



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Register of Good Safeguarding Practices

ICH-03 – Form

PROGRAMMES, PROJECTS AND ACTIVITIES BEST REFLECTING THE PRINCIPLES AND OBJECTIVES OF THE CONVENTION

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

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

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

A. State(s) Party(ies)

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

Philippines

B. Contact person for correspondence

B.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for correspondence concerning the proposal. For multinational proposals, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the proposal.

Title (Ms/Mr, etc.): Mr.
Family name: Lizaso
Given name: Arsenio
Institution/position: National Commission for Culture and the Arts/Chairperson
Address: 633 Gen. Luna St., Intramuros, Manila, Philippines
Telephone number: (02) 527-2195 to 98
Email address: oc@ncca.gov.ph / sltncca@gmail.com
Other relevant information: [Concurrent] President, Cultural Center of the Philippines

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

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

C. Title

Indicate the official title of the programme, project or activity, in English or French, that will appear in published material.

Not more than 200 characters

School of Living Traditions (SLT)

D. Geographic scope

Tick one box to identify whether the geographic scope of the programme, project or activity is essentially national, subregional, regional or international (the last category includes projects carried out in geographically non-continuous areas).

national (within a single country)

subregional (more than one country)

regional (more than one country)

international (including geographically non-continuous areas)

E. Geographical location

Indicate the locations in which the programme, project or activity was or is being carried out.

Not more than 150 words

There are 28 Schools of Living Traditions (SLTs) being implemented across three major island clusters in the Philippines:

In Luzon: Benguet, Ifugao, Abra, Mountain Province, Kalinga, Bulacan, Nueva Vizcaya, Quezon, Palawan, Rizal;

In the Visayas: Aklan, Iloilo, Negros Occidental, Bohol, Capiz, Antique, Guimaras; and

In Mindanao: Agusan del Sur, South Cotabato, Davao Occidental, Basilan, Davao City, Davao del Norte, Bukidnon, Zamboanga del Sur, Davao Oriental, Davao del Sur, North Cotabato.

F. Status

Tick one box to identify whether the programme, project or activity is completed or in progress at the time the proposal is submitted.

completed

in progress

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

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the proposed programme, project or activity.

Not more than 150 words

The communities involved in the SLT Program are the following:

In Luzon: Kankana-ey and Ibaloi of Benguet; Ayangan, Kalanguya and Tawali of Ifugao; Dumagat Remontado of Quezon and Rizal; Itneg and Tingguian of Abra; Balangao of Mountain Province; Sumacher of Kalinga; Dumagat of Bulacan; Ikalahan and Kalanguya of Nueva

Vizcaya; Pala'wan of Palawan;

In the Visayas: Akeanon and Ati Malindog of Aklan; Panay Bukidnon of Iloilo and Capiz; Ati of Negros Occidental, Antique and Guimaras; Boholano of Bohol; and

In Mindanao: Manobo of Agusan del Sur; T'boli of South Cotabato; Blaan and Sangir of Davao Occidental; Yakan of Basilan; Ata of Davao City; Mangguangan and Dibabawon of Davao del Norte; Higaonon of Bukidnon; Subanen and Iranun of Zamboanga del Sur; Mandaya of Davao Oriental; Bagobo Tagabawa of Davao del Sur; and Manobo Kulamanen of North Cotabato.

H. Domain(s)

Tick one or more boxes to identify the domain(s) of intangible cultural heritage covered by the programme, project or activity, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', 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) ()

1. Description

Criterion P.1 requires that 'the programme, project or activity involves safeguarding, as defined in Article 2.3 of the Convention'. Article 2.3 states that "Safeguarding" means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage'.

For sections 1.a and 1.b together, provide succinct descriptions of the programme, project or activity and its main components, describing what actually happened or is underway.

1.a. Background, rationale and objectives

Describe the context in which the programme, project or activity was created – what safeguarding needs were identified and by whom, and how the priorities were identified and established. Identify the primary objectives of the programme, project or activity.

Not fewer than 300 or more than 500 words

In 1995, representatives of Philippine ethnolinguistics groups that comprise the Subcommittee on Cultural Communities and Traditional Arts of the National Commission for Culture and the Arts (NCCA) — the lead agency mandated to preserve, promote and develop Philippine culture and the arts — affirmed the need to safeguard intangible cultural heritage (ICH) (traditional knowledge and practices) from rapid cultural devaluation brought about by forces such as the media, tourism, formal education and religion.

This paved the way for the creation of the School of Living Traditions (SLT) program, involving community-managed non-formal centers of learning, where the cultural masters, bearers and elders transmit their invaluable communities' significance, knowledge, intangible cultural heritage, skills and values to younger generations.

The identification of priorities for safeguarding was spearheaded by elders, leaders and other members of communities through a series of consultations. In the process, capacity-building assistance was provided by the NCCA for the mobilization of logistics and other resources needed to establish the learning centers as sites of teaching and learning activities.

Generally, the SLT program aims to develop, implement and evaluate community-based measures to safeguard vital traditional cultural knowledge and practices from the negative effects of modernization.

Specifically, the SLT program is established to:

- 1) Identify and document intangible cultural heritage as embodiment of ethnic identity;
- 2) Promote intangible cultural heritage through non-formal cultural modes of transmission and acquisition; and
- 3) Through forging linkages with responsible governmental and private institutions, create opportunities for promoting and sustaining traditional arts and crafts.

In 2015, the NCCA initiated the enhancement of the SLT program. This entails the implementation of site-specific five-year community development programs to support sustainable transmission and the viability of intangible cultural heritage in close partnership with local communities and org. At the same time, the NCCA ensures efficient and effective coordination of safeguarding activities across SLTs.

1.b. Safeguarding measures involved

Describe the specific safeguarding measures that the programme, project or activity includes and why they were adopted. Identify what innovative methods or modalities were involved, if any.

Not fewer than 300 or more than 500 words

The guiding concept of the SLT Program is safeguarding intangible cultural heritage by transmission through non-formal education. The following measures are adopted by the SLTs to support cultural communities and ICH safeguarding.

1) Identification and inventory of ICH elements

In each SLT, a Council of Elders and Leaders, composed of men and women from the local community, identifies ICH elements which need urgent safeguarding. The Council advises the SLT Local Coordinating Team (LCT) that includes a project coordinator, legal consultant, community consultant, and researcher, in developing mechanisms for integration of the identified ICH elements in the SLT teaching and learning processes. They conduct an inventory of ICH with the cultural masters.

2) Research and documentation

The LCT, together with the cultural masters, conducts research and documentation related to the ICH elements identified by the Council of Elders and Leaders. The LCT develops modules used in teaching and learning activities of the SLT. There are several learning guides highlighting usually three to six ICH elements in each SLT.

3) Transmission

The transfer of knowledge, skills, values and other essential aspects of ICH elements is conducted in learning sessions which vary per SLT. The LCT ensures that learning activities employ creative, participatory and evocative methodologies aligned with the learning system of indigenous communities — principally through learning-by-doing. During off-school periods, young learners are encouraged to serve as apprentices of cultural masters or actively observe how cultural masters work and live in day-to-day settings. Young learners are encouraged to demonstrate newly acquired knowledge, skills and creative expressions.

4) Promotion, Enhancement and Revitalization for sustainable development

Other SLT activities are geared toward awareness and enhancement of ICH elements through, among others, exhibits, fairs with interactive lectures and demonstrations, cultural festivals and information campaigns. The program builds upon a strong network and organizes annual assemblies, exchange programs and cross-learning visits among selected SLT sites for local coordinators to learn from each other and exchange good practices of safeguarding ICH.

Moreover, the SLTs have influenced educational agencies throughout the country. The Department of Education (DepEd) and the Commission on Higher Education (CHED) have strengthened their policies and programs on integration of local ICH elements in formal learning curricula, including through the “Indigenous Peoples Education” initiative and the “Alternative Learning System.” National educational agencies have encouraged teachers to learn from the

experiences of SLTs in their respective jurisdictions.

All activities within the SLTs are designed for young learners to appreciate and gain holistic understanding of the life cycle of indigenous communities. They promote an integrative approach to learning and enhance the value of ICH, including the transfer of life-skills of cultural masters for livelihood-related activities. Importantly, indigenous knowledge that contributes to environmental conservation and sustainable development is a key aspect being promoted by SLTs.

1.c. Competent body(ies) involved

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 of the programme, project or activity.

Name of the body: National Commission for Culture and the Arts

Name and title of the contact person: Ms. Renee C. Talavera, Head, Cultural Communities and Traditional Arts Section

Address: 633 Gen. Luna St., Intramuros, Manila, Philippines

Telephone number: (02) 527-2195 to 98 local 524

Email address: sltncca@gmail.com

Other relevant information: Designated ICH Focal Person

2. Coordination at the regional, subregional and/or international levels

Criterion P.2 requires that 'the programme, project or activity promotes the coordination of efforts for safeguarding intangible cultural heritage on regional, subregional and/or international levels'. Explain, if applicable, how the programme, project or activity has promoted such coordination. If the programme was or is conducted exclusively at the national level and has not involved such coordination, state so clearly.

Not more than 500 words

The SLTs promote coordination of efforts to safeguard ICH at the national, sub-regional, regional and international levels.

The SLT program is implemented at the national level by the NCCA, in full partnership and consultation with cultural masters, local communities and their leaders. In 2017, the Office of the Cabinet Secretary of the Office of the President (of the Republic of the Philippines) (OCS) initiated a Memorandum of Understanding (MOU) with the NCCA, together with four national government agencies, namely: the National Commission on Indigenous Peoples (NCIP); the National Youth Commission (NYC); the Technical Education and Skills Development Authority (TESDA); and the Cooperative Development Authority (CDA). An MOU was also signed between the NCCA and the Department of Social Welfare and Development (DSWD). These institutions recognized the need to collaborate to improve the social impacts of projects that protect, safeguard and preserve the social and cultural well-being of indigenous cultural communities in the country. Thus, they agreed to establish coordination activities in the implementation and institutionalization of the SLTs. These government agencies have converged to build a national coordination mechanism that supports the SLTs and created institutional linkages for wider dissemination of the program to respective constituencies and stakeholders.

At the regional level, in collaboration with the International Research Center for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI), a UNESCO Category 2 Center, the learning guide of the SLT Zamboanga del Sur was published and disseminated. The guide focuses on the ICH of indigenous peoples, particularly the Subanen of Zamboanga Peninsula. It serves as model for the production of learning modules of other SLTs, as well as an example of a good practice for safeguarding ICH for communities in other States Parties.

Furthermore, the SLT program was featured in activities of the International Information and Networking Center for Intangible Cultural Heritage in the Asia-Pacific Region (IHCAP), another

UNESCO Category 2 Center, including at the Regional Meeting for Strengthening the Use of ICH in Education in the Asia-Pacific where the SLT was presented as a case study for teaching and learning with and about ICH. Coordination and cooperation of the SLTs with regional ICH actors and institutions adds value to ICH safeguarding efforts in the region.

Meanwhile, the Philippine Embassy in Malaysia (at the sub-regional level) and the Philippine Consulate General in San Francisco, California in the United States (at the international level) have collaborated with the NCCA to recognize and support SLT cultural masters and their students. This has raised awareness of the need to safeguard ICH in the Philippines, and garnered recognition and support not only from Filipinos overseas, but also academics, experts and NGOs in these countries. Such coordination and synergy of efforts have contributed to the strengthening of the SLT program and safeguarding and visibility of ICH, both nationally and internationally.

3. Reflection of the principles and objectives of the Convention

Criterion P.3 requires that 'the programme, project or activity reflects the principles and objectives of the Convention'. Identify the specific principles and objectives of the Convention that are addressed by the programme, project or activity and explain how it reflects those principles and objectives in its conception, design and implementation.

Not fewer than 300 or more than 500 words

The SLTs strongly promote the purposes, principles and objectives of the 2003 Convention.

1) Safeguarding ICH through transmission (Articles 1, 11 and 14)

The core function of the SLT Program is to pass on indigenous knowledge, skills and values of community cultural masters and bearers, who are usually elders, to younger members of the community for their appreciation and learning. This is conducted through non-formal classes, usually oral, and primarily based on practical demonstrations. Since the SLT students also attend formal schools, the sessions are held during weekends at the established SLT center. Upon seeing the significance of learning about indigenous knowledge and practices, some formal schools have integrated the SLT in the curriculum of DepEd's Indigenous Peoples Education (IPEd) and Alternative Learning System (ALS) programs.

2) Development of local and national inventories (Articles 1 and 12)

The SLTs are effective platforms to communicate and coordinate with indigenous cultural communities across the Philippines. Capacity-building activities have been conducted to train SLT local coordinators in the inventory of intangible cultural heritage in their respective communities. As a result, SLTs have developed local inventories with cultural masters and bearers. These are submitted to the NCCA for the elements' inclusion in the national inventory of ICH. Through this process the status of ICH elements is concretely determined. Those which are identified having urgent safeguarding needs are prioritized and taught first in the SLTs.

3) Inclusion in local and national planning programmes (Articles 1 and 13)

The establishment of SLTs is one of the priority strategies that recognize and promote the diverse cultures of the country, in line with the objectives of the Philippine Development Plan 2017-2022. This increases the visibility and awareness of intangible cultural heritage within the framework of national development, pursuant to Article 1 of the Convention.

Moreover, agencies that have signed Memorandum of Understanding with the NCCA are obliged to include the SLTs in their annual workplans. As explained above, these national government agencies are the NCIP, NYC, TESDA, and CDA.

Support for some SLTs has also been institutionalized locally through resolutions and ordinances of local government units.

4) Participation of indigenous cultural communities (Articles 1 and 15)

The full participation of members of indigenous cultural communities in the safeguarding of ICH is encouraged through the SLTs. In fact, cultural communities themselves serve as the core of the program. They are the ones who create and develop their own master plans, and implement the SLT activities taking into account the needs and demands of their own communities. Thus,

the communities are the central managers of the SLTs, ensuring the transmission and viability of their intangible cultural heritage.

4. Effectiveness

Criterion P.4 requires that 'the programme, project or activity has demonstrated effectiveness in contributing to the viability of the intangible cultural heritage concerned'. Describe how the programme, project or activity has demonstrated such effectiveness and how it has contributed concretely to the strengthened viability of the heritage.

Not fewer than 300 or more than 500 words

Several indicators and positive outcomes demonstrate the effectiveness of the SLTs in contributing to the viability of the intangible cultural heritage of indigenous cultural communities concerned.

1) Number of ICH elements that are transmitted by enhanced SLTs

Each SLT teaches at least three ICH elements to its students. In this regard, approximately 84 ICH elements are promoted in the enhanced 28 SLTs throughout the country.

2) Number of youth trained by SLTs

In total, more than 2,100 young people have been trained in their respective communities' intangible cultural heritage, traditional skills and practices. The SLTs also facilitated heightened awareness of the ICH in focus having a multiplier effect at the household levels and in peer groups.

3) Revitalization of ICH elements

ICH transmission through SLTs has contributed to the revitalization of intangible cultural heritage, especially oral traditions and language. As a concrete example, the speakers of the Inati language of the Ati communities have increased since the language has been the priority element of the SLT in Antique and Guimaras.

4) Strong community and partner buy-in

Local stakeholders have shown strong support for the sustainability of SLTs as non-formal centers of indigenous learning. The SLT is mainstreamed in local government units' (LGUs) development policies, plans and programs, such as the Forest Land Use Plan, Conditional Cash Transfer Programs and other forms of social welfare assistance. The involvement of community leaders and cultural masters is integrated in planning and decision-making processes of LGU plans and programs. Civil society organizations, academic institutions, national government agencies, the private sector, religious groups and other organizations provide support for the implementation of SLTs, including through capacity-building and resource mobilization programs.

4) Visits and research

The participation of SLTs in local and national fairs, exhibits, and festivals has raised greater awareness of ICH. As a result, researchers, artists and ICH practitioners have visited SLTs and conducted research programs.

5) Possible satellite SLTs for wider community involvement

Cultural masters and leaders have recognized the importance and impact of SLTs in their communities. They have expressed the desire to establish satellite centers in neighbouring communities to widen the influence of SLTs as vectors to promote indigenous ICH knowledge, recognition and safeguarding.

The above demonstrate, in quantitative and qualitative terms, the positive effects of the SLTs on the viability of ICH for communities concerned.

5. Community participation and consent

Criterion P.5 requires that 'the programme, project or activity is or has been implemented with the participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

5.a. Participation of the community, group or individuals

Describe how the community, group or, if applicable, individuals concerned have participated in the programme, project or activity at all stages of its planning and implementation, including the role of gender.

Not fewer than 300 or more than 500 words

Prior to the establishment of an SLT, there is a series of community consultations among indigenous and cultural community leaders/ bearers and cultural masters to deliberate the objectives and the mechanisms for the implementation of the program according to the customary laws of the indigenous community. The consultative meetings aim to ensure that the community expresses their approval and free-prior informed consent (FPIC) to implement the programs with partner organizations.

FPIC is expressed in a document, usually in the form of an MOU between the cooperating parties, which are usually an Indigenous Peoples Organization (IPO), the NCCA, and LGUs. The execution of the MOU is strengthened by the conduct of a traditional ritual, if deemed necessary by the community.

Likewise, community leaders pass a resolution approving the utilization of an area within their ancestral domain for the purpose of building an SLT Learning Center. Community information and education campaigns and awareness-raising activities are conducted to raise public appreciation of the significance of ICH safeguarding initiated by the community. Active community involvement and participation in the construction of the SLT center and other related activities are integrated from the start.

To set the direction for SLT activities, inclusive consultations with community members, including women, youth, the elderly, and also persons with disabilities and other vulnerable groups, are conducted to formulate 5-year strategic plans. Validation of these plans with all members of the community, elders and cultural masters is pursued.

The LCT engages both men and women from local communities, including youth and children to actively participate in the process of SLT implementation. They actively contribute to the prioritization of ICH elements to be safeguarded, identification of cultural masters, conduct of data gathering, and monitoring of progress of the SLT program. The majority of women who participate in activities have given positive feedback of being empowered through the SLT Program.

Parents are also encouraged to participate in SLT orientation, program implementation, and render other support services. Capacity-building, monitoring, reporting, and evaluation are conducted with the active participation of local communities and practitioners.

5.b. Free, prior and informed consent to this proposal and involvement in its preparation

Submitting States Parties shall involve the community, group or, if applicable, individuals whose intangible cultural heritage is concerned in the preparation of the proposal. Describe below how they have participated actively in preparing the proposal at all stages, including in terms of the role of gender. States Parties are reminded that the communities 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.

The free, prior and informed consent to the submission of the proposal 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 regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach 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

All stakeholders were involved in the preparation of the nomination of the SLT. The communities

concerned were consulted at all stages. 15 male and 13 female SLT local coordinators supported cultural masters, bearers and leaders. Cultural masters were gathered in a focus group discussion to share experiences and collate information for the dossier.

The communities had different ways of providing their consent. Most submitted forms in their local languages with signatures and/or thumb marks. Others, like the SLT Capiz, demonstrated consent by conducting rituals within their communities led by elders and bearers, as documented in annexed photos and videos.

All information included in the dossier was validated by members and leaders of the communities represented in the 28 SLTs. They all affirmed that the SLT Program is a good practice that safeguards their intangible cultural heritage and promotes the richness of the country's cultural diversity that can be shared with other peoples across the globe.

Moreover, Non-Timber Forest Products- Exchange Program, a civil society organization partner of the NCCA in the implementation of the program, also provided an endorsement for the nomination to the Register of Good Safeguarding Practices.

As the Philippines remains under a state of public health emergency and general quarantine due to the COVID-19 pandemic, SLTs in Bulacan, Ifugao and Nueva Vizcaya faced difficulties submitting consent forms because of limitations on movement, public transportation and access to services. Nevertheless, they were able to submit attached evidence of their consent by the extended deadline of 23 October 2020.

5.c. 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

- a. Name of the entity: SLT Benguet
 - b. Name and title of the contact person: Ms. Heather Janet Gate-Dizon
 - c. Address: IP Center, Wangal, La Trinidad, Benguet
 - d. Telephone number: (+63) 948-741-0940
 - e. Email: heather_gate@yahoo.com
-
- a. Name of the entity: SLT Ifugao
 - b. Name and title of the contact person: Mr. Olmigy Hagada
 - c. Address: Miguel Gumangan St., Dugog, Poblacion, Kiangan, Ifugao
 - d. Telephone number: (+63) 936-848-4684
 - e. Email: olmigy.hagada@gmail.com
-
- a. Name of the entity: SLT Aklan
 - b. Name and title of the contact person: Mr. Patrick Lachica
 - c. Address: Basura Garden, Felipe Oquendo St., Brgy. Poblacion, Balete, Aklan
 - d. Telephone number: (+63) 939-914-3566
 - e. Email: artrebu@yahoo.com
-
- a. Name of the entity: SLT Iloilo
 - b. Name and title of the contact person: Mr. Calvin Casa
 - c. Address: Brgy. Datagan, Calinog, Iloilo
 - d. Telephone number: (+63) 908-970-4481
 - e. Email: calvincasa@yahoo.com
-
- a. Name of the entity: SLT Negros Occidental
 - b. Name and title of the contact person: Mr. Pablito Gonzales
 - c. Address: Sitio Marikudo, Brgy. Camang-camang, Isabela, Negros Occidental
 - d. Telephone number: (+63) 905-824-9719
 - e. Email: pabsgons@gmail.com

- a. Name of the entity: SLT Bohol
- b. Name and title of the contact person: Ms. Emilia Roslinda
- c. Address: Cabilao Island, Loon, Bohol
- d. Telephone number: (+63) 908-873-8304
- e. Email: emmie.roslina@gmail.com

- a. Name of the entity: SLT Quezon
- b. Name and title of the contact person: Mr. Ninoy Buendicho
- c. Address: SPA Sitio Kagusitan, Brgy. Catablingan, General Nakar, Quezon
- d. Telephone number: (+63) 949-153-1500
- e. Email: lianmarbuendicho@yahoo.com

- a. Name of the entity: SLT Agusan del Sur
- b. Name and title of the contact person: Mr. Mark Jay Jamboy
- c. Address: Purok 7, San Teodoro, Bunawan, Agusan del Sur
- d. Telephone number: (+63) 915-696-7140
- e. Email: markconde125@gmail.com

- a. Name of the entity: SLT South Cotabato
- b. Name and title of the contact person: Mr. Reden Ulo
- c. Address: Sitio Lem-ehék, Brgy. Poblacion, Lake Sebu, South Cotabato
- d. Telephone number: (+63) 906-111-2108
- e. Email: redshan15@yahoo.com

- a. Name of the entity: SLT Davao Occidental
- b. Name and title of the contact person: Ms. Jai Cawa
- c. Address: LGU Compound, Balut Island, Province of Davao Occidental
- d. Telephone number: (+63) 915-472-6256
- e. Email: lgusarangani.dvoocci@yahoo.com

- a. Name of the entity: SLT Basilan
- b. Name and title of the contact person: Mr. Ammalun Salahuddin
- c. Address: Binuangan, Isabela City, Basilan
- d. Telephone number: (+63) 906-633-9774
- e. Email: mar_salahuddin@yahoo.com

- a. Name of the entity: SLT Abra

b. Name and title of the contact person: Mr. Luis Agaid Jr.

c. Address: Namarabar, Peñarubbia, Abra

d. Telephone number: (+63) 905-325-0713

e. Email: abraindigocooperative@gmail.com

a. Name of the entity: SLT Mt. Province

b. Name and title of the contact person: Ms. Flora Letac

c. Address: Brgy. Poblacion, Paracelis, Mt. Province

d. Telephone number: (+63) 917-506-6229

e. Email: baguinganirene@gmail.com

a. Name of the entity: SLT Kalinga

b. Name and title of the contact person: Ms. Rebecca Silip

c. Address: Brgy. Bulo, Tabuk City, Kalinga

d. Telephone number: (+63) 995-464-3145

e. Email: rdsilip@gmail.com

a. Name of the entity: SLT Bulacan

b. Name and title of the contact person: Mr. Randy Villarama

c. Address: Sitio Iyak, Doña Remedios Trinidad, Bulacan

d. Telephone number

e. Email

a. Name of the entity: SLT Capiz

b. Name and title of the contact person: Ms. Norma Chavez

c. Address: Sitio Guisok, Brgy. Jaena Sur, Jamindan, Capiz

d. Telephone number: (+63) 936-417-7844

e. Email: freyelfonchav@gmail.com

a. Name of the entity: SLT Antique

b. Name and title of the contact person: Ms. Delia Pauden

c. Address: Sitio Pantad, Brgy. Igalawagan, Tobias Fornier, Antique

d. Telephone number: (+63) 905-743-3733

e. Email: deliapauden69@gmail.com

a. Name of the entity: SLT Palawan

b. Name and title of the contact person: Mr. Edio Domingo

c. Address: Sitio Mangkongon, Brgy. Amas, Brooke's Point, Palawan

d. Telephone number: (+63) 905-798-9858

e. Email: colililorlita@gmail.com

a. Name of the entity: SLT Davao City

b. Name and title of the contact person: Ms. Sonja Garcia

c. Address: Brgy. Pandaitan, Paquibato District, Davao City

d. Telephone number: (+63) 929-605-5882

e. Email: epanawcenter@yahoo.com

a. Name of the entity: SLT Davao del Norte

b. Name and title of the contact person: Datu Angelito Omos

c. Address: Municipal Government Center, Brgy. Poblacion, New Corella, Davao del Norte

d. Telephone number: (+63) 920-556-3705

e. Email: datulito@yahoo.com

a. Name of the entity: SLT Bukidnon

b. Name and title of the contact person: Mr. Brendo Pantaon

c. Address: Sitio Kiutdo, Brgy. Hagpa, Impasugong, Bukidnon

d. Telephone number: (+63) 906-785-0523

e. Email: pantaonbrendo@yahoo.com

a. Name of the entity: SLT Zamboanga del Sur

b. Name and title of the contact person: Ms. Anita Tumbao

c. Address: Lakewood, Zamboanga del Sur

d. Telephone number: (+63) 906-751-4950

e. Email: anitatumbao12@gmail.com

a. Name of the entity: SLT Nueva Vizcaya

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6. Regional, subregional and/or international model

Criterion P.6 requires that 'the programme, project or activity may serve as a subregional, regional or international model, as the case may be, for safeguarding activities'. Describe how the programme, project or activity may serve as such a model for safeguarding activities, identifying the particular components, methods or practices that would be relevant in other contexts.

Not fewer than 300 or more than 500 words

The SLT may serve as a model to safeguard the intangible cultural heritage at the subregional, regional or international levels in view of the following aspects, methods and practices that can be relevant for other States Parties and replicated:

The essential and most highlighted component of the SLTs is its community-managed teaching and learning process. Community members serve as the main stakeholders in SLTs, encouraging their widest participation possible. The implementation of the program, and the establishment of the SLT centers themselves, are guided by the concerned communities' customary laws.

Furthermore, the learning modules are contextualized, and do not follow any strict framework or format. The LCT works closely with cultural masters to develop learning guides with localized contents and materials. Since community members decide which ICH elements will be taught in SLTs, ICH elements in need of urgent safeguarding can be prioritized, promoting safeguarding, visibility, transmission and viability of intangible cultural heritage. Elders of local communities

that are practitioners of ICH are recognized as cultural masters. They are not only considered the bearers of their culture, but living traditions in their own right.

After undergoing capability-building and other relevant training programs guided by the NCCA, the communities managing SLTs become the main implementers of the program. They are progressively given more responsibility to drive and sustain the program.

These elements and practices of the SLTs are particularly relevant for States Parties with significant numbers of indigenous peoples communities. However, they can be replicated in any setting wherein there is a need to safeguard ICH and ensure participation of communities and practitioners concerned.

With respect to ICH and education, which is an emerging priority of the ICH Convention and Committee, the transmission of indigenous knowledge systems and practices (IKSP) through non-formal methods of the SLTs encourages apprenticeship of younger generations. This mode of transmission can be promoted even in formal education systems. Again, such lessons are pertinent for other States Parties and educational systems and cultural agencies, not only in the Philippines' region, but the world over.

Since the SLTs do not depend on only one organization to function, various stakeholders such as local government units, civil society organizations, indigenous/peoples organizations, academe, national government agencies and individuals support implementation of SLTs. The SLTs thus become multi-sectoral platforms for dialogue and collaboration aimed at safeguarding ICH anchored on deep respect for local communities and indigenous peoples.

As appropriate, SLTs have developed cooperation with relevant actors at subregional, regional and international levels. For example, partnerships with UNESCO Category-2 Centers in the Asia-Pacific region and stakeholders in neighbouring countries such as Malaysia, as well as in other continents have been pursued, as discussed in section 2 above. In this connection, SLTs can also be vehicles for South-South and North-South cooperation for empowering local communities through recognition and safeguarding of their intangible cultural heritage for sustainable development.

7. Willingness to cooperate in the dissemination of best safeguarding practices

Criterion P.7 requires that 'the submitting State(s) Party(ies), implementing body(ies), and community, group or, if applicable, individuals concerned are willing to cooperate in the dissemination of best practices, if their programme, project or activity is selected'. Describe their willingness to cooperate in such dissemination.

If you attach supporting evidence demonstrating such willingness, especially expressed by the community, group or, if applicable, individuals concerned, indicate below what evidence you are providing and what form it takes. Such evidence, if any, 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.

Not fewer than 300 or more than 500 words

If the SLTs are selected to be part of the Register of Good Safeguarding Practices, community members and local coordinating teams have expressed their willingness to share the experiences of their respective SLTs with other communities and international stakeholders, as shown in the declaration of consent of the LCTs. They have also done so in preparatory meetings for this nomination file, as well as in other consultations.

In fact, the communities concerned already participate in activities aimed at raising awareness and disseminating information on ICH safeguarding measures of their SLTs. These include roundtable discussions on ICH in emergencies, focus group discussions on best safeguarding practices, and SLT assessment and planning meetings, among others. In addition, during arts and crafts festivals, the cultural masters in the SLTs, together with their students, give lecture-demonstrations of their ICH as means of disseminating their safeguarding practices. Furthermore, SLTs share good safeguarding practices through publication of learning modules. These learning modules are used as reference in the development of curriculum of formal schools that raise awareness of indigenous peoples and their ICH.

Active participation of LCTs and community members' in such dissemination activities shall continue and likely expand in the event of selection of the SLTs to the Register of Good

Safeguarding Practices.

Moreover, national government agencies who have signed the MOU with the NCCA have also expressed their willingness to cooperate in the dissemination of the SLT Program as a good safeguarding practice, as stated in the endorsement they have provided. Non-Timber Forest Products- Exchange Program (NTFP-EP), NCCA's Civil Society Organization (CSO) partner in the implementation of the SLTs since 2017, has also given their endorsement and expressed willingness to cooperate.

Meanwhile, the NCCA continuously provides technical and financial assistance, and forges partnerships to widely disseminate the SLT program with the consent of cultural masters and communities concerned. The NCCA is willing to share and disseminate information and best practices of the SLTs with the international community.

8. Assessing the results

Criterion P.8 requires that 'the programme, project or activity features experiences that are susceptible to an assessment of their results'. Provide concrete examples of assessments that have been or are being carried out.

Not fewer than 300 or more than 500 words

The NCCA Program Monitoring and Evaluation Division (PMED) has regularly conducted assessments of the implementation of SLTs since their inception in 1995. In 2011, members of the Executive Council of the NCCA Subcommittee on Cultural Communities and Traditional Arts (SCCTA) requested a comprehensive evaluation of the program. The evaluation identified: 1) the extent of the impact of the SLTs; 2) facilitating and obstructing factors in implementation; and 3) recommendations to enhance the program and further develop capacities of various stakeholders.

Furthermore, the NCCA PMED officers provide evaluation of the implementation of the SLT program each fiscal year. During assessment and planning meetings initiated by the SCCTA, PMED monitoring officers conduct surveys with the cooperation of SLT LCTs. They also participate in focus group discussions with local coordinators to determine the profile and identify varying concerns of different SLTs. Progress monitoring and evaluation reports are prepared and reviewed thereafter. The findings, conclusions, and recommendations from the PMED serve as bases for the continuing development of the SLTs.

In 2015, based on these evaluations, the SLT program was strengthened and is now implemented in accordance with an updated framework jointly devised by the SCCTA and communities concerned. The enhanced SLT is now composed of three components: 1) SLT training and transfer of knowledge, along with preservation of cultural traditions and skills; 2) promotion and awareness-raising; and 3) livelihood and socio-economic development of communities. These components are implemented over a period of five years, excluding a preparatory stage.

Also, in response to the assessment of the PMED, the NCCA concludes Memoranda of Agreements (MOAs) with partner institutions, such as local government units, civil society organizations, schools, and peoples organizations. This was viewed as a necessary measure to enhance accountability and institutionalize partnerships. In 2017, the NTFP-EP became a partner organization in the coordination and monitoring of SLTs. Their staff conduct field monitoring of the SLTs on a monthly basis. The SLT local coordinators, meanwhile, submit monthly progress reports which are consolidated in a year-end report to the NCCA.

According to progress monitoring and evaluation reports of the PMED, SLT activities stirred the consciousness and raised awareness of communities for their indigenous ICH, knowledge, skills and practices. This resulted in increased enrollees to the program. More partnerships and linkages were also established. Local governments provided additional funding assistance for SLTs in Iloilo, Bohol and Davao Occidental. The SLT in South Cotabato was able to secure sponsorships from the DepEd and the DSWD for students' allowance and transportation expenses.

9. Model for developing countries

Criterion P.9 requires that ‘the programme, project or activity is primarily applicable to the particular needs of developing countries’. Describe how the programme, project or activity may be relevant to the needs of developing countries and appropriate to their circumstances, identifying the particular components, methods or practices that would be relevant to them.

Not fewer than 300 or more than 500 words

The SLT program is relevant for developing countries, particularly for those that have indigenous communities dispersed throughout their territories. The SLTs respond to the needs of developing countries to safeguard, promote and support ICH at the grassroots level, with the full participation of indigenous peoples and communities and individuals concerned.

As developing countries can grapple with globalization and its effects on national and local identity and cultural heritage, SLTs can serve as platforms for local communities to promote continued transmission and viability of ICH elements and traditions. SLTs empower and give primary emphasis to the role of practitioners as the main conduits for transmission, revitalization and viability of ICH. They likewise strengthen the crucial roles of the youth as potential champions in the safeguarding ICH and indigenous knowledge, skills and values from generation to generation. This spurs dialogue between the past, present and future that can help safeguard and promote ICH. Such inter-generational solidarity has positive impacts on community-building and instills renewed sense of pride of place and belonging to groups and individuals involved in the SLTs. The wide dissemination and sharing of local and indigenous knowledge can contribute to the consolidation of community and national values, and the promotion of creativity, dialogue and sustainable development in developing countries.

Since developing countries can be challenged by resource and capacity constraints, SLTs provide a sustainable and cost-effective model that is not heavily infrastructure dependent nor contingent on expensive technical assistance. The SLTs facilitate targeted and tailored support from national and local government agencies and relevant entities for the safeguarding of ICH identified by the communities and cultural masters themselves.

The SLT also serve as a model for developing countries since their establishment responds intimately to local circumstances. The cultural masters and communities involved determine their own priorities and procedures for instruction and transmission of ICH elements. The SLTs are centers where the diversity of human creativity interacts in relationship with the local environment.

Taken in aggregate, the SLTs are locally-based and community-driven systems for the safeguarding of ICH and the promotion of living heritage in the Philippines that can be replicated and shared as a model for other developing countries.

10. Documentation

The documentation listed below is mandatory and will be used in the process of evaluating and examining the proposal. It will also be helpful for visibility activities if the programme, project or activity is selected. Tick the following boxes to confirm that related items are included with the proposal 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 other than English or French
- 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 other than English or French
- grant of rights corresponding to the video recording (Form ICH-07-video)

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

The proposal 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.

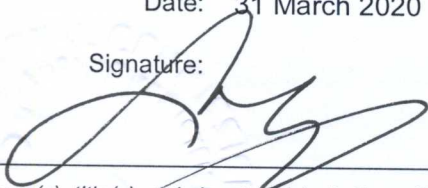
In the case of multinational proposals, the document should contain the name, title and signature of an official of each State Party submitting the proposal.

Name: ARSENIO J. LIZASO

Title: Chairperson

Date: 31 March 2020

Signature:



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