

# Periodic Report (Convention)

## A. General information

### Name of State Party

Ecuador

### Date of Ratification

2008-02-13

## Question A.1

### Executive summary

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**Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.**

Since the ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage in 2008, Ecuador has been developing and implementing various legislative, regulatory, methodological and public policy measures for the safeguarding of Intangible Cultural Heritage. In recent years, there have been several milestones that have marked changes in the management of ICH, strengthening state management from a process facilitator approach, and promoting safeguarding from its own bearers.

With the issuance of the Organic Law of Culture, on December 30, 2016, the "Special Regime of Intangible Cultural Heritage" is established in Ecuador, emphasizing its dynamic, representative and collective character, under the principles of the Convention. In addition, inventory, safeguarding plans and the National Representative List are established under this law as safeguarding instruments.

Another important fact has been the transfer of the competence to preserve, maintain and disseminate cultural heritage to the municipal governments of the country in 2015. This process, in addition to being a constitutional provision in the framework of the decentralization of the State, is part of the national public policy regarding the conservation and management of cultural heritage. In terms of ICH, it enables local, territorialized management and direct relationship with local stakeholders to promote its safeguarding.

At the same time, the country managed to build the public policy for the safeguarding of ICH, approved by Ministerial Agreement on June 5, 2017, through an important participatory process that had the accompaniment and support of UNESCO and was led by the Ministry of Culture and Heritage and the National Institute of Cultural Heritage of Ecuador.

This public policy is currently implemented both at the central government level, as well as at the municipal level, guiding the construction of local policies; and is aimed at strengthening capacities to raise long-range safeguarding processes of intangible cultural heritage, enhancing its role of social cohesion and promoter of local development in order to improve the social and material conditions for the transmission of intangible heritage.

Likewise, the country established Technical Regulations issued by Ministerial Agreement on June 30, 2018, which regulate the processes for inventories, safeguarding plans, inscriptions on the National Representative List, registration of bearers and research on intangible cultural heritage. It also establishes definitions, national ICH ordering principles for safeguarding at the national level.

Under this framework, in the last six years, Ecuador has made significant progress in the management of intangible cultural heritage in the different thematic areas that guide the Overall Results Framework for the 2003 Convention, finding encouraging results that allow validating the relevance of the national policy. However, there are areas in which it will be necessary to focus the public policy in the coming period, especially for a policy making across different sectors, that is, its close relationship with education, health, research, tourism, the environment, among other sectors, in order to integrate this perspective into the framework of national development objectives and thus translate them into the local sphere.

A fundamental area of work has been, and will continue to be, the capacity building for the active participation of the communities and the actors involved in safeguarding in general, even more so in the current context of a pandemic caused by COVID 19, which has generated important impacts on the ICH and its modes of transmission and its economic sustainability. The country should redouble its efforts to strengthen its public policy oriented in the short and mid-term to the implementation of strategies; and in the long term to contribute to the implementation of the Convention within the framework of the principle of co-responsibility for the safeguarding of intangible heritage in the country.

## Question A.2

### Contact information of the focal point for the periodic report

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If you need to update the information related to the focal point, please write to the Secretariat ([ich-reports@unesco.org](mailto:ich-reports@unesco.org)) indicating the information to be updated, and the Secretariat will make necessary changes.

#### **Title (Ms/Mr, etc)**

Ms

#### **Family name**

López Moreno

**Given name**

Gabriela

**Institution/position**

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**Other relevant information****Question A.3****Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

**Ministry of Culture and Heritage**

It exercises the steering role of the National Culture System, which includes the formulation, execution, monitoring and evaluation of public policies, plans, programs and projects.

**National Institute of Cultural Heritage**

It is the entity for research and technical control of cultural heritage at the national level. Technical counterpart of the Ministry of Culture and Heritage in international treaties and conventions. As focal point before the 2003 Convention. It is the entity responsible for the technical and operative coordination for the Periodic Report.

**Ministry of Foreign Affairs and Human Mobility**

It exercises the steering role of foreign policy, human mobility and international cooperation, managing and coordinating the strategic and sovereign insertion of Ecuador in the international community, regional integration, consular and migratory attention, respect for the rights of people in a situation of human mobility and promoting an articulated and coordinated management of international cooperation. It is the General Secretariat of the National Commission for Cooperation with UNESCO, through which it coordinates the delivery of reports and processes of the normative framework of this organization.

#### National Secretariat for Higher Education and Research

It is the governing body of the National System of Science, Technology, Innovation and Ancestral Knowledge of the country, cooperated with actions on intellectual property, protection of traditional knowledge, higher education and scientific research.

#### Ministry of Environment and Water

This is the entity in charge of designing environmental policies and coordinating strategies, projects and programs for the care of ecosystems and the sustainable use of natural resources. It integrates several national and local committees for the safeguarding of intangible heritage manifestations.

#### Ministry of Economic and Social Inclusion

This entity is responsible for defining and executing policies, strategies, plans, programs, projects and services for economic and social inclusion, with emphasis on priority groups and the population living in poverty and vulnerability, promoting development and care during the life cycle, social mobility and strengthening the popular and solidarity economy. It is a member of several national and local committees for the safeguarding of intangible heritage manifestations.

#### Ministry of Education

Is the entity in charge of guaranteeing the access and quality of initial, basic and high school education, through the integral, holistic and inclusive education of children, youth and adults, taking into account interculturality, plurinationality, ancestral languages and gender from a rights and duties approach to strengthen social, economic and cultural development, the exercise of citizenship and unity in the diversity of Ecuadorian society.

#### National Intellectual Rights Service

It is the technical body and national competent authority for the regulation, management and control of intellectual rights; organize and manage information on the records of all types of intellectual property rights in coordination with the National Information System of Science, Technology, Innovation and Ancestral Knowledge of Ecuador.

- National commission for UNESCO

#### Ecuadorian National Commission for Cooperation with UNESCO (COMINAL)

It coordinates the follow-up and support for the fulfillment of obligations derived from UNESCO's normative instruments, with the different State Ministries that comprise it.

Within the framework of COMINAL, the Heritage Subcommittee is formed as the technical body that articulates and supports the implementation of the Conventions on cultural and natural heritage.

- Cultural centres

Casa de la Cultura Ecuatoriana

The Casa de la Cultura Ecuatoriana is responsible for planning and articulating the circulation of cultural and heritage works, goods and services, as well as processes of activation of social memory in the national territory.

It has offices throughout the country (24) and has an infrastructure close to the communities, which is why they cooperated with actions carried out especially in the management of popular culture and interculturality.

Ciudad Alfaro Civic Center

It is the public entity responsible for promoting and disseminating the processes of research, management and public activation of social memory, and for safeguarding, enhancing and disseminating the cultural heritage of the province of Manabí.

- Research institutions

National Secretariat of Higher Education and Research

It is the governing body of the National System of Science, Technology, Innovation and Ancestral Knowledge of the country, cooperated with actions on intellectual property, protection of traditional knowledge, higher education and scientific research.

- Centres of expertise

National Secretariat of Higher Education and Research

It is the governing body of the National System of Science, Technology, Innovation and Ancestral Knowledge of the country, cooperated with actions on intellectual property, protection of traditional knowledge, higher education and scientific research.

- Universities

The public and private universities constitute the centers of higher education and research articulated to the Regime of Education and Training in Arts, Culture and Heritage. The universities that participated in the preparation of the report have degrees in Social Sciences (Anthropology, Archaeology, Arts, Gastronomy, etc.) related to intangible cultural heritage and have developed scientific research and community outreach programs related to intangible cultural heritage:

Pontificia Universidad Católica del Ecuador  
Universidad Salesiana del Ecuador  
Universidad San Francisco del Quito  
Universidad de Cuenca  
Universidad Técnica del Norte  
Universidad Técnica de Manabí  
Escuela Politécnica de Manabí  
Universidad Regional Amazónica IKIAM

- Museums

The Network of Museums of Ecuador is the country's network for the articulation of public policy related to the museum sector, which seeks to facilitate dialogue between museums and public and private institutions to promote an articulated management and promote the effective implementation of national policy throughout the territory.

- NGOs

Actions and good practices of the following institutions were considered:

Quito Eterno.

Actions in oral tradition and theater.

Foundation for the Fortitude of the Manabita Identity.

Actions of Oral Tradition and traditional cuisines.

Clave Foundation.

Actions to safeguard Cultural Heritage from private professionals.

- Municipalities

Association of Municipalities of Ecuador (AME)

It is the associative instance of the municipal and metropolitan governments of Ecuador, which promotes the construction of equitable, participative and solidary land management models, based on the strengthening of the exercise of assigned competences.

It provides information on the Development and Land Management Plans (PDOT) that each Municipal Government has applied to the management of cultural heritage

in general, and intangible cultural heritage in particular; as well as the operational capacity it has, through the implementation of technical offices specialized in cultural heritage; as well as information on plans, programs and projects for the conservation and safeguarding of cultural heritage.

- Local governments

The Municipal and Metropolitan Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdictions.

All Municipal Governments manage the inventory of the intangible heritage of their territory and several of them manage elements incorporated into the World Heritage List and elements of the Representative List of the Intangible Cultural Heritage of Humanity; as well as the management of cultural heritage as a whole,

They are competent to provide information on actions carried out in recent years with respect to the safeguarding of intangible cultural heritage in their territory.

- Others (if yes, specify)

UNESCO-Quito

The UNESCO Office in Quito works in the sectors of Education, Natural Sciences, Culture and Communication and Information, all of them covering Bolivia, Colombia, Ecuador and Venezuela. This dimension of the Office offers technical and consultancy assistance to formulate and implement activities and projects in this region.

FAO

The Food and Agriculture Organization of the United Nations (FAO) is the specialized agency of the United Nations that leads international efforts to end hunger. Its goal is to achieve food security for all and to ensure regular and sufficient access to good quality food to enable everyone to lead a healthy and active life. It works under the Strategic Food Systems Program.

**Please provide any comments in the box below**

## **Question A.4**

### **Accredited Non-Governmental Organizations**

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For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

## Question A.5

### Participation to the international mechanisms of the 2003 Convention

#### Question A.5.1

#### Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

#### Question A.5.2

#### Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Oral heritage and cultural manifestations of the Zápara people (00007) <i>Multiple: Ecuador, Peru</i>	2008
Traditional weaving of the Ecuadorian toquilla straw hat (00729)	2012
Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (01099) <i>Multiple: Colombia, Ecuador</i>	2015



**Please provide in the box below observation(s), if any, on the above-mentioned information.**

The oral heritage and cultural manifestations of the Zápara people were originally proclaimed a Masterpiece of the Oral and Intangible Heritage of Humanity in 2001.

### **Question A.5.3**

#### **Programmes selected for the Register of Good Safeguarding Practices**

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For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

### **Question A.5.4**

#### **Projects financed through International Assistance (Intangible Cultural Heritage Fund)**

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For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

Capacity building for the safeguarding of intangible cultural heritage in Ecuador, Dates of implementation: 01/02/2015 - 01/02/2017, Project budget: USD 250.000

The project "Capacity building for the safeguarding of intangible cultural heritage" allowed the construction of the guidelines of the public policy for the safeguarding of intangible cultural heritage, currently in force in the country.

### **Question A.6**

#### **Inventories**

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**Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The**

**'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.**

**1**

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**a. Name of inventory**

Cultural Heritage Information System of Ecuador (SIPCE) - Intangible Cultural Heritage Fund

**b. Hyperlink to the inventory (if any)**

<https://www.patrimoniocultural.gob.ec/?p=147>

**c. Responsible body**

National Institute of Cultural Heritage of Ecuador

**d. Date of establishment**

2008

**e. Updated since ratification or during the reporting period (provide further details in section 7.3**

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Yes

**Date of latest update**

31-12-2020

**f. Method and frequency for updating**

The inventories are updated periodically in accordance with the guidelines of the Technical Regulations; however, they are not necessarily updated with the same frequency. It depends on the circumstances and needs of the communities and local governments.

The following categories have been defined for updating the inventory:

- a) Integral Update: Implies the update of the totality of manifestations registered at the cantonal level.
- b) Thematic update: This involves updating a set of events according to one or more thematic criteria:
  - i. By area
  - ii. By sub-domain
  - iii. By territorial location (parish, neighborhood, community, sector)
  - iv. By social group or language
  - v. By state of sensitivity to change (vulnerability)

vi. Other duly justified

c) Specific Update: Implies the update of one or more specific manifestations, for processes such as the formulation of safeguarding plans, incorporation in the National Representative List, nomination processes to the Convention Lists, or its Certification is required.

**g. Number of elements included**

7.848

**h. Applicable domains**

The domains established by the Organic Law of Culture are:

- (a) Oral Traditions and expressions
- b) Social practices, rituals and festive events.
- c) Knowledge and practices concerning nature
- d) Creative manifestations
- e) Traditional craftsmanship
- f) Culinary heritage.

For each, sub-domains are established to facilitate the inventory of the elements.

**i. Ordering principles**

The national public policy establishes the following guiding principles for safeguarding intangible cultural heritage, applicable to all processes, including the inventory:

- (a) Participation: safeguarding actions promote the active and effective participation of the bearers, communities, peoples and nationalities involved.
- b) Interculturality: Dialogue in diversity, exercised through mutual respect.
- c) Sustainability: Based on real and effective commitments of the different actors involved for the viability of the manifestation
- d) Intersectionality: Dialogue between the different sectors, institutions and levels of government
- d) Ethical management: respect for customary practices governing access to intangible heritage, as well as the free, prior, and informed consent of bearers, communities, peoples, and nationalities in safeguarding processes.
- e) Co-responsibility: ethical commitment in the management of intangible cultural heritage between citizens and the State.

**j. Criteria for inclusion**

According to the Technical Standard, the inclusion criteria for the inventory of intangible cultural heritage elements are:

- a) Linkage to the ICH domains: the element constitutes ICH as defined in the Technical Regulations.
- b) Intergenerational transmission and currency: The knowledge, skills, techniques and practices inherent to the element are transmitted from generation to generation. Meanings

are created and recreated according to social, economic, political, cultural and/or natural contexts, maintaining the validity of the manifestation.

c) Representativeness and community and/or collective recognition: The element is valued and recognized by the bearers as part of their identity and sense of belonging.

d) Respect for rights and ethical principles: The element is compatible with international human rights instruments, as well as with mutual respect between communities, groups and individuals, as well as observing collective rights and the rights of nature.

e) Social cohesion: The element is based on the principle of well-being, promoting social cohesion, reciprocity, strengthening of identities, social welfare, local participation and sustainable development.

**k. Does the inventory record the viability of each element?**

Yes

**Please provide further details, if appropriate:**

According to the Technical Regulations, the intangible heritage inventory provides a detailed description of the characteristics of each element, including its viability. The substantial information recorded comprises the following fields:

(a) Location data

b) Reference photograph

c) Identification data (name of the element in the language of the community concerned, community or group, domain, sub-domain)

d) Description (modes of transmission, periodicity, etc.)

e) Bearers

f) Valuation (importance for the community and sensitivity to change or viability)

g) Stakeholders

h) Related elements (movable, immovable, other intangible heritage)

i) Annexes (documents, phonographies, audio, video).

In the field of viability, the element is classified in one of the following categories:

a) Current manifestations: This category incorporates manifestations that have a low degree of sensitivity to change and vulnerability.

b) Vulnerable manifestations: This category includes those manifestations that have a medium level of vulnerability due to the detection of threats in the transmission of knowledge, external impacts, unfavorable environmental or economic conditions, minimal presence of bearers, among others.

c) Highly vulnerable manifestations. This category includes those manifestations that have a high degree of vulnerability when threats do not allow their continuity.

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3**

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Yes

**Please provide further details, if appropriate**

Because intangible cultural heritage is in constant evolution, and threats and changes in the manifestations may arise, the updating work involves the revision of the inventory entries, specifically in the fields of description (current situation), modes of transmission, periodicity, bearers, and valuation (importance for the community and viability).

Modalities and frequency for updating the inventory have been defined, depending on the circumstances and needs of the communities (see items f and k).

**m. Does the inventory identify threats to the ICH elements included?**

Yes

**If yes, what are the main threats you have identified?**

The inventory includes the "Valuation" field, which should include information on the importance for the community and the sensitivity to change (viability) of the element, considering that although all manifestations are sensitive to change due to their dynamic nature, it is necessary to recognize the factors of change and vulnerability for the timely application of safeguarding measures.

In the field of sensitivity to change (viability), the element is classified in one of the following categories:

- a) Current manifestations: This category incorporates those manifestations that have a low degree of sensitivity to change and vulnerability.
- b) Vulnerable manifestations: This category includes those manifestations that have a medium level of vulnerability due to the detection of threats in the transmission of knowledge, external impacts, unfavorable environmental or economic conditions; minimal presence of bearers, among others.
- c) Highly vulnerable manifestations. This category includes events that have a high degree of vulnerability when threats do not allow their continuity.

The main factors identified that cause the vulnerability of the manifestations are i) lack of interest of new generations; ii) inadequate conditions and/or mechanisms for transmission; iii) limited access to raw material, instruments or spaces.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

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Yes

**Name of the associated element, domain, ethnic group, geographical region, etc.**

The inventory of intangible cultural heritage in Ecuador is national in scope, corresponding to the country's 24 provinces and its 221 cantons and parishes. It also covers all areas, subareas, social groups (indigenous groups, peoples or nationalities) and languages present in the territory.

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

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Yes

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

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Yes

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

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Yes

**r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2**

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Yes

## **Question A.7**

### **Synergies with other international frameworks**

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**States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:**

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#### **Programme/Convention /Organization**

1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property

#### **Activity/project**

Activity: Awareness-raising workshops for communities with a high rate of illicit excavation in archaeological sites.

Executing agency: National Institute of Cultural Heritage.

Year: 2019

### **Contributions to the safeguarding of intangible cultural heritage**

- Raise awareness of communities settled in areas identified with high rate of illicit excavation in archaeological sites, about the damage that "huaquerismo" causes to social memory and cultural heritage.
- Promote social appropriation of cultural heritage.

## **2**

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### **Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

### **Activity/project**

Activity: Participatory workshops for the strengthening of the Local Management Committees of the Qhapaq Ñan, Andean Road System, in Imbabura, Chimborazo, Pichincha, Loja.

Executive Entity: National Institute of Cultural Heritage (Qhapaq Ñan Technical Secretariat-Ecuador Chapter)

Year: 2019-2020

### **Contributions to the safeguarding of intangible cultural heritage**

- Integral management of cultural heritage is strengthened, with the incorporation of national and local actors such as the Academy, National Risk Secretariat, private actors, international organizations, Decentralized Autonomous Governments Ministries of Environment, and Tourism.
- Strategic cooperation alliances for sustained work for the conservation of the Qhapaq Ñan with the participation of the communities.

## **3**

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### **Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

### **Activity/project**

Activity: Practical workshop for the exchange of experiences to implement the preventive conservation of the Qhapaq Ñan, Andean Road System "Achupallas - Ingapirca subsection, Cañar province, Juncal parish" (Project "Development of local capacities for the promotion of community tourism integrating the Qhapaq Ñan road in Bolivia, Peru and Ecuador").

Executing Agency: UNDP-National Institute of Cultural Heritage (Qhapaq Ñan Technical Secretariat-Ecuador Chapter) under the auspices of the Italian Cooperation.

Year: 2020

#### **Contributions to the safeguarding of intangible cultural heritage**

- Safeguarding of traditional techniques and practices for preventive conservation, community action in case of threats and risks in the Qhapaq Ñan.
- Exchange of technical experiences between the teams of the Qhapaq Ñan Technical Secretariats, Ecuador and Peru (Cusco Decentralized Management Team).
- Identification and registration of manifestations transmitted from generation to generation and in force.
- Registration of ICH elements.
- Sensitization of communities and local stakeholders on the importance, significance and protection of the World Heritage property.

#### **4**

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#### **Programme/Convention /Organization**

2001 Convention on the Protection of the Underwater Cultural Heritage

#### **Activity/project**

Project: Ethnoarchaeology of the conch activity in Puná Island.

Executive Entity: National Institute of Cultural Patrimony

Year: 2015-2017

#### **Contributions to the safeguarding of intangible cultural heritage**

- Recognition of the ancestral activity of mollusk gathering carried out by the inhabitants of the Commune of Campo Alegre in Puná Island, which is carried out in a mangrove ecosystem.
- The archaeomacological analysis of the archaeological site Los Pocitos 2 showed that this activity has been carried out uninterruptedly in this place since approximately 500 AD, and that the techniques have been transmitted from generation to generation until today.
- The results of the study could serve as a basis for a ICH inventory

#### **5**

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## **Programme/Convention /Organization**

2001 Convention on the Protection of the Underwater Cultural Heritage

### **Activity/project**

Activity: Recognition of the fishing and mollusk gathering activity in the marine corrals of Liguiqui, province of Manabí as an activity of ancestral origin, within the framework of the project "Archaeology and climate change in the site of Liguiqui, Manabí, Ecuador".

Executive Entity: National Institute of Cultural Heritage.

Year: 2017

### **Contributions to the safeguarding of intangible cultural heritage**

- Ethnoarchaeological research for the recognition of the mollusk gathering activity in the sea pens located in the town of Liguiqui, as an activity with cultural characteristics considering the hypothesis that these, being kept in force at artisanal level, were carried out since pre-Hispanic period, being a fundamental source in the subsistence of the population until the present day.

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## **Programme/Convention /Organization**

Convention on Biological Diversity

### **Activity/project**

Activity: Carry out dissemination and awareness-raising events on issues related to genetic resources, traditional knowledge and traditional cultural expressions, biopiracy and intellectual property, at the national level. (ABS-UNDP-GEF Project).

Executing Agency: National Service of Intellectual Rights.

Year: 2014 - 2020

### **Contributions to the safeguarding of intangible cultural heritage**

- The "legitimate holders"\* of traditional knowledge know what their collective rights are for the protection of this knowledge and how Intellectual Property tools contribute to their local initiatives.

\*According to article 513 of the Organic Code of the Social Economy of Knowledge, Creativity and Innovation, the legitimate holders of traditional knowledge are the communities, peoples, indigenous nationalities, the Afro-Ecuadorian people, the Montubio people and the legally recognized communes that inhabit the national territory.

**Programme/Convention /Organization**

Convention on Biological Diversity

**Activity/project**

Activity: Support for the development of Community Protocols for six indigenous nationalities and communities in the country. (ABS-UNDP-GEF Project).

Executing Agency: National Service of Intellectual Rights.

Year: 2016-2019-2020

**Contributions to the safeguarding of intangible cultural heritage**

- The Community Protocol is considered as a tool of indigenous peoples and local communities that allows relating the link that exists between their environment, their culture, their institutions, initiatives, their ways of life and work. Thus, those who wish to access their traditional knowledge must request the granting of their free, prior and informed consent that guarantees a fair and equitable distribution of benefits.

**Programme/Convention /Organization**

Convention on Biological Diversity

**Activity/project**

Activity: Training of trainers program for community leaders on access to traditional knowledge associated with biodiversity. (ABS Project - UNDP - GEF)

Executing Agency: National Service of Intellectual Rights.

Year: 2019 - 2020

**Contributions to the safeguarding of intangible cultural heritage**

- Strengthening the capacities of leaders of indigenous peoples and local communities of the country on their collective rights regarding access to their traditional knowledge associated with biodiversity.
- Empowerment on the granting of free, prior and informed consent, under mutually agreed conditions and a fair and equitable distribution of benefits.
- The expected result is that through these traditional knowledge management tools, their development and transmission will be guaranteed.

**Programme/Convention /Organization**

World Intellectual Property Organization (WIPO)

**Activity/project**

Activity: International participation before the Intergovernmental Committee on Intellectual Property, Traditional Knowledge, Genetic Resources and Traditional Cultural Expressions (IGC - WIPO) and the Working Group of Art. 8J of the Convention on Biological Diversity.

Executive Entity: National Service for Intellectual Rights.

Year: 2014 - 2019

**Contributions to the safeguarding of intangible cultural heritage**

- This activity allows discussing and negotiating a binding international instrument, for the protection of traditional knowledge and traditional cultural expressions, which allows regulating at the international level minimum standards for the protection of these intangible assets, based on which countries carry out a legislative development.

**Programme/Convention /Organization**

World Intellectual Property Organization (WIPO)

**Activity/project**

Activity: Registration of the distinctive signs of indigenous peoples and local communities.

Executive Entity: National Service of Intellectual Rights

Year: 2016

**Contributions to the safeguarding of intangible cultural heritage**

The A'iKofan Nationality carried out the registration of its service mark (NOAIKE<sup>®</sup>) with the aim of protecting local initiatives and providing a seal of quality for their products. This is an example of how indigenous peoples and local communities can use Intellectual Property tools for the benefit of undertakings based on their cultural heritage.

**Programme/Convention /Organization**

World Intellectual Property Organization (WIPO)

**Activity/project**

Activity: Voluntary deposits of traditional knowledge of indigenous peoples and local communities

Executive Entity: National Service of Intellectual Rights

Year: 2017-2020

**Contributions to the safeguarding of intangible cultural heritage**

- Implementation of the system of "voluntary deposits" of traditional knowledge and traditional cultural expressions of indigenous peoples and local communities of the country. These deposits allow the preventive safeguarding of traditional knowledge because they aim to avoid illegitimate appropriations and to be a means of verification for the recognition of collective rights over this knowledge, which may be infringed in any application for intellectual property rights.

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**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Activity: Publication of the article "Qhapaq Ñan, patrimonio vivo de la América prehispánica", in: Patrimonio Cultural Inmaterial. Revista del Instituto Nacional de Patrimonio Cultural, Vol. 13, pp.11-14. Authors: Bolaños, M., and Coque, J. 2014 <https://issuu.com/inpc/docs/pci13>

Implementing entity: National Institute of Cultural Heritage (Technical Secretariat Qhapaq Ñan-Ecuador Chapter).

Year: 2014

**Contributions to the safeguarding of intangible cultural heritage**

- Disseminate the historical and cultural significance of the Qhapaq Ñan, associated with ancestral knowledge.
- Present the cultural diversity of the communities, through the identification of their cultural manifestations, which reflect their cultural dynamics and support the principles and values of the Andean world.
- Describe the use and management of the spaces in which this road is located, the cultural manifestations that are in force and associated with it until the present.

**Programme/Convention /Organization**

World Intellectual Property Organization (WIPO)

**Activity/project**

Activity: International Event on Traditional Knowledge, Intellectual Property and Fair and Equitable Benefit Sharing under the Nagoya Protocol. (Project ABS - UNDP - GEF)

Executing Agency: National Service of Intellectual Rights.

Year: 2018

**Contributions to the safeguarding of intangible cultural heritage**

- Exchange of experiences of indigenous representatives of the region, as well as international experts on intellectual property system, Biocommunity - biocultural protocols, negotiation, fair access and equitable benefit sharing.

- These education and training processes have made it possible to make known and internalize in the "legitimate possessors"\* their collective rights and to know what are the minimum requirements that must be demanded when there is interest in accessing their traditional knowledge.

\*According to article 513 of the Organic Code of the Social Economy of Knowledge, Creativity and Innovation, the legitimate holders of traditional knowledge are the communities, peoples, indigenous nationalities, the Afro-Ecuadorian people, the Montubio people and the legally recognized communes that inhabit the national territory.

**Programme/Convention /Organization**

World Intellectual Property Organization (WIPO)

**Activity/project**

Activity: Regulation to Book III, Title VI (on Traditional Knowledge) of the Organic Code of the Social Economy of Knowledge, Creativity and Innovation.

Executing Agency: National Service of Intellectual Rights.

Year: 2019-2020

**Contributions to the safeguarding of intangible cultural heritage**

- The regulation favors the normative development of the collective rights that the country's indigenous peoples and local communities have over their traditional knowledge and traditional cultural expressions and their protection.

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**Programme/Convention /Organization**

Food and Agriculture Organization of the United Nations (FAO)

**Activity/project**

Technical cooperation for the identification and characterization of territories with potential for recognition as Globally Important Agricultural Heritage Systems (GIAHS)

Year: 2013-2015

Executing Agency: FAO Ec - Ministry of Culture and Heritage, Undersecretariat of Heritage, Project for the Safeguarding of the Intangible Culinary Heritage of Ecuador.

**Contributions to the safeguarding of intangible cultural heritage**

- Technical support for the conceptual and methodological adaptation of the GIAHS approach to the legal, institutional and community framework in Ecuador.
- Identification of 8 potential GIAHS sites in Ecuador, characterization of the dimensions and territorial attributes that could be recognized as Agricultural Heritage, including the identification of cultural and heritage manifestations linked to agriculture and food.
- Formation of an inter-institutional technical roundtable for the implementation of strategies and actions that contribute to the conservation and safeguarding of the natural and cultural heritage linked to local agricultural systems in Ecuador.
- Technical capacity building for members of the technical roundtable for the management and promotion of GIAHS sites.

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**Programme/Convention /Organization**

Globally Important Agricultural Heritage Systems (GIAHS)

**Activity/project**

"Conservation and sustainable use of biodiversity, forests, soil and water as a means to achieve well-being in the province of Napo."

Year: 2018-2019

Executing Agency: Decentralized Autonomous Government of Napo - FAO

## **Contributions to the safeguarding of intangible cultural heritage**

- Application to achieve the recognition of GIAHS to the CHAKRA AMAZONICA system of the Kichwa communities of the province of Napo.
- Support for the construction of a provincial ordinance for the recognition and promotion of the CHAKRA Amazonica system as an ancestral agroecological production system and definition of a conservation and promotion plan.
- Accompaniment to the nomination process and review of the scientific committee in Rome for the designation of the CHAKRA Amazónica system.

<http://www.fao.org/giahs/giahsaroundtheworld/designated-sites/latin-america-and-the-caribbean/es/>

<http://info.napo.gob.ec/expedienteSIPAM.html>

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## **Programme/Convention /Organization**

Globally Important Agricultural Heritage Systems (GIAHS)

### **Activity/project**

Incorporation of the use and conservation of agrobiodiversity in public policies through integrated strategies and in situ implementation in four high Andean provinces.

Year: 2015-2016

Executive Entity: MAGAP - FAO

## **Contributions to the safeguarding of intangible cultural heritage**

- Identification and characterization of the Andean CHAKRA system in the Cotacachi canton, Imbabura province.
- Construction of inventories and guides for the recognition of agricultural practices - particularly seed management - and culinary practices linked to the Andean Agrobiodiversity of Campesino management.
- Strengthening of community structures, particularly indigenous and indigenous women linked to the use and conservation of Andean agrobiodiversity.
- Accompanying the nomination process and review by the scientific committee in Rome for the designation

<http://www.fao.org/giahs/giahsaroundtheworld/designated-sites/latin-america-and-the-caribbean/es/>

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## **Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Volunteering Plan "Guardians of Heritage".

Executing Agency: Metropolitan Institute of Heritage (Quito)

Year: 2020-2021

**Contributions to the safeguarding of intangible cultural heritage**

Through the "Guardians of Heritage" initiative, processes are carried out to strengthen the profile of volunteers, raise awareness and link with other institutions, groups and organizations for the protection of the tangible and intangible heritage of Quito, including the Historic Center as a World Heritage Site.

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**Programme/Convention /Organization**

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

**Activity/project**

Establishment of incentives for individuals, institutions and companies to invest, support, develop and finance artistic and cultural processes, services and activities.

Executing Agency: Ministry of Culture and Heritage

**Contributions to the safeguarding of intangible cultural heritage**

Through the Ministry of Culture and Heritage, incentives and stimuli are established such as:

- Artistic and cultural services with zero percent VAT rate, including research related to culture, arts, heritage and social memory.
- Line for the promotion of community living culture processes.

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**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Activity: International Workshop for the conservation of the world cultural heritage Qhapaq Ñan, Andean Road System, and its impact on tourism management, Ingapirca-Ecuador.



Executing Agency: Qhapaq Ñan Technical Secretariat with the sponsorship of the Provincial Council of Cañar and the National Institute of Cultural Heritage (Qhapaq Ñan Technical Secretariat-Ecuador Chapter).

Year: 2015

### **Contributions to the safeguarding of intangible cultural heritage**

The Technical Secretariats of the Qhapaq Ñan (International), with the objective of complying with the recommendations issued at the 38th COM, among which is recommendation k) Identify the attributes of the ICH of the road segments of the Qhapaq Ñan, which support the inclusion of criterion (vi), agreed to:

- Identify the attributes of the ICH, its implications in terms of management of the property, from a viewpoint of the Andean cosmovision, considering the principles of Sumak Kawsay and/or Sumaq Qamaña.
- Apply the participatory methodology proposed in the Ingapirca workshop in Ecuador to identify the attributes of the ICH in the States Parties.

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### **Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

### **Activity/project**

Activity: Workshop: Formation of the Local Management Committee in the Achupallas-Tres Cruces subsection and Palcañan Chico-Palcañan Grande section (Province of Chimborazo).

Executive Entity: National Institute of Cultural Heritage (Technical Secretariat Qhapaq Ñan-Ecuador Chapter)

Year: 2016

### **Contributions to the safeguarding of intangible cultural heritage**

- Active participation of leaders and native communities in awareness-raising workshops, on the cultural significance and importance of the Qhapaq Ñan, and its Outstanding Universal Value.
- Intercultural dialogue on respect for human rights, collective rights and the principles of Sumak Kawsay between local institutional actors, experts and site managers.
- Active participation of women and youth from the communities for the conservation of the Qhapaq Ñan.
- Inclusion of participatory methodologies, strengthening local capacities and ancestral knowledge.

**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Activity: Workshop "Socialize the Declaration of the Qhapaq Ñan, Andean Road System, as World Heritage, through the formation of the Local Management Committee, in subsections and sections declared in the Province of Loja.

Executing Agency: National Institute of Cultural Heritage (Qhapaq Ñan Technical Secretariat - Ecuador Chapter).

Year: 2016

**Contributions to the safeguarding of intangible cultural heritage**

Incorporation of Andean rituals, respecting the right to diversity.

- Involvement of local actors such as the Academy.
- Intangible Cultural Heritage research proposals.
- Raising awareness of the importance of conserving the Qhapaq Ñan, including the associated ancestral knowledge.
- Inclusion of participatory methodologies, strengthening local capacities, respecting the cultural expressions of the Saraguro people.

**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Activity: Theoretical and practical training workshop "Introduction to the conservation of the Qhapaq Ñan, Andean Road System phase 1. Science and Technology harmonized with Ancestral Knowledge and Techniques" (Project "Development of local capacities for the promotion of community tourism integrating the Qhapaq Ñan road in Bolivia, Peru and Ecuador").

Executing Agency: UNDP-National Institute of Cultural Heritage (Qhapaq Ñan Technical Secretariat-Ecuador Chapter) under the auspices of the Italian Cooperation.

Year: 2016

**Contributions to the safeguarding of intangible cultural heritage**

- Transfer of knowledge of the conservation processes of a World Heritage site, respecting the knowledge of the communities.
- Involvement of community leaders in the preventive conservation work of the road.
- Participation of international experts in the conservation of stone structures and community leaders from Ecuador - Peru - Bolivia, which made possible a dialogue and twinning of the original communities.
- Experts provided feedback on ancestral knowledge, know-how and techniques, with scientific methods and techniques for the conservation of a sector of the road.

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**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Project: Support for the strengthening of the participatory management system of the Qhapaq Ñan, Andean Road System.

Executive Entity: Qhapaq Ñan Technical Secretariat with the sponsorship of the Japanese Trust Fund /UNESCO

Year: 2017-2019

**Contributions to the safeguarding of intangible cultural heritage**

- Intercultural dialogue of conservation experts, community leaders.
- Strengthening of local capacities for the conservation of the Qhapaq Ñan Andean Road System, particularly in stone structures, harmonizing technical knowledge with ancestral knowledge and techniques.
- Publication of the "Guide for training in preventive conservation of archaeological structures in stone and earth Qhapaq Ñan, Andean Road System".
- Formulation of the Axes of the Intangible Cultural Heritage Safeguarding Plan associated with the Qhapaq Ñan, Andean Road System.
- Design, implementation and management of the database for monitoring the state of conservation, and for the formulation of the monitoring system for intangible cultural heritage associated with the Qhapaq Ñan, Andean Road System.
- Action program for the safeguarding of the intangible cultural heritage associated with the Qhapaq Ñan, Andean Road System: Current manifestations, knowledge, know-how, techniques and traditional community practices, rites, traditional crafts, etc., that contribute to the conservation of the Qhapaq Ñan.

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**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Project: "The health of the communities that inhabit the Qhapaq Ñan-Loja route: A warp of wisdom and knowledge".

Executive Entity: National Institute of Cultural Heritage - National University of Loja, with the sponsorship of UNESCO-Quito

Year: 2017-2018

**Contributions to the safeguarding of intangible cultural heritage**

- Characterize the health situation of the communities that settle on the edge of the Qhapaq Ñan in the province of Loja, under an interdisciplinary approach from medicine and anthropology, linking the use of medicinal plants and traditional knowledge. Identification of knowledge bearers.
- Prior socialization and free and informed consent were obtained.
- Five intangible heritage inventory files were created and entered into the Ecuadorian Cultural Heritage Information System (SIPCE).
- Production of a scientific article.

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**Programme/Convention /Organization**

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

**Activity/project**

Activity: Incorporation of the Free, Prior and Informed Consent.

Executive Entity: National Institute of Cultural Heritage (Technical Secretariat Qhapaq Ñan-Ecuador Chapter)

Year: 2019

**Contributions to the safeguarding of intangible cultural heritage**

- Comply with the principles, based on the Management System, approved by the States Parties, that make up the Qhapaq Ñan, the country standards and the Management System for the Conformation of the Qhapaq Ñan National Committee.
- Prior to carrying out any event, research, conservation intervention, or development activity, it is mandatory to apply the "Free, Prior and Informed Consent"
- This document expresses the existence of agreements and respect for the communities and their collective rights.

- This mechanism makes it possible to guarantee the cultural rights of the communities through active and effective participation.

## B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

# 1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

**Guidance note** corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

## Question 1.1

**Have one or more competent bodies for ICH safeguarding been designated or established?**

Yes

1

### Name of the body

Ministry of Culture and Heritage

### Brief description of the safeguarding functions of the body

It exercises the steering role of the National Culture System to guarantee the full exercise of cultural rights, strengthen national identity and diverse identities, protect and promote the diversity of cultural expressions, interculturality and social memory, encourage free artistic creation, protect and safeguard cultural heritage at the national level.

The steering role includes the formulation, execution, monitoring and evaluation of public policies, plans, programs and projects, as well as budgetary execution under the principles of decentralization and political and administrative deconcentration.

### Website

[www.culturaypatrimonio.gob.ec](http://www.culturaypatrimonio.gob.ec)

## Contact details

### Address

Av. Colón E5-34 y Juan León Mera, Quito

### Telephone number

+593 23814550

### E-mail address

[secretariageneral@culturaypatrimonio.gob.ec](mailto:secretariageneral@culturaypatrimonio.gob.ec)

2

**Name of the body**

National Institute of Cultural Heritage

**Brief description of the safeguarding functions of the body**

It is the entity for research and technical control of cultural heritage at the national level, technical counterpart of the Ministry of Culture and Heritage in international treaties and conventions. It is the entity responsible for implementing and coordinating the public policy issued by the governing body; investigating and supervising research on cultural heritage; coordinating with national and foreign universities; registering and inventorying cultural heritage and supervising the development of inventories; coordinating with the Decentralized Autonomous Governments the exercise of the competence to preserve, maintain and disseminate cultural heritage; to carry out risk analysis on cultural heritage; to issue technical reports on the impact on cultural heritage; to formulate technical norms for the conservation and safeguarding of cultural heritage; to coordinate with the Integral Regime of Education and Training in Arts, Culture and Heritage the implementation of continuous training in heritage, among others.

**Website**

[www.patrimoniocultural.gob.ec](http://www.patrimoniocultural.gob.ec)

**Contact details****Address**

Av. Colón OE1-93 y Av. 10 de Agosto, Quito

**Telephone number**

+593 2227927

**E-mail address**

[secretariainpc@patrimoniocultural.gob.ec](mailto:secretariainpc@patrimoniocultural.gob.ec)

**3**

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**Name of the body**

Municipal and Metropolitan Decentralized Autonomous Governments

**Brief description of the safeguarding functions of the body**

The Municipal and Metropolitan Decentralized Autonomous Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction.



All Municipal and Metropolitan Governments have the local jurisdiction of steering, planning, regulation, control and management of cultural heritage, and are the competent bodies for the implementation of actions for the safeguarding of intangible cultural heritage, inventory, and management of elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity and on the National Representative List, as well as elements not inscribed.

### **Website**

www.ame.gob.ec

## **Contact details**

### **Address**

Agustín Guerrero E5-24 y José María Ayora, Quito

### **Telephone number**

+593 22923710

### **E-mail address**

luis.barsallo@ame.gob.ec

## **Question 1.2**

**Do competent bodies for safeguarding specific ICH elements exist in your country?  
(whether or not inscribed on one of the Lists of the 2003 Convention)**

Yes

**1**

### **Name of the body**

NATIONAL INSTITUTE OF CULTURAL HERITAGE

### **Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Oral heritage and cultural manifestations of the Zápara people (RL, 2008)

### **Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

### **Brief description of the safeguarding functions of the body**

Promotes, disseminates and manages the safeguarding of intangible cultural heritage. Carries out technical monitoring of safeguarding plans. Updates, supervises and validates

the inventory. Formulates and proposes technical standards and methodological guidelines to guide institutional work with stakeholders on safeguarding actions.

**Website**

<https://www.patrimoniocultural.gob.ec/>

**Contact details****Address**

Av. Colón Oe1-93 y Av 10 de Agosto, Quito

**Telephone number**

+593 2227927

**E-mail address**

secretariainpc@patrimoniocultural.gob.ec

2

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**Name of the body**

Center for Research and Interpretation Zonal 4 (National Institute of Cultural Heritage)

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

This research and interpretation center, part of the National Institute of Cultural Heritage, promotes community participation, as well as the promotion and dissemination of the ICH through linkage strategies with the surrounding communities. Within the space, activities for the commercialization of toquilla straw products made especially by the Asoarte association have been boosted, as they are located in the same locality. The permanent exhibition of the archeomuseum's pieces is combined with heritage activities such as toquilla straw hat weaving, linking its ancestry with the current practice.

**Website**

<https://www.hojas-jaboncillo.gob.ec/>

## Contact details

### Address

Ciudadela Las Amazonas, Picoazá, Portoviejo

### Telephone number

+593 53701505

### E-mail address

juan.jijon@patrimoniocultural.gob.ec

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### Name of the body

TOQUILLA STRAW HANDICRAFT PROCESSING CENTER BARCELONA

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

### Brief description of the safeguarding functions of the body

Adding value to the production chain of toquilla straw, through artisanal processing to obtain the fiber with which hats are woven and a variety of handicraft products are made.

### Website

N/A

## Contact details

### Address

Comuna Barcelona, Santa Elena

### Telephone number

+593 967663213

### E-mail address

N/A

**4**

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**Name of the body**

ASOPROMAHER

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Guild that brings together the craftswomen of several municipalities of the Canton of Santa Elena, who are dedicated to the manufacture of hats and other handicrafts made with toquilla straw.

**Website**

N/A

**Contact details**

**Address**

Comuna Dos Mangas, Santa Elena

**Telephone number**

+593 992085308

**E-mail address**

herlinda\_dis@hotmail.com

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**Name of the body**

CROCHET TOQUILLA WEAVING

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Guild that brings together several craftswomen of the Comuna Barcelona, dedicated to the manufacture of hats and other handicrafts made with toquilla straw.

**Website**

N/A

### Contact details

**Address**

Comuna Barcelona, Santa Elena

**Telephone number**

+593 924546849

**E-mail address**

N/A

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**Name of the body**

RIO SECO TOQUILLA FARMERS

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Farmers' guild of the Río Seco Commune, dedicated to the cultivation of toquillales.

**Website**

N/A

### Contact details

**Address**

Comuna Río Seco, Santa Elena

**Telephone number**

+593 982609270

**E-mail address**

N/A

**7**

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**Name of the body**

Artisan weavers of toquilla straw hats.

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

Guild that brings together several craftswomen of the Comuna Barcelona, dedicated to the manufacture of hats and other handicrafts made with toquilla straw.

**Website**

N/A

**Contact details****Address**

Comuna Barcelona, Santa Elena

**Telephone number**

+593 993928860

**E-mail address**

gloria10quirumbay@gmail.com

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**Name of the body**

Hat weavers Comuna

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Guild that brings together several craftswomen of the Río Seco Commune, dedicated to the manufacture of hats and other handicrafts made with toquilla straw.

**Website**

N/A

**Contact details**

**Address**

Comuna Río Seco, Santa Elena

**Telephone number**

+593 993890240

**E-mail address**

N/A

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**Name of the body**

Weavers of the Comuna Barcelona

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Guild that brings together several craftswomen of the Comuna Barcelona, dedicated to the manufacture of hats and other handicrafts made with toquilla straw.

**Website**

N/A

**Contact details****Address**

Comuna Barcelona, Santa Elena

**Telephone number**

+593 967663213

**E-mail address**

N/A

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**Name of the body**

Economuseo Municipal Casa del Sombrero

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

The Municipal Economuseum "Casa del Sombrero" is an exhibition and cultural space administered by the Municipality of Cuenca. It has four permanent exhibition halls where visitors can appreciate the art of weaving toquilla straw hats through videos, photographic representations, objects and materials used over time for this craft, practiced since pre-Columbian times. It is also the place where artisans provide workshops and training on a permanent basis, on toquilla weaving. It also has a gallery where their products are exhibited and marketed to the general public.

**Website**



<https://www.facebook.com/economuseocasadel sombrero>

## Contact details

### Address

Rafael María Arizaga 7-95, Cuenca

### Telephone number

+593 992351934

### E-mail address

casadelsombreroem@gmail.com

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### Name of the body

Toquilla Straw Hat Museum

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

### Brief description of the safeguarding functions of the body

The Museo del Sombrero de Paja Toquilla is a private initiative that seeks to maintain and promote local recognition of the hat as a traditional garment linked to Ecuadorian history. Its vision lies in the positioning of the origin of the hat and its history through tours in its facilities. This museum is part of Casa Exportadora Rafael Paredes e Hijos, which also sells its brand of toquilla straw hats and accessories made of the same material.

### Website

<https://museodelsombrero.com.ec/>

## Contact details

### Address

Calle Larga 10-41 y Padre Aguirre, Cuenca

### Telephone number

+593 982362998

**E-mail address**

info@museodelsombbrero.com.ec

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**Name of the body**

Sapara Nation of Ecuador - NASE

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Oral heritage and cultural manifestations of the Zápara people (RL, 2008)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

It is an organization of the Sapara Nationality settled in the province of Pastaza, which works for the conservation of its territory and communities. Together with community leaders for the safeguarding of orality and cultural manifestations.

**Website**

facebook.com/ComunicacionSaparaEcuador/

**Contact details**

**Address**

Avenida 20 de julio y Simón Bolívar, El Puyo

**Telephone number**

+593 979658556

**E-mail address**

nemagrefa1979@gmail.com

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**Name of the body**

Toquilleras María Auxiliadora

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

The Association of Toquilleras María Auxiliadora, is a community organization of women weavers, heads of household, who produce, process and market locally, nationally and internationally: handicrafts, handbags and hats in toquilla straw since 1990.

**Website**

<https://es-la.facebook.com/ATMASombreros/>

**Contact details**

**Address**

Via Chiguinda - Gualaquiza S/N y Río Santa Bárbara, Sigsig

**Telephone number**

+593 72266014

**E-mail address**

N/A

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**Name of the body**

TESYA Weavers Association

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

It is a women's organization that seeks to commercialize the toquilla straw hat, defend and exercise the rights of women in equal conditions in harmony with nature to achieve the well-being.

**Website**

<https://www.artesantiasdesigsig.com/>

**Contact details**

**Address**

Malpad, vía a Güel, Sigsig

**Telephone number**

+593 73010208

**E-mail address**

N/A

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**Name of the body**

Union Cañari Cooperative

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Community organization dedicated to the commercialization of toquilla straw hats, promotion of traditional knowledge.

**Website**

<https://www.facebook.com/coopeuc/>

**Contact details**

**Address**

Parroquia Charasol, calle Batalla de Verde Loma junto a los bomberos

**Telephone number**

+593 72174584

**E-mail address**

paja\_toquilla@yahoo.com

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**Name of the body**

Decohuso

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Humanist and Social Community Development Association of weavers inspired by a cooperative model for the commercialization of their products. It trains and maintains the traditional weaving of toquilla straw hats as a source of economic income.

**Website**

N/A

**Contact details**

**Address**

Büil - Guapán Centro

**Telephone number**

+593 72207763

**E-mail address**

N/A

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**Name of the body**

Puertas del Cielo Handicrafts Production Cooperative

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

It is a cooperative association of toquilla straw weavers. It maintains a commercial gallery where products are sold at fair prices and under equal conditions. It proposes direct sales from the producers to the final consumer. They carry out constant activities to promote their products, keeping in mind the Andean identity.

**Website**

N/A

**Contact details****Address**

Av. Batalla de Pichincha y Jambelí, sector Charasol, Azogues

**Telephone number**

+593 72175330 / +593 995692632

**E-mail address**

N/A

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**Name of the body**

Management Group of the Safeguarding Plan

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (RL, 2015)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Competent body to carry out the monitoring, evaluation and socialization of the Safeguarding Plan and to coordinate with the authorities and the communities the execution of the projects. It is made up of representatives of the groups and bearers, and of representatives of the Municipal Governments concerned in the province of Esmeraldas.

**Website**

N/A

**Contact details**

**Address**

Esmeraldas

**Telephone number**

+593 992463869

**E-mail address**

jacksonarroyo1973@gmail.com

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**Name of the body**

National Institute of Cultural Heritage

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (RL, 2015)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Promotes, disseminates and manages the safeguarding of intangible cultural heritage. Carries out technical monitoring of safeguard plans. Updates, supervises and validates the inventory. Formulates and proposes technical standards, methodological guidelines to direct institutional work with stakeholders on safeguarding actions.

**Website**

[www.patrimoniocultural.gob.ec](http://www.patrimoniocultural.gob.ec)

**Contact details****Address**

Av. Colón Oe1-93 y Av 10 de Agosto, Quito

**Telephone number**

+593 2227927

**E-mail address**

[secretariainpc@patrimoniocultural.gob.ec](mailto:secretariainpc@patrimoniocultural.gob.ec)

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**Name of the body**

Municipal Decentralized Autonomous Governments of the province of Esmeraldas

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (RL, 2015)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. The Municipal Governments of the province of Esmeraldas, through their Culture offices, implement actions to promote and disseminate the element in their territory, and coordinate the actions of the safeguarding plan with the managing group.

**Website**

[www.esmeraldas.gob.ec](http://www.esmeraldas.gob.ec)

**Contact details****Address**



Av. Olmedo entre Juan Montalvo y Rocafuerte, Esmeraldas

**Telephone number**

+593 62995220

**E-mail address**

info@esmeraldas.gob.ec

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**Name of the body**

Autonomous Decentralized Municipal Government of Pujilí

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Octaves of Corpus Christi or the Danzante

**Brief description of the safeguarding functions of the body**

The Autonomous Decentralized Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan.

**Website**

www.municipiopujili.gob.ec

**Contact details**

**Address**

García Moreno 5-00 y José Joaquín de Olmedo, Pujilí

**Telephone number**

+593 99 585 8630

**E-mail address**

gad.pujili@yahoo.es

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**Name of the body**

Municipal Decentralized Autonomous Government of Latacunga

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Festival of the "Mama Negra" or "Capitanía"

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan. He is also the organizer of the party held in November, known as the mestizo party.

**Website**

www.latacunga.gob.ec

**Contact details**

**Address**

Calle Fernando Sánchez de Orellana, y Ramírez Fita, Latacunga

**Telephone number**

+593 32807991

**E-mail address**

alcaldia@latacunga.gob.ec

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**Name of the body**

Secretariat of the Intercultural Bilingual Education System

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Oral heritage and cultural manifestations of the Zápara people (RL, 2008)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

The Secretariat of the Intercultural Bilingual Education System develops the Intercultural Bilingual Education System Model (MOSEIB) to strengthen the quality of education with cultural and linguistic relevance in order to develop the cognitive, psychomotor and affective skills and abilities of the students of Ecuador's nationalities and peoples.

**Website**

<https://www.educacionbilingue.gob.ec/>

**Contact details**

**Address**

Av. Amazonas N34-451 y Av. Atahualpa, Quito

**Telephone number**

+593 23961300

**E-mail address**

N/A

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**Name of the body**

Association of the Vivanderas del Mercado del Salto and La Merced

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Festival of the "Mama Negra" or "Capitanía"

**Brief description of the safeguarding functions of the body**

Organize the festival in September, known as the indigenous festival, in honor of the Virgen de la Merced for favors or miracles received.

### **Website**

<https://www.facebook.com/pages/category/Nonprofit-Organization/Asociaci%C3%B3n-de-Vivanderas-del-mercado-Pichincha-La-Merced-110950560731592/>

## **Contact details**

### **Address**

Latacunga

### **Telephone number**

N/A

### **E-mail address**

victorh\_q55@hotmail.com

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### **Name of the body**

Municipal Decentralized Autonomous Government of Píllaro.

### **Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

### **Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Diablada Pillareña

### **Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan. Coordinate and prepare the party together with the bearers and artisans of the community.

### **Website**

[www.pillaro.gob.ec](http://www.pillaro.gob.ec)

## Contact details

### Address

Rocafuerte RF044 y Bolívar, Píllaro

### Telephone number

+593 33700470

### E-mail address

mpillaro@hotmail.com

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### Name of the body

Municipal Decentralized Autonomous Government of Ambato

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Fruit and Flower Festival

### Brief description of the safeguarding functions of the body

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan.

### Website

[www.ambato.gob.ec](http://www.ambato.gob.ec)

## Contact details

### Address

Avenida Atahualpa y Río Cutuchi, Ambato

### Telephone number

+593 32997800

**E-mail address**

N/A

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**Name of the body**

Standing Committee of Festivities of Ambato

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Fruit and Flower Festival

**Brief description of the safeguarding functions of the body**

This organization is part of the Municipality of Ambato. It has autonomy in the organization and development of the Festival. It is an articulating entity with local authorities and the community. At the moment it is preparing the Safeguarding Plan.

**Website**

[www.fiestasdeambato.com](http://www.fiestasdeambato.com)

**Contact details**

**Address**

Calle Piísima y Raymundo Salazar, Ambato

**Telephone number**

+593 32466314

**E-mail address**

[secretaria@fiestasdeambato.com](mailto:secretaria@fiestasdeambato.com)

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**Name of the body**

Municipal Decentralized Autonomous Government of Guaranda

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Guaranda Carnival

Brief description of the safeguarding functions of the body

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan.

Website

[www.guaranda.gob.ec/newsiteCMT](http://www.guaranda.gob.ec/newsiteCMT)

## Contact details

Address

Convención de 1884 y García Moreno, Guaranda

Telephone number

+593 32550087

E-mail address

N/A

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Name of the body

Municipal Decentralized Autonomous Government of Gualaceo

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Artisanal technique of making macanas or cloths from Gualaceo (IKAT)

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.gualaceo.gob.ec/](http://www.gualaceo.gob.ec/)

**Contact details**

**Address**

Gran Colombia y Tres de Noviembre, Gualaceo

**Telephone number**

+593 72255131

**E-mail address**

[municipalidad@gualaceo.gob.ec](mailto:municipalidad@gualaceo.gob.ec)

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**Name of the body**

House of the Macanas

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional craftsmanship of "Macanas" from Gualaceo (IKAT)

**Brief description of the safeguarding functions of the body**

The "Makana House Museum" offers a demonstration of the weaving technique and the history of this traditional craftsmanship. It is managed by José Jiménez, who learned the trade as a child and to this day embodies the designs that he learned from his father and his



grandfather on shawls, scarves and other clothing accessories. The House Museum has different exhibition rooms for the instruments, materials and styles of macanas.

**Website**

N/A

**Contact details**

**Address**

Vía Gualaceo, Sector San Pedro de los Olivos.

**Telephone number**

+593 987778220/ +593 995699163/ +593 995699163

**E-mail address**

casadelamakana@gmail.com

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**Name of the body**

Ñachag Macanas

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional craftsmanship of "Macanas" from Gualaceo (IKAT)

**Brief description of the safeguarding functions of the body**

"Ñachag Macanas" is a family business managed by Johana Guillen, an artisan who knows the technique of making the macana thanks to her parents and grandparents. It is a workshop open to the public, which aims to make visitors more familiar with the traditional craftsmanship of macanas, as well as the daily life of artisans.

**Website**

N/A

**Contact details**

**Address**

Bullcay el Carmen, Sector Cuzay, Gualaceo

**Telephone number**

+593 995750969

**E-mail address**

johanita.guillen@hotmail.com

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**Name of the body**

Municipal Decentralized Autonomous Government of Pedro Moncayo

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Festivities of San Pedro and San Pablo

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.pedromoncayo.gob.ec](http://www.pedromoncayo.gob.ec)

**Contact details****Address**

Calle Sucre No. 981, Tabacundo

**Telephone number**

+593 23836560

**E-mail address**

soporte@pedromoncayo.gob.ec

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**Name of the body**

Municipal Decentralized Autonomous Government of Pimampiro

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Barter or exchange

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

www.pimampiro.gob.ec

**Contact details****Address**

Flores 2-032 e Imbabura, Pimampiro

**Telephone number**

+593 62937117

**E-mail address**

municipio@pimampiro.gob.ec

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**Name of the body**

Interagency Management Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Competent body for the coordination, articulation and integral formulation of policies and actions for the implementation of the Savegarding Plan of the traditional weaving of the toquilla straw hat. It is comprided of: Ministry of Culture and Heritage, National Institute of Cultural Heritage, Ministry of Tourism, Ministry of Industries and Productivity, Ministry of Agriculture, Ministry of Economic and Social Inclusion, Ministry of Foreign Trade and Ministry of Environment and Water.

It coordinates actions with the participation of governmental, non-governmental and private entities, municipal governments and mainly communities, groups and bearers, in three regions of the country, covering the provinces of Manabí, Azuay, Cañar and Santa Elena.

**Website**

<https://www.patrimoniocultural.gob.ec/>

**Contact details**

**Address**

Av. Colón Oe1-93 y Av 10 de Agosto, Quito

**Telephone number**

+593 2227927

**E-mail address**

secretariainpc@patrimoniocultural.gob.ec

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**Name of the body**

Municipal Decentralized Autonomous Government of Quito (Metropolitan Institute of Heritage)

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

The Rucos of the Valley of the Chillos

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.patrimonio.quito.gob.ec](http://www.patrimonio.quito.gob.ec)

**Contact details**

**Address**

García Moreno N8-27 y Manabí, Quito

**Telephone number**

+5933996300

**E-mail address**

[imp@quito.gob.ec](mailto:imp@quito.gob.ec)

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**Name of the body**

Safeguarding Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

The Rucos of the Valley of the Chillos

**Brief description of the safeguarding functions of the body**

Coordinate safeguarding measures, monitor the fulfillment of projects, formulate actions to safeguard the element. It is made up of: bearers from the communities of Alangasí, Amaguaña, Píntag, Conocoto, La Merced; representative of the Valle de los Chillos Zonal Administration, representatives of the parish governments, Secretaries of the Municipality of Quito City Councilors.

**Website**

N/A

**Contact details**

**Address**

García Moreno N8-27 y Manabí, Quito

**Telephone number**

+593 3996300

**E-mail address**

imp@quito.gob.ec

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**Name of the body**

Municipal Decentralized Autonomous Government of Quito (Metropolitan Institute of Heritage)

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Rituals in the harvest of wheat and barley cereals in Alonguicho

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

www.patrimonio.quito.gob.ec

## Contact details

### Address

García Moreno N8-27 y Manabí, Quito

### Telephone number

+593 3996300

### E-mail address

imp@quito.gob.ec

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### Name of the body

Safeguarding Committee

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Rituals in the harvest of wheat and barley cereals in Alonguicho

### Brief description of the safeguarding functions of the body

Coordinate safeguarding measures, monitor the fulfillment of projects, formulate actions to safeguard the element. It is made up of: bearers of the Alonguicho community, representatives of the Community Directive, representative of the parish government, representatives of the Secretariats of the Municipality of Quito (Culture, Education, Health, Social Inclusion, Economic Promotion).

### Website

N/A

## Contact details

### Address

García Moreno N8-27 y Manabí, Quito

**Telephone number**

+593 3996300

**E-mail address**

imp@quito.gob.ec

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**Name of the body**

Municipal Decentralized Autonomous Government of Mejía

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Processional walk of the Chagra de Machachi

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the cultural heritage office, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.municipiodemejia.gob.ec](http://www.municipiodemejia.gob.ec)

**Contact details****Address**

José Mejía y Simón Bolívar, Machachi

**Telephone number**

+593 23819250

**E-mail address**

N/A



**Name of the body**

Safeguarding Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Processional walk of the Chagra de Machachi

**Brief description of the safeguarding functions of the body**

Coordinate safeguarding measures, monitor the fulfillment of projects, formulate actions to safeguard the element. It is made up of: bearers of the concerned communities, representatives of the municipal government.

**Website**

N/A

**Contact details****Address**

José Mejía y Simón Bolívar, Machachi

**Telephone number**

+593 23819250

**E-mail address**

N/A

**Name of the body**

Municipal Decentralized Autonomous Government of Rumiñahui

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional Corn manifestations

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.ruminahui.gob.ec](http://www.ruminahui.gob.ec)

**Contact details**

**Address**

Montúfar 251 y Espejo, Sangolquí

**Telephone number**

+593 22998300

**E-mail address**

[info@ruminahui.gob.ec](mailto:info@ruminahui.gob.ec)

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**Name of the body**

Safeguarding Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional Corn manifestations

**Brief description of the safeguarding functions of the body**

Coordinate safeguarding measures, monitor the fulfillment of projects, formulate actions to safeguard the element. It is made up of: cultural bearers and managers, presidents of the parish governments, councilors and representatives of the municipal government.

**Website**

N/A

**Contact details**

**Address**

Montúfar 251 y Espejo, Sangolquí

**Telephone number**

+593 22998300

**E-mail address**

info@ruminahui.gob.ec

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**Name of the body**

Municipal Decentralized Autonomous Government of Playas Villamil

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional techniques of navigation, fishing and construction of ancestral rafts

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

www.municipioplayas.gob.ec

## Contact details

### Address

Av. 15 de Agosto, Playas

### Telephone number

+593 42590900

### E-mail address

comunicacionyrrpp@municipioplayas.gob.ec

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### Name of the body

Safeguarding Commission

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

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### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Traditional techniques of navigation, fishing and construction of ancestral rafts

### Brief description of the safeguarding functions of the body

Made up of groups and individuals who involved directly or indirectly with the element: rafters, local researchers, cultural managers, painters, artists, artisans, etc. This group is responsible for monitoring and advising on all matters concerning the safeguarding plan.

### Website

N/A

## Contact details

### Address

Av. 15 de Agosto, Playas

### Telephone number

+593 42590900

**E-mail address**

comunicacionyrrpp@municipioplayas.gob.ec

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**Name of the body**

Centro de Fortalecimiento Comunitario y Artesanal Pile (National Institute of Cultural Heritage)

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

Community development center located in the Pile Commune, in the Montecristi-Manabí canton. Its management is focused on the implementation of activities for community strengthening, based on the safeguarding of the weaving of the toquilla straw hat. From there, actions and proposals are articulated and implemented to achieve sustainable development and the permanent awareness of locals and visitors regarding the cultural and natural heritage, through research, experiential tourism, capacity building and marketing of toquilla products. The management of the Center promotes the involvement of the community (especially local artisan associations) with the National Institute of Cultural Heritage.

**Website**

<https://www.patrimoniocultural.gob.ec/>

**Contact details****Address**

Calle San Pablo. Comuna Pile, Montecristi

**Telephone number**

+593 52650268

**E-mail address**

juan.mosquera@patrimoniocultural.gob.ec

**Name of the body**

Interagency Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional techniques of navigation, fishing and construction of ancestral rafts

**Brief description of the safeguarding functions of the body**

Comprised of public institutions, whose function is to coordinate, articulate, and formulate policies and safeguarding measures: Ministry of Culture and Heritage, Ministry of Tourism, Ministry of Agriculture and Livestock, Ministry of the Environment, Institute of Popular and Solidarity Economy, National Institute of Cultural Heritage.

**Website**

N/A

**Contact details****Address**

Calle Numa Pompilio Llona No. 182-184, Barrio Las Peñas, Guayaquil

**Telephone number**

+593 44628671

**E-mail address**

secretariainpc@patrimoniocultural.gob.ec

**Name of the body**

Municipal Decentralized Autonomous Government of Ibarra

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional technique of wood carving (San Antonio)

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the coordinating body with the community and with the bearers of the element for the execution of the safeguarding plan.

**Website**

[www.ibarra.gob.ec](http://www.ibarra.gob.ec)

**Contact details**

**Address**

García Moreno 6-31 y Bolívar, Ibarra

**Telephone number**

+593 63700200

**E-mail address**

[info@ibarra.gob.ec](mailto:info@ibarra.gob.ec)

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**Name of the body**

Management Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional technique of wood carving (San Antonio)

**Brief description of the safeguarding functions of the body**

Coordinate safeguarding measures, monitor the fulfillment of projects, formulate actions to safeguard the element. It is made up of: representatives of Associations of Artists and Craftsmen of the San Antonio community, representatives of Schools, representatives of the Technical University of the North, representatives of the parish government, representatives of the municipal government.

**Website**

[www.ibarra.gob.ec](http://www.ibarra.gob.ec)

**Contact details****Address**

García Moreno 6-31 y Bolívar, Ibarra

**Telephone number**

+593 63700200

**E-mail address**

[info@ibarra.gob.ec](mailto:info@ibarra.gob.ec)

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**Name of the body**

Municipal Decentralized Autonomous Government of Cuenca

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Pase del Niño Viajero

**Brief description of the safeguarding functions of the body**

The Municipal Governments have the exclusive competence to preserve, maintain and disseminate the tangible and intangible cultural heritage of their jurisdiction. Through the office of cultural heritage, the institution is the articulating entity with the community and with the bearers of the element. At the moment it is preparing the Safeguarding Plan.

**Website**



www.cuenca.gob.ec

## Contact details

### Address

Bolívar 7-67 y Borrero, Cuenca

### Telephone number

+593 74134900

### E-mail address

dfmanosalvas@cuenca.gob.ec

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### Name of the body

Pastoral Commission

### Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

### Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Pase del Niño Viajero

### Brief description of the safeguarding functions of the body

The Pastoral Commission, made up of the Archdiocese of Cuenca, the Brother Miguel Group and the godfather (police or national army), is in charge of the preparations for the festive event in the City of Cuenca, which takes place on 24th of December of each year. It is also in charge of approving the journey to the neighborhoods, parishes and institutions involved.

### Website

www.iglesiadecuenca.ec

## Contact details

### Address

Simón Bolívar 7-64 y Luis Cordero, Cuenca

**Telephone number**

+593 72847234

**E-mail address**

N/A

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**Name of the body**

Management Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

The Ecuadorian Pasillo

**Brief description of the safeguarding functions of the body**

It constitutes the participatory mechanism for the execution of the safeguarding measures, focused on permanent work between the Government and the community, whose objective is to permanently monitor the activities contemplated in the Plan. Local management committees are established where the element is located and it is made up of groups, individuals and carriers, as well as government entities, non-governmental and private organizations.

**Website**

N/A

**Contact details****Address**

Av. Colón OE1-93 y Av. 10 de Agosto, Quito

**Telephone number**

+593 2227927

**E-mail address**

secretariainpc@patrimoniocultural.gob.ec

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**Name of the body**

Pasillo Museum – School

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

The Ecuadorian Pasillo

**Brief description of the safeguarding functions of the body**

It is a public space for education, creation, research, dialogue, transmission of knowledge, reflection, production, musical diffusion, cultural consumption and enjoyment, for the revitalization of social memory, strengthening of identity and safeguarding the intangible heritage related to music of Ecuador and the Ecuadorian pasillo in particular.

**Website**

[www.museodelpasillo.ec](http://www.museodelpasillo.ec)

**Contact details**

**Address**

García Moreno N2-04 y Bolívar, Quito

**Telephone number**

+ 593 2382-7118

**E-mail address**

[museodelpasillo@presidencia.gob.ec](mailto:museodelpasillo@presidencia.gob.ec)

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**Name of the body**

Safeguarding Committee

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

-

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Festivities of San Pedro and San Pablo (Machalilla)

**Brief description of the safeguarding functions of the body**

The Safeguarding Committee is a community organization, formed in 2016; focused on working with carriers of different ages in the community, through actions of intergenerational transmission of knowledge, workshops, photographic exhibitions. They have established agreements with the universities of the province, maintain articulation with public entities such as the National Institute of Cultural Heritage, Casa de la Cultura de Manabí, Centro Cívico Ciudad Alfaro and with non-governmental organizations.

**Website**

N/A

**Contact details**

**Address**

Av. Guayaquil, Barrio San Pedro y San Pablo, Machalilla

**Telephone number**

+593 959923507

**E-mail address**

patrimoniomachalilla2007@gmail.com

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**Name of the body**

Association of weavers of fine toquilla straw hats Mana Pile: Asomana Pile

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

### **Brief description of the safeguarding functions of the body**

Association of toquilla straw hat artisans of the Pile Commune, recognized by the Institute of Popular and Solidarity Economy. Its actions are focused on the transmission and improvement of knowledge among members: preparation, weaving and auctioning of the toquilla straw hat; as well as strengthening marketing through innovation. Since 2019, its activities include the offer of experiential tourism with a heritage approach, aiming to raise awareness of their work and the dissemination of their traditions.

### **Website**

<https://web.facebook.com/As.Asomanapile2018>

### **Contact details**

#### **Address**

Calle San Pablo. Comuna Pile, Montecristi

#### **Telephone number**

+593 991271591

#### **E-mail address**

asonamapile2018@gmail.com

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### **Name of the body**

Association of producers of toquilla straw hats Mana Pile: Asopropile Hats

### **Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

### **Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

### **Brief description of the safeguarding functions of the body**

Association of toquilla straw hat artisans of the Pile Commune, recognized by the Institute of Popular and Solidarity Economy. Its actions are focused on the transmission and improvement of knowledge among members: preparation, weaving and auctioning of the toquilla straw hat; as well as strengthening marketing through innovation. Since 2019, its activities include the offer of experiential tourism with a heritage approach, aiming to raise awareness of their work and the dissemination of their traditions.

**Website**

<https://web.facebook.com/asopropile/>

**Contact details****Address**

Calle San Pablo. Comuna Pile, Montecristi

**Telephone number**

+593 939141405

**E-mail address**

ordonezpaulina46@gmail.com

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**Name of the body**

Association of weavers of toquilla straw hats of Picoazá: Asoarte

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

Association of toquilla straw hat weavers of the Picoazá parish, recognized by the Institute of Popular and Solidarity Economy. Its actions are focused on the transmission and improvement of knowledge among members: weaving and auctioning of the toquilla straw hat; as well as strengthening marketing through innovation. Since 2018, linkage strategies have been implemented, for the commercialization of their hats, with the Research and Interpretation Center Zonal 4 of the INPC.

**Website**

<https://web.facebook.com/Asoarte-1509457429159957>

**Contact details****Address**

Calle Venezuela y Las Flores, Parroquia Picoazá, Portoviejo

**Telephone number**

+593 989290794

**E-mail address**

picoazatoquillaquality@outlook.com

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**Name of the body**

Association of toquilla straw hat weavers of Santa Ana: Asociación Elicia Anchundia

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Traditional weaving of the Ecuadorian toquilla straw hat (RL, 2012)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

**Brief description of the safeguarding functions of the body**

Association of toquilla straw hat weavers from the town of La Tablada de Miguicho, in the Santa Ana canton, province of Manabí, recognized by the Institute of Popular and Solidarity Economy. Its actions are focused on the transmission and improvement of knowledge among members: weaving and auctioning of toquilla straw hats, as well as strengthening marketing through innovation. The wearers, mainly women, are holders of the knowledge of "calado" weaving, and are presumably the only locality that maintains this technique in force.

**Website**

<https://web.facebook.com/Elicia-Anchundia-Asociaci%C3%B3n-de-Artesanos-1899287920303097/>

**Contact details**

**Address**

Comunidad La Tablada de Miguicho, Santa Ana

**Telephone number**

+593 982871155

## E-mail address

eliciaanchundia@gmail.com

### Question 1.3

**Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?**

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Yes

**Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.**

In Ecuador, the public policy for the safeguarding of intangible cultural heritage aims to strengthen local capacities for the implementation of long-term safeguarding processes. Within this framework, guidelines have been established for the elaboration of safeguarding plans for the inscription of elements in the National Representative List, which contemplate the definition of a mechanism for the execution and follow-up of the plans, generally through the so-called "Management Committees".

The Management Committees have the competence to coordinate safeguarding measures, monitor their compliance and formulate new actions to safeguard the element. They are instances of participation and inclusion of the different actors involved in safeguarding: communities, groups and individuals, local governments, governmental entities, non-governmental organizations, private entities, among others.

Taking into account that the competence to preserve, maintain and disseminate cultural heritage has been transferred to municipal governments since 2015, Management Committees are generally coordinated by municipalities, through articulation between communities and local entities, establishing local policies for the visibility and continuity of the PCI.

However, not all the elements inscribed on the National List have the establishment of a Management Committee for their safeguarding, so national entities such as the Ministry of Culture and Heritage and the National Institute of Cultural Heritage, together with the Governments Municipalities, continue their efforts to strengthen the generation of coordination mechanisms that allow the development and implementation of safeguarding measures in the different territories.

### Question 1.4

**Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?**

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Yes

**Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.**



Regarding the documentation of intangible cultural heritage, the country has established the Ecuadorian Cultural Heritage Information System (SIPCE), administered by the National Institute of Cultural Heritage (INPC), which contains the inventory of the intangible heritage at the national level, including research, texts, photographs and audiovisual material. The SIPCE feeds on the information generated by local governments, universities, specialists and by the communities interested in registering and documenting their intangible heritage. Likewise, the INPC manages the Research Centers for the Memory of Cultural Heritage, established in various regions of the country for research and transfer of knowledge about the cultural heritage of Ecuador, contributing to its conservation, safeguarding and enhancement. The Research Centers manage the technical documentary archives with the information produced by research, projects, local and national publications, which are publicly accessible in their virtual (Digital Repository) and physical (Documentary Center) modalities.

On the other hand, the State, through the Ministry of Culture and Heritage, supports the Public Network of Museums, Archives and Libraries, repositories that integrate historical, anthropological, scientific, photographic, film and audiovisual documentation on the cultural manifestations of Ecuador.

**Are the documentation materials produced utilized to support the continued practice and transmission of ICH?**

Yes

**Describe briefly how the documentation materials are utilized for these purposes.**

Playful and didactic materials have been developed to support the continued practice and transmission of ICH, focused on different audiences: adults, youth and children. These materials are disseminated through the Digital Repository and Documentary Center of the National Institute of Cultural Heritage and used in different participatory processes such as workshops, trainings, seminars, formal and non-formal education, among others, in order to strengthen the mechanisms for safeguarding the intangible heritage.

### Question 1.5

**Which of the following institutions contribute towards ICH safeguarding and management?**

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1.5

- Cultural centres

Casa de la Cultura Ecuatoriana

The Casa de la Cultura Ecuatoriana (House of Ecuadorian Culture) is responsible for planning and coordinating the circulation of cultural and heritage works, goods and services, as well as processes for activating social memory in the national territory. It has offices throughout the country (24) and has an infrastructure close to the communities, for which they cooperated with actions carried out especially in the

management of popular culture and interculturality.

#### Civic Center Ciudad Alfaro

It is the public entity in charge of promoting and disseminating the processes of research, management and public activation of social memory, and of safeguarding, enhancing and disseminating the cultural heritage of the province of Manabí.

- Centres of expertise

#### Inter-American Center for Popular Arts and Crafts

It is an institution dedicated to the safeguarding, promotion, development and enhancement of crafts and popular arts, through promotion, training and research. Provided with a baseline and diagnoses on the country's handicrafts and artisans.

- Research institutions

#### National Institute of Cultural Heritage

It is the entity for research and technical control of cultural heritage at the national level, technical counterpart of the Ministry of Culture and Heritage in international treaties, and conventions. It is the entity responsible for implementing and coordinating the public policy issued by the governing body; investigate and supervise research on cultural heritage; articulate with national and foreign universities; register and inventory cultural heritage and supervise the development of inventories; coordinate with the Decentralized Autonomous Governments the exercise of the competence to preserve, maintain and disseminate cultural heritage; formulate technical standards for the conservation and safeguarding of cultural heritage; coordinate with the Comprehensive Regime of Education and Training in Arts, Culture and Heritage the implementation of continuous training in heritage, among others.

#### National Secretariat of Higher Education and Research

It is the governing body of the National System of Science, Technology, Innovation and Ancestral Knowledge of the country, cooperated with actions on intellectual property, protection of traditional knowledge, higher education and scientific research.

#### Universities

The public and private universities constitute the research centers articulated to the Comprehensive Regime of Education and Training Arts, Culture and Heritage. Several Universities have careers in Social Sciences (Anthropology, Archeology, Arts, Gastronomy, etc.) related to intangible cultural heritage and have developed scientific research and community outreach programs linked to intangible cultural heritage:

Pontificia Universidad Católica del Ecuador  
Universidad Salesiana del Ecuador  
Universidad San Francisco del Quito  
Universidad de Cuenca  
Universidad Técnica del Norte  
Universidad Técnica de Manabí  
Escuela Politécnica de Manabí  
Universidad Regional Amazónica IKIAM  
Universidad del Azuay  
Universidad Estatal Amazónica  
Facultad Latinoamericana de Ciencias Sociales (Ecuador)  
Universidad Andina Simón Bolívar

- Museums

The Network of Museums of Ecuador aims the articulation of public policy related to the museum sector, which seeks to facilitate dialogue between public and private institutions to promote coordinated management and promote conservation, safeguarding, dissemination and enhancement of social memory and cultural heritage.

- Archives

National Historical Archive

The National Historical Archive houses documents since 1538, which constitute the documentary heritage of the country. Its mission is to collect documentary sources related to institutional history, economic history and the general history of the country, as a service to study and research tasks on Ecuador.

It is made up of collections of manuscripts, typed and printed and compiled in photographic, sound and film material, which contributes to the knowledge, documentation and appreciation of the manifestations of the intangible cultural heritage of Ecuador.

Archive of Languages and Cultures of Ecuador

The project of the Archive of Languages and Cultures of Ecuador began in 2010, with the collaboration of the Anthropology Program of the Latin American Faculty of Social Sciences (Ecuador) and the DOBES (Documentation of Endangered Languages) program of the Max Planck Institute of Psycholinguistics, in Nijmegen-Holland as a technical counterpart.

The project consists of the implementation of a digital archive of video and audio recordings; texts and other materials related to the indigenous languages and nationalities of Ecuador. Access to the archive materials is free, through the Internet. The intellectual property rights of the speakers are respected.

[https://flacso.edu.ec/lenguas-culturas/;](https://flacso.edu.ec/lenguas-culturas/)

#### Afro-Andean Documentary Fund

The Afro-Andean Documentary Fund is part of the Chair of Afro-Andean Studies promoted by the Simón Bolívar Andean University. It has a wide collection of oral, visual and written materials for academic and ethno-educational purposes on areas such as: history, literature, territory, rights, education, health, religiosity, organization, cultural practices, philosophy and Afro-Andean thought.

<https://www.uasb.edu.ec/web/area-de-letras/programa?fondo-documental-afrominus;andino>

#### CIDAP Documentary Center

The CIDAP Documentation Center maintains specialized information on Handicrafts, Art and Popular Culture of Ecuador and Latin America. Its documentary collection is currently made up of bibliographic documents, graphic material, video graphics and sound on the following topics: Handicrafts, Traditional festivals, traditional cuisine, games, oral tradition, heritage, popular architecture, traditional medicine, music.

[www.cidap.gob.ec](http://www.cidap.gob.ec)

- Libraries

The Library Network is supported by the Ministry of Culture and Heritage and is made up of twelve libraries located in the national territory.

Libraries house bibliographic assets, including books, magazines, newspapers, maps and atlases, mostly patrimonial, dating from 1480 to the present. The contents of the collections are related to cultural matters such as Philosophy, Religion, Social Sciences, History, Geography, Cartography, Archeology, Anthropology, Art, Conservation and Restoration, which contributes to the knowledge, documentation and appreciation of the manifestations of the intangible cultural heritage of Ecuador.

- Others

#### Ibero-American Institute of Natural and Cultural Heritage - IPANC

It is one of the specialized bodies of the Andrés Bello Agreement (CAB) based in the city of Quito. Among the work carried out by the IPANC, training, research and dissemination processes can be mentioned, we can mention the "Somos patrimonio" award and the "Memory Cartography", which addresses popular culture issues such as parties, music, oral literature, gastronomic heritage, games and toys, among others.

His scope of work currently focuses primarily on education.

Maintains a digital repository on intangible cultural heritage: Trades, crafts, gastronomy, places, worship, dance, music, clothing, traditional ways of life and games.

[www.ipanc.org](http://www.ipanc.org)

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Satisfied

## Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- To give continuity to the process of elaboration of the safeguarding plans of the manifestations inscribed in the National Representative List that have not yet been developed;
- Develop a methodology for monitoring the implementation of safeguarding plans
- Implement a national mechanism for the identification of safeguarding institutions and organizations
- Consolidate and expand the methodological guidelines for the creation of management committees for the safeguarding of intangible heritage.

## 2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 2.1

**Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?**

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Yes

**Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.**

According to the information collected for this report, a specific career has been identified on the safeguarding and management of intangible heritage called "Superior Technology in Sciences and Ancestral Knowledge", which is offered by the Los Andes Higher Technological Institute of Social Studies ILADES.

On the other hand, several post-secondary education entities have incorporated in their training programs on Anthropology, Archeology and Tourism, mainly, subjects or modules on intangible heritage:

Universidad Andina Simón Bolívar

"Chair of Afro-Andean Studies": promotes subjects on topics related to Afro-descendant peoples such as history, literature, territory, rights, education, health, religiosity, organization, cultural practices, philosophy and thought.

Subject "Heritage Studies in Latin America" (Master in Museology and Historical Heritage)

Subject "Critical approach to heritage: disputes, negotiations and community participation" (Master's Degree in Cultural Management and Cultural Policies)

Universidad Católica del Ecuador

Subject "Legislation of cultural heritage" (Anthropology and Archeology careers)

Subject "Cultural Heritage" (History career)

Subject "Cultural Heritage of Ecuador" (Tourism career)

Universidad Politécnica Salesiana

Subject "Cultural and Heritage Management" (Anthropology career)

Subject "Management of Cultural Heritage" (Master in Cultural Management)

Universidad Central del Ecuador

Subject "Heritage and Law" (Master in Cultural Management for the Arts)

Universidad de Cuenca

Module "Anthropology and intangible heritage" (Master of Conservation of the Built Heritage)

Universidad de las Artes

Subject "Legal and Heritage Cultural Education" (Pedagogy in Arts and Humanities career)

Universidad del Azuay

Heritage management subject (including PCI) in the Bachelor of Tourism degree

Universidad Tecnológica Indoamérica

Subject "Ecuadorian Folklore and Traditions" (Bachelor of Tourism)

Universidad de Especialidades Turísticas

Subject "Tourist heritage, culture and folklore" (National tourism guide degree)

Escuela Politécnica de Manabí

Subject "Heritage" (Tourism career)

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

The training programs are based on the constitutional precepts and on the Organic Law of Higher Education that establishes the right to higher education for citizens individually and collectively, communities, peoples and nationalities of Ecuador. In this sense, the inclusion of communities, groups and individuals involved in the safeguarding of intangible heritage is guaranteed.

**Question 2.2**

**Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?**

Yes

**Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.**

1) Ministry of Culture and Heritage, National Institute of Cultural Heritage and Association of Municipalities of Ecuador

In 2017, a cooperation agreement was signed between the Ministry of Culture and Heritage, the National Institute of Cultural Heritage and the Association of Municipalities of Ecuador with the aim of capacity building of municipal governments for the exercise of competence for the cultural heritage management.

Through this Agreement, a training program has been developed, among other actions,

aimed at municipal officials in charge of managing tangible and intangible cultural heritage. Between 2017 and 2020, the "Virtual Course on Cultural Heritage Management" was carried out, offered in two editions with a total of 153 municipal officials trained, with 110 hours of learning, taught by professional instructors belonging to the organizing institutions. The curriculum included a specific module on the management and safeguarding of intangible cultural heritage (regulations, methodologies, inventory and risks of the ICH).

2) National Institute of Cultural Heritage and Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

In 2018, the "Virtual Course Walking towards the safeguarding of the Intangible Cultural Heritage in local governments" was carried out, in coordination between the National Institute of Cultural Heritage and the CRESPIAL and offered through its platform.

The general objective of the course was to strengthen the capacities of the municipal governments of Ecuador for the public management of intangible cultural heritage (regulations, identification and safeguarding). Its specific objectives included providing tools for understanding the concepts and regulations associated with the policies and safeguarding of intangible cultural heritage, and training officials in the identification, management and safeguarding of intangible cultural heritage through tools participatory activities relevant to the context.

Among the didactic tools of the training there were documents, video talks, forums, case studies and practical exercises to put theoretical knowledge in dialogue with the particularities of the national and local context. The course had an academic coordinator with extensive experience in the field and three specialist teachers from various countries linked to the work of CRESPIAL. Additionally, INPC officials acted as tutors who monitored and accompanied the progress of the participants. As a result, 33 officials from 26 municipalities were trained.

3) Ecuadorian Professional Training Service

Within the framework of the Certification System for labor competencies, the profile of "Toquilla straw hat fabric" was accredited. The certification in labor competencies allows the formal recognition of the experience and knowledge of the weavers, regardless of the way in which it has been acquired and whether or not they have an academic degree or degree, favoring continuous learning opportunities, their recognition and appreciation.

In 2019, the Ecuadorian Professional Training Service awarded around 90 certifications to artisans, men and women in the province of Manabí, through a process that includes a theoretical evaluation and a practical evaluation of knowledge.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**



Local capacity building programs are based on constitutional precepts and on the provisions of the Organic Law of Culture, which establishes as one of the cultural rights that all individuals, communities, peoples and indigenous nationalities, groups and organizations have the right to artistic, cultural and heritage training within the framework of a comprehensive educational process.

### Question 2.3

**Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?**

No

**Describe briefly, using examples and focusing on the training offered and the organization providing it.**

**Do these programmes ensure inclusivity?**

**If yes, describe briefly how these programmes ensure inclusivity.**

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Largely

### Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Strengthen public policy for the establishment of a wider range of post-secondary education training programs in the safeguarding and management of intangible cultural heritage, as well as for the promotion of community initiatives or NGOs.
- Give continuity to the training programs on the safeguarding and management of ICH offered through government institutions

- Design and implement a national mechanism for the identification of community or NGO initiatives on training in the safeguarding and management of ICH.

### 3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

**Guidance note** corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

#### Question 3.1

**Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?**

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Yes

**Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

Certification of toquilla straw hat weavers

Within the framework of the Certification System for labor competencies, the profile of “Toquilla straw hat weaving” was accredited. In 2019, the Ecuadorian Professional Training Service awarded around 90 certifications to artisans, men and women of all ages, from the province of Manabí, through a process that includes a theoretical evaluation and a practical evaluation of knowledge.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

The certification for labor competencies allows the formal recognition of the experience and knowledge of the weavers, regardless of the way in which it has been acquired and whether or not they have an academic degree, favoring continuous learning opportunities, their recognition and appreciation.

**Are any of these training programmes operated by communities themselves?**

No

**Provide examples of such trainings, describing the involvement of communities in operating these programmes**

#### Question 3.2

**Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?**

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Yes

**Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

The training program to provide capacity building aimed at municipal officials aims to develop knowledge, skills and attitudes in municipal officials to promote the management of patrimonial competence at the local level. As a result of its execution, a total of 153 municipal officials were trained (93 in 2017-2018, and 60 in 2020) who work in their territories in asset management. The programme consisted of 110 hours of learning distributed over 11 weeks, and covered 10 specialized topics on cultural heritage. Each topic was dictated by a professional with extensive experience in the heritage field belonging to one of the three organizing entities: Ministry of Culture and Heritage, National Institute of Cultural Heritage and Association of Municipalities of Ecuador.

In 2018, the “Virtual Course Walking towards the safeguarding of the Intangible Cultural Heritage in local governments” was carried out, in coordination between the National Institute of Cultural Heritage and the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) . The general objective of the course was to capacity building of the municipal governments of Ecuador for the public management of intangible cultural heritage (regulations, identification and safeguarding). Its specific objectives included providing tools for understanding the concepts and regulations associated with the policies and safeguarding of intangible cultural heritage, and training officials in the identification, management and safeguarding of intangible cultural heritage through context-relevant participatory tools.

Among the didactic tools of the training there were documents, video talks, forums, case studies and practical exercises to put theoretical knowledge in dialogue with the particularities of the national and local context. The course had an academic coordinator with extensive experience in the field and three specialist teachers from various countries linked to the work of CRESPIAL. Additionally, INPC officials acted as tutors who monitored and accompanied the progress of the participants. As a result, 33 officials from 26 municipalities were trained.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

Local capacity building programs are based on constitutional precepts and the provisions of the Organic Law of Culture, which establishes as one of the cultural rights that all individuals, communities, peoples and nationalities, groups and organizations have the right to artistic, cultural and heritage training within the framework of a comprehensive educational process.

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Strengthen public policy for the establishment of a broader range of training programs aimed at strengthening the capacities of communities, groups and individuals.
- Give continuity to the training programs on the safeguarding and management of ICH offered through government institutions aimed at people who work in the field of culture and heritage.
- Design and implement a national mechanism for the identification of community or NGO initiatives on training in the safeguarding and management of ICH.

## 4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

**Guidance note** corresponding to indicator 4 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

- formal education
- non-formal education

### Question 4.1

**Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?**

Yes

**Explain briefly how practitioners and bearers are involved in these activities.**

The participation of bearers and practitioners in the development of educational programs has been a progressive action promoted by the Ministry of Education, based on the Constitutional precept that states that "The national education system will integrate an intercultural vision in accordance with diversity geographic, cultural and linguistic of the country, and respect for the rights of communities, peoples and nationalities".

The programs implemented in the country contemplate the intangible heritage in their contents and pedagogical strategy, both in the Intercultural Education System and in the Intercultural Bilingual Education System (the latter aimed at indigenous peoples and nationalities).

In this sense, the Bilingual Intercultural Education System, aimed at strengthening multinationality and interculturality, is implemented within the framework of respect for people's learning rhythms, psychosocial aspects, creative capacity and ancestral knowledge.

The Model of the Bilingual Intercultural Education System (Moseib) is based on cultural and linguistic relevance in order to develop the cognitive, psychomotor and affective abilities and skills of students of nationalities and peoples in bilingual intercultural educational institutions. It is based on respect and care for nature, the person, the family and the community as main actors in the educational process and early-age training through Community Family Early Childhood Education. It is a model developed by nationalities and peoples for the full exercise of their collective rights. The pedagogical resources are generally prepared through ethno-education workshops, and coordinated by specialist pedagogues belonging to the communities.

Since 2019, the Ministry of Education, through the Secretariat of Intercultural Bilingual

Education, implements, among others, the formation of a Community Government Council and a Community Educational Government for the pedagogical management of the MOSEIB, thus involving the communities. In addition, it is expected that educational institutions, with community participation, can complement the curricula according to the diversity and cultural specificities of their student population and adjust it to their reality.

Likewise, the Ministry of Education approved the National Strategic Plan for Afro-Ecuadorian Ethnoeducation (2020-2025), a process that responds to a public policy of affirmative action for the Afro-descendant population. Ethnoeducation is a process –and methodology– initiated decades ago from Afro-Ecuadorian civil society, organizations, collectives and experts, which has been concretized in measures such as the creation of “Educational Units Guardians of Knowledge”. Ethnoeducation in Ecuador will begin its journey of official implementation through the Plan, which establishes several lines of action such as teacher education and training, the creation of culturally relevant content and curricula through the National Ethnoeducation Commission, an instance in the that civil society actively participates.

Likewise, the Ministry of Education maintains the Community Family Early Childhood Education program (EIFC), which is an out-of-school stage focused on the care, attention and training of children, under the approach of community education and based on ancestral knowledge and those of other cultures of the world. The development of this program included investigations of the elders, wise men, community leaders, and knowledge holders who contributed to the definition of the guidelines and organization.

## Question 4.2

**Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?**

Yes

**Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.**

Regarding the field of formal education, under the Model of the Bilingual Intercultural Education System, the following pedagogical strategies are contemplated, among others, that allow the strengthening of the modes and methods of transmission of ICH recognized by the communities, groups and individuals:

- The inclusion of knowledge, technologies, cultural practices and worldviews using the original languages.
- Constitute the Centers for Intercultural Bilingual Education in spaces for the development of collective knowledge
- Respect the rhythm of learning according to the needs of the communities
- Use natural spaces as learning spaces: orchards, patios, fields, forests, waterfalls, roads, etc.
- Use of the Educational and Community Experiential Calendar, for the articulation of

educational activities with community activities

- Include in the curricular contents the experiential cycles of the community and harmonizers of knowledge (mother nature, community life, worldview and thought, science, technology and production)
- Learning environments with cultural and linguistic relevance to the community
- Production of teaching materials in the language of the community
- Use of clothing, in respect to the construction of individual identity

Through the Zonal and District Coordinations of the Ministry of Education, various activities are carried out in all educational institutions related to the importance of intangible cultural heritage, such as celebrations of traditional festivals, festivals of traditional food, activities to value traditional medicine, among others.

On the other hand, since 2017, the Ministry of Education implements extraordinary educational services such as the Family Attention Service for Early Childhood - SAFPI. Although this service is not a direct strategy for the transmission of intangible cultural heritage, they contemplate respect for cultural manifestations and their spaces for transmission.

The Family Attention Service for Early Childhood is implemented with the families of 3- and 4-year-old boys and girls who do not attend an education program. It is based on the values and knowledge accumulated in families and communities for a positive impact on the development of children. The recognition of the knowledge of adults and the family as positive actors and facilitators in the teaching-learning process is promoted.

In the context of the pandemic caused by Covid-19, a series of files were designed for teachers, parents and mothers to apply them together with their children in daily life, which took into account the intangible cultural heritage including oral traditions, performing arts, festive events, traditional games, traditional craft techniques.

Regarding the field of non-formal education, although there are few examples that have been identified in the process of preparing this Report, it can be affirmed that the modes and methods of transmission are respected and included in education programs. Generally, these are included in the safeguard plans as an axis of action of the plan to be strengthened. Specific cases are the toquilla straw hat weaving schools, pasillo school, marimba schools anchored to these elements inscribed on the National Representative List, which have maintained continuity over time.

### Question 4.3

**Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?**

Yes

**Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.**



There are extracurricular activities related to intangible heritage offered by different groups, NGOs and public and private institutions, in the form of courses or workshops on different areas: music, dance, theater, gastronomy, traditional medicine, oral tradition, artisan techniques, such as for example:

The House of Ecuadorian Culture is the national public entity in charge of promoting artistic and cultural development and implementing cultural and heritage services through its headquarters located throughout the national territory for the dissemination of cultural diversity and the expressions of creators, artists and community groups. It offers permanent programs and activities of plastic and visual arts, living arts and encourages the participation of citizens in cultural life.

The School of the Pasillo, supported by the Presidency of the Republic, provides continuous training in the traditional musical genre of the pasillo (inscribed on the National Representative List), through permanent workshops of guitar classes, singing in the pasillo genre, training in instruments such as bandolin, harp, piano and even traditional dance to young people and adults, men and women for the continuity of this musical genre.

The marimba schools and workshops, supported by groups and by local governments, are aimed at children, youth and adults and promote the transmission of knowledge through the learning of music and dance.

The Pile Community and Craft Strengthening Center, supported by the National Institute of Cultural Heritage, focuses on the implementation of activities for community strengthening, based on safeguarding the fabric of the toquilla straw hat, through permanent awareness among locals and visitors. in terms of cultural and natural heritage, through research, experiential tourism, capacity building and marketing of products in toquilla.

**Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.**

Public entities are supported by the general state budget and have their own personnel for the execution of programs and activities.

#### **Question 4.4**

**Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?**

Yes

**Provide additional details here of these training programmes, in particular the methods taught and the target audience.**

Under the Bilingual Intercultural Education System, the curricular mesh and the pedagogical strategy implies that teachers are permanently trained under a focus of integration of knowledge and knowledge of communities, peoples and nationalities in the educational process, which are part of the heritage intangible cultural heritage and its safeguarding.

The Ministry of Education maintains permanent programs for teachers of the Intercultural Education System, within the framework of which specialized courses are offered for the training and updating of teachers' knowledge. Approaches such as interculturality integrate the intangible cultural heritage approach, although it has not been possible to identify specialized training courses on ICH for teachers.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Strengthen the articulation with the formal education sector to promote a greater inclusion of the bearers in the elaboration and development of educational programs.
- Strengthen the public policy to safeguard the ICH for the implementation of non-formal educational programs for the transmission of ICH from community initiatives or NGOs.
- Design and implement a national mechanism for the identification of community or NGO initiatives on formal and non-formal education for the transmission of ICH.

## 5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

**Guidance note** corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 5.1

#### How is ICH included in the content of relevant disciplines? (you may check several)

- As a means of explaining or demonstrating other subjects

The Organic Law of Intercultural Education stipulates that the educational curriculum is made up of the national curriculum and the bilingual intercultural education curriculum, documents in which the educational intentions of the country are reflected, therefore it includes basic learning to be developed by the students from the pedagogical mediation of teachers according to the learning requirements and the context.

Below is a list, by disciplinary area, of those objectives and a summary of the main contents that are related to the ICH in the national curriculum:

#### Integrating objective

- Analyze, understand and value the origin, structure and functioning of social processes and the natural environment, in the context of the digital age, underlining the rights and duties of people in the face of social transformation and the sustainability of natural and cultural heritage.

#### Natural Sciences

- The knowledge and valuation of ancestral knowledge is integrated into the understanding of the history of scientific and technological development, traditional agriculture, traditional agricultural technologies, the medicine of the indigenous, Afro-Ecuadorian and Montubio peoples of Ecuador.

#### Social Sciences

- The discovery, appreciation and care of the local, provincial and national natural and cultural environment is integrated, identifying the importance of heritage, as a means to build a sense of identity and national unity.
- The identification of the different cultural expressions (customs, food, traditions, festivities, recreational activities, languages, religions, artistic expressions) of the locality, parish, canton, province and country is promoted to assess their meaning and contribution to the configuration of identity.
- The knowledge of human, cultural and natural diversity is integrated through the analysis of the social and ethnic groups that are part of the neighborhood,

community, parish, canton, province and country, in order to recognize them as components of a diverse country.

- The knowledge of the cultures of Ecuador is integrated from the study of their origin, location and most outstanding features from the description of the historical context to distinguish which of these elements are part of our Latin American and Ecuadorian identity today.
- The discussion, characteristics, complexities and possibilities of the Ecuadorian "national culture" are promoted; the identification and understanding of the various migratory waves to Latin America, their origin and their contributions to the economic and cultural development of the region; as well as the analysis of their processes of miscegenation and liberation.
- Knowledge about the native cultures of pre-Columbian Latin America is integrated; the African cultural elements that were integrated into the Latin American world (music, dance, religion); the historical antecedents of the Afro-descendant community of Esmeraldas and El Chota and their forms of cultural expression.

#### Language and literature

- The assessment of linguistic diversity in its different forms of expression is integrated to promote interculturality in the country; the knowledge of the Ecuadorian literary heritage, the expressions of the original languages and / or linguistic varieties of Ecuador.

#### Physical education

- Recognition and participation in different traditional games are integrated; the recognition of the identity senses of dances, dramatizations, carnivals, among other cultural manifestations
- The practice, recognition, appreciation and respect of one's own expressive-communicative manifestations and those of other regions are promoted, linking them with their original meanings (music, clothing, language, among others).

For its part, the bilingual intercultural curriculum is based on the national curriculum in accordance with the cultural specificities of the country's nationalities and peoples. Taking into account that it incorporates the knowledge and socio-cultural practices, the values and principles of each people and nationality and the use of indigenous languages within the pedagogical process, it is considered that the ICH is integrated into all learning units. The latter are: knowledge, knowledge and domains, on which specific inter-learning guides are made. As a reference, the following topics on which the inter-learning guides are developed are pointed out:

- Language
- Land and territory (productive systems)
- Nutrition and health
- Collective rights
- Community systems (family, authorities, spirituality, etc)
- Ethnomathematics
- Arts

## Question 5.2

**Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?**

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Yes

**Explain briefly, with examples, how school students learn this.**

In Ecuador, the profile of the highschool graduate (bachelor) integrates the appreciation of multiculturalism, respecting the identities of other people and peoples. To this end, the Ministry of Education makes efforts to promote learning based on respect for the ICH, a process that is based on compliance with the contents of the national curriculum and, additionally, on the implementation of some specific projects such as:

- "Our Own Stories"

Implemented in 2018, the project seeks for the educational community to discover creative writing as a mechanism to relate to their social, historical, political and personal contexts, as a vehicle to express their concerns and their vision of the world.

830 stories were selected, compiled in a collection of 26 volumes, accompanied by a reading mediation guide. Topics included: arts, crafts, legends and traditions. This collection has become a permanent educational resource for reading mediation

<https://educacion.gob.ec/proyec-tos-yo-leo/>

<https://recursos2.educacion.gob.ec/programa-yo-leo/#programayo-leo-nuestras-historias>

- Methodology "To read life: grandparents and grandchildren"

Implemented in 2018, the project seeks to recover the experiential process of workshops and meetings to encourage reading, from a creative, innovative and sociocultural feedback perspective with the participation of boys, girls, grandmothers, grandparents, young adolescents, teachers and social actors. As a result, an accumulation of experiences and knowledge was obtained that are used in the pedagogical mediation guide.

<https://recursos2.educacion.gob.ec/programa-yo-leo/#programayo-leo-plan-lector>

- Ephemeris School Libraries

Continuous program implemented in 2019 among its objectives seeks to activate historical memory as a source of learning in environments of participation and collective learning.

<https://bibliotecapalacio.blogspot.com/>

- Cultural Encounters

Continuous program implemented in 2018 that seeks to generate artistic-cultural spaces that strengthen comprehensive training, development of life skills, and the enjoyment of different artistic languages.

- "Reading party"

Continuous program implemented in 2016 that aims to generate meeting spaces for the community, in which reading is the center of activities and exchanges

<https://educacion.gob.ec/wpcontent/uploads/downloads/2019/08/Lineamientos-generalespara->

la-fiesta-de-la-lectura.pdf

- School projects

Program implemented between 2014 and 2018 conceived as an academic interactive learning space in which teamwork is carried out on a topic of common interest, using the project-based learning methodology with an interdisciplinary approach, among whose fields are artistic, cultural and the languages.

<https://educacion.gob.ec/estructura-de-pe/>

- "Andean Equatorial Calendar"

Project executed in 2018 with the aim of linking the subjects of Social Studies, Mathematics and Physics through a time orientation instrument, space and astronomical characteristic of the peoples of the Ecuadorian mountains: the Chakana or Andean cross.

Students can learn about the position of the sun at different times of the year and gather to celebrate the four most important Andean festivals (Raymis) in honor of Pacha Mama.

- Schools "Guardians of Knowledge"

Since 2017, the Ministry of Education has a normative instrument that allows the recognition and consolidation of Educational Units as "Guardians of the Language" (indigenous peoples and nationalities) and "Guardians of Knowledge" (Afro-Ecuadorian people). These are reference establishments to implement Ethnoeducation in the country.  
<https://www.facebook.com/MinisterioEducacionEcuador/posts/2431815283516452/>

Additionally, in the framework of the pandemic caused by COVID-19, the Ministry of Education has implemented actions and pedagogical resources for the continuity of learning, based on autonomous work and guided by teachers.

In this sense, the following learning objectives related in some way to Intangible Cultural Heritage have been identified:

- Students will understand that health, culture and entertainment are fundamental axes in the development of the life project and its dissemination is important through artistic and cultural manifestations.

- Students will understand that Ecuador is part of a megadiverse and multicultural world, contributing to the construction and care of a more just and equitable human society through assertive communication in its near and distant environment.

The Ministry of Education developed pedagogical modules as complementary resources to support the learning of students of all educational sublevels in the various study areas in which learning related to the natural and cultural heritage of Ecuador is developed; for example, the 4th grade Social Studies pedagogical module "Natural and Cultural Heritage of Ecuador: We Are All Ecuador".

However, these efforts must be reinforced, in order for the ICH to be an element effectively integrated into school activities and in the learning process, in a globalized context.

Likewise, the context of the pandemic that Ecuador is going through can become an

opportunity to strengthen the strategies for linking with the community and updating local content.

### **Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?**

Yes

**Explain briefly, with examples, how school students learn this.**

students learn to respect and reflect on the ICH of others through educational programmes and curricula as explained in section 5.2

### **Question 5.3**

**The diversity of learners' ICH is reflected through educational curriculum via:**

- Mother tongue education

The Constitution of the Republic of Ecuador determines that the national education system will integrate an intercultural vision in accordance with the geographical, cultural and linguistic diversity of the country, and respect for the rights of communities, peoples and nationalities. Within this framework, the bilingual intercultural education system, regulated by the Organic Law of Intercultural Education, provides for the development of content according to the specificity of each people or nationality and in their own language.

The Model of the Bilingual Intercultural Education System (Moseib) seeks respect and care for Mother Nature; the person, the family and the community as main actors in the educational process and early-age training through Community Family Early Childhood Education.

This implies that the teaching and learning processes must take into account the mother tongue of the communities.

Likewise, there are adaptations of the curriculum in Spanish, Kichwa and Shuar languages, which are the official languages of intercultural relations in the country.

- Multilingual education

In Ecuador, bilingual intercultural education is a right. It is based on the use of the mother tongue of the peoples and nationalities for the development of educational programs. The pedagogical resources are developed in the language of the community.

The Model of the Bilingual Intercultural Education System (Moseib) defines some guidelines for the use of language in the educational process:

- The language of indigenous nationality will not be treated only as an area of study

but as the main language

- Oral communication between the actors of the educational community will be mainly in the language of the nationality
- Consider the presence of more than one indigenous nationality in the student population. In these cases, these languages will be used together.
- The curricular planning instruments will be prepared in the language of the nationality, except for those subjects related to other languages or foreign languages
- The different educational and social activities will try to be carried out in the language of the nationality, without forgetting the languages of intercultural relation and the foreign language.
- The dependencies and other learning spaces of the Educational Unit will be duly labeled in the language of the nationality, in Spanish and also in a foreign language. Likewise, there are bilingual teacher training programs, which contributes to the bilingual and multilingual educational process in the country.

- Inclusion of 'local content'

The educational program includes "local content", based on cultural diversity and on socio-cultural knowledge and practices, values and principles of each people and nationality, such as the "Guardian of Knowledge" Educational Units.

<HTTPS://WWW.FACEBOOK.COM/MINISTERIOEDUCACIONECUADOR/POSTS/2431815283516452/>

## Question 5.4

**Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?**

Yes

**Briefly explain, giving examples, how educational programmes teach this**

The national curriculum integrates the discovery, appreciation and care of the local, provincial and national natural and cultural environment, identifying the wealth of heritage, as a means to build a sense of national identity and unity. In this sense, at the different educational levels there are subjects that address the natural and cultural protection of spaces, such as the areas of knowledge linked within the basic and high school education system from the areas of natural sciences and social sciences.

For its part, the bilingual intercultural education curriculum is based on the use of natural spaces as learning spaces: orchards, patios, fields, forests, waterfalls, roads, etc., as part of the pedagogical strategy.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.



The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### **Extent to which the current indicator is met:**

Largely

#### **Target for the next report:**

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Strengthen articulation with the education sector to promote the development of up-to-date pedagogical resources with cultural relevance, based on the ICH
- Strengthen the public safeguard policy of the ICH to strengthen the development of inventories in the mother tongue of the communities.
- Develop communication resources specialized in ICH aimed at children and young people to promote their visibility and respect.

## 6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

**Guidance note** corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 6.1

**Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?**

- Music

Conservatories are post-secondary education institutions that grant degrees in which content related to the composition and interpretation of musical genres of the world and of Ecuador are contemplated (among them, some genres considered as intangible heritage).

The following can be identified: National Superior Conservatory of Music (based in Quito), the José María Rodríguez Superior Conservatory (Cuenca), the Salvador Bustamante Celi Superior Conservatory (Loja), all these training centers are state-run. Private level there is the Jaime Mola Superior Conservatory of Music (Quito), La Merced Superior Conservatory of Music, Theater and Dance (Ambato) and the Antón Bruckner Superior Art Conservatory (Loja). In these higher Conservatories, Technology in Music is offered, whose curricular mesh generally includes learning the history of Ecuadorian popular music, ethnomusicology, etc.

In some universities there are chairs linked to intangible heritage genres such as the "marimba" and the "pasillo". The University of the Arts (Guayaquil) offers a Bachelor's Degree in Musical and Sound Arts, in which one of its subjects is "Music and Interculturality", in which themes such as ancestral rhythms and dances in Latin America, Ecuadorian musical genres and the creation of soundscapes from interculturality.

The Universidad Central offers the Bachelor of Music, whose curriculum includes subjects related to popular rhythms of Ecuador, history of music, construction of traditional instruments, ensemble of popular Ecuadorian music.

Other universities that offer careers in the field of music are: Catholic University of Santiago de Guayaquil, University of Cuenca, National University Loja, and University San Francisco de Quito.

- Arts

Arts training programs have been identified in the academic offerings of the University of the Arts, Central University of Ecuador, Espiritu Santo University, National University of Chimborazo, University of Cuenca, University of Azuay, Private

University of Loja, National University of Loja. In these educational centers, different academic programs are offered that include subjects related to intangible cultural heritage in undergraduate careers in Music, Dance, Visual Arts, Plastic Arts and Cinema.

At the postgraduate level (fourth level), the University of Cuenca offers a master's degree in History of Architecture and Latin American Art, including the subject Anthropology and Intangible Heritage.

- Technical education/training

Technological institutes offer technical and technological training and education programs. The courses mostly offered that are linked to the practice and transmission of ICH are: tourism and gastronomy, in the curricular networks subjects such as culinary heritage, Ecuadorian cuisine.

Other areas of technical training that are developed in Ecuador are linked to agriculture, construction and agroecology.

## Question 6.2

**Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?**

Yes

**Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.**

According to the information collected for this report, a specific career has been identified on the safeguarding and management of intangible heritage called "Superior Technology in Sciences and Ancestral Knowledge", which is offered by the Los Andes Higher Technological Institute of Social Studies ILADES. This program focuses on ancestral knowledge, project formulation, national legislation, among others.

Likewise, there are courses and subjects anchored to undergraduate and graduate careers that, although they do not directly address the ICH, are related to it. At the national level, universities provide professional training in careers such as: Anthropology, sociology, history, humanities, educational sciences, ecotourism, tourism administration, tourism, gastronomy, music, arts, management and conservation of heritage, archeology, management cultural, intercultural bilingual education

Similarly, there are postgraduate programs such as master's degrees in areas such as Anthropology, Visual Anthropology, Cultural Studies, Cultural Management, Archeology, Interculturality and development, Rural Territorial Development.

These programs are offered at the following universities: Salesian Polytechnic University, Central University of Ecuador, University of Cuenca, State University of Bolívar, Higher Polytechnic School of the Litoral, Simón Bolívar Andean University, Latin American Faculty of Social Sciences, Pontificia Universidad Católica Ecuador, University of Art, University of Tourism Specialties, National University of Education (see factor 2.1).

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Largely

## Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies

- Strengthen public policy for the establishment of a broader offer of post-secondary education training programs for the study of ICH
- Coordinate with the governing body of Higher Education the design and implementation of a national mechanism for the identification of academic programs that reinforce the practice and transmission of ICH.

## 7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

**Guidance note** corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 7.1.a

**To what extent are the inventories identified in section A.6 oriented towards safeguarding of ICH?**

Largely

**Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.**

In Ecuador, the intangible cultural heritage inventory process was implemented in 2008 and remains a continuous process, given that ICH is dynamic and constantly changing. The inventory allows to know which are the current manifestations and their status of viability for the implementation of safeguarding measures.

Being managed through a computerized system, the inventory allows the generation of statistical information (baseline) for the elaboration of general or specialized diagnoses on the groups, communities, and bearers; the viability of the ICH, the periodicity of the practices, the modes of transmission, among other aspects oriented to the design of public policies, the preparation of safeguarding plans, the inscription on the Representative List, the ICH's own management processes at both the national as well as at the local level.

Although there is currently a large inventory (7,848 items), since municipal governments are responsible for managing the cultural heritage of their jurisdiction, they require more complete and up-to-date inventories. Since 2019, the country implements a public policy program (Financing Program for Heritage Management) focused on the preparation and updating of the inventory at the local (cantonal) level, a process articulated to the design of cultural heritage management plans of the municipalities in the framework of development and territorial ordering (PDyOT) which contributes to adequate decision-making for the management of ICH at the local level.

Likewise, as a source of documentation, the inventory makes it possible to raise awareness among the general public about the importance of ICH and the country's cultural diversity, contributing to its knowledge and therefore to its respect and care. The entities responsible for heritage use the information from the inventory to prepare information books, spots, and other tools through their communication channels, while access to the inventory is public.

### Question 7.1.b

**To what extent do these inventories reflect the diversity of ICH present in your territory?**

Largely

**Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.**

The inventory is carried out according to the domains of intangible cultural heritage defined at the national level. These are:

- (a) Oral Traditions and expressions
- b) Social practices, rituals and festive events.
- c) Knowledge and practices concerning nature
- d) Creative manifestations
- e) Traditional craftsmanship
- f) Culinary heritage.

For each, sub-domains are established to facilitate the inventory of the elements, which reflects the diversity of the ICH present in the territory. In addition, other variables such as the social group and the language of the communities serve as indicators of the cultural diversity of the country.

**Question 7.2**

**Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?**

Yes

**Based on your response in section A.6 Inventories**

**, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity**

The inventory of intangible cultural heritage in Ecuador is national in scope, corresponding to the country's 24 provinces and its 221 cantons and parishes. It also covers all areas, subareas, social groups (indigenous groups, peoples or nationalities) and languages present in the territory. In this sense, it reflects the diversity of the country's intangible heritage.

**Question 7.3**

**To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?**

Partially

**Based on your response in section (f) and (l) of A.6 Inventories**

**, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.**

Inventories are periodically updated in accordance with the Technical Regulations, however, they are not necessarily updated with the same frequency. It depends on the circumstances and needs of the communities and local governments.

The following categories have been defined for updating the inventory:

- a) Comprehensive update: It involves updating all the manifestations registered at the cantonal level
- b) Thematic Update: It involves updating a set of manifestations, according to one or more thematic criteria:
  - i. By scope
  - ii. By subscope
  - iii. By territorial location (parish, neighborhood, community, sector)
  - iv. By social group or language
  - v. By state of sensitivity to change (vulnerability)
  - vi. Others duly justified
- c) Specific Update: It implies the updating of one or more specific manifestations, for processes such as the formulation of safeguarding plans, incorporation in the National Representative List, nomination processes to the Convention Lists, or its Certification is required.

All the updating modalities require the identification of the current state of the elements, taking into account their viability, modes of transmission, periodicity, the current importance for the community, the identification of risks or threats. This allows items to be cataloged into one of the following categories:

- a) Current manifestations: This category incorporates manifestations that have a low degree of sensitivity to change and vulnerability.
- b) Vulnerable manifestations: This category includes those manifestations that have a medium level of vulnerability due to the detection of threats in the transmission of knowledge, external impacts, unfavorable environmental or economic conditions, minimal presence of bearers, among others.
- c) Highly vulnerable manifestations. This category includes those manifestations that have a high degree of vulnerability when threats do not allow their continuity.

The inventory has maintained a constant updating process, however this process depends on budget availability. Progressively, municipal governments have integrated inventory projects into their annual plans; and the national government implements financial support programs for this purpose (for example, the Financing Program for Asset Management), which allows the increase of inventories and their updating.

#### **Question 7.4.a**

**To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?**

Largely

## **Based on your response in section (o) of A.6 Inventories**

**, explain briefly, giving examples, how this is accomplished.**

The inventory of intangible heritage is available through the Ecuadorian Cultural Heritage Information System (SIPCE), that allows public access to information. The information available includes tabs, files, statistics and graphs.

Public and private entities, universities, NGOs, researchers, students and citizens in general can make inquiries in the SIPCE system through the "visit module", which offers general information such as name, location, social group, language, domain, sub-domain and description of the element.

Likewise, a "technical module" has been created for inventory managers, which allows access to complete information including the personal data of the bearers, those responsible for the inventory, photographic, audiovisual, documentary files, etc.

The prior consent of the communities or carriers is obtained and allows the ethical management of the information.

### **Question 7.4.b**

**To what extent are ICH inventories utilized to strengthen safeguarding?**

Partially

**Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.**

Inventories are used as a baseline for research, management, and project implementation by government entities, municipal governments, including their use in Development Planning and Land Use Planning (PDOT).  
(<https://www.planificacion.gob.ec/wp-content/uploads/downloads/2019/08/GUIA-CANTONAL-FINAL-.pdf>) .

Likewise, government heritage entities and universities have based the formulation and development of ICH safeguarding projects on the inventory, among which some examples can be cited such as:

- Project "Wiki Food Heritage" (2014-2016):

Sponsored by the Ministry of Culture and Heritage. It is a digital repository on the country's food heritage, it contains historical and anthropological information on traditional Ecuadorian cuisine, agricultural systems, food production and consumption.

[https://patrimonioalimentario.culturaypatrimonio.gob.ec/wiki/index.php/P%C3%A1gina\\_principal](https://patrimonioalimentario.culturaypatrimonio.gob.ec/wiki/index.php/P%C3%A1gina_principal)

- Project "Registry of Sound Heritage in the Metropolitan District of Quito" (2015-2016):



Sponsored by the Municipality of Quito. It is a digital repository on the sound heritage of Quito that collects more than 100 records fully documented in video, audio, photography, specialized files and interviews.

<https://www.juancarlosfrancoinvestigacionycomposicionmusical.com/>

- Project "Millennial Pashimbi" (2017-2020):

Executed by the IKIAM Amazon Regional University, which is based on the analysis of the production technology of the traditional craftsmanship of the Napo province. Through the project, new elements of the ICH related to pottery were identified, and the registry of knowledge bearers was carried out for the first time in the country under the methodology approved in 2020.

<https://amazoniacienciacultura.ec/>

- Artisan Artist Project (2019-2021):

Executed by the Presidency of the Republic, whose objective is to promote and support the Ecuadorian artisans, through a permanent exhibition and marketing room, publications on the country's emblematic crafts , etc.

<https://www.presidencia.gob.ec/convocatoria-artesano-artista/>

- ICH Festive Calendar (2020):

Executed by the National Institute of Cultural Heritage, it is an initiative to disseminate the traditional festive events of Ecuador that are included in the national inventory.

<https://www.patrimoniocultural.gob.ec/calendario-festivo-del-patrimonio-cultural-inmaterial-nacional/>

- Promotion Line: "Support for processes of promotion and dissemination of traditional craftsmanship and agro-food heritage" (2021):

Executed by the Ministry of Culture and Heritage and the National Institute of Cultural Heritage, it is a non-reimbursable economic stimulus to finance projects presented by individuals, legal entities, organizations, associations and legally constituted groups that seek to reactivate the processes of the value chain of traditional crafts and agri-food heritage affected by the pandemic, as a strategy to safeguard intangible cultural heritage.

<https://www.patrimoniocultural.gob.ec/linea-de-fomento-de-la-memoria-social-y-el-patrimonio-cultural/>

Other types of activities such as fairs, events, galleries, exhibitions, have also been based on the inventory of intangible heritage, and are carried out by public and private entities.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Largely

### Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Promote the increase and update of inventory
- Promote the participation of the academy in updating the inventory
- Design and implement a mechanism for the identification of safeguard projects based on the inventory

## 8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

**Guidance note** corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 8.1

**To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?**

Some

**Based on your response in section (p) of A.6 Inventories**

**, explain briefly, giving examples, how this is accomplished.**

In Ecuador, the participation of communities, groups and individuals in the preparation of inventories is considered a guiding principle for the safeguarding of intangible heritage. The preparation of an inventory implies the collection of information by the communities or with their direct participation, as well as obtaining the free, prior and informed consent of the carriers, communities, peoples and nationalities in the safeguarding processes, including the inventory.

However, achieving systematic, broad and effective participation is a challenge that requires constant and permanent work.

The capacity-building actions implemented by heritage entities at the national and local level in recent years have promoted a broader participation of groups and communities in the construction of inventories regarding the extend of participation in the beginning of the implementation of the inventory process in 2008.

One of those actions that contributed to this was the project “Strengthening capacities for the safeguarding of intangible cultural heritage in Ecuador”, executed between 2015 and 2017 by the National Heritage Institute and UNESCO under the auspices of the Trust Fund of the Government of Japan, with the aim of developing instruments and training in the preparation of participatory inventories, aimed at communities.

Likewise, other actions have been implemented to strengthen local capacities, which include the preparation of participatory inventories, such as the Training Course for municipal officials (2017-2018 and 2020) executed by the Ministry of Culture and Heritage, National Institute Cultural Heritage and the Association of Municipalities of Ecuador; and the “Virtual Course Walking towards the safeguarding of the Intangible Cultural Heritage in local governments” (2018) executed by the National Institute of Cultural Heritage and the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America

(CRESPIAL), which included a module for the identification, management and safeguarding of intangible cultural heritage through participatory tools relevant to the context.

## Question 8.2

**To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?**

Largely

**Based on your response in section (q) and (r) of A.6 Inventories**

**, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.**

The inventory preparation process is carried out under the principle of interculturality, which goes beyond ethnicity, since it calls for dialogue of knowledge and mutual respect among bearers.

Likewise, the preparation of the inventory is based on a methodology that includes the formation of work teams with the participation of men and women of all ages, gender and social condition.

However, a broadly inclusive inventory is a challenge that requires constant and permanent work, so it will be necessary to strengthen inclusion mechanisms so that, for example, groups representing gender diversity, migrants and other actors participate in a more active way in the construction of ICH inventories.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Largely

## Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Promote the implementation of a capacity building program for the safeguarding of ICH aimed at local communities, carriers and managers.
- Promote the creation of a national network of trainers to safeguard ICH, with an emphasis on the inventory
- Systematize and publish methodological tools for the participatory inventory
- Design and implement inclusive inventory projects for collective initiatives of diverse groups.
- Strengthen public policy for the articulation of regulations related to the protection of vulnerable or at-risk populations in the safeguarding of the ICH.

## 9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

**Guidance note** corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 9.1

**Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):**

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- Research, scientific, technical and artistic studies

With the issuance of the Organic Law of Culture in December 2016, Ecuador has updated regulations for the protection of cultural heritage and an institutional framework that responds to challenges that imply stewardship, regulation, control, planning and management of cultural heritage both at the national government level and at the local level, responding to the principle of decentralization of the State.

In broad terms, it can be stated that financial support for research on cultural heritage in general, and on intangible cultural heritage in particular, is covered by the heritage and research public entities' powers. However, the execution of plans, programs and projects is conditional on the annual allocation of resources from the general state budget.

Within this framework, at the national level, the Ministry of Culture and Heritage exercises the leadership of the National System of Culture and of national public policy. From this entity, national incentive programs are underway to promote research, conservation, promotion and dissemination of cultural heritage, through the Memory and Heritage Promotion Line created in 2019, which is implemented through Public calls according to modalities prioritized annually.

For its part, the Ministry of Higher Education, Science, Technology and Innovation exercises the leadership of the National System of Science, Technology, Innovation and Ancestral Knowledge, under which 11 public research institutes (IPI) are assigned and is also made up of the knowledge generators and managers such as universities, research centers, decentralized autonomous governments, indigenous peoples and nationalities, among others. It promotes the financing of R + D + I projects, open science, strengthening the IPI, and maintains the registry of researchers, scientific research units and knowledge networks (SRUIC). As of the date of this report, the Senescyt reports that it is formulating the National Plan for Science, Technology, Innovation and Ancestral Knowledge, a public policy instrument that includes traditional knowledge among its components and in the process of updating the SRUIC.

The National Institute of Cultural Heritage is in charge of the implementation of public policy through technical control and research on cultural heritage, as a public research institute that is part of the National System of Science, Technology, Innovation and Ancestral Knowledge. . He develops specialized research on various areas of intangible heritage and on specific elements from an interdisciplinary perspective (anthropology, history, sociology, etc); It also develops historical, ethnohistoric and archaeological research that contributes to the knowledge of ICH. For this, since 2019 it has a National Research and Innovation Directorate at its headquarters, two Research and Innovation Centers located in the provinces of Manabí and Cañar, and Research and Innovation Units at its decentralized headquarters.

For their part, municipal governments exercise the exclusive competence of local management of cultural heritage, for which the annual allocation of economic resources is established under the principle of equity and solidarity, applying criteria such as equity density and operational capacity. institutional. Of the 221 municipalities in the country, few have implemented within their organizational structure specialized areas for research on cultural heritage. This is the case of the Municipality of Quito, through its Metropolitan Heritage Institute; the Municipality of Cuenca, through its Directorate of Historic Areas; the Municipality of Guayaquil, through its Directorate of Culture, as representative examples. Notwithstanding the foregoing, the municipalities allocate resources for the investigation of specific elements of the PCI, with a view to registering on the National Representative List, a process that is generally carried out under the modality of contracting specialized consultancies.

On the other hand, some public and private universities in the country, within the framework of their attribution for scientific research, have implemented lines of research on cultural heritage and intangible heritage in particular. On this, in general terms, the Comprehensive Higher Education Information System (SIIES) registers 282 projects related to the field of cultural heritage and traditional knowledge, carried out by universities and polytechnic schools, financed with its own and external resources.

- Documentation and archiving

Following the logic of the previous section, with regard to the public management model for the management of cultural heritage, for the field of documentation and archiving, it can also be indicated that in broad terms, financial support is covered by the competences of public heritage entities. However, the execution of plans, programs and projects is conditional on the annual allocation of resources from the general state budget.

The Ministry of Culture and Heritage promotes national programs to promote

research, conservation and dissemination of cultural heritage, through the Line for the Promotion of Memory and Heritage created in 2019 (for a ICH call), which is implemented through public calls according to modalities prioritized annually.

The National Institute of Cultural Heritage maintains the most important specialized documentary center on cultural heritage in the country, which includes research, technical reports, institutional publications and a bibliographic collection on ICH, as well as an archive of heritage photography.

<https://www.patrimoniocultural.gob.ec/centro-de-documentacion-inpc/>

Likewise, entities of the cultural and educational sector, public and private, maintain archives and libraries, in which there are documentary collections dedicated to cultural heritage in general, and on specific areas related to intangible heritage. This is the case, for example of the File of Languages and Cultures of Ecuador promoted by the Latin American Faculty of Social Sciences, Ecuador headquarters; the Afro-Andean Documentary Fund supported by the Simón Bolívar Andean University; the CIDAP Documentation Center on Handicrafts, Art and Popular Culture of Ecuador and Latin America; the National Cinematheque supported by the House of Ecuadorian Culture; and the National Networks of Archives, Museums and Libraries of Ecuador. (see section 1.5)

In addition, digital repositories or web pages have been developed for the dissemination of specific projects on documentation of intangible heritage developed in recent years, such as the Wiki Food Heritage project supported by the Ministry of Culture and Heritage; Registry of the Sound Heritage of Quito promoted by the Metropolitan Institute of Heritage; or the Millennial Pashimbi project, executed by the IKIAM Amazon Regional University, which contains the register of pottery artisans from the Napo province, as representative examples. (see section 7.4.b)

Regarding the journals indexed in the Catalog of the Latindex Regional System, for the period 2018 - 2020, in the area of Social Sciences there are specialized journals in sub-areas of knowledge related to culture, arts, ancestral knowledge, humanities, among others. 70.6% belong to Higher Education Institutions (IES) and 29.4% to private publishers, both sectors dedicated to making Ecuador's scientific production visible. In relation to the journals that are indexed in SciELO, 3 out of 18 are related to issues of cultural and intangible heritage.

In the field of intergovernmental cooperation, the Ibero-American cultural programs supported by the Ibero-American General Secretariat offer incentives aimed at strengthening museums, archives, libraries, living and community culture and the specific program "Sound and audiovisual memory" whose objective is to implement models of integral preservation of audiovisual sound documents that are part of the intangible heritage of the Ibero-American countries

<https://www.segib.org/programas-iniciativas-y-proyectos-adsritos-de-la-cooperacion-iberoamericana/>



## Question 9.2

**Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?**

Yes

**Describe briefly the research conducted, in particular the impacts studied.**

In the last six-year period, with the implementation of the public policy for the safeguarding of intangible heritage, research processes on intangible heritage have been strengthened, especially the investigation of specific elements, linked to their inscription on the National Representative List. As examples, the investigations of the following manifestations can be cited:

- Marimba music, songs and traditional dances from the province of Esmeraldas (2015)
- Traditional craftsmanship of "Macanas" from Gualaceo (2015)
- Traditional techniques of navigation, fishing and construction of ancestral rafts (2015)
- Festivities of San Pedro del Cantón Pedro Moncayo (2016)
- Traditional uses and knowledge associated with the production of fine aroma national cocoa. (2017)
- Barter or Exchange in the Pimampiro Canton (2017)
- Los Rucos del Valle de Los Chillos (2018)
- Rituals in the Cereal Harvest: Wheat and Barley in Aloguincho (2018)
- Processional walk of the Chagra de Machachi (2018)
- The Ecuadorian Pasillo (2018)
- Traditional Corn manifestations (2019)
- Traditional technique of wood carving in San Antonio (2020)

All of them were carried out under the methodological guidelines established by the National Institute of Cultural Heritage, which include the identification, description and analysis of the temporal, spatial, symbolic and sociocultural aspects related to the manifestation in order to determine, among other aspects:

- How and to what extent the event is recognized by the communities as part of their cultural heritage.
- How and to what extent the knowledge, techniques, uses and cultural practices are transmitted from generation to generation and are permanently recreated by the communities
- How and to what extent the knowledge, techniques, uses and cultural practices instill in the communities and groups involved a feeling of identity and continuity and contribute to promoting respect for cultural diversity and rights.

Within the framework of one of the emblematic projects implemented by the Ministry of Culture and Heritage (2014-2016) called "Food Heritage", the following investigations were produced that deal with the characteristics, contexts and the value chain of food heritage in the country:

- Identification and characterization of 7 Globally Important Agricultural Heritage Systems

(GIAHS) (Cooperation with FAO) (2014)

- Food Atlas of Pichincha (2014)
- From the farm to the stove: crossing the routes of potatoes, bananas, yucca and corn (2014)
- Consumption guide of heritage foods of the Andean region (2014)

In the last two years, the National Institute of Cultural Heritage has developed the following research on intangible heritage and others that contribute to its safeguarding:

- Popular religiosity and social use of space in Picoazá (Manabí, Ecuador). (2018)
- The festivities of San Pedro and San Pablo in Picoazá (Manabí, Ecuador). (2018)
- Ethnosociological study of the traditional weaving of the toquilla straw hat. (2018)
- Handicrafts of millenary production: Enhancement of the Material and Intangible Cultural Heritage from ceramics (2018)
- Actors and producers of the ICH: case of the Potters (2020)
- Study on the Mama Danza Cañari (2019)
- Culture and Heritage as an object of public policy (2020)
- Memory and photographic archive: the case of the Heritage Photography Archive of the National Institute of Cultural Heritage of Ecuador (2020)
- First Diagnosis of the Cultural Landscape in Ingapirca (2020)

The Secretariat of Higher Education, Science, Technology and Innovation reports that for the last six years, the System of Registration, Accreditation and Categorization of National and Foreign Researchers presents 54 publications on cultural and ethnic diversity, popular crafts, traditional gastronomy, festivals and traditions, carried out by Public Research Institutes. This same system reports that 3,301 researchers are accredited, of which 11 are related to the area of intangible cultural heritage and 1 to the area of traditional knowledge. For its part, the Comprehensive Higher Education Information System (SIIES) registers 282 projects related to cultural heritage and traditional knowledge carried out by universities and polytechnic schools, of which 9 publications related to the aforementioned topics are registered.

However, it has not been possible to access the details of this information, so, by way of example, reference is made to some investigations reported for the preparation of this Report:

- “Millennial Pashimbi” Project (2017-2020): Executed by the IKIAM Amazon Regional University, which is based on the analysis of the production technology of the traditional craftsmanship of the Napo province. Through the project, new elements of the PCI linked to pottery were identified, and the registry of knowledge bearers was carried out for the first time in the country under the methodology approved in 2020.  
<https://amazoniacienciacultura.ec/>
- “La Bomba, Afro-Ecuadorian cultural expression of the Sierra Norte” (2018-in progress). Executed by the Institute of Higher Studies of the Technical University of the North, based on its modalities of music, dance, instrument and ancestral knowledge.

- "The Pre-Hispanic Societies of the Sierra" (2018-in progress). Executed by the Institute of Higher Studies of the Technical University of the North in order to have an archaeological and anthropological approach.
- "Corn - Gift of the gods" (2019-in process). Executed by the Institute of Higher Studies of the Technical University of the North in order to have an anthropological systematization of the main Andean food.
- "The popular feast of innocents and end of the year of Atuntaqui" (2020-in process). Executed by the Institute of Higher Studies of the Technical University of the North in order to build the safeguard plan
- "Masters of Carving - Lives dedicated to art" (2020). Executed by the Institute of Higher Studies of the Technical University of the North in order to spread the technique of wood carving as an intangible heritage.

The following publications on critical reflections on the management of intangible heritage and its safeguarding have been identified:

- Carbonell E. (2020), coord. Intangible heritage in Ecuador: a collective construction. Quito: Abya-Yala, Salesian Polytechnic University.
- Andrade S., Cárate S. and Freire S. (2020) Intangible cultural heritage: appropriations and resistance. Quito: Pontifical Catholic University of Ecuador.
- Torres S. (2017). "Intangible heritage: three case studies in Ecuador, Colombia and Peru", in: Antropología Cuadernos de Investigación. Quito: Pontifical Catholic University of Ecuador.
- - Chávez A. and Polanco D. (2018). "Tourism and intangible cultural heritage: challenges of revitalization and safeguarding. Case study: San Francisco de Quito market ". In: Anthropology Research Notebooks. Quito: Pontifical Catholic University of Ecuador.

### Question 9.3

**Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?**

Yes

**Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.**

In Ecuador, the investigation of intangible heritage is regulated by the Organic Law of Culture, which establishes that indigenous communes, communities, peoples and nationalities, Montubio people, and Afro-Ecuadorians, must be informed when investigations on their cultures are authorized. Likewise, it is provided that all research on intangible heritage must be submitted to the National Institute of Cultural Heritage (INPC)

for registration and documentation purposes. On the other hand, the methodological guidelines for the research foresee obtaining the free, prior and informed consent of the carriers for its realization, as well as a phase of return or delivery of the information to the communities.

The implementation and dissemination of the results of the investigations carried out on specific elements of the intangible heritage aimed at their inscription on the National Representative List, is carried out through the National Institute of Cultural Heritage and the municipal governments concerned. In addition, the information is available to the public through the INPC Documentary Center.

Research carried out by research entities such as universities or private researchers generally includes the prior consent of the communities; however, no follow-up has been implemented regarding its implementation and the participation of carriers in the dissemination and return of the results.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Promote the incorporation of a specific variable for intangible heritage in the Registry System of Scientific Research Units and Knowledge Networks (SRUIC), as well as in the Comprehensive Higher Education Information System (SIIES).
- Strengthen the line of promotion for research on intangible heritage for the development of new research
- Encourage the incorporation of intangible heritage research lines in municipal government

planning

- Strengthen the articulation of public entities for research on cultural heritage with Universities for the development of specialized research of the ICH.

## 10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

**Guidance note** corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 10.1

**Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?**

Some

**Provide any additional details here.**

In Ecuador, the research of intangible heritage is regulated by the Organic Law of Culture, which establishes that indigenous communes, communities, peoples and nationalities, Montubio people, and Afro-Ecuadorians, must be informed when investigations on their cultures are authorized. Likewise, it is provided that all research on intangible heritage must be submitted to the National Institute of Cultural Heritage for registration and documentation purposes. On the other hand, the methodological guidelines for the research foresee obtaining the free, prior and informed consent of the carriers for its realization, as well as a phase of return or delivery of the information to the communities.

Within this framework, the National Institute of Cultural Heritage maintains the most important specialized documentary center on cultural heritage in the country, which includes research, technical reports, institutional publications and a bibliographic collection on ICH, as well as an archive of heritage photography. This repository is available for carriers, public and private entities, universities, NGOs, researchers, students and for the general public.

However, beyond access to information, it is important to maintain closeness with the communities, groups and individuals involved in the research processes, in order to have adequate feedback and in two ways, which is a challenge for the entities responsible for heritage, since it requires constant and permanent work in connection with the community and effective participatory processes.

### Question 10.2

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?**

Limited

**Provide any additional details here.**

Both the research of the intangible heritage and its inventory constitute fundamental elements for the process of construction of national and local policies. As regards the culture and heritage sector, these are available and are integrated into the construction of policies, legal and administrative measures, plans, programs and projects. The Ministry of Culture and Heritage, through the Cultural Information Division, is permanently drawing up baselines on the situation of the sector, a process to which the field of intangible heritage has been progressively being incorporated. However, the construction of specific indicators for the ICH is a goal to be achieved within the framework of updating public policy for the safeguarding of intangible heritage.

Likewise, the municipal governments have progressively integrated the information available as a result of the investigations on the ICH for the formulation of their territorial and patrimonial management plans, however, the optimum level has not yet been reached. For this, strategies to strengthen capacities are implemented towards the municipalities.

For other sectors, only in specific cases has the use of information on ICH been identified in the formulation of their policies, such is the case of the education, artisanal and tourism sectors, which shows the importance of strengthening awareness on the importance of the ICH as a transversal element.

### Question 10.3

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?**

Some

**Provide any additional details here.**

The results of research, documentation and scientific, technical and artistic studies on the ICH are used to improve safeguarding, especially in its promotion, valorization and transmission.

Museums, cultural centers, training schools, research centers, use the information generated through ICH research to generate specialized content, for example for museography, educational management, dissemination, and transmission of information. knowledge in itself.

Examples include state projects: "Museo Amigos" of the Ministry of Culture and Heritage; School Museum of the Pasillo of the Presidency of the Republic; the Pile Community and Craft Strengthening Center, supported by the National Institute of Cultural Heritage, among others.

Likewise, it enables the general public to be sensitized about the importance of ICH and the country's cultural diversity, contributing to their knowledge and therefore to their respect and care. The entities responsible for heritage, use the research on the ICH to elaborate informative booklets, spots, and other tools through their communication channels.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Partially

## Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Improve the channels of dissemination and access to research on intangible heritage in specialized documentation centers on this matter
- Strengthen public policy for the articulation of the safeguarding of the ICH in other sectors outside the cultural sector
- Promote the construction of specialized indicators on intangible heritage as a contribution to the generation of policies in the various sectors.
- Design and implement a national mechanism for the identification of initiatives, plans, programs and projects to safeguard intangible heritage based on available research on it.



## 11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 11.1

**Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?**

Yes

1

**It is a**

- Legal measure

**Name of the policy/measure**

Organic Law of Culture

**Established**

30-12-2016

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

**Brief description**

The Organic Law of Culture defines the competences, powers and obligations of the State, the foundations of public policy aimed at guaranteeing the exercise of cultural rights and interculturality. It establishes the organization of the institution in charge of the field of culture and heritage through the National System of Culture.

It is applicable to all activities related to creativity, the arts, innovation, social memory and cultural heritage; to the public and private entities and organisms that are part of the National System of Culture; and to the people, communities, communes, peoples and nationalities, groups and cultural organizations of the country.

It establishes the special regime of intangible cultural heritage, under which the scopes,

characteristics and recognition of the ICH are defined, under the principle of the dynamic and evolutionary nature of the manifestations, and reflecting their diversity. As well as defining the safeguard instruments (inventory, safeguarding plans and the National Representative List) and the general criteria for their implementation.

**2**

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**It is a**

- Cultural policy

**Name of the policy/measure**

Line for the Promotion of social memory and cultural heritage

**Established**

21-05-2019

**Revised**

21-05-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

Public policy for financing from the Fund for the Promotion of Arts, Culture and Innovation, promoted by the Ministry of Culture and Heritage and the National Institute of Cultural Heritage whose objective is to promote research, promotion and dissemination of cultural heritage , including intangible heritage. Non-reimbursable funds are granted to projects through public tender, according to an annual planning.

**3**

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**It is a**

- Cultural policy

**Name of the policy/measure**

Financing program for heritage management-Phase 2

**Established**

31-01-2019

**Revised**

31-01-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

Public policy for financing of a reimbursable and non-reimbursable nature aimed at the municipal governments of the country for intervention projects in heritage real estate and institutional strengthening projects, promoted by the Ministry of Culture and Heritage, the National Institute of Cultural Heritage and the Bank of Development of Ecuador. The institutional strengthening component is under execution and will finance the execution of projects in 91 municipalities of the country for the updating of inventories of cultural heritage and the design of heritage management plans, including intangible heritage.

**4**

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**It is a**

- Legal measure

**Name of the policy/measure**

Municipal ordinances

**Established**

01-01-2017

**Revised**

01-01-2017

**Is the policy/measure being implemented?**

Yes

**Brief description**

Within the framework of the competence to preserve, maintain and disseminate the cultural heritage of their jurisdiction, municipal governments have the power to issue public policy and local regulations for the conservation and safeguarding of cultural heritage, through ordinances or regulations. Gradually, the creation and / or updating of municipal ordinances for asset management, including the intangible cultural heritage, is underway.

5

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**It is a**

- Cultural policy

**Name of the policy/measure**

National Development Plan

**Established**

22-09-2017

**Revised**

22-09-2017

**Is the policy/measure being implemented?**

Yes

**Brief description**

The National Development Plan is the instrument to which public policies, programs and projects are subject; the programming and execution of the State budget; and it allows the coordination of exclusive competences between the central State and the decentralized autonomous governments.

The Plan called "All a Life" in force for the period 2017-2021 establishes as one of the national development objectives: Affirm interculturality and plurinationality, revaluing diverse identities. This objective includes the following cultural policies, directly related to cultural heritage and intangible cultural heritage:

2.3 Promote the rescue, recognition and protection of tangible and intangible cultural heritage, ancestral knowledge, worldviews and cultural dynamics.

2.6 Safeguard ancestral territories and intangible heritage, community organizational strengthening, visions of self-development and the sustainability of its resources, and protect the life and self-determination of indigenous peoples in voluntary isolation.

6

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**It is a**

- Cultural policy

**Name of the policy/measure**

Agenda for equal rights of nationalities and indigenous peoples, Afro-Ecuadorian people and Montubio people (2019-2021)

**Established**

12-09-2019

**Revised**

12-09-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

It establishes a set of specific proposals in 11 areas of intervention: health, education, culture, work and employment, territory, production, housing, justice, organization and participation, communication and information, security.

For the axis of intervention in culture, the Agenda provides the following policies related to the recognition, respect and enhancement of intangible cultural heritage:

- Revitalize and strengthen traditional identities and ancestral acts as a strategy for social cohesion and interculturality in the country
- Promote and develop cinema, music and the arts in general with historical and cultural values that strengthen equality in diversity.
- Strengthen the cultural identity of indigenous, Afro-Ecuadorian and Montubio children and youth through their inclusion in sports, educational and artistic programs.
- Disseminate the good use and meanings of the clothing of peoples and nationalities and their symbols with cultural relevance
- Promote and encourage ancestral, traditional, indigenous and popular games and sports as means of personal and collective recreation in rural and urban areas.

**7**

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**It is a**

- Legal measure

**Name of the policy/measure**

Comprehensive Regime of Education and Training in Arts, Culture and Heritage RIEFACP

**Established**

30-12-2016

**Revised**

30-12-2016

## Is the policy/measure being implemented?

Yes

### Brief description

The Comprehensive Regime of Education and Training in Arts, Culture and Heritage has as its scope formal and non-formal education in arts, culture and heritage, and the programming of its study by levels of training and awareness of art, culture and heritage, from early childhood and throughout life.

In relation to intangible heritage, it seeks to:

- d) Promote teaching-learning experiences within the field of non-formal education by providing tools, knowledge and skills that develop and stimulate knowledge, techniques and technologies of artistic and cultural creation, production and innovation;
- f) Create networks of professionals of knowledge, practices and techniques, inter and trans disciplinary to strengthen research, innovation and production in the current and prospective field of arts and culture;
- g) Articulate the knowledge produced by artistic and cultural work, and ancestral knowledge, promoting intercultural and intergenerational dialogue and the recognition of the production of knowledge in different contexts;
- h) Promote the implementation of continuous training plans, programs and projects that democratize access to culture throughout life and consolidate the sector taking into account the needs and particularities of the national territory.

8

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### It is a

- Cultural policy

### Name of the policy/measure

Community Living Culture

### Established

30-12-2016

### Revised

01-09-2019

## Is the policy/measure being implemented?

Yes

### Brief description

The Organic Law of Culture promotes living community culture, conceived as the set of artistic and cultural expressions that arise from communes, communities, towns and nationalities, from their daily lives. It is an experience that recognizes and enhances collective identities, dialogue, cooperation, networking and community building through the expression of popular culture.

It also includes the creation and implementation of the Community Cultural Management Network that seeks to generate access and exercise of cultural rights, the national and international circulation of knowledge, tasks and techniques related to cultural management and the promotion of creative and recreational processes. This is done including community social dynamics for organizational strengthening in terms of spaces and infrastructures, and organizational strengthening for the impact on participatory budgets for culture and state-community interaction and dialogue. As an initial implementation, a line has been established to promote Community Living Culture processes.

9

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**It is a**

- Cultural policy

**Name of the policy/measure**

Cultural Policy of the Metropolitan District of Quito (2020 - 2025)

**Established**

01-01-2020

**Revised**

01-01-2020

**Is the policy/measure being implemented?**

Yes

**Brief description**

The Cultural Policy of the Metropolitan District of Quito 2020 - 2025, establishes within the lines of action, the occupation of public space, generating the appropriation of public space by people, communities, communes, towns and nationalities, groups and organizations that are part of the Metropolitan District (Policy 2).

It is defined as an operational strategy, promoting programs and projects that enhance the value of sociocultural use and the resignification of public space and / or patrimonial assets of the Metropolitan District by citizens, to build belonging and sense of cultural

appropriation; with emphasis on articulation with neighborhood and community initiatives.

Several action programs have been defined for citizen participation such as the Volunteering Plan, expressed in the initiative "Guardians of heritage", on which processes are carried out to strengthen the profile of volunteering, awareness and link with other institutions, collectives and organizations.

**10**

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**It is a**

- Legal measure

**Name of the policy/measure**

Artistic and cultural services with zero percent VAT rate

**Established**

13-09-2019

**Revised**

13-09-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

Through Executive Decree, the Presidency of the Republic established the list of artistic and cultural services taxed with a zero percent Value Added Tax rate, among which are considered research services related to culture, the arts, heritage and social memory.

**11**

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**It is a**

- Administrative measure

**Name of the policy/measure**

Deductibility of personal expenses for the settlement of Income Tax

**Established**

26-01-2018



**Revised**

26-01-2018

**Is the policy/measure being implemented?**

Yes

**Brief description**

Deduction of the concepts of art and culture in the payment of income tax. Art and culture expenses are considered exclusively payments for training, instruction - formal and non-formal - and consumption of goods or services, related to the arts and manifestations provided by people who have registered the artistic or cultural activity in the RUC.

**12**

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**It is a**

- Legal measure

**Name of the policy/measure**

Constitution of the Republic of Ecuador

**Established**

21-10-2008

**Revised**

01-08-2018

**Is the policy/measure being implemented?**

Yes

**Brief description**

The National Constitution defines Ecuador as a State of rights, plurinational and intercultural, within the framework of which cultural heritage is articulated to guarantee the collective rights of peoples and nationalities, and the right to build and maintain cultural identity. It establishes the protection of cultural heritage as a primary duty of the State, and its conservation, as a duty and responsibility of all citizens. It also defines the elements that make up the tangible and intangible heritage of Ecuador and the responsibilities of the State for its protection and safeguarding.

**13**

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**It is a**

- Legal measure

**Name of the policy/measure**

General Regulation to the Organic Law of Culture

**Established**

23-05-2017

**Revised**

23-05-2017

**Is the policy/measure being implemented?**

Yes

**Brief description**

The General Regulation allows the application of the Organic Law of Culture, under specific procedures and criteria. It includes a section that regulates the Special Regime for Intangible Cultural Heritage, establishing the criteria for safeguarding and technical parameters for the inventory, safeguarding plans, the National Representative List, and ICH research.

**14**

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**It is a**

- Cultural policy

**Name of the policy/measure**

Public policy guidelines for the safeguarding of intangible cultural heritage

**Established**

05-06-2017

**Revised**

05-06-2017

**Is the policy/measure being implemented?**

Yes

## **Brief description**

It establishes the guidelines of the public policy of safeguarding the ICH: its guiding principles, approach, objectives, policy axis and strategies.

The policy focuses on capacity building for the implementation of long-term safeguarding processes, enhancing the role of the ICH as a promoter of local development.

Three main policy axis and specific strategies are established for each of them:

- 1) Strengthen the participation of communities, groups and individuals in safeguarding processes
- 2) Generate processes of awareness, research, transmission, education, promotion and recognition of intangible heritage
- 3) Integrate the safeguarding of intangible heritage in national and local planning

**15**

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### **It is a**

- Administrative measure

### **Name of the policy/measure**

Technical Regulations for the safeguarding of the intangible cultural heritage

### **Established**

30-07-2018

### **Revised**

30-07-2018

### **Is the policy/measure being implemented?**

Yes

## **Brief description**

Regulates the procedures for the inventory, management and safeguarding of intangible heritage at the national level. It establishes the official definitions on the ICP, the criteria for the inventory of manifestations, the registry of carriers, the criteria for formulating the safeguarding plans and their follow-up, the requirements and procedure for inscription on the National Representative List and on the UNESCO lists, and the requirements for conducting research.

**16**

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### **It is a**

- Administrative measure

**Name of the policy/measure**

Methodological guide for the safeguarding of intangible cultural heritage

**Established**

01-01-2013

**Revised**

01-01-2013

**Is the policy/measure being implemented?**

Yes

**Brief description**

Tool that contains general methodological guidelines for the safeguarding of intangible heritage, aimed mainly at officials of public entities that manage the ICH, and as a reference for communities, groups and individuals that implement safeguarding actions on their intangible heritage. It contains information gathering, research and planning techniques and methods.

As of the date of this report, it is in the process of review and update.

**17**

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**It is a**

- Administrative measure

**Name of the policy/measure**

Instructions for the inventory of intangible cultural heritage

**Established**

01-01-2011

**Revised**

01-01-2011

**Is the policy/measure being implemented?**

Yes

### **Brief description**

Regulates the carrying out of intangible heritage inventories; and it establishes the categories, identification criteria, the structure of the files and the way in which all the fields of the same should be entered.

As of the date of this report, it is in the process of review and update.

**18**

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### **It is a**

- Administrative measure

### **Name of the policy/measure**

Instructions for the registration of bearers of knowledge

### **Established**

26-05-2020

### **Revised**

26-05-2020

### **Is the policy/measure being implemented?**

Yes

### **Brief description**

Regulates the process of registration of bearers of knowledge of the intangible cultural heritage. It establishes the categories, identification criteria, the structure of the files and the way in which all the fields of the same should be recorded.

**19**

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### **It is a**

- Cultural policy

### **Name of the policy/measure**

Acknowledgments to the conservation and safeguarding of cultural heritage

### **Established**

27-12-2019

## Revised

27-12-2019

### Is the policy/measure being implemented?

Yes

### Brief description

Policy that establishes recognition of natural or legal persons, public or private, communities or institutions that, due to their merits and actions, stand out in the research, protection, conservation, safeguarding and enhancement of cultural heritage, including the ICH. Awards are awarded in the following categories:

- Research on cultural heritage
- Best practices
- Bearers of knowledge
- Best intervention and innovation in tangible heritage
- Recognition "Friends of heritage"
- Recognition "Patrimonial Entrepreneurship"
- Recognition "Women of Heritage"
- Recognition of journalists, programs and communication reports related to cultural heritage

## Question 11.2

### Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?

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Yes

### Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.

The public policy for the safeguarding of intangible heritage, issued in 2017, establishes a series of strategies, under which projects and actions have been developed for the safeguarding of ICH, among which we can mention:

- Implementation of training programs for safeguarding
- Development of normative and methodological instruments
- Increase in the inventory of intangible heritage
- Inscription of elements on the National Representative List
- Implementation of safeguarding plans for specific elements
- Registry of bearers of knowledge
- Development of research on elements of intangible heritage

These actions have contributed to strengthening local capacities, making the ICH visible and promoting respect for cultural diversity.

**Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?**

Yes

**If yes, provide details.**

Plans have been designed and implemented to safeguard the following specific elements, inscribed on the National Representative List and on the UNESCO Representative List:

- Traditional craftsmanship of “Macanas” from Gualaceo (IKAT)
- Traditional techniques of navigation, fishing and construction of ancestral rafts
- Festivities of San Pedro del Cantón Pedro Moncayo
- Traditional uses and knowledge associated with the production of fine aroma national cocoa.
- Barter or Exchange in the Pimampiro Canton
- Los Rucos del Valle de Los Chillos
- Rituals in the Cereal Harvest: Wheat and Barley in Aloguincho
- Processional walk of the Chagra de Machachi
- The Ecuadorian Pasillo
- Traditional Corn manifestations
- Traditional technique of wood carving in San Antonio
- Traditional weaving of the Ecuadorian toquilla straw hat
- Marimba music, songs and traditional dances from the Colombian South Pacific and the Esmeraldas province of Ecuador

**Question 11.3**

**Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?**

Yes

**Describe briefly, giving examples, the nature of the support provided and how equity is ensured.**

Public financial and technical support are defined in the safeguarding plans for each element, according to the corresponding program, project or activity. Generally, municipal governments support the implementation of safeguard plans, allocating economic, technical and / or technological resources for the execution of actions. This case is common to the elements of the ICH related to traditional festivals, carnivals and other festive events, for which management committees or festive committees are formed, which are sustained with municipal financing or co-financing.

In the case of elements related to traditional artisanal techniques, public support is channeled through local entities of the productive, artisanal and tourist sectors, mainly with the offer of services related to the strengthening of capacities in commercialization, marketing, promotion, community tourism, associativity, etc.

Likewise, from the central government, support for safeguarding is channeled from the

current national public policy programs and the operational, administrative and cultural services capacity that the government entities have, such is the case, for example, of the maintenance of the Pile toquilla straw handicraft center and the Museo Escuela del Pasillo, among others.

Currently, there is no data collection that allows to accurately identify the amounts invested and define whether these allocations are equitable in relation to the support provided to the heritage as a whole in each territory.

In broader terms, municipal governments exercise exclusive competence to manage the cultural heritage of their territorial jurisdiction, for which the annual allocation of economic resources is established under the principle of equity and solidarity, applying criteria such as heritage density and institutional operational capacity. However, the execution of plans, programs and projects is conditioned to the annual allocation of resources from the general budget of the State.

### **Do these forms of support prioritize ICH in need of urgent safeguarding?**

Yes

**Please explain how this is done or, if not, why this is the case.**

National regulations determine that the inscription of elements in the National Representative List will prioritize the manifestations in need of urgent safeguarding. This allows the channeling of resources and joint efforts to safeguard the manifestations of the ICH.

### **Question 11.4**

**Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?**

Some

**Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.**

The construction of public policy guidelines for the safeguarding of ICH was carried out through a sustained process over the last 6 years, which included the broad participation of communities, groups, bearers, experts, academics and public officials. Through workshops, meetings, seminars and specialized meetings, the diversity of opinions, experiences and proposals for the collective construction of the policies that guide the management of cultural heritage in the country was promoted.

On the other hand, the implementation of measures such as the inventory, the registry of knowledge holders or the Inclusion in the National Representative List is carried out under the principle of participation of the communities, groups and individuals involved.

### **Baseline and target**



The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### **Extent to which the current indicator is met:**

Satisfied

#### **Target for the next report:**

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Design and implement a national mechanism for the identification of local policies and regulations for the safeguarding of intangible cultural heritage.
- Update and implement the National Action Plan for the safeguarding of ICH.

## 12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 12.1

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?**

Yes

1

**It is a**

- Legal measure

**Name of the policy/measure**

Organic Law of Intercultural Education

**Established**

31-03-2011

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

**Brief description**

The Law guarantees the right to education, determines the principles and general purposes that guide Ecuadorian education, establishes the basic regulations for the structure, levels and modalities, management model, financing and participation of the actors of the National Education System of Education, under which is the Bilingual Intercultural Education System that governs indigenous peoples and nationalities.

The recognition, respect and appreciation of the intangible cultural heritage are included in the following purposes of intercultural education:

- Contribute to the care and preservation of identities in accordance with the cultural diversity and the methodological peculiarities of teaching, from the initial level to the higher level, under quality criteria;
- The development of national identity; of a sense of unitary, intercultural and plurinational

belonging; and of the cultural identities of the peoples and nationalities that inhabit Ecuador;

- The promotion of knowledge, respect, appreciation, rescue, preservation and promotion of tangible and intangible natural and cultural heritage;

- The development, promotion and strengthening of bilingual intercultural education in Ecuador;

- The development, strengthening and promotion of the languages of the peoples and nationalities of Ecuador.

## 2

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### **It is a**

- Legal measure

### **Name of the policy/measure**

Organic Law of Higher Education

### **Established**

12-10-2010

### **Revised**

02-08-2018

### **Is the policy/measure being implemented?**

Yes

### **Brief description**

The Law establishes that higher education is humanistic, intercultural and scientific; it constitutes a right of the people and a social public good that, in accordance with the Constitution of the Republic, will respond to the public interest and will not be at the service of individual or corporate interests.

The recognition, respect and appreciation of the intangible cultural heritage are included in the following purposes of higher education, among others:

- Contribute to the knowledge, preservation and enrichment of ancestral knowledge and national culture;

- Recognize culture and the arts as producers of knowledge and builders of new memories, as well as the right of people to access the knowledge produced by cultural activity, and of artists to be participants in the teaching processes in the System of Higher Education;

- Develop, strengthen and promote the higher bilingual intercultural education system, with quality criteria and in accordance with cultural diversity;

- Strengthen the use of ancestral languages and cultural expressions, in the different fields of knowledge.

3

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**It is a**

- Education policy

**Name of the policy/measure**

National Development Plan

**Established**

22-09-2017

**Revised**

22-09-2017

**Is the policy/measure being implemented?**

Yes

**Brief description**

The National Development Plan is the instrument to which public policies, programs and projects are subject; the programming and execution of the State budget; and it allows the coordination of exclusive competences between the central State and the decentralized autonomous governments.

The Plan called "All a Life" in force for the period 2017-2021 establishes as one of the national development objectives: Affirm interculturality and plurinationality, revaluing diverse identities. This objective includes the following educational policies that articulate the recognition, respect and appreciation of intangible cultural heritage:

Policy 2.5: Guarantee the preservation of traditional languages, multilingualism and the maintenance of intercultural education systems and knowledge of diversity.

Policy 2.7: Promote the assessment and inclusion of ancestral knowledge in relation to the management of the educational system, health services, management of the environmental environment, habitat management and production and consumption systems.

4

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**It is a**

- Education policy

**Name of the policy/measure**

Decennial Education Plan 2016-2025

**Established**

01-01-2015

**Revised**

01-01-2015

**Is the policy/measure being implemented?**

Yes

**Brief description**

The Ten-Year Education Plan is a strategic management instrument designed to implement a set of pedagogical, technical, administrative and financial actions that guide the modernization processes of the education system. Its purpose is to improve educational quality and achieve greater equity by guaranteeing access and permanence of students in the educational system.

For the period 2016-2025, it establishes three axes: quality, coverage and management, under which strategies and goals are developed, among which is the strengthening of intercultural bilingual education and education with cultural relevance.

5

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**It is a**

- Education policy

**Name of the policy/measure**

Agenda for equal rights of nationalities and indigenous peoples, Afro-Ecuadorian people and Montubio people (2019-2021)

**Established**

12-09-2019

**Revised**

12-09-2019

**Is the policy/measure being implemented?**

Yes

### **Brief description**

It is the instrument that collects the demands made by organizations, and builds a set of public policy proposals. The Agenda is mainstreamed in the various planning documents: National Development Plan, Sector Plans, Development Plans and Territorial Organization of the Decentralized Autonomous Governments to promote equality and combat discrimination.

It establishes a set of specific proposals in 11 areas of intervention: health, education, culture, work and employment, territory, production, housing, justice, organization and participation, communication and information, security.

For the axis of intervention in education, the Agenda foresees the following policies related to the recognition, respect and enhancement of intangible cultural heritage:

- Strengthen the teaching capacity in languages, literature and ancestral knowledge for indigenous children and youth
- Strengthen the bilingual intercultural education system and improve its relevance in intercultural languages
- Strengthen the education system with the teaching and learning of Ethnoeducation to revalue the historical contribution of the Afro-Ecuadorian people.
- Strengthen the intercultural education system making visible the historical contribution of the Montubio peoples of Ecuador.
- Establish learning environments that promote education to achieve bilingualism in educational institutions
- Encourage artistic and cultural activities to preserve and promote the tradition of peoples and nationalities in educational establishments.

**6**

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### **It is a**

- Education policy

### **Name of the policy/measure**

Building equality in higher education-foundations and guidelines to mainstream the axis of equality and the environment

### **Established**

01-10-2015

### **Revised**

01-10-2015

### **Is the policy/measure being implemented?**

Yes

### **Brief description**

Its purpose is to promote the mainstreaming of gender equality axes; peoples, nationalities and interculturality; disability and environment in Higher Education System. Provides guidance to teachers, students, administrators, higher education authorities and the general public on how to live with inclusion, equality and care for the environment. It has the support and accompaniment of Unesco-Quito.

### **Question 12.2**

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?**

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Yes

**1**

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**It is a**

- Education policy

**Name of the policy/measure**

Comprehensive Regime of Education and Training in Arts, Culture and Heritage

**Established**

30-12-2016

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

Yes

**Brief description**

The Comprehensive Regime of Education and Training in Arts, Culture and Heritage has as its scope formal and non-formal education in arts, culture and heritage, the programming of its study by levels of training and awareness of art, culture and heritage, from early childhood and throughout life.

In relation to intangible heritage, it seeks to:

- d) Promote teaching-learning experiences within the field of non-formal education by providing tools, knowledge and skills that develop and stimulate knowledge, techniques and technologies of artistic and cultural creation, production and innovation;
- f) Create networks of professionals of knowledge, practices and techniques, inter and trans

disciplinary to strengthen research, innovation and production in the current and prospective field of arts and culture;

g) Articulate the knowledge produced by artistic and cultural work, and ancestral knowledge, promoting intercultural and intergenerational dialogue, and the recognition of the production of knowledge in different contexts;

h) Promote the implementation of continuous training plans, programs and projects that democratize access to culture throughout life and consolidate the sector, taking into account the needs and particularities of the national territory.

**2**

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**It is a**

- Education policy

**Name of the policy/measure**

Endorsement for Conservatories and Institutes as higher education institutions

**Established**

30-12-2016

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

Yes

**Brief description**

Within the framework of the democratization of access to an offer of quality artistic, cultural and heritage education, established in the Organic Law of Culture, the Ministry of Culture and Heritage issues endorsements for public and private music conservatories, through which knowledge is transmitted and the traditional music of the country is valued.

**3**

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**It is a**

- Education policy

**Name of the policy/measure**

Creation of the Technical Baccalaureate in Arts and the Complementary Baccalaureate in Arts



**Established**

30-12-2016

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

Yes

**Brief description**

Within the framework of public policy for the development of diverse cultural identity, artistic creativity and critical thinking, through teaching and artistic and cultural practices, as well as the recognition and appreciation of ancestral knowledge and heritage patrimonial, the Ministry of Education has created two modalities of study in this area: the Technical Baccaulaureate in Arts and the Complementary Baccaulaureate in Arts.

This Baccaulaureate has specialties in music, painting / ceramics, sculpture / graphic art, graphic design, cabinetmaking, carving and sculpture, arts of peoples and nationalities. On the other hand, the Complementary Baccaulaureates, strengthen the training obtained in the unified general baccaulaureate and offer complementary and specialized training in arts, as well as the strengthening and updating of teacher's skills.

**4**

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**It is a**

- Education policy

**Name of the policy/measure**

Curriculum in Artistic Cultural Education - ECA

**Established**

01-01-2015

**Revised**

01-01-2015

**Is the policy/measure being implemented?**

Yes

## **Brief description**

The new Curriculum in Artistic Cultural Education (ECA) focuses on the integral formation of the human being, ensures learning from an early age and is built around three dimensions: personal and affective-emotional (the self: identity); social and relational (the encounter with others: otherness); and symbolic and cognitive (the environment: space, time and objects), which structure processes for the learning of the arts, music and body expression.

It promotes a greater knowledge of the arts from an early age and takes advantage of the content and characteristics of spontaneity, collaboration and curiosity to address themes of experimentation, games, enjoyment, creation and artistic production in artistic projects, and nurture the appreciation of local art and culture.

5

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## **It is a**

- Education policy

## **Name of the policy/measure**

Model of the Bilingual Intercultural Education System

## **Established**

05-12-2013

## **Revised**

01-08-2019

## **Is the policy/measure being implemented?**

Yes

## **Brief description**

The Model of the Bilingual Intercultural Education System (Moseib) is based on the cultural and linguistic relevance to develop the cognitive, psychomotor and affective abilities and skills of students of nationalities and peoples in bilingual intercultural educational institutions.

It promotes pedagogical strategies that are directly linked to the transmission and practice of intangible heritage such as:

- The inclusion of knowledge, technologies, cultural practices and worldviews using original languages.
- Use natural spaces as learning spaces: orchards, patios, fields, forests, waterfalls, roads,

etc.

- Use of the Educational and Community Experiential Calendar, for the articulation of educational activities with community activities
- Include in the curricular contents the experiential cycles of the community and harmonizers of knowledge (mother nature, community life, worldview and thought, science, technology and production)
- Production of teaching materials in the language of the community
- Use of clothing, respecting the construction of individual identity

6

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**It is a**

- Education policy

**Name of the policy/measure**

National Strategic Plan for Afro-Ecuadorian Ethnoeducation (2020-2025)

**Established**

01-08-2020

**Revised**

01-08-2020

**Is the policy/measure being implemented?**

Yes

**Brief description**

The objective of this policy is to promote a comprehensive education, with quality, warmth and cultural belonging with the Afro-Ecuadorian people in the National Education System, under the Ethnoeducation approach, in order to reduce exclusion and racism.

The strategic lines of the plan, called "Palenques" are:

- Participation and Mobilization for Ethnoeducation
- Institutionalization of Ethnoeducation
- Access, Permanence and Completion of Afro-Ecuadorian Students
- Quality and Relevance of Education for Afro-Ecuadorian Students

In its relationship with intangible heritage, the policy proposes the strengthening of the Educational Units Guardians of Knowledge. The Educational Units Guardians of Knowledge are those educational establishments with a significant student population belonging to the Montuvio people, Afro-Ecuadorian people and other peoples, who do not have their own ancestral language. It is based on teaching-learning processes with cultural and linguistic relevance, adding the pedagogical instruments of ethno-education as appropriate to the

cultural identity given by the student population. As of the date of this report, there are 8 Educational Units nationwide.

### Question 12.3

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?**

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Yes

**1**

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**It is a**

- Legal measure

**Name of the policy/measure**

Organic Law of Intercultural Education

**Established**

31-03-2011

**Revised**

30-12-2016

**Is the policy/measure being implemented?**

Yes

**Brief description**

The Law guarantees the right to education, determines the general principles and purposes that guide Ecuadorian education, establishes the basic regulations for the structure, levels and modalities, management model, financing and participation of the actors of the National Education System, under which is the Bilingual Intercultural Education System that governs indigenous peoples and nationalities.

The Law guarantees intercultural bilingual education under an education model relevant to the diversity of peoples and nationalities; and the use of the mother tongue as the primary language of education.

**2**

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**It is a**

- Administrative measure

**Name of the policy/measure**

: Creation of the secretary for intercultural bilingual education

**Established**

06-07-2018

**Revised**

06-07-2018

**Is the policy/measure being implemented?**

Yes

**Brief description**

Institution created in order to organize, promote and coordinate the Bilingual Intercultural Education System with respect for the rights of communities, peoples and nationalities, under the principles of interculturality and plurinationality.

**3**

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**It is a**

- Education policy

**Name of the policy/measure**

Agenda for equal rights of nationalities and peoples and nationalities

**Established**

12-09-2019

**Revised**

12-09-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

It is the instrument that collects the demands made by organizations, and builds a set of public policy proposals. The Agenda is mainstreamed in the various planning documents:

National Development Plan, Sector Plans, Development Plans and Territorial Organization of the Decentralized Autonomous Governments to promote equality and combat discrimination.

It establishes a set of specific proposals in 11 areas of intervention: health, education, culture, work and employment, territory, production, housing, justice, organization and participation, communication and information, security.

For the axis of intervention in education, the Agenda foresees the following policies related to teaching in the mother tongue:

- Strengthen the teaching capacity in languages, literature and ancestral knowledge for indigenous children and youth
- Strengthen the bilingual intercultural education system and improve its relevance in intercultural languages
- Strengthen the education system with the teaching and learning of Ethno-education to revalue the historical contribution of the Afro-Ecuadorian people.
- Strengthen the intercultural education system making visible the historical contribution of the Montubio peoples of Ecuador
- Establish learning environments that promote education to achieve bilingualism in educational institutions
- Encourage artistic and cultural activities to preserve and promote the tradition of peoples and nationalities in educational establishments

#### 4

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**It is a**

- Education policy

**Name of the policy/measure**

International Year of Indigenous Languages

**Established**

28-01-2019

**Revised**

28-01-2019

**Is the policy/measure being implemented?**

Yes

**Brief description**

On January 28, 2019, the United Nations (UN) proclaimed 2019 as the 'International Year of Indigenous Languages', in order to sensitize society about the importance of traditional languages as transmitters of culture and affirming the identity of the communities. Ecuador

and Australia, together, chaired the International Committee that promoted commemorative activities for this initiative.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Develop the specific strategy for the integration of the intangible heritage field in basic and higher education policies
- Develop educational content on intangible heritage

## 13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

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Yes

**Provide additional explanation, indicating the sector involved.**

In Ecuador, a Development and well-being regime is contemplated in the national Constitution, establishing the general framework under which sectors such as economic, food, productive, educational, health, social protection, habitat, cultural, scientific and environmental, must be articulated.

The objectives and principles of the development regime are carried out through the National Development Plan, which is the instrument to which public policies, programs and projects are subject, the programming and execution of the state budget; and it allows the coordination of exclusive competences between the central State and the decentralized autonomous governments.

Among the objectives of the development regime are the following, linked to the ethical principles for safeguarding the ICH:

- Build a fair, democratic, productive, supportive and sustainable economic system based on the equal distribution of the benefits of development, the means of production and the generation of decent and stable work (economic, productive and labor sector)
- Encourage participation and social control, with recognition of the various identities and promotion of their equitable representation, in all phases of management of public power (all sectors)
- Recover and conserve nature and maintain a healthy and sustainable environment that guarantees people and communities equitable, permanent and quality access to water, air and soil, and to the benefits of subsoil resources and natural heritage (environmental and Water)
- Protect and promote cultural diversity and respect its spaces for reproduction and exchange; recover, preserve and enhance social memory and cultural heritage (cultural sector)
- Development, protection and recovery of capacities and potential for a healthy and integral life, both individual and collective, and will recognize social and cultural diversity. (Health sector)
- Guarantee the freedom of creation and research within the framework of respect for ethics, nature, the environment, and the rescue of ancestral knowledge (science and technology sector)



- Ensure the peaceful coexistence of people, promote a culture of peace and prevent forms of violence and discrimination and the commission of infractions and crimes (security sector)
- Guarantee a sustainable development model, environmentally balanced and respectful of cultural diversity, which conserves biodiversity and the natural regeneration capacity of ecosystems, and ensures the satisfaction of the needs of present and future generations (environment sector).

In this broad framework, the ethical principles for the safeguarding of intangible heritage are reflected, especially with regard to participation, the guarantee of cultural and collective rights of individuals and communities, mutual respect, the application of free consent, prior, continuous and informed; respect for customary uses, the benefit of the protection of moral and material interests resulting from the ICH; respect for cultural diversity and the identities of communities, groups and individuals.

However, beyond the favorable legal basis that the country currently has, an effective integration of ethical principles for the safeguarding of intangible heritage in development policies, plans and programs is a qualitative goal to be achieved. For this, it will be necessary for the culture and heritage sector to develop specific guidelines, in accordance with each sector, that seek to strengthen the inescapable relationship between intangible heritage and development.

## Question 13.2

**Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?**

Yes

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

- Food security

The Ecuadorian State promotes food security, establishing it as a constitutional right so that people and communities have safe and permanent access to healthy, sufficient and nutritious food; preferably produced locally and in correspondence with their diverse identities and cultural traditions.

The country has an Organic Law for Food Sovereignty since 2010, which is articulated to intangible heritage and its safeguarding inasmuch as it aims to guarantee people, communities and peoples the self-sufficiency of healthy, nutritious and culturally appropriate food on a permanent basis, respecting and protecting agrobiodiversity, knowledge and traditional and ancestral forms of production, under the principles of equity, solidarity, inclusion, social and environmental sustainability.

The food sovereignty regime is also linked to the sector of the popular and solidarity economy, the environment, health, land use planning and land use. In this framework, local policies have been issued, through ordinances, from some provincial governments to promote agroecological production, alternative markets,

conservation and promotion of ancestral systems such as the "Chakra", as a sustainable production system

- Health care

The Ecuadorian State promotes health as a constitutional right, which must be guaranteed through economic, social, cultural, educational and environmental policies. Regarding its relationship with the field of culture, and intangible heritage in particular, the country has an Organic Health Law in force since 2006 (currently under review), which establishes the respect and promotion of traditional medicines, the incorporation of the intercultural approach in health care policies, plans, programs, projects and models, and the complementarity with ancestral medicines. For this, a National Directorate of Intercultural Health has been created, whose mission is to formulate and coordinate the implementation of policies, plans, programs that guarantee the recognition and respect of the diversity of peoples and nationalities, and the articulation of knowledge, traditional wisdom and ancestral health practices. Andean medicine is recognized as an alternative and complementary therapy.

- Gender equality

The National Council for Gender Equality has been created in the country, a body for the formulation and coordination of public policies for equality and non-discrimination on the basis of gender in all public sector entities, to comply with the constitutional mandate.

Promotes the implementation of the National Agenda for gender equality, which includes an axis of culture focused on the transformation of socio-cultural patterns, through the promotion and dissemination of various forms of expression and apprehension of the world of the various social groups, collectives, associations, towns, nationalities.

For the 2018-2021 period, the following policies are in force:

Policy 1.- To promote the democratization of culture through the exercise of the rights of women and LGBTI people in art, literature, science, technology, ways of life, customs, traditions, beliefs, in equality of conditions and without discrimination

Policy 2.- Promote a regulatory and administrative framework so that women, LGBTI people and communities that have the tools to develop their cultural manifestations under equal conditions and without discrimination.

- Access to clean and safe water, and sustainable water use

In Ecuador, the human right to water is fundamental and inalienable. Water

constitutes a strategic national patrimony for public use, inalienable, imprescriptible, unattachable and essential for life.

Under the Development Regime, the environmental principles contemplate a development model, environmentally balanced and respectful of cultural diversity, that conserves biodiversity and the natural regeneration capacity of ecosystems, and that ensures the satisfaction of the needs of present and future generations.

- Knowledge and practices concerning nature and the universe

Under the Development Regime, the Ecuadorian State promotes the generation and production of knowledge, scientific and technological research, and the enhancement of ancestral knowledge, for which, since 2016, the Organic Code of the Social Economy of the Knowledge, Creativity and Innovation, established by the National System of science, technology, innovation and Ancestral knowledge.

The Law includes a specific chapter on traditional knowledge, understood as: practices, methods, experiences, capacities, signs and symbols of peoples, nationalities and communities that are part of their cultural heritage and have been developed, updated and transmitted from generation to generation. This traditional knowledge can refer to ecological, climatic, agricultural, medicinal, artistic, artisanal, fishing, hunting, among others, which have been developed from the close relationship of human beings with the territory and nature.

In this framework, it is established that the recognition and protection of collective rights over the intangible component and traditional cultural expressions will be complementary to the norms on access to genetic resources, and on cultural heritage, for their protection from illegitimate commercial appropriation.

- Climate change

The Ecuadorian State promotes the National Climate Change Strategy, which guides the implementation of measures aimed at reducing greenhouse gas emissions in the country, creating favorable conditions to adopt them in priority sectors for mitigation (energy, industrial processes and use of products; agriculture, forestry and other land uses; residues and others), as well as to promote carbon capture and storage.

Within this framework, the REDD + Action Plan policy (2016-2025) is issued as a set of strategic lines that promote climate change mitigation actions and that aim at the convergence of the country's environmental and development agendas, with a territorial focus. This policy implements the approach of social and environmental safeguards that seek to avoid or minimize possible risks of implementation and enhance social and environmental benefits, recognizing individual, collective and nature rights and is in line with the international commitments established by Ecuador. Through safeguards, it seeks to promote the implementation of REDD + through an inclusive process that highlights the role of the country's peoples and

nationalities and local communities, as well as the participation of women and priority attention groups.

### Question 13.3

**Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?**

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Yes

#### **Provide any additional details**

Although risk management of cultural heritage is not new in the country, it was institutionalized through the Organic Law of Culture (2016), granting the National Institute of Cultural Heritage the competence of technical control over this management. In 2020, this entity issued the National Risk Management Plan for Cultural Heritage, in which, although reference is made to intangible heritage, no specific actions are established for this area.

On the other hand, there are important experiences in recent years regarding the recognition of the ICH and its importance for the resilience of affected populations in situations of natural disasters. These have been temporary, since a general policy has not been implemented in the country on the relationship between ICH and natural risks.

After the earthquake that occurred in April 2016 in Pedernales, Manabí, the Ecuadorian State implemented the Post-Disaster Needs Assessment (PDNA) methodology to assess the state of the situation of the damages and affectations that occurred in the affected populations and propose recovery strategies. This survey included intangible heritage in the culture and heritage component, making its importance for resilience visible, but also establishing measurement parameters on its effects.

In 2020, within the framework of the pandemic caused by Covid-19, the country implemented a new situational survey process under the PDNA methodology, evidencing the effects of the pandemic on intangible cultural heritage, according to each one of their areas; as well as the strategies for its recovery, which must be implemented in the short and medium term.

### Question 13.4

**Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?**

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Yes

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

- Income generation and sustainable livelihoods

The National Constitution establishes as part of the objectives of the development regime:

2. Build a fair, democratic, productive, supportive and sustainable economic system based on the equal distribution of the benefits of development, the means of production and the generation of decent and stable work.

Ecuador promotes the Social and Solidarity Economic System as an economic alternative that encourages associativity and privileges the human being over capital, based on the principles of solidarity, cooperation and reciprocity.

The state framework for the Popular and Solidarity Economy has an institutional framework created through the Organic Law of Popular and Solidarity Economy: Superintendency of Popular and Solidarity Economy, National Institute of Popular and Solidarity Economy and the National Corporation for Popular and Solidarity Finance, that have made it possible to promote joint work between entrepreneurs, direct distribution mechanisms and the generation of added value from production. For its part, the National Inclusive Marketing System is a set of various practices that aims via inter-institutional articulation to promote the economic and social inclusion of sustainable enterprises of the vulnerable population, based on the principles of the Popular and Solidarity Economy. Those principles include fair trade and ethical and responsible consumption, solidarity, respect for cultural identity, social and environmental responsibility, equitable and supportive distribution of surpluses; and, food sovereignty practices.

In this framework, the link with the ICH is mainly reflected in the implementation of services, plans and programs of popular and solidarity economy in the areas of crafts and food heritage.

- Productive employment and decent work

In this sector, the certification of labor competencies has identified a specific policy that is directly linked to intangible heritage and its safeguarding. In 2016, the national system of qualifications and professional training was established by executive decree as the set of principles, norms, procedures, mechanisms and relationships, to promote and develop the intersectoral public policy of training, recognition and certification of qualifications of workers with or without a dependency relationship, micro-entrepreneurs, actors of the popular and solidarity economy, priority attention groups, public servants and citizens in general. Within this framework, the category of crafts is incorporated into the National Catalog of Qualifications, including those based on traditional techniques. Specifically, the cultural and labor entities raised a profile for the weavers of toquilla straw hats, making it possible to expand job opportunities for the holders.

### Question 13.5

**Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?**

Yes

**Do they ensure the availability of natural and other resources required for the practice of ICH ?**

Not applicable

**If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.**

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Strengthen the public policy for the safeguarding of intangible heritage for interagency articulation.
- Promote a strategy for the integration of ethical principles for the safeguarding of intangible heritage in the development policies of each sector
- Develop specific regulations for PCI risk management.

## 14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

**Guidance note** corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 14.1

**Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?**

Yes

**Provide any details with regard to (a) intellectual property rights and (b) privacy rights.**

The Organic Code of the Social Economy of Knowledge, Creativity and Innovation includes a specific chapter on traditional knowledge, understood as: practices, methods, experiences, capacities, signs and symbols of peoples, nationalities and communities that are part of its cultural heritage and have been developed, updated and transmitted from generation to generation. This traditional knowledge can refer to ecological, climatic, agricultural, medicinal, artistic, artisanal, fishing, hunting, among others, which have been developed from the close relationship of human beings with the territory and nature.

In this framework, it is established that the recognition and protection of collective rights over the intangible component and traditional cultural expressions will be complementary to the norms on access to genetic resources and on cultural heritage, for their protection from illegitimate commercial appropriation.

Privacy rights are enshrined in the constitution under the broad framework of the rights of freedom of people, linked to a dignified life, personal integrity, freedom of opinion and thought, worship, sexual orientation, association, mobility, to the protection of personal data, to personal and family privacy, to the partition in the cultural life of the community, among others.

### Question 14.2

**Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?**

Yes

**Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.**

The rights of indigenous communities, peoples and nationalities, the Afro-Ecuadorian people and the Montubio people are enshrined in the Constitution. In relation to

ecosystems, these groups are guaranteed to:

- Preserve the imprescriptible property of their community lands, which will be inalienable, unattachable and indivisible. These lands will be exempt from the payment of taxes and fees.
- Maintain possession of ancestral lands and territories and obtain their free adjudication.
- Participate in the use, usufruct, administration and conservation of the renewable natural resources found on their lands.
- Prior, free and informed consultation, within a reasonable time, on plans and programs for the prospecting, exploitation and commercialization of non-renewable resources found on their lands and that may affect them environmentally or culturally; participate in the benefits that these projects report and receive compensation for the social, cultural and environmental damage caused to them.
- Conserve and promote their biodiversity management practices and their natural environment. The State will establish and execute programs, with the participation of the community, to ensure the conservation and sustainable use of biodiversity.

The Environment Code has been in force in the country since 2017, which promotes the effective enjoyment of the rights of nature and of people, communes, communities, towns, nationalities and groups to live in a healthy and ecologically balanced environment.

### Question 14.3

**Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?**

No

**Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.**

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Largely

### Target for the next report:

Largely



**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Strengthen the public safeguard of intangible heritage for interagency articulation that promotes the generation of policies or legal and administrative measures that recognize the expressions, practices and representations of intangible cultural heritage in the contribution to the prevention and peaceful resolution of conflicts.

## 15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

**Guidance note** corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 15.1

**Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?**

Yes

**Describe briefly, giving examples, how they do so.**

From a general perspective, intangible heritage is used as a tool for social cohesion and resilience, helping to achieve broader goals of well-being and improvement of the quality of life of communities and groups. The actions and initiatives carried out by the communities from this approach, contemplate the social, economic and political situations in an integral way, so that the intangible heritage is a transversal axis of the processes.

Thus, for example, in the face of situations of marginalization and discrimination of Afro-Ecuadorian populations in urban contexts, projects such as “África Mía”, “Mujeres Progresistas” in the city of Guayaquil have been implemented to strengthen the identity of the Afro-Ecuadorian population, provide humanitarian assistance to the community and protect the environment. <https://www.africamia.org/>.

The educational and research approach integrating the ICH is also implemented, especially from the indigenous, Afro-descendant and Montubio communities. In Quito, for example, the Afro-Ecuadorian Cultural House "Ochún" seeks to promote the culture and identity of Afro-Ecuadorian girls, boys and young people from peripheral and impoverished areas through research, knowledge and teaching of traditional music and dance from the Colombian-Ecuadorian Pacific region, in particular marimba music. @casaochunfundacion

Along the same lines, the "Kitu Samay Wasi" project is based on research and education to promote its own methodologies for the transmission and dissemination of languages, knowledge, knowledge in the practice of daily and community life of the Kitu Kara indigenous people of the Llano Grande commune in Quito to strengthen the millennial identity @kitusamaywasi

On the other hand, since traditional artisan techniques are closely linked to economic chains, the ICH plays a key factor in maintaining the social fabric of communities and groups that make a living by making handicrafts. Under this perspective, associations, organizations, micro-enterprises and artisans in general focus on maintaining traditional practices, spaces and techniques to enhance their products.

The organization and promoting of craft fairs are one example of spaces that allow generating resources through the direct sale of products is. The “Annual Fair of the Finados” organized by the Potters Association of La Victoria parish, Pujilí canton, encompasses the majority of artisan families made up of approximately 200 artisans.  
<https://ec.viajandox.com/pujili/alfareria-la-victoria-A2762>

The formation of associations allows the empowerment of people, their personal growth, and strengthens the sense of belonging to the community. This is the case of the associations of weavers of toquilla straw hats in the provinces of Azuay, Cañar, Manabí and Santa Elena, based on this traditional technique. The Association of Toquilleras María Auxiliadora de Sigsig, for example, is considered one of the largest women's associations in the country. It integrates female heads of household who have improved their quality of life by combining the activity of weaving with housework, agriculture or herding. In Manabí, weavers' associations have also ventured into experiential and community tourism, based on the ancestral weaving technique. <https://es-la.facebook.com/ATMA sombreros/>

Linked to cultural and community tourism, innumerable initiatives that make up the ICH have been developed in the country. In them, the communities find an opportunity to improve living conditions. Initiatives based on the promotion and enhancement of cultural manifestations are generally valued and promoted by the public, private and international cooperation sectors. In the country, the Plurinational Federation of Community Tourism of Ecuador, made up of indigenous rural actors and peasants of Ecuador with the aim of promoting community tourism based on cultural diversity, has been formed. It has more than 130 communities, which value their local enterprises, which allow them to spread their intangible cultural heritage among tourists, while strengthening their cultural traditions, empowering themselves by their work, and maintaining an intrinsic relationship with nature and respect for the environment. @TurismoComunitarioEc

Other manifestations of intangible heritage are, in themselves, a mode of local subsistence. Such is the case, for example, of the practices of barter or exchange of products that are carried out in various areas of the country, being the “Barter or exchange” practiced in Pimampiro, Imbabura province, one of the best known at the national level.

Along the same lines, the impact of the pandemic caused by COVID-19 on intangible heritage has originated and promoted new initiatives for local and endogenous resilience and recovery in which the ICH has become an engine of the cultural component. The "Post-disaster needs assessment report (PDNA) for covid-19 in the cultural and heritage sector of Ecuador" carried out in 2020 by the Unesco Office in Quito with the support of the Ministry of Culture and Heritage and the National Institute of Cultural Heritage, broadly collects the preconditions of the situation of ICH and the effects registered in it during the most critical stage of the pandemic in the country.

In general terms, the report indicates that the main effects are evidenced in the interruption of certain rituals, festive events, and social uses, and the reduction of economic income derived from their exercise or from the sale of products and services related to the PCI, among which the traditional craft techniques stand out. However, it was found that, on the other hand, many individuals “chose to return to their groups and communities of belonging (considered as spaces of socio-emotional and material protection), and that many

communities have promoted the creation or strengthening of support networks and self-care strategies to prevent the increase in infections and guarantee the physical, emotional, and food safety of themselves and their communities”(PDNA Report).

Several initiatives in this regard were implemented in the country by self-management of communities and groups, both in urban and rural contexts, for example with the implementation of community pharmacies based on traditional medicine, "community pots" for the provision of food, preparation of masks with traditional embroidery, among others. Nevertheless, at the moment there is no systematic record of them.

### Question 15.2

**Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?**

Yes

**Describe briefly, giving examples, how they use their ICH for one or more of these purposes.**

As an element of social cohesion, intangible heritage has the potential to contribute to the strengthening of the social fabric of communities and groups, since generally practices and knowledge include values such as solidarity and redistribution, which promote community unity, mutual respect and the sense of belonging of individuals.

The inscription of “Marimba music, songs and traditional dances of the Colombian South Pacific region and the Esmeraldas province of Ecuador”, in the Representative List of the Intangible Heritage of Humanity, resulted from the common efforts and interests of Afro-descendant communities from Ecuador and Colombia that share a common history and culture, but also similar social and economic conditions. The registration process promoted the consolidation of cooperative relationships and rapprochement between the communities and the holding groups that have used this recognition to strengthen strategies of fraternity and mutual support.

In other cases, strategies implemented by the communities, such as associativity, have promoted dialogue and mutual respect between holders, as in the case of the associations of weavers of toquilla straw hats, producing positive changes in the form of social organization promoting more harmonious relationships in the community.

### Question 15.3

**Do development interventions recognize the importance of ICH in society?**

Yes

**If so, how do development interventions recognize the importance of ICH?**

- As a source of identity and continuity

Municipalities promote the use of public space through art and culture programs, in which intangible heritage is integrated. The Municipality of Quito, for example,

annually promotes the “Meeting of communes and ancestral communities of Quito”, based on axis such as: Territory and collective land, community organization and government, and communal cultural identity. They constitute a space for participation destined to strengthen the historical presence of the communes and value their contribution to the social construction of Quito as a city, through the visibility of its cultural manifestations.

- As a source of knowledge and skills

The programs promoted by the state entities of promotion and social inclusion, integrate the initiatives of the communities and groups based on manifestations of intangible heritage. Such is the case of the "Inclusive Fairs" of handicrafts, food heritage and peasant family agriculture, as spaces that allow entrepreneurs to display their products for the generation of income that contribute to the family economy. The process of elaboration of products based on knowledge and traditional wisdom transmitted from generation to generation is valued and has a gender perspective. In addition, these spaces are linked to local festive calendars, thus giving importance to intangible heritage as an element of identity.

<https://nosotrasemprendemos.inclusion.gob.ec/>

- As a resource to enable sustainable development

Intangible heritage has been incorporated as a transversal axis in certain sustainable development programs such as those focused on the conservation of natural resources. The "ProAmazonía" program, for example, executed by the Ministry of the Environment and the Ministry of Agriculture and Livestock with support from the United Nations Program for Development, has incorporated the ICH into several of its components, including, for example, its incorporation in the Life Plans of the towns and nationalities and in the Development Plans and Territorial Ordering of the local governments.

<https://www.proamazonia.org/>

Other examples, such as the project "Conservation and sustainable use of biodiversity, forests, soil and water as a means to achieve good living in the province of Napo" (2018-2019) executed by the Provincial Government of Napo and the FAO, have contributed to the safeguarding of intangible cultural heritage by relying on the knowledge of the ancestral agro-ecological production system.

<http://info.napo.gob.ec/expedienteSIPAM.html>

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### **Extent to which the current indicator is met:**

Satisfied

#### **Target for the next report:**

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Strengthen the public safeguard of intangible heritage to promotes the incorporation of intangible heritage in development programs.
- Design and implement a national strategy for the identification of development initiatives implemented by the communities that integrate intangible heritage.

## 16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

**Guidance note** corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 16.1

**Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:**

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- Indigenous peoples

National policy establishes that the safeguard plan must meet the following criteria:

- Be participatory
- Be sustainable
- Be inclusive
- Be comprehensive
- Be dynamic

Under these criteria, safeguarding plans have been formulated and implemented for the elements inscribed on the National Representative List and on the UNESCO Representative List, including, as far as possible, all sectors and strata of society.

As far as indigenous peoples are concerned, their inclusion is closely related to the manifestations themselves, which implies that indigenous groups and communities are directly linked to the preparation and implementation of safeguarding plans. This is the case, for example, of the elements:

- Rucos of the Chilllos Valley
- Traditional craftsmanship of “Macanas” from Gualaceo (IKAT)
- Festivities of San Pedro del Cantón Pedro Moncayo
- Barter or Exchange in the Pimampiro Canton
- Los Rucos del Valle de Los Chilllos
- Rituals in the Cereal Harvest: Wheat and Barley in Aloguincho
- Oral Heritage and the cultural manifestations of the Sapara people

- Groups with different ethnic identities

National policy establishes that the safeguard plan must meet the following criteria:

- Be participatory
- Be sustainable
- Be inclusive
- Be comprehensive
- Be dynamic

Under these criteria, safeguarding plans have been formulated and implemented for the elements inscribed on the National Representative List and on the UNESCO Representative List, including, as far as possible, all sectors and strata of society. One element in particular allows evidence of the incorporation of groups with different ethnic identities that participate directly and actively in its safeguarding. It is about the Barter or exchange of Pimampiro, province of Imbabura, incorporated in the National Representative List (2017), it is considered as an ancestral practice of reciprocity, manifested in the exchange of products. Both the practice of bartering and its safeguarding plan reflect interculturality and values such as solidarity between groups of different ethnic identities such as Afro-descendants, mestizos and indigenous people, who exchange products and knowledge in a symbolic space in which community and inter-community relations are strengthened, family, kinship and diverse identities.

- People of different ages

National policy establishes that the safeguard plan must meet the following criteria:

- Be participatory
- Be sustainable
- Be inclusive
- Be comprehensive
- Be dynamic

Under these criteria, safeguarding plans have been formulated and implemented for the elements inscribed on the National Representative List and on the UNESCO Representative List, including, as far as possible, all sectors and strata of society.

As part of the safeguarding plan for the "Equatorial Pasillo", the Museo Escuela del Pasillo, located in the city of Quito, is a public space for education, creation, dialogue, research, transmission of knowledge, production, musical diffusion and cultural consumption. This museum includes people of different ages and different genres, without distinction, with the sole purpose of transmitting knowledge to present generations, children and young people who will become the future representatives of national music.

As part of the safeguarding plan for the "Traditional weaving of the toquilla straw hat", the Pile Community and Craft Strengthening Center, located in the province of Manabí, is a space for community strengthening based on the transmission of knowledge that includes children, youth, adults and older adults.

- Members of vulnerable groups

Under the national policy for the safeguarding of intangible heritage, Ecuador has implemented a specific process for the identification and recognition of



bearers/holders of knowledge. The registry of bearers of traditional knowledge and practices provides a baseline to determine future actions aimed at safeguarding the manifestations, and opportunities for access to public services of one of the most vulnerable sectors of cultural heritage: bearer of knowledge and traditional wisdom, within a broad framework of intercultural dialogue and respect for cultural diversity. The artisan technique of collecting ice from the Chimborazo glacier at high altitudes, is a cultural manifestation currently practiced by one holder, the indigenous Baltazar Ushca, considered the "last ice maker of Chimborazo." At the age of 74, Baltazar received the title of Doctor Honoris Causa, for his work carried out in extreme conditions and currently works in the Municipal Museum of Guano as a tourist guide. Baltazar's legacy continues with Juan Ushca, who learned this art of chopping ice from him.

## Question 16.2

**Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?**

Yes

**Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.**

Safeguarding plans promote mutual respect between communities, groups and individuals, as they are considered a social agreement, which allows establishing commitments between the different actors involved. The formulation of the plan itself requires a process of formulating agreements, which implies dialogue between stakeholders.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Satisfied

## Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Strengthen the principle of inclusion in the preparation and implementation of safeguarding plans and actions so that most sectors and social strata are represented and involved in safeguarding processes.

## 17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

**Guidance note** corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 17.1

**Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?**

Yes

**Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.**

National public policy establishes the following guiding principles for the safeguarding of intangible cultural heritage, applicable to all processes, including awareness raising:

- Participation: safeguarding actions promote the active and effective participation of the bearers, communities, peoples and nationalities involved.
- Interculturality: Dialogue in diversity, exercised through mutual respect.
- Sustainability: Based on real and effective commitments of the different actors involved for the viability of the manifestation
- Intersectionality: Dialogue between the different sectors, institutions and levels of government
- Ethical management: respect for customary practices governing access to intangible heritage, as well as the free, prior, and informed consent of bearers, communities, peoples, and nationalities in safeguarding processes.
- Co-responsibility: ethical commitment in the management of intangible cultural heritage between citizens and the State.

Awareness-raising initiatives such as forums, workshops, meetings, seminars, conversations on intangible cultural heritage in general and on specific elements of the ICH, are promoted both by state entities responsible for heritage, as well as by various organizations, groups and academia, which have strengthened their line of work on intangible heritage. However, a national awareness plan on intangible heritage has not been developed.

More extensive actions are carried out by state entities within the framework of public policy, as in the case of the Ministry of Culture and Heritage, which has designed a strategy aimed at educational and cultural programming within the framework of the Communication Law. For its part, the National Institute of Cultural Heritage, executes a line of dissemination of cultural heritage through the Directorate of Knowledge Transfer through meetings, seminars, workshops with the communities. In the context of the pandemic caused by COVID 19, this line was implemented exclusively in virtual format (for the March-December 2020 period it generated around 70 virtual meetings on different themes related to cultural heritage). Awareness-raising actions are also implemented by local governments,

as in the case of the Municipality of Quito, which maintains the “Learning about cultural heritage” program, aimed at disseminating the intangible heritage of the District, through meetings and exhibitions using educational and audiovisual materials with the participation of officials, experts and bearers. Other awareness-raising actions such as fairs, festivals, meetings are implemented with the participation of communities and bearers.

As part of the implementation of the safeguarding plans for the elements inscribed on the National Representative List and on the Unesco List, awareness-raising actions are also carried out on the importance of ICH in general, in which carriers are mainly involved. An example of this are the workshops on intangible heritage, local history, identity, which are held permanently at the Pile Community and Craft Strengthening Center.

On the other hand, the communities develop and maintain spaces for the dissemination and awareness of their own intangible heritage, generally through pages on social networks, but also through other spaces such as cultural centers, community schools and community museums, currently organized in a network of its own.

Likewise, specific awareness-raising actions are carried out through the community media, under the Communication Law. A community media coordination network (CORAPE) has been established in the country for more than 30 years, which brings together more than 100 community, popular and alternative media with whom it makes strategic alliances to strengthen communication campaigns and / or projects. Product of this wealth of experiences, it has a digital repository on various topics that are linked to the ICH such as: indigenous languages, myths and legends, characters, among others, produced from the communities. <https://www.corape.org.ec/satelital/produccion>

## Question 17.2

**Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?**

Yes

**Describe briefly, giving examples, how their consent is secured.**

The use of free, prior and informed consent is an ethical principle provided for in the Organic Law of Culture, and a requirement provided in the Technical Regulations for the initiation of any safeguarding process, including inventory, research, and the preparation of safeguarding plans, inscription on the List.

At the level of institutions outside the cultural sector, it is still necessary to report on the application of this principle and the right of the communities, especially for research purposes to expand the coverage of the application of this instrument.

## Question 17.3

**Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?**

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Yes

**Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.**

The constitutional framework in Ecuador provides a broad field for the guarantee of rights, among which are cultural rights, participation, and the rights of communities, peoples and nationalities.

The protection of the rights of communities, groups and individuals when awareness-raising activities are carried out is implemented through mechanisms such as free, prior and informed consent established in the intangible heritage regulations, under the Organic Law of Culture, explained in other sections of this same Report.

Regarding the moral and material interests of communities, groups and individuals, the protection mechanisms established in the Organic Code of the Social Economy of Knowledge, Creativity and Innovation are implemented, specifically, those that refer to the field of traditional knowledge in the face of possible illegitimate commercial appropriation.

The national entity in charge of intellectual property in Ecuador (SENADI), has carried out dissemination and awareness events on issues of access to genetic resources; traditional knowledge, biopiracy and intellectual property at the national level. Likewise, between 2016 and 2020 it has supported the development of community protocols for 6 indigenous nationalities at the national level, thus promoting the relevance of requiring free, prior and informed consent for those who want to access information about their knowledge.

#### **Question 17.4**

**Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?**

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Yes

**Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.**

In general terms, the participation of young people in the awareness-raising activities of the ICH has been increasing, especially in recent years, and has been strengthened especially in the context of the COVID-19 pandemic, thanks to the use of technologies. Serving as point of contact and the rapprochement between people.

Although there is no systematic record of initiatives, the involvement of young people in activities carried out by cultural collectives, foundations and other community organizations is particularly noteworthy. Through this participation, in addition to intangible heritage,

other activities like artistic, tourist or productive projects, are carried out.

Programs such as the "Heritage Guardians" promoted by the Municipality of Quito for the protection of heritage, include the participation of young people; Among others, initiatives that can be pointed out community radios maintain youth programs related to the field of culture and heritage.

In the educational field, through the educational institutions "Guardians of Knowledge" of the Afro-descendant people, the active participation of young people in the processes of ethnoeducation for the knowledge and recognition of Afro-Ecuadorian culture is encouraged. In 2018, the first National Encounter of Ethno-educational Experiences took place, in which projects prepared by students about their cultural heritage were exhibited.

Other mechanisms for the participation of young people have been implemented within the framework of the safeguarding plans for the PCI demonstrations, as in the case of the School of the Pasillo, the marimba schools; the Pile craft development center, among others.

### **Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?**

Yes

### **Describe briefly how young people are engaged, giving examples.**

Community initiatives for the management of intangible heritage include the participation of young people, both in the collection of information on the intangible cultural heritage of their communities and in its dissemination. (see section 17.4)

Nevertheless, there is no systematic record of this type of experience at the national level.

### **Question 17.5**

### **Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?**

Yes

### **Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.**

Progressively, the use of new information and communication technologies has increased in the development of awareness-raising actions on the importance of ICH and its safeguarding.

One of the widely used means of communication is community radio, through which content is created and disseminated on the intangible heritage of the country's indigenous

communities, peoples and nationalities.

The pandemic context forced the use of different virtual platforms to hold meetings, encounters, workshops, especially through mobile applications and social networks, currently remaining one of the main means of communication for organizations, collectives, and groups for the dissemination and exchange of information.

On the other hand, the artisan sector implemented virtual marketing mechanisms for its products through the use of ICTs (e-commerce, payment points, etc.), and virtual spaces such as fairs and exhibitions were created to promote handicrafts.

Access to the internet and smartphones has facilitated virtual proximity. As long as rural communities have access to basic services and, even more, have internet services or signals, these means will continue to be used to raise awareness of the ICH. The pandemic also highlighted the lack of access to the internet and consequently to the media in rural areas. Therefore, it will be essential for the State to strengthen its management to close such gaps.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Design and implement an awareness program on intangible heritage and its safeguarding aimed at young people
- Implement a mechanism for the identification of experiences of awareness actions carried out by young people in their communities and groups

## 18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

**Guidance note** corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 18.1

**Does media coverage:**

- Raise awareness of the importance of ICH and its safeguarding?

In the country, the Communication Law determines that the media have the duty to disseminate content that expresses and reflects the worldview, culture, traditions, knowledge and traditional wisdom of indigenous, Afro-Ecuadorian and Montubian peoples and nationalities, for a space of 5 % of its communicational content. In this space, most private, public and community media have progressively implemented spaces for dissemination on art and culture in general, within which topics on intangible heritage are included.

The traditional media, mainly radio, have programming dedicated to cultural issues, here spaces are dedicated to the discussion on issues on intangible heritage, with the aim of disseminating and sensitizing public opinion on its importance. Generally, the source for the elaboration of these contents comes from the entities responsible for heritage, such as the Ministry of Culture and Heritage, the National Institute of Cultural Heritage, and at the local level municipal governments and communities, groups or carriers of knowledge. Public radio stations such as the radio of the Casa de la Cultura have included specific content on intangible heritage in their programming, such as the training and educational program “Quito, Memoria y Leyenda”. <https://radiocce.com/new/quito-memoria-y-leyenda/>

The programming of community radio stations is based mainly on issues related to the community and the territory, including issues on culture in general and on elements of intangible heritage, linked to ancestral knowledge, traditional wisdom, customs, local traditions. The radio magazine programming can be reviewed here: <https://www.corape.org.ec/satelital/programa/tag/red-alianzas?page=3&ipp=10>

Some communication media of academic entities or university radios, such as the Radio and TV Channel of the Technical University of the North, have permanent programming that includes specific topics of intangible heritage, linked to their research. [www.utn.edu.ec](http://www.utn.edu.ec)

For their part, print media, such as newspapers, have a cultural section, which deals with current issues related to cultural heritage in general, and intangible heritage in particular, especially linked to tourism, as in the case of traditional festivals.



From the heritage sector, however, no systematic evaluations have been carried out about the content disseminated in the media, which would allow identifying the qualitative impacts and making specific proposals for an effective incorporation of the ICH in programming.

- Promote mutual respect among communities, groups and individuals?

The Communication Law in Ecuador provides that the media, in general, must disseminate content of an informative, educational and cultural nature, in a prevalent way. These contents must be disseminators of the values and rights contained in the international instruments ratified by Ecuador, and in the Constitution of the Republic.

Likewise, public policies regarding communication aim to improve the conditions for the access and exercise of the rights to communication of human groups in situations of inequality; respect and encourage the use and development of ancestral languages; guarantee the intercultural relationship between communes, communities, peoples and nationalities so that they produce and disseminate content that reflects their worldview, culture, traditions, knowledge and traditional wisdom, in their own language.

In this framework, the principle of interculturality allows the dialogue of knowledge, and therefore mutual respect between communities, groups and individuals. The media coverage of intangible heritage generally highlights positive aspects of the manifestations, such as their identity roots and makes the bearers visible as generators of knowledge, as well as promoting the link between the ICH and the territory and the importance of its care.

One of the specific elements of intangible heritage that has occupied much of the media coverage in recent years is the weaving of the toquilla straw hat, especially in commemoration of its inscription on the UNESCO Representative List. The national media and the local media in the provinces of Azuay, Cañar and Manabí allocated extensive informative sections on the weaving technique and mainly on its bearers; and they promote spaces for the exchange of knowledge.

## Question 18.2

**Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?**

Yes

**Describe, using examples, such joint cooperation activities or programmes.**

There are very limited examples of spaces for cooperation for such purposes. Usually the media covers events and activities carried out by the institutions, groups and people involved with the ICH and its safeguarding, but there is not enough information that allows to affirm that there are cooperation agreements for the joint implementation of activities or programs focused on ICH.

As a pilot project, the National Institute of Cultural Heritage maintains agreements with some local media in the provinces of Loja, Zamora Chinchipe and El Oro, for the generation of awareness spaces on cultural heritage. These have been held at high tune times (10:00; 13:00; 16:00) through: Public Radio of Loja, House of Ecuadorian Culture (Zamora) and Technical University of Machala. Topics and content on cultural heritage in general and on intangible heritage in particular are included, with the participation of public officials in charge of the management of the ICH as well as the bearers. The spaces for managing the safeguarding plans (such as the working groups) are an instrument that could be used to strengthen this cooperation.

**Describe in particular any capacity-building activities in this area, with examples.**

Regarding the strengthening of capacities, the General Intercultural Coordination of Communities, Peoples and Nationalities of the Superintendency of Communication maintains training processes for representatives of indigenous peoples and nationalities, Afro-Ecuadorian and Montubio peoples on various topics such as: cultural identity, collective rights , participation rights, among others.

### Question 18.3

#### Media programming on ICH:

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- Is inclusive

In Ecuador, the Communication Law provides that the media, in general, must disseminate content of an informative, educational and cultural nature, in a prevailing manner. These contents must be disseminators of the values and rights contained in the international instruments ratified by Ecuador and in the Constitution of the Republic.

In recent years, media programming, in general, has strengthened the inclusion of various communities and groups under the principle of interculturality from the Communication Law.

In 2015, public television, through an associated production strategy, launched the program 'Ecuador Multicolor', a space for interviews and reports dedicated to making visible historical aspects, ways of life, traditions of the different Afro-Ecuadorian, indigenous and Montubio communities of the country. The program's digital repository can be accessed at: <http://www.telarama.ec/ecuadormulticolor>

However, the broad inclusion of all social sectors and actors that intervene in the ICH

and its safeguarding is still presented as a goal to be achieved, in order to improve the conditions for access and exercise of the rights to communication and culture.

- Utilizes language(s) of the communities and groups concerned

In Ecuador, the Communication Law provides for guaranteeing the intercultural relationship between communes, communities, peoples and nationalities in order for them to produce and disseminate content that reflects their worldview, culture, traditions, knowledge and traditional wisdom in their own language.

In traditional media such as radio and television, especially public and community media, certain programming, such as newscasts and weekly newscasts, is carried out in ancestral languages, especially in Quichua and Shuar, which are the two official languages of the country, in addition to Spanish.

However, specific programs on intangible heritage in indigenous languages are not found as permanent programming. There are important campaigns such as the one developed by the Coordinator of Popular and Educational Community Media of Ecuador (CORAPE) in and on indigenous languages, such as the information campaign on the coronavirus and indigenous peoples:  
<https://www.corape.org.ec/satellite/production>

Currently, indigenous peoples and nationalities mainly manage their own social networks for informational purposes.

#### Question 18.4

**Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?**

Limited

**Provide any additional explanation.**

Although trainings and workshops are held on this topic, aimed at the media and GADs in the different provinces at the national level, they do not receive the necessary attention to become familiar with the terminology of the Convention.

This, despite the fact that the participation of carriers, technicians and specialists linked to the ICH could be used in greater numbers during the interviews that are carried out, as well as during their interventions. Thus, it is even considered that the lack of familiarity with the terminology and concepts of the Convention is an antagonist that confuses the management and perception of the ICH at the citizen level.

#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### Extent to which the current indicator is met:

Largely

#### Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Strengthen public policy for coordination with the communication control body in order to promote the incorporation of intangible heritage in the processes of strengthening the capacities of media actors
- Establish a strategy for the generation of differentiated content that is integrated into the programming aimed at different audiences

## 19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

**Guidance note** corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 19.1

**Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?**

Yes

**Describe briefly, giving examples, how policies and programmes do this.**

This recognition is provided for in the public policy for the safeguarding of intangible heritage currently in force in the country, whose strategic approach is aimed at “generating processes of awareness and recognition of intangible heritage and the valuation of its social function as a promoter of sustainable development, to through the protagonist and effective participation of the bearers, communities, peoples and nationalities”.

Aligned with policies, specific technical regulations have been developed, such as the Registry of Knowledge Bearers, recently implemented in the country (May 2020), administered by the National Institute of Cultural Heritage. The registry of bearers is a public instrument that requires the free, prior and informed consent of the practitioners and holders, and that provides feedback to the Single Registry of Artists and Cultural Managers (RUAC), administered by the Ministry of Culture and Heritage, through which Incentives, social benefits and recognition are generated for artists and cultural managers, among whom a specific category has been created for the bearers of knowledge.

The public recognition of bearers has been implemented through the policy of "recognitions to the conservation and safeguarding of cultural heritage", implemented from 2019 by the Ministry of Culture and Heritage, which aims to assess the merits, trajectory, and implementation of good practices by individuals and groups. The categories of "Knowledge Bearers" and "Heritage Women" are established, among others.

On the other hand, from the intellectual property sector, the Organic Code of the Social Economy of Knowledge, Creativity and Innovation, recognizes the collective rights of the "legitimate bearers" over their traditional knowledge, making them object of protection according to the customary practices that govern its access.

Likewise, there are policies and programs focused on artisans, such as certification for labor competencies, which for the field of intangible heritage integrates profiles in various branches of traditional crafts, including since 2019 the weaving of the toquilla straw hat, favoring the bearers continuous learning opportunities, their recognition and appreciation.

## **Describe in particular measures to ensure that they do so inclusively.**

Policies and programs do not distinguish or discriminate access based on sex, ethnicity, gender, disability, educational level, or other condition.

### **Question 19.2**

#### **Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?**

Yes

#### **Are these events organized for:**

- Communities, groups and individuals

Public events that concern the ICH, its importance and safeguarding are organized by public entities in charge of heritage, as well as by organizations, groups and academia and are aimed at communities, researchers, and the general public. In recent years, these events have gained greater momentum, coinciding with the transfer of competence for heritage management to municipal governments (in 2015) and the issuance of public policy for the safeguarding of intangible heritage (in 2017), milestones that allowed greater visibility of intangible heritage and the importance of its safeguarding.

From public entities, such as the Ministry of Culture and Heritage, the National Institute of Cultural Heritage and some municipal governments, events are promoted within the framework of various national and local commemorations, especially the "National Heritage Day" which is celebrated in the country on April 18 and entails the realization of a large agenda at the national level; as well as commemorations regarding the international recognition of world heritage elements such as those of the cities of Quito and Cuenca (World Heritage); and the "Knitting of the toquilla straw hat", which become suitable spaces for the development of various types of activities such as seminars, meetings, workshops, talks on various topics related to cultural heritage, including intangible heritage.

Among these, we can point out as an example:

- "International Seminar on Cultural Heritage: Advances and Challenges", organized by the Ministry of Culture and Heritage (2018), summoned more than 300 people including researchers, carriers, managers, national and international experts, public officials and the general public; and on which the publication is available:

<http://koha.patrimoniocultural.gob.ec:10081/cgi-bin/koha/opac-detail.pl?biblionumber=32163>

- "International Meeting on Cultural Heritage Management: Vision of Local Governments" (2017), organized by the Metropolitan Institute of Heritage, included reflections on intangible heritage and its management from the municipalities.

- "International Meeting: Citizen participation and its role in the declaration and conservation of cultural heritage", within the framework of the commemoration for the 40 years of the recognition of Quito as the first world heritage, in which the main axis was the citizen participation in heritage management.

On the other hand, the cultural agendas of the country's museums, cultural centers and houses of culture include talks, conversations with specialists and bearers of intangible heritage, generally linked to the commemoration of traditional festivals, in order to address their characteristics, characters, promoting their importance and visibility.

The academy promotes, although not systematically, specialized events on intangible heritage and its safeguarding, under the focus of dialogue between the academy, the community and the state; An example of this was the Conversation on intangible heritage organized by the Anthropology career of the Salesian Polytechnic University (2015), its publication is available here:

<https://www.ups.edu.ec/evento?calendarBookingId=17754315>

Other events such as the so-called "Encounters of Intangible Heritage" have been promoted by municipal governments, with the purpose of exchanging participatory experiences of the local bearers and managers of intangible heritage:

- Meeting of Intangible Heritage of Ecuador (2016), organized by the municipal government of Pujilí and the Organization for the Assistance of Local Governments of Ecuador. <https://aldiaonline.com/?p=57816>
- Meeting of Intangible Heritage of Ecuador (2017), organized by the municipal government of Pedro Moncayo <https://www.youtube.com/watch?v=8a4zLy63xTM>
- Meeting of communes and ancestral communities of Quito, organized annually by the Municipality of Quito since 2011, with the aim of making the intangible heritage of the communities visible.

For its part, the National Institute of Cultural Heritage periodically organizes events on intangible heritage and its safeguarding, through the regional offices it maintains throughout the country. Discussions and meetings are generally organized in which bearers, researchers, specialists and public officials participate.

From the Archaeological Complexes that it manages, the intangible heritage is linked to the community management actions of the centers. Thus, for example, in the Arqueomuseo Leaves-Jaboncillo, recreational activities are carried out aimed at children, young people and adults from the surrounding communities, which concern the intangible heritage and its safeguarding; talks and meetings are coordinated with local governments and museums. <https://www.hojas-jaboncillo.gob.ec/>.

The Ingapirca Archaeological Complex, for its part, maintains open spaces to the public and the surrounding communities in particular for the development of events, among which the annual celebration of Inti Raymi stands out

<https://complejoingapirca.gob.ec/la-celebracion-del-inti-raymi-en-ingapirca/> .

Through the Pile Community and Artisan Strengthening Center, workshops are mainly held on intangible heritage, local history and identity aimed at weaver communities; and in coordination with public entities, the academy and local foundations, fairs and spaces have been held for the commercialization of their crafts.

On the other hand, in the context of the pandemic caused by COVID-19, a wide virtual agenda of talks and meetings on cultural heritage in general and on intangible heritage was implemented (around 70 webinars between May and December 2020), emphasizing on the effects of its carriers and the communities. These spaces have made it possible to publicize the projects generated for the safeguarding of the national cultural heritage, in many cases, also focusing them on tourism.

For example, the symposium "Rescuing Tourism from the Historical, Cultural and Heritage Memory of Manabí", the "Third Continental Congress of Heritage Cuisine", the conference "Creators and Creatives: distinguishing handicrafts from handicrafts for the management of the ICH", "Heritage in Action Symposium", among others.

<https://www.patrimoniocultural.gob.ec/webinars-disponibles/>

This exercise contributed to the survey of the "Post-disaster needs assessment (PDNA) for covid-19 in the cultural and heritage sector in Ecuador" carried out in 2020 (UNESCO-Quito, Ministry of Culture and Heritage, National Institute of Cultural Heritage) .

- General public

Public events that concern the ICH, its importance and safeguarding are organized by public entities in charge of heritage, as well as by organizations, groups and academia and are aimed at communities, researchers, and the general public. (see examples in the previous section).

- Researchers

Public events that concern the ICH, its importance and safeguarding are organized by public entities in charge of heritage, as well as by organizations, groups and academia and are aimed at communities, researchers, and the general public. (see examples in the previous section).

### Question 19.3

**Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?**

Yes

**Explain briefly, giving examples, how such programmes are encouraged and supported.**

Based on previous experiences such as the "Good Practices of Cultural Heritage 2018", the Ministry of Culture and Heritage established a normative basis for the recognition of good practices of cultural heritage, issued in December 2019, which will allow implementation in the short-term, of a program of recognition of good practices for the safeguarding of intangible heritage in particular.



## Question 19.4

**Does public information on ICH promote mutual respect and appreciation within and between communities and groups?**

Yes

**Explain briefly, using examples, how public information on ICH promotes this.**

Respect and recognition between communities and groups is promoted under the principle of interculturality, which aims at the dialogue of knowledge, and therefore mutual respect between communities, groups and individuals. Public information on intangible heritage makes bearers visible as generators of knowledge and key actors in safeguarding it. Within the framework of mutual respect, the ethical principles of access and use of information are taken into account.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

Satisfied

## Target for the next report:

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Promote a national program of recognition of good practices for the safeguarding of intangible heritage.
- Establish an information base on public events of intangible cultural heritage, for research and documentation purposes
- Strengthen the awareness strategy on intangible heritage and its safeguarding through permanent public events.

## 20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

**Guidance note** corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

Yes

**Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.**

The ethical principles for safeguarding intangible heritage are reflected in the broad legal and public policy framework for safeguarding that has been implemented in the country, including awareness-raising activities, especially with regard to participation, the guarantee of cultural and collective rights of individuals and communities, mutual respect, the application of free, prior, continuous and informed consent; respect for customary uses, the benefit of the protection of moral and material interests resulting from the ICH; respect for cultural diversity and the identities of communities, groups and individuals.

However, beyond the favorable legal basis that the country currently has, an assessment of the extent to which ethical principles are respected in awareness-raising activities is a goal to be achieved. To achieve this goal, it will be necessary for the culture and heritage sector to develop specific guidelines, which are aimed at integrating them into the relevant professional codes and standards (researchers, communicators, educators, public officials, etc.)

### Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?

No

**Describe briefly how professional codes and standards are respected in awareness-raising activities.**

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### **Extent to which the current indicator is met:**

Largely

### **Target for the next report:**

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Develop a strategy that is oriented towards the integration of ethical principles for safeguarding Intangible Cultural Heritage in the deontological codes and professional standards of researchers, communicators, educators, public officials, among others.

## 21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

**Guidance note** corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 21.1

**Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?**

High

**Describe briefly, giving examples, how community, group and individual participation is secured.**

From its broadest perspective, safeguarding aims at the continuity of intangible cultural heritage from its own cultural dynamics, in which communities, groups and individuals are the main actors and managers of the processes of transmission of knowledge and the maintenance of knowledge, practices and techniques. In this sense, public policy is aimed at respecting and promoting these autonomous processes to safeguard the ICH, as the current legal framework recognizes the dynamic and evolving nature of intangible heritage and prohibits its institutionalization.

Nevertheless, the safeguard implies that certain conditions exist so that this continuity can occur. In that regard, the state support focuses on strengthening capacities, and on the implementation of actions for the identification, recognition, investigation, transmission, promotion and awareness about the importance of ICH. All under the understanding that ICH is a key factor in the construction of a sense of identity and as a promoter of the development of peoples. In these processes, the participation of communities, groups and individuals is essential since these actions must be implemented based on the needs and perspectives of the carriers.

The normative and methodological instruments in force are consistent with the principle of participation and promote the direct involvement of the different actors in the different safeguarding processes such as the preparation of inventories, research, and the formulation of safeguarding plans of specific elements of intangible heritage, as well as providing for obtaining free, prior and informed consent to carry out these processes.

Within the framework of the safeguarding plans, management committees have been formed for the implementation of actions and their follow-up, made up of different actors starting with the bearers, as well as civil society organizations, local governments, academia, and public institutions.

**Describe in particular measures to ensure that this is inclusive.**

## Question 21.2

**Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?**

---

Limited

**Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.**

Regarding the participation of civil society in general in actions to safeguard intangible heritage, this has had a progressive increase. This is especially evident in the participation of social and cultural organizations in the elaboration and implementation of safeguarding plans for specific elements of the intangible heritage; and in carrying out awareness-raising actions on ICH in general.

A concrete example is the participation of cultural foundations in different actions to promote and raise awareness about intangible heritage in the province of Manabí, consolidating a cooperative effort between state entities, organizations and carriers, (see for example: <https://www.facebook.com/ArteSanaONG/videos/fundaci%C3%B3n-cultural-arte-sana-lanza-junto-con-il-punto-arte-su-primer-proyecto-au/702161157119338/> )

The Ministry of Culture and Heritage is the entity in charge of the registration of cultural organizations in the country, existing at the momento, according to the Information System, around 850 registered organizations for the artistic, cultural and heritage sector, among which are those that are linked to the management and safeguarding of ICH. Likewise, the Ministry maintains as part of its public policy, lines of promotion that grant economic incentives directed to cultural organizations and carriers for the promotion of living community culture, and the conservation and safeguarding of intangible heritage. However, achieving systematic, broad and effective participation is a challenge that requires constant and permanent work, and constitutes a goal to be achieved.

## Question 21.3

**Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?**

---

Limited

**Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.**

With regard to private sector entities, little information is available on their participation in safeguarding processes, with the exception of private cultural entities such as consulting companies, museums, cultural centers, among others, dedicated to cultural management, which are considered as part of cultural organizations (see previous section)

Specifically, in regard to companies, they have very little connection with the safeguarding of the ICH. There are also few examples that can be cited regarding their participation in the

implementation of the safeguarding plans, as in the case of the Flower and Fruit Festival, in which there is a public-private party committee for their financing.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Largely

### Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met, implementing the following strategies:

- Implement an indicator for the identification of social organizations dedicated to safeguarding the ICH
- Strengthen the line of promotion for cultural heritage for the participation of communities, groups, carriers, civil society organizations
- Implement a strategy for the involvement of the private sector in the processes of safeguarding the ICH, while respecting ethical principles.

## 22. Extent to which civil society contributes to monitoring of ICH safeguarding

**Guidance note** corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 22.1

**Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

Yes

**Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

The legal and public policy measures implemented in Ecuador in recent years have created a favorable context for the participation of the different actors involved in safeguarding, including the monitoring and preparation of studies on ICH safeguarding programs and measures.

In the case of communities, groups and individuals, public policy prioritizes their broad and effective participation in safeguarding processes. Regarding the monitoring of actions, the strategies to increase participation aim at capacity building to create and strengthen networks, promote autonomous safeguarding processes and develop methodological instruments. In this framework, the current participation mechanisms, such as the management committees of the safeguarding plans, must be strengthened for monitoring.

### Question 22.2

**Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

Yes

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

The legal and public policy measures implemented in Ecuador in recent years have created a favorable context for the participation of the different actors involved in safeguarding, including the monitoring and preparation of studies on ICH safeguarding programs and measures.

Regarding NGOs, greater participation in the monitoring processes should be achieved to strengthen their social function and their contribution to improving the social conditions of the carriers and the territory in which a demonstration takes place. Regarding the

monitoring of actions, the strategies to increase participation aim at strengthening capacities to create and strengthen networks, promote autonomous safeguarding processes and develop methodological instruments. In this framework, the current participation mechanisms, such as the management committees of the safeguarding plans, must be strengthened for monitoring.

### Question 22.3

**Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

Yes

**Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

The legal and public policy measures implemented in Ecuador in recent years have created a favorable context for the participation of the different actors involved in safeguarding, including the monitoring and preparation of studies on ICH safeguarding programs and measures.

With regard to academics, experts and research institutions, several experiences have been carried out in the country regarding the monitoring and preparation of studies. Thanks to the support of CRESPIAL, for example, the countries of the region, including Ecuador, have the “State of the Art” of the ICH in their territories, which has been updated at least three times in the last 10 years, since the implementation of the convention in the country (2008). This monitoring exercise is generally carried out by national experts or specialists.

Likewise, thanks to the support of UNESCO, specialized studies have been carried out, through experts, on the situation of intangible heritage and its safeguarding, which have contributed to the consolidation of public policy in the country, as was the case from the study “Contributions for the consolidation of public policy” (2017) through the Project for Strengthening local capacities; the “Post-earthquake PCI situation report” (2016) and the “Post-disaster needs assessment (PDNA) for covid-19 in the cultural and heritage sector in Ecuador” (2020).

Similarly, with regard to the safeguarding of specific elements, the management committees become a favorable mechanism for the exercise of monitoring actions, so their strengthening through the participation of experts and research entities is a goal to achieve. As for the studies carried out from the academy, these have been increasing. Two recent publications in 2020 (Universidad Politécnica Salesiana and Universidad Católica del Ecuador) on different views of the safeguarding of the ICH in Ecuador show the interest of this sector to participate in the monitoring of safeguarding measures. A periodic update and publication of the results is desirable to strengthen the role of academia in monitoring the management of the ICH.

### Baseline and target



The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Satisfied

### State Party-established target

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, implementing the following strategies:

- Implement strategies to increase the participation of the different actors in the monitoring of safeguarding measures; as well as in the preparation of studies on the ICH and its safeguarding.
- Design a tool for dissemination and access to information on investigations carried out on the monitoring and safeguarding of ICH.

**23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)**

**Guidance note** corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

## 24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

**Guidance note** corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 24.1

**Is there cooperation to implement safeguarding measures for ICH in general at:**

- Bilateral level

Ecuador maintains a series of international cooperation instruments on culture and heritage with different countries, whose lines of action include the exchange of experiences in the management and safeguarding of intangible heritage.

The bilateral instruments that are maintained with neighboring countries, Colombia and Peru, stand out, framed in common cooperation agendas (Action Plan) generated through the Binational Cabinets. In both cases, in the last six years actions have been carried out in the field of intangible heritage, highlighting the cooperation carried out with Colombia for the inscription of the element “Marimba music, songs and traditional dances from the Colombian South Pacific and the province of Esmeraldas in Ecuador”, under which a binational project is underway; and with Peru, the cooperation agenda based on the Qhapaq Ñan, Andean Road System, which includes the PCI as a transversal axis of the binational project that is underway in a section of the road.

Within the framework of the Cooperation Program in Education, Culture and Heritage 2015-2017 between Ecuador and Mexico, the project "Strategies and experiences for the Safeguarding of the Intangible Cultural Heritage" was executed, focused on the elaboration of safeguarding plans.

Likewise, the Ecuadorian experience in the management of intangible heritage has been valued by other countries in the region, which has allowed institutions such as the Ministry of Culture and Heritage and the National Institute of Cultural Heritage to participate in various spaces for work and reflection, contributing from the state experience, in seminars, workshops and meetings. The international seminars organized by Chile in 2017 and 2018 for the consolidation of the Ministry of Cultures, the patrimonial legislation and the ICH safeguard policy, events in which Ecuador participated in the discussion tables on the subject, stands out.

- Regional level

In cooperation with regional organizations such as the Panamerican Institute of Cultural and Natural Heritage -IPANC - based in Quito, a series of research projects have been carried out on intangible cultural heritage, especially on sound heritage. In the same way, the Andean Community of Nations –CAN- has contributed with

information and good practices, especially on post-disaster economic recovery. The participation of Ecuador as a State Party to CRESPIAL has been active and has allowed the strengthening of capacities to safeguard the ICH.

- International level

At the international level, as a State Party to the Convention for the Safeguarding of the Intangible Cultural Heritage, Ecuador has actively participated in statutory meetings, working groups and other mechanisms of the Convention for its implementation at the national level.

From the United Nations system, they highlight the evaluations under the PDNA methodology, of the effects on both economic losses and damage to the social fabric and infrastructures related to elements of the intangible cultural heritage, especially in handicrafts and in the food chain. These exercises were carried out after the 2016 earthquake in the province of Manabí, which affected the resilience of that province, and in 2019 the city of Portoviejo was included in the list of UNESCO's creative cities of Gastronomy. Regarding the COVID 19 Pandemic, the analyzes reflected the effects on several of the areas of intangible heritage, especially handicrafts and social uses, proposing strategies for the respective recovery.

## Question 24.2

**Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:**

- Bilateral level

Regarding the element "Marimba music, traditional chants and dances" Ecuador has worked together with the Ministry of Culture of Colombia, within the binational plans that are maintained and executed each year. Another area of mutual interest is the issue of food heritage, especially the work with the "Creative Cities of Gastronomy" of both countries.

Likewise, with the Ministry of Culture of Peru, permanent coordination has been maintained in relation to the element "Oral Heritage and the cultural manifestations of the Zapara people", especially in relation to the exchange of information on the language.

- Regional level

In the framework of CRESPIAL, Ecuador and Peru proposed a joint project for the safeguarding of the element "Oral Heritage and the cultural manifestations of the Zapara people", which received the support of the organization; however, due to

restricted mobility conditions caused by the pandemic, the project is currently suspended.

### Question 24.3

**Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?**

Yes

**Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).**

The CRESPIAL framework and the CAN, permanently exchange information regarding good practices, specialist bases and lessons learned regarding the safeguarding of the ICH. Another international instrument for exchanging experiences, especially with food heritage in the current pandemic, was the UNESCO Creative Cities scenario. At the bilateral level, under the presidential commitments with Peru and Colombia, work has been done on various issues such as food heritage, public policies, safeguarding plans and specific elements shared with Colombia and Peru.

### Question 24.4

**Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?**

Yes

**Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.**

A joint effort has been carried out with Colombia to exchange documentation on the element "Marimba music, songs and traditional dances", as well as gastronomic cities. The respective focal points have signed international agreements, especially between the National Heritage Institute Cultural del Ecuador and the National Institute of History and Anthropology of Colombia.

Likewise, the information corresponding to the file on the "Oral Heritage and Cultural Manifestations of the Zápara people", studies and technical reports regarding the language have been exchanged with Peru, and progress has been made on a joint proposal to safeguard the element.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is maintaining the extent to which the current indicator is met, reinforcing the integration of intangible heritage in bilateral, regional and international cooperation and participation spaces.

## 25. Percentage of States Parties actively engaged in international networking and institutional cooperation

**Guidance note** corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

### Question 25.1

**Do you participate in the activities of any category 2 centre for ICH?**

Yes

1

**Choose a category 2 centre**

Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

**Describe the activities and your country's involvement.**

Ecuador has been a Member Country of CRESPIAL since 2006, and since its incorporation, it has participated in the implementation of the different programmatic lines of the Center. Through its Focal Nucleus, the National Institute of Cultural Heritage, has held, in various periods, the positions of presidency and secretariat of the Board of Directors and the Executive Council.

Likewise, it has actively participated in multinational programs and projects such as capacity building to safeguard ICH; the promotion and exchange of experiences and good practices between countries; technical cooperation between countries; survey of the States of the Art of the country, and programs for the strengthening of capacities. Regarding the latter, Ecuador has benefited from the virtual course "Walking towards the management and safeguarding of ICH in Decentralized Autonomous Governments", taught by CRESPIAL and the National Institute of Cultural Heritage (INPC), with the support of the Association of Municipalities of Ecuador (AME) and the institutional endorsement of the Ministry of Culture and Heritage.

In the context of the pandemic caused by COVID-19, Ecuador actively participated in the spaces for reflection on the effects on the intangible heritage of the region, as well as contributed to the formulation of the communication plan on news and projects on ICP of the Ecuador through virtual means for the promotion of work networks with universities, community leaders, officials, international entities and other actors for the safeguarding of ICH.

### Question 25.2

**Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?**

No

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

### Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

1

#### International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

#### ICH-related activity/project

"Conservation and sustainable use of biodiversity, forests, soil and water as a means to achieve good living in the province of Napo."

Year: 2018-2019

Executing Agency: Decentralized Autonomous Government of Napo - FAO

#### Contributions to the safeguarding of intangible cultural heritage

- Application to achieve the recognition of GIHAS to the CHAKRA AMAZONICA system of the Kichwa communities of the province of NAPO.
- Support for the construction of a provincial ordinance for the recognition and promotion of the CHAKRA Amazonica system as an ancestral agroecological production system and definition of a conservation and promotion plan.
- Accompaniment to the nomination process and review of the scientific committee in Rome for the designation of the CHAKRA Amazónica system.

<http://www.fao.org/giahs/giahsaroundtheworld/designated-sites/latin-america-and-the-caribbean/es/>

<http://info.napo.gob.ec/expedienteSIPAM.html>

2

#### International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

#### ICH-related activity/project



Incorporation of the use and conservation of agrobiodiversity in public policies through integrated strategies and in situ implementation in four high Andean provinces.

Year: 2015-2016

Executive Entity: MAGAP - FAO

### **Contributions to the safeguarding of intangible cultural heritage**

- Identification and characterization of the Andean CHAKRA system in the Cotacachi canton, Imbabura province.
- Construction of inventories and guides for the recognition of agricultural practices - particularly seed management - and culinary practices linked to the Andean Agrobiodiversity of Campesino management.
- Strengthening of community structures, particularly indigenous and indigenous women linked to the use and conservation of Andean agrobiodiversity.
- Accompanying the nomination process and review by the scientific committee in Rome for the designation

<http://www.fao.org/giahs/giahsaroundtheworld/designated-sites/latin-america-and-the-caribbean/es/>

## **3**

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### **International and regional bodies**

ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)

#### **ICH-related activity/project**

Initial Rapid Assessment Template for Identifying Risks, Monitoring Impacts, Assessing Needs for Intangible Heritage

### **Contributions to the safeguarding of intangible cultural heritage**

This template is intended as a guide for people/communities/authorities/institutions/NGOs who need to undertake an assessment of the impact on the intangible heritage as a result of the COVID-19 pandemic. Such assessments may be required in order to feed into any recovery planning or to seek support from governments, NGOs, or international organizations.

## **4**

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### **International and regional bodies**

Others

#### **ICH-related activity/project**

COMUNIDAD ANDINA DE NACIONES (CAN)

Experience Exchange

### **Contributions to the safeguarding of intangible cultural heritage**

Exchange of good practices and lessons learned in the management of cultural tourism with the safeguarding of cultural heritage.

**5**

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### **International and regional bodies**

MERCOSUR

### **ICH-related activity/project**

Mercosur Cultural Heritage List

### **Contributions to the safeguarding of intangible cultural heritage**

Ecuador prepared the file for the Ecuador chapter of the element "Cumbes, Quilombos y Palenques-geografía del cimarronaje", incorporated in the Mercosur Cultural Heritage List (2017).

**6**

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### **International and regional bodies**

OEI (Organization of Ibero-American States)

### **ICH-related activity/project**

Ibercocinas Program

### **Contributions to the safeguarding of intangible cultural heritage**

Ecuador has been a member state of the Ibercocinas program since 2017. This is a cooperation program that promotes policies, programs, strategies and initiatives to safeguard and promote Ibero-American kitchens, as a way to achieve sustainable development in the region.

**7**

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### **International and regional bodies**

OEI (Organization of Ibero-American States)

## ICH-related activity/project

Ibero-American Institute of Indigenous Languages (IIALI)

### Contributions to the safeguarding of intangible cultural heritage

The Ibero-American Institute of Indigenous Languages (IIALI) is an initiative that seeks to preserve and protect the indigenous languages spoken in Latin America, mainly those that are in danger of disappearing.

This initiative was entrusted by the XXVI Ibero-American Summit of Heads of State, the Organization of Ibero-American States for Science and Culture (OEI), the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (FILAC), and the Ibero-American Secretariat (SEGIB).

Ecuador is a co-sponsor of this important initiative, which is expected to be carried out at the XXVII Ibero-American Summit of Culture to be held on April 21, 2021.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

Partially

### Target for the next report:

Largely

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The expected target to the next reporting exercise is to improve the extent to which the current indicator is met. It is expected to implement the necessary strategies to promote the generation of international networks for the cooperation and exchange of good practices in the management of the safeguarding of the intangible cultural heritage, and spaces for the bearers, experts, research centers can generate alliances to achieve specific objectives of the 2003 Convention.

## 26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

**Guidance note** corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

# C00007

## C

### C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Oral heritage and cultural manifestations of the Zápara people <i>Multiple: Ecuador, Peru</i>	2008

### Question C.1

#### C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The "Oral Heritage and the cultural manifestations of the Zapara people" was proclaimed a Masterpiece of the Oral and Intangible Heritage of Humanity (2001) and later inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (2008), with the approval of the Convention for the Safeguarding of the Intangible Cultural Heritage. It is also registered as a binational element shared with Peru.

The element encompasses several of the manifestations of oral culture, particularly rich in knowledge of its natural environment, as evidenced by the abundance of its terminology on flora and fauna and its knowledge of the medicinal plants of the jungle. This cultural heritage is also expressed through myths, rituals, artistic practices and their language. It is the depository of their knowledge and their oral tradition.

Among the main aspects that the representatives of the Sapara Nationality of Ecuador (NASE) consider important is that, in general, the set of cultural manifestations such as the elaboration of clothing, cultivation techniques, artisan techniques, rituals and festive events,

traditional gastronomy, and elements of oral tradition such as stories, dreams, legends, songs, remain current and are practiced by adults and young people. Currently, the inventory records around 70 manifestations of intangible heritage in different areas.

However, the critical situation of the language stands out. Currently, according to information from the Nationality, there are three Sapara speaking elders, putting at risk the continuity of certain practices that are based on oral tradition, such as the world of dreams, myths and songs.

The continuity and transmission of the language to new generations has represented a constant challenge for the community, its leadership, and for state entities in recent years. The representatives of the Nationality highlight the importance that formal bilingual education in the Sapara language is implemented and educational resources are generated for the revitalization of the language. All this taking into account that from its recognition as World Heritage Site, a series of studies and products such as dictionaries, grammars and others were developed, focused on strengthening intercultural bilingual education.

## Question C.2

### **C.2. Assessment of its viability and current risks**

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Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

In Ecuador, the territory of the Sapara Nationality is located in the Amazon province of Pastaza and its population lives in several communities: Cuyacocha, Conambo, Pindoyacu, Balsaura, Wiririma, Torimbo, Shiona, Jandiayacu, Llanchamacocha, Mazaramu.

The Sapara were one of the ethnic groups most affected by the western colonization of the region, suffering a dramatic population decline since the second half of the nineteenth century. As a result of these pressures, a process of ethnogenesis and transculturation took place that led to the adoption of the Kichwa language, without abandoning their ethnic identity as Saparas. The Sapara language is one of the few surviving languages of the Saparoan family that were spoken in the Upper Amazon basin.

At the date of its proclamation as a Masterpiece (2001), the file reported the existence of five native speakers of the Sapara language: three women and two men over 70 years of age. As of the date of this report, the leadership of the Nationality reports 3 octogenarian female speakers. According to the UNESCO Atlas of the World's Languages in Danger, their current situation is critical.

Based on the information from the inventory of intangible heritage carried out between 2013 and 2015, the manifestations registered in a state of vulnerability are mainly those that are linked to the field of traditional medicine, the development of instruments and oral

tradition.

Various factors affect the viability of the manifestations, in addition to the lack of transmission in their own language, and these have to do with internal and external factors such as the degree of interest on the part of the new generations in the learning and practice of the traditions, migration, discontinuity in the formal teaching / learning processes in the language.

### **Question C.3**

#### **C.3. Contribution to the goals of the List**

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Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

From the perspective of the Sapara leadership, the inscription of the element has contributed to ensuring its visibility. At the international level, the importance of this intangible heritage and its contribution to human creativity and to the cultural diversity of the world has been recognized.

At the national level, the inscription has contributed to respect for the culture and rights of the indigenous peoples and nationalities of the country, especially their linguistic rights, which is why the safeguard measures and policies implemented by the culture, education and research entities have been based on the revitalization of language as a vehicle for the transmission of intangible cultural heritage. The integration of intercultural bilingual education is an expression of the recognition of the importance of the Sapara culture in shaping Ecuador as a plurinational State.

At the local level, the inscription motivated the strengthening of the organization of the Sapara Nationality of Ecuador, promoting the social cohesion of the communities and the strengthening of the cultural identity.

### **Question C.4**

#### **C.4. Efforts to promote or reinforce the element**

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Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Between 2014 and 2016, the Ministry of Culture and Heritage, the National Institute of Cultural Heritage, the Ministry of Education, and the National Secretariat of Higher Education, Science and Technology, implemented safeguarding measures:

- Inventory of intangible heritage
- Sociolinguistic diagnosis and levels of vitality of the language
- Workshops for the validation of the language transmission methodology
- Indices of vitality of ancestral knowledge in relation to the environment

Government entities, the Sapara Nationality and the municipal government, have proposed to work on the design of a safeguarding plan, a process that is underway, but has been halted due to the pandemic. The focus of this plan is the revitalization of the language both in the formal educational environment of teaching / learning as well as in the socio-communicative spaces, the natural environment and socio-cultural community and home, where communicative practices are implemented and all members participate. of the community.

However, from the scope of their powers, government entities have implemented several actions that contribute to safeguarding:

- Exchange of information regarding the language (Ministry of Culture of Peru and Heritage and National Institute of Cultural Heritage)
- Proposal for the audiovisual record of oral tradition (National Heritage Institute, local authorities of Pastaza, NASE, Secretariat of Intercultural Bilingual Education and the Ethnoarchaeological Museum).
- Publication of school texts, teacher guides, stories and myths for the Sapara nationality in their ancestral language, within the framework of the implementation of the MOSEIB (Secretariat for Intercultural Bilingual Education).

## Question C.5

### C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The main safeguarding mechanism for the cultural manifestations of the Sapara people are the communities themselves, groups and individuals.

Traditional authorities are in charge of undertaking participatory actions through community meetings, timetables, dialogues and assemblies. Likewise, the communities are organized through the Sapara Nation of Ecuador (NASE). Through this instance, the bearers participate and decide on the safeguarding measures and on all the aspects that govern the community and its territory.

This participation has been extensive and permanent, which is demonstrated in the carrying out of studies, inventories and proposals related to bilingual education, processes that have had the free, prior and informed consent of the communities.

However, a specific body has not currently been set up to manage the safeguarding plan. All



actions involving nationality are coordinated through the NASE organization, made up of 14 communities, and which maintains permanent dialogue with government institutions, NGOs, and other civil society actors.

## Question C.6

### C.6. Institutional context

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Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Competent bodies:

Secretariat of Intercultural Bilingual Education  
Ministry of Culture and Heritage  
National Institute of Cultural Heritage

Community organization:

Sapara Nation of Ecuador (NASE)

## Question C.7

### C.7. Participation of communities in preparing this report

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Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

For the preparation of this report, the participation of the representatives of the Sapara Nationality, through the organization NASE - Nación Sapara del Ecuador-, was essential, who considered this process as an opportunity to take stock of the actions that in recent years have been spent around the inscription of the element in the List to promote its safeguarding. Due to the restrictive conditions that were adopted as a result of the pandemic, the meetings were held virtually.

During 2019 and 2020, it was coordinated with the NASE, and the Autonomous Decentralized Government of Pastaza and the Ethnoarchaeological Museum of the city of Puyo, the lifting of a general diagnosis on the situation of the element, through face-to-face workshops held in the city of Puyo, which contributed to the preparation of this report. Likewise, there was the participation of experts who have worked in the investigation and inventory of intangible heritage to learn their views on the development of safeguarding measures.

Finally, the information provided by state entities such as the Ministry of Culture and

Heritage, the National Institute of Cultural Heritage and the Secretariat for Intercultural Bilingual Education was taken into account, as well as the participation of Sapara professionals who have worked in Intercultural Bilingual Education, especially with regard to the generation of Language Learning Methodologies.

# C00729

## C

### C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Traditional weaving of the Ecuadorian toquilla straw hat	2012

### Question C.1

#### C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

The elaboration of the toquilla straw hat encompasses a complex and dynamic social fabric that involves various actors and processes, including the cultivation and treatment of the raw material, the elaboration of the hat and its commercialization. The growth of the palm tree can take around three years and the weave of the hat can last between one day and eight months, depending on the quality and fineness of the hat.

The functions, social and cultural meanings of the traditional weaving of the toquilla straw hat requires an analysis from the territorial spaces in which it is developed: the coastal region and the mountain region.

In the coastal region, this demonstration takes place in the provinces of Manabí and Santa Elena. In Manabí, it is carried out in both urban and rural communities, especially in the cantons of Portoviejo, Montecristi, Manta and Santa Ana. In Santa Elena, the treatment of the raw material is mainly carried out, in addition to the fabric, in rural communities.

As for the use of the hat, coastal farmers use it especially for protection against the weather, although not to a great extent, becoming mainly producers of it, while the users are mainly inhabitants of urban areas and tourists. For their part, in the Sierra region, especially in the provinces of Azuay and Cañar, the communities wear the hat as part of their traditional clothing, which is why it is a fundamental part of their identity and aesthetics.

The elaboration of the hats, in both regions the practice continues to be sustained in the transmission of knowledge, social, cultural and moral values of the communities, developing a sense of organization aligned with their worldview, such as the way of conceiving the time for the schedules used to weave and prepare the straw.

In towns like Pile, the fine weave of the hat distinguishes the artisans of this town and has positioned them worldwide. In the Sierra, weaving is directly related to productivity, and is characterized by the wide presence of commercial houses where know-how is exhibited and promoted and the vision of artisanal innovation is incorporated. Likewise, it can be seen that the organization of the craftswomen of the sierra is based mainly on associativity.

As for the forms of transmission of knowledge, generally the youngest learn to weave from an early age taught by their parents or grandparents and through observation and imitation. The spaces for the transmission of knowledge have been maintained. The home is the most important, especially in the Manabí area; while in Cañar and Azuay, weaving is made and transmitted in open spaces such as parks, shops, among others, while it is combined with other activities such as herding, agriculture, commerce, etc.

Despite the difficulties in its profitability, the social function of the weaving of the hat continues today, and has positioned this know-how as a result of an identity empowerment that emerged and was promoted in the communities, which allows the continuity of the practice.

## Question C.2

### **C.2. Assessment of its viability and current risks**

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Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

This artisan technique continues in force thanks to the fact that the knowledge has been transmitted from generation to generation until today, which makes this craft an integrating element of the family, history and traditions, as well as a source of economic income.

In Manabí, at least 13 communities distributed in 4 cantons have artisans, making this an activity present in several towns in the province. The traditional weaving of the toquilla

straw hat is practiced at three times of the day, determined by the freshness of the day so that it does not affect the toquilla straw. The artisans allocate the time in which they do not weave to domestic (women) or agricultural (men) tasks. The artisans who have a paid job outside their communities, dedicate a few hours, within the hours for weaving, to produce the hats. The weaving is done inside the homes, highlighting its relevance at the family level.

In Azuay and Cañar weaving is done at any time of the day, practiced both in the free time of the artisans, and during daily activities, because their technique does not force them to stay in the same place.

The weaving is made in workshops, in homes, in open spaces such as parks, and even during any personal activity carried out by the artisans. Knowledge is transmitted both in formal and non-formal training spaces. Knowledge passes from generation to generation from parents to children; although also from adults to young people who do not maintain a consanguineous relationship.

Added to this mode of knowledge transmission is the way in which artisan associations have managed to get people of the same age to teach weaving in their communities. The associations have implemented training sessions and meetings to improve the technique, prioritizing not only the age of the artisan, but also his ability to weave.

Both on the coast and in the mountains, the learning process begins between the ages of 8 and 12, and is practiced throughout life. Although there are male artisans (Manabí), the majority are women, for whom this activity is also a way of relating to each other, and spending their time when they are not working elsewhere.

One of the problems faced by this manifestation is the intervention of intermediaries in the commercialization process, who do not compensate the fair price, making the activity not profitable enough for the weavers, threatening its viability.

Despite the efforts made in recent years, the youngest members of the community have not been widely interested in weaving, which affects the continuity of the transmission of know-how.

In addition, in the context of the pandemic caused by Covid-19, artisans saw their activity highly limited, due to the restrictions established by national authorities, causing effects on the value chain, both in relation to access to raw materials, as well as the production and marketing of hats. The adaptation capacities of artisans and artisans was reflected in the implementation of commercial alternatives, especially through the use of electronic channels.

### Question C.3

#### C.3. Contribution to the goals of the List

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Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international

levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the element in the List generated an important basis for establishing safeguard actions from multiple approaches and sectors. This materialized with the creation of the Inter-Institutional Safeguarding Committee, made up of 8 public entities with competence in: cultural heritage, tourism, production, foreign trade, social inclusion, agriculture and the environment; as well as local governments, associations and groups of artisans weavers, producers and processors of the raw material. From this perspective, the importance of hat weaving has been promoted, as an element of identity and cultural continuity of its bearers.

The registration has also made it possible to generate alliances, agreements and actions between the communities, the academy, the public and private entities, to improve the living conditions of the carriers and their communities. In this framework, the research that the National Institute of Cultural Heritage permanently carries out on the socio-cultural functions of the manifestation has allowed development interventions to become more culturally relevant.

The toquilla straw hat brings the communities closer together, being an element of common identity. It also promotes rapprochement and relationship between regions (coast-mountains). This has led the carriers to recognize the specific skills of the other, generating proposals for the exchange of knowledge and mutual learning.

At the international level, the weaving of the toquilla straw hat is recognized and the work of artisans and artisans has been better and more valued, thus contributing to mutual respect and the importance of the world's cultural diversity.

## Question C.4

### C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

A Safeguarding Plan has been implemented between 2014-2018 and updated for 2019-2021 under four axis: Research, Dynamization, Communication and dissemination, and Promotion. Main activities were:

- 1) Research: Studies and diagnoses with a historical-social, socioeconomic and anthropological approach, both of the weaving of the straw hat and of the bearers, their communities, and producers of toquilla.
- 2) Dynamization: Memory spaces have been established and preserved, such as museums. The awareness of the manifestation has benefited greatly from such actions, since tourist offers have been developed and motivated to safeguard traditional spaces for the transmission .
- 3) Communication and dissemination: Digital campaigns to disseminate the element. In Azuay the study "Production of hat weaving, work and collective cultural heritage", published in 2020, was the result of a study carried out under this axis.

4) Promotion: Activities for capacity building in innovation, handling of source plantations, export, corporate image, among others. Likewise, work was carried out on the creation of artisan associations, registration of bearers, participation in fairs and business rounds, preparation of catalogs and applications for competitive funds. More than 90 artisans have been certified for professional competence. In Manabí, a management plan was developed with the Pile commune for the reactivation of the Center for Community and Craft Strengthening (formerly the Pile School-Workshop). In addition, every December 5, as the anniversary of the inclusion in the Representative List, meetings, fairs, talks and tributes are held to these bearers. Such spaces integrate artisans from different locations and allow dialogue

## Question C.5

### C.5. Community participation

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Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The Ministry of Culture and Heritage created in 2014 the Interagency Committee for the safeguarding of the toquilla straw hat for the coordination, articulation and formulation of the policies and measures aimed at the implementation of the Safeguarding Plan.

It is made up of the following institutions: Ministry of Culture and Heritage, National Institute of Cultural Heritage, Ministry of Tourism, Ministry of Industries and Productivity, Ministry of Agriculture, Ministry of Economic and Social Inclusion, Ministry of Foreign Trade and Ministry of Environment and Water.

The Committee promotes programs and projects, the monitoring of which is given through local committees through which the direct participation of communities, weavers' associations, governmental, non-governmental and private entities, municipal governments in three regions of country, covering the provinces: Manabí, Azuay, Cañar and Santa Elena.

For several years, weavers' associations administered by the communities have been formed in the provinces of Azuay, Cañar and Manabí. In the province of Santa Elena, associations of farmers and processors of the raw material work under community administration

## Question C.6

### C.6. Institutional context

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Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;

- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Competent bodies:

- Interagency Committee made up of governmental, non-governmental and private entities, municipal governments and mainly communities, groups and carriers, in three regions of the country, covering the provinces: Manabí, Azuay, Cañar and Santa Elena.
- Pile Community and Craft Strengthening Center for the implementation of activities for community strengthening, based on the safeguarding of the toquilla straw hat. Supported by the National Institute of Cultural Heritage.
- Municipal Ecomuseum Casa del Sombrero (Cuenca)

Community organizations:

- Association of weavers of fine toquilla straw hats Mana Pile
- Association of toquilla straw hat weavers from Picoazá
- Association of toquilla straw hat weavers of Santa Ana
- Handmade toquilla straw processing center Barcelona
- Asopromaher
- Knitting crochet shawl
- Rio Seco toquilleros
- Craftsmen weavers of toquilla straw hats. "Virgin of Fatima"
- Hat weavers Commune "Río Seco"
- Weavers "Paradise of Handicrafts"
- Museum of the Toquilla Straw Hat
- Toquilleras María Auxiliadora
- TESYA Weavers Association
- Cooperativa Unión Cañari
- Decohuso
- Cooperativa de Producción Artesanal Puertas del Cielo

## Question C.7

### **C.7. Participation of communities in preparing this report**

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Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

For the preparation of this report, the management mechanism of the safeguard plan has been considered. Through the territorial discussion tables, independent artisans and representatives of artisan associations participate. The progress reported by each institution is monitored and evaluated. It is precisely from such encounters, and from the information gathered from the voices of the bearers, that content was extracted to be reflected in this report.



Likewise, use has been made of the information reported by the different municipalities and public institutions from the territory, obtained through investigations, workshops, work tables, among others.

Complementarily, from the entities responsible for heritage such as the Ministry of Culture and Heritage and the National Institute of Cultural Heritage, activities are carried out periodically that promote rapprochement with the communities, so there is a follow-up on how the bearers perceive the management institutions and the articulations of the institutions with the private sector to safeguard their ICH.

This constant work is what gives way to having reliable information, which is updated and evaluated prior to each inter-institutional meeting called from the territory. Although it is still necessary to implement a strategy for greater participation of carriers, significant progress has been made in their involvement despite the difficulties of connectivity and mobilization in, from and to the communities, especially in the current context of pandemic.

# C01099

## C

### C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador <i>Multiple: Colombia, Ecuador</i>	2015

### Question C.1

#### C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Marimba music and traditional chants and dances – which are expressed through instruments, the voices of women and men and rhythmic movements of the hands and body during dances – reflect a musical world of tradition that has been uninterrupted for several generations and is integral to the family and community fabric of Afro-descendant people in Colombia's South Pacific region and the Esmeraldas province of Ecuador.

Traditional chants expressed in currulaos, arrullos, chigualos, salves and alabaos are performed at ritualistic, religious, festive or daily events. They are for celebrating life through stories and poems, worshipping saints or saying goodbye to the deceased. In this sense, the music, chants and dances become expressions of the characteristic spirituality of these communities and their lyricism and ideas about the land and their way of giving

meaning and significance to life and death.

These traditional chants make it possible to develop symbolic exchanges that include material aspects (food and drink) and forge social alliances that strengthen work, politics and social solidarity through a huge network of family ties that springs into action during times of economic necessity, domestic disasters or social conflict, as well as for festive celebrations or wakes and rituals.

As the element is rooted in family and daily activities, the community as a whole is considered to be the bearer and practitioner of the element, with everyone coming into contact with it in the course of their lives irrespective of age or gender.

However, certain people play particular roles by dint of their special knowledge or skills in relation to a particular aspect, such as:

The cantadoras and cantadores (female and male singers, called cantoras and cantores in Ecuador), velorios (funeral songs), chigualos, arrullos, alabaos, cantos de boga (rowing songs), décimas (poems with ten verses), poems and coplas (popular chants performed in four verses); marimba players or marimberos, in bass (bordoneros) or treble tones (tiplero or requintero) that give melody and harmony to the music; the people who set the rhythm of currulaos, jugas, bundes and chigualos by beating large drums and cununos or guasás and maracas; the rezanderos and rezanderas (male and female worshippers) who pray during wakes, the chigualos (wakes for deceased children) and alabaos (tributes to saints); the people who take part in celebrations, the male and female dancers who dance solo or in groups while dressed in beautiful traditional costumes.

Elderly people or "grandparents" who keep the legends and stories from the oral tradition stored in their memories; the music teachers who oversee the transmission of knowledge to new generations; the luthiers and other instrument makers who keep alive the knowledge of how to produce and use suitable materials for this craft and also maintain the techniques for empirically tuning the instruments and the legends that give them meaning and significance.

These social functions and cultural meanings have been maintained since the element's inscription on the Representative List.

## Question C.2

### C.2. Assessment of its viability and current risks

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Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Knowledge about making and using instruments, and about the chants and dances, is transmitted through a process in which young people observe and imitate from an early

age, both in the rituals and aspects of daily life in which the element features. To complement this learning process, in which knowledge is usually passed down from grandparents to parents through to children, an adult expert provides guidance so that learners gain knowledge of the tradition.

Knowledge is also transmitted from teachers to pupils in formal and informal educational arenas. Young musicians are guided by the most experienced as part of a dynamic teacher-pupils relationship that continues to be nurtured today in "Marimba Schools". Two types of such schools can be distinguished: those co-funded by state or private institutions, and those set up by bearers themselves and in which lessons are normally free and follow a method based on the tradition of observing, listening and "learning by practising".

The home is the primary forum for transmission. In the family setting youngsters participate and observe their mothers and grandmothers singing lullabies to children, preparing food or washing clothes. Nowadays an important role is also played by churches, public parks, the river and community spaces such as mingas and public performances by music groups at local celebrations.

The main way in which the element is viable is daily practice. Since marimba music, traditional dances and songs are part of the daily community traditions and religious commemorations and celebrations, they are considered as a legacy from grandparents.

There are prominent family groups that have kept these expressions alive, being recognized by the communities as depositaries of tradition. These families frequently open the doors of their homes for children and young people to acquire knowledge through non-formal schools where music, songs and dances are performed, and where orality is revitalized.

These aspects of the viability of the element have been maintained, however, in the current context of the pandemic caused by COVID-19, adverse conditions have arisen that affect the practice and transmission of knowledge. On the one hand, the restrictions on access to public spaces such as squares and parks, as well as the suspension of massive events have not allowed the performance of public marimba recitals and concerts, with artistic groups being the most impacted by these measures.

With regard to religious commemorations, many of them began to be carried out in family spaces, such is the case of devotions to the saints and the Virgin Mary. Likewise, due to the restrictions established by the national authorities, ritual songs such as cooing at wakes have not been performed.

Nevertheless, communities have found alternatives, conducting, for example, virtual broadcasts of the celebrations. The artistic groups have been reactivated, carrying out rehearsals in their homes. For their part, grandparents have dedicated themselves to sharing knowledge with young people in the domestic context, due to confinement. Progressively, the Marimba schools and conservatories supported by the municipality are reopening.

### Question C.3

#### C.3. Contribution to the goals of the List

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Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international

levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Inscription of this element shared by Colombia and Ecuador will demonstrate on a worldwide level that intangible heritage consolidates cooperative relationships between sister-countries, and mainly between the communities that are the bearers of knowledge.

This has been reflected in various binational meetings carried out for the exchange of experiences, also promoting the visibility of the Importance of Afro-descendant intangible heritage.

At national and local level, inscription will stimulate awareness of the importance of traditional knowledge, skills, practices and techniques that, by dint of being integral parts of communities' daily lives, become vehicles of identity, struggles and claims. So safeguarding intangible heritage entails protecting these communities' continuity and vibrancy by raising their self-esteem and their commitment to encouraging the transmission of knowledge to new generations.

This is how the bearers express it: "(...) talking to children about marimba is teaching its essence, respecting and valuing the wisdom of grandparents (...) Living heritage is living in healthy peace" (Meeting of the managing group for the elaboration of this report. Feb. 2021).

## Question C.4

### C.4. Efforts to promote or reinforce the element

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Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Six referential axis for safeguarding were established, so that each country continues with the process at the national level, according to its own dynamics: research, training, promotion, awareness, dissemination and participation.

In Ecuador, a safeguarding plan was designed, and a Management Committee has been established made up of the bearers, the National Institute of Cultural Heritage and the municipal governments.

Among the main actions carried out are:

- Training and promotion of marimba music through formal transmission spaces such as the Marimba Schools and Conservatory
- Dissemination and promotion through festivals of marimba music (national and binational) : International Festival of Afro-American music and dance, Festival "Petita Palma"
- Awareness raising through Cultural Caravans

- Research and documentary compilation of cultural activities around the Marimba and traditional songs, from the cultural managers.
- Marimba and arrulllos workshops for people deprived of freedom (especially teenagers)
- Audiovisual registrar of Esmeraldas traditions and mythology
- Creation of marimba groups in Universities
- Inventory of the intangible heritage of the canton Muisne, including the updating of elements on marimba music, songs and traditional dances.
- The Colombo-Ecuadorian Culture and Communication Meeting was held in Pasto, Colombia, which brought together marimba bearers from both countries.

Currently, both countries, through government entities, are working on the project "Binational Encounter of Marimba Music, Songs, Dances and Traditional cooking" , which is feasible by the cooperating organizations for its execution (IDB), but has been postponed due to the pandemic.

## Question C.5

### C.5. Community participation

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Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The communities and artistic groups actively participate in safeguarding processes. Most of the initiatives and their implementation are carried out by the managers themselves, generally in cooperation with the municipal governments.

Most of the municipal governments maintain specific projects for the safeguarding of the element, through their areas of culture. The Marimba Schools and Conservatories for example, facilitate the participation of musical groups in traditional music meetings and festivals.

In the framework of the preparation of this Report, the Management Group has identified the need to update the safeguarding plan and to re-establish its management mechanism, considering the difficulty that has arisen to achieve broad participation throughout the province, due to mainly to the existing distances and access issues between the different communities.

It has been proposed to carry out safeguarding plans of cantonal scope, as well as the formation of its management committees. This will allow a broader participation of local stakeholders, and a focus on government support and organizations in general.

## Question C.6

### C.6. Institutional context

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Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Competent bodies:

- Management Group of the Plan for the Safeguarding of the marimba, music, dance and traditional songs of the province of Esmeraldas
- National Institute of Cultural Heritage
- Ministry of Culture and Heritage
- Municipal Governments of the province of Esmeraldas

Community Organizations:

- "Saoko y Marimba" Group
- Arrullos, chigualos and alabaos group "El Caucho"
- Movement of Black Women of the North of Esmeraldas "MOMUNE"
- "Tierra Caliente" group
- "Jolgorio Internacional" group
- "Cuero, Son y Pambil" group
- "Africa Negra" group
- "Presencia Negra" group
- "La voz del Niño Dios" group
- "Los Chigualeros" group
- "Tierra Negra" group
- "Larrison" group
- Ochún group
- "Tierra Verde" group
- "Voces Sanlorenceñas" group
- "Torbellino" group
- Music and Marimba group "Papá Roncón"
- Etnia Group
- Raices del pacifico
- Agrupacion manglar
- Raices negras
- Cultura divina
- Perla verde
- Voces del pacifico
- Verde palmera (arruyos)
- Flor de mangle

## Question C.7

### C.7. Participation of communities in preparing this report

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Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

Representatives of the Management Group of the following cantons participated in the preparation of this report: Muisne, Quinindé, Atacames, Esmeraldas, San Lorenzo.

The collection of information was done through several virtual meetings in which the current situation of the element and its risks was analyzed through dialogue and reflections of the participants. Also the bearers analyzed the effects resulting from the measures adopted against to the pandemic, regarding the practice and viability of the element.

One of the important points was the review of the management mechanism and the implementation of the safeguarding plan. Likewise, the point of view of the Municipal Governments, managers and experts who have worked in investigation processes, inventory of the manifestations of the Afro-Ecuadorian intangible heritage, was counted on this report.

The management group also reviewed the information provided by state entities, especially the National Institute and Cultural Heritage, regarding the nomination file, the information on the binational project, among others.





## Question D

Signature on behalf of the State

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**The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.**

**Name**

Catalina Tello

**Title**

Executive Director- National Institute of Cultural Heritage

**Date**

10-03-2021

**Signature**

<signed>