

FORM ICH-09

REQUEST BY A NON-GOVERNMENTAL ORGANIZATION TO BE ACCREDITED TO PROVIDE
ADVISORY SERVICES TO THE COMMITTEE**1. Name of the organization**

Please provide the full official name of the organization, in its original language as well as in French and/or English.

Norsk Folkemuseum, Norsk etnologisk gransking (NF/NEG) / Norwegian Ethnological Research

2. Address of the organization

Please provide the complete postal address of the organization, as well as additional contact information such as its telephone or fax numbers, e-mail address, website, etc.. This should be the postal address where the organization carries out its business, regardless of where it may be legally domiciled (see item 8).

Norsk Folkemuseum/NEG, PO Box 720 Skøyen, N-0214 Oslo, Norway

3. Country or countries in which the organization is active

Please identify the country(ies) in which the organization actively operates. If it operates entirely within one country, please indicate which country. If its activities are international, please indicate whether it operates globally or in one or more regions, and please list the primary countries in which it carries out activities

national

international (please specify:)

worldwide

Africa

Arab States

Asia & the Pacific

Europe & North America

Latin America & the Caribbean

Please list the primary country(ies) where it is active:

Norway

4. Date of its founding or approximate duration of its existence

Please state when the organization came into existence.

August 1946

5. Objectives of the organization

Please describe the objectives for which the organization was established, which should be "in conformity with the spirit of the Convention" (Criterion C). If the organization's primary objectives are other than safeguarding intangible cultural heritage, please explain how its safeguarding objectives relate to those larger objectives.

Not to exceed 350 words; do not attach additional information

Since it was established in 1894, the objective of Norsk Folkemuseum has, by means of collection, research and mediation, been to give a broad picture of various forms of life and living conditions in Norway from the reformation (1536) until the present. Besides Norwegian and Sami ways of life, the objective of the museum is to show how society has changed through cultural contact and impulses and how this has resulted in various cultural expressions, both tangible and intangible. (Translated excerpt from Strategic plan)

The objectives of Norwegian Ethnological Research are to collect traditions from and knowledge about ordinary life (in a broad sense) and to use the collected material in scientific research. The general public has access to the collected material.

6. The organization's activities in the field of safeguarding intangible cultural heritage

Items 6.a. to 6.c. are the primary place to establish that the NGO satisfies the criterion of having "proven competence, expertise and experience in safeguarding (as defined in Article 2.3 of the Convention) intangible cultural heritage belonging, inter alia, to one or more specific domains" (Criterion A).

6.a. Domain(s) in which the organization is active

Please check one or more boxes to indicate the primary domains in which the organization is most active. If its activities involve domains other than those listed, please check "other domains" and indicate which domains are concerned.

- oral traditions and expressions
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other domains - please specify:
oral history, knowledge and practices concerning work and daily life

6.b. Primary safeguarding activities in which the organization is involved

Please check one or more boxes to indicate the organization's primary safeguarding activities. If its activities involve safeguarding measures not listed here, please check "other safeguarding measures" and specify which ones are concerned

- identification, documentation, research (including inventory-making)
- preservation, protection

- promotion, enhancement
- transmission, formal or non-formal education
- revitalization
- other safeguarding measures - please specify:

6.c. Description of the organization's activities

Organizations requesting accreditation should briefly describe their recent activities and their relevant experience in safeguarding intangible cultural heritage. Please provide information on the personnel and membership of the organization, describe their competence and expertise in the domain of intangible cultural heritage and explain how they acquired such competence. Documentation of such activities and competences may be submitted, if necessary, under item 8.c. below.

Not to exceed 750 words; do not attach additional information

NEG was established as a research institution at Norsk Folkemuseum (The Norwegian Museum of Cultural History) in 1946. The original charter stated that the primary objective of NEG was to document "forms of work and forms of life transmitted from father to son, from mother to daughter". The scope was specified as the study of the crafts, housekeeping and the agricultural production in the older rural communities. The primary means of documentation was to distribute questionnaires to a regular corps of respondents. Until the early 1960s NEG did not stray far from this charter, but also documented themes like the use of music, feasts and celebrations, death and burial. From the 1960s NEG has documented oral history in a broad sense, and from the late 70s the themes has been as much about the present as the past.

Presently the staff of NEG consists of a secretary and three researchers, and we have approximately 200 regular respondents to our questionnaires. Altogether NEG have issued 298 questionnaires about various themes of cultural history, and we distribute at least four new questionnaires each year. The documentation covers most of the categories that the UNESCO-convention specifies as domains of intangible culture. We have collected material on several important branches of traditional craftsmanship. We have documented different forms of oral traditions. As for knowledge and practices concerning nature and the universe, we have covered a diversity of questions of sickness and health. Social practices, rituals and festive events have been thoroughly documented.

The UNESCO-convention states that intangible cultural heritage can be found inter alia in five specified categories. The overall purpose of the convention is to safeguard practices, knowledge and skills etc. that people (communities, groups and individuals) recognize as part of their cultural heritage. The programme of NEG has always been to document and safeguard practices, knowledge and skills belonging to ordinary life. Do the memories of ordinary people about ordinary life have value as intangible cultural heritage? Our answer is "yes" and we would like to give three reasons.

Traditional know-how

The point of departure for NF/NEG as an institution was that ordinary everyday knowledge eventually would become extinct along with the people who knew the old ways of agricultural production and housekeeping. How did they actually work the fields with horse and plough? How did they make rope or tan leather? How did they produce

food and drink? The knowledge and skills involved in these activities were once commonplace, but was rapidly vanishing. For people who wish to revive and carry on traditional crafts and forms of production, our documentation is important. For instance: when the Viking Ship Museum in Roskilde (Denmark) wanted to reconstruct medieval rigging, NEG's material on traditional production of rope was a vital source. The Norwegian Museum of Cultural History is presently developing a programme with courses in traditional cooking, where NEG's material on food and meals is invaluable.

Customs and their history

The history of a custom is often experienced as an important and integral part of the custom itself. In Norway this is obviously so with the celebrations of Christmas and with weddings. But the same goes for less prominent customs. How do people greet each other in different places and situations? Why do we fool each other on the first of April? NEG pays attention to the customs of society, and on these subjects we get many inquiries.

Oral history

The experiences and memories of ordinary people contribute substantially to the history of our society. This concern is at the heart of NEG's work. We know the importance of documenting ordinary life because we have collected memories for many years. We asked about the raising of children in 1963, and again in 2011, and we will most probably return to this theme in the future. With similar long-term perspectives we have documented themes such as cleaning, car keeping, reading habits, the uses of leisure time to mention a few examples. The UNESCO-convention emphasises the performance of intangible cultural heritage. NEG plays a part in this, but not that of the performer. Documentation from NEG is used in the revivals of forgotten arts and in the performance of customs. Our questionnaires activate the experiences and memories of our respondents, and we safeguard this knowledge for the generations to come.

7. Its experiences cooperating with communities, groups and intangible cultural heritage practitioners

The Committee will evaluate whether NGOs requesting accreditation "cooperate in a spirit of mutual respect with communities, groups and, where appropriate, individuals that create, maintain and transmit intangible cultural heritage" (Criterion D). Please briefly describe such experiences here.

Not to exceed 350 words; do not attach additional information

NF/NEG has always practiced the spirit of cooperation when approached by other safeguarders of cultural heritage. In the 1940s we helped the Traditional Music Society (Landslaget for Spelemenn) to map the practitioners of traditional music and the distribution of various traditional instruments in Norway. In the 1950s we cooperated with the Farm Wives' Association (Norsk Bondekvinnelag) to document traditional cooking. On several occasions we have campaigned together with the Association of Local History (Landslaget for Lokalhistorie) to collect the autobiographies of elderly people. We provide a national service to various writers and curators working in the field of cultural heritage, and when our material is circulated, in books, exhibitions and through other activities, corresponding memories within the audiences are stimulated. Thus we contribute to historical awareness in a manner that benefits democratic society.

8. Documentation of the operational capacities of the organization

The Operational Directives (paragraph 94) require that an organization requesting accreditation shall submit documentation proving that it possesses the operational capacities listed under Criterion E. Such supporting documents may take various forms, in light of the diverse legal regimes in effect in different States. Submitted documents should be translated into French or English whenever possible if the originals are in another language. Please identify supporting documents clearly with the item (8.a, 8.b or 8.c) to which they refer.

8.a. Membership and personnel

Proof of the participation of the membership of the organization, as requested under Criterion E (i), may take diverse forms such as a list of directors, list of personnel and statistical information on the quantity and categories of members; a complete membership roster usually need not be submitted.

Please attach supporting documents.

8.b. Recognized legal personality

If the organization has a charter, articles of incorporation, by-laws or similar establishing document, a copy should be attached. If, under the applicable domestic law, the organization has a legal personality recognized through some means other than an establishing document (for instance, through a published notice in an official gazette or journal), please provide documentation showing how that legal personality was established.

Please attach supporting documents.

8.c. Duration of existence and activities

If it is not already clearly indicated from the documentation provided for item 8.b, please submit documentation proving that the organization has existed for at least four years at the time it requests accreditation. Please provide documentation showing that it has carried out appropriate safeguarding activities during that time, including those described above in item 6.c. Supplementary materials such as books, CDs or DVDs, or similar publications cannot be taken into consideration and should not be submitted.

Please attach supporting documents.

9. Contact person for correspondence

Provide the complete name, address and other contact information of the person responsible for correspondence concerning this request. If an e-mail address cannot be provided, the information should include a fax number.

Norsk Folkemuseum, NEG / Audun Kjus, Norsk Folkemuseum, PO Box 720 Skøyen, N-0214 Oslo, Norway, e-mail: audun.kjus@norskfolkemuseum.no, tlf: +47 91547839

10. Signature

The application must include the name and signature of the person empowered to sign it on behalf of the organization requesting accreditation. Requests without a signature cannot be considered.

Name: INGER JENSEN

Title: DEPUTY DIRECTOR / HEAD CURATOR

Date: 25.10.2011

Signature: 



2.6

Reçu	CLT / CIH / ITH
Le	28 AVR. 2014
N°	0370

Articles of Association for Norsk Folkemuseum

[Norwegian Museum of Cultural History]

Adopted by the board of Norsk Folkemuseum on 27 October 1997, approved by the Ministry of Culture on 13 January 1998, amended by the Board on 28 September 2005, approved by the Ministry of Church and Cultural Affairs on 04 October 2005 and by the Gaming and Foundation Authority on 19 October 2006, amended by the Board on 27 August 2007, approved by the Ministry of Church and Cultural Affairs on 14 September 2007 and by the Gaming and Foundation Authority on 06 November 2007, amended by the Board on 02 June 2008, approved by the Ministry of Church and Cultural Affairs on 19 June 2008 and by the Gaming and Foundation Authority on 16 July 2008, amended by the Board on 08 June 2009 and 24 August 2009, approved by the Ministry of Church and Cultural Affairs on 15 June 2009 and by the Gaming and Foundation Authority on 09 June 2010.

Section 1

Name and legal status

Norsk Folkemuseum is a scientific cultural history institution established through a foundation agreement dated 19 December 1894. Norsk Folkemuseum is a foundation located in Oslo.

Section 2

Purpose

The purpose of the museum is to:

- Collect, document, preserve and exhibit buildings and artefacts that illuminate life and living conditions in Norway, preferably from the time after the Reformation
- Collect and process information about life and living conditions in Norway during this period of time
- Disseminate knowledge about this in scientific as well as popular formats
- Manage Bygdø Kongsgård (Bygdøy Royal Manor)
- Perform management responsibilities for Bogstad Gård (Bogstad Manor).

Norsk Folkemuseum will operate a separate division at Eidsvoll designated *Eidsvoll 1814*.

This division will:

- Manage the Eidsvoll building as a national monument
- Present the history of 1814 and show the development of Norwegian political history
- Create interest and involvement in the challenges of democracy in our time.

Norsk Folkemuseum may also arrange other cultural activities when special reasons so indicate.

Norsk Folkemuseum shall participate in the cooperation within the national museum network. Norsk Folkemuseum shall also to the extent that is natural actively participate with museums in other countries.

Norsk Folkemuseum may also undertake business operations with natural ties to the museum activities, such as a café /restaurant, museum shop, rental operations etc.

Section 3

Basic capital

The basic capital of the foundation is NOK 1,050,000.00.

Section 4

The Board

The museum activities are led by a Board comprising eight members and six deputy members:

- Four members and two deputy members in order of priority appointed by the Ministry of Church and Cultural Affairs
- Two members and two deputy members in order of priority elected by and among the employees of Norsk Folkemuseum pursuant to rules stipulated by the Board
- Two members and two deputy members in order of priority appointed by Norsk Folkemuseums Venner [Friends of Norsk Folkemuseum] at the association's annual meeting.

The Ministry appoints the Chairperson of the Board. The Board elects its deputy chairperson.

Members of the Board are elected for a period of four years. The position on the Board commences on 1 July. No person may serve as a member of the Board for more than eight consecutive years. The functional time of the Chairperson of the Board may nevertheless be extended for a further four years. The board has a quorum when at least five members are present. The Chairperson of the Board has the casting vote in the event of a tie.

The Board must be called together when the Chairperson deems it necessary or when it is demanded by at least three members of the Board. The director participates in the Board meetings with the right to speak and to submit proposals.

Minutes of the Board meetings must be kept.

Section 5

The duties of the Board

The Board is responsible for the operations of the museum. It must make sure that the purpose of the museum is promoted in the best possible manner and is responsible for making sure that activities are kept within the financial frameworks and other conditions in force at any point in time.

The Board is responsible for setting the annual budget and may stipulate work plans within the determined budgetary framework. The Board must ensure that adequate accounts are kept. The annual accounts, the annual report and the auditing report must be submitted to the Ministry within the stipulated time limits.

The Board hires the director, the head conservator and the administration manager. Other staff hiring is undertaken by the director.

The Board also decides all other matters of great importance for the museum's internal and external activities.

Section 6

Director

The director of the museum is in charge of day-to-day management. The director must comply with the guidelines, instructions and orders given by the Board. The Board must draw up instructions for the director.

Cases of an uncommon nature or of great importance for the foundation do not come under the purview of day-to-day management.

Section 7

Auditing

The accounts must be audited by a state-authorized public accountant who is appointed by the Board.

The Office of the Auditor General of Norway must be allowed to review that the state funding granted is being used in compliance with the stipulated conditions. The Office of the Auditor General of Norway has in this context the right to require access to that all the information it deems necessary and may undertake inspections at the museum.

Section 8

Protection of the foundation's assets and properties

The real properties of the foundation may not be transferred without the consent of the Ministry. Artefacts from the museum collections may not be sold. Exceptions apply to individual artefacts when substantial grounds so indicate. Trading and sales may only be undertaken in compliance with guidelines laid down by the Board and after written consent from the Ministry of Church and Cultural Affairs in each case. Ministry approval is not necessary if sales or trades are made with/to other museums in the national museum network. The Board decides questions relating to the use/placement/storage of museum artefacts.

The Eidsvoll building with wings and furnishings as well as the collection of artefacts, the old conservator building, the waggon shed and the park and outdoor areas are a national monument owned by the state. On assignment from the state authorities, represented by the Ministry of Church and Cultural Affairs, the foundation has the managerial responsibility for these assets. Additions to the collections at Eidsvoll 1814 remain the property of the state regardless of whether acquisitions are made through gifts or by purchase. Exceptions apply if the donor sets other conditions. *Wergelands Hus* (Wergeland's House) and movable property remain the property of the foundation.

Section 9

Amendment to the articles of association (conversion)

Amendments of these articles of association may only be undertaken after a decision by a two-thirds Board majority. All amendments must be approved by the Ministry and the governing authority as stipulated by the Foundations Act at any point in time.

Section 10
Termination

In the event that the foundation is terminated, all artefacts, properties and facilities become the property of the state, but in such a manner where the properties can be used to promote the purpose of the museum or a similar purpose.

Section 11

In all other matters, the Act dated 15 June 2001 no. 59 relating to foundations (the Foundations Act) applies.



Vedtekter for Norsk Folkemuseum

Vedtatt av Norsk Folkemuseums styre 27.10.1997, godkjent av Kulturdepartementet 13.01.1998, endret av styret 28.09.2005, godkjent av Kultur- og kirke departementet 04.10.2005 og av Lotteri- og stiftelsestilsynet 19.10.2006, endret av styret 27.08.2007, godkjent av Kultur- og kirke departement 14.09.2007 og av Lotteri- og stiftelsestilsynet 06.11.2007, endret av styret 02.06.2008, godkjent av Kultur- og kirke departement 19.06.2008 og av Lotteri- og stiftelsestilsynet 16.07.2008, endret av styret 08.06.2009 og 24.08.2009, godkjent av Kultur- og kirke departement 15.06.2009 og av Lotteri- og stiftelsestilsynet 09.06.2010.

§1

Navn og rettslig stilling

Norsk Folkemuseum er en vitenskapelig, kulturhistorisk institusjon opprettet ved stiftelsesoverenskomst av 19. desember 1894. Norsk Folkemuseum er en stiftelse som har sete i Oslo.

§2

Formål

Museets formål er å:

- samle, dokumentere, bevare og utstille bygninger og gjenstander som belyser liv og livsvilkår i Norge, fortrinnsvis fra tiden etter reformasjonen,
- samle og bearbeide opplysninger om liv og livsvilkår i Norge i den tiden,
- spre kunnskap om dette, så vel i vitenskapelig som populær form
- forvalte Bygdø Kongsgård
- ha et forvalteransvar for Bogstad Gård.

Norsk Folkemuseum vil ha en egen avdeling på Eidsvoll under betegnelsen Eidsvoll 1814.

Avdelingen skal:

- forvalte Eidsvollbygningen som nasjonalmonument
- formidle historien om 1814 og vise den videre utviklingen i norsk politisk historie
- skape interesse og engasjement for demokratiets utfordringer i vår tid

Norsk Folkemuseum kan også forestå annen virksomhet av kulturell art når særskilte grunner tilsier dette.

Norsk Folkemuseum skal delta i samarbeidet i det nasjonale museumsnettverket. Norsk Folkemuseum skal også i naturlig utstrekning aktivt samarbeide med museer i andre land.

Norsk Folkemuseum kan også drive med økonomisk virksomhet med naturlig tilknytning til museets virksomhet, slik som kafe/restaurant, museumsbutikk, utleievirksomhet mv.

§3

Grunnkapital

Stiftelsens grunnkapital er kr. 1.050.000,-.

§4

Styret

Museets virksomhet ledes av et styre på åtte medlemmer og seks varamedlemmer:

- fire medlemmer og to varamedlemmer i prioritert rekkefølge utpekes av Kultur- og kirke departementet.
- to medlemmer og to varamedlemmer i prioritert rekkefølge velges av og blant de ansatte ved Norsk Folkemuseum, i henhold til valgeregler fastsatt av styret
- to medlemmer og to varamedlemmer i prioritert rekkefølge utpekes av Norsk Folkemuseums Venner på foreningens årsmøte.

Departementet oppnevner styrets leder. Styret velger selv nestleder.

Styrets medlemmer velges for fire år ad gangen. Funksjonstiden løper fra 1. juli. Ingen kan sitte som styremedlem mer enn åtte år sammenhengende. Styreleders funksjonstid kan likevel forlenges for ytterligere fire år. Styret er beslutningsdyktig når minst fem medlemmer er til stede. Ved stemmelikhet har lederen dobbeltstemme.

Styret innkalles når lederen finner det nødvendig eller når det kreves av minst tre styremedlemmer. Direktøren deltar i styremøtene med tale- og forslagsrett.

Det skal føres protokoll over styrets møter.

§5

Styrets oppgaver

Styret er ansvarlig for museets drift. Det skal påse at museets formål blir fremmet på beste måte og har ansvaret for at virksomheten skjer innenfor økonomiske rammer og øvrige vilkår som til enhver tid gjelder.

Styret har ansvar for å fastsette årsbudsjett og kan vedta arbeidsplaner innenfor fastsatt budsjetttramme. Styret sørger for at det føres fyllestgjørende regnskap. Årsregnskap, årsberetning og revisjonsberetning oversendes departementet og Regnskapsregisteret innen de frister som er fastsatt.

Styret ansetter direktør, sjefskonservator og administrasjonssjef. Ansettelse av personale for øvrig hører under direktør.

Styret avgjør også alle andre saker som er av stor betydning for museets virksomhet innad og utad.

§6

Direktør

Museets direktør har den daglige ledelse. Direktøren skal følge de retningslinjer og pålegg som gis av styret. Styret skal utarbeide instruks for direktøren

Under den daglige ledelse hører ikke saker av uvanlig art eller stor betydning for stiftelsen.

§7

Revisjon

Regnskapet skal revideres av statsautorisert revisor som oppnevnes av styret.

Riksrevisjonen skal ha adgang til å kontrollere at bevilgede statsmidler nyttes etter forutsetningene. Riksrevisjonen har i denne sammenheng rett til å kreve alle opplysninger som den finner påkrevet og kan selv foreta undersøkelser ved museet.

§8

Beskyttelse av stiftelsens eiendeler

Stiftelsens faste eiendommer kan ikke overdras uten departementets samtykke. Gjenstander fra museets samlinger kan ikke avhendes. Herfra er unntatt enkeltobjekter når tungtveiende grunner tilsier dette. Bytte og avhending kan bare skje i henhold til retningslinjer fastsatt av styret og etter skriftlig godkjenning av Kultur- og kirkedepartementet i hvert tilfelle. Godkjenning fra departementet er ikke nødvendig hvis avhending eller bytte skjer til/med andre museer i det nasjonale museumsnettverket. Styret avgjør spørsmål om deponering av museets gjenstander.

Eidsvollbygningen med sidebygninger og inventar samt gjenstandssamling, den gamle konservatorbygningen og vognremissen samt park og uteområder er et nasjonalt minnesmerke i statlig eie. Stiftelsen har etter oppdrag fra Staten v/Kultur- og kirkedepartementet forvaltningsansvaret for disse eiendommene. Tilvekst til samlingene ved Eidsvoll 1814 blir statens eiendom uavhengig av om erverv skjer ved kjøp eller gave. Unntak gjelder hvis giver uttrykkelig bestemmer noe annet. Wergelands Hus og driftsløsøre er stiftelsens eiendom.

§9

Endring av vedtektene (omdanning)

Endring av disse vedtektene kan bare skje etter vedtak med 2/3 flertall i styret. Endringer må godkjennes av departementet og av den myndighet som stiftelsesloven til enhver tid fastsetter.

§10**Opphør**

I tilfelle stiftelsen opphører, tilfaller alle gjenstander, eiendommer og anlegg staten, men slik at eiendelene skal nyttes til å fremme museets formål eller et beslektet formål.

§11

For øvrig gjelder Lov av 15. juni 2001 nr 59 om stiftelser (stiftelsesloven).



NORSK ETNOLOGISK GRANSKING

Cécile Duvelle
Secretary, Convention for the Safeguarding
of the Intangible Cultural Heritage
Chief, Intangible Cultural Heritage Section

Additional information about Norwegian Ethnological Research
Reference: NGO-90281

Dear Cecilie Duvelle,

In the following, we have attempted to provide the additional information about our organization's objectives, activities and cooperation with practitioners of ICH needed for the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage to evaluate our organization for accreditation to provide advisory services.

Objectives

Norwegian Ethnological Research was established in 1946 with the objective to document the skills and practices of everyday life, and make the documentation available to interested persons. We will argue that our collection and dissemination of documentation of skills and practices should be considered valuable safeguarding activities after the UNESCO 2003-convention. Naturally, the documentation is not to be considered intangible cultural heritage, but the documentation supports skills and practices individuals and groups value as their intangible cultural heritage. The support provided by the archive has several faces. It can be direct and instrumental. A farmer asks for the documentation we have on traditional fences from her region. A craftsman asks for the documentation we have on a specific manner of traditional weaving. The support can also be indirect. A person consults a book on traditional usage of plants, or a book on the simpler traditional musical instruments - books substantiated by knowledge people have chosen to share with their community through our tradition archive.

In the reception of the UNESCO 2003-convention we have seen tendencies to nurture notions about the priority of pure, living traditions. In such a view practices supported by an archive can be considered contaminated or tainted. These notions about the pure, living intangible cultural heritage resemble the notions of pure oral transmission that haunted the field of folklore research well up until the 1980s, and created a false and misleading distinction between folklore and booklore. A skilled performer will extend and perfect her repertoire from whatever source of knowledge she sees fit, be it from her neighbor, from an archive or from a book. In a modern setting, expert performers also tend to be expert users of archives and literature. Good traditional performers deserve good tradition archives.

The establishment of Norwegian Ethnological Research was a political statement on behalf of the value and dignity of the everyday life. Making the ordinary and the

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E-post: neg@norskfolkemuseum.no
Telefon: 40023541 (NEGs ekspedisjon).
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Besøksadresse: Norsk Folkemuseum, Museumsveien 10, 0287 Oslo

extraordinary skills and practices of the everyday life visible, and making basic sources for knowledge about such skills and practices available to the population, is still an important task. In this connection we would like to point out that the Convention specifically mentions documentation as a relevant safeguarding measure (Article 2.3, Article 13. d. iii). Tradition archives do not perform traditional practices, but they should support the performers of such practices.

Activities

Norwegian Ethnological Research coordinates a large cooperation for documenting the skills and practices of the everyday life. Today we correspond with approximately 1000 voluntary contributors who take part in this work, and we consider them, and their predecessors, the moral owners of the contents of the archive. We use a specialized methodology of qualitative questionnaires, refined through 70 years of practice, and participation is open for all. Researchers at the archive have written articles on ethical and methodological aspects of this manner of documentation, included in curriculums of university documentation courses.

Our recent projects documenting both past and present ICH include the topics: Hospitality, Uses of Coffee, Burial Customs, Proposals for Marriage, Production and Use of Firewood, Local Festivals, Greetings, Choice of Surname, Hunting, Cures for Cold, Raising Children.

The activities for safeguarding intangible cultural heritage should follow a variety of paths. Providing means for documentation, and securing that documentation is carried out in ethically and politically sensitive ways, should be one of these paths. In our society, having skills and practices documented is well established as a way to mark the value and dignity of the same skills and practices as heritage. It is also quite clear that in our society the rare and old (preferably almost extinct) forms of expression are valued by people as cultural heritage to a larger extent than more mundane and vital forms of expression. Identifying the nearly lost as heritage relates to centuries of modernism. The previously mundane art of tying a willow hank is now a part of our cultural heritage, because almost no one does it any more. In a similar modernist spirit, knowledge about the history of cultural practices is by most people considered an integrated part of performing these practices as cultural heritage. Celebrating a traditional Christmas can hardly be performed without some knowledge about the history of Christmas celebration. Our archive, however, no longer gives priority to the rare, old and almost extinct. We are as interested in contemporary and vital practices. It should be noted that both mundane and contemporary practices also interest large parts of the population, but they are to a lesser extent valued as cultural heritage.

We are somewhat surprised that we are asked to specify particularly our relevant experience in safeguarding the transmission of traditional craftsmanship, because this is hardly our strongest branch of expertise. Our strongest branch would be social customs. Still we play a limited but important role in the transmission of some skills of traditional

craftsmanship - of skills that were a part of the everyday life of people in the early 20th century, but today they belong to a few specialists. How do you make wells and fences? How do you thatch a roof with turf? How do you make ropes? How do you turn hides in to leather? How do you turn sheep's wool into thread and thread into textile? How do you make linen? Our previous correspondents have answered questions about such processes, and the answers they have given continue to be useful for people who still wish to make ropes or textiles in traditional ways. Documentation such as this cannot alone be used to learn an advanced craft, but it can be very useful for persons who are already advanced in their crafts. It can help them see which aspects of their practice are common and which are rare and it can help them interpret points of technique.

A good example of how the archive can be used in the process of safeguarding traditional crafts, is how reps stock Ingunn Undrum used our documentation on rope-making in the process of establishing herself as one of the very few expert producers of traditional ropes in the Nordic countries.

If we extend the notion of craftsmanship to include the production of food, our case grows stronger. Many of the expert performers / writers / teachers in traditional cooking in Norway (Henry Notaker, Astri Riddervold etc.) have made extensive use of our archive, as have writers/teachers working with the collection of berries and mushrooms, and with the feeding of the livestock. An interesting recent example is how our documentation on the traditional production of beer has been used in the beer making blog of an expert practitioner. We are experiencing a strong revival for home brewing in Norway, and quite a few brewers wish to dig deeper into the traditional brewing practices:

<http://www.garshol.priv.no/blog/300.html>

<http://www.garshol.priv.no/blog/324.html>

<http://www.garshol.priv.no/blog/330.html>

In the Nordic countries, tradition archives such as ours, have been a part of the valuation and continuation of traditional skills, practices and customs for more than a century. Presently, the support they can give to performers needs to be reframed in terms of the UNESCO 2003-convention, but their relevance in the safeguarding of intangible cultural heritage should not be dismissed.

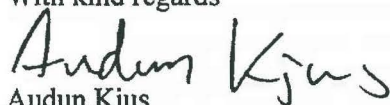
Cooperation in a spirit of mutual respect with practitioners of ICH

Here we will give a few examples of long-term cooperation between the archive and various communities of practitioners. In 1947 a cooperation in documenting the uses of traditional musical instruments was initiated by the Norwegian Association of Traditional Musicians. In 2013 the archive was visited by a representative from the Mouth Harp Forum, who was writing a book about the various aspects of this instrument. We could give him access to the knowledge that previous generations had stored for him.

In 1961 many dedicated hunters contributed to an extensive documentation of traditional hunting practices. In 2012 this endeavor was repeated in cooperation with the Hunters and Fishers Association. An article on hunting traditions was printed in the Deer Hunters Journal and a report from the new documentation project was distributed to those who participated in it. You probably cannot learn to be a more efficient hunter by studying this documentation, but you probably cannot escape learning something about yourself as a hunter in relation to other past and present hunters. This is an aspect of the heritage.

The archive has a lot of documentation on traditional textile production and uses of textiles. This year (2015) we are cooperating with The Norwegian Folk Art and Craft Association, to make relevant documentation available to the regional branches of the association. Next year we will cooperate with practitioners from this association in conducting workshops where aspects of textile production techniques will be explored with the aid of tools, products and documentation kept at The Museum of Cultural History. We plan to engage ourselves even more in this sort of workshops in the future.

With kind regards



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