

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

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

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**Analytical Report of the first cycle of periodic reporting
on the implementation of the Convention and on the current status of elements inscribed
on the Representative List of the Intangible Cultural Heritage of Humanity
by States Parties in Latin America and the Caribbean**



unesco

The background of the cover is a monochromatic green image. On the left, a group of performers in traditional costumes, including feathered headdresses and patterned tunics, are perched on a tall, narrow wooden structure. One performer at the top is holding a small drum and a stick. The background shows the silhouettes of palm fronds. On the right, a large, faint map of the Americas is composed of a grid of small white dots.

The 2003
Convention for
the Safeguarding
of the Intangible
Cultural Heritage:
Analysis of Periodic
Reports from Latin
America and
the Caribbean

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EXECUTIVE SUMMARY

The UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter, ‘the Convention’) provides in Article 29 that States Parties ‘shall submit to the Committee, observing the forms and periodicity to be defined by the Committee, reports on the legislative, regulatory and other measures taken for the implementation of this Convention’. Periodic reporting enables States Parties to assess their implementation of the Convention and take stock of their measures for safeguarding intangible cultural heritage at the national level. It is also one of the Convention’s key mechanisms for international cooperation, allowing States and communities to benefit from the experience gained in other States Parties and to exchange information on effective safeguarding measures and strategies.

Between 2017 and 2019, the Intergovernmental Committee and the General Assembly took a set of decisions and resolutions to reform periodic reporting on the implementation of the Convention and on the elements inscribed on the Representative List. The purpose of the reform was to: (i) align the periodic reporting system with the Convention’s Overall Results Framework; (ii) allow for a more effective results-based self-reporting system for States Parties on their implementation of the Convention; and (iii) address the severely low submission rate within the previous reporting cycles. As a result of the reform, the periodicity of reports was re-established so that States Parties may submit their reports on the implementation of the Convention every six years on the basis of a regional rotation system.

In the reformed system, the periodic reporting Form ICH-10 has also been aligned to the Overall Results Framework, reflecting its structure of the twenty-six core indicators and the eighty-six assessment factors. Each State is asked to monitor and report on the existence or absence of these assessment factors by responding to each question in the form. The novel method of results-based online reporting helps States determine the extent to which the indicator is satisfied, creating a baseline for monitoring the indicators, and establish their own targets for safeguarding in six years’ time.

Based on the calendar established by the thirteenth session of the Committee in 2018 for the first regional cycle of reporting, States Parties in Latin America and the Caribbean region (2021 cycle) were the first to submit their periodic reports in 2020, to be followed by Europe (2022 cycle), Arab States (2023 cycle), Africa (2024 cycle), Asia and the Pacific (2025 cycle), and then a separate year for reflection in 2026.

The implementation of the first region took place effectively despite the ongoing COVID-19 pandemic, with the organization of targeted capacity-building activities at the regional level, which represented an opportunity to foster dialogue and exchange among States Parties in the region. Most notably, the reporting exercise resulted in a considerably high rate of submission of reports by twenty-eight States Parties in the Latin America and Caribbean region (87.5 per cent out of a total of thirty-two reports expected). The periodic reports submitted were presented to the sixteenth session of the Committee together with an analytical overview of the

reports based on the quantitative and qualitative analysis conducted for these reports (document [LHE/21/16.COM/7.b](#)). Expressing its satisfaction with the results of the first regional cycle of periodic reporting in the Latin America and the Caribbean region and welcoming the key findings from the analytical overview of the reports, the Committee took note that further detailed analyses of the reports will be presented to the seventeenth session of the Committee in 2022 and will contribute to the reflection year (Decision [16.COM.7.b](#)).

A research team was established to undertake the assignment of a qualitative and quantitative analysis of the periodic reports. The team was composed of Ms Cristina Amescua, the UNESCO Chair ‘Universidad Nacional Autónoma de México – Centro Regional de Investigaciones Multidisciplinarias’ with research assistant Mr Jesús Mendoza Mejía, and Ms Harriet Deacon, an experienced UNESCO facilitator for the global capacity-building programme of the Convention who was also involved in the development of the Overall Results Framework of the Convention; the team collaborated closely with a data specialist from Stat sans limites, Ms Ioulia Sementchouk.

The current report presents a detailed analysis of the periodic reports submitted for the first regional reporting cycle by twenty-eight States Parties in Latin America and the Caribbean. While one can review within the report some common trends, challenges and opportunities related to safeguarding living heritage across the region, the report equally presents some of the key strategic insights and priority areas, through which progress in safeguarding measures can be assessed. Specific findings from the reports are also shared according to the following eight thematic areas in the Overall Results Framework: I. Institutional and human capacities; II. Transmission and education; III. Inventorying and research; IV. Policies as well as legal and administrative measures; V. The role of intangible cultural heritage and its safeguarding in society; VI. Awareness-raising; VII. Engagement of communities, groups and individuals as well as other stakeholders; and VIII. International engagement. In addition, a brief analysis is provided on key aspects related to the status of the sixty-seven elements on the Representative List in the region, such as the assessment of their viability and efforts to promote or reinforce the elements.

Some of the key findings presented in the report are outlined below:

- many of the countries reported high levels of inclusive participation of communities in activities to safeguard living heritage, with specific attention paid to the rights and interests of indigenous communities, Afro-descendant, creole and/or other marginalized communities;
- several countries considered language as an important vehicle for intangible cultural heritage, and reported the adoption of policies integrating multicultural or intercultural bilingual education in school curricula, which helped to encourage the transmission of living heritage in primary and secondary education;
- in relation to intangible cultural heritage and sustainable development, two thirds of the reporting countries informed having policies, legal or administrative measures for inclusive economic development that include intangible cultural heritage safeguarding within policies and programmes for cultural tourism, income generation and sustainable livelihoods;
- a majority of the countries also reported cooperating at the regional level on the safeguarding of living heritage and, in some cases on specific intangible heritage at risk, either through the activities of regional organizations or under regional agreements;
- while some countries are integrating intangible cultural heritage in policies across sectors beyond culture, such as education or other development sectors, there still remains further needs as well as opportunities for cross-sector engagement and inter-ministerial collaborations for implementing and monitoring broader policies related to living heritage;
- as one of the main challenges, many of the reports noted the negative impact of the COVID-19 pandemic on the transmission and safeguarding of living heritage practices in general, and on the livelihoods and health of the communities concerned. Some of the counter measures, however, seemed to have broaden community engagement, and enhanced the transmission of skills through online workshops and income generation through virtual marketing platforms. Post-disaster recovery plans, in certain countries, have also incorporated living heritage as an essential component of resilience and recovery.

INTRODUCTION

The General Assembly of the State Parties to the Convention at its seventh session (UNESCO Headquarters, Paris, from 4 to 6 June 2018) approved amendments to the Operational Directives for the Implementation of the Convention (ODs) on periodic reporting (Resolution 7.GA.10), thus transitioning towards a regional cycle of reporting on the implementation of the Convention.

States Parties in the Latin America and the Caribbean region were asked to submit the first cycle of Periodic Reports under the new system in 2020, using the updated online Form ICH-10. The present document provides a

final analysis of Periodic Reports submitted in this cycle, including and expanding on the analytical overview provided for the sixteenth session of the Committee (13-18 December 2021, online). This report will present some general observations and key analytical findings, and the relation of activities undertaken in each Thematic Area to the outcomes and impacts in the Overall Results Framework (ORF) for the Convention, approved at the seventh session of the General Assembly of the States Parties to the Convention (Resolution 7.GA.9).

Table 1: High level Overall Results Framework for the 2003 Convention

Impacts	Intangible cultural heritage is safeguarded by communities, groups and individuals who exercise active and ongoing stewardship over it, thereby contributing to sustainable development for human well-being, dignity and creativity in peaceful and inclusive societies.								
Long-term outcomes	Continued practice and transmission of intangible cultural heritage ensured.	Diversity of intangible cultural heritage respected.	Recognition and awareness of the importance of intangible cultural heritage and its safeguarding ensured.	Engagement and international cooperation for safeguarding enhanced among all stakeholders at all levels.					
Mid-term outcomes	Effective relationships built among a diversity of communities, groups and individuals and other stakeholders for safeguarding intangible cultural heritage. Dynamic development and implementation of safeguarding measures or plans for specific elements of intangible cultural heritage led by a diversity of communities, groups and individuals.								
Short-term outcomes	Improved capacities to support the safeguarding of intangible cultural heritage in general. Improved capacities to implement safeguarding measures or plans for specific elements of intangible cultural heritage.								
Thematic areas	Institutional and human capacities	Transmission and education	Inventorying and research	Policies as well as legal and administrative measures	Role of intangible cultural heritage and its safeguarding in society	Awareness raising	Engagement of communities, groups and individuals as well as other stakeholders	International engagement	

Baseline scores are automatically calculated by the Periodic Reporting tool, according to the answers given in each section. Reporting countries set their own targets for the next reporting cycle depending on their own priorities, resources and assessment of challenges and opportunities, and the progress already achieved in regard to a specific core indicator. Setting targets below the baseline may indicate a mismatch between countries'

own assessments of their current achievements on the core indicator and the automatic calculator, and/or that there remain gaps and challenges in realizing their goals in this area in future. However, it should be noted that target scores were marked as 'not satisfied' by default if countries left this check box blank, which may lead to a greater than warranted disparity in baselines and targets.

(1) Overall Results Framework for the Convention in [English](#) / [French](#) / [Spanish](#) / [Russian](#) / [Arabic](#) / [Chinese](#).

GENERAL OBSERVATIONS

Overview of reports completed

Twenty-eight countries submitted their report, out of a total number of 32² countries in the region that have ratified the Convention.

A summary of the reports tabled for examination at the sixteenth session of the Committee is presented in Table 2 below, with their date of ratification. Reports often covered the full period since ratification even if this was longer than six years, because they were intended to set a baseline for further reporting.

Table 2: States Parties submitting Periodic Reports in the 2021 cycle, with date of ratification

State Party	Date of ratification
Argentina	08/08/2006
Bahamas	15/05/2014
Barbados	02/10/2008
Belize	04/12/2007
Bolivia (Plurinational State of)	28/02/2006
Brazil	01/03/2006
Chile	10/12/2008
Colombia	19/03/2008
Costa Rica	23/02/2007
Cuba	29/05/2007
Dominica	05/09/2005
Dominican Republic	02/10/2006
Ecuador	13/02/2008
El Salvador	13/09/2012
Guatemala	25/10/2006
Haiti	17/09/2009
Honduras	24/07/2006
Jamaica	27/09/2010
Mexico	14/12/2005
Nicaragua	14/02/2006
Panama	20/08/2004
Paraguay	14/09/2006
Peru	23/09/2005
Saint Kitts and Nevis	15/04/2016
Saint Lucia	01/02/2007
Saint Vincent and the Grenadines	25/09/2009
Uruguay	18/01/2007
Venezuela (Bolivarian Republic of)	12/04/2007

The 28 reporting countries have participated in the mechanisms of the Convention in the following ways since ratification:

- Six elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (USL), of which one was multinational;
- 67 elements inscribed on the Representative List (RL), of which four were multinational;
- Six programmes selected for the Register of Good Safeguarding Practices (GSP), of which one was multinational; and
- 12 projects, benefiting 14 countries, financed through International Assistance (Intangible Cultural Heritage Fund).

At the time of the present analysis, nine NGOs from reporting countries have been accredited under the Convention, four in Mexico, two each in Colombia and Brazil, and one in Chile.

(2) Argentina, Antigua and Barbuda, Bahamas, Barbados, Belize, Bolivia (Plurinational State of), Brazil, Chile, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, Ecuador, El Salvador, Grenada, Guatemala, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Paraguay, Peru, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, Trinidad and Tobago, Uruguay, Venezuela (Bolivarian Republic of).

OVERVIEW OF ANALYTICAL FINDINGS

This section provides some key analytical insights, an overview of common trends and progress or challenges in the UNESCO priority areas on indigenous peoples, youth, gender, and Small Island Developing States (SIDS).

Key strategic insights³

In responding to the questions on the Periodic Reporting form, States Parties provided a considerable amount of information on activities being undertaken to implement the Convention in their territories. This section will examine the activities across different Thematic Areas to identify key strategic insights on what has been done and any cross-cutting priorities identified for future action.

The reports demonstrate significant State investment in institutions, education, awareness raising and the development of policy frameworks for safeguarding. Nearly 80 competent bodies have been appointed to coordinate implementation of the Convention across all the reporting countries. Educational programmes include intangible cultural heritage in most countries, especially at primary and secondary levels. Forty inventories at the national level are already elaborated, with over 11,000 elements inscribed. Between 2008 and the end of this reporting cycle, 73 elements altogether have been inscribed on the two international Lists of the Convention, and six programmes selected for the Register. Most reporting countries have ensured that policies (most frequently in the culture sector) take intangible cultural heritage safeguarding into account. A large majority of reporting countries have also been supporting participatory awareness-raising actions, and other safeguarding activities, although not usually as part of a coordinated strategic plan.

These activities have generally assisted communities, groups and individuals concerned, as well as other stakeholders, in the safeguarding of their intangible cultural heritage within the framework of the Convention. Inventorying and the participatory development of safeguarding measures for inscribed elements, whether at national or international levels, has created a structure and focus for many activities supported by States Parties. In many cases, this has encouraged community mobilization and organization, and created new incentives and opportunities for safeguarding, thus contributing to the Sustainable Development Goal (SDG) 11 on safeguarding cultural heritage.

Nevertheless, analysis of the reports suggests that a number of inventories could be better oriented towards safeguarding, for example by including more information on viability and safeguarding measures, or increasing the frequency of updating. Systematic methods of monitoring and evaluating safeguarding activities, already developed in some countries, could be more widely implemented. Particular attention could be paid at the international level to developing and implementing safeguarding plans for former Masterpieces of the Oral and Intangible Heritage of Humanity, incorporated into the Representative List in 2008, that now face significant threats and risks to viability.

At the policy level, many reporting countries noted the need for more equitable funding for intangible cultural heritage safeguarding within the culture sector and increased cross-sectoral cooperation for better integration of intangible cultural heritage in development planning, assisted where appropriate by greater administrative decentralization. Some countries have implemented successful cross-sectoral initiatives in the areas of handicrafts and tourism, providing training, collective marketing platforms and support for practitioners that enabled continued practice and transmission of the intangible cultural heritage as well as providing decent work and livelihoods, thus contributing to SDG 1 on ending poverty and SDG 8 on productive employment.

Including more information about intangible cultural heritage in diverse educational programmes in tertiary institutions and in targeted training programmes for government officials could help to raise awareness of the issue across different sectors. Cross-sectoral initiatives can also be supported at national and international levels by engagement with other international frameworks than the 2003 Convention, particularly in respect to tangible heritage management, intellectual property protection for traditional knowledge, disaster management, biodiversity and food security. The reports gave examples of a number of such initiatives which helped to promote sustainable agriculture based on traditional knowledge (SDG 2), promote health and well-being through access to culturally sensitive healthcare (SDG 3), encourage sustainable water-use using traditional organizations (SDG 6), and support biodiversity through indigenous land management methods (SDG 15).

⁽³⁾ While a total of 28 reports have been considered for the qualitative analysis, the quantitative analysis was undertaken with only 27 reports due to technical issues that occurred during the submission of the 28th report.

Reporting countries have demonstrated considerable commitment to ensuring inclusive community participation in safeguarding, for example by supporting consultative bodies or networks, and the development of participatory methodologies and policies. Many reports highlighted policies and programmes engaging and supporting a diverse range of communities, especially indigenous and Afro-descendant communities, in safeguarding activities. This has contributed to SDG 16 on effective governance and SDG 17 on effective partnerships for development.

Analysis of the reports suggests that further efforts may in some cases be needed to enable equitable participation and representation of under-represented groups. Achieving gender equality in inventorying and enabling better access to online information for people with disabilities, the elderly and rural communities were identified as areas of concern, for example. People with disabilities, members of vulnerable groups and migrants, immigrants and refugees remain under-represented in many safeguarding plans and programmes. Awareness-raising programmes could be better targeted to reach more diverse language and age groups. The reports include a number of successful strategies for achieving these aims, for example by establishing specific forums to discuss gender issues, and using subtitling, audio description and sign language in awareness-raising activities and on information platforms.

Multi-stakeholder engagement was facilitated in many reporting countries by, for example, the development of consultative forums or joint projects involving State agencies, community representatives, civil society organizations and other stakeholders. Analysis of the reports indicates opportunities for more effective engagement with NGOs, for example in developing extra-curricular educational programmes or more differentiated and targeted awareness-raising content. Joint cooperation activities or programmes may create incentives for privately-owned media to raise awareness about intangible cultural heritage. Private sector organizations could provide greater support for intangible cultural heritage safeguarding through taxation schemes or public-private partnerships, in line with the Ethical Principles for Safeguarding Intangible Cultural Heritage (hereafter 'the Ethical Principles'). More effective legal and administrative mechanisms could support communities in addressing problems of misappropriation or other kinds of unfair treatment by private sector companies.

The majority of accredited NGOs in reporting countries focus on research and documentation activities to support intangible cultural heritage safeguarding. Academic research and documentation about intangible cultural heritage was also supported in most countries. However, the reports identified the need for more targeted data collection, and more effective monitoring and evaluation of safeguarding activities, across most Thematic Areas. Community-led research, collaborative research partnerships between communities and other stakeholders, and targeted funding calls may offer ways of addressing this problem. Existing research findings also need to be made more easily available to community members for safeguarding purposes: digitization projects, online platforms and information-sharing events were identified as possible solutions. Research projects coordinated by the UNESCO Category 2 Centre, CRESPIAL, and the Organization of American States (OAS) have specifically addressed safeguarding needs under the Convention. Further international cooperation and exchange on this issue may be needed across the region.

Common trends across the Thematic Areas

Participation of communities, groups and individuals concerned in intangible cultural heritage safeguarding

Participation of communities, groups and individuals concerned in intangible cultural heritage safeguarding is relatively strong in reporting countries. A large proportion of countries in this cycle reported inclusive participation of communities, groups and individuals concerned in teaching and learning about their intangible cultural heritage, research and documentation, and awareness-raising activities. Most reported high levels of community participation in related policy-making in the culture sector, and about two thirds reported high levels in inventorying. About half of the countries reported the highest levels of inclusive participation of communities, groups and individuals concerned in safeguarding activities relating to their intangible cultural heritage; most of the remaining countries reported some participation.

Community participation is generally well supported by States Parties through policy and programme planning. In Ecuador, for example, the participation of communities, groups and individuals in the preparation of inventories is considered a guiding principle for the safeguarding of intangible heritage. However, the State recognizes that "achieving systematic, broad and effective participation is a challenge that requires constant and permanent work". Aside from government agencies, various stakeholders, such as NGOs (which are often community-run), Houses of Culture (local cultural institutions), universities and museums supported community participation in intangible cultural heritage-related activities.

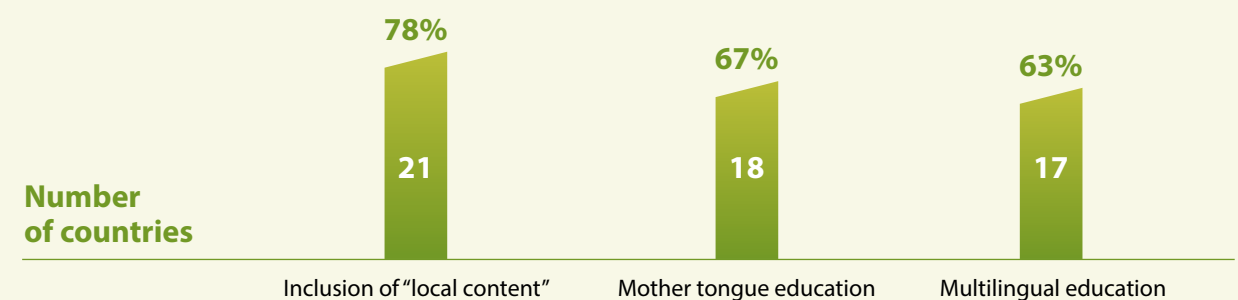
In many reporting countries, specific attention has been paid to supporting the participation, rights and interests of indigenous peoples, Afro-descendant, creole and other marginalized cultural communities in regard to intangible cultural heritage safeguarding. The need for community involvement in awareness raising is also particularly highlighted with regard to intangible cultural heritage that has been previously ignored, denigrated or marginalized. This will be discussed further below under 'Priority areas'.

Language and intangible cultural heritage

State Parties, communities and research institutions in reporting countries pay particular attention to safeguarding language as an expression or vehicle of intangible cultural heritage. A number of intangible cultural heritage research or documentation, inventorying, educational and awareness-raising initiatives in reporting countries focus on language. The soundscapes of intangible cultural heritage link music, oral expressions and language. "Argentina Sounds and Languages", for example, is an inventory of intangible cultural heritage soundscapes and oral traditions in Argentina, established in 2020. In Saint Lucia, the Cultural Development Foundation (CDF) collaborates with sister agencies on the preservation and the development of the Kweyol language and culture.

Many countries have adopted policies of multicultural or intercultural bilingual education in schools, which has helped to encourage intangible cultural heritage transmission and awareness raising about language. Bilingual intercultural education is often linked to human rights provisions at the national level (for example in Ecuador and Brazil) and to citizenship education (for example in Argentina, Costa Rica and Peru). Around two thirds of countries reported including intangible cultural heritage in primary and secondary education curricula through mother tongue or multilingual education (see Figure 1 below).

Figure 1: Mechanisms for inclusion of intangible cultural heritage in primary and secondary education curricula in reporting countries (n=27) (B5.3)



Sustainable development

Reporting countries have paid particular attention to supporting intangible cultural heritage-related sustainable development through income generation and decent work based on cultural tourism, food heritage and traditional craft. Costa Rica's National Strategy, "Creative and Cultural Costa Rica 2030", for example, recognizes and promotes creative and cultural enterprises, as the engine of the economic, social and cultural development of the country. Twenty of the reporting countries have policies, legal or administrative measures for inclusive economic development that give consideration to intangible cultural heritage and its safeguarding. Two thirds of these countries reported intangible cultural heritage-related policies and programmes for tourism, and the same number reported having policies and programmes for income generation and sustainable livelihoods.

Specific projects mentioned in the reports assist communities to expand opportunities for local cultural tourism, and support cooperative organizations, transmission and training programmes, environmentally-friendly production and direct marketing schemes for artisanal and food products based on intangible cultural heritage skills. In Paraguay, for example, the National Secretariat of Tourism (SENATUR) has established a programme of Tourist Inns, typical local houses adapted for lodging tourists that showcase the customs and traditions of the country, including cuisine and handicrafts.

In some cases, adjustments in traditional harvesting and natural resource exploitation are informed by environmental considerations. In Colombia, for example, the organization "Handicrafts of Colombia" (*Artesanías de Colombia*) works with traditional artisans to ensure that use of wild natural resources is guided towards legal and sustainable environmental management. In Bolivia, the materials for making traditional costumes for the 'Carnival of Oruro' have been adapted, in line with legal norms, to prevent against over-exploitation of natural resources.

Regional cooperation in intangible cultural heritage safeguarding

Reporting countries indicate high levels of regional cooperation for intangible cultural heritage safeguarding. Four fifths of the countries reported cooperating at the regional level on safeguarding intangible cultural heritage in general. Nearly three quarters of countries were engaged in regional cooperation in regard to specific elements of intangible cultural heritage, particularly those in danger. Regional cooperation has been particularly well supported by the activities of the UNESCO Category 2 Centre, CRESPIAL,⁴ established in 2006.

Cultural heritage activities (such as the Cultural Heritage List) under the regional agreement MERCOSUR⁵ (Common Market of the South) also encourage regional cooperation, especially in Latin America. Regional cooperation among the countries of the Caribbean was supported by the Caribbean Festival of Arts (CARIFESTA) of the Caribbean Community (CARICOM)⁶ and initiatives such as the Organization of American States (OAS) project "Expanding the Socio-economic Potential of Cultural Heritage in the Caribbean", which involved many Caribbean countries.⁷

Challenges and opportunities

The impact of the COVID-19 pandemic

Many of the countries reporting in this cycle mentioned the negative impact of the COVID-19 pandemic on intangible cultural heritage practice, transmission and safeguarding activities, as well as on the livelihoods and health of the communities, groups and individuals concerned. Many festivals and events were cancelled or postponed. Community groups and practitioners were

unable to gather and practise their intangible cultural heritage; transmission of skills was hampered by social isolation. The pandemic reduced government funding for culture in some cases, and affected the ability of government agencies to engage face-to-face with stakeholders in supporting safeguarding or compiling the Periodic Report. Pandemic restrictions affected international engagement negatively in some cases as well.

Nevertheless, the reports shared some positive examples of activities and outcomes of the pandemic. Intangible cultural heritage practices gave solace to communities concerned in some cases. Saint Francis of Assisi, celebrated in the "Festival of Saint Francis of Assisi, Quibdó" (Colombia), which is inscribed on the Representative List, has become a renewed symbol of hope for the population of Quibdó. This has also helped revitalize the festivities as a space to imagine a better future for all.

Communities, research institutions, civil society organizations and government agencies used digital platforms much more extensively and in innovative ways during the pandemic. The Institute for Social and Cultural Research in Belize, for example, launched a social media campaign called "Heritage at Home" at the beginning of the pandemic. This encouraged people to show how they were practising their intangible cultural heritage at home and abroad. Young people shared photos and videos showing how they were learning culinary practices and traditional craft skills from their elders. Thus, opportunities for family contact were strengthened by the pandemic to some extent.

Online activities such as virtual workshops, events and marketing platforms for intangible cultural heritage-related products and services demonstrated some success in achieving cost-effective and safe community engagement, transmission of skills, awareness raising and income generation. Although there were challenges in reaching older and marginalized communities without good digital access or expertise, many of the countries reported that young people have been attracted to intangible cultural heritage-related learning and activities online. Virtual platforms allowed for greater connection with practitioners and supporters in the diaspora, as noted by Saint Vincent and the Grenadines in regard to Garifuna communities in New York.

During the pandemic, specific funding such as subsidies for practitioners was released to support communities concerned and their intangible cultural heritage safeguarding by some governments, for example in Colombia and Peru. Post-disaster recovery plans have incorporated intangible cultural heritage as an essential component of resilience and an engine of recovery in some cases. For example, in Ecuador, the Post-Disaster Needs Assessment (PDNA) methodology developed for post-earthquake recovery was used in 2020 to develop short and medium-term strategies for addressing the effects of the COVID-19 pandemic. These strategies included intangible cultural heritage in the culture and heritage component.

Private sector support for intangible cultural heritage safeguarding

Many practitioners of intangible cultural heritage, and their communities, experience serious economic challenges, exacerbated by climate change, natural disasters and the COVID-19 pandemic. Much of the support for the culture sector comes from government funding. Nearly two thirds of the countries reported having favourable financial or fiscal measures or incentives in place to facilitate and/or encourage the practice and transmission of intangible cultural heritage. This included subsidizing carnivals or events, providing funds for bearers, and reducing fees and taxes associated with using land and property for sustainable intangible cultural heritage practice and transmission. However, culture agencies in government also reported experiencing financial constraints. Intangible cultural heritage is seldom as well funded as the tangible heritage sector. Funding can thus present a challenge for institutions and civil society organizations working in intangible cultural heritage safeguarding, as well as for communities, groups and individuals concerned.

Encouraging private sector engagement may help to address these economic challenges. However, the private sector currently seems to play a relatively small role in supporting intangible cultural heritage safeguarding in reporting countries (see Figure 2 below). Private sector involvement in intangible cultural heritage safeguarding is often centred around tourism or events, which tend to be time limited.

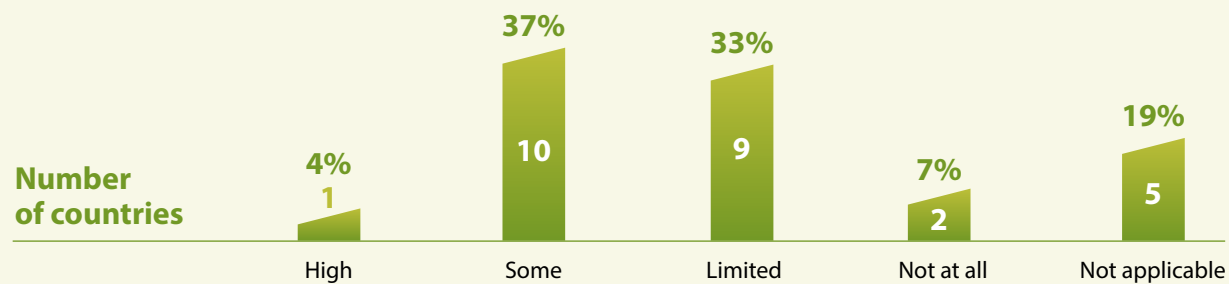
(4) CRESPIAL (Centro Regional para la Salvaguardia del Patrimonio Cultural Inmaterial de América Latina) is based in Peru (Cuzco) and covers countries in the Latin American region, as well as two Spanish-speaking countries in the Caribbean. These include: Argentina, Bolivia (Plurinational State of), Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay and Venezuela (Bolivarian Republic of).

(5) The MERCOSUR agreement currently has Argentina, Brazil, Paraguay, and Uruguay as full members and as associate members Bolivia, Chile, Colombia, Ecuador, Guyana, Peru and Suriname.

(6) CARICOM has fifteen Member States (Antigua and Barbuda, Bahamas, Barbados, Belize, Dominica, Grenada, Guyana, Haiti, Jamaica, Montserrat, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Suriname, and Trinidad and Tobago) and five Associate Members (Anguilla, Bermuda, British Virgin Islands, Cayman Islands and the Turks and Caicos Islands)

(7) The final project report is available here: <http://coherit.com/projectfiles/FINAL%20Phase%20I%20Project%20Report.pdf>

Figure 2: Extent of private sector participation in intangible cultural heritage safeguarding activities in reporting countries (n=27) (B21.3)



The role of the private sector in intangible cultural heritage safeguarding could be expanded in various ways. A few countries report successfully raising culture sector funding from private sector taxation, such as a 4% value added tax on mobile phone services in Colombia. Other countries have encouraged public-private partnerships, for example partnerships with banks to support built heritage restoration projects that utilize intangible cultural heritage skills in Peru. In Brazil, the Cultural Incentive Law allows private entities to deduct the full amount they invested in cultural projects from their income tax.

Several countries noted that while some private sector actors funded intangible cultural heritage projects as part of social responsibility or marketing efforts, more dialogue was needed about the purposes and ethics of private sector support for intangible cultural heritage projects. It is often difficult for communities concerned to control the ways in which their intangible cultural heritage is used by private sector companies for commercial purposes. Third party misappropriation of their intangible cultural heritage has occurred in a number of cases. Some communities have thus found that the safeguarding of their intangible cultural heritage has been negatively affected by private sector involvement.

Government agencies can play a role in monitoring and ensuring private sector compliance with the Convention's Ethical Principles for Safeguarding Intangible Cultural Heritage. Strong ethical frameworks in public policies, coupled with capacity building and support to ensure implementation, have assisted communities to protect their rights and interests in a number of countries. Publicly-funded assessment and mediation services can also assist communities in the resolution of conflicts related to private sector activities affecting sacred places.

Inclusion of intangible cultural heritage in development planning and policies beyond the culture sector

Reporting countries have designed and implemented many policies across a variety of sectors that support implementation of the Convention in accordance with the Ethical Principles. Policies in the culture sector take intangible cultural heritage into account in all but two of the reporting countries, but only about half of these countries also have policies that take intangible cultural heritage into account across the full spectrum of both education and other development sectors.

Only about a third of the countries report integrating intangible cultural heritage in policies relating to natural disaster or armed conflict. This is a concern given the rising number of natural disasters relating to climate change. In Peru, local Kechwa women have been involved in developing a plan for adaptation to climate change in the micro-basin of the Cumbaza River using measures based on ancestral knowledges and practices of the Kechwa indigenous population.

There may thus be opportunities to better integrate intangible cultural heritage into policies across a range of sectors at the national level in a number of countries. Some reports suggest ways of achieving better cross-sectoral engagement, for example through awareness raising and inter-ministerial collaborations focused on common interests such as sustainable economic or environmental development, or by decentralizing planning to the local level.

Exploring synergies with international frameworks other than the Convention is another way of encouraging cross-sectoral programmes identified in the reports.

Cross-sectoral approaches may present opportunities to create stronger mechanisms for monitoring implementation of policies, and their impact on intangible cultural heritage safeguarding and sustainable development goals.

Priority areas

The reports indicate some trends in regard to intangible cultural heritage safeguarding activities that relate to the UNESCO priority areas on indigenous peoples, youth, gender, and Small Island Developing States (SIDS).

Most countries reported involving people of different ages in intangible cultural heritage safeguarding plans and programmes (see Figure 3 below). Over four fifths of the countries reported involving people of different ethnic identities, and over three quarters also reported involving indigenous peoples in these plans and programmes. As will be discussed further under Thematic Area V below, just under three fifths of the countries reported inclusivity of persons with disabilities, members of vulnerable groups; rather fewer countries involved migrants, immigrants or refugees in intangible cultural heritage safeguarding plans and programmes.

Figure 3: Inclusivity of intangible cultural heritage safeguarding plans and programmes in reporting countries, by target group (n=26) (B16.1)



Indigenous communities

As already mentioned above in regard to language and education, significant attention has been paid to supporting indigenous communities in safeguarding their intangible cultural heritage in reporting countries. Bilingual intercultural or multicultural education approaches provide children from indigenous communities with culturally relevant learning contexts in schools and encourage the use of indigenous languages. The broader policy environment frequently provides specific provisions for indigenous groups.

The reports offer some examples of successful programmes promoting sustainable development based on culturally-appropriate health provision or artisanal craft for indigenous communities, or assisting them in exercising their rights and protecting their interests. In Mexico, for example, the Programme for the Economic Strengthening of Indigenous Peoples and Communities (PROECI), implemented by the National Institute of Indigenous Peoples (INPI), uses participatory, territorial- and gender-inclusive approaches to promote integral, intercultural and sustainable development of indigenous and Afro-Mexican peoples and other communities located in the indigenous regions.



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Youth

Youth engagement in intangible cultural heritage safeguarding in the reporting countries received considerable attention in the reports. A number of intangible cultural heritage safeguarding projects are specifically aimed at involving vulnerable youth and young people from indigenous, Afro-descendant or other ethnic communities. Countries reported youth engagement in awareness raising about intangible cultural heritage, inspired not just by activities in the culture sector, but also by environmental concerns and commercial opportunities. In Nicaragua, youth movements such as the Leonel Rugama Cultural Movement and the Guardabarranco Environmental Movement include raising awareness about intangible cultural heritage in their activities. Active community-led transmission of intangible cultural heritage is ongoing, but some intangible cultural heritage elements are nevertheless threatened by reduced youth interest. Inclusion of intangible cultural heritage in primary and secondary school curricula may help raise awareness. The shift towards online access to research and documentation about intangible cultural heritage, and towards online activities during COVID-19 has also particularly encouraged youth participation, as mentioned above.

Research and inventorying help to raise awareness of the importance and value of indigenous intangible cultural heritage, which has historically been a focus for academic research. However, access to this information is not always available to communities concerned, and sometimes indigenous communities wish to manage public access to information about their intangible cultural heritage according to customary practices. Some countries reported challenges in implementing legal frameworks and ethical guidelines to protect the rights and interests of indigenous peoples, and efforts are made to address this. In Saint Vincent and the Grenadines, for example, the draft cultural policy aims to safeguard intangible cultural heritage as well as protect intellectual property rights associated with traditional knowledge.

Gender

The reports demonstrated keen awareness among various stakeholders of the need to achieve gender equality between men and women in intangible cultural heritage safeguarding activities. The community of the 'Language, dance and music of the Garifuna' in Guatemala, for example, recognizes the importance of women in transmitting their culture and language in the family context. Some intangible cultural heritage practices remain gender-specific according to the wishes of the communities concerned. In other cases, threats to the viability of other intangible cultural heritage elements, and/or changes in social norms, have resulted in communities or groups of practitioners becoming more gender-inclusive and even, in some cases, critical of the *status quo*. In Paraguay, men are starting to be more involved in Ñanduti weaving, which has traditionally been done by women. Communities and practitioners of the 'Ritual ceremony of the Voladores' (in Mexico) and 'Tango' dancers (in Argentina) have aimed at greater gender and sexual diversity, by addressing barriers to women's participation such as machismo ideology. 'The festival of the Santísima Trinidad del Señor Jesús del Gran Poder' in the city of La Paz' (Bolivia) now highlights the presence of gay men and skirted women (*cholas*), no longer requiring women to wear male masks.

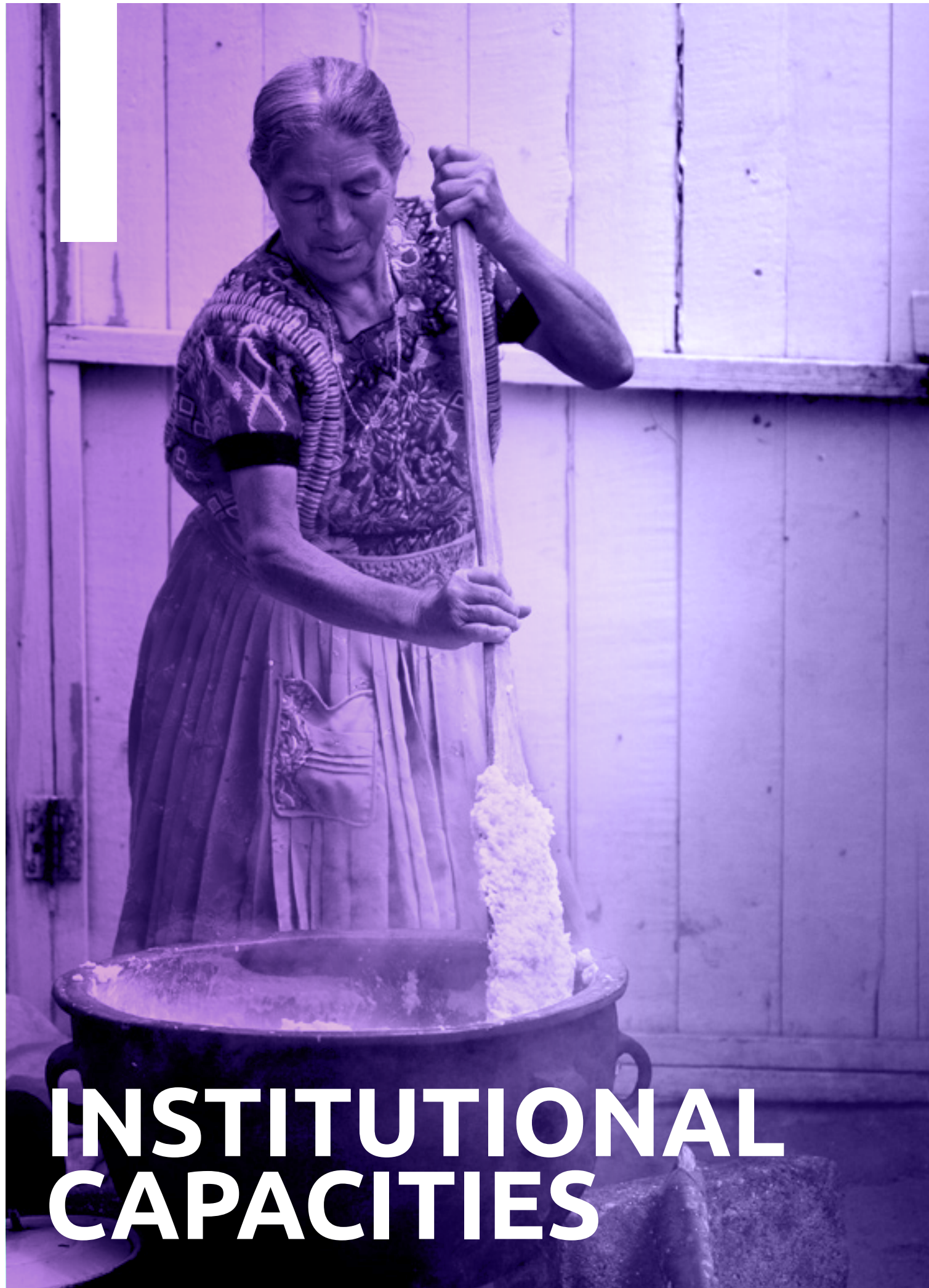
A few countries have initiated projects to encourage reflections on gender in intangible cultural heritage and to deal with broader questions such as gender-based violence and women's economic empowerment. Several countries reported successful efforts to achieve gender parity in educational programmes in intangible cultural heritage safeguarding and management, inventorying and safeguarding programmes. Development policies for gender equality in twelve of the 27 reporting countries (44%) give consideration to intangible cultural heritage and its safeguarding. Nevertheless, as a number of the reports acknowledged, further progress on gender issues and recognition of gender diversity is needed. In 2020, a Gender Nucleus was created in the Sub-directorate of Intangible Cultural Heritage in Chile and given resources to do research and develop policy to address the link between gender and intangible cultural heritage. Initiatives promoting gender equality in regard to intangible cultural heritage may be effectively linked to broader development policies relating to gender. In evaluating the safeguarding plan for 'Baile Chino', seven of the ten evaluators are women. Gender equality is also ensured in the management of meetings on safeguarding the element.

Small Island Developing States (SIDS)

An exhaustive analysis of intangible cultural heritage safeguarding activities in SIDS has not been specifically undertaken for this report. A global comparison may be more useful at the end of the first reporting cycle with the reporting SIDS in all regions. Nevertheless, a few preliminary comments might be appropriate here. Compared to other countries in this cycle, the reporting SIDS indicated a higher degree of inclusive media coverage of intangible cultural heritage, and of media coverage in line with the concepts and terminology of the Convention. The Barbados Government Information Service (GIS Barbados) has, for example, partnered with the Caribbean Broadcasting Corporation (CBC) to feature intangible cultural heritage activities in schools, create documentaries on intangible cultural heritage elements, and broadcast programmes to highlight Barbadian intangible cultural heritage.

While SIDS have included intangible cultural heritage in cultural policies to a similar extent compared to other reporting countries, they have generally not included intangible cultural heritage in education and development policies as extensively. Many SIDS reported financial constraints in implementing culture sector programmes and policies. Fewer SIDS have established intangible cultural heritage inventories compared to other countries reporting in this cycle. A slightly higher percentage of SIDS reported that communities, groups and individuals concerned had limited access to documentation and research findings on their intangible cultural heritage.

Nevertheless, given these similarities and differences, sharing of experiences between SIDS and other countries may promote intangible cultural heritage safeguarding and sustainable development. Among the SIDS, only Cuba and the Dominican Republic are members of CRESPIAL, although many are members of CARICOM. This emphasizes the value of projects and forums enabling cross-regional dialogue.



INSTITUTIONAL CAPACITIES

To assist in implementing the Convention and intangible cultural heritage safeguarding, the Convention strongly recommends in Article 13(b) that State Parties “designate or establish one or more competent bodies for the safeguarding of the intangible cultural heritage present in [their] territory”. Some bodies have functions relating to intangible cultural heritage in general (see OD 154(a)), others are focused on specific intangible cultural heritage elements (see ODs 158(a) and 163(a)). States are encouraged to establish consultative bodies or coordination mechanisms to promote the involvement of communities and other stakeholders in intangible

cultural heritage safeguarding, in line with Article 15 and OD 80. The Convention also encourages States Parties to support other institutions such as cultural centres, centres of expertise, research and documentation institutions, museums, archives and libraries that can contribute to intangible cultural heritage safeguarding (ODs 80 and 109, Article 13(d)(iii)).

The Periodic Report thus contains a number of questions about competent bodies and other institutions that support intangible cultural heritage safeguarding at the national or local level. These are as follows:

List of core indicators and assessment factors on institutional capacities (B1)

Core Indicators	Assessment According to the Following
B1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of intangible cultural heritage	1.1 One or more competent bodies for intangible cultural heritage safeguarding have been designated or established.
	1.2 Competent bodies exist for safeguarding specific elements of intangible cultural heritage, whether or not inscribed. ⁸
	1.3 Broad and inclusive ⁹ involvement in intangible cultural heritage safeguarding and management, particularly by the communities, groups and individuals concerned, is fostered through consultative bodies or other coordination mechanisms.
	1.4 Institutions, organizations and/or initiatives for intangible cultural heritage documentation are fostered, and their materials are utilized to support continued practice and transmission of intangible cultural heritage.
	1.5 Cultural centres, centres of expertise, research institutions, museums, archives, libraries, etc., contribute to intangible cultural heritage safeguarding and management.

In this report, although it is formally part of Thematic Area I, the core indicator B2 has been included in the following section, as it closely relates to capacity development through education.

(8) References to “whether or not inscribed” should be understood to mean “inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding or the Representative List of the Intangible Cultural Heritage of Humanity”.

(9) References to ‘inclusive’, ‘inclusively’ or ‘on an inclusive basis’ should be understood to mean ‘inclusive of all sectors and strata of society, including indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities and members of vulnerable groups’ (cf. Operational Directives 174 and 194). When these actions and outcomes are reported, States Parties are encouraged to provide disaggregated data or to explain how such inclusiveness is ensured.

Overview and impact

Overview of core indicator B1

Reporting countries have invested significantly in institutions such as competent bodies for intangible cultural heritage safeguarding, at least one in every country. Over half of the countries also have at least one competent body for safeguarding a specific element of intangible cultural heritage. The significant and continuing investment in competent bodies and consultative mechanisms for safeguarding implies that these institutions are considered by reporting States to be effective mechanisms for implementing the Convention. Over four fifths of countries reporting in this cycle have consultative bodies or coordination mechanisms for supporting the continued practice and transmission of intangible cultural heritage. Some of these consultative processes, whether community-led or managed by government agencies, have made a significant contribution to increasing community engagement in safeguarding activities, often expanding their reach by going online during the COVID-19 pandemic. Platforms for sustained and effective community engagement have helped to ensure that local needs are taken into account in safeguarding actions, decentralizing governance and funding and linking them to local organizations, needs and initiatives.

Many reporting countries also have a long history of fostering and supporting institutions, organizations and/or initiatives for documenting intangible cultural heritage. Intangible cultural heritage documentation has been used to some extent to support the continued practice and transmission of intangible cultural heritage in almost all reporting countries, and has supported education and training, especially among the youth, in many of them. Most countries reported that museums and cultural centres such as local “Houses of Culture” played a role in supporting safeguarding and management; research institutions and archives played a slightly lesser role in this. The large majority of reporting countries (around 90%) thus fully or largely satisfied the core indicator B1 at the baseline, suggesting that competent bodies and institutions and consultative mechanisms support the continued practice and transmission of intangible cultural heritage.

Challenges and opportunities

Significant investment has been made in reporting countries in institutions and bodies supporting intangible cultural heritage safeguarding. Nevertheless, some challenges and opportunities can be identified in this Thematic Area. Many reporting countries noted the need for increased multi-agency cooperation and articulation between institutional initiatives. Funding allocations for culture have in some cases been badly affected by more general economic challenges, particularly in the current pandemic. Setting up multiple cross-sectoral funding channels within government and through public-private partnerships may provide increased stability. Another challenge is to ensure that institutions and bodies tasked with intangible cultural heritage safeguarding support the safeguarding of the widest possible range of intangible cultural heritage and communities concerned, not just inventoried or inscribed elements, which are often the primary focus. More effective record keeping on the wide variety of institutional activities was also identified by some countries as possible aid to reporting in the next cycle.

Outcomes, impacts and contribution to sustainable development

Overall, investment in institutional support for safeguarding helps to increase capacities for safeguarding (short-term outcomes in the ORF), as well as safeguarding implementation and stakeholder engagement (mid-term outcomes in the ORF, see Table 1 above). Establishing an institutional infrastructure for intangible cultural heritage safeguarding contributes to realising some long-term outcomes such as recognition and awareness of the importance of intangible cultural heritage, and ensuring its safeguarding. It thus contributes to the overall impact of implementation of the Convention and supports SDG Target 11.4, aiming to “strengthen efforts to protect and safeguard the world’s cultural and natural heritage.” Consultation and community engagement particularly contributes to SDG Target 16.7, aiming to “ensure responsive, inclusive, participatory and representative decision-making at all levels”.

Competent bodies¹⁰

All reporting countries have established or designated at least one competent body for intangible cultural heritage safeguarding in general: a total of 78 competent bodies (B1.1). Eleven countries reported establishing multiple bodies of this kind. Uruguay (14) and Argentina (12) were the only countries with more than ten such bodies. The total number of such bodies is likely an underestimate as responsibilities for intangible cultural heritage were devolved to the sub-national or local level in some countries. For example, the Nicaraguan Institute of Culture (INC), the main agency of the Nicaraguan State established to support intangible cultural heritage safeguarding in general, is supported by municipal governments and governments in the Autonomous Regions of the Northern and Southern Caribbean Coast. These agencies have specific competencies in the management of tangible and intangible heritage in their specific localities.

Three fifths of the countries (16 out of 27, or 59%) reported having competent bodies for safeguarding specific elements of intangible cultural heritage, making 102 competent bodies in total (B1.2). Eight of these countries had multiple bodies, but only Ecuador (57), Colombia (22) and Panama (5) reported more than two. The wide range in the number of bodies included in the Periodic Reports is due partly to the different approach taken to reporting in each country. Ecuador included many competent bodies at the municipal or local level, such as ASOPROMAHER, a guild representing and supporting 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. The guild assists in safeguarding the intangible cultural heritage element ‘Traditional weaving of the Ecuadorian toquilla straw hat’, inscribed on the Representative List.

Consultative bodies or coordination mechanisms¹¹

The majority of countries (23 out of 27, or 85%) have also established consultative bodies or coordination mechanisms for supporting the continued practice and transmission of intangible cultural heritage (B1.3).

The nature and functions of the consultative bodies or coordination mechanisms vary considerably. Some are formally constituted bodies, such as intangible cultural heritage committees or advisory bodies, that have a mandate to support the implementation of the Convention at the national level, often through the relevant competent body. One example is the National Intangible Cultural Heritage Committee in Barbados, formed in 2020, which is responsible for coordinating with the Division of Culture, national partners and stakeholders in identifying, documenting, promoting and safeguarding intangible cultural heritage. The Committee has been mandated by the Prime Minister’s Office to “seek out opportunities for the promotion of Barbados intangible heritage”. Paraguay reported setting up Technical Tables of Culture to ensure community participation in cultural policy development, alongside public and private sector stakeholders from different institutions.

Other kinds of consultative mechanisms, such as networks, have also been established. These are used for general consultation in the work of implementing the Convention, or to coordinate the work of different stakeholders in their safeguarding actions. Since 1999 in Colombia, for example, the National Cultural Heritage Watchers Programme, a citizen participation strategy set up by the Heritage Division of the Ministry of Culture, has worked to recognize, value, protect and disseminate cultural heritage through the formation of volunteer citizen brigades. As of 2020, there are 131 accredited groups of volunteers within the National Cultural Heritage Watchers Programme, involving around 1,584 people across 27 of the 32 departments or provinces of Colombia.

(10) Refer to Assessment Factors B1.1 and B1.2 in the above List of core indicators and assessment factors for this Thematic Area.

(11) Refer to Assessment Factor B1.3 in the above List of core indicators and assessment factors for this Thematic Area.

Other institutions or initiatives relating to intangible cultural heritage safeguarding, documentation and research¹²

In the majority of countries (25 out of 27, or 93%), the State has fostered and supported both new and existing institutions, organizations and/or initiatives for documenting intangible cultural heritage (B1.4). In many cases, these institutions are the national archives or libraries or competent bodies for intangible cultural heritage safeguarding. The African Caribbean Institute of Jamaica (IOJ) or Jamaica Memory Bank (JMB) is, for example, involved in research, documentation, inventorying and disseminating material on Jamaica's intangible cultural heritage. National documentation institutions sometimes maintain a special section for intangible cultural heritage documentation. These include the 'Archive of Oral Literature and Popular Traditions', held in the National Library of Chile since 1993. Other documentation initiatives are linked to inventorying, such as the 'Ecuadorian Cultural Heritage Information System' (SIPCE), administered by the National Institute of Cultural Heritage (INPC), which contains the inventory of intangible cultural heritage at the national level, including research texts and audio-visual material such as photographs.

Documentation was reportedly used to support the continued practice and transmission of intangible cultural heritage in most countries (24 out of 25, or 96%, B1.4). This was generally done by promoting appropriate access to documentation materials, and using them to develop education and training materials for specific communities and the general public, specifically young people. In Venezuela, bearer communities have for example used the Documentation Center of the Cultural Diversity Center to support knowledge transmission in handcrafting, dance and music and to develop safeguarding strategies informed by a study of the past vitality of intangible cultural heritage that is currently endangered. In Haiti, the association Ref-Culture, a private organization working in the field of safeguarding, has published two textbooks supporting the teaching of intangible cultural heritage in public schools using documentary evidence from the National Bureau of Ethnology (Bureau National d'Ethnologie, or BNE), with the support of the International Assistance that was granted by UNESCO in 2018.

Overall, most countries reported that museums and cultural centres played a role in supporting safeguarding and management (23 out of 27, or 85%), with research institutions and archives close behind (B1.5, see Table 3). Programmes supported by these institutions can boost community engagement. For example, in Belize, "Houses of Culture" partner with cultural practitioners and NGOs to host workshops on intangible cultural heritage, including traditional craftsmanship skills, language transmission, culinary arts, and traditional medicine. They provide a physical space for cultural practitioners to meet, plan and host traditional events and festivities.

Table 3: Contribution of different kinds of institutions towards intangible cultural heritage safeguarding and management in reporting countries (n=27) (B1.5)

	Cultural centres	Centres of expertise	Research institutions	Museums	Archives	Libraries	Others
Number of countries reporting contribution of this type of institution to intangible cultural heritage safeguarding and management	23	17	22	23	20	15	15
Percentage of countries	85%	63%	81%	85%	74%	56%	56%

(12) Refer to Assessment Factors B1.4 and B1.5 in the above List of core indicators and assessment factors for this Thematic Area.

Baselines and targets

Using the automatic calculator, nearly three quarters of reporting countries fully satisfied the core indicator B1 at the baseline (20 out of 27, or 74%), i.e. the extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of intangible cultural heritage (see Table 4 below). The remainder met it partially (3 out of 27, or 11%) or largely (4 out of 27, or 15%).

Two thirds of reporting countries (18 out of 27, or 67%) set their targets as equal to their baseline for B1. This is not very surprising because three quarters of countries fully satisfied the core indicator, according to the automatic calculation. Six countries (out of 27, or 22%), however, set their targets below their automatically calculated baseline. This does not necessarily mean that these countries predict a reversal of progress in institutional provision in the next reporting cycle, as indicated in the Introduction.

Table 4: Attainment scores on the baseline for indicator B1 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of intangible cultural heritage	0 / 27	0 / 27	3 / 27	4 / 27	20 / 27



EDUCATION, BUILDING HUMAN CAPACITIES AND TRANSMISSION

In the Convention, education is given a prominent place among a State's safeguarding responsibilities at the national level. Article 14(a)(i) stresses the importance of educational programmes aimed at the general public, and youth in particular, while Article 14(a)(ii) concerns educational programmes within the communities and groups concerned. The relevance of non-formal means of transmitting knowledge is emphasized in Article 14(a)(iv). Education can raise awareness and strengthen transmission mechanisms for intangible cultural heritage, especially where communities, groups and individuals concerned are involved in designing and delivering educational programmes, in line with Article

15, which refers to their "widest possible participation" in safeguarding activities. The principles of inclusiveness and non-discrimination are fundamental values of the United Nations, as of UNESCO, and are reiterated in the Operational Directives and Ethical Principles.

The Periodic Report thus contains a number of questions about how intangible cultural heritage is included in educational programmes and curricula, how communities and bearers of intangible cultural heritage (and other stakeholders) are involved in these efforts, and what the impact of these initiatives is on intangible cultural heritage safeguarding. These questions, under Thematic Areas I and II, are as follows:

List of core indicators and assessment factors on education, building human capacities and transmission (B2-B6)

Core Indicators	Assessment According to the Following
B2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of intangible cultural heritage	2.1 Tertiary education institutions offer curricula and degrees in intangible cultural heritage safeguarding and management, on an inclusive basis.
	2.2 Governmental institutions, centres and other bodies provide training in intangible cultural heritage safeguarding and management, on an inclusive basis.
	2.3 Community-based or NGO-based initiatives provide training in intangible cultural heritage safeguarding and management, on an inclusive basis.
B3. 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	3.1 Training programmes, including those operated by communities themselves, provide capacity building in intangible cultural heritage addressed on an inclusive basis to communities, groups and individuals.
	3.2 Training programmes provide capacity building in intangible cultural heritage addressed on an inclusive basis to those working in the fields of culture and heritage.
B4. Extent to which both formal and non-formal education strengthen the transmission of intangible cultural heritage and promote respect for intangible cultural heritage	4.1 Practitioners and bearers ¹³ are involved inclusively in the design and development of intangible cultural heritage education programmes and/or in actively presenting and transmitting their heritage.
	4.2 Modes and methods of transmitting intangible cultural heritage that are recognized by communities, groups and individuals are learned and/or strengthened, and included in educational programmes, both formal and non-formal.
	4.3 Educational programmes and/or extra-curricular activities concerning intangible cultural heritage and strengthening its transmission, undertaken by communities, groups, NGOs or heritage institutions, are available and supported.
	4.4 Teacher training programmes and programmes for training providers of non-formal education include approaches to integrating intangible cultural heritage and its safeguarding into education.

(13) Although the Convention consistently utilizes the expression, "communities, groups and individuals"; several assessment factors, like some Operational Directives, choose to refer to "practitioners and bearers" to better identify certain of their members who play a specific role with regards to their intangible cultural heritage.

Core Indicators	Assessment According to the Following
B5. Extent to which intangible cultural heritage 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 intangible cultural heritage and respect for one's own and others' intangible cultural heritage	5.1. Intangible cultural heritage, in its diversity, is included in the content of relevant disciplines, as a contribution in its own right and/or as a means of explaining or demonstrating other subjects.
	5.2. School students learn to respect and reflect on the intangible cultural heritage of their own community or group as well as the intangible cultural heritage of others through educational programmes and curricula.
	5.3. The diversity of learners' intangible cultural heritage is reflected through mother tongue or multilingual education and/or the inclusion of 'local content' within the educational curriculum.
	5.4. Educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing intangible cultural heritage.
B6. Extent to which post-secondary education supports the practice and transmission of intangible cultural heritage as well as study of its social, cultural and other dimensions	6.1 Post-secondary education institutions offer curricula and degrees (in fields such as music, arts, crafts, technical and vocational education and training, etc.) that strengthen the practice and transmission of intangible cultural heritage.
	6.2 Post-secondary education institutions offer curricula and degrees for the study of intangible cultural heritage and its social, cultural and other dimensions.

In this report, although it is part of Thematic Area I, the core indicator B2 has been included in the current section, as it closely relates to capacity development through education.

Overview and impact

Overview of core indicators B2-B6

Nearly two thirds of reporting countries said that at least some of the tertiary education institutions offered curricula and degrees in intangible cultural heritage safeguarding and management. Training in intangible cultural heritage safeguarding and management is more commonly offered outside tertiary educational institutions, however, whether by government institutions, centres and other bodies (in all reporting countries) or by community or NGO-based initiatives. Almost all the reports stated that educational programmes in intangible cultural heritage safeguarding and management from different providers were inclusive. Inclusivity was understood in diverse ways across the reporting countries, embracing gender and sexual preference, social class, ethnic, cultural and geographical diversity, multiplicity of intangible cultural heritage domains, as well as diversity of institutional location and employment. Overall, about half of the countries fully satisfied the core indicator B2 at the

baseline, regarding educational programmes strengthening human capacities to promote safeguarding and management of intangible cultural heritage. Another 11% largely satisfied the core indicator B2 at the baseline.

Almost all of the reporting countries noted the existence of training programmes that provide capacity building in intangible cultural heritage addressed inclusively to communities, groups and individuals. About three fifths of these were operated by communities themselves. Capacity building on intangible cultural heritage addressed inclusively to people working in the fields of culture and heritage was also reported by most countries. Thus, almost all the reporting countries fully satisfied the core indicator B3 at the baseline, on the 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.

A variety of educational approaches including formal curricula, informal workshops, online open access education, festivals or events and competitions were used to supplement usual transmission methods. All the countries reporting in this cycle stated that practitioners and bearers were involved in designing and developing formal or non-formal intangible cultural heritage education programmes and/or actively presenting and transmitting their heritage. Most reported that including formal and non-formal education promoted forms of intangible cultural heritage transmission recognized by communities concerned.

Over three quarters of countries reported that communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning intangible cultural heritage and strengthening its transmission. Some communities preferred to limit the extent of knowledge diffusion outside their community in accordance with customary limitations on access. However, inclusion of intangible cultural heritage in teacher training was only reported in about half of reporting countries. Thus, just over half fully satisfied the core indicator B4 at the baseline, relating to education strengthening the transmission of intangible cultural heritage and promoting respect for intangible cultural heritage. Another fifth largely satisfied the core indicator at the baseline.

Most reporting countries integrated intangible cultural heritage into primary and secondary education to some degree. Countries reporting in this cycle frequently mentioned the importance of language as a way of transmitting intangible cultural heritage, and as an expression of it. About four fifths stated that intangible cultural heritage was included in school curricula as part of "local content", while somewhat fewer said it was included in mother tongue or multilingual education, often as part of bilingual intercultural education or multicultural education. Many education policies give some local autonomy to incorporate local content, especially for indigenous or Afro-descendant communities. About four fifths of the countries reported that school students learned to respect and reflect on the intangible cultural heritage of their own community and others, due to inclusion thereof in educational programmes and curricula in primary and secondary education. Overall, about two thirds of the reporting countries fully or largely satisfied core indicator B5 at the baseline.

Somewhat less provision has been made across the reporting countries to integrate intangible cultural heritage into post-secondary formal education. At the post-secondary level, around half of the countries reported that at least some educational institutions "offer curricula and degrees for the study of intangible cultural heritage and its social, cultural and other dimensions". Just under two thirds reported vocational or technical training on intangible cultural heritage management being offered through tertiary institutions. A similar number reported specific educational programmes at the post-secondary level promoting the study of intangible cultural heritage and strengthening the practice and transmission of intangible cultural heritage in fields such as music and the arts, although not all such instruction would be specifically focused on intangible

cultural heritage. Overall, about half of the countries partially or fully satisfied core indicator B6 at the baseline, regarding the extent to which post-secondary education supports the study, practice and transmission of intangible cultural heritage.

Challenges and opportunities

Long-standing efforts to include intangible cultural heritage in educational provision are evident in the reports. Nevertheless, some challenges and opportunities can be identified in this Thematic Area. Many countries indicated that they aimed to further expand educational provision on intangible cultural heritage, especially where existing policies are not being fully implemented, or where existing provision is not sufficiently broad or inclusive. Better integration of intangible cultural heritage into education policies and laws is needed in a few countries. Several countries aim to improve articulation between education providers, government agencies in other sectors, including cultural heritage institutions, and non-governmental organizations in designing and delivering educational programmes. Further decentralization of decision-making on curricula and support for community educational initiatives could aid integration of local content. Greater emphasis could be placed on the inclusion of intangible cultural heritage in curricula of tertiary institutions as well as in teacher training and in extra-curricular programmes offered by non-governmental institutions. A number of countries noted that monitoring efforts could be expanded, since few had comprehensive data on the nature and extent of educational provision on intangible cultural heritage.

Outcomes, impacts and contribution to sustainable development

Overall, inclusion of intangible cultural heritage in education and the building of human capacities for safeguarding contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, as well as assisting the development of safeguarding measures in the mid-term outcomes. Education can support long-term outcomes around continued practice and transmission of intangible cultural heritage (by providing new modes of transmission and opportunities for practice), respect for the diversity of intangible cultural heritage (by promoting inclusive approaches in classrooms) and awareness raising (by promoting access).

The inclusion of intangible cultural heritage in formal and non-formal education programmes and the building of human capacities for safeguarding thus contributes to the overall impact of implementation of the Convention and SDG Target 11.4, 'strengthen efforts to protect and safeguard the world's cultural and natural heritage.' It specifically contributes to SDG Target 4.7, education to foster 'appreciation of cultural diversity and of culture's contribution to sustainable development.' Attention paid to intangible cultural heritage and places of cultural and environmental significance supports SDG Target 12.8, education for 'sustainable development and lifestyles in harmony with nature.'

Inclusion of intangible cultural heritage in formal and non-formal education at different levels¹⁴

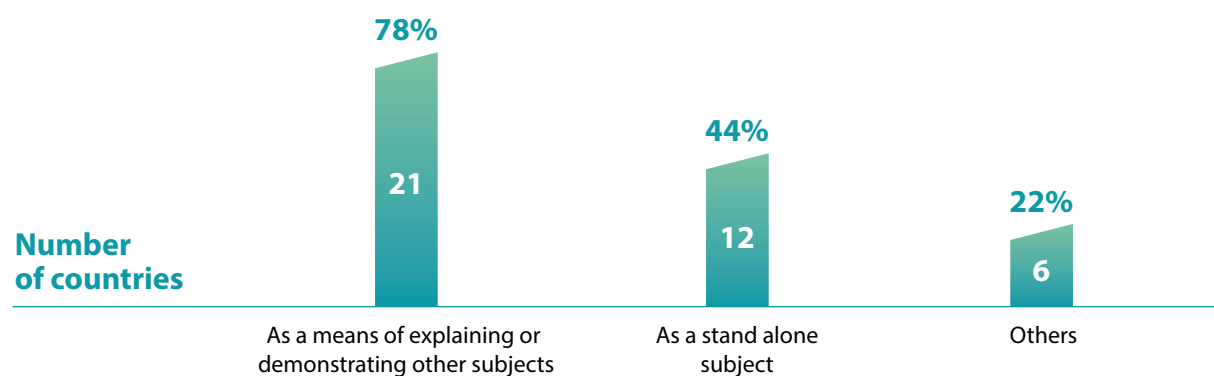
Many reporting countries, more commonly those in Latin America, implement an educational approach based on bilingual intercultural education in schools, offering some local autonomy, especially for indigenous or Afro-descendant communities. Brazil, for example, offers differentiated intercultural, bilingual, and communitarian school education for indigenous and Quilombola (Afro-descendant) communities. Intercultural education in Uruguay promotes the use of cultural communication as a way of integrating children

of new immigrants, celebrating their own knowledge base without over-emphasizing differences. Other educational systems, particularly in the Caribbean, teach directly about cultural diversity and mutual respect in schools. Children in Belize, for example, learn to respect and reflect on the intangible cultural heritage of their own community by learning about the origins, practices, and contributions of their ethnic or cultural groups, intangible cultural heritage, and how they are part of Belizean identity.

As indicated above, school curricula most often accommodate intangible cultural heritage through provisions to include local content. Nearly four fifths of countries (21 out of 27, or 78%) reported intangible cultural heritage being included as part of 'local content', and slightly fewer (around two thirds) reported incorporating it in mother tongue or multilingual education (B5.3). In Chile, for example, indigenous languages are integrated into the National Curriculum in schools with an enrolment of 20% or more of students of indigenous descent as part of the policy of intercultural bilingual education. In Saint Lucia, the Cultural Development Foundation (CDF) collaborates with sister agencies on the preservation and the development of the Kweyol language and culture.

Intangible cultural heritage is included in the curricula of primary and secondary education mainly as a means of demonstrating other subjects (reported by 21 out of 27 countries, or 78%); just under half of countries also reported its inclusion as a stand-alone subject (12 out of 27, or 44%, B5.1, see Figure 4 below). In Dominica, for example, Kweyol language is integrated into the teaching of French; folk songs are integrated into the teaching of choral music. In Nicaragua, traditional symbols, dance, singing, music and games are used as methods of learning in early education.

Figure 4: Inclusion of intangible cultural heritage as part of primary and secondary education curricula in reporting countries (n=27) (B5.1)



(14) Refer to Core indicators B2, B5, B6, and Assessment Factors B4.3 and B4.4 in the above List of core indicators and assessment factors for this Thematic Area.

Teaching about intangible cultural heritage in schools is also frequently linked to local places: just over three quarters of the countries reported having educational programmes teaching about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing intangible cultural heritage (21 out of 27, or 78%, B5.4).

In Colombia, for example, in schools on the Pira Paraná River, knowledgeable women of the indigenous community who were researchers on the sacred sites related to the rites of the 'Traditional knowledge of the jaguar shamans of Yurupari', teach a curriculum based on ancestral traditional knowledge contained in the "Cultural Ecological Calendar" (CEC), referencing local cultural and natural spaces. In some other countries, teaching about cultural spaces focuses on places of national identity (Dominican Republic) or more generally on those identified in the history and geography curricula (Jamaica, Mexico, Saint Lucia). There may be differences within each country, of course. In Saint Kitts, for example, individual teachers might include local content in their teaching, but it is not a mandatory part of the curriculum, whereas in Nevis, when teaching local history, children are taught about places of cultural significance and their value.

In spite of the desire in many countries to include intangible cultural heritage in teaching in formal education, teacher training only included methods for integrating intangible cultural heritage and its safeguarding into education in just over half of them (15 out of 27, or 56%, B4.4). Further attention could thus be paid to inclusion of intangible cultural heritage as a subject in teacher training.

At the post-secondary level, nearly two thirds of reporting countries (17 out of 27, or 63%) said that tertiary education institutions offered curricula and degrees in intangible cultural heritage safeguarding and management on an inclusive basis (B2.1). Around half of the countries (14 out of 27, or 52%) reported that post-secondary educational institutions 'offer curricula and degrees for the study of intangible cultural heritage and its social, cultural and other dimensions' (B6.2). The majority of these degrees cover broader subjects such as ethnography, cultural heritage, culture studies, tourism and development.¹⁵ In Cuba, for example, higher education institutions do not offer specific courses for the study of intangible cultural heritage, but the subject is included in the Masters-level Cultural Heritage

Conservation course at the University of the Arts. In Venezuela, the Latin American and the Caribbean University (ULAC) offers a Doctorate in Cultural Heritage that encompasses intangible cultural heritage. The University programme for Cultural Diversity and Interculturality Studies of the National Autonomous University of Mexico (PUIC-UNAM), explores and promotes theoretical, methodological and applied interdisciplinary research on cultural diversity and interculturality.

Many countries reported that non-formal education incorporated intangible cultural heritage as well. Over three quarters of countries (21 out of 27, or 78%) reported that communities, groups NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning intangible cultural heritage and strengthening its transmission (B4.3). Four fifths of the countries (22 out of 27, or 82%) reported training in intangible cultural heritage safeguarding and management being provided by communities and NGOs (B2.3). In Barbados, a wide variety of community groups and cultural organizations offer educational programmes, although finding resources to support these programmes remains a significant challenge. In Uruguay, alongside the usual practice of apprenticeships in places like Mariscal (Lavalleja) and in Tacuarembó, *guasqueiros* (raw leather craftsmen) are transmitting some of their skills through YouTube videos.



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(15) There is some overlap between the more academic intangible cultural heritage-related courses reported in this section (Assessment Factor B6.2) and the more practical courses in intangible cultural heritage management reported in Assessment Factors B2.1, 2.2, 2.3 and 3.2.

Community involvement in educational programmes on intangible cultural heritage¹⁶

Community involvement is essential for educational programmes to contribute to safeguarding, because they are the ones who will continue practising and transmitting their intangible cultural heritage. All the countries reporting in this cycle stated that practitioners and bearers were involved in designing and developing formal or non-formal intangible cultural heritage education programmes and/or actively presenting and transmitting their heritage (B4.1). In schools in Argentina, in the Province of Neuquén, for example, intangible cultural heritage practitioners are involved in various non-formal education processes, such as organizing training workshops in traditional knowledge and practices. The documentary *Entre El Barro y el Cielo* (made with community participation by the Ministry of Culture) illustrates these educational processes. In Guatemala, the Zacapaneca Association of Storytellers and Anecdotes in the middle valley of Motagua gives workshops and adjudicates contests for school children. Drawing contests have been instituted in the Municipality of Momostenango, Totonicapán, to transmit the skills associated with the designs of traditional Ponchos. In Dominica, the Kalinago Council focuses on training in the heritage of the indigenous Kalinago people; several communities are involved in providing training in traditional dance, music and language.

Most reporting countries (26 out of 27, or 96%) also stated that capacity-building programmes on intangible cultural heritage were addressed to communities, groups and individuals as participants. Just under two thirds of these countries (16 out of 26, or 61%) reported that the programmes in question were operated by communities themselves (B3.1). During the COVID-19 pandemic in Belize, for example, women community leaders created the *Heritage Education Network Belize* which supports heritage education and the sustainable development of tourism and creative businesses through network-building, awareness raising, research,

publications and capacity-building activities on Belize's intangible and tangible heritage. In November 2020 they launched a Garifuna Cultural Project which highlighted Garifuna history and culture, including the *Language, dance and music of the Garifuna*, through partnerships and discussions with regional and local stakeholders.

Vocational or technical training on intangible cultural heritage management¹⁷

As already mentioned above, just under two thirds of the countries (17 out of 27, or 62%) reported training on intangible cultural heritage management being available through some tertiary institutions (B2.1). In Ecuador, for example, the Los Andes Higher Technological Institute of Social Studies (ILADES) offers a course on the safeguarding and management of intangible cultural heritage called "Superior Technology in Sciences and Ancestral Knowledge". This covers ancestral knowledge, project design, national legislation, and other topics.

The reports suggest that vocational or technical training on intangible cultural heritage management is more frequently offered outside tertiary educational institutions. Provision of such training by communities and NGOs, also discussed above (B2.3), was reported by a large majority of countries. In Brazil, the Socio-Environmental Institute (ISA) is a NGO that works with bearers from the Traditional Agricultural System of Quilombola Communities in Vale do Ribeira, an intangible cultural heritage element recognized as Brazilian Cultural Heritage in 2018. ISA and the Quilombola communities have carried out joint activities that promote the transmission of knowledge related to traditional agricultural practices and the management of that knowledge.

All the countries reported offering at least some training in intangible cultural heritage safeguarding and management through government institutions, centres and other bodies (B2.2). Links between government institutions and tertiary institutions, NGOs and community organizations could thus be very important in expanding vocational training in other sectors. In Brazil, the National Historic and Artistic Heritage Institute

(16) Refer to Assessment Factors B3.1 and B4.1 in the above List of core indicators and assessment factors for this Thematic Area.

(17) Refer to Core indicator B2 and Assessment factor B3.2 in the above List of core indicators and assessment factors for this Thematic Area.

(IPHAN)'s University Extension Programme (ProExt) supported public institutions of higher education in the development of extension programs or projects between 2009 and 2015 on the theme of 'preservation of the Brazilian cultural heritage'. IPHAN's unit for the Coordination of Heritage Education in the Department of Cooperation and Promotion offers workshops about intangible cultural heritage management to educational institutions, as well as civil society organizations, and communities.

Given the importance of State support for implementation of the Convention across multiple sectors, and high levels of State involvement in providing vocational training, training for government officials needs to be part of the educational offering. Ecuador has conducted capacity building in cultural heritage management through a 'Virtual Course on Cultural Heritage Management' that was accessed by 153 municipal officials between 2017 and 2020. The curriculum included a specific module on the management and safeguarding of intangible cultural heritage (including information on regulations, methodologies, inventorying and threats and risks to viability). In Argentina, the National Directorate of Conservation, under the National Parks Administration, has compiled an Oral History Manual to guide collection and analysis of oral testimonies from people living in protected areas. The manual is disseminated in training courses for agency staff. The country also plans to hold courses, workshops or classes on intangible cultural heritage in institutions that provide higher education in State Administration.

HIGHLIGHT Using capacity-building workshops to help develop national safeguarding strategies

Capacity building can be used for planning national safeguarding strategies. In March 2019, the Cultural Development Foundation in Saint Lucia ran a workshop "Strengthening local capacities to Safeguard Saint Lucia's Intangible Cultural Heritage: Mapping, Documenting, Sensitizing", funded by the UNESCO Participation Programme. It aimed to identify the institutions involved in intangible cultural heritage safeguarding and to begin the process of coordinating safeguarding efforts. The workshop identified Saint Lucia's priorities for intangible cultural heritage safeguarding and management, including the identification of a national committee, further training and coordination.

Community participation in such training is very important for safeguarding, as noted above, even where the training programme is run by external providers. In Chile, the National Cultural Heritage Service, through the National Sub-Directorate for Intangible Cultural Heritage, offers comprehensive training of a theoretical and practical nature in the safeguarding and management of intangible cultural heritage. Capacity-building seminars, talks, workshops, and meetings for the exchange of good practices and the local management of intangible cultural heritage are offered to practitioners or communities, as well as to public officials of municipalities or sectoral institutions, cultural managers, social organizations and NGOs.

Inclusivity of learner profile in educational programmes in intangible cultural heritage safeguarding and management¹⁸

The countries reporting in this cycle noted the inclusivity of educational programmes in intangible cultural heritage safeguarding and management from different providers (B2, B3). Inclusivity was understood in diverse ways across the reporting countries, however, embracing gender and sexual preference, social class, ethnic, cultural and geographical diversity, as well as diversity of institutional location and employment.

Programmes offered by government bodies were generally perceived as more inclusive than those offered by community or NGO initiatives (which are perhaps more likely to be focused on community participants), and also those offered by tertiary educational institutions (which may be limited to students) (B2). As the report from Saint Vincent and the Grenadines noted, some communities wished to respect customary limitations on access to the intangible cultural heritage element by limiting attendance in educational programmes to community members.

(18) Refer to Core indicators B2 and B3 in the above List of core indicators and assessment factors for this Thematic Area.

Education promoting respect and supporting transmission of intangible cultural heritage¹⁹

The reports suggest that inclusion of intangible cultural heritage in educational programmes in schools promotes awareness and respect both within and between communities to some extent. In primary and secondary education settings, 22 out of 27 countries (81%) reported that students learned to respect and reflect on the intangible cultural heritage of their own community or group through educational programmes and curricula. A slightly higher percentage (19 out of 22, or 86%), but fewer countries overall, reported that school students learn to respect and reflect on the intangible cultural heritage of others through educational programmes and curricula (B5.2).

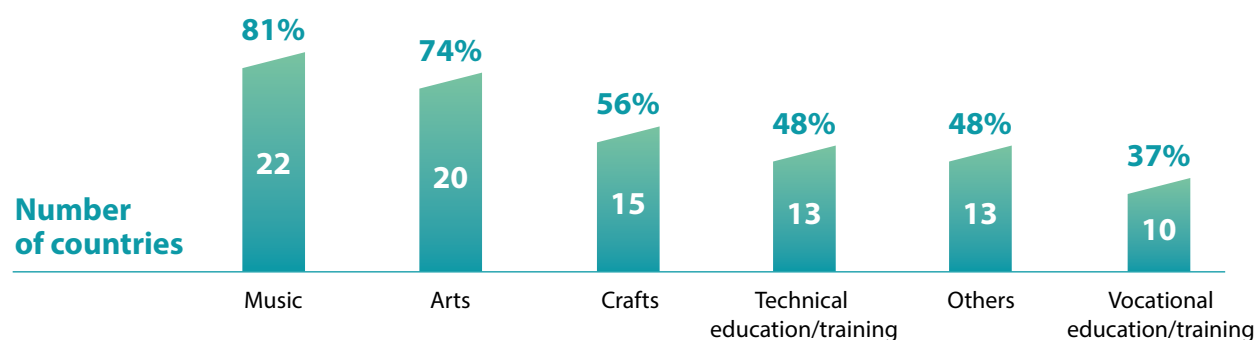
Transmission of intangible cultural heritage continues in most cases within bearer communities as a matter of course, but both formal and non-formal educational programmes can also support transmission of intangible cultural heritage. Overall, more than 23 out of 26 (88%) of the countries reported that formal and non-formal education strengthen the transmission of intangible cultural heritage and promote respect for intangible cultural heritage (B4). Non-formal education seems to be more successful in strengthening intangible cultural heritage transmission, reported by a slightly higher number of countries (25 out of 27, or 93%). Modes and methods of transmitting intangible cultural heritage that are recognized by communities, groups and individuals, were included or strengthened in formal and non-formal educational programmes in four fifths of countries (22 out of 27, or 82%) (B4.2).

A variety of educational approaches including formal curricula, informal workshops, online open access education, festivals or events and competitions are used to supplement usual transmission methods. Some of these educational initiatives come from within bearer communities, and others are supported by State agencies or other external organizations such as educational institutions, researchers or NGOs.

Countries reporting in this cycle frequently mentioned the importance of language as a way of transmitting intangible cultural heritage. In Argentina, for example, Intercultural Bilingual Education guarantees the constitutional right of indigenous peoples to receive an education that contributes to preserving and strengthening their cultural guidelines, their language, their worldview and ethnic identity; to act actively in a multicultural world and to improve their quality of life. The language of different indigenous peoples, such as the language spoken by the Toba, Wichi and Pilaga communities in Formosa, is thus integrated into educational curricula. Each of these schools has 'special aboriginal teachers' (MEMA) who work together with Spanish-speaking teachers. This helps to transmit the culture of the indigenous peoples to young people in their mother tongue.

Over three quarters of countries also reported specific educational programmes at the post-secondary level strengthening the practice and transmission of intangible cultural heritage in fields such as music (22 out of 27, or 81%) and the arts (20 out of 27, or 74%) (B6.1, see Figure 5 below). El Salvador's Dr. José Matías Delgado University (UJMD) has involved traditional craftspeople in the education of undergraduate students in Handicraft Product Design and Graphic Design since 1991. The Institute of Jamaica offers programmes giving instruction in traditional music and dance forms.

Figure 5: Educational programmes at the post-secondary level in specific subject areas strengthening the practice and transmission of intangible cultural heritage in reporting countries (n=27) (B6.1)



(19) Refer to Core indicator B4 and Assessment Factors B4.2, B5.2, and B6.1 in the above List of core indicators and assessment factors for this Thematic Area.

Baselines and targets

Using the automatic calculator, about two thirds or more of the reporting countries either fully or largely satisfied all core indicators at the baseline, except for B6 (see Table 5 below).

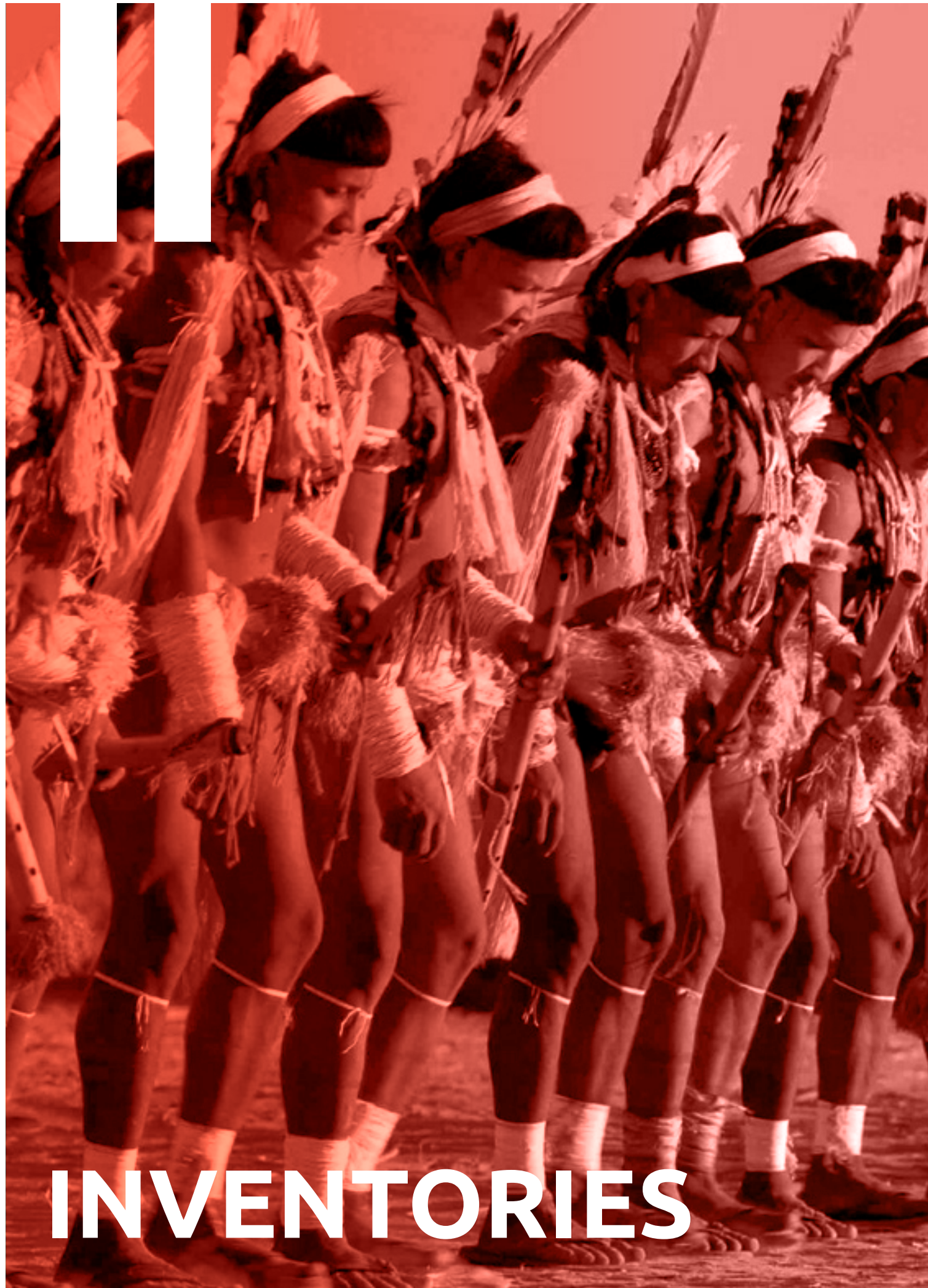
About half (14 out of 27, or 52%) fully satisfied the core indicators B2 and B4 at the baseline, relating to educational programmes strengthening human capacities to promote safeguarding and management of intangible cultural heritage, and strengthening the transmission of intangible cultural heritage and promoting respect for intangible cultural heritage respectively. Almost all the reporting countries (25 out of 27, or 92%) fully satisfied the core indicator B3 at the baseline, on the 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. A lower proportion of countries fully satisfied

the core indicators B5 (7 out of 27, or 26%) and B6 (10 out of 27, or 37%) at the baseline, relating to integration of intangible cultural heritage in primary and secondary education, and the role of post-secondary education in intangible cultural heritage safeguarding respectively.

In this Thematic Area, most countries set targets at or above their automatically calculated baselines for core indicators B2-6. Between two fifths (11 out of 27, for B5, or 41%) and two thirds of the countries (18 out of 27, for B3, or 67%) set a target for the next reporting cycle equal to their baseline. Some reporting countries were optimistic on opportunities for future progress in regard to B5, relating to integration of intangible cultural heritage in primary and secondary education: 13 countries (out of 27, or 48%) set targets above their baselines. A few reporting countries indicated there remained some challenges in achieving progress in regard to B3 and B4: 9 countries (out of 27, or 33%) indicated targets below their baselines.

Table 5: Attainment scores on the baseline for indicators B2-B6 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of intangible cultural heritage	0 / 27	3 / 27	7 / 27	3 / 27	14 / 27
B3. 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	1 / 27	0 / 27	1 / 27	0 / 27	25 / 27
B4. Extent to which both formal and non-formal education strengthen the transmission of intangible cultural heritage and promote respect for intangible cultural heritage	0 / 27	2 / 27	6 / 27	5 / 27	14 / 27
B5. Extent to which intangible cultural heritage 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 intangible cultural heritage and respect for one's own and others' intangible cultural heritage	1 / 27	1 / 27	8 / 27	10 / 27	7 / 27
B6. Extent to which post-secondary education supports the practice and transmission of intangible cultural heritage as well as study of its social, cultural and other dimensions	8 / 27	0 / 27	4 / 27	5 / 27	10 / 27



In Article 11(b), the Convention requires that a State Party 'identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations'. Article 12.1 specifies that the purpose of inventoring is 'To ensure identification with a view to safeguarding'. It indicates that each State Party 'shall draw up, in a manner geared to its own situation, one or more inventories of the intangible cultural heritage present in its territory. These inventories shall be regularly updated'. The Convention encourages States Parties to endeavour to ensure access to information about the intangible cultural heritage in

such inventories, while respecting customary practices governing such access (Article 13(d)(ii)). In order for elements to be inscribed on one of the Lists of the Convention, they need to be included on an inventory of intangible cultural heritage.

The Periodic Report contains a number of questions about the design and format of inventories of intangible cultural heritage, how communities, groups and individuals and other stakeholders participate in inventoring and how inventories contribute to safeguarding, for example by recording intangible cultural heritage viability or being updated. These are as follows:

List of core indicators and assessment factors on inventories (B7-B8)

Core Indicators	Assessment According to the Following
B7. Extent to which inventories reflect the diversity of intangible cultural heritage and contribute to safeguarding	7.1 One or more inventoring systems oriented towards safeguarding and reflecting the diversity of intangible cultural heritage have been established or revised since ratification.
	7.2 Specialized inventories and/or inventories of various scopes reflect diversity and contribute to safeguarding.
	7.3 Existing inventory or inventories have been updated during the reporting period, in particular to reflect the current viability of elements included.
	7.4 Access to intangible cultural heritage inventories is facilitated, while respecting customary practices governing access to specific aspects of intangible cultural heritage, and they are utilized to strengthen safeguarding.
B8. Extent to which the inventoring process is inclusive, respects the diversity of intangible cultural heritage and its practitioners, and supports safeguarding by communities, groups and individuals concerned	8.1 Communities, groups and relevant NGOs participate inclusively in inventoring which informs and strengthens their safeguarding efforts.
	8.2 Inventoring process respects the diversity of intangible cultural heritage and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions.

As Section A6 of the Periodic Reporting form also contains a number of questions about individual inventories, the analysis of that section has been included here. Questions about research and documentation that are part of Thematic Area III have been included in the following section of this report

INVENTORIES

Overview and impact

Overview of core indicators B7-B8

Considerable work is being done to inventory the intangible cultural heritage in reporting countries. Most of the reporting countries have one or more inventories of intangible cultural heritage in their territory. A few countries (especially among the SIDS) have not yet established inventories in line with the Convention.

A total of 40 inventories of intangible cultural heritage were reported on in this cycle, around two thirds of which have a specific scope. The inventories contain details of more than 11,000 intangible cultural heritage elements. Just over three fifths of the countries stated that general inventories fully or largely reflected the diversity of intangible cultural heritage present in their territory, although some countries reported challenges in ensuring gender balance and other kinds of diversity. About two thirds of the inventories are reported to be fully or largely oriented towards safeguarding, for example by including information about viability, threats and safeguarding measures and being accessible for use in safeguarding. Digital access for public participation has increased during the COVID-19 pandemic. Two thirds of the reporting countries thus fully or largely satisfied the core indicator B7 at the baseline on the extent to which inventories as such reflect the diversity of intangible cultural heritage and contribute to safeguarding.

The process of inventorying is reported to be generally in line with the Convention and its Ethical Principles in reporting countries. This includes inventorying with a high degree of community participation and consent, respecting the diversity of intangible cultural heritage and communities in each territory. Nearly two thirds of the countries reported that communities, groups and relevant NGOs participated inclusively and extensively in inventorying, supporting safeguarding. Three fifths of reporting countries thus fully satisfied the core indicator B8 at the baseline, on the extent to which the inventorying process is inclusive, respects the diversity of intangible cultural heritage and its practitioners, and supports safeguarding.

Challenges and opportunities

While acknowledging considerable progress on inventorying of the intangible cultural heritage in the territories of reporting countries, various challenges and opportunities can be identified in this Thematic Area. A few countries are still in the process of elaborating their first intangible cultural heritage inventories. Most countries plan to expand existing inventories, and increase the diversity of elements covered, whether by location, gender or domain. Achieving gender equality in inventorying requires specific attention. Many countries are developing more extensive policies and processes to guide inventorying, tailoring approaches to diverse local contexts or different domains of intangible cultural heritage and exploring new participatory methodologies and cross-sectoral cooperation. Ensuring equitable access to online inventories may require accommodations for people with disabilities and older people. A number of existing inventories could be better oriented towards safeguarding, for example by including more information on viability and safeguarding measures, or increasing the frequency of updating.

Outcomes, impacts and contribution to sustainable development

Overall, inventorying forms the basis for many programmes and policies supporting intangible cultural heritage safeguarding within reporting countries, and contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, as well as assisting the development of safeguarding measures and building relationships between stakeholders in the mid-term outcomes. It contributes to the long-term outcomes around continued practice and transmission of intangible cultural heritage (by including information about viability and safeguarding measures), respect for the diversity of intangible cultural heritage (by promoting inclusiveness of inventories) and awareness raising (by promoting access). This supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, 'strengthen efforts to protect and safeguard the world's cultural and natural heritage.' Promoting access to information in inventories particularly supports SDG Target 16.10, 'ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements.'

Description of the inventories²⁰

The Periodic Reports contain details of the inventories in the reporting countries (A6). Most of the countries have inventories of intangible cultural heritage in their territory; six countries reported more than one. Countries still to establish inventories include Dominica, Honduras, Saint Kitts and Nevis, Saint Lucia, and Saint Vincent and the Grenadines. SIDS dominate among countries that have not yet established inventories.

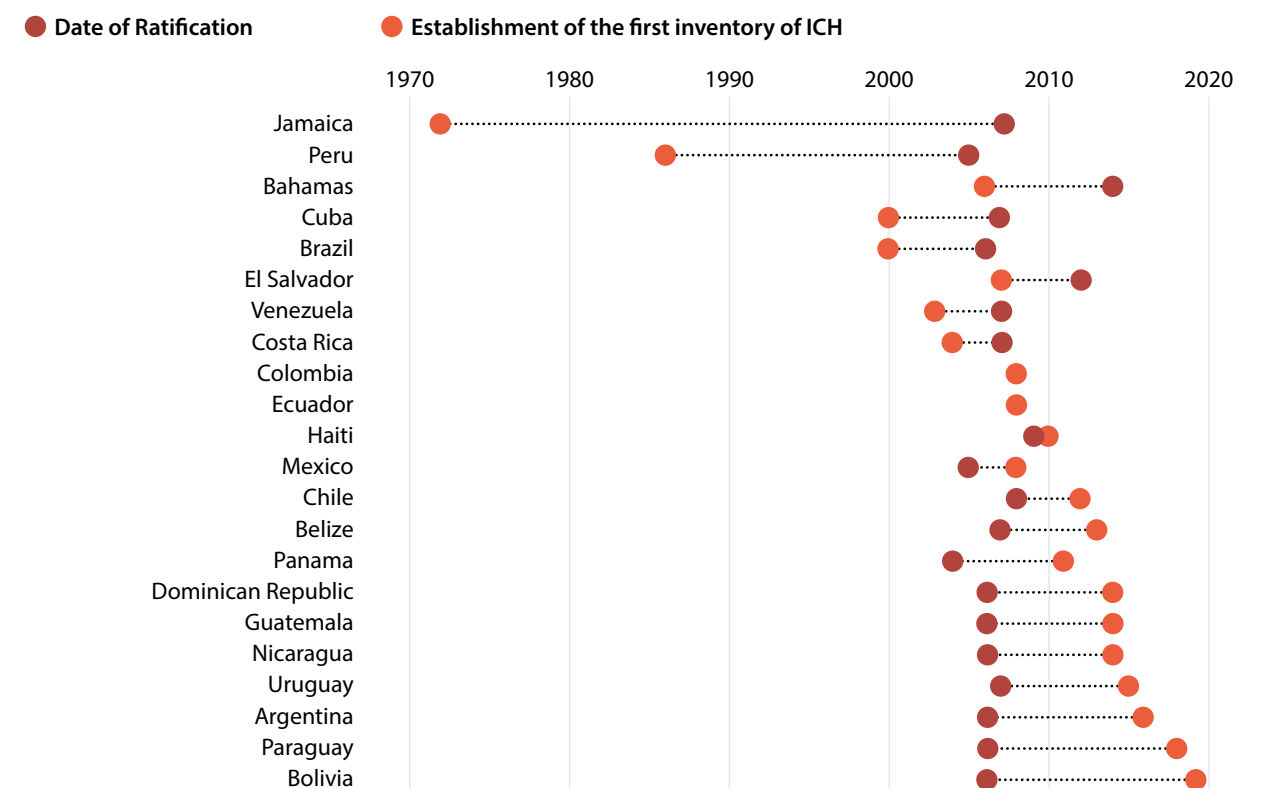
Across reporting countries, more than 11,000 intangible cultural heritage elements have been included on inventories (A6.g). Ecuador, Brazil, Colombia and Venezuela have over 500 entries on their inventories. Twelve reporting countries have fewer than 100 elements inscribed on all inventories at the national or sub-national level. The total number of inventoried elements is likely an underestimate. One might expect

that larger countries will have more intangible cultural heritage elements inscribed, although of course any country may also have significant diversity in their intangible cultural heritage and/or intensive inventorying programmes which may increase numbers of inventoried elements. Larger countries may also face challenges in inventorying if they do not have the resources or organizational structures to reach all localities.

In about half the countries (14 out of 27, or 52%), establishment of the first inventory of intangible cultural heritage occurs alongside or after ratification of the Convention (A6.d, see Figure 6 below).

Eight countries recognize inventories that were established before ratification of the Convention, sometimes decades beforehand, as inventories of intangible cultural heritage. Ensuring that inventories contribute to safeguarding under Articles 11 and 12 of the Convention may require structural changes, such as inclusion of information on viability, as proposed by several of the reporting countries.

Figure 6: Date of ratification compared to date of establishment of the first inventory of intangible cultural heritage in the country (A6.d)



(20) Refer to Section A6 of the Periodic Reporting form.

(21) Some of the reports did not indicate the full number of inventoried elements, and only indicated categories of elements in this section of the report.

Just over a third of the inventories reported on (13 out of 34, or 38%) are general inventories covering different domains of intangible cultural heritage across the territory (A6.n), such as the “Inventory of the Intangible Cultural Heritage of Panama”, or the “National Inventory of Intangible Heritage” in Costa Rica.

Just under two thirds of the inventories (21 out of 34, or 62%) are more specialized ones that may focus, for example, on specific regions or communities, or aspects of intangible cultural heritage (A6.n). Examples include the system of local territorial inventories in Colombia, and the inventory of the Nan Pa'ch ceremony in Guatemala. Some of these specialized inventories contain only one element. Some specialized inventories contain information primarily about tangible heritage, such as objects needed for the practice and transmission of intangible cultural heritage, for example musical instruments. To be considered inventories of intangible cultural heritage in terms of the Convention, it would be important to include information in such inventories about the related intangible cultural heritage practices and expressions.

Involvement of communities and other actors in the inventorying process²²

Nearly two thirds of the countries (15 out of 23, or 65%) reported that communities, groups and relevant NGOs participated inclusively in inventorying to a large extent, thus informing and strengthening their safeguarding efforts (B8.1). Thirty three out of the 40 inventories listed in the reports (83%) involved inclusive participation of communities, groups and NGOs (A6.p).²³

For example, in Cuba, awareness-raising and capacity-building workshops were held with communities concerned before acquiring consent and doing inventorying field work for the inventories of the National Council for Cultural Heritage (National System of Inventories of Intangible Cultural Heritage) and the National Council of Houses of Culture (Catalogue of the System of Houses of Culture). In Bolivia, all inventorying



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(22) Refer to Section A6.p in the Periodic Reporting form, and Assessment Factor B8.1 in the above List of core indicators and assessment factors for this Thematic Area.

(23) The question on community participation in inventorying was interpreted differently by the States Parties. Some countries, while noting in B8.1 that community and NGO participation in inventorying is not extensive, have given examples showing significant commitment to participation in their ethical guidelines for inventorying and evidence of actual participation by communities concerned. A number of countries did not respond to the question in A6.p.

field work is carried out in close coordination and with the consent of the communities concerned, and a copy of the documentation is provided to them afterwards.

In some reporting countries, such as Barbados and Nicaragua, efforts are ongoing to improve participation in inventorying. 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. However, the State recognizes that “achieving systematic, broad and effective participation is a challenge that requires constant and permanent work”. They have been engaging in capacity-building training for the preparation of participatory inventories, for example through the project “Strengthening capacities for the safeguarding of intangible cultural heritage in Ecuador” (2015 and 2017) conducted by the National Heritage Institute and UNESCO, and funded by the Government of Japan.

Accessibility of information in inventories²⁴

As indicated above, about a third of countries reported that their inventories were in general fully accessible to relevant stakeholders, while respecting customary practices governing access (B7.4a). Another third reported their inventories being largely accessible, and around a quarter partially accessible. Most countries reported some degree of facilitated access to individual inventories.

The reports also provide information about accessibility of individual inventories, several of which may be found within the same country. About 85% of individual inventories listed by reporting countries were described as being accessible, while respecting customary practices governing access (A6.o). Two countries reported that access to a specific inventory was not facilitated while respecting customary practices governing access to specific aspects of intangible cultural heritage. However, the reports do not provide information on why this was the case.

Several countries have put their inventories online as part of the effort to make them accessible. The complexity of these online systems varies. The [Belize Living Heritage Website](#) hosts an online inventory of intangible cultural heritage with information about [selected elements](#). The full inventories are hosted on the servers of the Institute for Social and Cultural Research. Cultural practitioners and communities are given access to the inventorying materials as needed, with reference to the customary practices and conditions outlined during the inventorying process.

Increasing access to inventories during COVID-19

Chile has a public management platform for intangible cultural heritage called the “Information System for the Management of Cultural Heritage” (SIGPA) that organizes, stores and disseminates information about intangible cultural heritage safeguarding. The system allows intangible cultural heritage practitioners to access and edit documentation about their intangible cultural heritage online. In 2020, SIGPA was visited by nearly 70,000 users.

Community participation strategies for inventorying have been negatively affected by the COVID-19 pandemic, but reflection on equitable access during the pandemic has also re-opened broader considerations around inclusivity. The Sub-directorate of Intangible Cultural Heritage has been making efforts to reach people with disabilities through better subtitling of audio-visuals and translation into sign language. However, many community members do not have access to digital media, which has become the primary mode of communication during the COVID-19 pandemic.

(24) Refer to Section A6.o in the Periodic Reporting form, and Assessment Factors B7.4 and B8.1 in the above List of core indicators and assessment factors for this Thematic Area.

Physical publications were also produced to disseminate information from the intangible cultural heritage inventory in certain cases. For example, Uruguay produced publications relating to both general inventorying and specific inventories for 'Tango' and 'Candombe and its socio-cultural space: a community practice'. These were distributed to the public libraries, institutions, and the groups and individuals that participated in the inventory process, as well as being made available online.

Reflecting and respecting diversity in inventorying²⁵

Around three fifths of the countries stated that in general, inventories fully or largely reflected the diversity of intangible cultural heritage present in their territory (B7.1b).²⁶ Not all inventorying processes are complete, so not all inventories reflect this diversity in reality. In El Salvador, for example, the Salvadoran Intangible Cultural Heritage Inventory reflects the expressions of different periods of Salvadoran history and all regions of the country, and includes cultural expressions of indigenous communities, but does not yet include intangible cultural heritage elements from the communities of African descent.

As indicated above, diversity is not always interpreted in the same way across contexts. Some specialized inventories would not reflect intangible cultural heritage diversity in the country as a whole if, for example, they were restricted to a specific domain or region. However, nearly four fifths of countries said that specialized inventories also contribute to the safeguarding of intangible cultural heritage and reflect its diversity, presumably within these limitations (18 out of 23, or 78%, B7.2). Most countries (19 out of 23, or 83%) reported that their intangible cultural heritage inventorying processes fully or largely respected the diversity of intangible cultural heritage and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions (B8.2).

In Section A6.q, 34 of the 40 inventories were said to "respect the diversity of intangible cultural heritage and its practitioners, including the practices and expressions of all sectors of society and all regions"²⁷ Only one country said that their inventory did not (yet) include the intangible cultural heritage of all genders (A6.r), but others acknowledged elsewhere in the reports that inventories were not yet gender equitable in terms of coverage.

Various strategies have been adopted to improve inclusivity of inventories. Noting that men currently predominate among practitioners recorded in the intangible cultural heritage inventory in Chile, the Sub-directorate of Intangible Cultural Heritage identified the need for further progress on gender issues and recognition of gender diversity. The Sub-directorate has also coordinated with the Native Peoples Sub-directorate of the National Service of Cultural Heritage to improve project reach and community participation in certain localities, and reduce centralization of budgets and programmes, which had been increased by the pandemic.

Criteria for inclusion and domains used in inventories²⁸

Criteria for inclusion and domains used in inventories can indicate the diversity of forms of intangible cultural heritage they include, and their orientation towards safeguarding and supporting sustainable development.

Most of the general inventories follow the approach of the Convention in determining criteria for inclusion, and domains of intangible cultural heritage. Common criteria include community involvement and consent for identification and inclusion of an element, social meaning and value to communities, alignment with human rights and mutual respect, respect for diversity, transmission from generation to generation (sometimes for a specified number of generations), and current practice. A few (such as in Colombia's National Representative List of Intangible Cultural Heritage)

emphasize equitable benefit from use of the intangible cultural heritage as a criterion for inclusion. The Dominican Republic requires the design and application of safeguarding measures that promote gender equality, the participation of young people and respect for ethnic identities as criteria for inclusion in community inventories of cultural heritage.

Many countries responded to the challenge of supporting sustainable development by including social, cultural, environmental and economic values as considerations in the criteria for inventorying. Colombia, for example, considers criteria such as community significance, human and animal rights, environmental integrity, and equitable benefit when including an element on their National Representative List of Intangible Cultural Heritage of Colombia. Inventorying can be used for safeguarding planning, in line with sustainable development of local communities. Uruguay reports that inventorying of 'Tango' and 'Candombe and its socio-cultural space: a community practice' have strengthened the practice of the intangible cultural heritage. Efforts will now be made with the involvement of community organizations to update the inventories and develop safeguarding plans based on the information. New inventories are planned for intangible cultural heritage related to wool production, the *pericón* dance, the *Tristán Narvaja* street market, community spaces and other areas.

More detailed domains than those found in Article 2.2 of the Convention are sometimes used in inventories. For example, "traditional customs and regulations", "forms of organization of traditional authorities", and "knowledges, skills and practices associated with traditional medicine and gastronomy", are included as domains in Peru's inventory, called "Declarations of Intangible Cultural Heritage as Cultural Heritage of the Nation". El Salvador also includes "places of historical memory" in the Salvadorean List of Intangible Cultural Heritage (ISPCI). The Dominican Republic reports a rather different set of domains used in their community cultural heritage inventories: conceptual, symbolic, ideological and plastic arts manifestations.

Some inventories (especially specialized inventories) use restricted domains or additional criteria. For example, Belize's Cultural Celebrations inventory includes cultural celebrations practised in Belize, across domains such as social practices, rituals and festive events; traditional craftsmanship; oral traditions and expressions including language as a vehicle of intangible cultural heritage; and performing arts. Other inventories are focused on a particular geographical region, domain or community.

Orientation towards safeguarding, updating and recording of viability²⁹

To have an impact on safeguarding, inventories should ideally be oriented towards this purpose. The Periodic Report thus asks about orientation towards safeguarding, updating and recording of viability of elements included.

Overall, nearly two thirds of countries (15 out of 23, or 65%) reported that, in general, their inventories were fully or largely oriented towards safeguarding (B7.1a). Only one country reported that the inventories were minimally oriented towards safeguarding.

Updating of inventories is only fully achieved in 17% of the countries (4 out of 23); just under a third of the countries update inventories fully or largely (B7.3). Costa Rica, for example, updates its inventory every two years, and Peru every five years. Some inventories may be more regularly updated than others within a specific country. Updating was identified as a challenge in a number of countries, due to the costs of community consultation, changes in government administrations and other factors. The frequency of updating may depend on the needs and wishes of the communities, groups and individuals concerned.

Questions about orientation to safeguarding were asked in respect to individual inventories in Section A. Most of the inventories reported on in this cycle record the viability of elements included (31 out of 36, or 86%, A6.k), and also identify threats to viability (31 out of 34, or 91%, A6.m). About three quarters of the inventories reflect viability of intangible cultural heritage elements during updating (26 out of 34, or 76%, A6.l, see Table 6 below).

(25) Refer to Sections A6.i, j, q and r in the Periodic Reporting form, and Assessment Factors B7.1, B7.2 and B8.2 in the above List of core indicators and assessment factors for this Thematic Area.

(26) Questions about "respecting diversity" generally indicate the inclusion of different social groups and regions in the process of identifying and inventorying intangible cultural heritage (Core Indicator 8), whereas "reflecting diversity" generally refers to outcomes of the inventorying process, and the diversity of inventoried intangible cultural heritage (Core Indicator 7).

(27) Not all countries answered this question.

(28) Refer to Section A6.h, i and j in the Periodic Reporting form.

(29) Refer to Section A6.f, k, l, and m in the Periodic Reporting form, and Assessment Factors B7.1, B7.2, B7.3, and B7.4 in the above List of core indicators and assessment factors for this Thematic Area.

Table 6: Number and percentage of inventories recording viability and threats (n=36, 34, 34) (A6.k-m)

Response	Does the inventory record the viability of each element?		Does the updating of the inventory reflect the current viability of elements included?		Does the inventory identify threats to the intangible cultural heritage elements included?	
	Yes	No	Yes	No	Yes	No
Number of countries	31	5	26	8	31	3
Percentage of countries	86%	14%	76%	24%	91%	9%

The Periodic Report also contains information on how inventories are being used for safeguarding. Only three fifths of countries (14 of the 23 with inventories) reported that the inventories (in general) are utilized fully or largely to strengthen safeguarding. About two fifths (9 countries out of 23, or 39%) reported that inventories only partially or minimally supported safeguarding (B7.4b). About a fifth of the countries (5 out of 23, or 22%) stated that their specialized inventories did not contribute to safeguarding or reflect the diversity of intangible cultural heritage (B7.2).

Some countries are still establishing and refining their inventorying strategies. One country, for example, reported that “inventorying is ... not yet viewed as a critical component of safeguarding efforts”. However, most countries planned to intensify and promote inventorying activities as a key part of their implementation of the Convention.

Baselines and targets

Table 7 below shows that, using the automatic calculator, only about a quarter of the reporting countries (5 out of 23, or 22%) fully satisfied the core indicator B7 at the baseline on the extent to which inventories as such reflect the diversity of intangible cultural heritage and contribute to safeguarding. Considerably more countries, three fifths (14 out of 23, or 61%), fully satisfied the core indicator B8 at the baseline, on the extent to which the inventorying process is inclusive, respects the diversity of intangible cultural heritage and its practitioners, and supports safeguarding.³⁰

About half (12 out of 23, or 52%) of the countries indicated that their target for the next reporting cycle was equal to their baseline for B7. Perhaps because three fifths of countries had fully satisfied the core indicator B8 at the baseline according to the automatic calculator, most countries set their targets at the baseline.



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(30) A lower level of performance on these indicators than in Thematic Area I and II may be due to the more frequent use of a five point Likert scale in these questions instead of a yes-no scale.

Table 7: Attainment scores on the baseline for indicators B7 and B8 in reporting countries (n=23)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B7. Extent to which Inventaires reflect the diversity of intangible cultural heritage and contribute to safeguarding	0 / 23	1 / 23	7 / 23	10 / 23	5 / 23
B8. Extent to which the inventorying process is inclusive, respects the diversity of intangible cultural heritage and its practitioners, and supports safeguarding by communities, groups and individuals concerned	1 / 23	0 / 23	2 / 23	6 / 23	14 / 23



RESEARCH AND DOCUMENTATION

The Convention encourages States Parties to “foster scientific, technical and artistic studies, as well as research methodologies, with a view to effective safeguarding of the intangible cultural heritage, in particular the intangible cultural heritage in danger” (Article 13(c)). States Parties are also encouraged to adopt appropriate legal, technical, administrative and financial measures aimed at “ensuring access to the intangible cultural heritage while respecting customary practices governing access to specific aspects of such heritage” (Article 13(d)

(ii)). Of course, under Article 15 and the Ethical Principles, communities, groups and individuals concerned are central to the safeguarding process, they should be involved in undertaking or guiding research and documentation, and be able to use its results.

The Periodic Report thus contains a number of questions about support for research and documentation, community and other stakeholder participation in it, accessibility and utilization. These are as follows:

List of core indicators and assessment factors on research and documentation (B9-B10)

Core Indicators	Assessment According to the Following
B9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding	9.1 Financial and other forms of support foster research, scientific, technical and artistic studies, documentation and archiving, oriented towards safeguarding and carried out in conformity with relevant ethical principles.
	9.2 Research is fostered concerning approaches towards, and impacts of, safeguarding intangible cultural heritage in general and specific elements of intangible cultural heritage, whether or not inscribed.
	9.3 Practitioners and bearers of intangible cultural heritage participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, all done with their free, prior, sustained and informed consent.
B10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding	10.1 Documentation and research findings are accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of intangible cultural heritage.
	10.2 The results of research, documentation, and scientific, technical and artistic studies on intangible cultural heritage are utilized to strengthen policy-making across sectors.
	10.3 The results of research, documentation, and scientific, technical and artistic studies on intangible cultural heritage are utilized to improve safeguarding.

Overview and impact

Overview of core indicators B9-B10

Over three quarters of reporting countries said they provide support for both research and documentation or archiving oriented towards safeguarding intangible cultural heritage, and almost all involve intangible cultural heritage practitioners and bearers in research and documentation on intangible cultural heritage, according to the Ethical Principles. Much of the support for research within culture ministries is linked to inventorying processes, but funding for research is also available through institutional channels (mainly universities) and from national or regional development funds. Nearly two thirds of the reporting countries thus fully satisfied the core indicator B9 at the baseline in respect to the contribution of research and documentation to safeguarding, and a further fifth largely satisfied the indicator.

All countries reported that communities, groups and individuals concerned have some degree of access to documentation and research findings about their intangible cultural heritage; in many cases, community access was equivalent to general public access. In about a quarter of countries, community access was considered limited. Direct use of intangible cultural heritage-related research and documentation in policy-making was fairly limited across reporting countries, except where there were institutional links between policy-makers and relevant research institutions or competent bodies for intangible cultural heritage safeguarding.

Community-led research and documentation, especially as part of the inventorying process, has been used for the development of safeguarding measures or plans for safeguarding specific elements of intangible cultural heritage. Research and documentation on intangible cultural heritage has also been used to inform more general safeguarding actions, such as education, and capacity building for communities concerned, although it was difficult for countries to ascertain the extent of this. Only a small proportion of reporting countries (15%) fully satisfied the core indicator B10 at the baseline, regarding the accessibility of research and documentation findings. A further two thirds of countries largely or partially satisfied the indicator at the baseline.

Challenges and opportunities

Although significant investment has been made in research and documentation for safeguarding, especially in regard to inventorying and academic research, some challenges and opportunities can be identified in this Thematic Area. A number of countries (especially SIDS) indicated that they faced financial constraints in supporting research and documentation for safeguarding. Some may benefit from International Assistance; others may be able to allocate specific funds for intangible cultural heritage research and documentation by amending research funding policies. It may also be possible to seek cross-sectoral funding by looking beyond the culture sector.

Academic priorities for intangible cultural heritage research and documentation could be better aligned with community safeguarding needs or public programmes on intangible cultural heritage through stronger community consultation mechanisms and/or cross-sectoral collaboration. Collating existing research and making it available online can better inform community-led safeguarding and policy-making. Reliable data is often not readily available on the process, nature and use of research and documentation for intangible cultural heritage safeguarding. Reporting countries proposed various strategies to address these issues, including planning an annual conference about intangible cultural heritage to bring different stakeholders together, improving networks and cross-sectoral collaboration, and setting up online information hubs.

Outcomes, impacts and contribution to sustainable development

Overall, research and documentation do form an important part of safeguarding activities in reporting countries, although their impact on safeguarding and policy-making may be limited at present. Research and documentation provide information that contributes to improved capacities for safeguarding, the development of safeguarding measures and building relationships between stakeholders, supporting the short- and mid-term outcomes of the ORF.

Research and documentation increase awareness of intangible cultural heritage by promoting access to information about intangible cultural heritage in its diversity, thus supporting other long-term outcomes. This in turn supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, “strengthen efforts to protect and safeguard the world’s cultural and natural heritage” and SDG Target 16.10 in its attention to public access to information.

Support for research and documentation promoting safeguarding³¹

A majority of countries support research, scientific, technical and artistic studies (24 out of 26, or 92%) or documentation and archiving (20 out of 26, or 77%) that are oriented towards safeguarding intangible cultural heritage (B9.1). A majority (24 out of 27, or 89%) also support research on approaches towards, and the impacts of, safeguarding intangible cultural heritage, whether in general or specific elements thereof (B9.2). The support provided by government is not always financial, but a few countries indicated the existence of financial constraints in supporting intangible cultural heritage-related research and documentation. Although most funding was provided by national governments, international funding sources were utilized in some States. In Saint Lucia, Barbados, and several other Caribbean countries, the regional heritage project “Enhancing the Development of a Heritage Economy in the Caribbean” (2013-2019) was supported financially by the Organization of American States (OAS).

Some research and documentation are undertaken by official bodies, as part of their mandate, frequently linked to the identification and management of inventoried elements. In Peru, the Directorate of Intangible Heritage carries out research, documentation and inventorying of intangible cultural heritage throughout the country. Chile’s Sub-directorate of Intangible Cultural Heritage is conducting the first evaluative research on the safeguarding plans implemented for three of the elements included in their inventory. In Guatemala, the Technical Directorate of Intangible Heritage compiles monthly reports on the activities concerning intangible cultural heritage, based on government policies and

plans that include gender, age, and the four ethnic groups of Guatemala: Xinca, Garifuna, Mayan and Mestizo.

In a few countries, research by state agencies on intangible cultural heritage safeguarding is explicitly linked to broader culture and development policies. In Cuba, for example, research on inscribed elements is done at provincial and municipal levels, to understand the potential of intangible cultural heritage in the implementation of cultural tourism associated with local World Heritage sites. The National Commission for the safeguarding of intangible cultural heritage is coordinating an analysis of the impact of cultural tourism on the intangible cultural heritage concerned.

Most research funding is allocated through culture ministries or culture-sector grants. The Cultural Heritage Fund in Chile, set up in 2017, allocates funding for research on cultural heritage. These funds can be allocated to research on a broad range of intangible cultural heritage elements, including those not on any inventory, respecting certain conditions such as free, prior and informed consent of communities concerned. In Uruguay since 2015, the Competitive Fund for Culture has allocated public funds to artists and cultural creators for cultural artistic projects, many of which are directly connected to intangible cultural heritage.

In some countries, including Nicaragua, Panama and Cuba, funding for intangible cultural heritage-related research is also allocated or managed by ministries outside the culture sector, for example Ministries responsible for Science and Technology, Agriculture or Engineering.



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(31) Refer to Assessment Factors B9.1 and B9.2 in the above List of core indicators and assessment factors for this Thematic Area.

Innovative funding models for safeguarding

Colombia raises funds for initiatives aimed at the protection and safeguarding of cultural heritage through an additional 4% value added tax on mobile phone services; one of the areas of funding is research. Since 2010, 325 intangible cultural heritage research and safeguarding initiatives have been supported through this mechanism with a total investment of around six million US dollars, added to culture sector funding. Since 2015, the Intangible Cultural Heritage Group of the Colombian Ministry of Culture has granted approximately US\$125,000 for research on the impacts of the implementation of Special Safeguarding Plans on the viability of intangible cultural heritage elements. The District of Barranquilla in Colombia has also supported community-led research relating to the 'Carnival of Barranquilla' through grants and calls for projects.

Intangible cultural heritage-related research and documentation are also undertaken by NGOs, museums and universities, working with communities concerned. In Bolivia, the National Museum of Ethnography holds an annual conference on a specific intangible cultural heritage-related theme. In Honduras, the Autonomous National University of Honduras (UNAH) has conducted research among indigenous (Lenca) communities on the traditional knowledge, transmission and uses of medicinal plants, including during COVID-19.

There are a number of dedicated documentation centres in reporting countries, aside from National Archives and university libraries, often relating to a specific theme or domain of intangible cultural heritage. In Mexico, the Manuel Gamio Documentation Center of the University Programme for Cultural Diversity and Interculturality Studies (PUIC) in the National Autonomous University of Mexico (UNAM), houses documentation on intangible cultural heritage relating to indigenous communities in the Americas, and promotes related research. The Manuel Gamio Documentation Center contains historical collections dating back to the 1940s as well as data on recent practice. Other institutions in reporting countries, such as Venezuela's Cultural Diversity Center, also house significant historical and recent data. Argentina's National Folklore Collection, now in the National Institute of Anthropology and Latin American Thought (INAPL), dates back to 1921. These historical collections represent an important resource for community safeguarding activities, where they are accessible.

Community participation in and access to research and documentation³²

All but one of the reporting countries reported involving practitioners and bearers in research and documentation on their intangible cultural heritage, with their free, prior, sustained and informed consent (B9.3). In Section C.4, the reports give examples of community-led research activity associated with inscribed elements. Practitioners of the element 'Venezuela's Dancing Devils of Corpus Christi' in Cata and Turiamo, for example, have conducted ethnographic research on the element, with the assistance of local teachers. The Association of Captains and Traditional Authorities of the Pirá Paraná river, custodians of the 'Traditional knowledge of the jaguar shamans of Yuruparí' (Colombia), has used an inter-generational work methodology to define the Cultural Ecological Calendars of each ethnic group. They have carried out detailed research on the form and significance of their traditional architecture and the significance of the *maloca* (communal house) as a representation of the world. Through the oral tradition of creation myths, they have also reconstructed the route of their ancestors from the delta of the Amazon River to the territories that they inhabit today.

Community members have also been involved in providing information to research projects led by other stakeholders, such as academics and NGOs. In Brazil, for example, research publications and interviews have documented the local stories of Capoeira, and thereby preserve the memory of the masters of 'Capoeira circle'.

Reporting countries commented that it was difficult to ascertain the extent of community participation and consent processes in research and documentation, and necessary to improve procedures to ensure this. In some cases, research institutions provide general guidelines on participation and consent in research activities, and regulate compliance. Specific policies and guidelines for intangible cultural heritage-related research also exist in some countries. Ecuador's Organic Law of Culture, for example, establishes that "indigenous communes, communities, peoples and nationalities, Montubio people, and Afro-Ecuadorians", must be informed when research is done on their cultural expressions. Specific policies ensuring community participation and consent in intangible cultural heritage research were mentioned by Argentina, Brazil, Colombia, Mexico, and Nicaragua, among others.

Most countries reported that communities, groups and individuals concerned had some degree of access to documentation and research findings, although in about a quarter of the countries (7 out of 27, or 26%) access was considered limited (B10.1). In Bolivia, Mojeño-Ignatians, practitioners of the element 'Ichapekene Piesta, the biggest festival of San Ignacio de Moxos', have published a series of books on the history of Moxos. Under the "Llajllakan Project: Memory and Identity of Corongo's people", young people in the district of Corongo in Peru have started using a website, a YouTube channel and Facebook and Instagram accounts to promote access to audio-visual archives relating to the 'Traditional system of Corongo's water judges'.³³

Most SIDS similarly reported that communities, groups and individuals concerned had some degree of access; about a third (3 out of 10, or 30%) reported having limited access (B10.1). One of the reasons for limited access in Saint Lucia was the destruction by fire of the records of an important NGO, the Folk Research Centre, in 2018. Another country (the Bahamas) reported that access was limited because the research had not yet been completed. A further reason for limited access mentioned in the reports was lack of funding to develop an integrated information system. The Belize National Library Service and Information System was part of the intangible cultural heritage research project from the beginning, however, which helped to finance information management.

Much of the access provided to communities, groups and individuals concerned is in the context of general public access, through printed or online publications, training materials, websites or exhibitions, media and documentary collections. Argentina, for example, has digitized and made available online information about intangible cultural heritage that was collected by the National Parks Administration in a paper format prior to the 2015-2020 period, and is in the process of making the records of the 1921 National Folklore Survey available online. Communities concerned may be involved in developing and refining these outputs. In Nicaragua, and other countries, community members help to develop outputs such as training materials and performances based on the research.

Tailored access to research and documentation about intangible cultural heritage could help to encourage wider use by communities, groups and individuals concerned, as well as policy-makers and other actors. Community members may also receive documentation as research participants or partners. Peru's Directorate of Intangible Heritage of the Ministry of Culture presents physical copies of publications directly to communities concerned, as required. Haiti shares information by email with community members in some cases. The ICH Secretariats Saint Kitts and Nevis Living Heritage, established with the support granted by the Intangible Cultural Heritage Fund (2019), provide bearers who were interviewed for their project with a copy of the research video. A similar approach is taken in many other countries.

Community consent processes, which sometimes mandate ongoing consultation, generally act as a mechanism for ensuring that access to research materials is regulated in accordance with customary practices governing access to specific aspects of intangible cultural heritage. Communities concerned may be reluctant to trust researchers if in the past they have experienced unethical research behaviour. Many reports thus mentioned the importance of ethical research guidelines regulating consent and access, for example those mandated under Ecuador's Organic Law of Culture, or conditions for receiving competitive funding, for example from Chile's Ministry of Culture. Mexico's Intercultural Universities use a "participatory action methodology" under their "educational and intercultural

(32) Refer to Assessment Factors B9.3 and B10.1 in the above List of core indicators and assessment factors for this Thematic Area.

(33) See <https://www.facebook.com/proyectollajllakan/>



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research model” to involve communities concerned as research partners. Similar provisions are made in Colombia’s National Policy for intangible cultural heritage safeguarding. Some country reports, including Venezuela, emphasized the importance of reflexively and critically improving training on participatory methodologies for research and documentation, covering legal frameworks and cultural rights.

Several reports mentioned concerns about plagiarism or misappropriation of community intangible cultural heritage (songs or performances, and medicinal knowledge) that should be taken into consideration when discussing with community members the possible strategies for providing public access to documentation. Making secret recipes for traditional medicines available online may, for example, prevent bearers from benefiting from trade secret or patent protection linked to their traditional medicinal knowledge. Countries like Mexico,

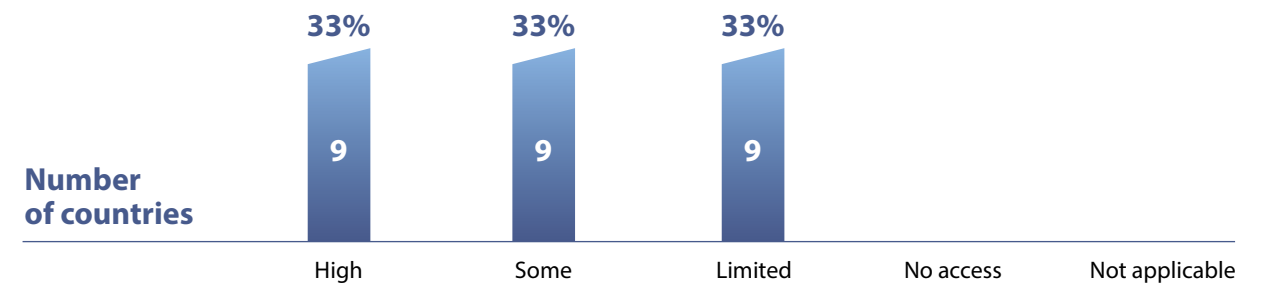
Venezuela and Nicaragua provide some collective intellectual property rights protections in law for local people and indigenous communities aiming to prevent some of these unauthorized public uses of documentation of their cultural interpretations or performances. The existence and impact of laws and policies will be discussed further below.

El Salvador’s report noted that, according to the culture bearers of Panchimalco, research findings can be useful to raise awareness about intangible cultural heritage, but do not guarantee or necessarily promote safeguarding since “communities are the ones to care for, protect and practice the traditions and brotherhoods.” Continued vigilance should thus be exercised to ensure that, even when third parties are involved, communities, groups and individuals concerned remain true partners in the research process and it is accessible and useful for safeguarding their intangible cultural heritage.

Utilization of research and documentation for safeguarding³⁴

Two thirds of countries altogether report some or high levels of use of research and documentation for intangible cultural heritage safeguarding (B10.3, see Figure 7 below).

Figure 7: Extent to which results of research and documentation are used for safeguarding in reporting countries (n=27) (B10.3)



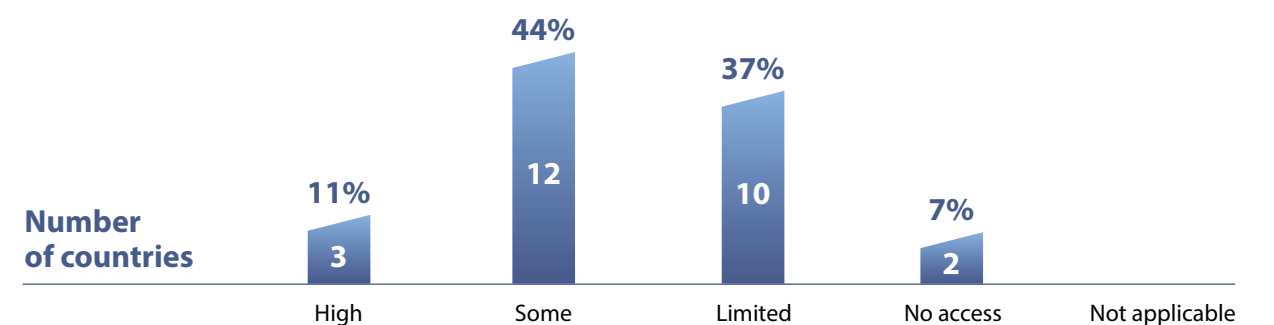
Research and documentation, as part of the inventorying process, has informed the development of safeguarding measures or plans in many countries. Publication of inventories on ‘Tango’ and ‘Candombe and its socio-cultural space: a community practice’ in Uruguay supported the dissemination of information, the development of educational activities and financial support programmes as well as safeguarding actions in the community.

Research and documentation on intangible cultural heritage has also been used to inform policy-making, education, capacity building and other kinds of support for communities concerned. Numerous examples were given in Thematic Area II (see above) of use of intangible

cultural heritage-related research in the development of educational material that may foster transmission. Practitioners of intangible cultural heritage elements in Panama were able to use research to help develop free and paid training workshops, thus both generating income in some cases and enabling transmission.

There are fewer examples of research being used in policy-making (B10.2, see Figure 8 below). The majority of countries reported some (12 out of 27, or 44%) or limited use of research in policy-making (10 out of 27, or 37%). Two countries (out of 27, or 7%) reported that policy-makers had no access to research. Only three countries reported extensive use of research and documentation in policy-making (3 out of 27, or 11%).

Figure 8: Extent to which research, documentation, and scientific, technical and artistic studies on intangible cultural heritage are being utilized in policy-making in reporting countries (n=27) (B10.2)



(34) Refer to Assessment Factors B10.2 and B10.3 in the above List of core indicators and assessment factors for this Thematic Area.

In Dominica, for example, studies by Dexia and the World Creole Music Festival have influenced national policies on tourism and creative industries. In Ecuador, the Ministry of Culture and Heritage analyses information in the intangible cultural heritage inventory to inform cultural policy. Municipalities are being encouraged and capacitated to do the same. In Colombia, intangible cultural heritage research done by the Ministry of Culture and the Colombian Institute of Anthropology and History (ICANH), has informed policies such as guidelines and policy documents on [intangible cultural heritage in urban contexts](#), in accordance with SDG 11 of the 2030 Agenda for Sustainable Development.

Intangible cultural heritage-related research has also been used for policy-making outside of the culture sector, in areas such as education, health, and tourism. It has for example been used to inform policies in the education and tourism sectors in Ecuador, and to help indigenous communities in Mexico receive recognition and legal protection at the local level. Mexico's National Commission for the Knowledge and Use of Biodiversity (CONABIO) uses inputs on traditional environmental knowledge from a digital consultation platform to inform sustainable development policies. In Saint Kitts and Nevis, research on intangible cultural heritage will be used to demonstrate to State agencies the economic and social value of intangible cultural heritage safeguarding.

A number of countries, including El Salvador, Colombia, Nicaragua and Ecuador, have developed specific policies encouraging sustainable development based on traditional handicraft, which will be discussed further below. In El Salvador, for example, the National Commission for Micro and Small Enterprises (CONAMYPE) used intangible cultural heritage-related research to design comprehensive craft development strategies linking intangible cultural heritage safeguarding with the economic sustainability of communities concerned. This led to the Law for the Promotion, Protection and Development of the Handicraft Sector under the National Commission for Micro and Small Enterprises (CONAMYPE).

Some factors seem to encourage the use of research in policy-making. In Haiti, developers of cultural policies are trained in intangible cultural heritage methods and techniques, and are therefore up-to-date with the research, which enables use of this research for policy-making. Research funded by the regional heritage project "Enhancing the Development of a Heritage Economy in the Caribbean" (2013-2019) included a comprehensive needs assessment to evaluate the trends, practices, attitudes and perception of the state of tangible and intangible cultural and natural heritage protection and promotion in several Caribbean countries. The project provided capacity building on Legal Administration of Heritage, Heritage Planning and Development, Transmission of Heritage Values, and Formal Heritage Education. Such projects can enable deeper reflection on both national and regional policy opportunities, needs and trends.

Links between policy-makers and research institutions and/or competent bodies for intangible cultural heritage safeguarding can foster more effective use of research in policy development. In Argentina, the research institution National Institute of Anthropology and Latin American Thought (INAPL) contributes to the design of educational, linguistic, and cultural policies related to tourism and sustainable development. In Brazil, the National Historic and Artistic Heritage Institute (IPHAN), has had a close collaboration with the Ministry of Tourism since 2018, enabling the inclusion of intangible cultural heritage in cultural tourism policy.

Some of the reports noted that State agencies cannot always easily monitor the effects of research on the safeguarding of intangible cultural heritage elements. This is particularly true where research was conducted outside of inventorying or policy-making processes, including research initiated by communities concerned and other actors, such as university researchers. Establishing data reporting channels for the next Periodic Reporting cycle that are linked to funding agencies for academic and community research may make such reporting easier.

Baselines and targets

Table 8 below shows that using the automatic calculator, just under two thirds of countries satisfied the core indicator at the baseline in respect to the contribution of research and documentation to safeguarding (17 out of 27, or 63%, for core indicator B9), but all countries satisfied the core indicator at least partially. In contrast, only 15% (4 out of 27) satisfied the core indicator at the baseline in relation to B10, because of reported limitations on access to and use of research and documentation in safeguarding.

Most countries set targets at or above their automatically calculated baselines for core indicators B9 and B10. As most countries (63%) had fully satisfied the core indicator B9 according to the automatic calculator, it is not surprising that very few targets were set above their baseline for this indicator. Nine countries (out of 27, or 33%) set targets below their baseline for this indicator, indicating perhaps that further work was needed to satisfy the indicator. As only 15% of countries had fully satisfied the core indicator B10, according to the automatic calculator, it is not surprising that nearly half of the countries set their targets above their baseline for this indicator (14 out of 27, or 52%).

Table 8: Attainment scores on the baseline for indicators B9 and B10 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding	0 / 27	0 / 27	4 / 27	6 / 27	17 / 27
B10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding	0 / 27	6 / 27	8 / 27	9 / 27	4 / 27



POLICIES, LEGAL AND ADMINISTRATIVE MEASURES

Establishing a set of relevant policies and/or legal and administrative measures creates an important basis for supporting the design, development, delivery and implementation of effective and sustainable programmes and activities for safeguarding intangible cultural heritage in different sectors. Article 13(a) of the Convention encourages States Parties to “adopt a general policy aimed at promoting the function of the intangible cultural heritage in society, and at integrating the safeguarding of such heritage into planning programmes” (see also OD 153(b)(i)). A primary area of such policy-making and planning is likely to be the culture sector, where action plans, measures and strategies for intangible cultural heritage safeguarding may also be developed (see ODs 1, 2 and 171(d)) with the involvement of communities, groups and individuals concerned, in line with Article 15.

In the Convention, education is given particular attention as a means of ensuring respect for intangible cultural heritage and raising awareness of its importance (Article 1) as well as an important locus for safeguarding intangible cultural heritage through supporting its

transmission (Article 2.3). Article 14(a)(ii) of the Convention also emphasizes the desirability of “specific educational and training programmes within the communities and groups concerned” as a means to “ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society”. Policies in other development sectors, including inclusive social or economic development, and environmental sustainability, can be established or revised to consider intangible cultural heritage and its safeguarding in line with the Ethical Principles. The Convention’s Article 13(a) refers to the importance of “integrating the safeguarding of [intangible cultural heritage] into planning programmes”, and more detailed guidance is given in Chapter VI of the Operational Directives.

The Periodic Report thus contains a number of questions about policies, legal and administrative measures that support intangible cultural heritage safeguarding and how communities, groups and individuals concerned are involved in policy-making. These questions are as follows:

List of core indicators and assessment factors on policies, legal and administrative measures (B11-B14)

Core Indicators	Assessment According to the Following
B11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	11.1 Cultural policies and/or legal and administrative measures integrating intangible cultural heritage and its safeguarding, and reflecting its diversity, have been established or revised and are being implemented.
	11.2 National or sub-national strategies and/or action plans for intangible cultural heritage safeguarding are established or revised and are being implemented, including safeguarding plans for specific elements, whether or not inscribed.
	11.3 Public financial and/or technical support for the safeguarding of intangible cultural heritage elements, whether or not inscribed, is provided on an equitable basis, in relation to the overall support for culture and heritage at large, while bearing in mind the priority for those identified as in need of urgent safeguarding.
	11.4 Cultural policies and/or legal and administrative measures integrating intangible cultural heritage and its safeguarding are informed by the active participation of communities, groups and individuals.
B12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	12.1 Policies and/or legal and administrative measures for education are established or revised and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage.
	12.2 Policies and/or legal and administrative measures for education are established or revised and implemented to strengthen transmission and practice of intangible cultural heritage.
	12.3 Policies and/or legal and administrative measures promote mother tongue instruction and multilingual education.

Core Indicators	Assessment According to the Following
B13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	13.1 The Ethical Principles for Safeguarding Intangible Cultural Heritage are respected in development plans, policies and programmes.
	13.2 Policies and/or legal and administrative measures for inclusive social development ³⁵ and environmental sustainability are established or revised to consider intangible cultural heritage and its safeguarding.
	13.3 Policies and/or legal and administrative measures to respond to situations of natural disaster or armed conflict are established or revised to include the intangible cultural heritage affected and to recognize its importance for the resilience of the affected populations.
	13.4 Policies and/or legal and administrative measures for inclusive economic development are established or revised to consider intangible cultural heritage and its safeguarding. ³⁶
	13.5 Favourable financial or fiscal measures or incentives are established or revised to facilitate and/or encourage practice and transmission of intangible cultural heritage and increase availability of natural and other resources required for its practice.
B14. 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 intangible cultural heritage	14.1 Forms of legal protection, such as intellectual property rights and privacy rights, are provided to intangible cultural heritage practitioners, bearers and their communities when their intangible cultural heritage is exploited by others for commercial or other purposes.
	14.2 The importance of customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of intangible cultural heritage is recognized in policies and/or legal and administrative measures.
	14.3 Policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to dispute prevention and peaceful conflict resolution.

Overview and impact

Overview of core indicators B11-B14

Most of the reporting countries give an account of establishing or revising and implementing policies in the culture sector that incorporate intangible cultural heritage and its safeguarding and reflect its diversity. Some of these policies establish the competent bodies for implementing the Convention, or give new mandates to existing bodies; others set up inventories and associated safeguarding processes. Intangible cultural heritage and cultural heritage are mentioned in a number of national constitutions, or specific legal frameworks protecting the culture and rights of indigenous peoples and Afro-descendant communities.

Just over four fifths of the reporting countries mentioned that national or sub-national strategies and/or action plans for intangible cultural heritage safeguarding had been established (or revised) and implemented.

Three quarters of reporting countries reported some equitable public financial and/or technical support for intangible cultural heritage safeguarding, although many also acknowledged a continued imbalance between funding for tangible and intangible heritage. Not all of these countries, just over two thirds, prioritized intangible cultural heritage in need of urgent safeguarding for support. Safeguarding-related funding was usually directed towards inventoried elements, but some of it was focused on specific groups, especially indigenous and Afro-descendant communities. Financing for culture sector initiatives on intangible cultural heritage relied predominantly on direct state

(35) In conformity with Chapter VI of the Operational Directives, "inclusive social development" comprises food security, health care, gender equality, access to clean and safe water and sustainable water use; quality education is included within core indicator B12.

(36) In conformity with Chapter VI of the Operational Directives, "inclusive economic development" comprises income generation and sustainable livelihoods, productive employment and decent work, and impact of tourism on the safeguarding of intangible cultural heritage and vice versa.

subsidy, but a few countries also used other mechanisms to augment funding, such as fines for infringements under the cultural heritage laws, legacies and donations, and targeted taxation. Many countries reported limitations in State support for intangible cultural heritage safeguarding, particularly under COVID-19, although there were a few COVID-19 support schemes for practitioners.

Nearly three quarters of countries reported active participation of communities, groups and individuals concerned in development and implementation to some degree. However, some countries reported difficulties in conducting usual consultation activities with communities during COVID-19. Three quarters of the reporting countries thus fully or largely satisfied the core indicator B11 at the baseline, in regard to integration of intangible cultural heritage and its safeguarding in policies in the culture sector.

About two thirds of the countries have established some policies, legal or administrative measures in the education sector that ensure recognition of, respect for and enhancement of intangible cultural heritage, generally taking either multicultural or bilingual intercultural educational approaches. This proportion is somewhat lower among the SIDS, at two fifths. Not all of these policies specifically mention intangible cultural heritage or the Convention; many focus on culture, folklore, language and other related concepts. Cooperation agreements between ministries of culture and education, and the inclusion of intangible cultural heritage in the teacher training curricula, are considered useful mechanisms for enabling better implementation of these policies. Overall, however, only half of the countries fully satisfied the core indicator B12 at the baseline, and very few largely satisfied the core indicator.

Nearly four fifths of the countries have taken intangible cultural heritage into consideration in policies for inclusive social development, environmental sustainability and inclusive economic development. Examples of policies included protecting and promoting sustainable use of environmental resources in intangible cultural heritage practice, inclusion of intangible cultural heritage in land use planning, recognition and support for traditional agriculture, food products and handicrafts, provisions for protection, and access and benefit sharing agreements in regard to traditional knowledge, and support, recognition and regulation of traditional health care practices. In many cases, these policies were based on existing legal guarantees or recognition of the territorial, social, environmental, economic and cultural rights of indigenous and/or Afro-descendant communities.

Four fifths of the countries stated that the Ethical Principles are respected in development plans, policies and programmes relating to intangible cultural heritage. Alignment of policies with ethical approaches in the field of intangible cultural heritage was not always specifically achieved by referencing the Convention's Ethical Principles, but by following broader constitutional or development planning guidelines that referenced human and/or cultural rights. Nearly two thirds of the countries reported having favourable financial or fiscal measures or incentives in place to facilitate and/or encourage the practice and transmission of intangible cultural heritage. This included subsidizing carnivals or events, providing funds for bearers, and reducing fees and taxes associated with using land and property for sustainable intangible cultural heritage practice and transmission. About a quarter of all reporting countries fully satisfied the core indicator B13 at the baseline, in regard to the integration of intangible cultural heritage in policies in other sectors than culture and education; in addition to this, nearly two fifths of countries largely satisfied the core indicator.

About three quarters of countries reported that forms of legal protection, such as intellectual property rights and privacy rights, were available to communities, groups and individuals when their intangible cultural heritage is exploited by others for commercial or other purposes. Four fifths of countries reported that their policies and/or legal and administrative measures recognized the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of intangible cultural heritage. Extensions of intellectual property rights protections to intangible cultural heritage are underway in some countries. Even where legal protection is provided, communities concerned, especially indigenous communities, may struggle to use them to the desired effect. Also, not all communities are covered by such protections. Some countries thus provide support for capacity building and mediation with third parties to assist communities concerned.

About half of the countries reported that their policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution. Promoting specific intangible cultural heritage elements related to peace-building has helped in raising awareness about the role of intangible cultural heritage in conflict resolution. In a few countries with a history of recent conflict, special provisions have been made for revitalization and resilience. Colombia designed a legal framework for the Collective Reparation programme for victims of the armed conflict. This programme includes various actions for revitalization and safeguarding of intangible cultural heritage identified by affected communities. Two fifths of countries fully satisfied the core indicator B14 at the baseline in regard to respect for customary rights, practices and expressions in policies, but, in addition to this, almost as many countries largely satisfied the core indicator at the baseline.

Challenges and opportunities

The countries reporting in this cycle have designed and implemented many policies across a variety of sectors that support implementation of the Convention in accordance with the Ethical Principles. Nevertheless, further challenges and opportunities can be identified in this Thematic Area. Many culture policies are still focused on conserving tangible heritage rather than safeguarding intangible cultural heritage. In spite of considerable progress in intangible cultural heritage-related policymaking in education in some countries, not all of these policies are being fully implemented. Several countries, particularly SIDS, noted the need for further development and implementation of policies in the education sector. The role of intangible cultural heritage in policies for disaster relief, conflict reduction and environmental protection has been highlighted as a matter for particular attention in several countries. More effective legal and administrative mechanisms are needed in a number of countries to support communities in exercising customary and intellectual property rights over their intangible cultural heritage. Improved monitoring data is also needed to determine the impacts of implementation of policies. Better integration of intangible cultural heritage in broader development policies may be possible through increased inter-sectoral cooperation.

Outcomes, impacts and contribution to sustainable development

Overall, the development and implementation of policies supporting intangible cultural heritage safeguarding within reporting countries contribute to realization of the short-term outcomes of the ORF on improved capacities for safeguarding. They also assist in the development of safeguarding measures and building relationships between stakeholders in the mid-term outcomes. They contribute to the long-term outcomes around practice and transmission (by providing a policy environment supporting safeguarding), respecting the diversity of intangible cultural heritage (by promoting inclusiveness in policies) and raising awareness (by promoting appropriate access through implementation of policies). Where policies are developed and implemented with stakeholder participation, and where they promote engagement between stakeholders, as many did, this also contributes to cooperation for safeguarding at all levels in the long-term outcomes.

Progress in this Thematic Area thus supports the overall impact of implementation of the Convention, linked to SDG Targets 11.4, “strengthen efforts to protect and safeguard the world’s cultural and natural heritage”, SDG Target 16.3, “promote the rule of law ... and ensure equal access to justice for all” and 17.14, “enhance policy coherence for sustainable development”. Involvement of communities and other stakeholders in policymaking and implementation contributes to SDG Target 16.7, “responsive, inclusive, participatory and representative decision-making at all levels”.

Where implemented, policies involving intangible cultural heritage safeguarding in the culture, education and other sectors can support many other SDG targets. These include those related to ending poverty (SDG 1), promoting sustainable agriculture (SDG 2), promoting health and well-being (SDG 3), sustainable water-use (SDG 6), and biodiversity (SDG 15). Policies responding to natural disaster or armed conflict support SDG Target 16.1, “reduce all forms of violence and related death rates everywhere”. Alignment of policies with the Ethical Principles of the Convention and provision of support to communities to exercise their rights, supports SDG Target 2.5, “access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge” and related SDG Target 15.6. In some cases, this supports SDG Target 5.a, respecting women’s customary “access to ownership and control over land ... and natural resources”.

Policies in the culture sector³⁷

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Some intangible cultural heritage strategies were national in scope, but this did not always imply centralized interventions. Paraguay’s National Plan of Culture, for example, is a strategy for the administrative decentralization of cultural policies and interventions that seeks to strengthen the capacities of departmental governments and the creation of cultural units. This approach promotes the involvement of local communities in intangible cultural heritage safeguarding planning and adaptation to their circumstances, and involves both public and private sector actors.

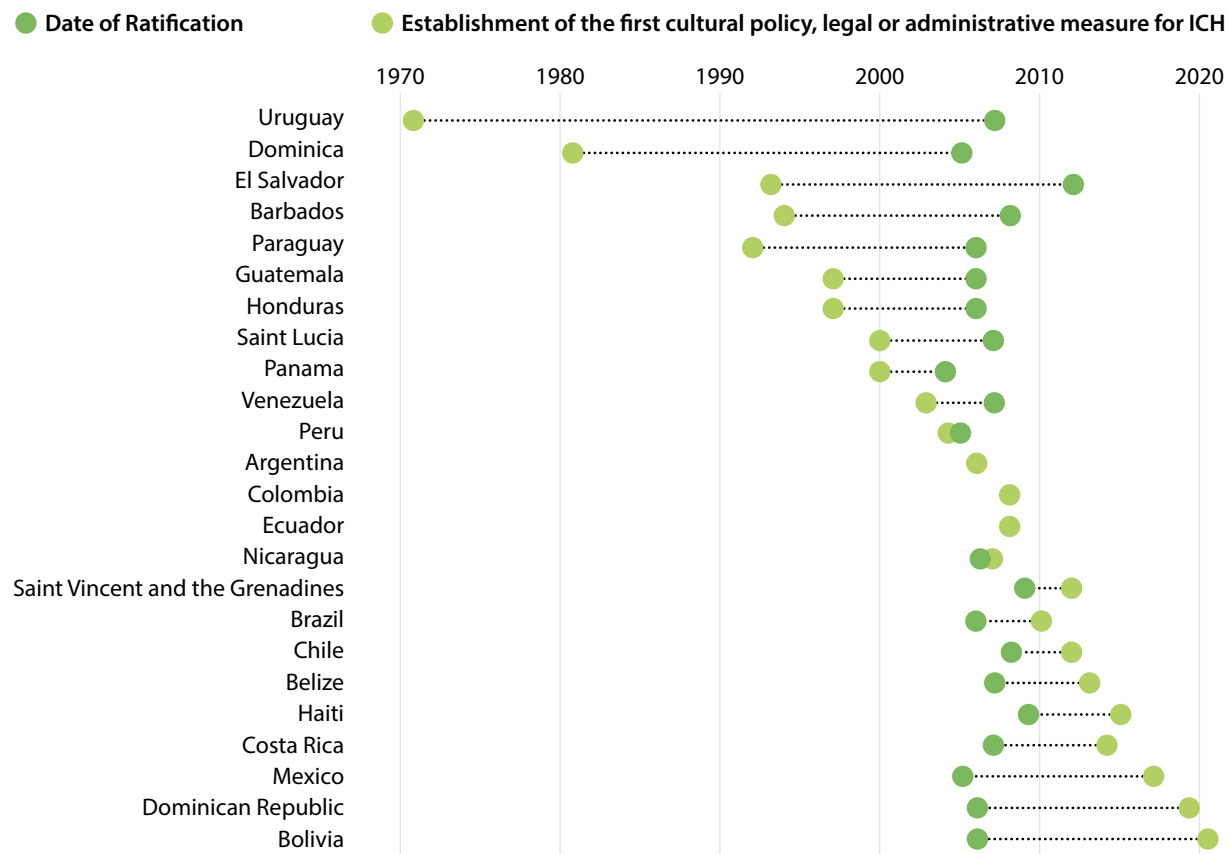


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(37) Refer to Assessment Factors B11.1 to B11.3 in the above List of core indicators and assessment factors for this Thematic Area.

(38) The “Plan for Cultural Rights of Indigenous People and Afro-descendant communities of Venezuela related to traditional spaces and cross borders territory of Latin-America and the Caribbean”.

Figure 9: Date of ratification of the Convention compared to date of establishment of culture policy, legal or administrative measure now supporting intangible cultural heritage safeguarding (n=24) (B11.1)³⁹



Financial support for implementation of culture policies will be discussed further below.

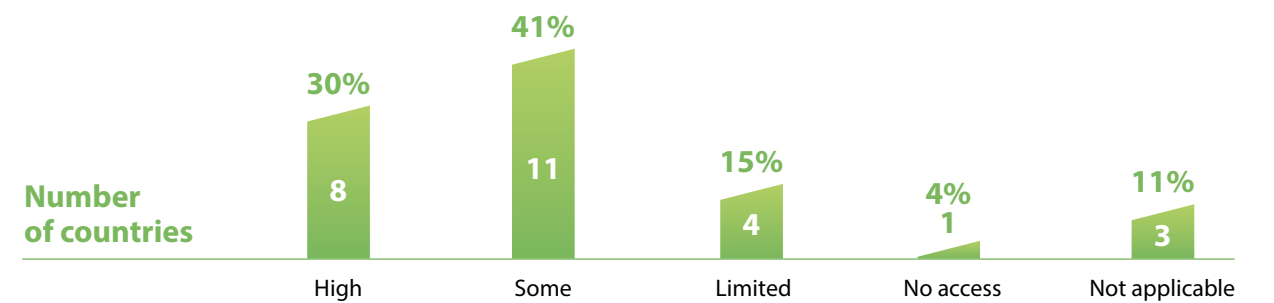
Participation of communities concerned in policy-making and implementation⁴⁰

Most countries (19 out of 27, or 71%) reported a “high” or “some” degree of active participation of communities, groups and individuals concerned in development and implementation of cultural policies on intangible cultural

heritage safeguarding (B11.4, see Figure 10 below). For example, the development of Belize’s National Cultural Policy for the period 2016-2026 took into account recommendations from community members across the country; the Maya Center Action plan was developed with the assistance of community stakeholders.

(39) Note: this graph is based on data from all 28 countries. However, countries that did not report on the date of establishment of policies are not represented in this graph.
(40) Refer to Assessment Factor B11.4 in the above List of core indicators and assessment factors for this Thematic Area.

Figure 10: Extent of participation of communities, groups and individuals in cultural policy-making and implementation in reporting countries (n=27) (B11.4)



While public consultation was often part of national policy development, it was less frequently reported in regard to monitoring policy implementation. In Chile, however, citizen participation was built into both development of the National Culture Policy (2017-2022) and monitoring of its implementation. Community participation was also part of the process to develop policies relating to specific areas of intangible cultural heritage, or specific communities, for example policies on artisanal intangible cultural heritage and traditional cuisines in Colombia, indigenous municipal ordinances on culture in El Salvador, and development policies focused on local agriculture and artisanal production using intangible cultural heritage in Panama.

Cultural policies in reporting countries, in line with the Convention, generally promote community participation in intangible cultural heritage safeguarding, as has already been indicated in the section above on community participation in inventorying. Community participation and consent is sometimes formally required in policies for the development of safeguarding plans as an outcome of the inventorying process, for example in Peru; in other cases, community participation is encouraged more informally. Community participation and consent may also be mandated by other legal frameworks. In Argentina, the National Parks Administration has developed a protocol for free, prior and informed community consent in participatory planning in order to comply with the Indigenous and Tribal Peoples Convention (also known as the International Labour Organization Convention 169).

Policies in the education sector⁴¹

A majority of the countries reporting in this cycle have established policies, legal or administrative measures in the education sector relating to intangible cultural heritage. Two thirds (18 out of 27, or 67%) have established policies that ensure recognition of, respect for and enhancement of intangible cultural heritage in this sector (B12.1). Just over half (15 out of 27, or 56%) have established policies that strengthen transmission and practice of intangible cultural heritage in the education sector (B12.2); the same number have established policies that promote mother tongue instruction and multilingual education (B12.3). Cooperation agreements between ministries of culture and education, and the inclusion of intangible cultural heritage in the teacher training curricula, are considered useful mechanisms for enabling implementation of these policies. Not all of these policies specifically mention intangible cultural heritage or the Convention, but focus on culture, folklore, language and other related concepts.

Since the 1970s, many countries reporting in this cycle, particularly in Latin America, have established specific policies for “bilingual intercultural education”. Bilingual intercultural education is aimed at providing access and recognition for indigenous communities and other groups; in some countries this approach is now applied to all schools. It enables inclusion of and respect for the language and culture of different communities, and allowance for local content including multilingual education or mother tongue instruction. For example, in Panama, Law 88 of 2010 recognizes indigenous peoples’ languages and alphabets and establishes norms for

(41) Refer to Core indicator B12 in the above List of core indicators and assessment factors for this Thematic Area.

Intercultural Bilingual Education. Bilingual intercultural education is often linked to human rights provisions at the national level (for example in Ecuador and Brazil) and to citizenship education (for example in Argentina, Costa Rica and Peru). Peru's intercultural education policies focus on the creation of a democratic and inclusive culture as the basis for intercultural citizenship.

Countries that do not implement bilingual intercultural education, many of which are SIDS, achieve inclusion of intangible cultural heritage in education policies mainly through multicultural approaches in education. The integration of intangible cultural heritage in education has been somewhat slower in the SIDS, even though the majority of the countries in the region have elaborated cultural policies that include intangible cultural heritage. Only two fifths (4 out of 10, or 40%) of the reporting SIDS have established education policies that ensure recognition of, respect for and enhancement of intangible cultural heritage in the education sector (B12.1). Three (out of 10, or 30%) have established policies that strengthen transmission and practice of intangible cultural heritage in the education sector (B12.2) and only one (out of 10, or 10%) reported establishing policies that promote mother-tongue instruction and multilingual education (B12.3).

Several SIDS were in the process of including intangible cultural heritage in education policies. For example, Cuba's plans for integration of intangible cultural heritage into formal education are underway, led by the overarching Cuban Economic and Social Model, as well as new standards for the protection of cultural heritage. They are part of a broader review and updating of

development programs and curricula at all levels of education. Dominica aims to review existing education policies and curricula and introduce new programmes such as Creole language instruction in schools.

Policies in sectors other than education and culture⁴²

Aside from policies in education and culture, nearly four fifths of the countries have also taken intangible cultural heritage into consideration in broader policies and administrative measures for inclusive social development, environmental sustainability and inclusive economic development.

Overlaps between culture sector policies and those in other development sectors provide some indication of cross-cutting concerns about culture and development, and the degree to which coordination and communication are happening across sectors in reporting countries.

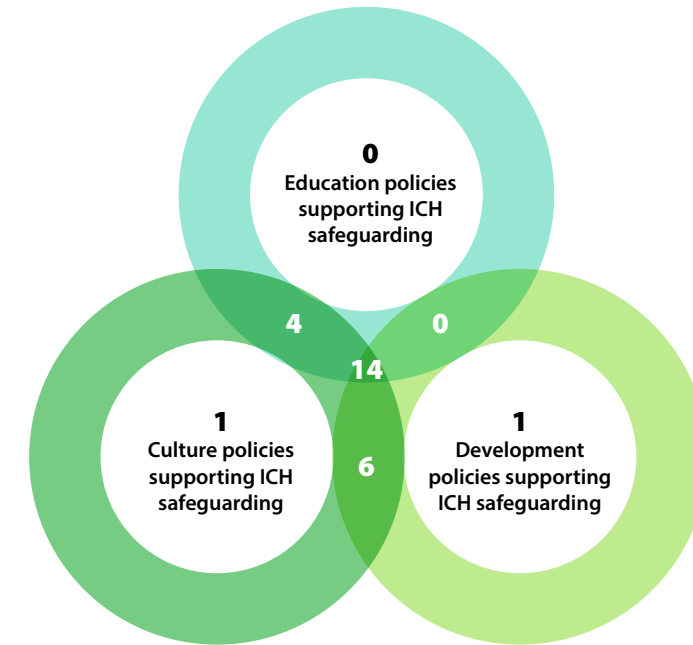
Most of the 25 countries reporting that they have policies supporting intangible cultural heritage safeguarding in the culture sector (B11.1) also have policies supporting intangible cultural heritage safeguarding in both education and other development sectors (14 out of 25, or 56%) (B12.1 and B13.2, see Figure 11 below). Ten countries have either education policies or development policies alongside culture sector policies, but not both.



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(42) Refer to Core indicator B13 in the above List of core indicators and assessment factors for this Thematic Area.

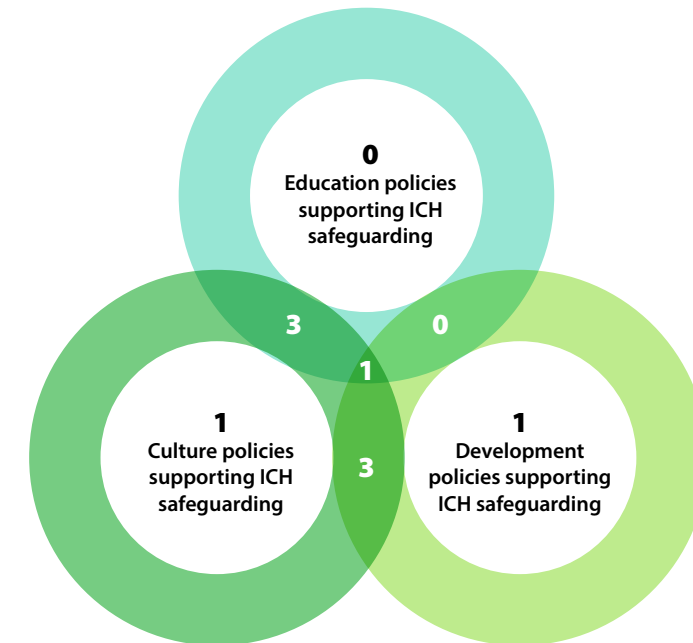
Figure 11: Number of countries establishing, revising or implementing policies supporting intangible cultural heritage safeguarding in the culture (n=25), education (n=18) and development (n=21) sectors (B11.1, 12.1 and 13.2)



Among the SIDS, this trend is somewhat less evident (see Figure 12 below). While 89% of countries (8 out of 9) had integrated intangible cultural heritage into culture policies (B11.1), this went along with either integration of intangible cultural heritage in both culture and education

policies (4 out of 9, or 44%) (B12.1), or intangible cultural heritage in both culture and development policies (4 out of 9, or 44%) (B13.2), but not as much cross-cutting integration in all sectors as is evident across the region (1 out of 9, or 11%).

Figure 12: Number of SIDS establishing, revising or implementing policies supporting intangible cultural heritage safeguarding in the culture (n=8), education (n=4) and development (n=5) sectors (B11.1, 12.1 and 13.2)



Policies for social, economic and environmental development⁴³

Most of the countries (78%, 21 out of 27) state that policies or legal and administrative measures for inclusive social development and environmental sustainability have been established or revised to give consideration to intangible cultural heritage and its safeguarding (B13.2). The majority of countries (15 out of 20, or 75%) mentioned intangible cultural heritage-related policies relating to the environment, i.e. “knowledge and practices concerning nature and the universe”, and food security in this regard. While only half of the SIDS (5 out of 10, or 50%) had established policies or legal and administrative measures in this regard, food security, gender equality and “knowledge and practices concerning nature and the universe” were even more strongly emphasized in those countries.

Examples of policies included protecting and promoting traditional access to sustainable use of environmental resources in nature reserves; inclusion of intangible cultural heritage in land use planning; recognition and support for traditional agriculture; provisions for access and benefit sharing agreements in regard to traditional knowledge associated with genetic resources; and support, recognition and regulation of traditional health care practices. In many cases, these policies were based on existing legal guarantees or recognition of the territorial, social, environmental, economic and cultural rights of indigenous and/or Afro-descendant communities.

Some policies promoted sustainable environmental development that also takes account of intangible cultural heritage values and practices. For example, in Haiti, the National Agency for Protected Areas (ANAP) aims to preserve the biodiversity and associated historical and cultural values of the country’s land and marine protected areas. In Colombia, the organization “Handicrafts of Colombia” has helped artisanal producers to improve production methods and maximize sustainable use of raw materials and supplies. In Brazil, the National Policy of Food and Nutritional Security seeks to promote sustainable farming, food production and distribution systems that respect biodiversity and strengthen family farming, indigenous peoples and traditional communities, supporting food security and maintaining the diversity of national food culture. Traditional Agricultural Systems (SATs) recognized by IPHAN support sustainable forest management undertaken by indigenous communities using traditional practices.

Policies promoting inclusive economic development that consider intangible cultural heritage and its safeguarding were reported by 20 out of 27 countries (74%) (B13.4). Of these 20 countries, 13 (out of 20, or 65%) reported having tourism-related policies and the same number reported policies for “income generation and sustainable livelihoods”. Eight countries (out of 20, or 40%) reported policies promoting “productive employment and decent work”. A similar proportion of the SIDS countries reported having policies promoting inclusive economic development (6 out of 10, or 60%) and tourism (4 out of 6, or 67%).

Cultural heritage is considered an important part of tourism in many reporting countries. The Dominican Republic’s National Strategy for tourism includes intangible cultural heritage safeguarding as a top priority. Tourism policies sometimes promote awareness, respect and economic benefit by highlighting specific forms of intangible cultural heritage, including events such as festivals inscribed on the Representative List, as is done in Cuba. Tourism policies and initiatives can also relate to a wider range of intangible cultural heritage elements. In Paraguay, the National Secretariat of Tourism (SENATUR) has established a programme of Tourist Inns, typical local houses adapted for lodging tourists that showcase the customs and traditions of the country, including cuisine and handicrafts. In Mexico, the National Institute of Indigenous Peoples (INPI) promotes and publicizes tourist sites managed and administered by indigenous communities and community enterprises by providing them with a distinctive seal or designation of “Indigenous Paradises”. This scheme positions them nationally and internationally as part of a network of sites offering differentiated tourism products with high natural, cultural and historical value under the management of indigenous communities, based on their own normative systems. This scheme raises awareness about the intangible cultural heritage of indigenous peoples.

Some countries, such as Costa Rica, the Dominican Republic and Paraguay, include some support for intangible cultural heritage-related crafts and other products within broader policies promoting cultural industries. Costa Rica has a National Strategy called “Creative and Cultural Costa Rica 2030”, which is a public policy instrument that recognizes and promotes creative and cultural enterprises, as the engine of the economic, social and cultural development of the country.

(43) Refer to Assessment factors B13.2, B13.4, and B14.2 in the above List of core indicators and assessment factors for this Thematic Area.

Many countries have implemented specific policies supporting sustainable livelihoods and income generation based on traditional handicrafts or foods. Ecuador’s Organic Law of Popular and Solidarity Economy, for example, provides the policy framework for supporting sustainable and inclusive development by enabling cooperative work, training and direct marketing schemes in the areas of craft and food heritage. Nicaragua has implemented policies supporting the acquisition of materials and equipment used exclusively for the production of traditional handicrafts by communities, groups and individuals concerned. In Argentina, regulations for the sale of handicrafts in the National Parks support local producers and provide direct income to intangible cultural heritage bearers during the tourist season. Funding was also allocated to this sector to mitigate the effects of COVID-19.

HIGHLIGHT

Supporting livelihoods through intangible cultural heritage safeguarding

The Paraguayan Institute of Handicrafts (PIH) has established Safeguarding Schools that foster inclusive economic development in the sector, particularly supporting women. The Safeguarding Schools aim at preserving the knowledge and techniques of craftsmanship, especially endangered skills and techniques valued as intangible cultural heritage and passed down within local communities. The schools provide training and support for design, production and innovation, fostering practice and transmission as well as productive employment and decent work. Community members have also been given spaces to exhibit and sell craft works within the National Directorate of Intellectual Property.

In Mexico, the Programme for the Economic Strengthening of Indigenous Peoples and Communities (PROECI), implemented by the National Institute of Indigenous Peoples (INPI), uses participatory, territorial- and gender-inclusive approaches to promote integral, intercultural and sustainable development of indigenous and Afro-Mexican peoples and other communities located in the indigenous regions. The programme supports the implementation of economic development projects based on products and services created by indigenous and Afro-Mexican communities by providing access to credit and support for marketing, the

integration of value chains, and distinctive branding. Projects aim to contribute to the strengthening of community organization, traditional techniques and knowledge and the conservation of natural resources. Similar branding strategies have been implemented elsewhere. In Brazil, an artisanal food safety law of 2018 created a state stamp (logo) to assist in the marketing of artisanal products of animal origin throughout the country.

Policies for peace and conflict resolution⁴⁴

About half (15 out of 27, or 56%) of the countries reported that their policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution (B14.3).

A third of the countries (9 out of 27, or 33%) reported establishing or revising policies and/or legal and administrative measures that specifically respond to situations of natural disaster or armed conflict to include the intangible cultural heritage affected and recognize its importance for the resilience of the affected populations (B13.3). Many countries have included provisions for disaster management in their cultural heritage laws. In Bolivia, for example, Law No. 530 on cultural heritage incorporates measures for responding to situations of natural disasters and armed conflicts. Promoting specific intangible cultural heritage elements related to peace-building has helped in raising awareness about the role of intangible cultural heritage in conflict resolution. In Haiti, intangible cultural heritage associated with paper-mâché and the Jacmel Carnival are promoted as mechanisms for peace and conflict resolution.

Others have also included intangible cultural heritage in disaster management strategies and policies. In Dominica, administrative measures that respond to natural disasters incorporate reference to intangible cultural heritage. As mentioned above, the Ecuadorian State implemented the Post-Disaster Needs Assessment (PDNA) methodology after the earthquake that occurred in April 2016 in Pedernales, Manabí. This methodology includes impact on intangible cultural heritage in its assessment of damage in affected populations and strategies for addressing it. Policies addressing climate change also incorporate intangible cultural heritage in

(44) Refer to Assessment Factors B13.3 and B14.3 in the above List of core indicators and assessment factors for this Thematic Area.

some cases. Regional collaborations have assisted in the integration of intangible cultural heritage in disaster management policies. The Central American Integration System (SICA), in which Nicaragua has participated since 2011, has a Policy for Disaster Risk Management in the Cultural Sphere of the Central American Region which addresses questions of cultural rights, identity, dynamics and diversity (multiculturalism, interculturalism, transculturalism).

In a few countries with a history of recent conflict, special provisions have been made for revitalization and resilience. Colombia designed a legal framework for the Collective Reparation Programme for victims of the armed conflict.⁴⁵ This programme includes various actions for revitalization and safeguarding of intangible cultural heritage identified by affected communities. Peru's Ministry of Culture manages a symbolic space of reparation called "The Place of Memory, Tolerance and Social Inclusion" (LUM), making reference to the period of violence between 1980-2000, which offers cultural, learning, research and commemorative activities to highlight human rights issues and living with cultural diversity.

Financial measures or incentives⁴⁶

The Periodic Report asks about financial measures or incentives to support implementation of the Convention in various places. Some questions (for example B9.1) have been addressed above, and will not be repeated here. This section will focus instead on financial measures supporting policy implementation in the culture sector (B11.3), and general incentives for intangible cultural heritage practice and transmission, particularly those that encourage access to natural and other resources (B13.5).

State subsidies for intangible cultural heritage safeguarding are often focused on institutional financing, inventorying processes, training and capacity building for safeguarding, technical support to communities and project grants or funding for intangible cultural heritage-related events such as festivals or carnivals. Various sources of finance used to augment direct state subsidy include fines for infringements under the cultural heritage laws, legacies and donations (for example in

Paraguay), and a value-added tax on mobile phone services in Colombia, already mentioned above.

Countries reported equitable public financial and/or technical support for intangible cultural heritage safeguarding in 20 out of the 27 reports (74%). Just over two thirds reported prioritizing intangible cultural heritage in need of urgent safeguarding in providing this support (14 out of 20, 70%) (B11.3). States interpreted equity in public financing of intangible cultural heritage differently across the reports. Belize, for example, showed that funding was allocated equitably across the country in a geographic sense. Other countries noted geographical imbalances in the allocation of funding. Another key area of funding inequity identified in the reports related to the continued imbalance between funding for tangible and intangible heritage, as noted by Argentina and Brazil. In Chile, too, intangible cultural heritage safeguarding was allocated only 1.3% of the funding for the National Heritage Service. The percentage allocated for intangible cultural heritage safeguarding has been decreasing. In 2021 it was less than half of the grant in 2018.

Many countries reported limitations in State funding for intangible cultural heritage safeguarding. This may be because support for communities and their heritage is not always earmarked as intangible cultural heritage-related funding, as the Argentina report noted. The COVID-19 pandemic had both positive and negative effects on State financing in the sector. In Chile, the allocation for intangible cultural heritage was further reduced by a blanket 38% cut in funding for culture in 2020, due to COVID-19. In Peru, COVID-19 relief funding was allocated to the culture sector. Over five hundred intangible cultural heritage-related community initiatives on community memory, intangible cultural heritage practices, traditional art, dance and music received financial allocations under this scheme during 2020-2021. The majority of funding recipients were outside of Lima, and indigenous or native peoples, or of Afro-Peruvian descent.

(45) Law 1448 and Ethnic Law Decrees 4633, 4634 and 4635, 2011.

(46) Refer to Assessment factor B11.3 and B13.5 in the above List of core indicators and assessment factors for this Thematic Area.

Nearly two thirds of the countries (17 out of 27, or 63%) reported having favourable financial or fiscal measures or incentives in place to facilitate and/or encourage the practice and transmission of intangible cultural heritage (B13.5). Countries raised money for this from fines for infringements under the cultural heritage laws, legacies and donations, and various taxation schemes.

The reports mention various policy measures that act as general incentives for intangible cultural heritage practice and transmission. Many countries provide earmarked financial support from the State for festivals, events and traditional handicrafts, for example in the Bahamas and in Saint Vincent and the Grenadines. Some countries, such as Colombia, also incentivize and sometimes require (e.g. through levies or taxes) private sector investment in this area. In 2019, Handicrafts of Colombia implemented their "Knowledge Transmission Strategy", supporting master craftsmen from different regions of the country in transmission of their knowledge. Brazil has established the Registry of "Living Treasures of Culture" in the State of Ceará, supporting bearers to practice and transmit their intangible cultural heritage.

Numerous countries provide financial incentives that assist communities or NGOs in using land and property for sustainable intangible cultural heritage practice and transmission. Guatemala, for example, offers an incentive programme for small holders of forest or agroforestry land, that provides community access to raw materials for intangible cultural heritage such as making traditional ceramics and the practice of ancestral rituals.⁴⁷ Brazil grants some financial relief relating to property use by private non-profit organizations that develop safeguarding actions for cultural elements registered by IPHAN as Brazilian Cultural Heritage if they are using federal properties essential to the maintenance, production, and reproduction of their associated knowledge and practices.⁴⁸ In Saint Vincent and the Grenadines, community groups are supported in getting access to facilities such as land, buildings and community centers to undertake intangible cultural heritage programming activities.

Alignment of policies with the Ethical Principles⁴⁹

Over four fifths of the reporting countries (22 out of 27, or 81%) state that the Ethical Principles are respected in development plans, policies and programmes relating to intangible cultural heritage (B13.1). Respect for the Ethical Principles can be achieved by inserting formal requirements in specific policies, for example on gender equity. One law in Argentina stipulates that public and private musical events are required to have a minimum of 30 percent female participation.⁵⁰ The measure is reported to have had a positive impact on female participation in intangible cultural heritage elements such as 'Tango' and 'Chamamé'.

In Cuba, several ministries include the Convention's Ethical Principles as part of state policy in their development programs for safeguarding intangible cultural heritage. Both the Haiti Strategic Development Plan (PSDH) and the Intangible Cultural Heritage Safeguarding Plan provide overall guidelines, in line with the Ethical Principles, for use in intangible cultural heritage safeguarding policies. Alignment of policies with ethical approaches in the field of intangible cultural heritage was not always specifically achieved by referencing the Ethical Principles, but by following broader constitutional or development planning guidelines that referenced human and cultural rights. Constitutional provisions for human rights and cultural rights of specific communities were referenced in countries such as Nicaragua and Brazil. Broader development planning instruments, such as Jamaica's Vision 2030, informed ethical policies in that country.

In some cases, ethical principles informing policy in the intangible cultural heritage arena are set by other international instruments, such as the Convention on Biological Diversity and its Nagoya Protocol. Mexico's Ministry of Environment and Natural Resources (SEMARNAT), for example, bases much of its work on the principles of the Nagoya Protocol, aimed at the fair and equitable sharing of the benefits derived from the use of genetic resources. This requires respect for the rights of indigenous communities, their prior, free, and informed consent for use of traditional knowledge associated with

(47) The PINPEP law, established in Decree No. 51-2010, of the Congress of the Republic of Guatemala.

(48) These private non-profit organizations may request the granting of an amnesty of patrimonial debts and the release from the payment of occupation fees, forums or commendations under Law No. 12,101, of November 27, 2009, following Joint Ordinance No. 214, of November 25, 2015.

(49) Refer to Assessment Factor B13.1 in the above List of core indicators and assessment factors for this Thematic Area.

(50) Law 27,539, enforced by the National Institute of Music.

genetic resources. It is thus aligned with the Ethical Principles. Cooperation under regional frameworks, such as MERCOSUR (see Thematic Area VIII below), can also promote policy that is sensitive to the Ethical Principles. For example, the publication of “Diversity Notebooks” (“Cuadernos de la Diversidad”) in Paraguay raised awareness about public policies on cultural diversity with a gender perspective that were implemented in the MERCOSUR countries. It also included measures for safeguarding undertaken during the COVID-19 pandemic.

Availability of legal protection to communities concerned⁵¹

About three quarters of countries (20 out of 27, or 74%) reported that forms of legal protection, such as intellectual property rights and privacy rights, were available to communities, groups and individuals when their intangible cultural heritage is exploited by others for commercial or other purposes (B14.1). Some countries already provide such protection in their legal frameworks. Nicaragua’s copyright law, for example, already recognizes moral rights associated with communities’ “expressions of folklore”;⁵² and another law protects the rights of local communities in using and commercializing their traditional gastronomy.⁵³ Peru also protects the collective knowledges of indigenous peoples related to biological resources.⁵⁴

Expanding the frame of conventional intellectual property protection to include intangible cultural heritage is an important priority in reporting countries. Mexico identified the need for a strategy across government sectors at the national level to defend collective rights, target misappropriation and raise awareness of cultural heritage. The Jamaica Intellectual Property Office (JIPO) is working with CARICOM partners to establish protection regimes for traditional knowledge, traditional cultural expressions and genetic resources. In Venezuela in 2020, inter-institutional agreements have been signed between economic and culture ministries to promote the protection of intellectual property linked

to Venezuelan culture and communities. Paraguay is also currently developing a National Policy Project for the Protection of Traditional Knowledge of Indigenous Peoples, in conjunction with the WIPO (World Intellectual Property Organization).⁵⁵ This will create a policy framework in which indigenous communities can protect their intellectual property relating to intangible cultural heritage, alongside existing conventional intellectual property protection for creative works.

Community access to existing legal protections can be supported through capacity building and direct assistance. In Saint Vincent and the Grenadines, the Commerce and Intellectual Property Office of Saint Vincent holds capacity-building workshops for communities, groups and individuals to understand how intellectual property rights can be used to protect their intangible cultural heritage against third party exploitation. In Colombia, the Superintendency of Industry and Commerce signed an agreement in 2013 with an organization called “Handicrafts of Colombia” regarding the protection of intellectual property by traditional artisans. The agreement helps artisans to register intellectual property rights and provides them with support in understanding and using these rights. In Paraguay, training has been provided to communities concerned regarding the use of geographical indications and denominations of origin to protect use of the names of intangible cultural heritage-related products. Registrations of geographical indications have benefited local intangible cultural heritage communities.

As has already been mentioned, human rights, including privacy rights, as well as cultural and land rights of indigenous and Afro-descendant communities are often specifically protected in constitutions and other laws in reporting countries. About four fifths (22 out of 27, or 81%) of countries reported that their policies and/or legal and administrative measures recognized the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of intangible cultural heritage (B14.2).

(51) Refer to Assessment Factor B14.1 in the above List of core indicators and assessment factors for this Thematic Area.

(52) Law on Copyright and Related Rights (Law No.312 of 1999 and its amendments and regulations) protects moral rights in the integrity of the work, its immaterial cultural nature and its community of origin associated with “Expressions of Folklore”.

(53) Law for the Strengthening and Promotion of Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Cultural Heritage of the Nation (Law No.911 of 2019).

(54) Law No. 27811.

(55) Under Decree 7132/17.

However, several of the reports noted that communities concerned, especially indigenous communities, cannot always protect their land and their cultural practices from aggressive development programs in hydrocarbons or mining, and from non-indigenous farmers taking over indigenous lands. Not all communities are covered by such protections. In some cases, State agencies have assisted communities to address concerns and protect access to places used for intangible cultural heritage practice. For example, in Guatemala, the Department of Sacred Places has provided mediation and evaluation services to communities for the resolution of problems related to construction work and the operation of a hydroelectric plant in sacred places.

Baselines and targets

Table 9 below shows that using the automatic calculator, just over half of the reporting countries fully satisfied the core indicator B11 at the baseline, in regard to integration of intangible cultural heritage and its safeguarding in policies in the culture sector; another quarter largely satisfied it. While half of the countries fully satisfied the core indicator B12 on integration of intangible cultural

heritage and its safeguarding in education sector policies at the baseline; only one country (out of 27, or 4%) largely satisfied the core indicator at the baseline for this indicator. About a quarter of all reporting countries fully satisfied the core indicator B13 at the baseline, in regard to the integration of intangible cultural heritage in policies in other sectors, but in addition to this, nearly two fifths largely satisfied the core indicator. Two fifths of countries fully satisfied the core indicator B14 at the baseline in regard to respect for customary rights, practices and expressions in policies, while almost as many countries largely satisfied the core indicator at the baseline.

In this Thematic Area, most countries set targets at or above their automatically calculated baselines for core indicators B11-14. As only about a quarter of the reporting countries had fully satisfied core indicator B13 according to the automatic calculator, it is not surprising that two fifths (11 out of 27, or 40%) of countries set a target above their baseline for this indicator. However, only three countries (out of 27, or 11%) set a target above their baseline in regard to core indicator B14, even though less than half had fully satisfied the core indicator according to the automatic calculator.

Table 9: Attainment scores on the baseline for indicators B11-B14 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	1 / 27	0 / 27	5 / 27	7 / 27	14 / 27
B12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	8 / 27	0 / 27	4 / 27	1 / 27	14 / 27
B13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of intangible cultural heritage and the importance of its safeguarding and are implemented	0 / 27	6 / 27	4 / 27	10 / 27	7 / 27
B14. 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 intangible cultural heritage	2 / 27	1 / 27	3 / 27	10 / 27	11 / 27



THE ROLE OF INTANGIBLE CULTURAL HERITAGE IN SOCIETY

The Convention suggests that intangible cultural heritage is of importance to communities, groups and individuals concerned, as it ‘provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity’ (Article 2.1). Of course, specific elements of intangible cultural heritage have particular meaning and value to bearer communities, including as a means of dialogue, a source of knowledge and skills, and a resource for sustainable development. The requirement of ‘mutual respect among communities, groups and individuals’ figures into the Convention’s definition of intangible cultural heritage (Article 2.1), and the Convention’s aim to “ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned” (Article 1(b)) implies respect for those people as well as their intangible cultural heritage.

The Convention also recommends that States Parties adopt “a general policy aimed at promoting the function

of the intangible cultural heritage in society, and at integrating the safeguarding of such heritage into planning programmes” (Article 13(a)). These policies should be inclusive and non-discriminatory, in accordance with the emphasis on cultural diversity in the Convention’s Preamble, Article 2.1, Article 11 and related texts. The Operational Directive paragraph 174, for example, says that “States Parties shall endeavour to ensure that their safeguarding plans and programmes are fully inclusive of all sectors and strata of society, including indigenous peoples, migrants, immigrants and refugees, people of different ages and genders, persons with disabilities and members of vulnerable groups, in conformity with Article 11 of the Convention”.

The Periodic Report thus contains a number of questions about the role of intangible cultural heritage in society, particularly for bearer communities, and how it is being promoted and recognized, for example in development interventions. These are as follows:

List of core indicators and assessment factors on the role of intangible cultural heritage in society (B15-B16)

Core Indicators	Assessment According to the Following
B15. Extent to which the importance of intangible cultural heritage and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by society at large	<p>15.1 Communities, groups and individuals use their intangible cultural heritage for their well-being, including in the context of sustainable development programmes.</p> <p>15.2 Communities, groups and individuals use their intangible cultural heritage for dialogue promoting mutual respect, conflict resolution and peace-building.</p> <p>15.3 Development interventions recognize the importance of intangible cultural heritage in society as a source of identity and continuity, and as a source of knowledge and skills, and strengthen its role as a resource to enable sustainable development.</p>
B16. Extent to which the importance of safeguarding intangible cultural heritage is recognized through inclusive plans and programmes that foster self-respect and mutual respect	<p>16.1 intangible cultural heritage safeguarding plans and programmes are inclusive of all sectors and strata of society, including but not limited to:</p> <ul style="list-style-type: none"> • indigenous peoples; • groups with different ethnic identities; • migrants, immigrants and refugees; • people of different ages; • people of different genders; • persons with disabilities; • members of vulnerable groups. <p>16.2 Self-respect and mutual respect are fostered among communities, groups and individuals through safeguarding plans and programmes for intangible cultural heritage in general and/or for specific elements of intangible cultural heritage, whether or not inscribed.</p>

Overview and impact

Overview of core indicators B15-B16

Almost all countries reported that communities, groups and individuals used their intangible cultural heritage for promoting well-being to some extent. Acknowledging intangible cultural heritage as part of collective memory and identity fostered a sense of community, and intangible cultural heritage practice contributed to improving quality of life in some examples given. Community uses of intangible cultural heritage for well-being were frequently intertwined with maintaining livelihoods and encouraging environmental sustainability. Recognition of the role of intangible cultural heritage in society served in some cases to highlight the importance of frequently undervalued actors in development, such as women, children and the elderly. During the COVID-19 pandemic, certain aspects of intangible cultural heritage, including celebrations of social cohesion, were recognized as particularly important by many of the reporting States.

Most countries reported that communities, groups and individuals used their intangible cultural heritage for dialogue promoting mutual respect, conflict resolution and peace-building to some degree. Some forms of intangible cultural heritage themselves promote conflict resolution and peace-building, including environmentally sustainable practices that regulate use of natural resources such as land or water. The development of safeguarding plans and inventorying or inscription of intangible cultural heritage elements sometimes helped to reduce historical conflicts and differences over cultural practices and values, both within and between communities. Raising awareness about the diversity of intangible cultural heritage in a society, and specific programmes for people affected by conflict, helped to encourage mutual respect and integration.

Over two thirds of countries noted that development interventions recognized the importance of intangible cultural heritage in society, whether as a source of identity and continuity, as a source of knowledge and skills and as a resource for sustainable development. Examples given in this section often combined these

different aspects of the importance of intangible cultural heritage. Policies and legislation that take intangible cultural heritage into account and promote its safeguarding have encouraged some development programmes to be more attentive to its role in society. This has increased the consideration given to intangible cultural heritage in development interventions, especially in land use planning, tourism and environmental management. Greater recognition of the role of intangible cultural heritage in society as a consequence of implementing the Convention seems to have prompted some communities, groups and individuals concerned to organize themselves more effectively for safeguarding activities, and to lobby external stakeholders for support. About half of the reporting countries thus fully satisfied the core indicator B15 at the baseline, with another fifth of countries satisfying it largely.

In many cases, inclusivity or non-discrimination is mandated in national legislation or policy that applies to intangible cultural heritage safeguarding undertaken by government agencies or other organizations. Most of the countries reported involving people of different ages, ethnic identities, and genders in safeguarding plans and programmes. Over three quarters also reported involving indigenous peoples. However, reported inclusivity relating to people with disabilities and migrant or vulnerable groups was lower. Nearly all countries reported that safeguarding plans and programmes for intangible cultural heritage foster self-respect within and mutual respect between communities, groups and individuals.

Examples given in this section demonstrated the value of developing and publicizing guidelines and policies enabling the recognition of diverse intangible cultural heritage, and respectful interactions around it. The decentralization of intangible cultural heritage safeguarding activities encouraged local communities to manage these activities themselves in some cases. Over four fifths of reporting countries thus fully satisfied the core indicator B16 at the baseline, regarding the inclusivity of safeguarding plans and programmes that foster self-respect and mutual respect.

Challenges and opportunities

In spite of significant achievements, especially in regard to the inclusivity of safeguarding plans and programmes, some challenges and opportunities can be identified in this Thematic Area. Collecting information about how communities, groups and individuals were using their intangible cultural heritage at the local level has been particularly challenging during COVID-19. Achieving greater inclusivity in safeguarding programmes has also been challenging in some cases. A number of countries have achieved greater inclusivity of the elderly, people with disabilities and migrant or vulnerable groups by identifying and addressing specific barriers to their participation. Capacity-building and awareness-raising activities can also be used effectively to make safeguarding programmes more inclusive. While significant steps have been taken toward integrating intangible cultural heritage into development planning, further inter-institutional cross-sectoral communication and identification of good practices could accelerate progress in this area.

Outcomes, impacts and contribution to sustainable development

Overall, recognizing the role of intangible cultural heritage in society contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, for example by including intangible cultural heritage in development planning. It also assists in the realization of mid-term outcomes, i.e. the development of safeguarding measures and building relationships between stakeholders, for example through ensuring inclusivity of safeguarding plans and programmes. This contributes to the long-term outcomes such as promoting practice and transmission (by identifying incentives for safeguarding activities), respecting the diversity of intangible cultural heritage (by promoting inclusivity in safeguarding activities) and raising awareness (by recognizing the value of intangible cultural heritage in development activities, for example). Where stakeholder participation and engagement are increased through dialogue, this also contributes to cooperation for safeguarding at all levels in the long-term outcomes.

Progress in this Thematic Area thus supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, “strengthen efforts to protect and safeguard the world’s cultural and natural heritage”. Encouraging engagement of diverse actors in safeguarding activities, in line with the Ethical Principles, particularly supports SDG Target 16.7 to “ensure responsive, inclusive, participatory and representative decision-making at all levels” and SDG Target 17.17 “encourage and promote effective public, public-private and civil society partnerships”. Promoting inclusivity supports SDG Targets 5.5 and 5.c on gender equality and SDG Targets 10.2 and 10.3 on social, economic and political inclusion. Use of intangible cultural heritage to promote community well-being and conflict resolution supports SDG 3 and SDG Target 9.1, on human well-being, and SDG Target 16.1 on peace and the reduction of violence.

Inclusivity of safeguarding plans and programmes⁵⁶

Inclusivity of safeguarding plans and programmes has been covered in the introductory section above under ‘Priority Areas’. Most of the countries reported involving people of different ages, ethnic identities, and genders in safeguarding plans and programmes to some degree. A majority (20 out of 26, or 77%) also involve indigenous peoples. This has been discussed under Priority Areas above.



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⁽⁵⁶⁾ Refer to Assessment factor B16.1 in the above List of core indicators and assessment factors for this Thematic Area.

Around half the countries reported inclusivity of persons with disabilities, and members of vulnerable groups. Two fifths reported involving migrants, immigrants or refugees (B16.1, see Figure 3 above). The reports give examples of some initiatives involving these relatively under-served groups.

People with disabilities have been involved in making artwork for the “Arrival of the Castañeda family” display and in parading during the ‘Carnaval de Negros y Blancos’ in Colombia. In Chile and Venezuela, efforts have been made to involve people with disabilities in intangible cultural heritage safeguarding activities through subtitling, audio description and use of sign language. In Brazil, the ‘Capoeira circle’ in one part of the country used a successful online funding campaign to produce a documentary explaining the life story of a deaf Capoeirista. In Cuba, cultural centers and municipal museums coordinate with disability organizations to promote the dissemination of intangible cultural heritage-related information.

The Caribbean Association of Cuba has involved migrant communities of Anglophone and Francophone descent in awareness raising and capacity building about the

Convention. The Bateyes, a Haitian Dominican population, as well as migrant Haitians and Venezuelans, participate in intangible cultural heritage programmes in the Dominican Republic.

As indicated above, expanding the inclusivity of intangible cultural heritage safeguarding plans and programmes could help to achieve the aims of the Convention, including promoting mutual respect for people and their intangible cultural heritage. The benefits of inclusive processes of safeguarding planning can be illustrated by some of the responses in Section C.4 of the reports, on safeguarding measures developed for inscribed elements. At national congresses on the ‘Scissors dance’ (Peru), held annually since 2010, dancers from three different regions have discussed the safeguarding measures undertaken, threats faced and new measures proposed. One of the outcomes has been the creation of the National Confederation of Scissors Dancers and Musicians of Peru in 2013, composed by organizations of scissors dancers and musicians of the three regions who represent more than 1,000 performers. These organizations manage around 20 competitions of scissors dance, or Atipanakuy, each year.



© Ministry of Culture of Peru, 2018 - Photograph: Victor Mendivil

Use of intangible cultural heritage to promote well-being⁵⁷

Almost all countries reported that communities, groups and individuals used their intangible cultural heritage for promoting well-being, including in the context of sustainable development programmes (B15.1).

Acknowledging intangible cultural heritage as part of collective memory and identity can foster a sense of community. In Uruguay, for example, Durazno Choirs help communities to express their local identity through performance, and foster social cohesion across age groups. This has also been evident in Colombia, where ‘Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador’ as well as traditional songs used in customs, rituals and festive events have helped Afro-Colombian communities of the river basins of the Pacific Region build community cohesion linked to shared cultural meaning and identity.

Intangible cultural heritage practice can contribute to improving quality of life, health and well-being benefits, whether as a hobby or a source of income. Knitting with five needles in Uruguay, for example, reportedly stimulates critical thinking. Traditional medicines, sports and recreation and local foods can promote health and well-being alongside maintaining social identity. During the COVID-19 pandemic, certain aspects of intangible cultural heritage have been recognized as particularly important in promoting community well-being. For example, in Ecuador, many people chose to return to their communities of origin during the pandemic, promoting the creation or strengthening of support networks and self-care strategies, including use of traditional medicines, community food provision, and preparation of masks using traditional embroidery. In Colombia, the mortuary rites of the Afro communities of Chocó have assisted in collectively addressing the pain of losing a loved one, allowing the souls to pass calmly to the next life.

Community uses of intangible cultural heritage for well-being were frequently intertwined with maintaining livelihoods and encouraging environmental sustainability. Income can be generated through intangible cultural heritage practice by artisans working with pottery, weaving, stone carving, traditional painting, silver and gold work, as performers and musicians, agricultural or culinary experts or traditional medical practitioners and those performing traditional rituals. For example, in the Venezuelan Andes, family knowledge about cultivating and maintaining the biodiversity of local potato varieties, recognized as cultural heritage by the Cultural Heritage Institute in 2015, maintains social connections, but also contributes to food security, environmental sustainability and local economic development. In Mexico, practitioners of the ‘Ritual ceremony of the Voladores’, inscribed on the Representative List in 2009, have cultivated more than 3000 palo volador plants (used for the pole in the ritual) and more than 2000 grafted pepper plants on land donated by the Papantla City Council, thus contributing to protection of biodiversity as well as to access to resources needed for practice of the element. In Belize, community celebrations such as the San Joaquin Fiesta and Benque Fiesta reinforce community identity and heritage while serving as an income generator derived from domestic tourism.

Local tourism, festivals or artisanal events, and experience of different traditional foods can also help the general public to learn more about the diversity and importance of intangible cultural heritage in society. Such events can involve many different communities, and many intangible cultural heritage elements. They can thus bring local people and visitors together, and foster local community organizations that help to raise awareness about their heritage. They can also highlight the importance of frequently undervalued actors in development, such as women, children and the elderly. For example, in Chile, presentation of children to the “chinita” is important for the continuity of the ‘Baile Chino’, Morenos de Paso, and other devotional traditions.

(57) Refer to Assessment factor B15.1 in the above List of core indicators and assessment factors for this Thematic Area.

Use of intangible cultural heritage for dialogue promoting mutual respect, conflict resolution and peace-building⁵⁸

All but four countries reported that communities, groups and individuals used their intangible cultural heritage for dialogue promoting mutual respect, conflict resolution and peace-building (B15.2). A majority of countries (24 out of 27, or 89%) reported that safeguarding plans and programmes for intangible cultural heritage fostered self-respect within and mutual respect between communities, groups and individuals (B16.2).⁵⁹

Some forms of intangible cultural heritage are themselves rooted in conflict resolution and peace-building, starting “from the heart instead of the mind”, in the words of Maria Elena Franco Mijares, a Venezuelan woman practising the element ‘Festive cycle around the devotion and worship towards Saint John the Baptist’. This festival practice brings people of different regions and political positions within Venezuela together to celebrate faith, tradition, respect and peace. Use of traditional toys and games has also reportedly contributed to a decrease in the use of warlike and violent games in Venezuela. In Chile, devotional traditions with pilgrimage practices such as ‘Baile Chino’ and Morenos de Paso use dialogue and exchange as a method of bonding with other communities, even to resolve deep conflicts. This can have effects across international borders, since some of these forms of intangible cultural heritage are trans-national. Traditional health care practices can also assist in mitigating the harms caused by periods of armed conflict. For example, the Afro-Colombian Traditional Midwives of the Pacific region of Colombia take care of children orphaned by armed conflict, helping to break the cycle of violence.

Raising awareness about the diversity of intangible cultural heritage in a society, and especially that of marginalized groups, can encourage mutual respect and integration. The safeguarding of ‘Candombe and its socio-cultural space: a community practice’ as a practice of the Afro-descendant community in Uruguay, for example, raised awareness about the heritage of this

historically marginalized community. Similar projects were reported in Ecuador using research and education about intangible cultural heritage to reduce marginalization and discrimination experienced by indigenous, Afro-descendant and Montubio communities. In Argentina, the “El Espíritu del Pállay” programme in Santiago del Estero collected experiences of good practices in traditional crafts, involving community representatives and indigenous peoples from other provinces. The initiative gathered knowledge about intangible cultural heritage elements, demonstrating their geographical scope across the region, and developed mutual respect between knowledge bearers.

Teaching with intangible cultural heritage was used to develop mutual respect and peace-building approaches, for example in projects among vulnerable groups. In Saint Lucia in 2016-17, the Cultural Development Foundation successfully used training and skill development in music to reduce delinquent behaviour and provide employment opportunities among 50 at-risk young people. Similar projects have been instituted in Quibdó, Colombia. The ‘Safeguarding strategy of traditional crafts for peace building’ of Colombia, included in the Register of Good Safeguarding Practices, gives young people who have been exposed to armed conflict and other negative experiences the chance to learn local knowledge and craftsmanship skills, and thus build new opportunities.

Intangible cultural heritage practices that regulate use of natural resources such as land or water, and allocate tasks for common benefit help to support environmental sustainability as well as build community cohesion and reduce conflict. In Peru, for example, the ancestral ritual of the Peruvian altiplano called Pachatata Pachamama helps to renew the relationship between the sacred entities of the Amantani Island in the Titicaca Lake and the population of the communities settled in the area. In this ritual, community lands are redistributed and the relations of reciprocity among the communities are strengthened. In some cases, intangible cultural heritage practices that involve use of limited natural resources, such as rare plants, have been modified to reduce negative impacts on the environment.

(58) Refer to Assessment factors B15.2 and B16.2 in the above List of core indicators and assessment factors for this Thematic Area.

(59) This question related both to intangible cultural heritage in general and/or specific elements of intangible cultural heritage whether or not inscribed on the Lists of the Convention.

Role of intangible cultural heritage in society recognized in development interventions⁶⁰

Over two thirds of reporting countries (19 out of 27, or 70%) noted that development interventions recognized the importance of intangible cultural heritage in society (B15.3). These interventions can be made at national level, and tailored to local needs.

Through partnerships with various local institutions, including private sector organizations, “Handicrafts of Colombia” has created 33 craft laboratories, in 32 departments as well as Bogotá. They offer training and support to help artisan communities make traditional handicrafts, taking into account the role that artisanal activity plays in community life, and strengthen both local knowledge of tradition and benefit from commercial opportunities. Capacity-building programmes are tailored to the needs of different ethnic groups and vulnerable populations.

Examples of more localized development interventions include the “Economic Reactivation Plan for Masaya’s craftspeople”, coordinated by the Masaya Municipal Mayor’s Office in Nicaragua. This project promoted local development by providing financial support to over 700 craftspeople, reviving marketplaces, holding municipal fairs, inter-municipal meetings and trade fairs that helped to promote traditional craft products. A credit programme was used to support 80 young people in the indigenous neighbourhood of Monimbó, Masaya, assisting them in setting up new enterprises such as handicrafts and gastronomy based on intangible cultural heritage.

Development interventions can recognize the importance of intangible cultural heritage in society in various different ways: as a source of identity and continuity (identified by 17 countries out of 19, or 90%), as a source of knowledge and skills (14 countries out of 19, or 74%) and as a resource for sustainable development (15 countries out of 19, or 79%) (B15.3).

The development of safeguarding plans and inventorying or inscription of intangible cultural heritage elements sometimes helped to reduce historical conflicts and differences over cultural practices and values, both within and between communities. The inscription of ‘Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador’ on the Representative List brought the various different communities of practitioners from Ecuador and Colombia together and strengthened their mutual recognition and support. Mexico reported that the implementation of the Safeguarding Plan of the ‘Ritual ceremony of the Voladores’ encouraged increased unity and dialogue between various indigenous groups of practitioners in different geographical areas. Similarly, in Cuba, the development of safeguarding measures for all the *parrandas* (street carnival events) of the central region of the country reduced conflict within the communities because different groups were included and their value acknowledged. Venezuela reported that some conflicts about intangible cultural heritage between communities have been addressed by focusing on the role of bearers in identifying and managing their own intangible cultural heritage, in line with the Convention, and on the principle of interculturality. Interculturality is reported as going beyond simply putting multiple cultures together, and furthermore explores how people interact and achieve both self-recognition and create new bonds and develop common goals through respectful dialogue.



© Centro dela Diversidad Cultural, 2015 - Photograph: Rafael Salvatore

(60) Refer to Assessment factor B15.3 in the above List of core indicators and assessment factors for this Thematic Area.

Examples given in this section often combined these different aspects of the importance of intangible cultural heritage. For example, the re-use of empty rural schools in Uruguay as community centres and places for sharing traditional skills among rural farmers illustrates a recognition of the value of intangible cultural heritage as a source of local identity and continuity, its value as a source of knowledge and also its role in sustainable development.

In several countries, municipalities promote the use of public facilities for art and culture programmes; they also support “inclusive fairs” promoting handicrafts, food heritage and peasant family agriculture. Projects promoting the use of traditional building skills such as thatched roof construction as a sustainable and environmentally-friendly approach to rural housing similarly recognize all three aspects of the importance of intangible cultural heritage in society. Development projects that took account of the interdependence of natural and cultural heritage were also mentioned as a way of recognizing the importance of intangible cultural heritage values, knowledge and skills associated with agriculture and farming.

Development planning may have negative impacts on intangible cultural heritage safeguarding if it fails to take the views and priorities of local communities into account. Intangible cultural heritage could be made more visible to development planning processes and local government agencies through community lobbying and stronger provisions in national policy and legislation. In Colombia, land use planning takes account of intangible cultural heritage as a source of continuity and identity, as well as ideas of benefit or development from the community perspective, and assesses the impacts of development plans on its safeguarding. Inventories of intangible cultural heritage can also act as a repository of local knowledge about intangible cultural heritage.

The reports suggested the need for more inter-institutional cross-sectoral communication and identification of good practices to promote better integration of intangible cultural heritage in development planning.

Baselines and targets

Table 10 below shows that using the automatic calculator, about half of the reporting countries fully satisfied the core indicator B15 at the baseline (13 out of 27, or 48%). About a fifth (5 out of 27, or 18%) satisfied it largely, and the rest clustered mainly in the “partially” category. However, as one of the reports noted, this was a rather difficult indicator to understand. Completing questions B15.1 and B15.2 also required considerable information about how communities, groups and individuals were using their intangible cultural heritage at the local level, which was not routinely collected.

Over four fifths of reporting countries (23 out of 27, or 85%) fully satisfied the core indicator B16 at the baseline, regarding the inclusivity of safeguarding plans and programmes that foster self-respect and mutual respect.

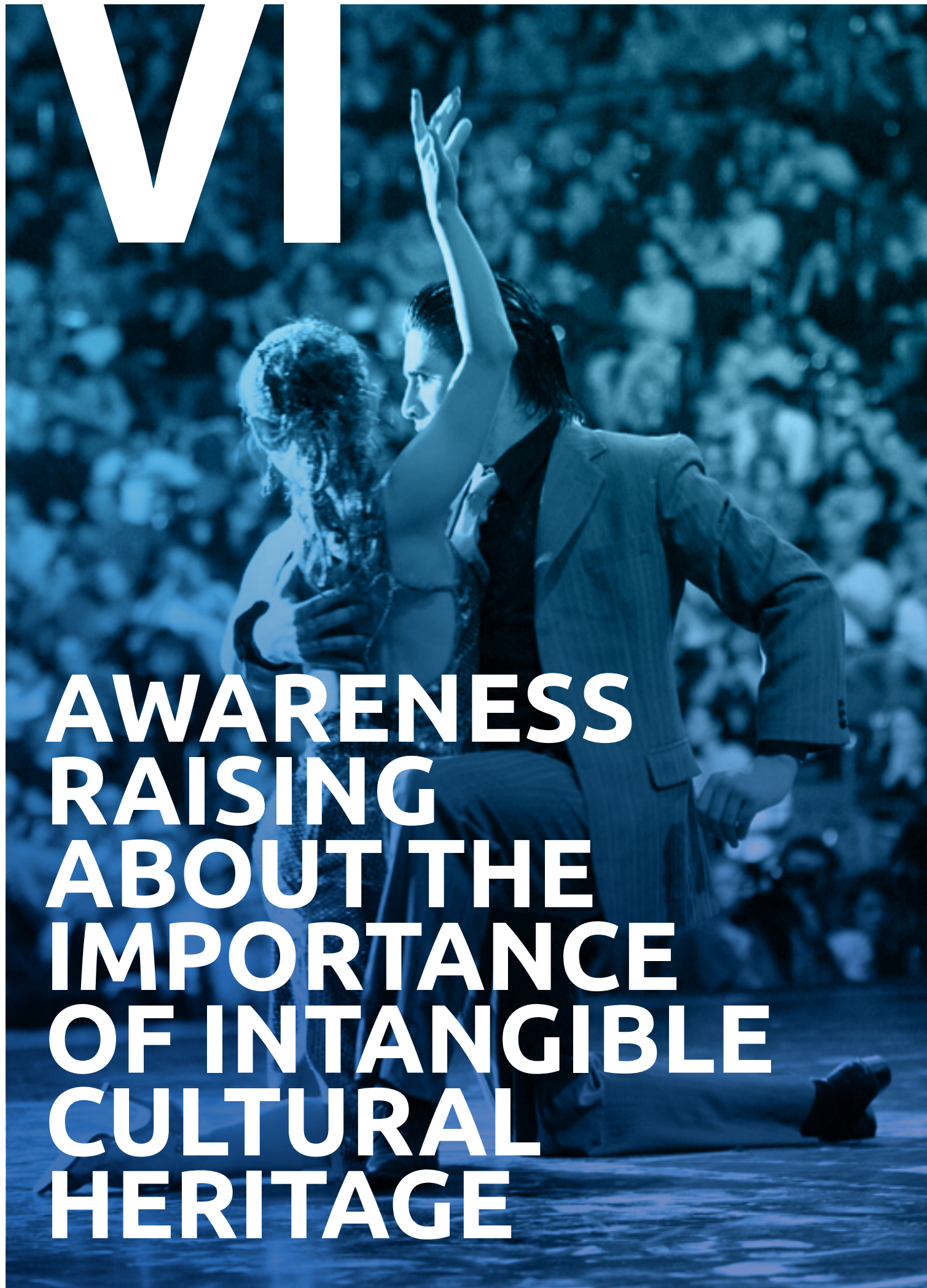
In this Thematic Area, most countries set targets at or above the baseline for B15 (on recognition of the importance of intangible cultural heritage and its safeguarding in society) and B16 (on inclusive plans and programmes that foster self-respect and mutual respect). However, two fifths (11 out of 27, or 40%) of countries set a target below their baseline for B16 in spite of the fact that almost all reporting countries had fully satisfied the core indicator B16 at the baseline, according to the automatic calculator. This may indicate that countries’ own assessments of current progress on the core indicator may not be in alignment with the automatic calculator on B16, as they feel more work is needed to satisfy the core indicator.



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Table 10: Attainment scores on the baseline for indicators B15 and B16 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B15. Extent to which the importance of intangible cultural heritage and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by society at large	1 / 27	0 / 27	8 / 27	5 / 27	13 / 27
B16. Extent to which the importance of safeguarding intangible cultural heritage is recognized through inclusive plans and programmes that foster self-respect and mutual respect	2 / 27	0 / 27	1 / 27	1 / 27	23 / 27



AWARENESS RAISING ABOUT THE IMPORTANCE OF INTANGIBLE CULTURAL HERITAGE

Awareness raising about the importance of intangible cultural heritage is one of the Convention's main four purposes (Article 1(c)) and can help ensure broad appreciation of it. To this end, States are encouraged to "ensure recognition of, respect for, and enhancement of the intangible cultural heritage in society, in particular through: (i) educational, awareness-raising and information programmes, aimed at the general public, in particular young people" (Article 14(a), see also ODS

100-117). Awareness-raising activities should be carried out with wide community participation in line with Article 15, and in conformity with relevant Ethical Principles.

The Periodic Report thus contains a number of questions about awareness-raising activities, community and youth participation in them, the role of media and public sector actors, and alignment with the Ethical Principles. These are as follows:

List of core indicators and assessment factors on awareness raising about the importance of intangible cultural heritage (B17-B20)

Core Indicators	Assessment According to the Following
B17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of intangible cultural heritage and its safeguarding	17.1 Awareness-raising actions reflect the inclusive and widest possible participation of communities, groups and individuals concerned.
	17.2 The free, prior, sustained and informed consent of communities, groups and individuals concerned is secured for conducting awareness-raising activities concerning specific elements of their intangible cultural heritage.
	17.3 The rights of communities, groups and individuals and their moral and material interests are duly protected when raising awareness about their intangible cultural heritage.
	17.4 Youth are actively engaged in awareness-raising activities, including collecting and disseminating information about the intangible cultural heritage of their communities or groups.
	17.5 Communities, groups and individuals use information and communication technologies and all forms of media, in particular new media, for raising awareness of the importance of intangible cultural heritage and its safeguarding.
B18. Extent to which media are involved in raising awareness about the importance of intangible cultural heritage and its safeguarding and in promoting understanding and mutual respect	18.1 Media coverage raises awareness of the importance of intangible cultural heritage and its safeguarding and promotes mutual respect among communities, groups and individuals.
	18.2 Specific cooperation activities or programmes concerning intangible cultural heritage are established and implemented between various intangible cultural heritage stakeholders and media organizations, including capacity-building activities.
	18.3 Media programming on intangible cultural heritage is inclusive, utilizes the languages of the communities and groups concerned, and/or addresses different target groups.
	18.4 Media coverage of intangible cultural heritage and its safeguarding is in line with the concepts and terminology of the Convention.

Core Indicators	Assessment According to the Following
B19. Extent to which public information measures raise awareness about the importance of intangible cultural heritage and its safeguarding and promote understanding and mutual respect	19.1 Practitioners and bearers of intangible cultural heritage are acknowledged publicly, on an inclusive basis, through policies and programmes.
	19.2 Public events concerning intangible cultural heritage, its importance and safeguarding, and the Convention, are organized for communities, groups and individuals, the general public, researchers, the media and other stakeholders.
	19.3 Programmes for promotion and dissemination of good safeguarding practices are fostered and supported.
	19.4 Public information on intangible cultural heritage promotes mutual respect and appreciation within and between communities and groups.
B20. Extent to which programmes raising awareness of intangible cultural heritage respect the relevant ethical principles	20.1 The Ethical Principles for Safeguarding Intangible Cultural Heritage are respected in awareness-raising activities.
	20.2 Ethical principles, particularly as embodied in relevant professional codes or standards, are respected in awareness-raising activities.

Overview and impact

Overview of core indicators B17-B20

Almost all the countries reported the widest possible and inclusive participation of the communities, groups and individuals concerned in awareness raising about intangible cultural heritage. All but one country reported that the free, prior, sustained and informed consent of the communities, groups and individuals concerned was secured for awareness raising. Four fifths of countries reported that there were mechanisms in place that duly protected the rights of communities, groups and individuals, and their moral and material interests during awareness-raising activities about their intangible cultural heritage.

The countries report a high degree of youth engagement in awareness raising about intangible cultural heritage, which was encouraged by the use of new media platforms, as discussed above. The need for community involvement in awareness raising was particularly highlighted in regard to intangible cultural heritage that has been previously ignored, denigrated or marginalized. Nearly all countries reported that 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 intangible cultural heritage and its safeguarding. Community members have been involved in helping to translate media programmes about their own intangible cultural heritage into local dialects. Thus, most reporting

countries fully satisfied the core indicator B17 at the baseline, regarding the extent to which communities, groups and individuals participate widely in raising awareness about the importance of intangible cultural heritage and its safeguarding.

Around four fifths of countries reported that media coverage raised awareness of the importance of intangible cultural heritage and its safeguarding. Three quarters reported that it promoted mutual respect among communities, groups and individuals. Just over half of reporting countries reported joint cooperation activities or programmes between the media and other stakeholders concerning intangible cultural heritage, including capacity-building activities.

The majority of intangible cultural heritage-related media coverage was reported to be inclusive to some extent. However, only about half of the countries reported that it addressed different target groups and utilized the language(s) of the communities, groups and individuals concerned. In some countries, use of media channels such as radio have been successful in involving older and more local or less advantaged audiences. About two fifths of countries reported that media coverage about intangible cultural heritage sometimes used incorrect terminology or concepts, and coverage in line with the Convention was limited. Thus, only a third of reporting countries fully satisfied the core indicator B18 at the baseline, regarding media involvement in raising awareness about the importance of intangible cultural heritage and its safeguarding and in promoting understanding and mutual respect. Another third largely satisfied the core indicator at the baseline.

Almost all the countries reported that some public events about intangible cultural heritage and the Convention were organized to raise awareness about intangible cultural heritage. Public institutions such as museums, schools and government initiatives for intangible cultural heritage safeguarding supported many awareness-raising activities. Tourism and marketing activities for artisanal crafts and other intangible cultural heritage-related products and services, some of which are publicly funded, also assisted. Just over two thirds of countries reported that programmes for promotion and dissemination of good safeguarding practices were encouraged and supported. All but three countries reported that public information on intangible cultural heritage promoted mutual respect and appreciation within and between communities and groups. Most reporting countries thus fully or largely satisfied the core indicator B19 at the baseline, regarding the extent to which public information measures raise awareness about the importance of intangible cultural heritage and its safeguarding, and promote understanding and mutual respect.

Awareness-raising activities were generally reported to conform with the Ethical Principles, although specific regulations in this regard were rarely reported. Four fifths of countries reported that more specific ethical principles from professional codes or standards were respected in awareness-raising activities. Four fifths of the countries thus fully satisfied the core indicator B20 at the baseline, regarding the extent to which awareness-raising programmes respect the relevant Ethical Principles.

Challenges and opportunities

Awareness raising about the importance of intangible cultural heritage is fairly well established in reporting countries, but some challenges and opportunities can be identified in this Thematic Area. Most awareness-raising content is currently provided by local and State-funded media. Where countries face financial challenges, strategic planning can maximize the impact of current expenditure. Joint cooperation activities or programmes involving the media and other stakeholders may create incentives for privately-owned media to be more involved. To further expand the reach of awareness-raising programmes in line with the Ethical Principles, many reporting countries aim to try and further increase (and formalize) community and NGO participation in awareness raising. They aim to develop more differentiated and targeted content (including by language) for under-represented groups, especially

young people. Information brochures, press releases, briefings and capacity-building workshops for media houses and journalists can help improve the accuracy of media-generated content on intangible cultural heritage and educate media on terminology and the concepts of the Convention.

Outcomes, impacts and contribution to sustainable development

Overall, raising awareness about intangible cultural heritage and its importance contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, for example by encouraging participation in and support for safeguarding activities. It also assists in the realization of mid-term outcomes, particularly in building relationships between stakeholders, for example by raising public awareness. This contributes to the long-term outcomes such as promoting practice and transmission (by promoting understanding of the value of intangible cultural heritage), respecting the diversity of intangible cultural heritage (by promoting awareness about it) and raising awareness of its value. Where stakeholder engagement is increased through awareness raising, this also contributes to cooperation for safeguarding at all levels in the long-term outcomes.

Progress in this Thematic Area thus supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, “strengthen efforts to protect and safeguard the world’s cultural and natural heritage”. Encouraging community and youth participation in awareness-raising activities supports SDG Target 16.7 to “ensure responsive, inclusive, participatory and representative decision-making at all levels”. Engagement between government agencies, civil society and media to promote awareness raising also supports SDG Target 17.17, “encourage and promote effective public, public-private and civil society partnerships”, even though private media involvement could be increased. Promoting inclusivity in awareness-raising activities supports SDG 5 on gender equality (particularly SDG Target 5.b, on “use of information and communication technology to promote the empowerment of women”) and SDG Targets 10.2 and 10.3 on social, economic and political inclusion.

Community and youth participation in awareness-raising activities⁶¹

All but one country out of 27 reported the widest possible and inclusive participation of the communities, groups and individuals concerned in awareness raising about intangible cultural heritage, both in general and specifically about their own intangible cultural heritage (B17.1). Awareness raising is included in the mandates of many government organizations, and regulated by government policies requiring community participation for activities such as inventorying and safeguarding, or engagement with certain indigenous or cultural minority groups. NGOs and community organizations also frequently conduct awareness-raising activities with the involvement of local communities and youth.

The need for community involvement in awareness raising is particularly highlighted in regard to intangible cultural heritage that has been previously ignored, denigrated or marginalized. In Saint Vincent and the Grenadines, for example, a NGO has been collaborating with community organizations to raise awareness through discussions, workshops, festivals and other events about formerly marginalized Garifuna cultural heritage.

Community members (including youth) participate in both the development and delivery of awareness-raising programmes. For example, in Nicaragua, community participation in awareness-raising activities has been supported by the publication of booklets, developed through the UNESCO Participation Programme (2018-2019), and a manual⁶² for community use that help in identifying, revitalizing and safeguarding their intangible cultural heritage. The booklets were created with the involvement of local communities, and some are specifically targeted for young people. The Salvadoran Indigenous Ancestral Rescue Institute (RAIS) in El Salvador involves older adults to help raise awareness about indigenous intangible cultural heritage. This acknowledges cultural bearers and fosters local and national self-esteem in regard to culture. The network of Culture Guardians involves young people who undertake

awareness-raising activities under the Cátedra Indígena Náhuatl programme. Since 2014, Venezuela's Cultural Heritage Institute has hosted a digital photography competition for young people on cultural heritage, tangible and intangible; since 2016 the competition entries have been exhibited in public.

Awareness-raising activities, especially when coordinated by government agencies or NGOs, may extend across multiple regions, intangible cultural heritage elements and communities. In Barbados, the Pinelands Creative Workshop offers an arts education programme, for example, raising awareness of Afro-Caribbean dance, theatre and song. The women-led NGO "Heritage Education Network Belize" collaborates with a network of cultural practitioners to raise awareness about intangible cultural heritage relating to different communities. In Colombia, members of indigenous communities were involved in developing scripts and translating audio-visual material into local dialects in projects linked to the development of Special Safeguarding Plans. Videos were produced to raise awareness about the [Traditional cuisine and traditional agricultural knowledge of the Amazon](#), and the [Ancestral System of Knowledge of the Sierra Nevada de Santa Marta](#).



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(61) Refer to Core indicator B17 in the above List of core indicators and assessment factors for this Thematic Area, excluding 17.2 and 17.3 reported below under Respect for Ethical Principles (B20).

(62) "Manual for the Revitalization of Nicaragua's Caribbean Coast Cultural Heritage".

Media awareness-raising activities⁶³

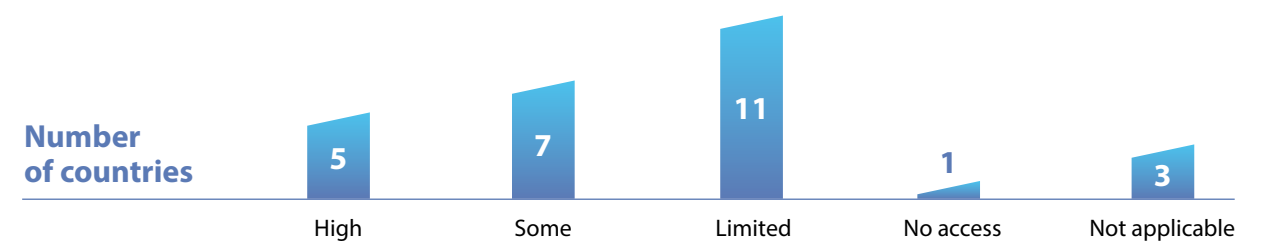
Around four fifths of countries reported that media coverage raised awareness of the importance of intangible cultural heritage and its safeguarding (22 out of 27, or 81%) and three quarters reported that it promoted mutual respect among communities, groups and individuals (20 out of 27, or 74%) (B18.1).

About two fifths of the countries (11 out of 27, or 41%) reported that media coverage in line with the Convention was limited (B18.4, see Figure 13 below). About the same number (12 out of 27, or 45%) reported that their media coverage was highly or somewhat in line with the concepts and terminology of the Convention. This percentage was higher among the SIDS, where seven out of 10 countries (70%) reported that media coverage was highly or somewhat in line with the concepts and terminology of the Convention, and only a third (3 out of 10, or 30%) reported it being limited (B18.4).

The countries report a high degree of youth engagement in awareness raising about intangible cultural heritage (B17.4). All countries reported that mechanisms were in place that facilitate the active engagement of youth in awareness-raising activities. A somewhat lower number of them (21 out of 27 countries, or 78%) reported that youth were engaged in disseminating information about the intangible cultural heritage of their communities or groups. In one case, the report of Uruguay highlighted the individual actions of a young performer, Joaquín Rodríguez, aged 13, who organizes and gives workshops on Payada music and rural culture aimed at secondary school students. Youth involvement is not just stimulated by the culture sector. In Nicaragua, youth movements such as the Leonel Rugama Cultural Movement and the Guardabarranco Environmental Movement include raising awareness about intangible cultural heritage in their activities.

Youth engagement in awareness raising is likely increasing because of increased use of digital technologies, further promoted during the COVID-19 pandemic. Ecuador was one of several countries that reported such a trend. Nearly all countries (25 out of 27, or 93%) reported that communities, groups and individuals use information and communication technologies to some extent for raising awareness of the importance of intangible cultural heritage and its safeguarding (B17.5).

Figure 13: Extent of media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention, in reporting countries (n=27) (B18.4)



(63) Refer to Core indicator B18 in the above List of core indicators and assessment factors for this Thematic Area.

Many countries reported that media coverage sometimes used incorrect terminology in intangible cultural heritage programming, such as that of “world heritage”. In other cases, lay terminology was used that was roughly equivalent to the specific terminology used in the Convention. Press releases, briefings, information brochures and capacity-building workshops for media houses and journalists have helped to familiarize them on terminology and the concepts of the Convention in many countries. Nicaragua’s report noted that, following such instruction, media coverage has also begun to differentiate intangible cultural heritage bearers and elements from professional artists and creators of derivative artistic works.

The majority of intangible cultural heritage-related media coverage was reported to be inclusive (21 out of 27, or 78%), but only about half of the countries reported that it addressed different target groups (15 out of 27, or 56%) and utilized the language(s) of the communities, groups and individuals concerned (13 out of 27, or 48%) (B18.3). Fifteen percent of the countries (4 out of 27) reported that media coverage achieved none of these aims. Similarly, only half of the SIDS reported that media programming on intangible cultural heritage utilized the language(s) of the communities, groups and individuals concerned and addressed different target groups (5 out of 10, or 50%). A higher percentage of SIDS reported inclusivity of media programming (9 out of 10, or 90%), and only one (out of 10, or 10%) reported achieving none of these aims (B18.3).

Local or specialist media services were often particularly interested in broadcasting local intangible cultural heritage content, which can enable more diverse and better targeted coverage. Radio remains an important medium for awareness raising, especially at the local level. For example, in Argentina, the local 2x4 FM radio station in the City of Buenos Aires broadcasts about ‘Tango’; the radio station Dorado and online radio Chamamé from the City of Corrientes raised awareness about ‘Chamamé’ in their programming. In the Bahamas, event organizers often partner with radio broadcasters to cover intangible cultural heritage events. In Uruguay, during Expo Prado 2020 in Montevideo, the Rural Radio programme “Abrazo País” organized the first competition of the “País de Guasqueiros” in which nine craftsmen from different areas of the country exhibited their works for three days.

Cooperative projects for awareness raising about intangible cultural heritage

In Ecuador, as a pilot project, the National Institute of Cultural Heritage established agreements with local media in the provinces of Loja, Zamora Chinchipe and El Oro. Programmes were developed to raise awareness about cultural heritage, including intangible cultural heritage and aired at peak times on public radio. The radio programmes were created with the participation of public officials in charge of the management of the intangible cultural heritage as well as the bearers, the House of Ecuadorian Culture (Zamora) and Technical University of Machala.

HIGHLIGHT

One of the barriers to more comprehensive awareness raising, and greater coverage of diverse target groups, is financial. There is a general reliance on publicly-funded media and small local channels. In one country, political reasons were also mentioned as a cause of reduced media coverage of intangible cultural heritage. Developing comprehensive strategies for public awareness-raising activities at the national level can help to maximize use of existing resources, and many countries mentioned the value of doing this in their reports, alongside seeking additional funding. The reports also illustrated various creative ways of responding to funding limitations during COVID-19. For example, short 5-minute television “capsules” are being created to raise awareness about intangible cultural heritage in Paraguay.

More incentives need to be found for privately-funded media to undertake awareness-raising activities. Paraguay’s report noted that private sector media do have an incentive to broadcast programmes related to intangible cultural heritage because they achieve good ratings. Public sector programmes were also shared freely with private broadcasters to increase their reach. Paraguaya TV, under the Ministry of Information and Communication Technologies, offered a direct channel through which the National Secretariat of Culture can broadcast events or activities related to intangible cultural heritage. Nevertheless, care needs to be taken to avoid unfair exploitation. In some cases, private media can use intangible cultural heritage programming for financial gain without benefiting local communities. The Dominican Republic is thus developing laws to address this problem.⁶⁴

(64) Patronage Law 340-19.

About half of the countries (15 out of 27, or 56%) reported joint cooperation activities or programmes between the media and other stakeholders (B18.2). Many of the examples given involved public broadcasting services working with government agencies and universities that were assisting communities in safeguarding and inventorying projects. The Barbados Government Information Service (GIS Barbados) has, for example, partnered with the Caribbean Broadcasting Corporation (CBC) to feature intangible cultural heritage activities in schools, create documentaries on intangible cultural heritage elements, and broadcast programmes to highlight Barbadian intangible heritage. In Mexico, various institutions including Radio UNAM and the University Programme for Studies of Cultural Diversity and Interculturality (PUIC-UNAM), the National Institute of Anthropology and History (INAH), the National Institute of Indigenous Languages (INALI) and the National Commission for Human Rights worked together to create media programmes on indigenous history and culture, aiming to reduce discrimination and racism and to give a voice to the indigenous peoples of the country.

Public awareness-raising programmes and policies⁶⁵

All but two countries (25 out of 27, or 93%) reported that public events were organized about intangible cultural heritage, its importance and safeguarding, and the Convention (B19.2).

Countries reported a wide range of activities as examples of public awareness raising, whether about the Convention, and the value of intangible cultural heritage in general, or about specific elements thereof. Activities promoting general awareness of intangible cultural heritage included events about documentation and inventorying activities, workshops, seminars and public events, and intangible cultural heritage-related festivals and celebrations. The National Bureau of Ethnology in Haiti (BNE) translated the text of the 2003 Convention into Creole in order to help local communities access it. In Saint Kitts and Nevis, the Secretariats for Living Heritage have implemented an intangible cultural heritage awareness campaign using television, radio, and internet, alongside special events. Argentina

organized four Patagonian Encounters including members of indigenous and other communities, academics, cultural managers and the general public. Colombia has organized National Encounters of Cultural Heritage since 2015, incorporating live exhibitions of crafts, conferences and seminars on intangible cultural heritage safeguarding, as well as fairs on traditional crafts of Colombia. Academic meetings, public events and conferences were also used to raise awareness among researchers.

All but one country reported that public policies and programmes acknowledged the practitioners and bearers of intangible cultural heritage on an inclusive basis (B19.1), largely through the same mechanisms for promoting community participation and consent already discussed above. Some inventorying systems, for example, included records of bearers and practitioners of intangible cultural heritage. In several countries, bearers have been beneficiaries of pensions, awards and ongoing funding under Living Human Treasures-type schemes.

Just over two thirds of countries (19 out of 27, or 70%) reported that programmes for promotion and dissemination of good safeguarding practices were encouraged and supported (B19.3). This work goes beyond the promotion of programmes selected to the international Register of Good Safeguarding Practices, as examples from inventories and other local programmes are included. In a few countries, specific national programmes have been developed to promote good safeguarding practices.

Financial constraints and the COVID-19 pandemic hampered public awareness-raising activities in some contexts. Online platforms enabled many countries to continue the work of recognizing bearers and raising awareness about intangible cultural heritage in spite of these challenges. Examples included the use of the online public information platform “Stay to Watch”, which added over 1000 new intangible cultural heritage bearers to the registry under the National System of Folk Cultures (SNCP) in Venezuela in 2020. However, online platforms also pose accessibility challenges, and may be more difficult for older, marginalized or rural populations to use, as already mentioned above.

(65) Refer to Assessment factors B19.1 to B19.3 in the above List of core indicators and assessment factors for this Thematic Area.

Respect for ethical principles in awareness raising⁶⁶

All but three countries (24 out of 27, or 89%) reported that public information on intangible cultural heritage promotes mutual respect and appreciation within and between communities and groups (B19.4). This is usually done by providing a respectful and appreciative context within which information is shared, supported by institutional policies.

Awareness-raising activities were generally reported to conform with the Ethical Principles of the Convention. All but one country reported that the free, prior, sustained and informed consent of the communities, groups and individuals concerned was secured for awareness raising (B17.2). Four fifths of countries (22 out of 27, or 81%), reported that there were 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 intangible cultural heritage (B17.3). All countries reported that the Ethical Principles were respected in awareness-raising activities (B20.1). A somewhat smaller percentage (22 out of 27, or 81%) reported that ethical principles from professional codes or standards were respected in awareness-raising activities (B20.2).

Most of the mechanisms for ensuring alignment of awareness-raising activities with the Ethical Principles were, however, not specific to awareness raising. Most were linked to inventorying or research activities, or general government policies, development programmes and institutions. These have been discussed above.

Baselines and targets

Table 11 below shows that, using the automatic calculator, most reporting countries fully satisfied the core indicator B17 at the baseline, regarding the extent to which communities, groups and individuals participate widely in raising awareness about the importance of intangible cultural heritage and its safeguarding (19 out of 27, or 70%). However, as one country commented in their report, this does not mean that there are no remaining challenges or gaps that need to be filled in involving communities, particularly young people.

About a third (8 out of 27, or 30%) of reporting countries fully satisfied the core indicator B18 at the baseline, regarding media involvement in raising awareness about the importance of intangible cultural heritage and its safeguarding and in promoting understanding and mutual respect. Another third largely satisfied the core indicator B18 at the baseline.

Just under two thirds of countries fully satisfied the core indicator B19 at the baseline, regarding the extent to which public information measures raise awareness about the importance of intangible cultural heritage and its safeguarding and promote understanding and mutual respect (17 out of 27, or 63%). A further quarter largely satisfied the core indicator at the baseline.

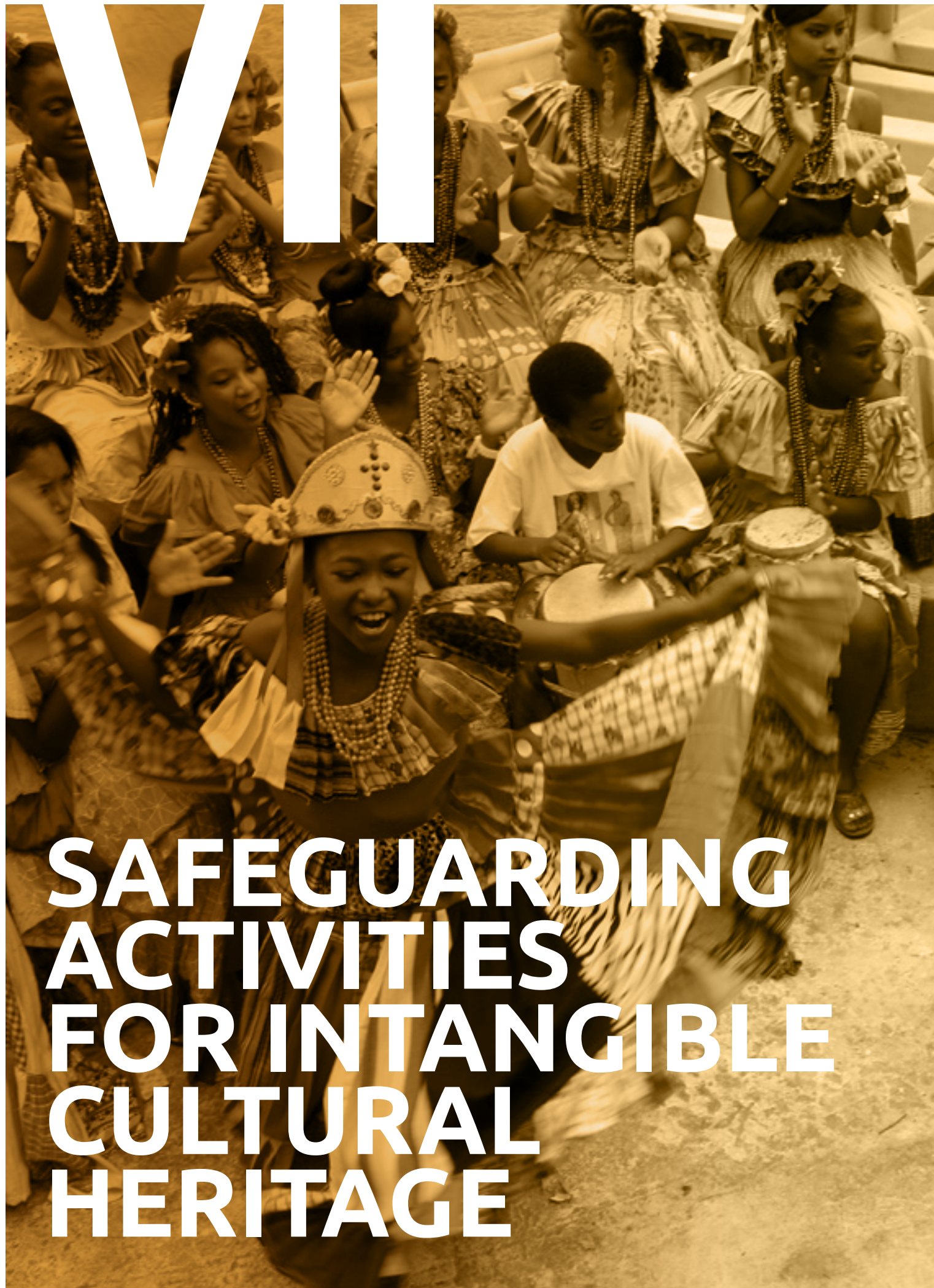
Four fifths of the countries (22 out of 27, or 81%) fully satisfied the core indicator B20 at the baseline, regarding the extent to which programmes raising awareness of intangible cultural heritage respect the relevant ethical principles.

In this Thematic Area, most countries set targets at or above their automatically calculated baselines for core indicators B17-20. Most optimism on future progress was indicated in regard to B18, where 12 out of 27 countries (44%) set targets above their baselines. Only a third of countries had fully satisfied the indicator, so further progress in this area would be possible. No countries set targets above their baseline for B20 (on respect for ethical principles), perhaps because 81% of countries had already fully satisfied that indicator according to the automatic calculator.

Table 11: Attainment scores on the baseline for indicators B17-B20 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of intangible cultural heritage and its safeguarding	0 / 27	0 / 27	1 / 27	7 / 27	19 / 27
B18. Extent to which media are involved in raising awareness about the importance of intangible cultural heritage and its safeguarding and in promoting understanding and mutual respect	2 / 27	2 / 27	7 / 27	8 / 27	8 / 27
B19. Extent to which public information measures raise awareness about the importance of intangible cultural heritage and its safeguarding and promote understanding and mutual respect	0 / 27	1 / 27	2 / 27	7 / 27	17 / 27
B20. Extent to which programmes raising awareness of intangible cultural heritage respect the relevant ethical principles	0 / 27	0 / 27	0 / 27	5 / 27	22 / 27

(66) Refer to Assessment factors B17.2, B17.3 and B19.4 and Core indicator B20 in the above List of core indicators and assessment factors for this Thematic Area.



Effectively involving a broad range of actors is essential to achieving the best safeguarding results, whether for intangible cultural heritage in general or for specific elements of intangible cultural heritage. Key among these actors are the communities, groups and, where appropriate, individuals concerned, whose widest possible participation in the safeguarding and management of their intangible cultural heritage is encouraged in Article 15, the Operational Directives and Ethical Principles. This does not simply imply a two-way partnership between the State and such communities; rather, the Operational Directives have also developed an important role in safeguarding for non-governmental organizations and other civil society actors (e.g. ODs 90,

108, 157(e), 158(b), 162(e), 163(b)), as well as the private sector (OD 187). The effectiveness of intangible cultural heritage safeguarding programmes and measures can be increased and improved through regular monitoring and through scientific, technical and artistic studies to provide feedback about positive or negative impacts. Such monitoring studies can be done by communities concerned, non-governmental organizations and other civil society bodies, research institutions and centres of expertise, scholars and experts.

The Periodic Report thus contains a number of questions about engagement of diverse actors in safeguarding activities. These are as follows:

List of core indicators and assessment factors on the role of intangible cultural heritage in society (B15-B16)

Core Indicators	Assessment According to the Following
B21. Extent to which engagement for safeguarding intangible cultural heritage is enhanced among stakeholders	21.1 Communities, groups and individuals participate, on an inclusive basis and to the widest possible extent, in the safeguarding of intangible cultural heritage in general and of specific elements of intangible cultural heritage, whether or not inscribed.
	21.2 NGOs and other civil society actors participate in the safeguarding of intangible cultural heritage in general, and of specific elements of intangible cultural heritage, whether or not inscribed.
	21.3 Private sector entities participate in the safeguarding of intangible cultural heritage, and of specific elements of intangible cultural heritage, whether or not inscribed, respecting the Ethical Principles for Safeguarding intangible cultural heritage.
B22. Extent to which civil society contributes to monitoring of intangible cultural heritage safeguarding	22.1 An enabling environment exists for communities, groups and individuals concerned to monitor and undertake scientific, technical and artistic studies on intangible cultural heritage safeguarding programmes and measures.
	22.2 An enabling environment exists for NGOs, and other civil society bodies to monitor and undertake scientific, technical and artistic studies on intangible cultural heritage safeguarding programmes and measures.
	22.3 An enabling environment exists for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on intangible cultural heritage safeguarding programmes and measures.

Overview and impact

Overview of core indicators B21-B22

About half of the countries reported high levels of the widest possible inclusive participation of communities, groups and individuals concerned in intangible cultural heritage safeguarding. To this end, many countries established guidelines, policies and practices requiring community participation, and used networks and consultative bodies to encourage it. However, only a third of the countries reported high levels of NGO and other civil society actor participation in intangible cultural heritage safeguarding. Many of these organizations are run by members of communities or groups concerned with specific intangible cultural heritage elements. NGOs and civil society organizations depend on some technical support and/or funding from government institutions. Few countries reported much private sector participation in safeguarding activities, as discussed above. Thus, only about a quarter of countries fully satisfied the core indicator B21 at the baseline, regarding engagement for safeguarding intangible cultural heritage being enhanced among stakeholders. Just under a third of countries largely satisfied the core indicator at the baseline.

Two thirds of countries reported that an enabling environment existed for communities, groups and individuals, as well as NGOs and other civil society actors to use research for monitoring intangible cultural heritage safeguarding. An even higher proportion of countries reported that such an enabling environment existed for academic research. Three fifths of the reporting countries thus fully satisfied the core indicator B22 at the baseline on civil society contributions to monitoring of intangible cultural heritage safeguarding.

Challenges and opportunities

While acknowledging that involvement of communities, groups and individuals concerned in intangible cultural heritage safeguarding is rather high, some challenges and opportunities can be identified in this Thematic Area. More technical and financial assistance, and better coordination, may be needed to assist communities in undertaking and monitoring safeguarding activities. Lack of awareness about the need for monitoring and lack of research capacity or systematic methodologies have particularly hampered effective monitoring of intangible cultural heritage safeguarding. Researchers, NGOs and private sector actors could provide more support for communities concerned in safeguarding, as long as ethical standards are enforced.

Outcomes, impacts and contribution to sustainable development

Overall, supporting safeguarding activities contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, for example by improving monitoring. It also assists in the realization of mid-term outcomes, i.e. the development of safeguarding measures and building relationships between stakeholders, for example by involving multiple actors. This contributes to the long-term outcomes such as promoting practice and transmission (by implementing effective safeguarding measures), respecting the diversity of intangible cultural heritage (by promoting inclusivity in safeguarding activities) and raising awareness (by disseminating monitoring and evaluation information, for example). Where stakeholder participation and engagement is increased through safeguarding activity, this also contributes to cooperation for safeguarding at all levels in the long-term outcomes.

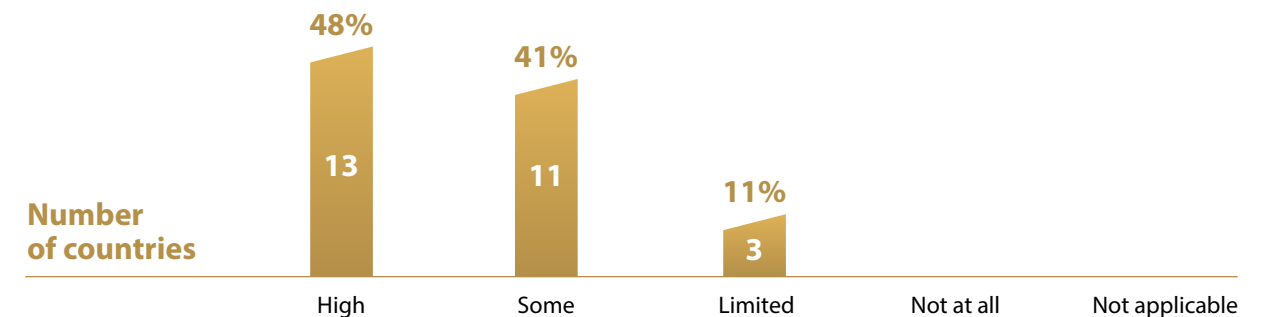
Progress in this Thematic Area thus supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, “strengthen efforts to protect and safeguard the world’s cultural and natural heritage”. Even though private sector and NGO engagement could be improved, encouraging engagement for safeguarding intangible cultural heritage among diverse stakeholders, and the development of better monitoring of safeguarding activities, supports SDG Target 16.7 to “ensure responsive, inclusive, participatory and representative decision-making at all levels” and SDG Target 17.17 “encourage and promote effective public, public-private and civil society partnerships”.

Community participation⁶⁷

About half of the countries reported high levels of the widest possible inclusive participation of communities,

groups and individuals concerned in intangible cultural heritage safeguarding (B21.1, see Figure 14 below), whether in general or for specific elements (13 out of 27, or 48%). Most of the remaining countries reported some extent of such participation (11 out of 27, or 41%).

Figure 14: Extent of wide and inclusive community participation in intangible cultural heritage safeguarding activities in reporting countries (n=27) (B21.1)



In many cases, community members organize their own intangible cultural heritage safeguarding activities. For example, in Jamaica, the Moore Town Maroon Council is the administrative authority for the community of the ‘Maroon heritage of Moore Town’ and guides the safeguarding of Maroon culture. In Peru, groups of ‘Hatajo de Negritos’ and ‘Hatajo de Pallitas’ from the Peruvian south-central coastline’ organize dancers of different ages in safeguarding activities. Collaboration and sharing between communities of intangible cultural heritage practitioners in different parts of the country can assist in strengthening commitments to safeguarding actions and expanding the scope of these actions, as demonstrated in Peru. However, there may be variations in the interest shown by different bearer communities to participate in safeguarding activities, as demonstrated by the report from Bolivia.

Community consultations on safeguarding are often mandated by intangible cultural heritage policies, inventorying processes and the development of safeguarding plans, as well as by frameworks outside the Convention requiring, for example, access and benefit sharing agreements for use of traditional knowledge associated with genetic resources. For example, the development of Special Safeguarding Plans for inventoried elements in Colombia requires community participation and consent. Not all such mechanisms are set up under culture ministries. In Argentina, under the National Conservation Directorate of the National Parks

Administration, officials monitor the process of elaboration of the management plans in the Protected Areas, paying special attention to guaranteeing the participation of the communities in the identification and management of elements of their intangible cultural heritage. These elements are generally related to traditional knowledge and practices of rural inhabitants and indigenous communities. In the 2015-2020 period, 24 management plans have been drafted in this way.

Consultation with communities in bodies like safeguarding committees can be facilitated by the presence of all relevant government agencies and other stakeholders. Paraguay’s Technical Tables for Community Living Culture, mentioned above, enable consultation between representatives of the National Secretariat of Culture (NSC), the National Council of Culture (CONCULTURA) and non-profit associations, organizations or guilds in safeguarding; particular attention is paid to gender inclusivity. Peru noted the importance of providing technical assistance for intangible cultural heritage practitioners, and developing follow-up or monitoring mechanisms for implementation of safeguarding plans.

(67) Refer to Assessment factor B21.1 in the above List of core indicators and assessment factors for this Thematic Area.

Some communities struggle to find resources to finance broad participation in safeguarding activities. In Ecuador, community members involved in the Flower and Fruit Festival have established a committee for public-private financing of safeguarding. Government funding is available in some countries for safeguarding, and countries like Brazil have decentralized allocation of resources during the COVID-19 pandemic. However, lack of understanding of the value of intangible cultural heritage among local authorities and overly bureaucratic application processes sometimes reduce uptake of funding opportunities.

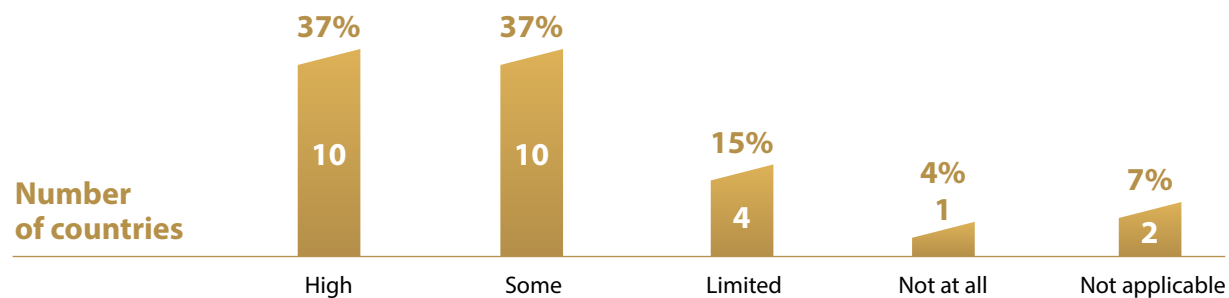
Many NGOs mentioned in the reports are effectively community organizations. Cultural communities in Belize, for example, are represented by organizations such as the National Kriol Council, National Garifuna Council, Corozal Organization of East Indian Cultural Heritage, To'one Masheualo'on and Northern Maya Association. These groups generally organize cultural events associated with various cultural or historical days. In Guatemala, the Zacapaneca Association of Storytellers and Anecdotes runs workshops with groups of children, youth and adults to safeguard oral expressions in the middle valley of Motagua.

Other NGOs, while not themselves being community organizations, assist communities in safeguarding a specific element of intangible cultural heritage (such as the Conservatory of Mexican Gastronomic Culture (CCGM)), or more generally promote some other aspect related to intangible cultural heritage such as education, art, rural development, or environmental sustainability. For example, the *Erigaie Foundation* (Colombia) has adopted an interdisciplinary and action-participation approach to help local communities recover and use indigenous knowledge for environmental management.

NGO participation⁶⁸

Just over a third of the countries reported high levels of NGOs and other civil society actor participation in intangible cultural heritage safeguarding (10 out of 27, or 37%). Another third of the countries reported some degree of such participation (10 out of 27, or 37%) (B21.2, see Figure 15 below).

Figure 15: Extent of participation by NGO and other civil society actors in intangible cultural heritage safeguarding activities in reporting countries (n=27) (B21.2)



Some NGOs are focused on research that can support safeguarding, for example the Regional Archive of Folklore of Yaracuy State (ARFEY), a non-governmental cultural organization in Venezuela. In Colombia, the Network of Cultural Agents for the Safeguarding of intangible cultural heritage brings together civil society stakeholders involved in the development and implementation of Special Safeguarding Plans. In Saint Kitts and Nevis, the Nevis Cultural Development Foundation, in collaboration with the Nevis Historical Conservation Society, has started to train community

members in documentation methods for safeguarding. NGOs frequently collaborate with government agencies and other stakeholders. For example, in Saint Vincent and the Grenadines, the Garifuna Heritage Foundation, a NGO, works with various partners to help safeguard Garifuna Cultural Heritage. They are involved in organizing talks, workshops and conferences in schools and for the public, as well as offering training in indigenous dance, indigenous food preparation, and Garifuna language. In Uruguay, the safeguarding of the

(68) Refer to Assessment factor B21.2 in the above List of core indicators and assessment factors for this Thematic Area.

Rural School as a symbolic community space is facilitated by the active participation of the Society of Friends for the Improvement of the Rural School (involving teachers and professionals from different disciplines) and the Honorary Commission for Rural Youth, including representatives from government and various civil society associations.

Some countries, including Colombia and Belize, reported taking specific actions to support the involvement of NGOs in safeguarding activities, for example through project funding, joint projects with government agencies, and inclusion in consultative bodies. Uruguay plans to stimulate further NGO participation in safeguarding plans, where they can for example assist in the coordination of meetings on safeguarding actions.

Private sector participation⁶⁹

Existing levels of private sector participation in intangible cultural heritage safeguarding are reported to be quite low. About a third of the countries reported some participation of the private sector in intangible cultural heritage safeguarding (10 out of 27, or 37%). Most countries reported limited or no such participation, or indicated the question was not applicable (16 out of 27, or 59% altogether) (B21.3). As mentioned above in the introductory section of this report, increased private sector engagement in safeguarding, could be further encouraged through various mechanisms including taxation and tax incentives. Support for community mediation and implementation of ethical codes can help to ensure that private sector actors operate within the framework of the Ethical Principles.

Elements inscribed on the Lists of the Convention become more publicly visible and therefore more valuable in private sector marketing. As already mentioned above, it may be difficult for communities to ensure that third parties act within the framework of the Ethical Principles. For example, in Mexico in 2016, an alcohol manufacturer used an image relating to the element '*Ritual ceremony of the Voladores*' to market their Indio beer, without consent from the community. Community members found this to be a "commercial and unspiritual" misrepresentation of their worldview, and asked for State support in addressing the problem.

One of the major challenges in fostering effective relationships between private sector actors and



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communities in safeguarding is that they have differing interests and different capacities to realize their goals. Sometimes, however, these interests can be aligned. In Bolivia, the Huari Brewery provides an example of a private sector company that works with a local community to support intangible cultural heritage safeguarding. The company, whose production is located in the town of Huari, has developed a close relationship with the local community, purchasing their woven products and supporting training workshops for the transmission of their weaving skills.

Private sector involvement in safeguarding

In Haiti, the private sector has promoted safeguarding of intangible cultural heritage through direct funding, grants, and calls for project proposals, but companies have also used promotion for their own purposes, with mixed results. Intangible cultural heritage is used as a marketing tool by Unibank and Sogebank who print calendars and agendas with information on intangible cultural heritage, which also effectively raises awareness about intangible cultural heritage. However, rum producers Rhum Barbancourt and Bakara have also engaged in competitive advertising to represent their products as Haitian intangible cultural heritage, which may not always have the effect of promoting safeguarding. Rhum Barbancourt, the Unibank Group, and the Le Nouvelliste Group organize events contributing to the visibility of the intangible cultural heritage including "Artisanat en fête" (in the last week of October) and "Haiti the spring of art" (in the last week of January).

HIGHLIGHT

(69) Refer to Assessment factor B21.3 in the above List of core indicators and assessment factors for this Thematic Area.

In fact, community members associated with intangible cultural heritage practices can develop their own private sector initiatives aside from usual practice and transmission of the element. For example, for more than 300 years the Morgado family in Venezuela has been making masks by hand for the «Yare's dancing devils», used during the celebration of Corpus Christi. Today, in a town called San Francisco del Yare, in the state of Miranda, the family continues the tradition, not only making masks for promeseros (devotees making a Blessed Sacrament during the celebration) in their creative workshop, but also other masks and objects related to the intangible cultural heritage sold to tourists and others. More generally, Venezuela has noted the need to strengthen the capacities of the intangible cultural heritage bearer communities involved in commercial activities, on issues such as management of their cultural heritage, cultural industries, collective rights, commercialization, and benefit sharing.

Research and monitoring about intangible cultural heritage safeguarding⁷⁰

Two thirds of countries reported that an enabling environment existed for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on safeguarding programmes and measures (18 out of 27, or 67%) (B22.1). Inventorying provided both an incentive and a structure for some kinds of community research and monitoring about their intangible cultural heritage. In Panama, young community members were inspired during the inventorying process to use new technologies for research. Brazil's IPHAN requests specific information from communities regarding inventoried elements on a regular basis, and provides some funding for community-led research. In Peru, communities with elements declared as "Cultural Heritage of the Nation" were supported to monitor safeguarding activities within the framework of the safeguarding plans they had developed, as part of the five-yearly reporting cycle.

Two thirds of countries also reported that an enabling environment existed for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on intangible cultural heritage safeguarding programmes and measures (18 out of 27,

or 67%) (B22.2). In El Salvador, the NGO Salvadoran Indigenous Ancestral Rescue Institute (RAIS) does research with communities of bearers on how to promote intangible cultural heritage safeguarding and associated social innovation. In some countries (for example, Saint Vincent and the Grenadines, and Chile), NGOs were reported to be in a good position to get funding from both government and international or regional funding bodies and to publicise their research on intangible cultural heritage. However, this was not always the case, as an enabling environment for NGO and civil society research and monitoring was lacking in a number of countries, including 40% (4 out of 10) of the reporting SIDS (B22.2).

Most countries (23 out of 27, or 85%) reported that an enabling environment existed for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on intangible cultural heritage safeguarding programmes and measures (B22.3). Some countries, including Panama, are making new investments in research capacity of this kind.

Collaboration and communication between researchers representing different stakeholders, and cross-disciplinary insights, can assist in monitoring and safeguarding, as noted by countries such as Brazil and Argentina. In Saint Vincent and the Grenadines, research organizations were able to fund indigenous organizations doing research on their own intangible cultural heritage. In Nicaragua, research programmes at the Universidad Nacional Agraria (UNA) bring indigenous experts together with students from many different disciplines.

States contributed to enabling environments by funding community-led research (for example in Costa Rica), building capacity within communities where needed (for example in Jamaica), and involving community members in co-developing research and implementation activities. Legal protection for the traditional knowledge of indigenous communities, and guarantees of community participation in this research, provided security for communities to share information and develop research partnerships without fear of misappropriation and disadvantage, as Nicaragua's report demonstrated. Legal frameworks also helped to guarantee access to information about safeguarding for communities concerned and other stakeholders, as indicated by Colombia.

Chile and Barbados noted the need for greater focus on research about monitoring of safeguarding. Some of the

(70) Refer to Core indicator B22 in the above List of core indicators and assessment factors for this Thematic Area.

challenges identified in creating an enabling environment for research and monitoring across different sectors include financial constraints (reported for example by Saint Lucia, Belize, Barbados, Haiti, Mexico, and Venezuela), lack of research capacity (reported for example by Belize, Honduras, Peru, and Venezuela) and security concerns around research within communities (reported for example by El Salvador).

Research and monitoring were encouraged where intangible cultural heritage safeguarding was part of a broader development project, where research was funded on creative and cultural industries linked to intangible cultural heritage, and where safeguarding committees had been established (examples of this were given by countries including Haiti, Peru, and Bolivia). Networking and consultation between State agencies and NGOs enables sharing of information for monitoring purposes in Colombia. Specific monitoring activities have been developed by universities there under the "Intangible Cultural Heritage in Urban Contexts" programme.

HIGHLIGHT **Developing local networks for research and monitoring**

In Cuba, Art and Community Networks and the monitoring and control networks of the socio-cultural development strategy in Baracoa offer a useful model enabling community involvement in research. The groups foster local discussions on participation, research ethics, and sharing ideas about safeguarding research and monitoring. Civil society representation on the advisory boards of community cultural centres fosters public participation in local development strategies based on culture that contribute to intangible cultural heritage safeguarding.

Baselines and targets

Table 12 below shows that, using the automatic calculator, only about a quarter of reporting countries (7 out of 27, or 26%) fully satisfied the core indicator B21 at the baseline, regarding engagement for safeguarding intangible cultural heritage being enhanced among stakeholders. Just under a third of countries largely satisfied the indicator at the baseline (8 out of 27, or 29%).

Nearly three fifths (16 out of 27, or 59%) satisfied the core indicator B22 at the baseline on civil society contributions to monitoring of intangible cultural heritage safeguarding. Just over a quarter did not satisfy this core indicator or satisfied it minimally.

In this Thematic Area, most countries set targets at or above their automatically calculated baselines for core indicators B21-22. Ten countries out of 27 (37%) set targets above their automatically calculated baselines for B21. This indicates particular commitment and optimism in achieving progress on enhancing engagement with stakeholders for safeguarding in the next reporting cycle. Only a quarter had fully satisfied that indicator at the baseline, so further progress in this area would further the aims of the Convention.

Table 12: Attainment scores on the baseline for indicators B21 and B22 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B21. Extent to which engagement for safeguarding intangible cultural heritage is enhanced among stakeholders	1 / 27	1 / 27	10 / 27	8 / 27	7 / 27
B22. Extent to which civil society contributes to monitoring of intangible cultural heritage safeguarding	3 / 27	4 / 27	1 / 27	3 / 27	16 / 27



One of the Convention's four purposes is "to provide for international cooperation and assistance" (Article 1(d)), and the Convention further defines international cooperation as including joint initiatives, among other things (Article 19). International mechanisms such as International Assistance, inscription on the Lists and Register of the Convention (especially mechanisms allowing multinational nominations), enable collaboration, cooperation and communication between States Parties at the international level. Article

19 encourages States "to cooperate at the bilateral, sub-regional, regional and international levels," and such cooperation can be formalized through networking and institutional cooperation, including accreditation of NGOs.

The Periodic Report thus contains a number of questions about international cooperation and engagement in safeguarding activities at the bilateral, sub-regional, regional and international levels. These are as follows:

List of core indicators and assessment factors on international cooperation and engagement (B24-B25)

Core Indicators	Assessment According to the Following
B24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding	24.1 Bilateral, multilateral, regional or international cooperation is undertaken to implement safeguarding measures for intangible cultural heritage in general
	24.2 Bilateral, multilateral, regional or international cooperation is undertaken to implement safeguarding measures for specific elements of intangible cultural heritage, in particular those in danger, those present in the territories of more than one State, and cross-border elements.
	24.3 Information and experience about intangible cultural heritage and its safeguarding, including good safeguarding practices, is exchanged with other States Parties.
	24.4 Documentation concerning an element of intangible cultural heritage present on the territory of another State Party is shared with it.
B25. Percentage of States Parties actively engaged in international networking and institutional cooperation	25.1 State Party engages, as host or beneficiary, in the activities of category 2 centres for intangible cultural heritage.
	25.2 International networking is fostered among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes, active in the field of intangible cultural heritage.
	25.3 State Party participates in the intangible cultural heritage-related activities of international and regional bodies other than UNESCO.

Section A also contains some questions on accreditation of NGOs (A4), inscriptions on the Lists and programmes selected for the Register (A5), International Assistance funding (A5), and synergies with other international frameworks (A7). These relate partly to core indicators B23 and B26 that will be reported only at the global level, but some information will be included here for completeness.

Overview and impact

Overview of core indicators B24-B25

Most countries reported some level of cooperation with other countries on intangible cultural heritage safeguarding in general. Four fifths reported cooperating at the regional level, three fifths at the international level and just over half at the bilateral level. About a third reported cooperation at all three levels. Fewer countries reported cooperation in regard to specific elements of intangible cultural heritage, particularly those in danger. Just under three quarters reported such cooperation at the regional level, two fifths at the international level and about half at the bilateral level. Multinational nominations reported on in this cycle included four elements inscribed on the Representative List, one on the Urgent Safeguarding List, and one programme selected to the Register of Good Safeguarding Practices. These multinational nominations have encouraged international cooperation at the multilateral and bilateral levels supporting safeguarding of the elements, for example among Belize, Guatemala, Honduras and Nicaragua in regard to the 'Language, dance and music of the Garifuna'.

Four fifths of the countries reported exchanging information and experience about intangible cultural heritage and its safeguarding, including good safeguarding practices, with other States Parties. Three fifths reported sharing documentation concerning an element of intangible cultural heritage present on the territory of another State Party with it. Experiences from Good Safeguarding Practices included on the Register have been shared internationally in other regions of the world, for example. Only a quarter of the countries reporting in this cycle, however, fully satisfied the core indicator B24 at the baseline, regarding active engagement with other States Parties in cooperation for safeguarding. Another fifth largely satisfied the core indicator.

As mentioned above, the region is host to a UNESCO Category 2 Centre, CRESPIAL, involving nearly two thirds of reporting countries in different activities. About two thirds of countries reported encouraging and supporting international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes active in the field of intangible cultural heritage. Around the same number of countries reported that they participated in intangible cultural heritage-related activities of international and regional bodies other than UNESCO. These bodies included regional organizations such as CARICOM, SICA and MERCOSUR as well as UN agencies such as WIPO and the FAO (Food and Agriculture Organization of the United Nations). Just over a third of reporting countries fully satisfied the core indicator B25 at the baseline, regarding active engagement in international networking and institutional cooperation. A further fifth largely satisfied the core indicator at the baseline. In this Thematic Area, the baseline scores probably underestimate international cooperation activities, however, as explained further below under "Baselines and targets".

Challenges and opportunities

Some challenges and opportunities can be identified in this Thematic Area. Regional and international cooperation is relatively strong although not evenly distributed among reporting countries. With a few exceptions, countries tend to belong to different clusters of regional bodies, such as MERCOSUR and CARICOM. International cooperation between Latin America and the Caribbean, and with countries outside the region, may be further strengthened in future. The reports provide some excellent examples of engagement with other international frameworks than the Convention, both within and outside of UNESCO. Fostering these synergies in a wider range of countries may help to further encourage and deepen inter-sectoral partnerships for safeguarding intangible cultural heritage and supporting sustainable development both within and between countries, particularly in respect to intellectual property protection for traditional knowledge, protection of biodiversity and ensuring food security.

Outcomes, impacts and contribution to sustainable development

Overall, promoting international cooperation and engagement contributes to realization of the short-term outcomes of the ORF on improved capacities for safeguarding, for example by sharing information on safeguarding across borders. It also assists in the realization of mid-term outcomes, i.e. the development of safeguarding measures and building relationships between stakeholders, for example through development of joint safeguarding programmes across borders. This contributes to the long-term outcomes such as promoting practice and transmission (where cooperation leads to better safeguarding), respecting the diversity of intangible cultural heritage (by adapting measures to suit local contexts) and raising awareness (especially across borders). Stronger international cooperation supports realization of the long-term outcomes on cooperation in the ORF.

Progress in this Thematic Area thus supports the overall impact of implementation of the Convention, linked to SDG Target 11.4, "strengthen efforts to protect and safeguard the world's cultural and natural heritage". Encouraging engagement across international borders in safeguarding activities particularly supports SDG Target 17.17 "encourage and promote effective public, public-private and civil society partnerships". Fostering synergies with international frameworks other than the Convention can support many other SDG targets. These include those related to promoting sustainable agriculture (SDG 2), promoting health and well-being (SDG 3), sustainable water-use (SDG 6), and biodiversity (SDG 15). Protection of intellectual property rights associated with intangible cultural heritage supports SDG Target 2.5, "access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge".

Inscriptions on the Lists and programmes selected for the Register⁷¹

Many reporting countries have engaged with the various international cooperation mechanisms of the Convention. From the countries reporting in this cycle, there were six elements inscribed on the Urgent Safeguarding List, 67 elements inscribed on the Representative List, and six Programmes selected for the Register of Good Safeguarding Practices. The reports on elements inscribed on the Representative List will be analysed below.

Six multinational elements involving 12 reporting countries have been inscribed on the Lists of the Convention and the Register of Good Safeguarding Practices:

- 'Colombian-Venezuelan llano work songs' (USL, 2017), nominated by Colombia and Venezuela (Bolivarian Republic of);
- 'Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador' (RL, 2015), nominated by Colombia and Ecuador;
- 'Safeguarding intangible cultural heritage of Aymara communities in Bolivia, Chile and Peru' (GSP, 2009), nominated by Bolivia (Plurinational State of), Chile and Peru;
- 'Tango' (RL, 2009), nominated by Argentina and Uruguay;
- 'Language, dance and music of the Garifuna' (RL, 2008), nominated by Belize, Guatemala, Honduras, and Nicaragua; and
- 'Oral heritage and cultural manifestations of the Zápara people' (RL, 2008), nominated by Ecuador and Peru.

(71) Refer to Section A5 in the Periodic Reporting form.

International assistance funding⁷²

In countries reporting in this cycle, 14 projects were financed through International Assistance (the Intangible Cultural Heritage Fund). Saint Kitts and Nevis, for example, received funding to strengthen capacities for inventorying in the 2019-2021 period.

The implementation of some of these projects indicates potential for sustainability beyond the funding period. The project "Aymara Cultural Universe", for example, originally funded for implementation in 2009, continues to inspire collaborative activity and technical exchange across the three partner countries, Bolivia, Chile and Peru.

Accreditation of NGOs⁷³

Nine accredited NGOs are located in reporting countries: four in Mexico, two each in Colombia and Brazil, and one in Chile. Of these, two NGOs are active in more than one country. The Conservatory of Mexican Gastronomic Culture (Mexico) is active in Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Mexico, Peru, and Venezuela.

Three of the NGOs focus on activities relating to the safeguarding of traditional food and crafts that are supporting sustainable development of local communities. Two focus on safeguarding the intangible cultural heritage of indigenous peoples. The remaining NGOs – the majority – focus on research and documentation activities to support intangible cultural heritage safeguarding in diverse contexts, working in conjunction with the communities, groups and individuals concerned.

Regional and international cooperation and engagement⁷⁴

As discussed above, there is already significant regional cooperation among the reporting countries, facilitated by the presence of a UNESCO Category 2 Centre, CRESPIAL, and various regional initiatives such as MERCOSUR and CARICOM. Certain bilateral and multilateral international initiatives, for example in connection with the Community of Portuguese Language Countries or Lusophone Commonwealth, create additional frameworks for cooperation.



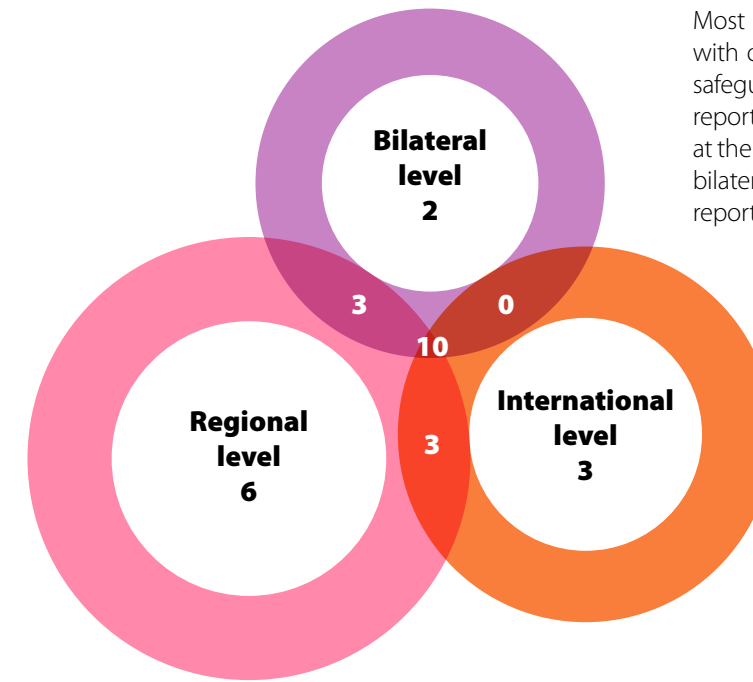
© 2007 Government of the state of Queretaro - Photograph: Ramiro Valencia

(72) Refer to Section A5 in the Periodic Reporting form.

(73) Refer to Section A4 in the Periodic Reporting form.

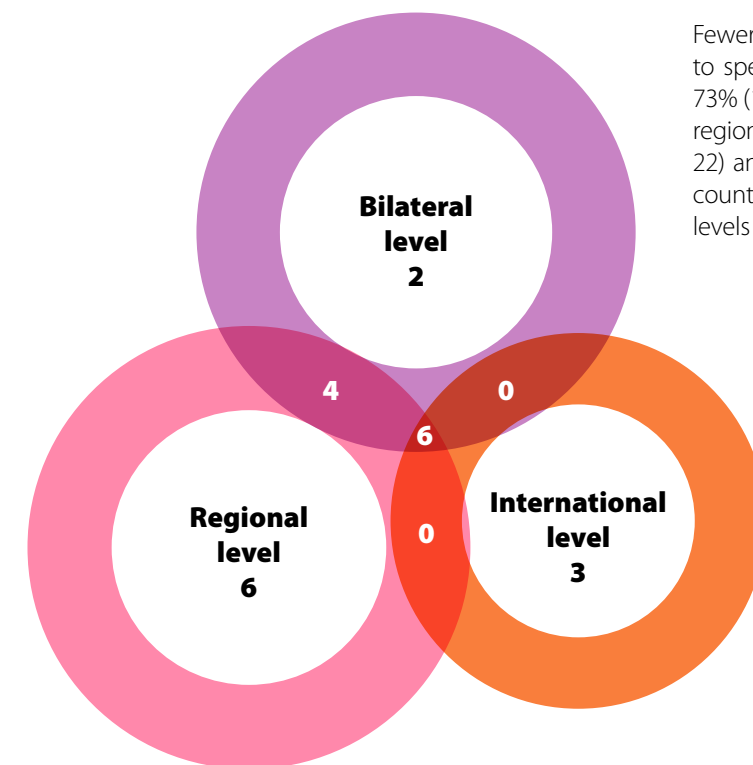
(74) Refer to Section A7 in the Periodic Reporting form, and to Core indicators B24-B25 in the above List of core indicators and assessment factors for this Thematic Area.

Figure 16: Number of countries reporting regional (n=22), bilateral (n=15) and international (n=16) cooperation on intangible cultural heritage safeguarding in general (B24.1)



Most countries reported some level of cooperation with other countries on intangible cultural heritage safeguarding in general, with 81% (22 out of 27) reporting such cooperation at the regional level, 59% at the international level (16 out of 27) and 56% at the bilateral level (15 out of 27). Ten countries (37%) reported cooperation at all three levels (B24.1).

Figure 17: Number of countries reporting regional (n=16), bilateral (n=12) and international (n=9) cooperation on intangible cultural heritage safeguarding for specific elements (B24.2)



Fewer countries reported such cooperation in regard to specific elements of intangible cultural heritage, 73% (16 out of 22) reporting such cooperation at the regional level, 41% at the international level (9 out of 22) and 55% at the bilateral level (12 out of 22). Six countries (22%) reported cooperation at all three levels in this regard (B24.2).

Sixteen countries (out of 27, or 59%) reported sharing documentation concerning an element of intangible cultural heritage present on the territory of another State Party with it (B24.4). For example, between 2013 and 2014 the Cultural Diversity Center in Venezuela shared with Chile some documentation from ethnographic and ethnomusicology research on intangible cultural heritage in Chile originally undertaken in 1978 and 1982. In its report, Dominica expressed a wish to expand cooperation in the Caribbean region on matters relating to intangible cultural heritage, for example by sharing documentation concerning shared heritage elements such as bele dance tradition, which is practised in several CARICOM States, as well as Martinique and Guadeloupe.

Twenty-one countries (out of 27, or 78%) reported exchanging information and experience about intangible cultural heritage and its safeguarding, including good safeguarding practices, with other States Parties (B24.3). Somewhat fewer countries (16 out of 27, or three fifths) reported that international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of intangible cultural heritage was encouraged and supported (B25.2).



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Regional cooperation activities relating to multinational inscriptions, mentioned above, include collaboration and information exchange under the multinational project “Safeguarding the Intangible Cultural Heritage of the Aymara communities of Bolivia, Chile and Peru”. The inscription of ‘Language, dance and music of the Garifuna’ on the Representative List continues to foster ongoing cooperation between countries that are home to Garifuna communities, even beyond the countries mentioned in the nomination file, as Saint Vincent and the Grenadines report. Colombia and Paraguay implemented several collaborative intangible cultural heritage projects including one, within the framework of the Joint Commission of 2014-2016, that encouraged knowledge transfer and good practices related to musical expressions of intangible cultural heritage using the harp, including the Llano work songs in Colombia, and multiple musical traditions in Paraguay. During 2020, Venezuela shared with Chile their experience in the preparation of nominations for the USL. Cuba and Mexico have shared experiences and information on possible multinational nominations for Danzón and Bolero.

Cooperation between reporting countries on intangible cultural heritage safeguarding within the region of Latin America and the Caribbean has extended beyond the international Lists and Register of the Convention. For example, within the framework of the Agreement for Cultural, Educational and Sports Cooperation (2018-2021), Mexico and Colombia have discussed strengthening of capacities for the safeguarding, preservation, dissemination, and practice of traditional cuisine in their respective territories. Colombia shared its expertise with Mexico on the development of Special Safeguarding Plans. Other collaborations include the Colombian-Brazilian Binational Initiative for the Safeguarding of Intangible Cultural Heritage of the Amazon Northwest.

HIGHLIGHT **UNESCO Category 2 Centre activities promoting regional cooperation**

The UNESCO Category 2 Centre, CRESPIAL, has played a major role in promoting regional capacity building and cooperation for the safeguarding of intangible cultural heritage within the framework of sustainable development and intercultural dialogue. Nearly two thirds of the countries (17 out of 27, or 63%) reported participating in CRESPIAL activities (B25.1): it has currently 18 member states.⁷⁵

One of the regional collaborations facilitated by CRESPIAL was a programme for “Safeguarding of Intangible Cultural Heritage of Afro-descendant communities” of the region, implemented in 2013 and 2014. This project resulted in the publication of a book, “Safeguarding of the Intangible Cultural Heritage of the Afrodescendants in Latin America”, published in 2013. A second CRESPIAL-facilitated project identified in the reports was “Safeguarding of the Intangible Cultural Heritage Related to the Music, Singing and Dancing of the Afrodescendant Communities”. In Venezuela, this resulted in a community production called “Bands and Parrandas of the Innocents Saints of Caucaagua”, celebrating a local cultural expression. Another project resulted in a photographic exhibition called “Cultural Diversity and Latin American Integration: The Collection of the Cultural Diversity Foundation of Venezuela-CRESPIAL”, in Cuzco City, Peru. CRESPIAL published a review of public policies for the safeguarding of the intangible cultural heritage in its member states in 2019.⁷⁶

Countries reported participation in intangible cultural heritage-related activities of a number of regional and international bodies other than UNESCO (B25.3), including the following:

- MERCOSUR (Common Market of the South)
- CARICOM (Caribbean Community)
- OAS (Organization of American States)
- CPLP (Community of Portuguese Language Countries)
- SEGIB (Ibero-American General Secretariat)
- IADB (Inter-American Development Bank)
- ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)
- SICA (Central American Integration System)

The MERCOSUR regional agreement provides one of the frameworks for cooperation (reported by 7 out of 19 countries, 37% of those reporting in B25.3), whether through its Cultural Heritage List or other initiatives. In 2015 and 2016, La Payada (Paya) (Argentina, Chile and Uruguay) was included on the MERCOSUR Cultural Heritage List. This inscription led to meetings with local community members to arrange regional safeguarding actions. Ecuador nominated the element “Cumbes, Quilombos y Palenques-geografía del cimarronaje”, which was inscribed in the MERCOSUR Cultural Heritage List in 2017. From Paraguay, the “Cultural System of Yerba Mate” was included on the MERCOSUR Cultural Heritage List in 2018. Aside from listing, other relevant MERCOSUR initiatives include the “Intercultural Frontier Schools” Programme (PEIF) promoting integration through intercultural bilingual actions in schools located in the border area of Brazil and neighbouring countries. The publication of “Diversity Notebooks” (“Cuadernos de la Diversidad”) in Paraguay raising awareness about public policies implemented in the MERCOSUR countries that promote cultural diversity and gender sensitivity has been mentioned above.

Specific frameworks for regional cooperation are also present in the Caribbean region. Important CARICOM contributions to regional cooperation on intangible cultural heritage – such as the regular CARIFESTA event, and initiatives to protect intellectual property associated with traditional knowledge - have already been mentioned above. The OAS project “Expanding the Socio-economic Potential of Cultural Heritage in the Caribbean”, also mentioned above, involved a number of CARICOM member states and helped to build capacity, develop networks and identify priorities for further activity in regard to the link between cultural heritage

(75) No country reporting in this cycle mentioned participating in the activities of other Category 2 Centres.

(76) See: <https://crespial.org/estados-arte-pci/>

and sustainable development. In 2019, Barbados hosted the 8th Inter-American Meeting of Ministers of Culture and Highest Appropriate Authorities under the theme “Strengthening the Creative Economy and Culture Sector: Repositioning the Culture Sector Sustainable Development”. Dominica has suggested the need to encourage joint approaches to intangible cultural heritage safeguarding within both CARICOM and the Organisation of Eastern Caribbean States (OECS).⁷⁷ Dominica, Haiti and Saint Lucia were involved in an OECS project promoting local languages and heritage.

Some reporting countries participate in the Central American Integration System (SICA), which promotes regional cooperation and integration aligned with sustainable development and has a committee for Educational and Cultural Coordination (CECC) that supports respect for socio-cultural and natural diversity.⁷⁸ The IADB provides development financing for Latin America and the Caribbean. It has funded some intangible cultural heritage-related projects, including market facilities for the sale of traditional medicines in Paraguay (the “Paseo de los Yuyos del Mercado 4 of Asunción”).

Broader international cooperation on intangible cultural heritage safeguarding beyond the region of Latin America and the Caribbean has also been important in promoting safeguarding. Sometimes this has been done on a bilateral basis. Dominica and China, for example, have cooperated on a cultural exchange programme and short term training on intangible cultural heritage safeguarding. International networks based on shared language and history have also been valuable in promoting cooperation on intangible cultural heritage safeguarding across regions. Brazil has participated in two official meetings of the Cultural Heritage Commission of the Community of Portuguese Language Countries or Lusophone Commonwealth (CPLP),⁷⁹ established in 2017. Cultural heritage has been identified as a strategic priority in the CPLP and work has begun on an atlas (or inventory) of cultural heritage in member countries.

The Ibero-American General Secretariat (SEGIB) has a regional initiative on “Ibercocinas - Tradition and Innovation”, which promotes the role of cooking and traditional food in sustainable development, involving Colombia, Ecuador, and Peru.⁸⁰ The Ibero-American Institute of Indigenous Languages (IIALI) is another regional initiative of SEGIB that seeks to preserve and protect the indigenous languages spoken in Latin America, including Ecuador, mainly those that are in danger of disappearing.

International NGOs have assisted the implementation of the Convention in several countries. Ecuador used the ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property) Initial Rapid Assessment Template for Identifying Risks, Monitoring Impacts, Assessing Needs for Intangible Heritage to undertake an assessment of the impact of the COVID-19 pandemic on intangible cultural heritage. Cuba’s national committee of ICCROM has been active in training and awareness raising around intangible cultural heritage with communities.

(77) OECS is an international inter-governmental organisation dedicated to regional integration in the Eastern Caribbean whose Member States are Antigua and Barbuda, Dominica, Grenada, Montserrat, Saint Kitts and Nevis, Saint Lucia and Saint Vincent and the Grenadines.

(78) SICA’s member states are Belize, Costa Rica, Dominican Republic, El Salvador, Guatemala, Honduras, Nicaragua, and Panama. There are 11 regional and 22 extra-regional observers. <https://www.sica.int/>

(79) This is an international organization and political association of Lusophone nations across four continents, where Portuguese is an official language. It consists of 9 member states and 32 associate observers, located in Europe, South America, Asia, Africa and Oceania.

(80) Mexico, Argentina and Panama are also mentioned as participating countries on the Ibercocinas website. See <https://www.ibercocinas.org/nosotros/>; <https://www.segib.org/en/program/ibercocinas/>

Synergies with international frameworks other than the 2003 Convention⁸¹

Reporting countries mentioned safeguarding activities conducted under a number of international frameworks other than the 2003 Convention, both within UNESCO and outside of it. Because these activities were reported in both Section A7 and B25, the responses were combined to make the summary below.

UNESCO frameworks other than the 2003 Convention

Two thirds of the countries (18 out of 27, 67%) reported synergies with other UNESCO frameworks than the 2003 Convention (A7), particularly the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

The 1972 Convention aims to help UNESCO member states conserve cultural and natural heritage properties of outstanding universal value. There is an obvious synergy between conservation of tangible heritage and safeguarding of intangible heritage. Inscription of the ‘Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process’, for example, has encouraged the documentation and conservation of historical buildings that feature the tiles in Puebla, inscribed on the World Heritage List. The UNESCO Routes programme highlights the links and exchanges associated with World Heritage Sites to promote understanding, conservation and visibility. Since 2016, the Uruguayan National Commission for UNESCO (COMINAL) has been working on the Routes programme with various national ministries and the departmental governments of Río Negro, Colonia, Flores and Montevideo. The aim of the programme is to foster awareness of the importance of intangible cultural heritage in society as a source of identity in connection with heritage sites. The route integrates the ‘Tango’ and

‘Candombe and its socio-cultural space: a community practice’ in Montevideo, with the “Historic Quarter of the city of Colonia del Sacramento” (inscribed on the World Heritage List in 1995), the “Fray Bentos Industrial Landscape” (inscribed on the World Heritage List since 2015), Eastern Swamplands (from the Department of Treinta y Tres, Cerro Largo, Maldonado and Rocha), the Northern Pampa-Quebradas Biome (Department of Rivera) and the Grutas del Palacio (Department of Flores).

Synergies between actions under the 2003 and 1972 Conventions can foster regional cooperation. For example, a coordinated approach to the safeguarding of heritage associated with the Qhapaq Ñan and other forms of cultural heritage such as the intangible cultural heritage of the Ticuna People has been facilitated by the Andean Committee for Tangible and Intangible Cultural Heritage of the Andean Community of Nations, involving Bolivia, Colombia, Ecuador and Peru. Reporting countries have inscribed multinational elements on the World Heritage List, including Qhapaq Ñan, Andean Road System, a 616 km road system with associated archaeological sites and orally transmitted knowledge related to conservation and the Andean cosmovision (involving Argentina, Bolivia, Colombia, Ecuador and Peru). Aside from many activities at the national or local level, international cooperation related to intangible cultural heritage in the conservation of this property included development of local capacities for the promotion of community tourism integrating the Qhapaq Ñan road in Bolivia, Peru and Ecuador, and cooperation between Ecuador and Colombia on the safeguarding of intangible cultural heritage associated with the road system.

The 2005 Convention promotes cultural diversity and sustainable development by promoting policies supporting cultural and creative industries. In Paraguay, the Workshop School of the city of Piribebuy trains craftswomen from the town in the techniques of making the traditional “Poncho Para’i of 60 Listas”, which have been declared Intangible Cultural Heritage of the Nation. This not only supports artisan livelihoods and the local cultural economy, but also helps to document the different techniques, and transmit skills for making the poncho. Cuba’s Cultural Development Programme under the Ministry of Culture provides institutional

(81) Refer to Section A7 in the Periodic Reporting form, and B25.3 in the above List of core indicators and assessment factors for this Thematic Area.

support to cultural and creative industries, and a Cultural Diversity Day. NGOs partner with cultural institutions such as the Houses of Culture to support intangible cultural heritage practitioners, artists and writers. Havana was designated as a UNESCO Creative City of Music in 2019, celebrating its diverse musical heritage.

The [1970 Convention](#) on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property provided the international framework for the repatriation of the “Abuela Kueka” stone from Germany to Venezuela in 2020. The replacement of the stone in the territory of the Pemón indigenous people of Santa Cruz de Mapaurí supported the safeguarding of their traditional practices and knowledge as it is considered an important living being in their cosmology.

The [Man and the Biosphere Programme](#) (MAB) of UNESCO is an intergovernmental programme that aims to establish a scientific basis for enhancing the relationship between people and their environments. There are 132 [biosphere reserves](#) in 22 countries in Latin America and the Caribbean, including in many of the reporting countries. In Uruguay, the Pampa Biome Reserve (“[Biodiversidad Pampa-Quebradas del Norte](#)”) was declared as a Biosphere Reserve in 2014. Alongside protection of several kinds of ecosystems, the reserve also supports a small population engaging in agricultural activities and aims to help safeguard the traditions of the gauchos, cattle herders of the pampas, the use of the horse as a means of transport, and the use of the [Portuñol dialect](#), a mixture of Spanish and Portuguese. Rural women weavers living in the Lunarejo Valley within the Biosphere Reserve have started an organization called “[Flordelana](#)” to promote products based on their weaving practices using wool from the area. This intangible cultural heritage was inventoried in 2021 with the assistance of the National Cultural Heritage Commission and the Uruguayan Wool Secretariat. In Venezuela, Biosphere Reserves were declared in the Upper Orinoco Casiquiare and Delta of the Orinoco in 1993 and 2009. This has assisted in the safeguarding of the cultural practices of the indigenous Yanomami (Upper Orinoco-Casiquiare) and Warao (Delta of the Orinoco) peoples.



© Felipe Varanda - collection of the Fandango's Living Museum, 2005

International frameworks other than UNESCO

This part of the report focuses on other international bodies and frameworks whose activities relate to the work of implementing the Convention.

Over two thirds of the countries (19 out of 27, or 70%) reported that they participated in intangible cultural heritage-related activities of international and regional bodies other than UNESCO (B25.3). In Section A7, around half reported synergies with international frameworks other than UNESCO. The activities of the main regional bodies mentioned in the reports have been discussed above, as well as a few of the international bodies focused on the mutual heritage of Spanish and Portuguese language.

Ten countries reported working on policies or projects to protect intellectual property associated with traditional knowledge or intangible cultural heritage in the framework of [WIPO's](#) work on traditional knowledge, although only seven countries mentioned this in Section A7. WIPO's work on traditional knowledge has assisted countries in the development of capacity-building activities such as the training programme of the National Development Center for Culture in Cuba or community artisan workshops in Nicaragua on legal protections for intangible cultural heritage. Ecuador's Intellectual Property service is working on implementation of a system of “voluntary deposits” of information about traditional knowledge and traditional cultural expressions of indigenous peoples and local communities of the country. These deposits are a way of collecting information to verify and recognize collective local rights over traditional knowledge to help identify possible infringements or misappropriations by third parties. Panama is exploring a similar approach.

HIGHLIGHT Protecting intellectual property rights associated with indigenous designs, names and methods

Controlling the use of local names in commercial contexts helps indigenous and local communities benefit from their intangible cultural heritage by educating consumers and reducing misappropriation. In Venezuela, the Wayuu, Kariña and Arawak indigenous people are working with the Cultural Heritage Institute to register and protect the intellectual property associated with their traditional designs and the first Collective Mark has been registered for the Bolívar State Indigenous Federation (FIEB). Appellations of Origin are used to protect commercial use of the names of products from a specific geographic area, and to link this to the traditional methods for making them. Protected product names based on intangible cultural heritage include “Rum of Venezuela”, “the Chuao Cocoa” (Miranda state), “the Cocuy (liquor) of Pecaya” (Lara and Falcon states) and “the Superior Carenero Cocoa” (Miranda state).

Seven countries (Brazil, Colombia, Chile, Cuba, Ecuador, Paraguay and Venezuela) mentioned in their reports that they were working in the framework of the [Food and Agriculture Organization of the United Nations](#) (FAO) or its Globally Important Agricultural Heritage Systems (GIAHS) designations to safeguard intangible cultural heritage. The FAO works with UN member states to help achieve food security for all, which depends also on safeguarding intangible cultural heritage relating to traditional cuisine and agriculture. Women agriculturalists among the Kariña indigenous people in the Guayana Region (Bolívar state) of Venezuela worked with the FAO, the Global Environment Facility (GEF) (a grant body) and the Venezuelan state to farm a concession of 7,000 acres of land in the Imataca Forest Reservoir where they were able to do beekeeping and raise traditional crops. Since 2019, Venezuela has been able to share its experiences in hunger and poverty alleviation including peasant organizations at the regional level through the FAO-supported initiative “Latin America and the Caribbean without Hunger” (IALCSH).

In Colombia, the Ministry of Culture has worked with the FAO to implement documentation, education and communication initiatives under the national policy for the safeguarding of traditional cuisine. The FAO has supported dietary guidelines and a school feeding programme based on traditional cuisine, and worked with local communities and educational institutions to develop technical assistance for traditional subsistence agriculture. Under Cuba's agro-biodiversity programme with the FAO, culinary and product fairs showcase peasant agro-biodiversity practices; traditional varieties have been identified in the provinces of Guantánamo and Artemisa, increasing demand for their medicinal plants, fruit varieties, vegetables and grains.

The FAO's GIAHS designations are living, evolving systems of human communities in an intricate relationship with their territory, social, cultural or biophysical environment. A number of countries reported use of this mechanism to promote traditional agriculture. Eight potential GIAHS sites have been identified in Ecuador (two have been designated already), and an inter-institutional technical roundtable has been established 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 Paraguay, a project called “[Green Culture, Culture of Pohã Ñana](#)” helped local communities to achieve more sustainable use of traditional medicinal plants for income generation and health promotion in the framework of GIAHS and the Convention. In Chile, a network has been established in the High-Andean Macrozone of the regions of Arica and Parinacota, Tarapacá and Atacama to safeguard intangible cultural heritage associated with biodiversity in National Important Agricultural Heritage Systems (national designations aligned with the concept of GIAHS).

The Convention on Biological Diversity (CBD), a multilateral treaty that came into force in 1993, promotes the conservation of biological diversity (or biodiversity) and the sustainable use of its components. The Convention's Nagoya Protocol assists communities whose traditional knowledge is associated with local genetic resources to develop access and benefit sharing agreements with third parties using it for commercial purposes. Many reporting countries, including Argentina, Brazil, Jamaica, Mexico, Nicaragua, Peru and Venezuela, are working to implement the CBD at the national level, and develop access and benefit sharing agreements in line with the Nagoya Protocol.

Various countries already recognize community rights in traditional knowledge associated with genetic resources.⁸² In Colombia, the legal framework for Special Safeguarding Plans for intangible cultural heritage, in line with the CBD's article 8(j),⁸³ promotes the sustainable and equitable use of biodiversity resources based on intangible cultural heritage. This has directly contributed to the inclusion of traditional knowledge in, for example, the ethno-educational programs of the communities of the Pirá Paraná River and the system of protection of sacred sites of the communities of the Sierra Nevada. In Venezuela, the Action Plan of the National Strategy of Biological Diversity included a Tree Mission project among communities in the main hydrographic basins who depend on the forest areas for their socio-economic survival. Over 2,400 conservation committees involved children and young people in the collection of local seeds and fruits. The Mexican Ministry of Health and the Ministry of Environment and Natural Resources (SEMARNAT) work with local communities to promote access and benefit sharing in respect of traditional medicines, some of which are based on local genetic resources. Traditional medicines are incorporated into health services in Mexico as part of the inclusion and promotion of cultural diversity.

Other international frameworks have also been important in implementation of the Convention. In Uruguay, accessibility programmes encouraged by the World Health Organization (WHO) and the Pan American Health Organization helped to ensure the participation of elderly adults in teaching and cultural centers, and social public spaces that deal with intangible cultural heritage, such as museums, exhibition centers, and libraries.



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(82) Nicaragua's Law on Conservation and Sustainable Use of Biological Diversity (Law No. 807, October 19, 2012) implements various provisions of the CBD. Traditional Knowledge (TK) associated with Brazilian Genetic Resources has been formally recognized as cultural heritage by law in 2015 (Law 13123, May 2015). The Andean Community's Common Regime on Access to Genetic Resources Decision 391 (1996) and Regulations on Access to Genetic Resources (Supreme Decree No. 003-2009-MINAM (2009)) provide guidelines for the regulation of access and benefit sharing from the use of genetic resources that have been implemented in member countries. The Andean Community is an intergovernmental organization for regional economic development that has as member states Bolivia, Colombia, Ecuador and Peru, with five associate members: Argentina, Brazil, Chile, Paraguay, and Uruguay. See <https://www.comunidadandina.org/quienes-somos/>

(83) Article 8(j) of the Convention on Biological Diversity reads as follows: Each Contracting Party shall, as far as possible and as appropriate: "Subject to national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices."

Baselines and targets

Table 13 below shows that, using the automatic calculator, only about a quarter (7 out of 27, or 26%) of reporting countries fully satisfied the core indicator B24 (on extent of active engagement in cooperation for safeguarding) at the baseline. Just over half of the countries (15 out of 27, or 56%) partially or largely satisfied the core indicator B24 at the baseline.

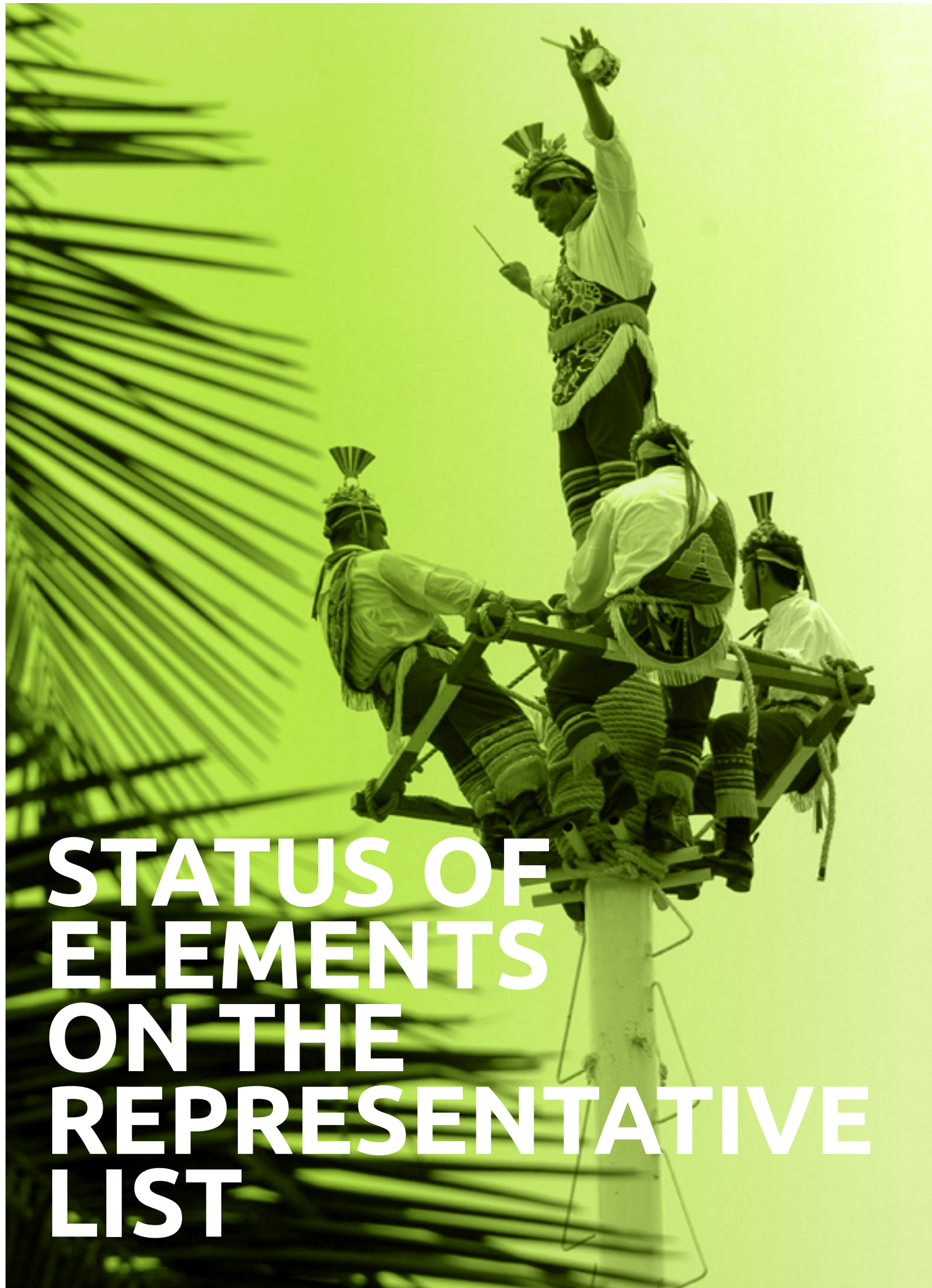
In regard to B25 (engagement in international networking and institutional cooperation), just over a third of countries (10 out of 27, or 37%) fully satisfied the core indicator at the baseline, and over two fifths of the countries (12 out of 27, or 44%) largely or partially satisfied it.

As noted above, baseline scores are automatically calculated by the Periodic Reporting tool. This is done according to the answers given in each part of Section B. It is possible that, as some international cooperation activities were already reported in Section A7 and not mentioned again in B24-B25, or because of under-reporting about joint projects, baseline scores do not adequately represent the significant work already being done in this Thematic Area.

In this Thematic Area, most countries set targets at or above their automatically calculated baselines, with only 4 and 5 countries respectively setting targets below their baselines for B24 and B25.

Table 13: Attainment scores on the baseline for indicators B24 and B25 in reporting countries (n=27)

Indicator	Not satisfied	Minimally	Partially	Largely	Satisfied
B24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding	0 / 27	5 / 27	10 / 27	5 / 27	7 / 27
B25. Percentage of States Parties actively engaged in international networking and institutional cooperation	3 / 27	2 / 27	7 / 27	5 / 27	10 / 27



STATUS OF ELEMENTS ON THE REPRESENTATIVE LIST

Article 16 of the Convention states that the aims of inscriptions on the Representative List are “to ensure better visibility of the intangible cultural heritage and awareness of its significance, and to encourage dialogue which respects cultural diversity”. According to Article 29 of the Convention and ODs 151-152, States Parties shall submit reports to the Committee on currently inscribed elements, including those inscribed on the Representative List. Reporting on the status of elements inscribed on the Representative List can help to raise awareness about the significance of intangible cultural heritage, and assist in the monitoring and evaluation of the role of the List, the impact of inscription, and the safeguarding of inscribed elements. The Periodic Report thus contains a number of questions about elements inscribed on the Representative List.

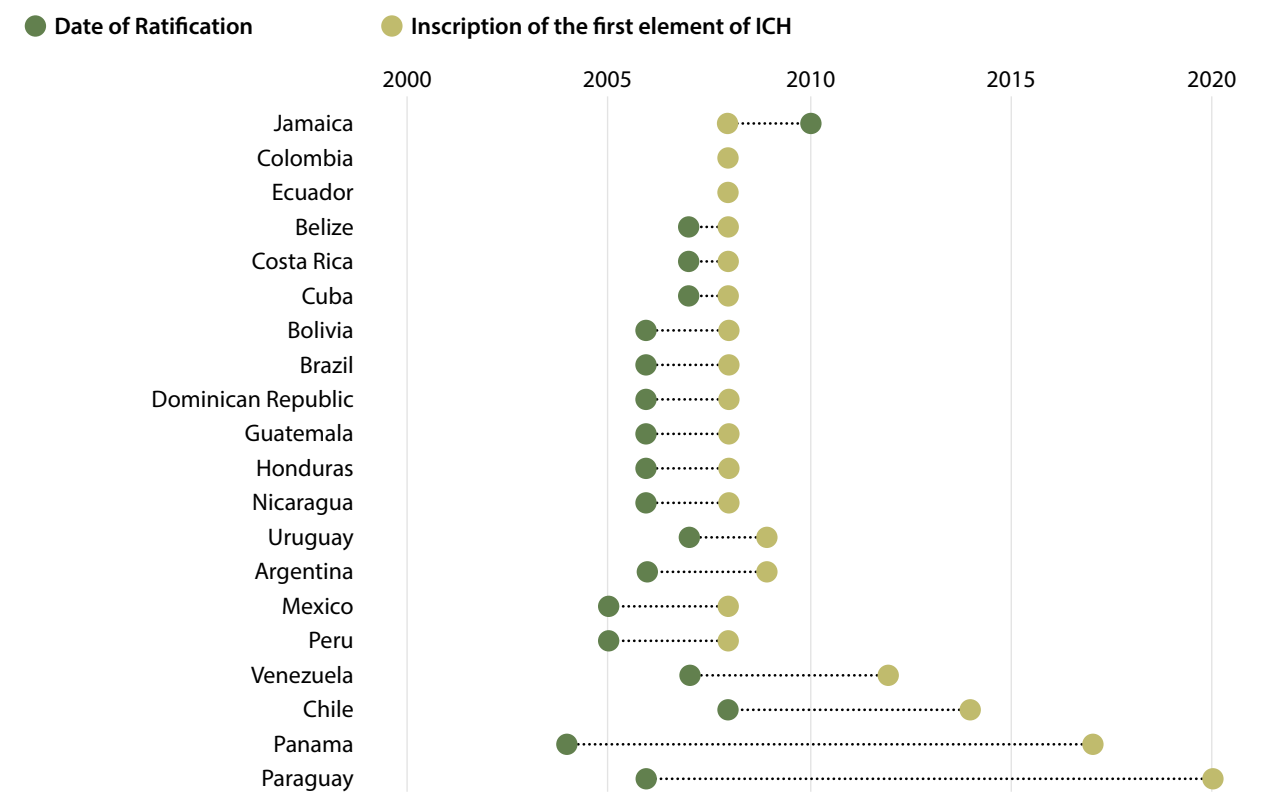
Overview

A total of 67 elements have been inscribed on the Representative List by 20 countries reporting in this cycle (out of 27, i.e. 74% of the reporting countries). Four of these Representative List inscriptions are multinational nominations, involving between two and four countries each. Among the reporting SIDS, only four countries out of 10 (40%) have elements inscribed on the Representative List, totalling 11 inscriptions. Two SIDS (Cuba and the

Dominican Republic) had multiple elements inscribed in the framework of this reporting cycle.

Figure 18 below shows the relationship between the time of ratification of the Convention and inscription of elements on the Representative List in reporting countries. Inscriptions occurring before or at the same time as ratification in 2008 were linked to elements proclaimed under the Masterpieces of the Oral and Intangible Heritage of Humanity programme (2001-2005), being incorporated into the Representative List in that year.

Figure 18: The time elapsed between ratification of the Convention and inscription of the first element on the Representative List (A5)⁸⁴



(84) Note: elements from the Masterpieces of the Oral and Intangible Heritage of Humanity programme were automatically incorporated into the Representative List in 2008, which predated ratification of the Convention in some States. In the case of Colombia and Ecuador, ratification coincided with the inscription of the Masterpieces, so no blue dot appears for ratification of the Convention on the graph.

Social and cultural functions⁸⁵

Safeguarding depends on understanding the social and cultural functions and meanings of the intangible cultural heritage within and for the communities, groups and individuals concerned. The Periodic Reporting form thus specifically requests information on changes to the information provided under inscription criterion R.1.

Many countries commented on the natural evolution of intangible cultural heritage practices, for example to include new kinds of performances, new dance steps and musical compositions within the traditions inscribed, and the incorporation of current themes around environment and social equity. For example, the community of 'Huaconada, ritual dance of Mito' (Peru) has incorporated new elements into the dance, adapting costumes and musical instruments without changing its core meaning and value. New 'Tango' includes new sounds and poetry (Argentina and Uruguay), as does 'Music and dance of the merengue in the Dominican Republic' and its variants, including "Pericombo", which is a "Perico Ripiao" with traditional instruments plus the saxophone, electric bass, among others.

Communities are constantly adjusting and expanding ways of practising and transmitting elements of their intangible cultural heritage. In Venezuela, for example, the practitioners of 'La Parranda de San Pedro de Guarenas y Guatire' hold regular conferences, member censuses, and fundraising activities. They have created special events for children between the ages of five and 14, and have adapted traditional transmission mechanisms to the school context, for example by creating the Parranditas School Festival (Festival del "Parranditas Escolares").

Many reports mentioned gender-inclusive adjustments in intangible cultural heritage practice, for example to include more women and LGBTIQ+ groups practising 'Tango' in Argentina.⁸⁶ In Argentina, the formation of feminist groups such as "Tango Hembra", "Vivas" and the "Movimiento Feminista de Tango" have made gender violence, discrimination and workplace harassment more visible, challenged machismo attitudes and encouraged a more respectful practice. Women and gay men were also reported to be playing more active public roles in some of the intangible cultural heritage practices than they had in the past, for example in 'The festival of the Santísima Trinidad del Señor Jesús del Gran Poder in the city of La Paz' (Bolivia). In Brazil, the festival of the Filhas de Chiquita

(Chiquita's Daughters' Festival or simply Chiquita's Party), held right after the Círio Procession of the 'Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará', provides a space of resistance and struggle for social recognition of the LGBTIQ+ local community, which has faced some resistance. More women are participating as practitioners in the 'Scissors dance' in the Huancavelica and Ayacucho regions of Peru. In Panama, the 'Artisanal processes and plant fibers techniques for talcos, crinejas and pintas weaving of the pinta'o hat' now include greater involvement by women in the final stages of assembly.

Other kinds of changes were also mentioned in the reports. In the last decade since inscription many foods that are classified as part of 'Traditional Mexican cuisine - ancestral, ongoing community culture, the Michoacán paradigm' and traditionally consumed in the domestic sphere have become popular in the commercial or public space, generating income for practitioners, especially women. Removing legal restrictions on certain ritual activities, as in the case of the 'Ritual journeys in La Paz during Alasita' (Bolivia), has helped communities, groups and individuals concerned to freely celebrate their social and cultural functions and meanings and take pride in their heritage.

Intangible cultural heritage practices were also adapted to the COVID-19 pandemic. Events such as the 'Carnival of Oruro' in Bolivia were cancelled in 2020 and 2021 because of the pandemic, but social networks were used to disseminate information. In some contexts, a hybrid approach was adopted. In Brazil, practitioners of the 'Cultural Complex of Bumba-meu-boi from Maranhão' adapted to pandemic conditions by using online broadcasts of Bois' baptism and death rituals, and car parades to celebrate the June saints. In Mexico, the modality of the pilgrimage carrying the Virgin of Zapopan was also adapted to ensure that health restrictions were observed, for example by reducing the number of people accompanying the 'La Romería (the pilgrimage): ritual cycle of La llevada' (the carrying) of the Virgin of Zapopan' from the Cathedral of Guadalajara to the Basilica of Zapopan. Local people were able to participate online in the "Virtual Pilgrimage", but they also participated in person by decorating the streets.

(85) Refer to Section C1 in the Periodic Reporting form.

(86) LGBTIQ+ includes lesbian, gay, bisexual, transgender, gender diverse, intersex, queer, asexual and questioning communities.

Assessment of its viability and current risks⁸⁷

The development of intangible cultural heritage safeguarding strategies is based on an assessment of the current level of viability of the element, and any threats or risks to this viability. This may change over time, so the Periodic Reporting form specifically requests information on the current viability of inscribed elements.

Elements inscribed on the Representative List are generally considered to be less endangered than elements on the Urgent Safeguarding List. While communities with elements on the Representative List thus generally maintained transmission and practice of their intangible cultural heritage, often through innovative methods, threats and risks to viability were sometimes mildly to seriously elevated due to various factors, including the COVID-19 pandemic.

Threats and risks included lack of appropriate media coverage, loss of language skills, loss of meaning and loss of interest among young people. The communities of 'Language, dance and music of the Garifuna' in Belize, Guatemala and Nicaragua have found it difficult to ensure the continuity of their traditions because only fragments of the language are used in their practice; acculturation may undermine local meanings. A formal education programme is encouraging a group of young people to learn the Garifuna language. Racism and religious intolerance threatened some elements, such as 'Capoeira circle' in Brazil, marginalizing or decontextualizing their practice. A number of reports also mentioned conflict situations and land invasions disrupting community lives and thus reducing the viability of intangible cultural heritage.

Climate change, over-harvesting, deforestation, hurricanes, floods and other environmental factors affected safeguarding of some intangible cultural heritage elements by impeding access to natural resources and community spaces. Maintaining viability of the tradition of making the pinta'o hat in Panama requires attention to be paid to sustainable management of the ecosystems in which the raw materials are cultivated and harvested. Similar concerns about access to raw materials were expressed by practitioners of 'Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process' in

Mexico, as there has been a decrease in the number of suitable clay banks. The practice of 'Baile Chino' in Chile faces multiple threats including absence of legal protections, loss of access to spaces necessary for festivals due to natural disasters, economic vulnerabilities and a difficult relationship with the ecclesiastical hierarchy.

After tropical storms Eta and Iota in November 2020, a rapid assessment report on the recovery needs of the culture sector, sponsored by the UNESCO Cluster Office in Costa Rica, showed how the hurricanes had negatively affected the ability of Garifuna communities in Honduras to practice their heritage. The report made some short- and medium-term recovery proposals, from a multi- and inter-sectoral perspective. It proposed that safeguarding plans of elements inscribed on the Representative List should include risk reduction actions, based on an assessment of natural and human-made threats. In this way, intangible cultural heritage can be a source of resilience and knowledge to face moments of crisis.

Uncontrolled commercial exploitation or misrepresentation of intangible cultural heritage in tourism, product promotion, or in festivals and performance events was also mentioned as a threat to some elements. Mexico noted that increased tourist attendance at the 'Indigenous festivity dedicated to the dead' could damage the setting because the communities concerned did not always have the infrastructure to manage the flow of tourists without interfering with the symbolic meaning of the festival. Songs and music used commercially without attribution or permission raised concerns within communities about the protection of bearers' copyrights. Commercialization has also negatively impacted intangible cultural heritage in some cases because the use or sale of land for extraction of resources or infrastructure projects affects use of sacred spaces by communities concerned.

(87) Refer to Section C2 in the Periodic Reporting form.



© Yupanqui, 2016 - Photograph: Juan Yupanqui

Economic hardship and inadequate remuneration for practitioners was also identified as a problem for safeguarding some elements. In Ecuador, for example, intermediaries do not always fairly compensate practitioners of the 'Traditional weaving of the Ecuadorian toquilla straw hat'. The consequent restriction on income reduces incentives for younger community members to learn and practice the skill. Shortage of funds for producing 'Tango' shows, and for professional training of artists, technicians and managers in Uruguay reduces opportunities and incentives for practitioners too. In Bolivia, a lack of job opportunities has led to youth migration to cities such as El Alto and La Paz, and the consequent abandonment of herbal medicine associated with the 'Andean cosmovision of the Kallawaya'. Similarly, out-migration of Yampara youth from their villages to other parts of Bolivia also poses a risk to the continued practice and transmission of the 'Pujllay and Ayarichi, music and dances of the Yampara culture'. Safeguarding the element can help to keep young people invested in the community.

The COVID-19 pandemic negatively affected practice and transmission of many intangible cultural heritage elements depending on face-to-face encounters, such as performances, festivals and events, as well as regular practice and training of apprentices. Many face-to-face encounters were cancelled, others were reduced in size and scope. This reduced opportunities for practice and transmission, changed social functions and meanings and negatively affected the livelihoods of communities, groups and individuals concerned.

Not all intangible cultural heritage elements were badly affected in every way during the pandemic, however. Some reports noted increased membership of community associations, expanded geographical practice of intangible cultural heritage, and increased awareness of its value during COVID-19. Responses to the pandemic encouraged increased participation in some practices, for

example by the inclusion of a Patroness against Epidemics in the 'La Romería (the pilgrimage): ritual cycle of 'La llevada' (the carrying) of the Virgin of Zapopan' (Mexico). Adaptations of the ritual to reduce transmission of COVID-19 were temporary, and are not expected to affect long term viability. Communities of 'Traditional weaving of the Ecuadorian toquilla straw hat' used online marketing to maintain their income during the COVID-19 pandemic.

Specific attention should be paid to determining and maintaining the viability of former Masterpieces of the Oral and Intangible Heritage of Humanity. As noted by the report of Mexico, elements that were inscribed on the Representative List in 2008, as former Masterpieces of the Oral and Intangible Heritage of Humanity, do not require detailed assessments of threats and risks to viability, nor a specific safeguarding plan. This can be a disadvantage for communities, groups and individuals concerned in seeking to raise awareness and get assistance for the development of safeguarding strategies. Further action may be needed to determine the status of elements on the Representative List that have no current evidence of viability.

Particular concerns were raised by Peru in regard to the viability of the 'Oral heritage and cultural manifestations of the Zápara people' in their territory, which was jointly nominated with Ecuador and originally proclaimed under the Masterpieces programme. In 2017, Ecuador and Peru requested technical and financial support for the development of research and assessment actions in regard to the element from the CRESPIAL. No remaining speakers of the language could be identified in Peruvian territory today, which may indicate that practice and transmission of the element has ceased. Affected by dwindling numbers, illegal occupation of ancestral territories, exploitation of biological resources and migration in search of a better quality of life, Zápara people have largely been assimilated into Quechua and Achuar communities.

Contribution to the goals of the List⁸⁸

The goals of the Representative List include ensuring visibility of the intangible cultural heritage in general, raising awareness at the local, national and international levels of its importance, as well as promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals concerned. The Periodic Reporting form thus requests information on how inscription of the element has contributed to achieving these goals.

This is a difficult question for many communities to answer, and States Parties faced challenges in addressing it in the Periodic Reports, partly because it requires consideration of the impact of inscription from the perspective of the more general goals of the Convention and is not asking for evidence about how communities or States have specifically benefited from inscription.

Raising awareness about intangible cultural heritage in general

Events or programmes linking several different elements of intangible cultural heritage after inscription have helped to promote increased visibility of intangible cultural heritage in general, and understanding of its importance. Activities promoting the element 'Language, dance and music of the Garifuna' are for example integrated into the usual calendar of cultural heritage activities in Belize. There has been exchange between the communities of different inscribed elements in Mexico in a "National Meeting of Intangible National Cultural Heritage". Inscription has also encouraged the safeguarding of associated intangible cultural heritage, such as the embroidery used on the costumes for the 'Wititi dance of the Colca Valley' in Peru. Also in Peru, inscription of the 'Festivity of Virgen de la Candelaria of Puno' has led to an increased number of requests from the bearer communities for inscription of other elements on the national inventory.

Government commitments and institutional mechanisms set up for consultation or multi-stakeholder engagement in safeguarding inscribed elements can benefit multiple elements and diverse communities. The inscription of the 'Rumba in Cuba, a festive combination of music and dances and all the practices associated' on the

Representative List has raised awareness of the importance of intangible cultural heritage in improving local environments and thus helped to encourage government commitments to safeguarding actions. In Ecuador, inscription of the 'Traditional weaving of the Ecuadorian toquilla straw hat' in 2012 encouraged more alliances, agreements and actions between the communities concerned, various government agencies, academics, and public and private entities for development interventions, and also encouraged more culturally-relevant development planning. In Colombia, inscription of the 'Carnival of Barranquilla' stimulated broad democratic participation in consultations around safeguarding, which led to wider public participation in other safeguarding efforts.

The effects of increased visibility of intangible cultural heritage can be felt beyond national borders. Community members of the 'Language, dance and music of the Garifuna' in Belize have reached out to Garifuna in Saint Vincent and the Grenadines in an effort to learn about their common family ties and heritage after inscription. Jamaica's report noted the emergence of several international festivals to celebrate and showcase 'Reggae music of Jamaica'. Similarly, the inscription of traditional foodways on the Representative List, such as 'Traditional Mexican cuisine - ancestral, ongoing community culture, the Michoacán paradigm', has placed it in dialogue with other cultural traditions and led to increased international cooperation relating to gastronomic intangible cultural heritage, for example through the establishment of the Regional Food and Cuisines Association of the Americas.

Promoting respect for cultural diversity and human creativity

In some cases, inscription of intangible cultural heritage elements inspired the broader public to consider how intangible cultural heritage relates to cultural, social, economic and environmental well-being, stimulating promotion of cultural diversity and human creativity. Inscription of the 'Festival of Saint Francis of Assisi, Quibdó' (Colombia) has, for example, promoted awareness about Franciscan principles on the protection of biocultural assets, gender equality, and respect for cultural diversity.

Inscription of intangible cultural heritage elements that are themselves diverse can encourage broader reflection on cultural diversity. For example, while the Parrandas de Remedios is the best known of all the variations of the 'Festivity of Las Parrandas in the centre of Cuba', inscribed

(88) Refer to Section C3 in the Periodic Reporting form.

in 2018, inscription of the element has helped to highlight other parrandas that were previously less well known, and to raise awareness about the differences between them. Inscription of the 'Pujllay and Ayarichi, music and dances of the Yampara culture' on the Representative List has encouraged reflection on both interculturality and the need to protect human relations with the earth and its biodiversity in Bolivia. Inscriptions of 'Music and dance of Dominican Bachata' and 'Music and dance of the merengue in the Dominican Republic' have contributed to the diversity of new musical expressions globally after inscription, with Bachata themes, for example, being incorporated into urban or street Merengue, Reggaetón, Dembow, and Dominican Rap.

Promoting mutual respect among communities, groups and individuals concerned

Many elements of intangible cultural heritage inscribed on the Representative List themselves involve practices that encourage mutual respect, for example the 'Wayuu normative system, applied by the Pütchipü'üi (palabrero)' in Colombia, whose strategies for conflict resolution and peace-making can thereby be more widely known. The 'Reggae music of Jamaica' covers themes relating to universal love and respect, the need to challenge human rights' abuses, promote women's rights and speak out against domestic and physical abuse. The collective impact of Reggae music and the Abyssinians' "Declaration of Rights" has helped to uphold and affirm international legal instruments such as the United Nations Universal Declaration of Human Rights (1948).

Inscription of elements on the Representative List has helped to highlight the need for respect, funding and redress for marginalized communities that have faced historical discrimination and disadvantage. In the framework of the International Decade of People of African Descent, the inscription of the 'Cultural space of Palenque de San Basilio' (Colombia) is an important symbolic recognition of the contribution that people of African descent have offered humanity in terms of cultural creativity and achievements, for example. Inscription of intangible cultural heritage associated with formerly marginalized communities has reduced levels of discrimination and prejudice, for example against Afro-descendants associated with the element 'Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador'

and against communities related to the 'Oral and graphic expressions of the Wajapi' in Brazil. The inscription of 'Candombe and its socio-cultural space: a community practice' (Uruguay) in 2009 has encouraged targeted funding, greater awareness and the promulgation of a law in 2014 recognizing historical discrimination against Afro-descendant populations.

It was also reported that promoting transmission from older to younger members of the community has highlighted the value of intergenerational respect and dialogue, for example among the communities of 'Samba de Roda of the Recôncavo of Bahia' (Brazil) and those of the 'Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador'.

Efforts to promote or reinforce the element⁸⁹

Safeguarding intangible cultural heritage involves the development and implementation of specific safeguarding measures. The Periodic Reporting form thus requests information on 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.

Many of the reports emphasized the importance of education and awareness raising as safeguarding measures. For example, in the secondary schools of El Callao, Venezuela, practitioners have been teaching knowledge and skills associated with 'Carnival of El Callao, a festive representation of a memory and cultural identity', such as the Patois language, Calipso drumming, musical instruments and gastronomy. Classes, discussion groups, workshops, exhibitions and plays have been organized. A Congress about the Carnival inspired further research and documentation by students and researchers. Municipal ordinances have also been passed to ensure that the Carnival can proceed smoothly in the appropriate spaces. The importance of ensuring access to cultural spaces important for practice or transmission of the element was also underlined in the case of 'Baile Chino' (Chile), where both funding for practitioner transportation to festivals and protection of ceremonial sites are included among the safeguarding measures.

(89) Refer to Section C4 in the Periodic Reporting form.

Other means of education, transmission and awareness raising mentioned in the reports include workshops for practitioners, online catalogues of practitioners, cultural-pedagogical calendars, awards, competitions, book publications, and community museums relating to the intangible cultural heritage elements inscribed on the Representative List. Several examples were given of documentation of oral histories or conservation of relevant documents, objects or books relating to inscribed elements, such as rare objects and old song books belonging to associations and masters of 'Frevo, performing arts of the Carnival of Recife' in Brazil.

Inscription and related safeguarding efforts can play an important local role enabling community dialogue, for example in Cuba, where the Museum of the Parrandas helps to bring together community practitioners of 'Festivity of Las Parrandas in the centre of Cuba' from different parts of the country and other stakeholders in dialogue with each other. Others foster international dialogue for safeguarding multinational elements: six personalities of the 'Tango' in Uruguay were named as "Honorary Academicians" of the Academia del Tango of Argentina in December 2019.

In Guatemala, the "Xajooj Tun Rabinal Achi Cultural Association" is a community organization of dancers working to safeguard the 'Rabinal Achi dance drama tradition'. It is threatened by loss of Achi language skills and a lack of economic resources. The Association has implemented the Danzas-Semilleros project to help safeguard the dance-drama tradition and promote community participation in it. The project presents short versions of the traditional dances, performed by children, adolescents and young adults from schools in the municipality of Rabinal.

One area of safeguarding activity frequently mentioned in the reports involves supporting practitioners so that they may benefit equitably from practice of their art and maintain their livelihoods. This was achieved in various ways, including direct financial support and training for artisans and performers, tourism promotion, sponsorship of festivals or handicraft fairs, and providing better access to markets. In Cuba, for example, the oldest *tumberos*, practitioners of the element 'La Tumba Francesa', benefit from financial subsidy. In the Dominican Republic, the Ministry of Culture supports practitioners in the 'Cocolo dance drama tradition' through a debit card system making available about US\$100 on a monthly basis, for food subsistence and emergency needs. Local

governments and the departmental government of Chuquisaca in Bolivia have helped practitioners of handicrafts relating to 'Pujllay and Ayarichi, music and dances of the Yampara culture' make a living by supporting festivals and handicraft fairs at which their products are sold. In Ecuador, the Center for Community and Craft Strengthening was established in Pile to support transmission of artisanal skills associated with the 'Traditional weaving of the Ecuadorian toquilla straw hat'.

Some reports noted the need to further assist communities in addressing risks associated with over-commercialization or misappropriation, which may increase after inscription. Honduras noted in the case of 'Language, dance and music of the Garifuna' that "commercialization without a direct economic benefit for the communities, due to the lack of regulation on collective or communal intellectual property rights, is problematic and unethical and requires immediate attention". In various countries, government agencies are assisting with the registration and enforcement of intellectual property rights. In Panama, for example, the practitioners of the 'Artisanal processes and plant fibers techniques for talcos, crinejas and pintas weaving of the pinta'o hat', among other hat-makers in Cocolé, will be protected by registration of a geographical indication and control mechanisms for intermediaries (and identity thieves) requesting proof of the maker's identity.

The community of 'Oral and graphic expressions of the Wajapi' in Brazil face similar challenges. They use body painting to enhance their physical appearance and protect the body, and mediate spiritual connections. Respecting narratives, logic and rules that go together with each graphic pattern may limit their use by certain ages and genders. In order to prevent decontextualization and misuse of patterns, the Wajapi Land, Environment and Culture Association (AWATAC) manages a craftsmanship fund aiming to educate consumers about the meaning of designs and craft objects (which has been partially successful) and to promote sustainable livelihoods by enabling better access to urban markets as consumption patterns change.

As indicated at the beginning of this report, the COVID-19 pandemic, while presenting many challenges, also offered some opportunities for strengthening intangible cultural heritage safeguarding. A “Binational Encounter of Marimba Music, Songs, Dances and Traditional cooking” planned between Ecuador and Colombia was cancelled because of the pandemic, for example, but other activities continued. Project funding was allocated in Colombia for safeguarding purposes to communities practising ‘Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador’ to help alleviate the effects of the pandemic. Online meetings, performances, marketplaces, workshops and events helped to sustain the practice and transmission of intangible cultural heritage elements, and even broaden their reach to new audiences and new geographical areas. Sharing information about the element ‘Festivity of Virgen de la Candelaria of Puno’ online, for example, has strengthened the identity of Puno community members in the rest of Peru and abroad.

Community participation in safeguarding⁹⁰

The participation of communities, groups and individuals is essential in safeguarding intangible cultural heritage, assisted where relevant by non-governmental organizations. The Periodic Reporting form thus requests information on such participation and prospects for its continuation in the future.

Reporting countries (and, of course, also the communities and groups concerned) define and delimit the scope of a community and group in different ways. The reports also illustrate a diversity of types and methods of ensuring community participation, organizing community activity, and encouraging engagement with other stakeholders. Community participation is often tailored to different purposes, ranging from promoting transmission and practice, to awareness raising and caring for places or resources needed for the practice of intangible cultural heritage.

The reports indicate that after the inscription of intangible cultural heritage elements on the Representative List, many communities experienced a strengthening of cultural identity, and benefited from increased government support and social recognition. For example, inscription of the ‘Festivity of Virgen de la Candelaria of Puno’ in Peru has encouraged the formation of new

community associations for musicians and dancers. This has encouraged them to participate more actively in the work of intangible cultural heritage safeguarding. The anniversary of the proclamation of ‘El Güegüense’ in Nicaragua as a Masterpiece of the Oral and Intangible Heritage of Humanity (November 20 to 25) is celebrated every year during El Güegüense Cultural Week. Alongside the inventorying of the element, carried out between 2014 and 2016 after its inscription on the Representative List in 2008, this has helped to raise awareness within the community of the value of their heritage and encouraged their ongoing participation in preparation for and performance of the play.

Mobilization of existing community consultation structures and organizations helped to ensure broad community participation. For example, in Mexico, almost all indigenous communities involved in the ‘Indigenous festivity dedicated to the dead’ have a traditional organization, the *mayordomías*, through which the celebrations are organized in coordination with the traditional civil authorities. Community organizations such as *comparsas* for each neighbourhood in Tempoal de Sánchez, Veracruz, which organize rituals for the ceremony, and the communal spaces of *tianguis* (traditional street markets), where indigenous peoples sell their crops on the day of the festival, were also important mechanisms enabling community participation.

New community structures set up for safeguarding have also encouraged and expanded participation. In Brazil, for example, a Management Committee for the safeguarding of the ‘Cultural Complex of Bumba-meu-boi from Maranhão’ was set up in 2011 to improve collaboration between community members representing groups of Bumba-meu-boi and public institutions at the federal, regional and municipal levels. In several cases, community consultations held during the nomination process and the preparation of safeguarding activities empowered communities concerned to work together more effectively and collaborate with other stakeholders. In Peru, the Association of the Association of Huacones of Mito, whose members are dancers representing different age groups, has been strengthened in the decade after inscription of ‘Huaconada, ritual dance of Mito’. Dancers in the Association have shown greater commitment to practice and transmission of the dance, and they have become more involved in documenting their practice, making exhibitions and undertaking other safeguarding actions in conjunction with the Directorate of Intangible Heritage, the Decentralized Culture Directorate of Junin and the District Municipality of Mito.

(90) Refer to Section C5 in the Periodic Reporting form.

Events, festivals and awareness-raising activities have encouraged broader community participation. In Venezuela, practitioners of ‘Carnival of El Callao, a festive representation of a memory and cultural identity’ have led an awareness-raising campaign in Bolivar state that has increased community participation in the tradition. Community participation has also been encouraged by research activity within the community, and/or engagement with researchers. In Honduras, communities of ‘Language, dance and music of the Garifuna’ have been increasingly involved in doing research and documentation activities after inscription, which has encouraged awareness and further participation. In Colombia, the inhabitants of the region where the ‘Carnaval de Negros y Blancos’ takes place, participate in forums, academic events and meetings as part of safeguarding activities. NGO engagement can also stimulate participation. Community awareness of and participation in ‘Candombe and its socio-cultural space: a community practice’ in Uruguay has been particularly encouraged by Afro organizations in Montevideo and the interior who include candombe activities when providing food and other means of support for single mothers.

Community participation raises questions of representation and mandates, as well as free, prior and informed consent, specifically mentioned by Mexico and Ecuador. In the case of ‘Capoeira circle’ in Brazil, community collectives of practitioners consider territorial scope, different styles of practice and gender issues in selecting representatives, just as they consider questions of social inclusion in their practice. A virtual space for the identification of practitioners⁹¹ and a booklet with general guidelines on the federal safeguarding policy⁹² have assisted in the mobilization of bearers for safeguarding this element.

It is not always easy to ensure community participation in the safeguarding of elements inscribed on the Representative List, for example where communities have been dispersed or assimilated into other groups. As mentioned above, it has been difficult to identify practitioners of the ‘Oral heritage and cultural manifestations of the Zápara people’ in Peruvian territory today; some may remain among other communities in the Amazon region of Loreto. Peru’s report notes therefore that “It has not been possible to identify representative organizations of the Zápara people nor any non-

governmental organizations linked to the Zápara people that could be carrying out actions on the element of oral heritage and the cultural manifestations of the Zápara people”. This contrasts to the situation among this community in Ecuador, who remain active in safeguarding work, organized through the Sapara Nation of Ecuador (NASE).

Covid has also affected community participation in the practice, transmission and safeguarding of their intangible cultural heritage, sometimes preventing engagement and events, but also creating new modes of participation and interactivity. The use of digital technologies has mitigated against this problem at a time of social distancing. In Panama, for example, practitioners of the ‘Ritual and festive expressions of the Congo culture’ have effectively used virtual forums on Facebook and YouTube for educational activities, demonstrations, performances and discussions. When the pandemic is over, they plan to resume in person meetings where possible, but will retain online forums for certain activities.

Other mechanisms for sharing information were used in conjunction with digital platforms. In Venezuela, for example, community organizations of *parranderos* participating in the ‘La Parranda de San Pedro de Guarenas y Guatire’ both provided online information and developed partnerships with local radio stations during the pandemic so that people could follow their activities from home. They will continue sharing information and promoting educational content on radio and online platforms after the pandemic.



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(91) See <http://capoeira.iphan.gov.br>

(92) See http://portal.iphan.gov.br/uploads/publicacao/cartilha3capoeira_web.pdf

Institutional context⁹³

Community organizations and other institutional frameworks play an essential role in the safeguarding of inscribed intangible cultural heritage elements. Many such institutions have formal responsibilities in this regard. The Periodic Reporting form thus requests information on the institutional context for the element inscribed on the Representative List, including competent body(ies) involved in its management and/or safeguarding and organization(s) of the community or group concerned with the element and its safeguarding.

As already indicated in the section above, many different kinds of community organizations may be involved in safeguarding. Inscription of the element in some cases has resulted in the establishment of new community organizations, closer working relationships in community organizations, and more collaborations between them and other stakeholders. Umbrella organizations are sometimes established to manage safeguarding plans for inscribed elements. In Guatemala, a large number of community organizations, associated with 'Language, dance and music of the Garifuna', are represented on the Coordinating Council that makes up the Commission for the safeguarding, revitalization and development of the Garifuna culture. Many community organizations also work with government agencies in Belize and Nicaragua to support Garifuna safeguarding.

Government institutions dedicated to culture, education, sports, or tourism at the national, regional and local levels generally provide institutional support for the implementation of safeguarding plans for inscribed elements. Some countries have created specific institutions to support intangible cultural heritage safeguarding in their territories, discussed above under Thematic Area I. These include the National Council for Cultural Heritage in Cuba, the National Institute of Cultural Heritage in Ecuador, the Directorate of Intangible Heritage in Peru, the National Commission for the Intangible Cultural Heritage in Costa Rica, and the National Sub-directorate for Intangible Cultural Heritage in Chile. Various governmental institutions including the National Commission for the Intangible Cultural Heritage work with several Boyero associations and organizations at the local level to safeguard 'Oxherding and oxcart traditions in Costa Rica'. The Council for the Protection and Preservation of the 'Ritual ceremony of Voladores', established in 2009,

performs a similar function bringing local government and community organizations together in Veracruz, Mexico.

NGOs and research organizations also help create an institutional context supporting safeguarding. In Cuba, for example, several NGOs and research organizations support the safeguarding of 'La Tumba Francesa'. In Honduras, institutions specializing in anthropology and indigenous peoples, such as the Instituto Hondureño de Antropología e Historia (Honduran Institute of Anthropology and History-IHAH) provide institutional support to intangible cultural heritage safeguarding. The reports do not mention many private sector institutions supporting safeguarding of inscribed elements. However, in the case of 'Venezuela's Dancing Devils of Corpus Christi' and the 'Carnival of El Callao, a festive representation of a memory and cultural identity', for example, private sector companies provide financial support for bearers and promote the practice of the elements.

Some of the reports mentioned challenges ensuring a stable and effective institutional context for safeguarding inscribed elements. These include frequent changes in political administrations undermining stable institutional support for safeguarding, and the relative lack of interest shown by some local government agencies in what is perceived as 'national' heritage, in some cases. Budget cuts and overly bureaucratic funding applications can make it hard for institutions to plan safeguarding strategies over the longer term, leaving communities without sufficient support. Academic research has had little effect on the design, implementation and evaluation of cultural policies that create the institutional framework for safeguarding activities in some countries.

(93) Refer to Section C6 in the Periodic Reporting form.

Participation of communities in preparing the Periodic Report⁹⁴

Article 15 of the Convention encourages States Parties to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations in safeguarding activities. The Periodic Reporting form thus requests information on the extent of their participation during the process of preparation of this report.

The writing of the report generally falls within the responsibilities of those governmental institutions (national, sub-national or local) designated or created by States Parties to safeguard intangible cultural heritage. Significant efforts were made to ensure relevant stakeholders in preparation of the Periodic Reports. These stakeholders included bearers and practitioners, community groups, associations and other types of informal organizations within the communities concerned, as well as other stakeholders, such as NGOs and civil society organizations.

In the case of 'Capoeira circle' in Brazil, the community safeguarding and management structure at the national and local levels enabled community involvement in the preparation of the report. Free prior and informed consent consultations were put in place in Brazil and other countries such as Nicaragua. Community members were invited to review and comment on draft reports in some countries.

Community participation was hampered in this reporting cycle by the circumstances surrounding the COVID-19 pandemic, such as social distancing measures.

Jamaica thus relied on data obtained primarily from pre-COVID engagements, for example by African Caribbean Institute of Jamaica/Jamaica Memory Bank, with the communities concerned. Haiti's report drew on information from the national capacity-building workshops organized between 2018 and 2020. In other cases, communication was achieved through meetings and face-to-face interviews (for example in Brazil), but more frequently by using telephone, surveys, email, or other digital means. In Venezuela, practitioners of the 'Traditional knowledge and technologies relating to the growing and processing of the curagua' were invited to share experiences relating to the impact of COVID-19 through short audio-visual recordings.

Other challenges experienced in reporting countries included hurricanes Eta and Iota in Honduras, a dengue fever outbreak and volcanic eruptions in Saint Vincent and the Grenadines and economic and political barriers in several other countries. Thus, in some countries the desired depth and representivity of community participation was not achieved. The COVID-19 pandemic also hampered community organizational activity itself, and in one case, 'Tango' in Argentina, community members noted that it resulted in the "centralization" of what was previously a more heterogenous and complex community dialogue.

Community participation in preparation of the Periodic Report promoted further reflections on challenges and opportunities for safeguarding. In Ecuador, for example, community consultations on the report enabled deeper reflection on intangible cultural heritage management mechanisms and the efficacy of safeguarding measures, particularly those adopted to address effects of the pandemic. Nicaragua reported that participating in the elaboration of the Periodic Report had a positive impact on Garifuna communities as the process "aroused interest in the people who collaborated, feeling they were part of it.

(94) Refer to Section C7 in the Periodic Reporting form.



The UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter, 'the Convention') provides in Article 29 that States Parties 'shall submit to the Committee, observing the forms and periodicity to be defined by the Committee, reports on the legislative, regulatory and other measures taken for the implementation of this Convention'. Periodic reporting enables States Parties to assess their implementation of the Convention and take stock of their measures for safeguarding intangible cultural heritage at the national level. It is also one of the Convention's key mechanisms for international cooperation, allowing States and communities to benefit from the experience gained in other States Parties and to exchange information on effective safeguarding measures and strategies.