



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguarding List

ICH-01 – Form

LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

**Deadline 31 March 2020
for possible inscription in 2021**

Instructions for completing the nomination form are available at: <https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

Possibility to request International Assistance when nominating

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request international assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting financial assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

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

Estonia

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

Building and use of expanded dugout boat in Soomaa region

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 its official name in English or French (point B.1).

Not to exceed 200 characters

Ühepuulootsiku ehitamine ja kasutamine Soomaa

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

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

dugout canoe, dugout, expanded logboat

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

1) Dugout boat masters. There are 5 dugout boat masters in Estonia. They have obtained their knowledge and skills directly from last dugout boat masters of Soomaa. Today's masters are 40-60 year old men for whom boatbuilding is a side job or hobby. Masters carry the living heritage of building dugout boats and help popularise them, including by organising dugout boat trips, camps and boatbuilding workshops.

2) Soomaa local community. Knowledge about traditional uses of dugout boats, including as vehicles during annual floodings, resides among Soomaa residents (850 people live in the region). Dugout boat occupies a key place in the identity of Soomaa community, because it relates to ancestral way of life, but also today's cultural life and image of Soomaa.

Dugout boat masters and Soomaa residents complement and support each other. Several masters are active members of Soomaa community, thus contributing to closer cooperation between the two communities.

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

Estonia's dugout boat culture is located in Soomaa ("Land of Mires") - landscape region in South-Western Estonia. Soomaa (1545 km²) is a highly biodiverse wilderness area with a predominantly flat terrain. Dominant landscape forms are mires (32.3% of Soomaa). The landscape of Soomaa is shaped by rivers and forests, including mire and floodplain forests. Soomaa is known for its flooding periods occurring several times a year. Soomaa's identity is closely related to water, including the dugout boat.

To protect the region's natural and cultural heritage, Soomaa National Park was established in 1993, covering 26% of Soomaa area.

Historically, dugout boats have also been used in other Estonian regions: across Pärnu river basin, on Kasari river and Matsalu bay (Western Estonia), on Emajõgi river and its tributary Ahja (Eastern Estonia).

Expanded dugout boats are known among indigenous peoples of all continents. Soomaa represents the Western frontier of dugout boats in Eurasia.

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.

Title (Ms/Mr, etc.):	Ms
Family name:	Viita
Given name:	Leelo
Institution/position:	Estonian Folk Culture Centre, Head of the ICH Department
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Other relevant information:	-

E.2. Other contact persons (for multinational files only)

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

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1. Identification and definition of the element

For **Criterion U.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

Expanded dugout boat in Soomaa is a canoe-like boat, hollowed out from a single tree (usually, aspen), with expanded sides and a shallow base.

Building of a dugout boat is an integrated and complex process, beginning with the identification of a suitable tree and culminating with the boat's launching. The central and visually most distinctive stage of dugout boatbuilding is expanding of the sides. From the interaction of heat and moisture, including fire and water, the dugout boat board is significantly expanded, thus increasing the boat's volume, maneuverability and carrying capacity. Dugout boatbuilding has traditionally been a communal activity, where, in addition to masters, apprentices and other community members participate. Dugout boatbuilding is accompanied by story-telling about legendary masters and their boats.

Dugout boats have been exceptionally important for Soomaa residents as they have formed an essential part of everyday culture. Until 1960s, dugout boats were used for daily transport on rivers (to shops, dairy, school, church) and fishing. During spring floods, regular farm work was suspended and there was more time for socialising – for which dugout boats were essential.

Today, uses of the dugout boat have changed due to modern and cheaper boat types and extensive road network, and it is not as indispensable. However, its recreational uses (including nature trips, hobby fishing) and cultural meaning have preserved – dugout boats occupy important place in the identity of Soomaa community. In Soomaa villages, there are usable dugout boats and the community promotes dugout boat culture together with dugout boat masters.

- (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

1) Today's dugout boat masters carry the ancient cultural heritage of Soomaa masters. Like historically, dugout boatbuilding is a side occupation for today's masters. Dugout boatbuilding is a physically demanding activity and masters have traditionally been men. While historically dugout boat masters were farmers in Soomaa, today's masters represent many fields, from farming to academia and business, and they live across Estonia. Still, today's masters maintain a strong connection with Soomaa, primarily through their boatbuilding technique. Today's five masters represent 40-60 age group, and there is a lack of young apprentices. If historically the task of dugout boat masters was to build good boats, then today's masters also raise awareness of dugout boats, including their cultural meanings. These activities have contributed to the preservation of dugout boat culture into the 21st century. In addition, there are approximately 40 men in Estonia with some experience in dugout boatbuilding.

2) Soomaa local community carries the heritage of dugout boat use, and its communal meaning. Currently the population of Soomaa is approximately 850. Despite its decline, there remain dozens of people in Soomaa who have witnessed the daily use of dugout boats in their youth. Older residents have transferred this knowledge to younger generations. If historically dugout boat masters were men, then users of dugout boats were also women and children. Even now Soomaa residents are primarily users of dugout boats, who also help promote dugout boat culture, e.g., by assisting with organizing dugout boat festivals and by participating in dugout boat camps.

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

Not fewer than 150 or more than 250 words

The main prerequisite for transmitting dugout boat culture is regular building of dugouts, which enables today's masters to maintain and refine their skills, and to engage new enthusiasts, from whom future masters would emerge. Since 2000s, 1-2 dugout boats have been built each summer. A typical modern boatbuilding process is led by 1-2 masters, who are helped by 5-6 apprentices or assistants. During the boatbuilding, both theory and practice of building dugout boats are acquired. In addition, masters exchange knowledge and thoughts about the dugout boat culture. Collaboration between dugout boat masters, and development of a dugout boat community has been championed by the Estonia Dugout Boat Society (EDBS).

The usage of dugout boat in modern times has been supported by dugout boat trips in Soomaa, including reunions of dugout boat owners. Such trips nurture a wider dugout boat community which consists of masters, users and enthusiasts.

Transmission of dugout boat culture has also been enabled by various scientific studies and articles, and activities of Estonian museums. For over a decade, one can study dugout boatbuilding at the University of Tartu Viljandi Culture Academy as optional subject. Several ethnographic films have been made about dugout boats.

Awareness of Estonian general public has been raised thanks to workshops and presentations by dugout boat masters. Since 1996, dugout boatbuilding workshops have been held all over Estonia. Dugout boat masters have introduced dugout boat culture to schoolchildren. Thanks to EDBS, literature about dugout boats has been published for general audiences, including children.

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

Not fewer than 150 or more than 250 words

1. For Soomaa residents, the social function of dugout boats has changed: there is no more practical need for dugout boats. Still, the leisure function of dugout boats has remained, and even become the primary usage. Dugout boat trips also serve nature and heritage education purposes, including by transmitting to the youth knowledge about Soomaa's biodiversity, combined with stories about life in Soomaa when dugout boats were everyday vehicles. Soomaa residents participate, together with dugout boat masters, in the preparation and implementation of events related to dugout boat culture. The cultural meaning of dugout boats among Soomaa residents continues to be significant - for the elderly, dugout boats represent daily lives of their childhood and youth. Dugout boat is also an important symbol which strengthens the connections of Soomaa's youth with their ancestors and Soomaa.

2. For dugout boat masters, dugout boats form an important part of their personal and communal identities. It is a source of personal pride to be a carrier of such ancient cultural heritage. It also enables membership of a small community which shares common values around protecting cultural heritage and about the importance of manual work, in particular woodworking. For several masters, building dugout boats is also a source of additional income, similarly to past masters of Soomaa. Dugout boatbuilding connects masters with Soomaa, its nature and residents. Dugout boat camps, days and other events provide a reason to periodically visit Soomaa and to socialise with other dugout boat masters and users.

(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

Soomaa's dugout boat culture is compatible with all international human rights instruments. Even though today's dugout boat masters are men, dugout boat culture supports gender equality.

Historically and in modern times, women have had supporting roles in all stages of dugout boatbuilding. Today's masters welcome greater interest in dugout boats among women, and would gladly accept the first female dugout boat master into their community. Dugout boat builders and users are not discriminated in any other way, including based on age, nationality or sexual orientation.

Due to the close connection of dugout boat culture with Soomaa region, collaboration between dugout boat masters and local community is of key importance and is based on mutual respect. Without the support of local community it would be impossible to promote dugout boat culture in Soomaa, while the activities of dugout boat masters strengthen Soomaa's regional identity and image.

Since today's dugout boatbuilding largely follows centuries-old techniques (handicrafts without power tools), it has an extremely low environmental footprint - mostly expressed in the cutting down of one mature aspen tree. Use of dugout boats has a similarly minimal environmental footprint - almost no electricity or fossil fuels are needed. Thus, dugout boats are among the environmentally friendliest vehicles one can imagine, which is why dugout boat culture also supports the environmental objectives of sustainable development goals (SDGs).

Collaboration of Estonian dugout boat masters with masters among Finno-Ugric indigenous peoples in Russia has contributed to exchanges between Finno-Ugric peoples, thereby enriching and empowering respective communities.

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Not fewer than 375 or more than 500 words

Soomaa's dugout boat culture is viable in the next 10-20 years due to an active though small community of masters, and favourable attitudes of Estonian society and state. Combination of these factors has ensured that since early 2000s, 1-2 dugout boats have been built annually - minimal amount for maintaining dugout boatbuilding skills. The viability of dugout boat culture has also been supported by its modern uses, including nature trips in Soomaa National Park and media interest.

Like in the past, dugout boatbuilding skills are transferred from masters to apprentices. Even though theoretically one could learn to build a dugout boat from written sources, this rarely happens, including due to the importance of tacit knowledge. Rather, written sources help apprentices prepare for working with masters and to understand the wider cultural background of dugout boats. Under master's supervision, apprentice acquires a readiness to apply theoretical knowledge in actual work situations. Unlike traditionally, when dugout boatbuilding skills were passed down from father to son, or from one neighbour to another, today's dugout masters are open to transferring their skills beyond the family and community. Transfer of dugout boatbuilding skills usually happens in dugout boat camps or workshops in Soomaa, which are open for all enthusiasts.

The technique of building dugout boats has remained mostly unchanged during the past thousand years. The archaic nature of building dugout boats is a key reason which brings new enthusiasts to the dugout boat. The selection of the tree, making the exterior of the dugout boat, carving the interior with an adze, expanding the boat with fire, water, hot stones and young white alder sticks, making and binding the arches, etc. are conducted traditionally, with hardly any power tools. Modern tools are used only in some stages (e.g., chainsaw during tree-felling). Some masters have minimised the use of power tools even further, including due to specificity of green woodworking which is not conducive to power tools.

A longer-term major vulnerability lies in the shortage of succession. Despite the efforts of today's masters there are not enough young enthusiasts who would ensure the sustainability of dugout

boat culture after 20 years. Also, demographic situation of Soomaa causes concern: population has declined and many indigenous residents are elderly. During the next decades, the generation with personal memories of the central role of dugout boats in Soomaa's everyday life, will depart. This inevitability can be partly mitigated by further documenting dugout boat related memories from Soomaa's current residents.

Even though long-term viability of dugout boat culture is at risk, the situation is not hopeless. The resilience of dugout boat culture is demonstrated by the fact that dugout boatbuilding skills did not disappear with the passing away of renowned Soomaa masters in early 2000s, but lived on among the next generation of masters, who in the 1980-1990s acquired required skills out of enthusiasm and under the supervision of Soomaa masters. This has ensured the continuity of dugout boatbuilding skills and has created prerequisites for transferring these skills to next generations.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.

Not fewer than 500 or more than 750 words

Long-term sustainability of dugout boat culture has four main threats.

1. Insufficient succession of masters. The main threat for the preservation of dugout boat culture is the interruption of the continuity of transmitting dugout boatbuilding skills during the next decades due to a small "pipeline" of future masters and the demographic profile of current masters. Relatively low interest in dugout boatbuilding among youth has several objective reasons: urbanisation, many alternatives for hobbies, general worsening of manual, including woodworking skills, weak economic viability of dugout boatbuilding, time-intensity of dugout boatbuilding, lack of visible career prospects for dugout boat masters. Low interest of youth may also have subjective reasons - for example the first personal experience with dugout boatbuilding may not be sufficiently exciting, or is technically too complex. Current masters must ensure a continuing and long-term interest of the youth, who have been exposed to dugout boatbuilding, to the wider dugout boat culture.
2. Weak demand for building and using dugout boats: the continuation of dugout boatbuilding skills is directly related to the society's interest in dugout boat culture, including demand for building new dugout boats and for modern uses of the dugout boat. Probably the most important motivating factor for both today's and tomorrow's dugout boat masters to preserve and refine their skills, is sufficient number of commissions for new dugout boats. Completion of new dugout boats directly supports the use of dugout boats - the more boats, the more opportunities people have for using them and the more uses will be created. Positive dugout boat experiences can trigger commissions for new boats. The current amount of orders for new dugout boats - 1-2 / year - is sufficient for preserving skills among current masters, but it keeps them under-occupied and forces to find main subsistence in other fields, and is not sufficiently motivating for the youth. Low demand for dugout boatbuilding has several objective reasons, including changed functionality, relatively high price and convenience advantages of modern plastic boats. For long-term sustainability of dugout boat culture, it is necessary for the number of annual commissions to rise to at least 3 boats. At the same time, this threat also contains opportunities, because the leisurely use of dugout boats has been preserved and renewed. These days, it is mostly expressed through nature and heritage trips on Soomaa rivers, also through events for dugout boat masters and enthusiasts.
3. Risks related to raw material. There is a decline in the number of aspen trees suitable for building dugout boats (60-120 years, at least 5 m tall, diameter of tip end at least 50 cm) in Estonian forests, as a result of the forest industry's activity, which prioritizes short cutting rotations and clear cutting methods. This is already now a problem and may lead to a situation where despite sufficient commissions it is not possible to source raw material with necessary thickness and quality. Modern forestry practices, oriented at mass production are clearly incompatible with the storage, transport and sales of individual large trees. This may lead to a situation where aspen trees are cut down when they are too young or thin, from the perspective of dugout boatbuilding. Also, aspen bark may be damaged by forest machines and getting

individual trees out of the forest is complicated.

4. Soomaa community's demographic situation. The number of Soomaa residents has significantly declined over the past century and this trend is continuing, including due to the aging population. This may lead to a situation where the local community will not remain as strong a partner for dugout boat masters as it is now. Also, dugout boat may lose its symbolic significance for future residents of Soomaa. These threats justify close communication and collaboration between dugout boat builders and the local community, also regional policy by the state that would ensure long-term viability of Soomaa local community.

To conclude: today and in the next 10-20 years, i.e. thanks to the efforts of today's dugout boat masters, building and use of dugout boats in Soomaa will certainly be preserved. However, thereafter it can abruptly decline due to the interaction of previously mentioned, and potentially other factors. Without additional efforts by dugout boat masters, local community but more generally the Estonian society and state, and also the international community, this could be the likely scenario, which is the main reason why the dugout boat culture is seriously endangered and needs urgent safeguarding already today.

3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

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

- (i) *The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. 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 300 words

In the 1980s, there were three dugout boat masters in Soomaa, all elderly men. At the same time, some Soomaa residents continued to use dugout boats on a daily basis.

In 1983, Kaido Kama - a young forester, and a future Estonian politician - contacted dugout boat master Mart Tolberg in order to acquire dugout boatbuilding skills. This was a key intervention for ensuring the survival of Soomaa's dugout boat culture. In 1986, documentary director Mark Soosaar produced a film about Jaan Rahumaa, another Soomaa master. The film introduced Soomaa dugout boat culture to the general public as an endangered cultural phenomenon.

In 1995, four students built under master Jaan Rahumaa's supervision four dugout boats and undertook a 200 km trip along Estonian internal waterways, recreating historical Hanseatic League trade routes.

Between 1996-2000, community activist Aivar Ruukel organised dugout boatbuilding courses in Soomaa, with masters Jaan Rahumaa and Jüri Lükk as instructors. 15 dugout boats were built and approximately 70-80 enthusiasts participated in the courses. Thus, a kind of a "dugout boat boom" began in late 1990s. After the passing of these two masters, dugout boatbuilding workshops became less regular, however by then the cultural heritage had been transmitted to a new generation of masters and thus saved from extinction – at least, for a few decades.

In 2008, Estonian Dugout Boat Society (EDBS) was established which organises dugout boatbuilding workshops, dugout boat trips, reunions of dugout boat owners and more. In 2011, Jaan Keerdo defended his master's thesis at the University of Tartu about dugout boatbuilding.

In Soomaa, the local residents, in close cooperation with the EDBS, organise annual open farm days, where participants ride on dugout boats from one farm to another. In 2016, dugout boatbuilding was included to the Estonian inventory of intangible cultural heritage.

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 300 words

Estonian government placed the natural and cultural heritage of Soomaa region under protection, by establishing Soomaa National Park in 1993. As the dugout boatbuilding is an essential part of local ICH, safeguarding this tradition is among the established objectives of the Park. Academic, applied, and popularizing literature (also for children) about dugout boatbuilding and use has been published since, including with state financial support.

The academic works include one master's thesis at the publicly funded University of Tartu (Keerdo 2011) and research projects by university and high school students. One master, Priit-Kalev Parts, has integrated dugout boatbuilding courses into the curriculum of the University of Tartu crafts department, and as an elective course at the University of Tartu Viljandi Culture Academy.

Public museums and Soomaa National Park have commissioned new dugout boats and have organised dugout boat rides. Public financing mechanisms have supported dugout boat commissions and awareness-raising events by private museums, also several dugout boat related films and information materials have been commissioned. The development of the current nomination was financially supported by the Estonian Folk Culture Centre.

Through EU's LEADER rural development programme, the Estonian government has funded several dugout boat related civic initiatives, for example a 4-part dugout boatbuilding training programme in Viljandi County, led by the Society of Estonian Native Construction (2019).

As for constraints, there is no separate regional support programme for Soomaa aiming to support local culture and identity. However, since 2019 there is a support programme for regional cultural activities that enables also Soomaa ICH bearers to apply for state funding for their projects. Without a safeguarding plan for dugout boat culture until now, corresponding activities have occurred relatively spontaneously as part of existing rural development and other programmes, or according to the market situation and enthusiasm of individual activists (including dugout masters).

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 plan proposed

*This section **should identify and describe a feasible and sufficient safeguarding plan** that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and*

potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:

a. What primary **objective(s)** will be addressed and what concrete **results** will be expected?

Not fewer than 250 or more than 500 words

The long-term general objective of the safeguarding plan is to ensure sustainability of dugout boat building skills, the environment needed for it, and to maintain various uses of dugout boats. In particular, the objective is that in 20 years – i.e., by 2040 – there would be at least 10 dugout boat masters under the age 60, who have mastered the complete boatbuilding process, and who can practice dugout boat building professionally at least on a part-time basis.

The four-year safeguarding plan of the EDBS has six specific objectives which directly follow from the threat assessment.

Objective 1: Training next generation of highly skilled dugout boat masters and ensuring intergenerational continuity of the tradition.

Results:

1.1. Two master-apprentice programmes have been completed, at least 4 apprentices graduated from the programme

1.2. Through youth training programmes, prerequisites created for a succession of masters in 20 years: 600+ middle-school age children from municipalities in and around Soomaa completed an educational programme about the living heritage of dugout boat culture

Objective 2: Revitalising current uses of dugout boats and creating novel uses.

Results:

2.1. Annual tradition of dugout boat festivals continues, during 4 years at least 60 participants

2.2. Soomaa dugout boat heritage rides have been revitalised and have become traditional, at least 200 people participated

2.3. Dugout boat use has expanded outside Soomaa, across Estonia

2.4. At least 1-2 novel uses for the dugout boat developed

Objective 3: Raising awareness of dugout boat culture in Estonia and internationally:

Results:

3.1. 40+ articles about dugout boat culture published by the Estonian media

3.2. Four press tours (FAM tours) about dugout boat culture conducted for Estonian journalists

3.3. At least 12 (quality) media exposures (articles, interviews, etc.) about dugout boat culture published by international media

3.4. Four publications or media projects about dugout boat culture published

3.5. At least four exhibitions about dugout boat culture held

Objective 4: Shaping of forestry practices that impact dugout boat culture

Results:

4.1. Estonian register of trees suitable for dugout boatbuilding created

4.2. Forest industry understands better the needs of dugout boat masters, and is more responsive towards the needs of dugout boat builders

Objective 5: Engaging Soomaa local community to preserve and promote dugout boat culture.

Results:

5.1. community of Soomaa is more aware and active in the development of dugout boat culture, and seeks ways to integrate dugout boats into Soomaa's daily life

5.2. 3 oral history collections by university students have been taken place among Soomaa's

indigenous residents.

Objective 6: Increasing organisational capacity of the EDBS

Results:

- 6.1. Number of active members of the Society increased to at least 20
- 6.2. Society has recruited a part-time managing director to implement the Safeguarding Plan
- 6.3. Society has been registered as a non-profit organisation benefitting from Estonian income tax incentive as a non-profit organisation acting charitably and in public interest
- 6.4. A sustainable operational model of the Society developed
- 6.5. A follow-up safeguarding plan for Soomaa dugout boat building and use for 2024-2027 developed

b. What are the key **activities** that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.

Not fewer than 250 or more than 500 words

Activities related to Objective 1 (Succession of masters):

- Two master-apprentice programmes will be implemented between 2020-2022; for that, grants will be awarded to masters and apprentices, duties of both parties will be determined in a grant agreement
- Educational programme for middle school children will be developed in 2020
- The above educational programme will be implemented between 2021-2023

These activities are feasible due to EDBS network of masters and equipment, and prior experience with such programmes. Also, Estonian state offers relevant funding programmes. Dugout boat programmes can be integrated with existing local history and environmental educational systems.

Activities related to Objective 2 (Revitalizing and creating new uses):

- Annual dugout boat festivals will be organised between 2020-2023
- Heritage rides on dugout boats will be organised in Soomaa and across Estonia (2020-2023)

Activities related to Objective 3 (Awareness-building of dugout boat culture):

- Soomaa dugout boat culture website www.haabjas.com will be updated, 2020-2023
- Main content sections of the website will be available in three languages (Estonian, English, Russian), 2020
- Estonian-language media kit will be developed and published, 2020
- Press FAM tour for Estonian journalists will be organised once a year, 2020-2023
- English-language media kit will be developed and published, 2020
- Press FAM tour for international journalists will be organised once a year, 2020-2023
- Dugout boat culture related publications will be launched, 2020-2023
- Materials for a mobile exhibition will be developed in Estonian and English, 2021

Activities related to Objective 2 and 3 are feasible due to prior experience of EDBS in conducting such initiatives.

Activities related to Objective 4 (Shaping forestry practices):

- Participation of the EDBS in the development of forestry development plans and in forestry-related roundtables, to explain the needs of dugout boatbuilders and values of dugout boat culture, 2020-2023

- Estonian register of aspen trees suitable for dugout boats will be created, published and updated on a regular basis, 2020-2023

Given an ongoing vibrant public debate in Estonia about forestry practices from an environmental perspective, we believe that the forestry industry will be responsive to suggestions, such as these, that may improve the industry's reputation.

Activities related to Objective 5 (Engaging Soomaa community):

- Ongoing communication between dugout boat masters and Soomaa residents to activate the community and to engage in dugout boat related events (e.g., annual dugout boat festivals)
- Engaging lecturers and students of Ethnology/Anthropology departments of Estonian universities in order to conduct oral history expeditions to Soomaa, 2021-2023

Activities related to Objective 6 (Raising organisational capacity of the Estonian Dugout Boat Society):

- Managing Director will be hired, 2021-2023
- Application will be submitted into the list of NGOs with an income tax incentive, in order to enable issuing grants for dugout boat apprentices, and for oral history collectors
- A training seminar about developing a sustainable operational model for the EDBS will be conducted, 2021
- Evaluation of the outcomes of the safeguarding plan 2020-2023 will be conducted during the annual meeting of the Society and objectives for the next safeguarding cycle (2024-2028) will be set, 2023

- c. Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.

Not fewer than 150 or more than 250 words

The Soomaa local community will be engaged primarily via consultations that take place as part of the annual dugout boat festivals. During these and other events specific interests of the community will be identified, as well as obstacles preventing them from contributing to the dugout boat culture (even more), based on which realistic and motivating cooperation models will be developed. The membership of EDBS will be increased and its status reviewed, in order to ensure active participation of not just dugout boat masters, but also dugout boat users and the wider Soomaa community. The local community will be engaged in the evaluation of effectiveness of the safeguarding plan 2020-2023 as part of annual meetings of the EDBS.

Due to the awareness- and image-building work conducted as part of the safeguarding plan, also private individuals, hunting and fishing associations will be engaged (as potential buyers and users of dugout boats). Dugout boat masters will be actively seeking apprentices and will ensure them substantive, yet flexible study opportunities. Implementation of the activity plan will be monitored and evaluated by the EDBS.

- d. Provide evidence that the State(s) Party(ies) concerned is **committed** to supporting the safeguarding plan by creating favourable conditions for its implementation.

Not fewer than 150 or more than 250 words

The safeguarding plan was discussed with relevant public sector stakeholders and all parties expressed their support to its implementation.

On the national level, implementation of the safeguarding plan will be supported by state institutions, on an ongoing basis, as follows:

1.Environmental Board (institution under the Ministry of Environment), as the operator of

Soomaa National Park, supports the safeguarding plan by implementing Soomaa National Park protection plan 2012-2021, which includes protection of cultural heritage in Soomaa.

2. Estonian Folk Culture Centre (institution under the Ministry of Culture) helps preserve the dugout boat tradition in Soomaa as part of its core activity. The Centre works with communities to ensure that ICH is viable and in active use, including by administering the Estonian inventory of ICH. In 2019, a funding programme for regional cultural activity was established which covers all of Estonia. This programme funded the development of Soomaa dugout boat safeguarding plan and related activities. The Centre plans to support the implementation of the Soomaa dugout boat culture safeguarding plan by funding the salary of the managing director of the EDBS (at 50% of full-time).

3. University of Tartu Viljandi Culture Academy supports the safeguarding plan by offering a dugout boatbuilding course (see 3a, ii)

4. State Forest Management Centre will support the mapping and protection of aspen trees suitable for dugout boatbuilding.

Safeguarding of Soomaa dugout boat tradition is supported by the Estonian state (including local municipalities, Cultural Endowment of Estonia) and EU programmes (including LEADER).

e. Provide a **timetable** for the proposed activities.

Not fewer than 200 or more than 500 words

Activities related to Objective 1 (Succession of masters):

1. Master-apprentice programme I: (2020–2021)

2. Master-apprentice programme II: (2021–2022)

Two master-apprentice programmes will be implemented between 2020-2022; for that, grants will be awarded to masters and apprentices, tasks and obligations of both parties will be determined in a grant agreement.

3. Development of youth educational programme (2020)

An educational programme (at least 1h lecture with interactive study aids, will be shared with UNESCO ASP-net schools in Estonia and included in the selection of training programmes on the Estonian environmental education portal where all schools select relevant environmental education programmes, new programme will be disseminated)

4. Implementation and development of youth educational programme (2021-2023)

Youth educational programmes will be implemented for middle-school aged students in municipalities in and around Soomaa, to approximately 200 students a year. The programme will be refined based on feedback.

Activities related to Objective 2 (Revitalising and creating new uses), Objective 3 (Awareness-building of dugout boat culture), and Objective 5 (Engaging Soomaa community):

5. Raising awareness of dugout boat culture (2020-2023)

Annual dugout boat festivals are held. Soomaa heritage rides are conducted for the general public, the geographic scope of heritage rides on dugout boats is expanded also beyond Soomaa. The dugout boat portal www.haabjas.com will be developed, including key content sections will be translated to main foreign languages (including English, Russian). Social media coverage will be expanded. Media work: familiarization tours for Estonian and international journalists, a media kit in Estonian and English will be developed. New dugout boat related publications will be issued for different age groups (1 publication / year). Materials for the mobile dugout boat culture exhibition will be developed in Estonian and English, corresponding exhibitions will be held. Collection of oral history related to dugout boats will be conducted by Estonian universities.

Activities related to Objective 4:

6. Shaping forestry practices 2020-2023

To improve availability of trees suitable for dugout boatbuilding, and to ensure raw materials for the long run, there will be a systematic effort to shape forestry practices and participate in relevant roundtables and planning discussions. A register of aspen trees suitable for dugout boatbuilding will be created and updated. Part-time project manager for the implementation of the safeguarding plan will be hired.

Activities related to Objective 6 (Raising organisational capacity of the Estonian Dugout Boat Society):

7. Analysis of the results of the safeguarding plan 2020-2023, goal-setting for the next safeguarding cycle – 2022-2023

Outputs and outcomes of the safeguarding plan 2020-2023 will be analysed. Experts for the further development of the operating model of EDBS will be engaged. Safeguarding plan 2024-2027 will be developed.

f. Provide a detailed **budget** for the implementation of the activities proposed (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Not fewer than 200 or more than 500 words

	2020	2021	2022	2023	TOTAL
Revenues					
Revenue from dugout boat sales		7,000		7,000	14,000
Participation fees of dugout boatbuilding courses	9,000	16,500	9,000	9,000	43,500
Expected governmental support	800	2000	11,148	11,148	25,096
Expected grants from foundations	13,960	12,635	24,980	14,450	66,025
Expected community contributions	2,500	3,000	3,000	3,500	12,000
REVENUES TOTAL	26,260	41,135	48,128	45,098	160,621
Expenses					
Subheading: Study programmes					
Master-apprentice programme		3,844	7,688	3,844	15,376
Apprentice grants		750	1,500	750	3,000
Developing children's educational programme					2,000
Implementing children's educational programme		2,000	2,000	2,000	6,000
Subheading: Awareness-building of dugout boat culture					
Organising annual dugout boat festivals (2 days / year)	1,750	1,750	1,750	1,750	7,000
Conducting heritage rides on dugout boats	4,960	4,960	4,960	4,960	19,840
Website translation expenses	200	200	200	200	800
Developing media kit (in Estonian)	1,000				1,000
Press tour for Estonian journalists (in Estonian)	4,000	4,000	4,000	4,000	16,000
Developing media kit (in English)	1,000				1,000

Press tour for international journalists (in English)	4,000	4,000	4,000	4,000	16,000
Developing a publication	2,000	2,000	2,000	2,000	8,000
Developing a mobile exhibition	1,050	1,050	1,050	1,050	4,200
Collecting oral heritage		1,333	1,333	1,333	4,000
Subheading: Other operating expenses					
Managing Director salary costs		11,148	11,148	11,148	33,444
Other operating expenses		3,600	3,600	3,600	10,800
Elaborating operating model of Estonian Dugout Boat Society	4,000		2,000	4,000	10,000
EXPENSES TOTAL	25,960	40,635	47,229	44,635	158,460
NET INCOME	300	500	899	463	2161

3.c. Competent body(ies) involved in safeguarding the element

- (i) 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), responsible for the local management and safeguarding of the element.

Name of the body: Estonian Dugout Boat Society NGO (Eesti Haabjaselts MTÜ)

Name and title of the contact person: Aivar Ruukel, Member of Board

Address: Karuskose, 71301, Sandra village, Põhja-Sakala parish, Viljandi county, Estonia

Telephone number: +372 5061896

Email address: aivar.ruukel@gmail.com

Other relevant information:

- (ii) Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan.

Not fewer than 150 or more than 250 words

Estonian Dugout Boat Society (EDBS) was established on July 1, 2008, by masters Jaan Keerdo, Priit-Kalev Parts and Aivar Ruukel. EDBS statutory goal is to preserve and promote dugout boat culture. The principal activities aim to promote building and use of dugout boats, and to support the way of life and craft skills associated with dugout boats.

Key projects have included dugout boatbuilding workshops (including in Soomaa, Pärnu, Narva), media work, expert advice for dugout boat culture related films and publications, and ethnographic expeditions to Finno-Ugric indigenous peoples of Russia. With EDBS participation, dugout boatbuilding was included in Estonian inventory of Intangible Cultural Heritage. EDBS manages the dugout boat culture portal www.haabjas.com.

The biggest project to popularise dugout boat culture was the accompaniment of the torch of the 25th Estonian Song and Dance Celebration (2009) along the historical waterway from Lake Võrtsjärv via Soomaa to Pärnu.

Jaan Keerdo defended in 2011 a master's degree at the University of Tartu with a thesis "Theoretical principles and practical solutions of dugout boatbuilding". In 2017, Aivar Ruukel received an honorary medal for protecting and revitalising dugout boatbuilding culture from the

Estonian Cultural Heritage Protection Society.

In 2019, EDBS initiated the project "Preparation of Soomaa's dugout boat culture into the UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding".

Starting from 2021, EDBS plans to recruit a managing director to coordinate the implementation of the Safeguarding Plan 2020-2023. Creation of a salaried position will allow to raise the organisational capacity of the Society.

4. Community participation and consent in the nomination process

For Criterion U.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 preparing the nomination at all stages, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, 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

Both communities involved in dugout boat culture - dugout boat masters and Soomaa residents - participated in the development of the current nomination from the start, i.e. since the planning of the project early 2019. This ensured the free, prior and informed consent of said communities. Also, additional stakeholders: local municipalities, dugout boat users and enthusiasts, cultural heritage and nature education specialists of Soomaa National Park were engaged. EDBS led the process.

Key milestone for initiating the project was a brainstorm convened by EDBS, held in Tori (Soomaa), on 12 February, 2019. As a result, representatives of Soomaa community, dugout boat builders and local municipalities agreed to launch the project with the aim to nominate Soomaa's dugout boat culture to UNESCO's List of Intangible Cultural Heritage In Need of Urgent Safeguarding, and drafted an initial workplan, with the view to finalize the nomination by early 2020. The meeting was attended by representatives of the Estonian National Commission for UNESCO and the Estonian Folk Culture Centre.

On 14 June, a Soomaa community meeting was held in Poldi, where the UNESCO nomination and film were discussed. On 28 June a reunion of Sandra village took place in Käära, which focused on the objectives of the safeguarding plan. On 16-17 August, annual dugout boat days were held in Soomaa, during which a dugout boat was expanded in Loodi and dugout boat master Kaido Kama gave a presentation about dugout boatbuilding in the 1980s. This is when the structure and key points of the UNESCO nomination were discussed in greater detail.

The community meeting in Riisa villa on 4 September included a discussion about the nomination and interviews with community members for the video to accompany nomination. On 4 November, a workshop organised by NGO Society of Estonian Native Construction focusing on the safeguarding plan was held in Liivakingu, uniquely with the participation of all 5 acknowledged dugout boat masters. The community consent letter was discussed and a large part of signatures obtained in Kõrtsi-Toramaa on 8 December, as part of the Soomaa National Park birthday event. All community meetings were attended by men, women and even children.

EDBS arranged a public competition to identify official photos for the UNESCO nomination, and to engage the wider community of dugout boat enthusiasts into the process. The competition was well received and several photos obtained with the contest, were included in the final selection.

UNESCO nomination process was also well covered in local and national media, including articles for the Soomaa community paper Jõhvikas, Põhja-Sakala and municipal paper Leole. Journalistic stories appeared in Pärnu Postimees, Sakala, Postimees, Maaleht, Paat ja Merendus magazine, Vikerraadio. The film crew of the Estonian National Museum made field trips to Soomaa, interviewing dugout boat builders and local residents.

These activities enabled both dugout boat builders and Soomaa local residents to participate in all stages of preparing the nomination which also contributed to the quality of the nomination, and a positive attitude about the whole process in the local community.

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

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen 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

1) The consent form of the dugout boat masters' community has been signed by members of board of the Estonian Dugout Boat Society (EDBS) and represents consensus of all EDBS members.

2) The Soomaa local community consent form includes both Soomaa residents and people involved in the safeguarding and promotion of dugout boat culture. Obtaining formal consent was preceded by several community meetings held throughout 2019 in Soomaa, where the local community was engaged in the UNESCO nomination process (see 4a). First signatures confirming the free, prior and informed consent of relevant communities were received on 8 December, 2019 in Soomaa, at the birthday event of Soomaa National Park held in Kõrtsi-Tõramaa. Consent was confirmed with names, signatures and organisation or village names associated with the individual. Signature collection was preceded by the presentation of Aivar Ruukel, representative of the EDBS. Because not all key representatives of relevant communities were able to attend the December 8 meeting, additional collection of signatures was conducted in Soomaa and across Estonia during 9.12.2019 - 31.01.2020 by EDBS. The procedure for obtaining the signatures was similar: signatures were preceded by presentations of EDBS representatives about the objectives and key aspects of the UNESCO nomination. Ultimately, written consent, corresponding to the principle of free, prior and informed consent, was received from 48 persons. Approximately two-thirds of them represent Soomaa local communities (including residents of Tipu, Riisa and Sandra villages) and one-third people involved in the protection and promotion dugout boat culture across Estonia.

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 certain 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

Today there are no customs that would limit the access of enthusiasts to the customary practices or information related to the building and use of dugout boats. On the contrary, the

dugout boat community would like there to be more people interested in this, which is why today's masters gladly share their knowledge and skills with those who are interested in it. Also, historical materials about dugout boatbuilding are accessible, e.g., in the archives of the Estonian National Museum. Even though it is known that historically some dugout boat builders preferred to keep their knowledge and skills within the family (passed down from father to son), then today this is no more relevant, including due to the small number of dugout boat masters and low economic viability associated with the building of dugout boats.

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

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is 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
- f. Other relevant information

1.

- a. Eesti Haabjaselts (Estonian Dugout Boat Society)
- b. Aivar Ruukel, Member of Board
- c. Laeva 6-2, Pärnu, Estonia
- d. +372 506 1896
- e. aivar@soomaa.com
- f. primary organisation responsible for safeguarding Soomaa dugout boat culture

2.

- a. Rahvusliku ehituse selts (Society of Estonian Native Construction)
- b. Priit-Kalev Parts, Member of Board
- c. Loodi mõis, Viljandi vald, Viljandimaa, Estonia
- d. +372 520 5230
- e. priit.kalev.parts@gmail.com
- f. Organisation, led by a dugout boat master, which supports the Estonian Dugout Boat Society by organising boatbuilding workshops, camps, courses, etc.

3.

- a. Soomaa koda (Soomaa council)
- b. Sandra Urvak, Member of Board
- c. Sandra küla, Põhja-Sakala vald, Viljandimaa, Estonia
- d. +372 5352 8339
- e. sandra.urvak@gmail.com
- f. Soomaa local community development organisation

4.

- a. Rohelise jõemaa koostöökogu (Cooperation council of Green River Land)

- b. Kalev Kaljuste, Member of Board
- c. Selja mnt 2, Tori alevik, Pärnumaa, Estonia
- d. +372 5137 439
- e. kalevkaljuste@gmail.com
- f. Regional LEADER group of rural development projects, also potential instrument of funding.

5. Inclusion of the element in an inventory

For Criterion U.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 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:

Estonian Inventory of Intangible Cultural Heritage

(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:

Eesti Rahvakultuuri keskus (Estonian Folk Culture Centre)

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

Building of expanded dugout boat in Soomaa. Entries in the national inventory do not have numbers or indexes, and are arranged according to the domains or topics of ICH. All entries are in alphabetical order.

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

2016

(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 roles 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).

The element was identified for inclusion to Estonian Inventory of Intangible Cultural Heritage in 2014 by Estonian historian Vadim Svjatkovski who was at the time working as a researcher at the Estonian Maritime Museum. The development of the submission was led by Svjatkovski as part of the training programme on submitting elements of intangible cultural heritage to the Estonian inventory, conducted by the Estonian Folk Culture Centre. The suggestion to submit Soomaa expanded dugout boat culture to the national inventory partly related to the presence of a dugout boat in the exposition of the Estonian Maritime Museum. As a next step, Svjatkovski proposed the idea to dugout boat masters, who enthusiastically supported it. As part of the preparation of the submission, Svjatkovski conducted interviews with 4 dugout boat masters (Aivar Ruukel, Priit-Kalev Parts, Jaan Keerdo - all of them members of the EDBS - and observed a dugout boatbuilding workshop on May 12, 2015 in Soomaa, with the participation of Aivar

Ruukel, Jaan Keerdo and another dugout boat master Kaido Kama. The text of the final nomination was coordinated with members of the Estonian Dugout Boat Society, thus receiving consent of the dugout boat masters' community.

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

All entries of Estonian Inventory of Intangible Cultural Heritage will be updated every five years. The entry 'Building of expanded dugout boat in Soomaa' submitted in 2016 was updated in January 2020.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating 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).

Estonian Folk Culture Centre administers the Estonian Inventory of Intangible Cultural Heritage. Entries are compiled by members of practising community. Every five years after submitting an entry to the inventory, Estonian Folk Culture Centre sends requests to update the entry to people who have compiled them. If it is not possible for them to continue the work they should recommend someone else, or active community members will be sought out by Estonian Folk Culture Centre's specialists to recommend further contacts.

Updating an entry to the inventory is a process. First, the entry is revisited, any outdated information is excluded. Depending on the vitality and viability of the element, new research is made – interviews with practitioners, observations on events, searching for possible new bibliography, etc. Also, the audio-visual materials should be revisited, some more recent photos and videos added. Texts, photos, videos, and other new material is sent to Estonian Folk Culture Centre, and then being revised, entered and uploaded to the inventory by intangible heritage specialist.

(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 include, at least, 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 (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of the 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 the texts (no more than ten standard A4 sheets) 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:

The website of Estonian Inventory of Intangible Cultural Heritage, opened to the public in 2010, www.rahvakultuur.ee/vkpnimistu/, will be changed in 2020. The inventory will be accessible through Estonian Folk Culture Centre website www.rahvakultuur.ee under Intangible Cultural Heritage.

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 video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that 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 community concerned is not 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.b 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 photographs (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 not 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, 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.

Web portal of Soomaa dugout boat culture: www.haabjas.com (Managed by the Estonian Dugout Boat Society)

Books:

Väre, Hans; Korts, Olja. Lootsiku loomine, Pühendatud vanadele meistritele. (Creating a dugout boat, Dedicated to old masters), 2010 [Viljandi], Society of Friends of Soomaa.

Articles and studies:

Manninen, Ilmar. Soome sugu rahvaste etnograafia (Ethnography of Finno-Ugric peoples), 1929 [Tartu], KOÜ "Loodus", pp 107-108.

Ränk, Gustav. Vana Eesti rahvas ja kultuur. (Old Estonian people and culture), 1949 [Stockholm]. Publishing house "Kirjastus Eesti Raamat".

Toht, Andres. Lootsikuteegijad Saarisool (Dugout boat builders in Saarisoo), 1996 [Tallinn], Eesti Loodus (journal Estonian Nature).

Haas, Annika. Eesti ja Soome ühepuupaad. (Estonian and Finnish single-log boat), 1997 [Tartu], University of Tartu seminar paper (Department of Finno-Ugric Studies).

Toots, Harvet. Haabjaga iidsele hansateele (On the Ancient Hanseatic route with a dugout boat), 1999 [Tallinn], Eesti Loodus (journal Estonian Nature).

Rennu, Madis. Ühepuupaadiehituse uuest tõusust Eestis 1990-ndatel. (About the rise of single-log boat in Estonia in the 1990s), 2004 [Tartu] University of Tartu proseminar paper, (Faculty of History, Department of Ethnology).

Keerdo, Jaan. Haabjaehituse teoreetilised põhimõtted ja praktilised lahendused (Theoretical principles and practical solutions of dugout boat building), 2011 [Tartu]. University of Tartu master's thesis, (Faculty of Nature and Technology).

Pärdis, Heiki. Ürgne ühepuupaad – haabjas, lootsik, vene – Soomaa ja mujal Eestis. (The ancient dugout boat in Soomaa and elsewhere in Estonia), 2018 [Tallinn], Eesti Vabaõhumuuseumi Toimetised (A publication of the Estonian Open-Air Museum) no. 6, pp 59-91.

Parts, Priit-Kalev. A brief manual for building an Estonian dugout canoe, 2019 [Viljandi]. Studying Estonian Heritage Craft technologies. Best of Studia Vernacula 2013–2019. – Studia Vernacula 11: pp 190-199.

Films:

Peterson, Aleksei. Ühepuupaadi valmistamine (Building a dugout boat), 1967 [Tartu], Estonian

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Soosaar, Mark. Ühepuulootsik (Dugout Boat), 1986 [Tallinn], Tallinnfilm.

Mäss, Vello. Soomaa ühepuupaat (Soomaa Dugout Boat), 2001 [Tallinn], Estonian Maritime Museum.

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

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

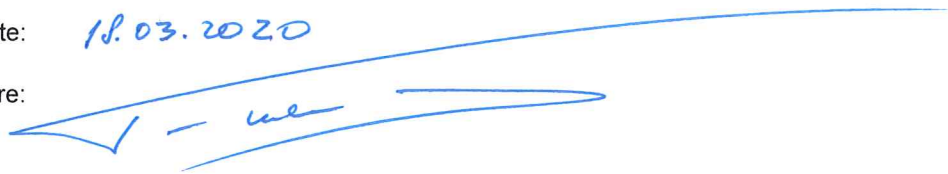
In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Tõnis Lukas

Title: Minister of Culture of the Republic of Estonia

Date: 18.03.2020

Signature:



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