligal with the support of Molise region (2015) in **Italy**; the documentary in **Greece** "On the move-Transhumance in Pindos, Northern Greece", produced by MedINa NGO (2016); the documentaries from **Luxembourg** available via <http://www.schaeferei-weber.lu/presse/>; In **France** available on <https://www.transhumance.org/notre-developpement/le-domaine-du-merle/>.

#### 2. Transmission

Educational projects. Cattle Fairs in **Andorra** are visited by schools from all over the country every year, creating a strong sense of belonging.

In **Romania**, the school administration of Alba County adopts a school calendar that matches the climbing and descending of flocks, allowing children to follow their parents and learn the practice of mountain shepherding.

In **Italy**, since 2011 the associations of emigrants from Molise and Abruzzo send 5 pupils per year through a specific project funded by regional authorities, following Transhumance from Frosolone to San Marco in Lamis.

Initiatives dedicated to highlight the presence of women in the context of Transhumance. E.g., the specific initiative organised in **Albania** by the NGO Alps whereby young women from the northern regions are trained to make Xhubleta (traditional dress) with the wool of shepherds' livestock, contributing so to safeguarding the skills and knowledge for selecting and treating the wool.

In **France**, **Spain** and **Luxembourg** there are several initiatives of transregional and international exchanges between shepherds.

Festivities. In all participating countries, associations of bearers and communities organise events, festivals and fairs in which visitors can learn about the practice.

### 3. Promotion

#### International partnership.

In March 2019, bearers and experts from **Albania, France, Italy, Spain and Greece** joined a meeting at San Giovanni Rotondo (Italy) to strengthen cooperation for the European project '*Pastoralism. Transhumance and Great Ways of Civilisation*'.

Representatives of several countries met in Madrid in **Spain** (October 2019 and 2021) and participated in the European Week of Local Mountain Breeds (September 2018 and 2021) organised in **France**

Presentations and exhibitions. Several exhibitions have been organised in all the countries, among these the travelling exhibition *Vides de Muntaya* (2018), in **Andorra** and **France**, or the summer cultural program *ArTe VENT* (**Austria**) on Transhumance in the Ötztal Alps/Alpi Venoste (2017).

Long distance sheep adoption. The project "*Adopting a sheep*", created (2012) by herders in Abruzzo (**Italy**), gives the opportunity, to "adopt" a sheep contributing monthly for its subsistence, and in exchange, receiving dairy or meat products. A similar project has recently been introduced in **Greece**.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) *What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?*

*Not fewer than 150 or more than 250 words*

All countries have always undertaken measures on Transhumance with a broad approach and from different institutional instances. Authorities and ministerial departments of Culture, Agriculture and Livestock, Environment, etc. are committed to the need of safeguarding this practice.

In several countries we find a regulatory framework that includes laws, acts, lines of grants and specific management programs on different areas regarding the activity. All these regulations aim to protect the element, addressing certain constraints such as globalisation and economic sustainability of extensive livestock, depopulation of rural areas, climate change, biodiversity loss, damage to livestock trails by road layout or urban development, etc

**All states parties** have supported Transhumance through their EU National Rural Development Programs (2014-2020). **Andorra** has not had access to this funding program but auto finances its participation in international projects, and **Albania** has been able to join through a Pre-accession-assistance instrument.

The different states parties have implemented safeguarding policies including:

- Sustainable development strategies

**Andorra** offers financial support to promote the livestock activity. In addition, there are initiatives to promote gastronomy based on local products to diversify tourism, and different contests (cattle, herding dogs or flowered meadows).

**Austria** provides financial aids to support less-favoured agricultural areas, by providing practitioners compensatory allowances and animal-related payment.

The **Greek** Ministry of Rural Development and Food is devising legal and budgetary measures that will acknowledge the positive contribution of Transhumance and will recompense accordingly the transhumant livestock farmers.

- Protection of biodiversity and the natural environment

Dedicated programs have been implemented to preserve the endangered transhumant species such as the Tyrolean stone sheep and the brown mountain sheep in **Austria**.

In **Luxembourg**, all Nature Parks count on Transhumance to ensure their biodiversity, as do many municipalities including the capital city.

In the Carpathians of **Romania**, there are also a significant number of pastures that can be classified as of *High Natural Value*, thus deserving the protection of those areas and the associated transhumant activity.

- National parks, migratory routes and Transhumance infrastructures

In **France** the Regional Natural Parks and certain communities have introduced measures in favour of the practice. For example, the Routo is connecting several protected areas between Arles and Italy (<https://www.tourisme-alpes-haute-provence.com/la-routo-gr69/>).

In **Italy**, bearers and practitioners, supported by the Italian Ministry of Ecological Transition, established local museums, information points and itineraries network in National Parks (Abruzzo, Lazio and Molise and Gargano in Puglia).

In **Spain**, Transhumance is legally regulated since 1273. Its droves network is regulated by a specific Law (03-1995), entailing a recovery plan for this droves network and its infrastructures.

- Promotion of the Cultural Value of Transhumance

All the countries have developed frameworks for regulation and recognition of Transhumance as ICH. In many cases they include the application of funds for documentation, promotion and dissemination activities around the practice, as it is the case of the Acts of **Italy** in Campania, Abruzzo and Molise. Transhumance profited from an enhanced visibility with its addition to the national inventory of ICH in **Luxembourg**, or **Croatia**.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### 3.b. Safeguarding measures proposed

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

*Not fewer than 500 or more than 750 words*

Several measures are going to be implemented by local communities in the upcoming years, referring to the following areas of actions. These measures have been proposed by **all State Parties** and shared and finalised with the focal points of the communities during the online meeting 19.01.2022.

#### 1. Documentation

Scientific research on social and cultural functions of Transhumance. Surveys, reports and scientific studies will be conducted by researchers from local universities involving international experts, with the aim of sharing good practices and investigating shared values related to Transhumance. The University of Rome Unitelma Sapienza and University of Molise, Italy, supporting local communities from a scientific point of view, will coordinate this network, also involving researchers from the other countries. In Greece, further research will be added regarding the multifunctionality of transhumance, its relationship with land uses and, especially, concerning the production of high-quality local dairy and meat products.

Documenting and mapping the routes of transhumant pastoralists. Through a multidisciplinary approach, the Greek Network of Transhumant Livestock Breeders will coordinate research on transhumance routes (ethnological, sociological, spatial, architectural, ecological and economic). The results of the study will be used to restore routes and promote the incorporation of transhumance in



cultural and alternative tourism projects. Spain is also developing similar studies, also working on systematic inventories on Pastoralism and Transhumance,

## **2. Transmission**

Implementation of awareness-raising and information activities. The launch of a common multinational multimedia website ([www.transhumance.eu](http://www.transhumance.eu),) will ensure: dissemination and information on the element; educational material (free documents and newsletters, on social and cultural values of the element) will be provided for downloading, targeting young people and school students, in order to promote and exchange good practices for the safeguarding of the element. The local action group Moligal (Italy) will oversee its implementation, receiving and sharing relevant information from the other communities. The Italian Ministry of Agriculture will support it. National platforms complement this common website, as it is the case of the digital platform in Romania (e-patrimoniu.ro), the website [www.transhumance-patrimoine.fr](http://www.transhumance-patrimoine.fr) in France, or the platform currently created in Austria as part of a rural development plan.

International observatory of Transhumance. This observatory is intended to be a tool to document the evolution of systems/methods and practices related to Transhumance. It will showcase the evolution of knowledge in the current context and will consider current threats and challenges (adaptation to global warming, agroecological transition, land pressure, impact of the CAP, presence of predators). Furthermore, the observatory will identify rights of use and pastoral regulations related to Transhumance to legally consolidate what is being developed. This Transhumance observatory will be established at the national level in France, but in connection with the other countries that will establish a structure with the same information feedback functions. This collective collection of information on the element will strengthen it and will supply the necessary data to support the need to value practice, and the evolution of the associated professions (gender approach....)

### Education and training:

- Courses at primary and secondary school. Students will be involved in seminars and courses held by local practitioners. With the support of local cultural associations, a calendar of tours, interviews and other interactive activities have already been scheduled to promote the contact between the new generations and the bearers of the element. The cultural associations from the Alpine region (and competent bodies for the safeguarding of the element) will further support the local schools in integrating the element in formal education.

The Greek Summer School about “*The Cultural Values of Rural Space*” in Dimitsana (Peloponnese), will continue strengthening this training and its third edition is planned to take place July 2022.

- Promoting vocational training systems to qualify new and existing shepherds. In other countries where schools for shepherds already play an important role in transhumant territories (France, Spain, Greece), professional training will continue to be strengthened with a longer and better supported learning programme, considering continuous training and promoting the formation of youth and women. It is planned to also develop the typical French system of initial and adult agricultural education managed by the French Ministry of Agriculture. Initial contacts have been made with Spain and Italy to validate the reproducibility of this training model in other countries.

- Establishment of an Erasmus+ type rural programme to promote exchanges between candidates for the profession of shepherd/herders at European level and to support the participating countries in developing the training and networks of professionals, if they do not exist.

## **3. Promotion and enhancement**

Supporting the continuity of local events and processes. Festivals and events will continue to be organised in the villages and/or settlements where transhumant caravans pass by or through, Local associations will be strongly supported by national and local authorities.

Creating a network of Transhumance museums that encourages collaborative work and joint programming, developing a calendar of Transhumance festivals and promoting these types of events.

Temporary and/or itinerant exhibitions of national or international scope addressing different aspects related to transhumant culture.

Information points on the cultural, zootechnical and ecological advantages ensured by Transhumance, will be organised in strategic rangelands. National Parks of different countries are already involved in supporting the practice. This cooperation will be enhanced by several projects and initiatives that will strengthen the use of Transhumance as a tool for maintaining grassland habitats

endangered by succession and the cohabitation of multiple users of these spaces. Notable examples are Northern Velebit National Park, Biokovo and Učka (Croatia) or in <https://www.eea.europa.eu/data-and-maps/data/high-nature-value-farmland>, or <https://www.ecologie.gouv.fr/reseau-europeen-natura-2000-0>.

Use of social media instruments and new ICT solutions allow the exchange of good practices, through a widespread involvement of communities and practitioners concerned about sharing Transhumance communities with other states. All the produced material will be used for the diffusion of information and especially for educational activities. Several countries of this common project are already working with the PKH (<https://www.fao.org/pastoralist-knowledge-hub/en/>) and IYRP (<https://iyrp.info/>) open to all countries of the world.

International Day of Transhumance. The organisation of an annual event aimed at transmitting and promoting the common cultural values related to the element. Transhumant herders and communities will be the protagonists of these events in their territories, in order to foster the sense of identity linked to the element. At the same time, there will be a campaign of information on the history, traditional instruments and different facets of Transhumance. Furthermore, conferences and seminars will be organised with the purpose of disseminating deep knowledge related to the element.

Transhumance's Ambassadors. Every year during the "International Day of Transhumance" several herders or important people involved in safeguarding and the promotion of Transhumance will be nominated "Ambassadors of Transhumance", to promote social functions and cultural meanings in their everyday life, supporting future educational activities in primary and secondary schools and training through practice.

#### 4. International partnership

International collaborations for exchanging good practices. New partnerships and collaborations between practitioners, individual artisans (like butchers), businesses (wool manufacturers), artists and institutions shall strengthen cultural, social as well as economic skills of the bearers in order to strengthen the international network based on the element to spread and share values related to sustainability.

Coordination meeting of the communities. The International Steering Committee created for this nomination process will meet regularly and coordinate the monitoring of the Element.

Collaboration with FAO PKH (Pastoralism Knowledge Hub) and UN Internationally recognised IYRP (International Year of Rangeland and Pastoralism) for 2026 will be undertaken.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

*Not fewer than 150 or more than 250 words*

The safeguarding measures proposed will be supported by the authorities in different ways.

At the **European level**, through the inscription of the practice on the RL of the ICH, in December 2019 for Austria, Greece and Italy, other state parties joining this project have been able to benefit from national funding in order to initiate joint actions as a basis for collaboration between the different State Parties.

At a **national level**, States parties will provide different instruments for further supporting these measures:

In **Albania** the safeguarding of Transhumance requires an effort yet to be achieved. This nomination is a vital catalyst to address this situation. The Ministries of Culture, Agriculture and Rural Development, and Tourism and Environment, are currently collaborating on the issue.

**Andorra** will maintain its incentive policy of grants and will work towards the improvement of animal welfare. Fairs and festivals related to the farming calendar will be supported as well. The ICH Inventory will be updated to include more elements associated to pastoralism.

The **Austrian** government will continue to financially support the community in their efforts to implement safeguarding measures based on national regulations deriving from the Austrian *Landwirtschaftsgesetz* [agricultural law] of 1992 as well as Regulation no 1305/2013 of the European Parliament and of the Council on rural development.

In **Croatia** the Ministry of Culture and Media will take the initiative to further dialogue and collaborate with the Ministry for Agriculture and the public agency "Hrvatske šume" ("Croatian forests"), hopefully resulting with different legislative initiatives.

In **France**, the financing bodies, such as the *Commissariat de Massif des Pyrénées* and the Ministry of Agriculture, intend to continue their support for the implementation of safeguarding measures. Other financing schemes will be developed by local and regional governments.

In **Greece**, the Hellenic Ministry of Culture and Sports along with competent state agencies, and the Network of Transhumant Farmers, has launched the elaboration of informational and educational material on the cultural and environmental value of Transhumance for dissemination to the wider possible public.

In **Italy**, after the inscription on UNESCO ICH List, communities can apply for specific funds established by Law n. 77/2006, to finance initiatives proposed by the communities for enhancing and safeguarding ICH elements. The budget law for 2022-2024 allocates -to the Ministry of Agriculture- 2 million euros for ICH and of these 500 thousand euros are intended to support the dissemination of knowledge related to Transhumance in schools. Similar funding is active at the Ministry of Environment to support the practice of Transhumance in national parks.

**Luxembourg** will actively implement the proposed measures, including them in its biodiversity strategy and in formal and non-formal education, according to the new Law on Cultural Heritage (10 February 2022).

The **Romanian** Ministry of Agriculture and Rural Development through the National Mountain Area Agency will ensure the availability of informational and educational materials on the cultural and environmental value of Transhumance that will be disseminated in the entire mountain area of the country, also involving local action groups of Transhumance.

In **Spain**, lines of aids supporting Transhumance from the governments of the different Autonomous Communities will be strengthened. Noteworthy national strategic plans include: the National Plan for ICH Safeguarding of the Ministry of Culture or the Green Infrastructure Strategy (Ministry of Ecological Transition), which involves the need to reconnect biodiversity, by recovering the cultural landscape and environmental legacy represented by its network of livestock trails.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

*Not fewer than 150 or more than 250 words*

Since 2018, all the proposed safeguarding measures are the result of an in-depth dialogue between practitioners, bearers and local communities, national and local authorities. The enlargement of this project to 7 additional countries has been carried out similarly. An international steering committee regularly held meetings in order to supervise the advancing of the dossier. Under the leadership of Spain and France, local communities and herders of the 10 countries have actively participated in the definition of actions aimed at safeguarding the element in the future.

In **Austria**, bearers state their safeguarding plans when applying for the national inventory. They are regularly asked for an update on effectiveness of the safeguarding measures as well as presenting new ones. During the nomination for the RL (both in 2017, as well as 2021), the community was invited to report, reflect and update their measures.

In **Greece**, the safeguarding measures were developed along with the participatory process of inventorying the element. Moreover, the Greek Directorate of Modern Cultural Heritage has been in close collaboration with teachers and schoolchildren in order to raise awareness about the need of safeguarding rural spaces as cultural heritage.

In **Italy**, communities shared and discussed with local and national authorities all safeguarding proposals after the inventorying of the element and during the first nomination process. They remain actively engaged in the implementation of the proposed safeguarding measures also through a specific "Transhumance ICH Committee" established at the Ministry of Agriculture comprised by delegates of all the competent national authorities, associations, bearers and practitioners that monitor the implementation process.

Regarding the new members:

In **Albania**, over the past three years, frequent meetings have been held in different regions and villages of Albania, largely in an informal manner with communities to discuss the preparation of the nomination, to identify threats, and define the priorities for safeguarding actions. At all times, women and men have played active roles in deciding upon the proposed measures and their implementation in the future.

The **Andorran** Farmers Association represents the bearers. Educational activities are coordinated with the three school systems and specially with the UNESCO Associated Schools Network.

In **Croatia** the "Croatian Karst Pastures" (October 2021) celebrated a conference where researchers and those who have worked on this nomination shared their experiences. This resulted in unanimous support, as a precondition not only for the nomination, but for all future projects to be developed.

In **France**, this nomination file has initiated a process to develop a concrete action plan for safeguarding and valorisation of Transhumance. This plan aims to become a management tool at local, national and European levels, as described in the document "*Les pratiques et les savoir-faire de la Transhumance en France*".

In **Luxembourg**, the proposed safeguarding measures are based on existing initiatives and proposals by the transhumant community itself. Their implementation is equally based on the communities' active participation without specific gender roles.

In **Romania**, communities and associations of transhumant shepherds were consulted during the inscription process in the National Inventory, expressing their consent for their activities and heritage to be supported and promoted in the future. The Federation of Romanian Mountain Shepherds was actively involved in drafting the safeguarding measures and some are already involved in awareness-raising projects financed by the Romanian Ministry of Culture.

In **Spain**, a consultation process has been conducted in the different regions, with their bearers and practitioners (male and female). Through different meetings with focal points from the Culture Departments of Autonomous Communities, the transhumant associations (including an association of female breeders "*Ganaderas en Red*"), have reported on the plans in place and safeguarding proposals at the local, national, and international levels.

### 3.c. Competent body(ies) involved in safeguarding

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*

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### **Castilla y León**

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#### **Navarra**

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Name and title of the contact person: José Ignacio Elías Sánchez (Mayor)

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Name of the body: Town Hall of Brieva de Cameros

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#### 4. Community participation and consent in the nomination process

*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.a. Participation of communities, groups and individuals concerned in the nomination process

*Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

Since 2008, contacts were undertaken by the communities from centre-south Italy with the other communities in Europe to promote transhumance as a common heritage within the framework of UNESCO. After the meeting of several communities, in 2018 Italy, Austria and Greece presented the nomination file to the UNESCO and in 2019, during the 14<sup>th</sup> intergovernmental committee meeting the element was inscribed for Italy, Austria and Greece in the ICH UNESCO List. During and after that meeting, other countries expressed their interest in joining this first project.

Therefore, an international steering committee was set up with 10 countries, with two focal points per country, one representing the state party, and one the communities. Due to the pandemic covid-19, this steering committee held several meetings online, also creating an online platform to share all the necessary documents for the nomination file. Despite these difficult circumstances, the use of videoconference finally enabled a collaborative working and development of a good group dynamic.

Therefore, communities and states parties were equally enabled to contribute to the drafting of the dossier and the above-mentioned safeguarding measures.

##### Participation at the national level

###### Albania

In 2018, community members expressed interest in joining the multinational nomination on transhumance and collaborated through their representative associations, as well as researchers working on transhumance and various agricultural specialists. NGOs such as RURAL Institute for Rural Research, The House of Shepherd and Transhumance have worked with the shepherd communities, keeping them informed of relevant meetings and events relating to transhumance in Albania. On a regional and international level, representatives from the shepherd communities attended meetings and communicated at a distance with the network of transhumant communities and associations preparing this nomination.

###### Andorra

After its inclusion in the General Inventory of Cultural Heritage (2020), the Andorran Farmers Association sent a letter to the Ministry of Culture to support the transhumance extended nomination. A working group was established, and the first draft reached consensus among the different stakeholders at national level. Working sessions took place after every international discussion to revise the document. A national presentation of the candidature is planned for 2022.

**Austria**

The element was submitted for inscription on the National Inventory by the two cultural associations on behalf of and with the full support of bearers and practitioners. The idea of a transnational nomination of the element for the RL was highly welcomed by the communities. They have actively participated in the international nomination process in close cooperation with the Austrian Commission for UNESCO. Several drafts of the nomination file and the obligatory video have been shared with the communities; their comments and suggestions have been duly taken into account.

**Croatia**

The opportunity to join the extended nomination concerning Transhumance was very welcomed by cattle-breeders, which was communicated and tested during their conference in October 2021 in the town of Obrovac, organised by the crown association of Croatian Cattle breeders, named “Croatian karst pastures” Before that, research regarding today’s condition of this kind of economy and tradition was undertaken and all the informants supported wholeheartedly the initiative. Some of them wrote a support letter.

**France**

During the European Week of Local Breeds in 2018 (Oloron St Marie-France), first contacts with Italian and Albanian bearers took place, to build a common strategy for a joint nomination process. The idea of a nomination had positive reactions in France by national institutions, giving CORAM the legitimacy to lead this project with the Ministry of Culture. For the elaboration of the French National Inventory, also with a view to the UNESCO nomination, more than 20 meetings all over the mountain regions of France were held, with pastoral communities, as well as private and public institutions.

**Greece**

Right after the establishment of the Network of Transhumant Farmers (2015), its members decided to promote not only the economic and environmental benefits of transhumant sheep and goat farming, but also the cultural aspects of the element. During the inventorying process (2016-2019), they also decided to work for a common, multinational nomination, along with the network of communities from other States Parties to the ICH they had already established since 2009. Both are collective decisions, which have come as a result of participatory procedures.

**Italy**

From 2015 to 2017 several meetings between local communities, bearers and national authorities were held for inventorying the element, that was finally inscribed in the National Register in September 2017. This was the first step for the nomination process to the ICH RL. As a result of the national process of inventorying, Italian communities created a national partnership called “TRE Terre Rurali d’Europa”, led by Moligal, for the nomination file. In 2018 two final meetings with communities were held in Rome, at the Ministry of Agriculture, in order to share contents to be included in the first nomination form. For the development of the new extended dossier, the communities attended meetings (mainly online) and expressed their consent as well. Since 2019 the “TRE Programme” has been developed in Italy, in collaboration with other countries (Albania, France, Greece and Spain) and it is open to any other country of this nomination file.

**Luxembourg**

The Luxembourg transhumance community, represented by the Schäferei Weber and supported by Naturparc Our and the Syndicat Intercommunal du Sud-Ouest pour la Conservation de la Nature (SICONA) has been actively involved in all stages of the present nomination, from preparatory meetings with the Luxembourg Ministry of Culture up to the filling-in of the present candidacy and participating in the making of the presentation film.

**Romania**

Since information about transhumance in the Romanian Carpathians were already disseminated through education, academic and cultural projects, the inscription of transhumance on the National Inventory was supported by transhumant shepherds, ethnographers, animal science experts, cultural activists, who together expressed the necessity for mobile pastoralism to be officially acknowledged as a contemporary source of heritage, pastoral products and environmental benefits.

**Spain**

In 2011 the Spanish Rural Development Network invited all the stakeholders and experts in pastoralism to contribute to the drafting of the Spanish White Paper on Transhumance. Since then, they have collaborated to prepare the nomination of transhumance as ICH. The creation of the National Platform for Extensive Livestock Farming in 2013, with 460 members representing several



pastoral associations and communities, contributed effectively to strengthening these connections with the scope of promoting this nomination together with independent breeders, local associations and municipalities active in the different Autonomous Communities. Finally, the role of *Ganaderas en Red* (a women livestock herders association), must be highlighted, as it is very active in defence of culture and traditions.

#### **4.b. Free, prior and informed consent to the nomination**

*The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

The nomination of the element has been fervently supported by different communities, groups and associations both locally and internationally. All letters of consent were provided either during regular workshops and conferences, or through personal communication, or after meetings organised especially on the process of the multinational nomination. Informal meetings were also held with the shepherd communities concerned, usually in family contexts and involving men, women, youth and children. The interested parties were given information about the importance of the ICH Convention, its mechanisms of implementation and the benefits that may result after a possible inscription. Thus, their letters of consent were provided on their own free will and informed opinion, and they deal with different aspects of the element.

All letters of consent are attached to this file. These are the following:

**Albania:** 14 letters of consent from practitioners/bearers (of whom four signed by women) and 6 letters of support from official institutions.

**Andorra:** 11 letters of consent from practitioners/bearers and 3 letters of support from official institutions, two signed by females.

**Austria:** 2 letters of consent from practitioners/bearers of the element: one is from an association of farmers and landowners, and the second one is from an institution representing local communities, farmers, researchers from the geographical location of the grazing.

**Croatia:** 5 letters of consent from practitioners/bearers, 3 of them from a cattle breeder, one from the crown organisation for cattle-breeders in Croatia and the last one from the association "Croatian Karst Pastures"

**France:** 20 letters of consent from practitioners/bearers, associations and official institutions from different regions. Three of these letters are signed by female. Other letters are on the website [www.transhumance-patrimoine.fr](http://www.transhumance-patrimoine.fr).

**Greece:** 5 letters of consent, two from associations of transhumant pastorals, two from Transhumant farmers, and one from a female professor, who is the daughter of a transhumant herder.

**Italy:** 4 letters of consent from the most important and emblematic association of practitioners called "Terre Rurali d'Europa" (ASVIR Moligal), one from a historic transhumant family, signed by a female that continues the ancestral tradition, one from an association from the North of Italy (Senales) and one from the University of Rome Unitelma Sapienza which serves the function of supporting and assisting communities in documenting, identifying, and safeguarding the element.

**Luxembourg:** 3 letters, 2 of support from official institutions and one of consent from a female practitioner/bearer.

**Romania:** 22 letters. 12 letters from transhumant shepherds or associations of shepherds, 3 letters from research institutions, 3 letters from ethnographic museums, one letter from a municipality, 2 letters from government institutions. Four of these letters are signed by women.

**Spain:** 20 letters of consent by practitioners/bearers, 6 of them are signed by female. 5 letters of support by official institutions (universities, research centres or administrative bodies).

#### 4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

There is no stage of transhumance that is characterised by its secrecy: any interested individual, in compliance with the spirit of sharing, respect for nature and cultural exchange, who may want to approach the practice, can be involved in it. Transhumance is a moment for popular participation, as well as the expression of a cultural tradition.

Undoubtedly, some specific knowledge is still well guarded by the families (such as the production of different types of cheese; the knowledge of the various pasture grasses with their nutritional or medicinal, toxic value, and where to find them along the route). All this know-how is passed down from generation to generation orally and by reproducing these skills. In-depth work is currently going on in all of the countries to be able to write down all of this knowledge to avoid it getting lost.

#### 4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity;
- b. Name and title of the contact person;
- c. Address;
- d. Telephone number;
- e. Email address;
- f. Other relevant information.

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- f. <https://www.etnobrașov.ro/?lang=ENG>
- a. National Museum of Eastern Carpathians
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- e. secretariat@mncr.ro



- f. <https://mncr.ro/en-home.html>
- a. Town hall of Rucăr, Argeş
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- f. <https://www.cjarges.ro/web/rucar>
- a. The ASTRA National Museum Complex
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- e. [office@muzeulastra.ro](mailto:office@muzeulastra.ro)
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## 5. Inclusion of the element in an 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.b and 12 of the Convention.**

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

*Provide the following information:*

*(i) Name of the inventory(ies) in which the element is included:*

### **ALBANIA**

Regjistri Kombëtar i trashëgimisë kulturore (eng. The National Register of Cultural Heritage)

### **ANDORRA**

Inventari general del patrimoni cultural (EN: General Inventory of Cultural Heritage)

### **AUSTRIA**

Österreichisches Verzeichnis des immateriellen Kulturerbes (EN: Intangible Cultural Heritage in Austria)

### **CROATIA**

Registar kulturnih dobara Republike Hrvatske – Lista zaštićenih kulturnih dobara / Register of Cultural Property of Croatia – List of Protected Cultural Property, a public record kept by the Ministry of Culture and Media, according to the Croatian Act on the Protection and Preservation of Cultural Property

### **FRANCE**

Inventaire national du patrimoine culturel immatériel

### **GREECE**

Εθνικό Ευρετήριο Ήαυλης Πολιτιστικής Κληρονομιάς της Ελλάδας (EN: National Inventory of the Intangible Cultural Heritage of Greece, <http://ayla.culture.gr>)

### **ITALY**

Registro nazionale del paesaggio rurale storico, delle pratiche agricole e delle conoscenze tradizionali (EN: Register of historic rural landscapes, agricultural practices and traditional knowledge, established (Ministerial Decree no. 17017 of 13 November 2012) by the Italian Ministry of Agriculture, Food and Forestry Policies)

### **LUXEMBOURG**

Inventaire national du patrimoine culturel immatériel au Grand-Duché de Luxembourg

**ROMANIA**

Inventarul național al elementelor vii de patrimoniu cultural imaterial/ National Inventory of Active Intangible Cultural Heritage Elements

**SPAIN**

Inventory of Representative Manifestations of ICH

(ii) 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:

**ALBANIA**

The National Register of Cultural Property which holds ICH entries and includes that for transhumance, is updated biennially by the DCFCP. As the CBI for transhumance commenced in October 2021 for the first time (rather than April of the same year due to delays relating to COVID-19 and the restriction of movement), the first updating will take place in May 2023.

**ANDORRA**

Departament de Patrimoni Cultural, Ministeri de Cultura i Esports (EN: Department of Cultural Heritage, Ministry of Culture and Sports)

**AUSTRIA**

Österreichische UNESCO-Kommission (EN: Austrian Commission for UNESCO)

**CROATIA**

Ministarstvo kulture i medija Republike Hrvatske, Uprava za arhive, knjižnice i muzeje / Ministry of Culture and Media of the Republic of Croatia, Directorate of Archives, Libraries and Museums

**FRANCE**

Ministère de la Culture

**GREECE**

Διεύθυνση Νεότερης Πολιτιστικής Κληρονομιάς, Υπουργείο Πολιτισμού και Αθλητισμού (EN: Directorate of Modern Cultural Heritage, Hellenic Ministry of Culture and Sports)

**ITALY**

Ministero delle Politiche Agricole Alimentari e Forestali (EN: Ministry of Agriculture, Food and Forestry Policies)

**LUXEMBOURG**

Ministère de la Culture

**ROMANIA**

Comisia Națională pentru Salvagardarea Patrimoniului Cultural Imaterial a Ministerului Culturii/ National Commission for the Safeguarding of the Intangible Cultural Heritage of the Ministry of Culture

**SPAIN**

Ministry of Culture and Sports / General Directorate of Fine Arts

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

**ALBANIA**

Name: *Rituali i lashtë i shtegtimt të bagëtive* (eng The ancient migratory ritual of livestock).  
Ref. number 191 Prot.

**ANDORRA**

Name: Transhumància, desplaçament estacional del ramat i el bestiar.  
Number: 0103/2020.

**AUSTRIA**

Name: *Transhumanz – Schafwandertriebe* in den Öztaler Alpen (DE) / Transhumance- Migratory Herding of Sheep in the Ötztal Alps (EN) (no reference number existing)

**CROATIA**

Name: TRANSHUMANCA, Praksa sezonske seobe stoke i pastira na području Dinarskog gorja - No. P- 6437 TRANSHUMANCE, the practice of seasonal migration of livestock and shepherds in the Dinaric mountains; under No. 6437

**FRANCE**

Name: Les pratiques et savoir-faire de la Transhumance en France

Number: 2020\_67717\_INV\_PCI\_FRANCE\_00469

**GREECE**

Ministerial Decision nr:

ΥΠΠΟΑ/ΓΔΑΠΚ/ΔΝΠΑΑΠΚ/ΤΑΠΚΔΘ/289613/187811/1037/254/21.07.2017 on the inscription of Transhumance, under the name “Η Μετακινούμενη Κτηνοτροφία” (attached to the nomination file the Decision in Greek -original- and in a courtesy translation in English)

**ITALY**

Ministerial decree n. 24493 of 18 September 2017 - La Transumanza (EN: Transhumance)

**LUXEMBOURG**

Wanderschéiferei (no reference number)

**ROMANIA**

Transhumanța carpatică, parte a vieții pastorale tradiționale/ Carpathian transhumance, element of traditional pastoralism (no reference number)

**SPAIN**

Royal Decree 385/2017, of April 8, which declares Transhumance as a Representative Manifestation of Intangible Cultural Heritage

*(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*

**ALBANIA**

The element has been inscribed on the Inventory on 30 July 2020

**ANDORRA**

The element has been inscribed on the Inventory on 7th October 2020. BOPA núm. 121, any 2020. [https://www.bopa.ad/bopa/032121/Pagines/GV20201008\\_10\\_43\\_23.aspx](https://www.bopa.ad/bopa/032121/Pagines/GV20201008_10_43_23.aspx)

**AUSTRIA**

The element has been inscribed on the Inventory on 5th October 2011.

**CROATIA**

The element has been inscribed on the Inventory on 13 September 2021 <https://registar.kulturnadobra.hr/#/details/P-6437>

**FRANCE**

Submission date 10 May 2020 - validation 2 June 2020

ARKH identifier: <uri>ark:/67717/nvhdhrrvswvk255</uri>

**GREECE**

The element was inscribed on the Inventory in July 2017.

**ITALY**

The element has been inscribed on the inventory on 18th September 2017.

**LUXEMBOURG**

The element has been inscribed on the inventory on 20 April 2021.

**ROMANIA**

The element has been inscribed on the National Inventory on the 1<sup>st</sup> of September 2020.

**SPAIN**

The element has been inscribed on the Inventory of Representative Manifestations of ICH the 11 of April of 2017.

*(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*

**ALBANIA**

The participation of the communities from all parts of the country was managed by the non-governmental organisations RUR.AL, which is led by a woman, the House of Shepherd and the

Institute for Rural Research. These organisations held meetings with local communities since the beginning of 2018 and collected information for the National Inventory.

#### **ANDORRA**

The inventorying process is participated by the Andorran Farmers Association, the Department of Agriculture, the Department of Cultural Heritage, and representatives of local administrations.

#### **AUSTRIA**

Practitioners and bearers themselves are invited to submit elements they regard as part of their ICH for inclusion on the National Inventory. The nomination form basically follows form ICH-02, and the submitting community or individual is also expected to propose a number of safeguarding measures.

#### **CROATIA**

A research project that was realised in summer 2021 collected data about the state of Transhumance, and researchers were interviewing members of relevant associations as well. In the frame of the Conference of the key association of cattle-breeders in Croatia, a presentation about safeguarding of this tradition was shared with the representatives of these associations.

#### **FRANCE**

CORAM coordinated the preparation of this inventory and set up a steering committee and a technical committee with private and public organisations in France in order to have an exhaustive representation of the different communities and thus validate the actions, the follow-up of the registration and the organisation of meetings with practitioners.

#### **GREECE**

The element was proposed for inscription on the National Inventory of ICH on 8 March 2015, during an ICH awareness –raising event and workshop organised in the city of Ioannina. The members of the Network of Transhumant Farmers were actively involved in the process of inventorying, which was a very long procedure (started in mid-2015 and ended in July 2017).

#### **ITALY**

In July 2015 the communities from Centre /South Italy, represented by the local action group Moligal, with the support of the University of Rome Unitelma Sapienza, requested the Ministry of Agriculture the inscription of the element in the national register of historic rural landscapes, agricultural practices and traditional knowledge. Communities submitted the request following the format indicated by the decree, which is based on ICH-02 form. The inscription process ended on September 2017.

#### **LUXEMBOURG**

The element was identified and defined by an application written by Ms Myriam Zimmer, from the transhumant shepherding “Schäferei Weber”, with the kind support of Claude Schiltz (“Natur & Umwelt” Nature Protection Foundation) and Sam Mersch (“Zenter fir Lëtzebuerger Sprooch” Centre for Luxembourg Language).

#### **ROMANIA**

The inscription process started in June 2020, through the initiative of the Federation of Mountain Shepherds from Romania. Furthermore, ethnographers with members of shepherding associations, undertook research in the field, to seek the opinions of active transhumant shepherds (men and women), and to assess its viability, taking into consideration the problems and risks that the activity is facing and that needs to be addressed in the future.

#### **SPAIN**

The declaration of an element as a Representative Manifestation of ICH, requests the necessary involvement of the bearer communities. Their initiative is channelled through a communication platform between the State and the Autonomous Communities: The Historic Heritage Council of Spain. Once the procedure is officially initiated by the Ministry of Culture, an audience period is opened so that the stakeholders can submit arguments that modify, enhance and complete the final declaration.

*(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).*

#### **ALBANIA**

The inventory is constantly updated (also because it is a building process in Albania with the assistance of UNESCO).

**ANDORRA**

A monitoring system and periodic revisions will be implemented in the General Inventory of Cultural Heritage.

**AUSTRIA**

The national inventory is updated once or twice a year (depending on the number of submitted files).

**CROATIA**

As defined by law, the Register of Cultural Property of Croatia is updated at least once every five years, or upon special requests.

**GREECE**

Existing elements in the National Inventory are revised every 5 years after their initial inscription.

**FRANCE**

The National Inventory is updated on average once a year (depending on the number of submitted applications).

**ITALY**

As established by the Ministerial Decree, the Register is updated every year.

**LUXEMBOURG**

The inventory is regularly updated with the help of the concerned communities.

**ROMANIA**

The National Inventory files are updated every year.

**SPAIN**

The Inventory of Representative Manifestations of ICH is continuously updated.

*(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).*

**ALBANIA**

Regular field-based contributions are sent by the communities and prepared with and coordinated by the newly established Collective for Transhumant Communities. Attention is given to changes in the element, to threats and safeguarding needs. In this way, documentation for the inventory will reflect the evolving situation within communities.

**ANDORRA**

The General Inventory of Cultural Heritage was updated for all items between 2019 and 2020. Thanks to this process, a project was launched to renew and expand the ICH section of the Inventory. The new approach includes a change in both the digital platform and the presentation format to facilitate the access.

**AUSTRIA**

An expert panel evaluates the nomination files for the inscription of new elements. For elements already registered, regular written evaluations (the last in 2020) are carried out in relation to their viability, the impact of registration and the implementation of the proposed safeguarding measures.

**CROATIA**

The Ministry of Culture and Media monitors the condition of listed cultural properties on a regular basis, providing updated information, assessments and potential recommendations regarding further revision of existing data. At the request of bearers and/or following the assessment of the department, it is possible to amend the list of bearers in cases where bearers identified at the time of inscription have passed away or new bearers have appeared.

**FRANCE**

The National Inventory is updated after validation by the national steering committee, in agreement with the Directorate General for Heritage (Ministry of Culture). The update concerns both the modifications made by the practitioners and the new letters of commitment.

**GREECE**

Following the active participation of the communities in the inventorying process, new elements are inscribed on the National Inventory by decree signed by the Minister of Culture. The inscriptions are updated with the former consent and support of the communities as well.



## ITALY

The Register is updated upon request of local communities within September 30 and submission of a specific form to properly identify the element with several information (name, type and description of traditional practice; geographic area of diffusion; tools and objects related; cultivars, varieties or local breeds; threat factors, promoting, practicing and safeguarding initiatives, associations and public authorities), and audio-visual materials.

## LUXEMBOURG

The update can happen any time of the year upon request from the Ministry of Culture or from the concerned communities themselves.

## ROMANIA

Every year, the National Commission for the Safeguarding of the Intangible Cultural Heritage working under the Ministry of Culture requests the necessary data from local communities and local heritage stakeholders and experts on the state of art of the inscribed elements; the obtained information is presented to the Ministry of Culture in an official report and, if necessary, the National Inventory files are updated.

## SPAIN

In accordance with Law 10/2015 of 25 May on Intangible Cultural Heritage, declarations of Representative Manifestations of ICH are kept up to date with the consent and guidance of the bearer communities. The commission in charge of monitoring the National ICH Safeguarding Plan is required to ensure that this updating is continuous and in full compliance with the concerned stakeholders.

*(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

- a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element. Attach to the nomination print-outs of relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.***
- b. *If the inventory is not available online, attach exact copies of texts concerning the element included in the inventory. **These texts should be provided in English or French as well as in the original language if different.***

*Indicate the materials provided and – if applicable – the relevant hyperlinks:*

## ALBANIA

A copy of the file “Transhumance” in the National Register of the Intangible Cultural Heritage of Albania with English abstract and copy of the decision act of inscription by the Minister of Culture.

## ANDORRA

[https://www.bopa.ad/bopa/032121/Pagines/GV20201008\\_10\\_43\\_23.aspx](https://www.bopa.ad/bopa/032121/Pagines/GV20201008_10_43_23.aspx)

## AUSTRIA

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

Transhumanz – Schafwandertriebe in den Ötztaler Alpen:

<https://www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis/detail/article/transhumanz-schafwandertriebe-in-den-oetztaler-alpen/>

Transhumance- the driving of sheep in the Oetztal Alps:

<https://www.unesco.at/en/culture/intangible-cultural-heritage/austrian-inventory/detail/article/transhumance-the-driving-of-sheep-in-the-oetztal-alps/>

Furthermore, the inventory is published biannually as a hard copy, which can also be downloaded under:

[https://www.unesco.at/fileadmin/Redaktion/Publikationen/Publikations-Dokumente/2017\\_IKE\\_Verzeichnis\\_2016\\_2017.pdf](https://www.unesco.at/fileadmin/Redaktion/Publikationen/Publikations-Dokumente/2017_IKE_Verzeichnis_2016_2017.pdf)

## CROATIA

<https://registar.kulturnadobra.hr/#/details/P-6437>

## FRANCE

The inventory (including summaries of each entry as well as photos and information on the inclusion of the file) is freely available on the Ministry of Culture website <https://www.culture.gouv.fr/Media/Medias-creation-rapide/Les-pratiques-et-savoir-faire-de-la-transhumance-en-France.pdf>

There is also a link in the website: [www.transhumance-patrimoine.fr](http://www.transhumance-patrimoine.fr)

Photos can be found on the website: <https://www.pci-lab.fr/>

## GREECE

GR: [http://ayla.culture.gr/i\\_metakinoumeni\\_ktinotrofia/](http://ayla.culture.gr/i_metakinoumeni_ktinotrofia/)

EN: [http://ayla.culture.gr/en/i\\_metakinoumeni\\_ktinotrofia/](http://ayla.culture.gr/en/i_metakinoumeni_ktinotrofia/)

## ITALY

IT: <http://www.reterurale.it/flex/cm/pages/ServeBLOB.php/L/IT/IDPagina/17434>

Attached to this form:

- 1) Copy of Ministerial Decree number 24493 of 18 September 2017 and courtesy translation
- 2) Copy of the web page of the Inventory

## LUXEMBOURG

Full copy of the file "Transhumance" in the National Inventory of the Intangible Cultural Heritage in the Grand Duchy of Luxembourg with English abstract and copy of the decision act of inscription by the Minister of Culture.

See also [www.iki.lu](http://www.iki.lu) (website under construction to include transhumance).

## ROMANIA

The inventory that includes detailed historical and contemporary information on each element, the safeguarding plans, pictures, bibliography is freely accessible in Romanian and English on the website of National Institute of Heritage that functions under the Ministry of Culture:

*Transhumanța carpatică, parte a vieții pastorale tradiționale :*

<https://patrimoni.ro/images/imaterial/Transhumanta/transhumanta-carpatica-parte-a-vietii-pastorale-traditionale.pdf>

Carpathian transhumance, element of traditional pastoralism:

<https://patrimoni.ro/images/imaterial/Transhumanta/Carpathian-tanshumance-element-of-traditional-pastoralism.pdf>

## SPAIN

Inventory link: <https://www.culturaydeporte.gob.es/cultura/patrimonio/bienes-culturales-protegidos/niveles-de-proteccion/regimen-general/inventario-manifestaciones-pci/03-trashumancia.htm>

Attached document with the complete declaration of Transhumance as Representative Manifestation of ICH.

## 6. Documentation

### 6.a. Appended documentation (mandatory)

*The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.*

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;

grant(s) of rights corresponding to the video recording (Form ICH-07-video).

## 6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

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## 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: H.E. Mr José Manuel RODRÍGUEZ URIBES

Title: Ambassador, Permanent Delegate of Spain to UNESCO

Date: 24 March 2022

Signature: <signed>

*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*

Name: Ms Ermira GODO

Title: Chargée de mission, Permanent Delegation of Albania to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Eva DESCARREGA GARCÍA

Title: Ambassador Extraordinary and Plenipotentiary of Andorra to France,  
Permanent Delegate of Andorra to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Claudia REINPRECHT

Title: Ambassador, Deputy Permanent Delegate of Austria to UNESCO, Chargé  
d'Affaires a.i.

Date: 24 March 2022

Signature: <signed>

Name: Ms Gordana GENC

Title: Deputy Permanent Delegate of Croatia to UNESCO, Chargé of Affairs a.i.

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Véronique ROGER-LACAN

Title: Ambassador, Permanent Delegate of France to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Maria DIAMANTOPOULOU

Title: Ambassador, Permanent Delegate of Greece to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Mr Massimo RICCARDO

Title: Ambassador, Permanent Delegate of Italy to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Martine SCHOMMER

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of Luxembourg to UNESCO

Date: 24 March 2022

Signature: <signed>

Name: H.E. Ms Simona Mirela MICULESCU

Title: Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of Romania to UNESCO

Date: 24 March 2022

Signature: <signed>