A. General information

Name of State Party

Argentina

Date of Ratification

2006-08-08

Question A.1

Executive summary

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

Argentina ratified the UNESCO 2003 Convention in 2006 and since then has developed a wide range of measures and programs for the safeguarding of intangible cultural heritage in the country. Since it is a federal organized state, with 23 provincial jurisdictions and the autonomous government of the city of Buenos Aires, each have their own rules and competent bodies in this area.

Argentina has elaborated a first Periodic Report with the methodology in force until 2019 and has inscribed 3 (three) elements in the RL.

The Ministry of Culture of Argentina has been the National Focal Point to the Convention since its ratification, through the Secretary of Cultural Heritage - National Directorate for Cultural Goods and Sites, particularly through the Intangible Cultural Heritage Unit, that has compiled the information and prepared this Periodic Report.

It is worth mentioning that current health circumstances had an impact on the process of preparing the report, so the information should be analyzed as a sample of the implementation of the Convention in Argentine territory.

Argentina carries out local, sub-regional, national, regional and international actions to safeguard the ICH.

The establishment of competent bodies, the development of inventories, community participation, social inclusion, formal and non-formal education, awareness raising, interinstitutional and intersectoral collaboration are part of the efforts to safeguard ICH in
The evolution in the implementation processes of the Convention in Argentina shows a favorable trend towards the recognition and valorization of ICH and its safeguarding.

It is expected to continue with the measures and programs that promote a comprehensive management and safeguarding of ICH and to strengthen the processes that are not yet fully consolidated.

The approach to intangible cultural heritage in the national territory is heterogeneous and often partial. For this reason, the establishment of a cross-cutting approach to the issue will be promoted, both among public agencies and among the sectors and social actors involved. It is also expected to strengthen the awareness of interested social actors and society in general. The establishment of formal tools for the implementation of free, prior and informed consent in all cases will be promoted. In addition, the inclusion of specific contents in the education of children and young people, in tertiary and university careers and in teacher training will be promoted. The hierarchy of community knowledge is still incomplete, therefore, the plan is to strengthen the leading role of the bearers in safeguarding their ICH. Research and case studies on the impact of measures and programs implemented in the territory in relation to ICH will be encouraged.

This report was prepared with the collaboration of various public agencies and through the collection of information from publicly available sources.

**Question A.2**

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

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

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

Ms

**Family name**

Petersen

**Given name**

Susana

**Institution/position**

**Address**
Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

National:

Intangible Cultural Heritage Unit, National Directorate of Cultural Goods and Sites, Secretariat of Cultural Heritage, Ministry of Culture of Argentina. It is the Focal Point of the Periodic Report.

The Cultural Research Coordination, National Directorate for Heritage Management, Secretariat of Cultural Heritage, Ministry of Culture of Argentina, incorporated information.

Administration of National Parks. The National Conservation Directorate communicates the activities carried out in the protected areas and their areas of influence linked to ICH.

Provincial:

Intangible Heritage Center, Provincial Directorate of Cultural Heritage, Undersecretary of Cultural Policies of the Province of Buenos Aires, incorporated information.

Ministry of Culture of the City of Buenos Aires. It incorporated information on the actions also carried out by the General Directorate of Heritage, Museums and the Historic District; the General Directorate of Artistic Education; in addition to those specifically undertaken by the Unit of Intangible Cultural Heritage.

Institute of Culture of the Province of Corrientes, incorporated information in general and specifically on the Chamamé.

General Directorate of Intangible Cultural Heritage, Provincial Directorate of Cultural Heritage, Ministry of Cultures of the Province of Neuquén, incorporated information.

Undersecretary of Culture of the Province of Santiago del Estero, incorporated information.
Directorate of Sociocultural Heritage, Undersecretary of Culture of the Province of Formosa, incorporated information.

General Directorate of Cultural Heritage, Secretariat of Science, Technology, Productive Innovation and Culture of the Province of Chubut, incorporated information.

- National commission for UNESCO

The National Commission collaborated by compiling the information relevant to its mission and functions, including education and heritage activities.

- Research institutions

National Institute of Anthropology and Latinamerican Thought, National Directorate of Heritage Management, Ministry of Culture of Argentina, incorporated information.

National Institute of Musicology "Carlos Vega", Ministry of Culture of Argentina, incorporated Information.

- NGOs

CICOP Argentina (International Center for Heritage Conservation, Argentina), the Undersecretary of Culture of the Province of Santiago del Estero incorporated information on cooperation between both institutions.

Please provide any comments in the box below

The public health situation has significantly conditioned the development of the exercise of participatory preparation of the Periodic Report. Therefore, the application of the convention cannot be fully appreciated.

**Question A.4**

**Accredited Non-Governmental Organizations**

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.
Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tango (00258)</td>
<td>2009</td>
</tr>
<tr>
<td>Multiple: Argentina, Uruguay</td>
<td></td>
</tr>
<tr>
<td>Filete porteño in Buenos Aires, a traditional painting technique (01069)</td>
<td>2015</td>
</tr>
<tr>
<td>Chamamé (01600)</td>
<td>2020</td>
</tr>
</tbody>
</table>

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

In Section C are the fields to be completed for the Chamamé element inscribed in the RL in 2020, but the element is not listed here. Why?

Question A.5.2

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
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</tr>
</thead>
<tbody>
<tr>
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<td>Chamamé (01600)</td>
<td>2020</td>
</tr>
</tbody>
</table>

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

In Section C are the fields to be completed for the Chamamé element inscribed in the RL in 2020, but the element is not listed here. Why?
Programmes selected for the Register of Good Safeguarding Practices

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

none

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

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

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

none

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

Question A.6

Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State’s territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

1

a. Name of inventory

Relevamiento de manifestaciones del patrimonio cultural inmaterial en Argentina / Survey of intangible cultural heritage elements in Argentina.

b. Hyperlink to the inventory (if any)

https://www.cultura.gob.ar/relevamiento-de-manifestaciones-del-patrimonio-cultural-inmaterial_4537/ and https://www.cultura.gob.ar/patrimonioculturalinmaterial/?pagina=1

c. Responsible body
Intangible Cultural Heritage Unit, National Directorate of Cultural Goods and Sites, Secretariat of Cultural Heritage, Ministry of Culture of Argentina.

d. Date of establishment

2017

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

Yes

Date of latest update

10-12-2020

f. Method and frequency for updating

The publication on the web is updated each time a new manifestation is incorporated or those responsible request a modification of the information.

g. Number of elements included

54

h. Applicable domains

- Knowledge or use related to nature and the universe
- Music, song, dance or performance
- Knowledge or traditional craft practice
- Tradition or oral expression
- Social use, ritual or festive act
- Other

i. Ordering principles

It is a first approach to the identification and recognition of significant elements at the local level.

The publication of the 54 manifestations is ordered by province, within each one in alphabetical order according to the name of the element, a brief summary is included and a photograph as far as possible.

j. Criteria for inclusion
The incorporation of the proposal in the database is subject to compliance with the criteria established by the UNESCO 2003 Convention approved by Law 26.118 in the Argentine Republic.

Submit the information required by Form 01. Describe the components of the element.

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

No

Please provide further details, if appropriate:

The action is a first step in the identification of the elements of the ICH at the national level. It is a sensitization tool that is used by a heterogeneous group of social actors interested in the recognition of diverse elements, so it does not yet deepened into technical aspects of the management and safeguarding of intangible cultural heritage.

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

No

Please provide further details, if appropriate

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

No

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

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

No

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

It is a general survey of ICH elements following the appreciation of those who complete the identification Form 01 at the local level.

o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4)
No

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

Yes

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

Yes

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

Yes

2

a. Name of inventory

Registro del patrimonio inmaterial bonaerense / Buenos Aires Intangible Heritage Inventory

b. Hyperlink to the inventory (if any)

No

c. Responsible body


d. Date of establishment

July / 2016

e. Updated since ratification or during the reporting period (provide further details in section 7.3)
f. Method and frequency for updating

Update in progress.

Every 4 years a validation of the information in the registration forms is carried out by the institutions or related bearers.

g. Number of elements included

60

h. Applicable domains

- Parties, Celebrations and Rituals.
- Craft Knowledge.
- Artisans, bearers.

i. Ordering principles

Acquire knowledge and systematize information as ground basis for public policies and safeguard actions.

It includes a description of the expression and its context, location, periodicity, origin and current state, tools and mechanisms for the transmission of knowledge, situations of vulnerability, a description of the map of actors from host communities to relationships with other public and private sectors.

j. Criteria for inclusion

Inclusion requires that the institutional-community process compliance be verified within the following evaluation criteria:

a. Historical value and evidence of being part of a tradition passed down from generation to generation.

b. Relevance: the element is consistent with any of the above mentioned domains.

c. Representativeness: the element is a reference to the cultural and identity processes of a group, community that is the bearer, creator, or is identified with the element, in their respective territory.

d. Relevance: the element is socially appreciated and seized by the group, community or
collective, for contributing to the processes of cultural identity and the construction of collective memory.

e. Validity: the element is present and represents a testimony of a living cultural tradition or expression, or represents a cultural value that must recover its validity.

f. Responsibility: the element does not violate or attempt fundamental or collective rights, against people’s health or the integrity of ecosystems.

The Intangible Heritage Center dedicated to the study and management of the intangible heritage of the province, will identify the value, scope and significance of the proposal based on the aforementioned criteria. Likewise, it may determine the application of other evaluation criteria for the inclusion of elements in the Buenos Aires Intangible Heritage Inventory.

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

Yes

Please provide further details, if appropriate:

In section B of the Registration Forms the status of the manifestation is specified:

1. Identify if safeguard actions have been adopted (which ones, if any)

2. What is the importance of the celebration for the community?

3. How is it transmitted from generation to generation?

4. Identify the dissemination strategies of the event

5. Are there threats that weigh on the practice? Which one?

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

Yes

Please provide further details, if appropriate

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

Yes

If yes, what are the main threats you have identified?
For example, in the case of the Register of Parties and Celebrations, the reported threats are linked to the lack of financial resources to carry out the festivites in the terms that the community wishes.

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

Yes

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

The objective of this inventory is to identify the expressions and elements of the intangible heritage rooted in the Province of Buenos Aires through identification, registration and dissemination actions in the communities and the region. Includes elements from the following domains: Parties, Celebrations and Rituals; Craft Knowledge; and Artisans.

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

Yes

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

Yes

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

Yes

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

Yes
a. **Name of inventory**

Inventario de Fileteado Porteño // Porteño Fileteado Inventory

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

No

c. **Responsible body**

General Directorate of Heritage, Museums and Historic Quarter, Undersecretary of Cultural Management, Ministry of Culture of the City of Buenos Aires.

d. **Date of establishment**

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

Yes

**Date of latest update**

01-03-2020

f. **Method and frequency for updating**

It is updated twice a year with photographic survey.

g. **Number of elements included**

1

h. **Applicable domains**

Traditional craft techniques

i. **Ordering principles**

j. **Criteria for inclusion**

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

Yes

Please provide further details, if appropriate:
I. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)

Yes

Please provide further details, if appropriate

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

Yes

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

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

Yes

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

Filete porteño in the City of Buenos Aires

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

No

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

Yes

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

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

Yes

4

a. Name of inventory

Registro de Bienes de Patrimonio Cultural Inmaterial de la Provincia de Corrientes //
Inventory of Intangible Cultural Heritage Elements of the Province of Corrientes

b. Hyperlink to the inventory (if any)

http://chamameargentina.org/registro/

c. Responsible body

Institute of Culture of the Province of Corrientes

d. Date of establishment

30/12/2016

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

Yes

Date of latest update

30-12-2019

f. Method and frequency for updating

The Institute of Culture carries out an annual update in coordination with referents from different Halls.

g. Number of elements included

14

h. Applicable domains
- Oral Traditions and Expressions
- Performing Arts
- Social Uses, Rituals and Festive Acts
- Knowledge and Uses Related to Nature and the Universe
- Traditional Craft Knowledge and Techniques

i. Ordering principles

Spread, preserve and design relevant tools for the development of public policies.

j. Criteria for inclusion

The inventory categorizes ICH elements according to their level of validity and vulnerability, and according to the applicable domains.

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

Yes

Please provide further details, if appropriate:

The status of viability or vulnerability of each element is expressly recorded.

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

Yes

Please provide further details, if appropriate

Annually, and within the Training Spaces on ICH, the registry is updated incorporating new data, photographic records or videos that cultural managers make in the territory.

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

Yes

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

In order to prioritize the initiation of safeguard processes with the community, for each element it is distinguished whether they are:

- Current manifestations that are not at risk
- Vulnerable current manifestations (in medium or high degree)
- Current manifestations in the collective memory (they lost practical validity but remain in the memory)

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

)

No

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

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

)

No

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

)

Yes

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

)

Yes

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

)

Yes

5

a. Name of inventory

Inventario de Devociones vernáculas, capillas y altares domésticos en Loreto, Corrientes, Argentina / Inventory of Vernacular Devotions, chapels and domestic altars in Loreto, Corrientes, Argentina
b. Hyperlink to the inventory (if any)

It is in process, not yet available

c. Responsible body

National Institute of Anthropology and Latinamerican Thought, National Directorate of Heritage Management, Ministry of Culture of Argentina

d. Date of establishment

2020

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

Yes

Date of latest update

18-12-2020

f. Method and frequency for updating

The update methodology is in the process of being defined.

g. Number of elements included

40

h. Applicable domains

- Vernacular devotions
- Chapels and domestic altars

i. Ordering principles

Participation of the actors involved in:
- identify the outstanding value of the practice;
- diagnose the state of conservation of the practice;
- develop mechanisms to make the practice sustainable;
- raise knowledge about practice;
- integrate the ICH process into sustainable local development.

Improving the skills, opportunities and dignity of members of the local community:
- Promotion of equity and inclusion of members of the local community.
j. Criteria for inclusion

The active participation of devotees, men and women of different age groups, rural and urban inhabitants of the municipality of Loreto, Province of Corrientes.

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

Yes

Please provide further details, if appropriate:

The validity of the dynamism of the devotional social unit and maintenance of the role of custodians of saints is recorded.

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

Yes

Please provide further details, if appropriate

In progress

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

Yes

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

- Changes in religious orientation, secularism.
- Fragmentation and disintegration of the devotional social unit.
- Interruption of the transmission of the custody of the saint.
- Migration of young people.

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

Yes

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

The inventory is specialized in identifying vernacular devotions, chapels and domestic altars, in the municipality of Loreto, Corrientes, Argentina.
o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4)

Yes

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

Yes

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

Yes

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

Yes

---

a. Name of inventory

Sonidos y Lenguas Argentina / Argentina Sounds and Languages

b. Hyperlink to the inventory (if any)

https://sonidosylenguasargentina.cultura.gob.ar/

c. Responsible body

Cultural Research Coordination and the National Directorate for Heritage Management, of the Secretariat of Cultural Heritage, of the Ministry of Culture of Argentina.

d. Date of establishment

2020
e. Updated since ratification or during the reporting period (provide further details in section 7.3)

No

Date of latest update

f. Method and frequency for updating

g. Number of elements included
to date, 22.

h. Applicable domains

Oral traditions, Languages, Soundscapes.

i. Ordering principles

The innovation in the dissemination of the ICH with an intercultural perspective.

The application of tools from ICTs, such as Geographic Information Systems (GIS) and web portals. The feedback through podcasting.

The records are geo-referenced, in an interactive map of the Argentine territory, they are complemented with explanatory texts on the characteristics of sound expressions, as well as their social, environmental and cultural contexts of production.

j. Criteria for inclusion

Of the 22 elements included up to date, 11 are linked to musical genres and another 11 to verbal genres of native peoples, Creole groups, immigrants and Afro-descendants.

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

Yes

Please provide further details, if appropriate:

To be determined

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

)
Yes

Please provide further details, if appropriate

To be determined

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

Yes

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

To be determined

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

)

Yes

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

It is an inventory of the ICH sounds present in Argentina.

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

)

Yes

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

)

Yes

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

)

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**

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

**Activity/project**

Qhapaq Ñan, Andean Road System (transnational cultural itinerary and series declared World Heritage in 2014)

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

In Argentina, the Qhapaq Ñan has 118.5 km of road declared World Heritage, distributed in 13 segments with 32 associated archaeological sites, in the current provinces of Jujuy, Salta, Tucumán, Catamarca, La Rioja, San Juan and Mendoza, and in two National Parks.

Since 2017, within the framework of the development of the Master Management Plan of Qhapaq Ñan Argentina, the National Institute of Anthropology and Latinoamerican Thought has carried out a series of workshops with referents from 12 local communities for the participatory identification of the attributes of intangible heritage and the definition of common guidelines of action to safeguard them. The local communities made a diagnosis on the state of the ICH in their communities, selecting the most significant cultural elements and the practices or traditions in which they are reflected, they analyzed which of these are at risk, why and which from their point of view require intervention by the State.

In this way, it was agreed to work on three main axes at the federal level:

1. Andean gastronomy: food and drinks with Andean products or techniques

2. Handicrafts: Andean manufacturing techniques (wool textiles and pottery with common symbols)
3. Map and ceremonial calendar: ceremonies associated with cycles of production and renewal of life, celebrations that link the Andean world with the Western world, and sacred places of the Andean worldview and associated ceremonies.

Programme/Convention/Organization

Other international frameworks

Activity/project

In 2015, the national UNESCO ASPnet flagship project focused on the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. The contest "Show us the cultural wealth of our country" was organized in collaboration with Wikimedia Argentina and the National Ministry of Culture.

Contributions to the safeguarding of intangible cultural heritage

Students were invited to take photographs of the categories established by the Convention for the Safeguarding of the Intangible Cultural Heritage and use them to enrich the Wikipedia articles that refer to the selected topics. Students from educational institutions that are members of our ASPnet from the different provinces participated in the aforementioned contest and nine winners were selected who, accompanied by their teachers, travelled to Buenos Aires to participate in the awards ceremony.

Programme/Convention/Organization

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

Activity/project

The National Parks Administration has been a member of the collegiate body of the Argentine World Heritage Committee since its formation in 2001.

The Technical Conservation Directorate works together with the Iguazú National Park in the operation of the Yhary Craft Fair, which is co-organized with the Mbya Guarani communities that reside in the surrounding of the protected area. The fair offers space for the commercialization of traditional crafts and the diffusion of the local indigenous culture, and has been operational for 10 years. Its activity was interrupted during some months of 2020 within the framework of the COVID-19 pandemic. It is made up of 20 posts used in weekly rotating shifts by artisans from 4 communities. It is a direct point of sale to national and international tourists that generates a source of income for communities that are in a vulnerable economic and social situation.
The Central Regional Directorate coordinates with the Talampaya National Park the operation of a place to sell traditional crafts from local communities.

The Southern Patagonia Regional Directorate has carried out ICH recovery projects in the Los Glaciares World Heritage Site and National Park by compiling oral history with interviews to ancient settlers. It worked for almost two years and a progress evaluation was carried out, although since mid-2018, due to insufficient trained personnel, it was paused.

For the nomination of Los Alerces National Park as a World Heritage Site, it was taken into consideration that the intangible heritage (UNESCO 2003) and the cultural and spiritual values developed in the Protected Areas (IUCN 2008) are adequate and useful to work on the humans relations with nature and landscape. Therefore, projects were developed for the recovery of the history and memory of neighboring communities.

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

It brings an interdisciplinary perspective for the evaluation of World Heritage Sites and the analysis of the sites to be inscribed on the Tentative List.

Traditional artisan techniques are revalued, the public is sensitized about the indigenous communities that inhabit the territory, and bearer populations that are in a vulnerable situation are strengthened.

The oral history of neighboring populations to World Heritage sites and National Parks is recovered.

**4**

**Programme/Convention/Organization**

Convention on Biological Diversity

**Activity/project**

Adaptation of the internal regulations of the Administration of National Parks to the Nagoya Protocol, through Law 27.246

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

Establish, according to the Nagoya Protocol, guidelines for access to genetic resources and local knowledge, promoting the participation of the bearers of tradition in the distribution of economic and non-economic benefits.

**5**

**Programme/Convention/Organization**
Activity/project

Inventory of "Vernacular devotions, chapels and domestic altars in Loreto, Corrientes, Argentina" coordinated by the National Institute of Anthropology and Latinoamerican Thought.

Contributions to the safeguarding of intangible cultural heritage

The town of Loreto is located within the Esteros del Iberá ecoregion, a site included in the International List of Important Wetlands.

The project promotes the identification and participatory registration of the ICH present in protected territories.

Programme/Convention/Organization

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

Activity/project

The Ministry of Culture of the City of Buenos Aires and the General Directorate of Heritage, Museums and the Historic Quarter participated as counterparts in the project created by the Assembly of Tangueros Collectives and presented by FLACSO to the FIDC 2020 Call, called: “Strengthening of the tango as an Argentine cultural industry”.

Contributions to the safeguarding of intangible cultural heritage

Community participation in public management through proposals aimed to promoting the sustainability and transmission of the element from an inclusive gender perspective.

Programme/Convention/Organization

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

Activity/project

Inventory of "Vernacular devotions, chapels and domestic altars in Loreto, Corrientes, Argentina" coordinated by the National Institute of Anthropology and Latinoamerican Thought.

Contributions to the safeguarding of intangible cultural heritage
Promote the participation of active male and female devotees, of different age groups, and of rural and urban residents of the Loreto municipality, Corrientes Province, in the identification and registration of their devotions.

Strengthen respect for popular religiosity.

8

Programme/Convention/Organization

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

Activity/project

Project: Argentina Sounds and Languages

Contributions to the safeguarding of intangible cultural heritage

It registers elements of the ICH sounds of different ethnic groups, migrants, native peoples, Afro-descendant communities and immigrants. It promotes access to knowledge about cultural diversity in digital environments from a reflective intercultural perspective.

9

Programme/Convention/Organization

Local and Indigenous Knowledge Systems programme (LINKS)

Activity/project

Project: Argentina Sounds and Languages

Contributions to the safeguarding of intangible cultural heritage

It registers expressive languages of local and indigenous knowledge. It emphasizes local and indigenous knowledge and its positive contribution to sustainable development.

10

Programme/Convention/Organization

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

Activity/project

"Schools, Memory And Heritage – More Tools For The Recent Past"

In the context of the activities organized for the nomination of the ESMA Museum and site
of memory – former clandestine center of detention, torture and extermination, the last day of teachers’ training took place on October 18th, 2019. Organized by the Museum and the Argentina National Commission for Cooperation with UNESCO (CONAPLU), the activity welcomed more than 50 teachers from aspnet schools who took the guided tour and participated in a workshop-conversation.

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

Aspnet school teachers received training to learn about the differences between UNESCO Conventions.
B. Reporting against core indicators

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

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

**Guidance note** corresponding to indicator 1 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

| **Question 1.1** |
| Have one or more competent bodies for ICH safeguarding been designated or established? |
| Yes |
| **1** |

**Name of the body**

National Directorate of Cultural Goods and Sites / DNBYS

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

Propose policies and programs to support and strengthen, the safeguarding, management and promotion plans for intangible cultural heritage. Implement strategies for the development and strengthening of inventories of cultural heritage. Propose projects aimed to promoting the preservation and safeguarding of tangible and intangible cultural heritage. Participate, in regional and / or multilateral projects for the protection, promotion and management of cultural heritage with international organizations especially with the United Nations Organization for the Education, Science and Culture (UNESCO), the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL).

**Website**


**Contact details**

**Address**

Alsina 1169, 1er piso (C1088AAE) Ciudad de Buenos Aires - ARGENTINA

**Telephone number**

+ (54 11) 4381-6656 / 4382-5709 int. 134

**E-mail address**

bienesysitiosculturales@cultura.gob.ar
Name of the body

Coordination of Cultural Research

Brief description of the safeguarding functions of the body

The organization promotes research, dissemination and reflection on cultural heritage and is the implementing body of the Argentina Sounds y Languages project.

Website

https://www.cultura.gob.ar/

Contact details

Address

Calle Adolfo Alsina núm. 465, (C1087AAE), City of Buenos Aires, Argentina.

Telephone number

(+54 11) 3754-0312 / 0496

E-mail address

dn.gestionpatrimonial@cultura.gob.ar

Name of the body

General Directorate of Cultural Heritage of the Province of Chubut.

Brief description of the safeguarding functions of the body

Promotes different lines of work related to intangible heritage through the following programs:

Cultural Strengthening, which provides financial support for the realization of celebrations and festivities of indigenous communities, migrants or collectivities.

Dissemination of Cultural Heritage, which provides support for cultural heritage research, for example, those that highlight the value of handicraft, religious and traditional knowledge. They carry out dissemination actions through the printing and distribution of brochures and the production of audiovisual pieces.
Name of the body

Comité Argentino de Patrimonio Cultural Inmaterial

Brief description of the safeguarding functions of the body

A Resolution to create a National Committee was adopted in December 2019, but the Committee has not been established yet.
Name of the body

National Institute of Anthropology and Latinamerican Thought / INAPL

Brief description of the safeguarding functions of the body

Since its creation in 1943 studies and research have been carried out in the areas of social anthropology, folklore, ethno linguistics and archeology. Projects dedicated to the recovery, documentation and management of tangible and intangible cultural heritage are carried out. It also advises on alternative proposals for regional socio-cultural and economic development.

The functions of the Institute are:

Preserve, document, disseminate and advise on tangible and intangible cultural heritage at the national level.

Raise awareness and advice on the mechanisms for the protection of cultural heritage.

Produce knowledge and advice on past and present life strategies.

Investigate, recover, preserve, document and protect archaeological, terrestrial and underwater sites and with rock art.

Keep a national registry of archaeological, terrestrial and underwater sites, and their state of conservation.

Rescue and strengthen the collective memory and the recognition of our cultural identity, within its diversity and miscegenation, and respect for cultural, ethnic, and linguistic pluralism.

Participate and advise on proposals for regional sociocultural development alternatives and in the planning of sociocultural policies, evaluating the cultural needs of the population.

Study and disseminate traditional, indigenous and Creole cultures and encourage the community to value its history and cultural richness.

Intervene in the promotion, training and dissemination of traditional Argentine crafts.

Participate in the creation of cultural information networks.

Website

https://inapl.cultura.gob.ar/

Contact details
Address
Calle 3 de Febrero núm. 1378, (C1426BJN) Ciudad de Buenos Aires, Argentina.

Telephone number
(+54 11) 4782-7251 / 4783-6554

E-mail address
leonor.acuna@inapl.gob.ar

Name of the body
National Parks Administration / APN

Brief description of the safeguarding functions of the body
It promotes the promotion of intangible cultural heritage in protected areas and their surroundings.

Website
https://sib.gob.ar/institucional/patrimonio-cultural

Contact details

Address
Calle Carlos Pellegrini núm. 657, (C1009ABM) Ciudad de Buenos Aires, Argentina.

Telephone number
(+54 11) 3985-3800 int. 11120

E-mail address
recult@apn.gob.ar

Name of the body
National Institute of Musicology

Brief description of the safeguarding functions of the body
The objective of the Institute is the study of the various musical expressions, past and present, created and practiced in Argentina and other Latin American countries. Carlos Vega was one of the earliest promoters of musicological studies on tango, the music of the indigenous peoples and the criollos heritage.

**Website**

https://inmcv.cultura.gob.ar/

**Contact details**

**Address**

Calle México núm. 564, 1er Piso, (C1097AAL) Ciudad de Buenos Aires, Argentina.

**Telephone number**

(+54 11) 4361-6520 / 4361-6013

**E-mail address**

info@inmcv.gob.ar

**Name of the body**

Undersecretary of Culture of the Province of Santiago del Estero.

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

This Institution carries out two programs for the identification of elements of intangible heritage in the field of traditional artisan techniques in the province. One program is aimed to identifying weaving on a loom, and the other to identifying other traditional techniques such as basket weaving and field rope. Both programs are in charge of Lic. Ana Larcher.

**Website**

https://www.santiagocultura.gob.ar

**Contact details**

**Address**

Av. Belgrano sur núm 555, (G4200AAS) Ciudad de Santiago del Estero, Argentina.

**Telephone number**
(+54 385) 424-2384 y (+54 9 11) 58091432

E-mail address
culturadirectosantiago@gmail.com

Name of the body
Intangible Heritage Center of the Province of Buenos Aires

Brief description of the safeguarding functions of the body

The Intangible Heritage Center (CPI), depends on the Provincial Directorate of Cultural Heritage, Undersecretary of Cultural Policies, Ministry of Production, Science and Technological Innovation of the Province of Buenos Aires, and carries out actions aimed to the assessment, communication and safeguarding of the intangible cultural heritage of Buenos Aires.

Among other actions, it coordinates the Plan for the Registration and Dissemination of the Intangible Heritage of Buenos Aires in order to know the state of the situation of each district, and build a space for information, reflection and awareness about the ICH in the provincial territory; it also carries out training actions and provides advice to municipalities.

Website
https://www.facebook.com/pg/patrimonioinmaterial.bsas/posts/

Contact details

Address
Calle 12 núm. 771, Ciudad de La Plata, Provincia de Buenos Aires, Argentina.

Telephone number
(+54 221) 421-9130 int. 203

E-mail address
centropatrimonioinmaterial@gmail.com

Name of the body
Ministry of Culture of the Government of the City of Buenos Aires
**Brief description of the safeguarding functions of the body**

In particular, highlight the actions taken by the following organizations:
The General Directorate of Heritage, Museums and the Historic Quarter, of the Undersecretary of Cultural Management.

The Intangible Cultural Heritage Unit, of the Operational Management of Heritage and the Sub-management of Investigations.

The Directorate General for Artistic Education, of the Undersecretary for Cultural Policies and New Audiences.

**Website**

https://www.buenosaires.gob.ar/cultura

**Contact details**

**Address**

Av. de Mayo núm. 575, 2º piso, of. 201, (C1084AAN) Ciudad de Buenos Aires, Argentina

**Telephone number**

(+54 11) 4323-9774

**E-mail address**

eavogadro@buenosaires.gob.ar

**Name of the body**

Institute of Culture of the Province of Corrientes, Intangible Cultural Heritage Unit..

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

The recently created Intangible Cultural Heritage Unit, has among its functions to manage the processes necessary to safeguard the elements that are identified in the provincial territory.

**Website**

https://www.culturacorrientes.com/

**Contact details**
**Address**

San Juan núm. 546, (W3400CBA) Provincia de Corrientes, Argentina.

**Telephone number**

(+54 9 379) 4510287

**E-mail address**

direccionpcicorrientes@gmail.com

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**Name of the body**

General Directorate of Intangible Cultural Heritage, of the Provincial Directorate of Cultural Heritage, Ministry of Cultures of the Province of Neuquén.

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

Identify and survey elements, and provide local technical assistance at ICH.

**Website**

https://culturaprovincianeuquen.gob.ar/

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**Contact details**

**Address**

Boulevard Vuelta de Obligado núm. 50, (Q8300GYN) Neuquén, Argentina.

**Telephone number**

(+54 9 299) 155364885

**E-mail address**

nicopadin2017@gmail.com

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**Question 1.2**

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

Yes
Name of the body

Argentine Traditional and Innovative Crafts Market / MATRIA

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

-

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

Traditional craft techniques and artisans.

Brief description of the safeguarding functions of the body

The body depends on the Secretary for Cultural Development, to the Ministry of Culture of Argentina.

Its mission is to make the work of Argentine artisans visible through promotion, marketing and a fair price. Its objectives include accompanying the artisan sector and supporting the maintenance of traditional activities.

He is part of the National Committee for the Recognition of the Quality of the Artisan Product of the Southern Cone of the World Crafts Council with the sponsorship of UNESCO.

He is the Focal Point of Argentina in the IberArtesanías Program.

Website

https://www.facebook.com/MATRIACulturaNacion/

Contact details

Address

Adolfo Alsina 1169, (C1088AAE) Ciudad de Buenos Aires, Argentina

Telephone number

+54 (011) 4129-2400 / 4382-3316 or 2793

E-mail address

matria@cultura.gob.ar

Name of the body
General Directorate of Intangible Cultural Heritage, of the Provincial Directorate of Cultural Heritage, Ministry of Cultures of the Province of Neuquén.

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

- 

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

Singers from the north of Neuquén, transhumance, mountain rurality, winoy xipantu, gastronomic heritage.

Brief description of the safeguarding functions of the body

Identification, survey, technical assistance in ICH.

Website

https://cantorasdelnortenuquino.neuquen.gob.ar/

Contact details

Address

Boulevard Vuelta de Obligado núm. 50, (Q8300GYN) Neuquén, Argentina.

Telephone number

(+54 9 299) 155364885

E-mail address

nicopadin2017@gmail.com

Question 1.3

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

Yes

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

For example, the Directorates dependent on the National Conservation Directorate, of National Parks Administration, monitor the process of elaboration of the management plans in the Protected Areas, paying special attention to guaranteeing the participation of the
communities in such process and in the identification of elements of the ICH. There are mainly elements related to traditional knowledge and practices of rural inhabitants and indigenous communities. In the 2015-2020 period, 24 management plans have been included in the ICH approach.

The Neuquen’s Intangible Cultural Heritage Provincial Directorate encourages endogenous processes that bearer communities, groups and individuals develop around the validity of their ICH, through sustained contact, periodic meetings and the creation of community-state communication networks.

**Question 1.4**

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

Yes

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

The Ministry of Culture of Argentina has various agencies that implement programs, measures and projects aimed to register the ICH.

The National Parks Administration collaborates with other institutions carrying on actions in protected areas, like logical management, technical assistance or promoting declarations of institutional interest. Likewise, they carry out documentation and registration actions of ICH in the territories of competence.

The Intangible Heritage Center of the Province of Buenos Aires provides technical support to municipalities, institutions and organizations that request it.

In the Province of Neuquén, processes are strengthened through various actions like the organization of talks, periodic meetings, and through institutional support for non-governmental initiatives.

The Sociocultural Heritage Directorate organizes photographic or filmic registry of elements, it also provides technical advice and support in the preparation of dissemination materials in coordination with the Province of Formosa’s Ministry of Tourism.

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

Yes

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

There is not a single methodology or a centralized system, however, just as an example, the documentary "Entre el Barro y el Cielo" (Between the mud and the sky) about cultural
manifestations of Mbya Guarani communities in Misiones, Argentine started in 2017 and released in 2018 by DNBSC, is part of the Survey of elements of intangible cultural heritage. The documentary it has been made public by the community, by the Ministry and used in various awareness-raising activities, capacity building, and national and international festivals.

The photograph or film recording of elements are used in the training and awareness workshops carried out by Formosa’s Directorate of Sociocultural Heritage and a copy is delivered to the Provincial Historical Archive for consultation. The brochures are handed out at local cultural institutions, as in the case of museums that disseminate local oral traditions and Guarani mythology.

Through the signing of a collaboration agreement in September 2019 between the Documentary and Musical Fund "Aníbal Troilo" and the Ethnomusicology Research Institute of the City of Buenos Aires, Francisco Torné as heir to the Documentary Fund and the Institute’s Management, agreed the donation of the composer’s scores with the intention that the documents be placed in an official institution for their systematization, cataloging and public dissemination. Therefore, the Institute established that the musical documents be an input in the official teaching of tango.

**Question 1.5**

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

1.5

- Cultural centres

  The Cultural Center "Kurupi", has exhibits about mythological characters of the region and the historical evolution of the Province of Formosa’s inhabitants.

  The City of Buenos Aires Polo Bandoneón Cultural Center is a space for musical training and social inclusion. It promotes the heritage value, protection and promotion of tango. It encourages international cooperation for tango dance, educational concerts and public performances. It also disseminates and promotes the “Filete Porteño”.

  The Rawson Provincial Cultural Center, in Chubut, provides space and promotes the development of activities of different bearer groups that carry local ICH.

  Among others

- Centres of expertise
The Emilio Balcarce Tango School Orchestra created in 2000 brings together different generations; great masters and young performers.

The Manuel de Falla Music Superior Conservatory offers superior musical and teaching training and has been a pioneer offering specializations such as: Tango and Folk Music or Ethnomusicology.

The Superior Conservatory of Music of the City of Buenos Aires "Ástor Piazzolla" whose main objective is the integral artistic and scientific training of professional musicians and teachers. In addition, it also promotes the Astor Piazzolla Conservatory Tango Orchestra where they teach the interpretation of the genre.

Among others

- **Research institutions**

  **National Institute of Anthropology and Latinoamerican Thought / INAPL**

  The National Council for Technical and Scientific Research, the main body dedicated to the promotion of science and technology in Argentina, brings together a large number of establishments, projects, subjects of research and experts in various disciplines related to ICH research and documentation.

  For example, the National Patagonian Center conducts research in anthropology and archeology on the native communities of the region, their descendants, their cultural practices and current traditions. For example, the research of Dr. Julieta Gómez Otero, entitled: "Rescue and reinsertion of the indigenous fur mantles (quillangos) of Patagonia in the Province of Chubut".

  The City of Buenos Aires Ethnomusicology Research Institute has a workspace called Perspectiva Tango, created in 2019 whose objective is to carry on tango specialized studies, to portray "rioplatense" current music scenes and to develop a sound and documentary archive.

  The Institute for Research on Language, Society and Territory, of the National University of Formosa develops various studies related to the local ICH.

  Among others

- **Museums**

  **The National Museum of Man, of the National Institute of Anthropology and Latinoamerican Thought (INAPL)** recovers stories from different communities represented in its collections. It recovers oral memory, tangible and intangible
heritage. It has a permanent exhibition called "Native Peoples, present and past" dedicated to communities in Argentina at different times and regions. In addition, it develops activities such as: the exhibition "The Transformation of Plants, ethnographic collection Martínez Crovetto"; the workshop "Ethnic and popular games"; the exhibition "Powerful Objects"; the project “What is Buenos Aires like from the point of view of migrant children?”, among others.

The Costume History Museum, of the Argentina’s Ministry of Culture carries out various awareness-raising activities on ICH elements related to traditional or festive clothing.

The National Historical Museum, of Argentina’s Ministry of Culture, has hosted training activities on ICH and the dissemination of elements of Afro-descendant communities.

The Manzana de las Luces Historic Cultural Complex, Argentina’s Ministry of Culture, hosts temporary exhibitions on the subject.

The Gregorio Álvarez House Museum makes visible and disseminates the ICH of Neuquén and the Patagonian region.

The Chos Malal Provincial Historical Museum makes visible, disseminates and problematizes Neuque’s ICH and the Patagonian region through various activities.

The Pueblo de Luis Regional Museum, in Trelew Province of Chubut, provides the space for elderly women from Mapuche-Tehuelche indigenous communities to dictate traditional loom workshops for all audiences.

The Sacred Museum "Padre Carmelo Sciullo" rescues and protects the customs and traditions of the City of Formosa.

The Northeast Formoseño Regional Museum exhibits and disseminates local stories, tales and legends of Guaraní mythology.

The Carlos Gardel House Museum of the City of Buenos Aires, disseminates the work of Carlos Gardel and the different protagonists of tango musical production from the early twentieth century to the present.

Among others

• Archives

The Historical Archive of the Province of Formosa protects records and documents related to the local ICH.
The Ethnomusicology Research Institute of the City of Buenos Aires is in charge of the restoration, cataloging, transcription, research, dissemination and eventual publication in various formats of more than five hundred original scores with arrangements by the Aníbal Troilo Orchestra.

Among others

- **Libraries**

  The Osvaldo Bayer Popular Library based in the town of Villa La Angostura and the Subcommittee of "Archivo Del Sur" carry out work to make the ICH visible and safeguard in the Andean area of Neuquén.

  The Juan Alfonso Carrizo Library, of the INAPL, has a specialized collection and a library for consultation open to researchers, professionals, students and the general public. It has materials related to, for example: folklore, archeology, Afro-American cultures, popular traditions, beliefs, traditional medicine, and bibliography selected by teachers in Social Anthropology (INAPL / University of Buenos Aires), among others.

  The Ricardo Jones Berwyn Popular Library in the town of Gaiman, Province of Chubut provides space for members of the Mapuche-Tehuelche Valentin Saihueque community to teach Mapuche language workshops for all audiences.

  Among others

- **Others**

  **Public management institutions**

  The following entities provide technical and financial support to ICH projects, measures and safeguarding actions in Argentina: the Federal Council of Investments, the Federal Council of Culture, the National Fund for the Arts, and the Market of Traditional and Innovative Argentine Handicrafts (MATRIA).

  The National Institute of Indigenous Affairs, which depends on the Ministry of Justice and Human Rights, plays an important role in the public policies applied around the communities of indigenous peoples.

  The National Institute of Music (INAMU) is a non-state public entity whose objective is the promotion, support, preservation and dissemination of musical activity in general and the national music in particular. It was created by Law No. 26,801, it is led and administered by a Board of Directors, a Federal Assembly and a Representative Committee.
The Ministry of Tourism of the province of Formosa carries out the Tourism and Religious Heritage Program whose purpose is to strengthen popular and religious festivals.

In a territory inhabited by a multiethnic and multicultural population Formosa’s Public Works and Services Ministry’s Local Development Directorate provides systematized information in strategic plans. With the private sector’s support various localities use the plans as a tool to rescue their cultural identity and heritage.

The Province of Corrientes Municipalities (Loreto, San Cosme, San Luis del Palmar, San Miguel, Carolina, Concepción, Carlos Pellegrini, Governor Virasoro, Capital, Paso de la Patria and San Antonio) have participated in the identification or updating of the 14 elements incorporated in the ICH provincial inventory.

The INAPL Audiovisual Media Unit has a video library that contributes to study and strengthen cultural realities and the collective memory of communities and provinces of the region. Traditions that contribute to integrate and strengthen elements present in Argentina and other Latin Americans countries. It compiles material from the National Anthropological and Social Documentary Film and Video Exhibition, organized annually by the institute since 1991 and containing 800 specialized works.

The Casa de las Artesanas Nahuelpan created in 1996 by the Ministry of Culture of the Province of Chubut, in collaboration with the Municipality of Esquel, aims to commercialize traditional artisan products.

Public educational institutions

The education agencies that are in charge of implementing the Intercultural Bilingual Education Modality in each jurisdiction of the federal territory carry out educational policies based on the ethnic, cultural and linguistic diversity of native peoples and migrant communities; at different levels and contexts, including teacher training instances.

The Northeast National University, School of Arts, Design and Cultural Sciences formalized a cooperation agreement with the Corrientes Institute of Culture for local cultural managers for the development of ICH training cycles.

The General Directorate of Artistic Education, of the Ministry of Culture of the City of Buenos Aires, has a strategic role in the local public transmission policy, education and awareness related to tango, it values the artistic contribution of traditional musicians, founders of the genre, and teaches young people fostering spaces for the exchange of intergenerational knowledge.

NGOs and Collective Organizations
The Fundación Memoria del Chamamé, in the Province of Corrientes, preserves, promotes and disseminates Chamamé; manages the site “Museo Virtual del Chamamé”; and “Radio Chamamé” (online).

The El Dorado Foundation, in the Province of Corrientes, which disseminates and promotes Chamamé; manages the Dorado FM radio station and the Cantalicio Cultural Center in Corrientes Capital dedicated to promoting the musical genre and dance.

There are countless organizations of migrant communities in Argentina’s territory, some of them formally constituted, that promote cultural traditions of their countries of origin such as: language, celebrations, dances, clothing, gastronomy, etc.

The International Choir Competition Foundation, which promotes the cultural values and traditions of the Welsh community settled in the Province of Chubut, promotes the language, the choral practice, the Welsh tea ceremony, the Eisteddfod, the dances, among other practices and knowledge.

The San David Association, of the Province of Chubut, created in March 1892 in the City of Trelew, the organization promotes cultural activities of the Welsh community.

The Virgilio Zampini Cultural Association dedicated to promoting, preserving and disseminating the legacy of the educator, historian and poet of the Province of Chubut.

Associations of bearers of tradition, such as:

Cooperativa Teleras Atamisqueñas, organization of textile artisans of the Province of Santiago del Estero.

Fileteadores Association, in the City of Buenos Aires.

Tangueros Collectives Assembly.

Association of Milongas Organizers.

Association of Teachers, Dancers and Choreographers of Argentine Tango

Among others

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting
exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Satisfied

**Target for the next report:**

Satisfied

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

The establishment of updated regulations that take into account the intangible dimension of heritage will be promoted, as well as the institutional synergy necessary for a cross-cutting approach to the issue. The creation and sustainability of collaborative work modalities among the social actors involved will be promoted. Awareness-raising, inventory, documentation and research actions will be encouraged.
2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

Guidance note corresponding to indicator 2 of the Overall Results Framework: English | French | Spanish

**Question 2.1**

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

Yes

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

Some of the tertiary education institutions offer them. For example:

The School of Arts, Design and Cultural Sciences, of the Northeast National University offers a Bachelor of Combined Arts and a Bachelor of Management and Cultural Development. Among the subjects taught there are: Cultural Heritage, Management and Promotion; Culture and Heritage Society; and Introduction to Cultural Management and Development.

From the Conservation Technical Directorate of the National Parks Administration, the dictation of a Seminar in the Anthropology career of the Philosophy and Letters School in the University of Buenos Aires is proposed annually, with the aim of training future professionals for the management of the tangible and intangible cultural heritage. The UNESCO 2003 Convention is analyzed, the nominations of elements presented by Argentina are reviewed and specific cases of management are analyzed in the seminar.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Yes, it ensures the inclusion of all stakeholders, respects their rights and teaches taking into account the sociocultural diversity of the country.

The optional seminar for all students of the Anthropological Sciences career at the UBA, a free public university institution, is offered from the perspective of recognition and respect for past and current cultural diversity.

**Question 2.2**
Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?

Yes

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

Yes, the inclusion of all stakeholders is promoted, taking into account the sociocultural diversity of the country.

Between 2013 and 2019 the DNBYS has given about twenty (20) introductory courses and workshops about ICH, the Convention, the identification of elements and their audiovisual record. Activities for provincial government workers, cultural managers, technicians and members of bearer communities in the provinces of Entre Ríos, Córdoba, the City of Buenos Aires, Corrientes, Chaco, La Pampa, Misiones, Mendoza, Neuquén, Río Negro, Santa Fe and Tierra del Fuego. Several of them have been subregional, so people from various provinces have participated. A group of approximately 850 adult men and women have been trained.

Between 2015 and 2020, the National Conservation Directorate designed and taught 3 (three) virtual courses to train National Parks Administration personnel in the identification and documentation of ICH using basic management tools. The Oral History and Introduction to ICH courses were given on the institutional platform http://apn.aulainstitucional.com.ar, for a group of 101 people, providing a total of 150 hours of virtual training with tutoring. Likewise, the Qualification Course for those who make up the National Park Rangers Corps (which has a total of 1,120 contact hours) includes the subject “Cultural heritage in protected areas” of 40 contact hours, in which the 2003 UNESCO Convention, ICH management cases, technical documentation and methodological oral history tools are analyzed. Between 2016 and 2020, four generations of park rangers were trained on the subject.

The Formosa Religious Tourism Area, in coordination with the Argentine Commission for Religious Tourism, carries out training activities related to heritage and tourism. Likewise, it conducts training workshops together with the Sociocultural Heritage Directorate, highlighting Formosa’s religious traditions and customs.

Classroom and virtual training workshops on ICH were held in different Corrientes provincial municipalities in 2018, 2019 and 2020 in coordination with the School of Arts, Design and Cultural Sciences and funded by the Federal Investment Council.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
The activities encourage participation. The general public have been adults. Restrictions may have been due to connectivity or technological limitations, and age limits within university or work training workshops.

**Question 2.3**

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

Yes

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

The indigenous language and traditional loom workshops that members of the Mapuche-Tehuelche communities of the Province of Chubut give in cultural centers or museums are open to the general public and are adapted to different age groups.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Numerous self-managed groups of the tango community are taking the initiative to register their activities and productions with a gender perspective, and in some cases also, on those initiatives that promote the social inclusion of various sectors of the population.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
It is planned to continue offering training activities -virtual and face-to-face- in order to train people to promote the management of intangible cultural heritage in the territory. Training, capacity building and awareness-raising will be promoted for all social actors involved in this area. Inter-institutional and community relations will be strengthened to promote inclusive training.
3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

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

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

**Question 3.1**

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

Yes

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

The activities are aimed primarily at young and adult audiences.

In the Province of Neuquén, training programs for bearer communities are carried out about individual and community copyright, on concepts and methodologies for approaching ICH, and on the use of ICTs.

Municipal training activities carried out in the Province of Corrientes are mainly created for cultural managers, many of whom in turn belong to bearer communities or groups.

The Program ITINERARTE "Artists and Trainers on the Road" carried out by the Province of Chubut develops workshops in the interior of the territory and on a rotating basis, for young people and adults. Some of the courses carried out are Mapuche loom, folk dances and "soguería criolla".

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Usually there are not restrictions for participants. For example, from Corrientes they report that the activities are inclusive. Some workshops, in the Province of Chubut, are created taking into account the needs and preferences with the local communities.

Are any of these training programmes operated by communities themselves?

Yes

Provide examples of such trainings, describing the involvement of communities in operating these programmes.
Some examples are the training agreement signed between the Undersecretary of Culture of the Province of Santiago del Estero, the Institute of Permanent Education for Tertiary Education, the Cooperativa de Teleras Atamisqueñas and CICOPAr, or certain transmission activities taught and managed by the Association of Fileteadores and the Filteadores del Conurbano group, and some activities of the tango community.

**Question 3.2**

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

Yes

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

The DNBYSC has conducted courses, seminars and workshops in the provinces to strengthen the capacities of local staff agencies.

In the northeast region of the country, training activities were organized with the participation of technical teams from the culture and heritage sector of the provinces and the community; with CRESPIAL specialists, colleagues from neighboring countries, and Argentina’s Ministry of Culture.

The activities were carried out for the cultural and heritage sector of the municipalities, men and women between the ages of 20 and 60.

ICH awareness is included in training courses for tourist guides in the City of Buenos Aires.

The courses promoted by the National Parks Administration in protected areas mainly train agents who work in the management of cultural heritage, to strengthen the general knowledge of the 2003 UNESCO Convention, using tools such as map of actors, interviews, or the oral history methodology. The trainers are women anthropologists who work as technicians of the organism.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Argentina has a strong legal framework about inclusivity at all levels and all the programmes must keep this principle as they are settled up.

The calls are generally open, with the mission to ensure diversity in terms of age, gender, occupation and place of origin of the participants.

**Baseline and target**
The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

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

Comprehensive training will be promoted for those interested in the implementation of the Convention in Argentine territory. The capacities of local cultural managers will be strengthened. Communication channels between jurisdictions and sectors will be improved. It is planned to make progress in strengthening the capacities of the communities linked to the protected geographical areas. It is planned to hold courses, workshops or classes on the subject in institutions that provide higher education in State Administration.
4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

**Guidance note** corresponding to indicator 4 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

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

- formal education
- non-formal education

**Question 4.1**

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

Yes

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

For example, in the Province of Santiago del Estero, training activities have been carried out on the guidelines of the Convention with the technical support of the Provincial Undersecretary of Culture and the participation of “teleras” and artisans. They pass on their techniques to an audience made up of higher education fine arts, music, history and philosophy teachers and students between 18 to 25 years old. The focus and intention of the workshops is to promote equal opportunities in education, bring formal education and non-formal education closer, and include artisans as teachers. An example of this is the Training Framework Agreement signed by the Santiago del Estero Undersecretary of Culture, the Permanent Education Institute of Higher Education, the Cooperativa de Teleras Atamisqueñas and CICOPAr. In the first stage, the cultural manager Ana Larcher gave a course in the capital city, on culture and cultural heritage including specific concepts of the 2003 UNESCO Convention to teachers and students of the Institute. Later, a workshop was organized in the house of two teleras in Villa Atamisqui, where the students learned spinning, weaving and warping techniques.

In the Province of Neuquén, ICH practitioners and custodians are involved in various non-formal education processes, such as organizing training workshops in traditional knowledge and practices, some of the courses are: Mapuzungun language, Mapuche loom, peasant songs and local gastronomy cookbooks.

In the Province of Chubut, workshops are usually proposed by the same communities or civil associations, for this reason they actively participate in generating spaces for the transmission of knowledge, assigning trainers, and training the members of their communities so that they can continue practicing ICH elements, one example is the case of the St. David Association and its Welsh language classes.
For more than a decade the Payada element has been transmitted through workshops and its teaching has been proposed in various training spaces. For example, in the Province of Buenos Aires there are more than 15 cultural centers that offer different classes for those interested in the art of this poetic improvisation accompanied by guitar.

**Question 4.2**

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

Yes

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

In Santiago del Estero, the signing of formal cooperation agreements between institutions and bearers recognize and strengthen the community’s ICH methods of transmission. The transmission activities are carried out in different contexts, both in the city and in the interior of the province. Stimulating, the dialogue between formal and non-formal education.

In the case of the Province of Chubut, the Ministry of Education authorized Mapuche language native speakers to work as teachers, within the framework of formal education, in schools that provide this language alternative. The initiative provides recognition to local indigenous peoples, strengthens their knowledge and makes visible the importance of ICH and the bearers of cultural traditions.

In the City of Buenos Aires pedagogical initiatives such as the Emilio Balcarce School Orchestra, aims to reinforce oral transmission among tango musicians. This type of transmission occurs on a frequent basis when the orchestra gathers musicians who nurture each other with their knowledge.

**Question 4.3**

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

Yes

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

For example, welsh associations of collectivities in the Province of Chubut offer workshops on the Welsh language and choral practices.
In Neuquén there are various extracurricular initiatives fundamentally related to learning native languages and traditional crafts.

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

In some cases, Welsh associations request institutional support and receive subsidies for carrying out their activities.

In the Neuquén case the initiatives receive diverse or circumstantial support, because there is no institutional framework formalized in this regard yet.

**Question 4.4**

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

Yes

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

The INAPL, with the sponsorship of the National Fund for the Arts, the collaboration of the Institute of Tertiary Studies of Santa María, the Center for Technical Training in Crafts "Aurora de un Mundo Nuevo" and the endorsement of the Secretary of Educational Planning of the Province of Catamarca, carried out the Training of trainers called “Identity, memory and territory. Views on the cultural heritage of Santamaría ”. Its objective is to promote reflection on the social construction of the community’s ICH, to develop a community methodology for the identification and survey of cultural practices and representations that are manifested in the territory. Directed for elementary, and higher level teachers in the Municipality of Santa María, Province of Catamarca, the training proposal is the result of a demand from local teachers, within the framework of local processes of patrimonial activation and identity redefinition. So they decided to address ICH and its safeguarding with the students. The training includes the participation of the Diaguita Cerro Pintao indigenous community from Las Mojarras, residents of the municipality, and inhabitants of the mountain area bearers of traditions, knowledge and practices.

Technicians from the Directorate of Sociocultural Heritage in Formosa raise awareness about ICH among teachers throughout the provincial territory. This occurs in education congresses organized every two years, strengthening the capacities of education professionals and promoting the awareness of their students.

The teaching of regional dishes in gastronomy courses is a common practice carried out by provincial governments to attract tourists, promoting the use of traditional ingredients and recipes.

**Baseline and target**
The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

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

The recognition and prioritization of the knowledge of the bearers will be promoted. Technical assistance to the organizations responsible for teacher training will be increased in order to strengthen the transmission of ICH. Its inclusion in programs or curricula will be promoted, as well as its incorporation in curricular and extracurricular activities.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

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

English | French | Spanish

Question 5.1

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

- As a stand-alone subject

  In Formosa it is included in the subject “Aboriginal Language and Culture”, of the bilingual intercultural educational (EIB) modality for initial, primary and secondary levels.

- As a means of explaining or demonstrating other subjects

  Elements of ICH are mentioned or explained when it is imposed by an allusive date in the school calendar.

Question 5.2

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

Yes

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

It is likely that this is the experience of the students in the Bilingual Intercultural Education modality, and in the self-managed workshops organized by bearers, for example: "tango", "payada" or "Filete porteño".

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

Yes

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

The respect for cultural diversity and human rights premise is the paradigm when the subject is approached.
Question 5.3

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

- **Mother tongue education**

  There are pilot experiences of workshops in the Mapuche language.

  Junín de los Andes has implemented the first Intercultural School in the Province of Neuquén.

  In Formosa, the EIB schools have indigenous teachers who teach the different subjects in their respective languages, working together with the Spanish-speaking teacher.

- **Multilingual education**

  Intercultural Bilingual Education integrates the language of different indigenous peoples into the study plans, for example in Formosa the language spoken by the Toba, Wichi and Pilaga communities. Each of these schools has a so-called “special aboriginal teachers (MEMA)”, according to the ethnic group that lives in the place where they are established, and these teachers work together with Spanish-speaking teachers.

- **Inclusion of 'local content'**

  In certain provinces or jurisdictions, the incorporation of local content depends on the effort and orientation of each teacher. While in the provinces officially recognized as multicultural, the educational model integrates local content according to the context of each school, and from different disciplines, taking into account each particular socio-cultural reality.

  In the Province of Misiones, Mbya Guaraní intercultural schools include materials prepared by local teachers on indigenous and local cultural elements. This is the case of a local primary school in Pozo Azul, a small community near Eldorado. In some scenes of the documentary Entre El Barro y el Cielo (Ministry of Culture) this type of educational processes are illustrated, and can be watched in the following url: https://compartir.cultura.gob.ar/entre-el-barro-y-el-cielo/

Question 5.4

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

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

In Patagonia there are various experiences, especially from the Mapuche people where the relationship between nature (land) and culture is fundamental. So the relationship between the environment and ICH is dialectical and co-constitutive.

The measures and activities implemented by the National Parks Administration can in some cases strengthen this knowledge by training agents who work to protect the areas with the communities.

This is also experienced, through curricular and extracurricular activities such as guided visits to Historical Museums, Natural Sciences or other significant spaces such as Biosphere Reserves and National Parks in the provinces.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

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

The creation of educational materials for the transmission of local, subregional and national ICH elements will be promoted. It is planned to strengthen the integration of children and young people in the safeguarding of the ICH by deepening the articulation between education and cultural heritage organizations.
6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

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

*English | French | Spanish*

**Question 6.1**

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

- **Music**

  There are teacher training institutions that transmit the teaching of instruments, songs and dances recognized as part of the local, regional and national cultural heritage. For example, the Higher Institute of Teacher and Artistic Training, of the Province of Chubut, headquarters: Trelew, Comodoro Rivadavia, Lago Puelo and Esquel that train teachers in music and dances that are also traditional or of local roots such as the musical style called loncomeo (Mapuche-teinuelche) and Welsh choral practices.

  The Emilio Balcarce Tango School Orchestra, the Manuel de Falla Superior Music Conservatory and the “Ástor Piazzolla” Superior Music Conservatory of the City of Buenos Aires, play an important role in transmitting the Tango element.

  The Higher School of Music of the Province of Neuquén minimally addresses issues related to sound heritage. Various steps have been taken to incorporate the ICH perspective into the training curriculum of the future music teachers of the province.

- **Arts**

  Film Schools usually produce audiovisual pieces with local content, for example about stories, legends, popular or historical figures.

- **Crafts**

  In Neuquén textile and goldsmith workshops are held especially related to the Mapuche people.

  The Municipal School of Crafts of Trelew, in the Province of Chubut, is a free public
educational institution that works in the comprehensive training of artisans women and men, in three specific fields: textiles, goldsmithing and ceramics.

- Technical education/training

The training courses on ICH are promoted for the technical and administrative staff and the park rangers of the agency the National Parks Administration. As well as the seminars that are carried out in collaboration with the University of Buenos Aires strengthen the capacities of future anthropologists.

**Question 6.2**

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

Yes

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

Argentina has a wide range of higher education in social sciences and humanities, in public and private institutions, which offer a significant number of tools for the approach and study of the ICH in all its complexity.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
A cross-cutting approach to the issue will be promoted, fostering synergies between national education and culture organizations. Communication channels between universities and competent national and subregional organizations will be strengthened.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:
[English] | [French] | [Spanish]

**Question 7.1.a**

To what extent are the inventories identified in section A.6 oriented towards safeguarding of ICH?

Largely

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered ‘Not at all’ or ‘Minimally’, explain what obstacles you face in having them do so.

Depending on the case, the extent ranges from Fully to Minimally.

The inventory carried out by INAPL on vernacular devotions, chapels and domestic altars in Loreto, Corrientes, identifies the bearer community, recognizes its symbolic value, sensitizes young people about the relevance of transmission and respect for devotional practices. On the basis of the inventory, actions are implemented to make the local historical landscape visible.

The inventory of the Province of Corrientes seeks, in the first place, to identify elements of ICH that currently exist in the territory to later reflect on and address their safeguarding.

In the case of the Province of Chubut, it does not yet have a provincial ICH inventory itself. It has an Inventory of Craftsmen that records the techniques used, the raw materials and the similarities observed in different regions of the provincial territory.

The City of Buenos Aires’s Cultural Heritage periodically reports administrative issues related to management changes, making public access to data stored on the internet difficult. Which is why the dissemination and systematization of inventory data is sometimes hampered. They consider it conducive to have free virtual platforms to compile and provide continuous access to data.

**Question 7.1.b**

To what extent do these inventories reflect the diversity of ICH present in your territory?

Largely

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered ‘Not at all’ or ‘Minimally’, explain what obstacles you face in so doing.
The ICH inventory of the Province of Corrientes has the premise of incorporating elements from different domains, to show the cultural diversity of the territory.

Also, the ICH Survey of elements implemented by the DNBYS foresees the identification of a wide variety of practices and knowledge from different domains, and from the diverse communities, groups and individuals present in the country.

**Question 7.2**

Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?

Yes

Based on your response in section A.6 Inventories, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity.

The identification and recognition of elements is an important basis for generating instances of safeguarding and a subsequent detailed investigation of ICH diversity.

Different religious identities are addressed in the “Devociones vernáculas, capillas y altares domésticos de Loreto” Inventory implemented by INAPL beyond the ones promoted by civil society institutions and officially recognized cults. Showing and promoting their recognition and respect.

**Question 7.3**

To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?

Largely

Based on your response in section (f) and (l) of A.6 Inventories, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Depending on the case, the extent ranges from fully to minimally.

The ICH inventory of elements of the Province of Corrientes is updated annually. They work with the cultural managers of the municipalities, who accompany and monitor the identification of each element that is incorporated.

On its behalf and under protocols of respect for vernacular devotions, the INAPL visits chapels and domestic altars of Loreto that are open to the public every Easter.

**Question 7.4.a**
To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Partially

Based on your response in section (o) of A.6 Inventories, explain briefly, giving examples, how this is accomplished.

Depending on the case, the extent ranges from largely to minimally.

The information is published on the website and is available to the public as long as the community does not submit requests to restrict access to the data.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.

Depending on the case, the extent ranges from fully to minimally.

The inventory of Vernacular devotions, chapels and domestic altars in Loreto, Corrientes, strengthens the community of devotees who maintain worship spaces and favor the respectful dissemination of devotions outside the community. Therefore, the interested public from other localities approaches in a friendly way, contributing to intercultural dialogue. It sensitizes the surrounding society on popular devotions as an important part of the local and subregional ICH.

The ICH Corrientes Provincial inventory has begun identification and recognition work. The safeguarding process is still incipient.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely

Target for the next report:
Satisfied

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

The establishment and continuity of local, national, general and specific inventories will be promoted. The updating and deepening of diagnoses for safeguarding will be promoted. We will promote the visibility of elements from all sectors, communities and territories.
8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

Guidance note corresponding to indicator 8 of the Overall Results Framework:
English | French | Spanish

**Question 8.1**

To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?
Large

Based on your response in section (p) of A.6 Inventories, explain briefly, giving examples, how this is accomplished.

Depending on the case, the extent varies from large to some.

Members of communities or local non-governmental organizations have participated in Argentina’s ICH Elements Survey. Since the participation is voluntary in many cases the identification and data processing is completed with the communities or organizations.

In the case of the inventory promoted by the ICH Area of the Province of Corrientes, until now, the work of identifying elements in the communities has been in charge of local cultural managers.

In the preliminary ICH identification tasks in the Province of Neuquén, the participation of the communities has been a priority, carried out under the co-creation paradigm.

In the case of the Corrientes’s Inventory of vernacular devotions, chapels and domestic altars of Loreto, the devotees and custodians of the saints are protagonists and authors of each identification, the design, execution and safeguarding actions. INAPL coordinates actions carried out with the community and a local non-governmental organization.

**Question 8.2**

To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?
Largely

Based on your response in section (q) and (r) of A.6 Inventories, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.
Depending on the case, the extent ranges from largely to partially.

Current legislation guarantees respect for each person, group and community in the country. The competent bodies promote visibility, recognition and strengthening of bearers, practitioners and stakeholders in pursuit of significant elements’ safeguarding.

The inventory processes includes and contemplates communities, groups and in some cases individuals from a diverse group in terms of gender, age, residence and socioeconomic situation. Likewise, they make visible elements that are little disseminated and stigmatized, at the same time that may contain elements widely practiced or promoted by public or private entities.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Satisfied

**Target for the next report:***

Satisfied

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

The design and implementation of participatory methodologies for the registration and inventory of ICH elements will be strengthened. The establishment of safeguarding measures and plans that arise from community participation will be promoted. Access to inventories will be promoted.
9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

**Guidance note** corresponding to indicator 9 of the Overall Results Framework: [English] [French] [Spanish]

**Question 9.1**

Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the Ethical Principles):

- Research, scientific, technical and artistic studies

  The investigations carried out by INAPL have different sources of financing: the budget of the Ministry of Culture of Argentina; the Faculty of Philosophy and Letters (University of Buenos Aires), the National Council for Scientific and Technical Research of Argentina (CONICET); the National Agency for the Promotion of Research, Technological Development and Innovation; the National Fund for the Arts; UNESCO programs; the Association Friends of the National Institute of Anthropology (AINA), among others.

  The competent bodys of the Province of Neuquén have advanced in various ethnographic and historiographic studies related to elements of the ICH, such as: photographic surveys, field work, participant observation, documentary searches, analysis of primary and secondary sources, etc.

- Documentation and archiving

  The INAPL Audiovisual Media Area has recently accessed a subsidy granted by the IberMemoria Program of the Ibero-American General Secretariat (SEGIB), aimed at the preservation and digitization of the video library files.

  The project Sounds and Languages Argentina is financed with funds from the budget of the Ministry of Culture of Argentina, and the IberMemoria Program (SEGIB).

  The section of the INAPL in charge of the National Folklore Survey 1921, a collection that contains more than eighty thousand folios with handwritten documents, the result of an initiative carried out by teachers from all over the Argentine territory to collect ancient and current popular traditions at that time, undertake important systematization, conservation and digitization processes to make them available to the interested public.
The DNBYSC has an important image bank resulting from two photographic contests implemented in 2018 and 2019, of which more than 400 people participated, more than 1500 works were registered, 20 pieces were awarded and nearly 100 were recognized for their testimonial value images.

**Question 9.2**

Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?  
Yes

Describe briefly the research conducted, in particular the impacts studied.

CONICET promotes and supports various research projects, mainly in the social sciences and humanities related to elements of the ICH in force, or in the process of revitalization in the national territory.

In the INAPL, investigations, documentation and archiving tasks are carried out aimed at the knowledge and safeguarding of different elements of the ICH:

Research by the Ethnolinguistic Area on indigenous languages in contact with Spanish. In the Gran Chaco region, the varieties of bilingual Qom-Spanish and Wichí-Spanish speakers are studied. In the Northwest of the country the contact between Quechua and Spanish is studied; as well as the mother tongue of a significant part of the population of the Province of Santiago del Estero called Quichua Santiago. The projects seek to make visible and safeguard the linguistic diversity of Argentina. The data collected has served as a resource for the creation of the Sounds and Languages project of the Argentine Ministry of Culture.

The project Oral of History for training and teaching in Intercultural Bilingual Education (IBE), has the general objective of disseminating the educational experiences of indigenous Qom and Wichí referents, and strengthening their role in the definition of educational public policies for indigenous peoples. Since 2020, it has been working to establish a platform for indigenous teachers themselves to incorporate the materials, activities or teaching tools that they consider pertinent for the safeguarding of their ICH.

Works dedicated to the diagnosis, planning, evaluation and training for the teaching of second languages. Some aimed at strengthening the teaching and learning of bilingual teachers in the Province of Chaco, with the need to implement the Qom language in their teacher training. Others, who seek to strengthen the capacities of the students of the Devoto University Center (CUD), who are in a situation of confinement and whose sociolinguistic situation makes it difficult for them to learn.

Research on the Argentine Traditionalist Movement at the beginning of the XXI century. Social phenomenon that is structured around a mestizo identity called criollismo. It brings together cultural centers, traditionalist and gaucho groups, in whose festivals and celebrations the important relationship they have with the horse is revealed. Its objective is
to transmit the Creole tradition, the arts and crafts associated with it. For example: saddlery, rope, traditional weaving and Creole silverware.

The INAPL investigations on "La Payada", an element of the ICH related to traditionalism and declared a MERCOSUR Cultural Heritage in 2015, have confirmed the presence of "payadores" in 20 Argentine provinces. They have proliferated in the provinces of La Pampa, Neuquén, in the Patagonian, north central, and mesopotamian regions, and in quite atypical places where it was not common to see them. For what currently they can be seen "flourishing" in shows of "jineteada", which is one of the many possible works that the bearers of this art of poetic improvisation have accompanied by guitar.

**Question 9.3**

Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?

Yes

Describe briefly the nature of practitioners’ and bearers’ participation and how their consent is secured.

All research and documentation tasks related to elements of the ICH carried out within the framework of INAPL seek to guarantee the active participation of their bearers.

For the management of the participation of the bearers of the tradition and in the case of the native peoples, the Argentina Sounds and Languages Project taken into account the Protocol of Free and Informed Prior Consultation (CPLI) to the Native Peoples of Argentina prepared by ENOTPO. This raises the review of how the archives represent the ICH doers, as well as what would be the expressions that they consider representative in a cultural exchange, thus building new interpretive horizons of the ICH in an intercultural key.

The regulations for granting research permits under the jurisdiction of the National Parks Administration foresees the request for prior, free and informed consent in the case of a study on ICH. Between 2016-2020 two permits have been granted: in the Río Pilcomayo National Park to the project “Ethno development, food security and care of the environment in the Qom Potae Napocna Navogoh community”; and to the project "Contributions to ethnoecological knowledge, patterns of use and management of useful plants for crafts in the Pizarro National Reserve."

To the extent of governmental possibilities, the priority participation of individuals, groups and communities in the dissemination of initiatives to safeguard their ICH is encouraged. For example, in the following cases: "Cantoras Campesinas del Norte Neuquino"; "Colectivo de Promotores Culturales" and its process of rescuing cookbooks for traditional Neuquén foods; the Mapuche People; and the Gununa Kuna People (Tehuelches).

One of the safeguard measures that emerged from the participatory process of Chamamé’s application to the RL refers to strengthening this evaluation factor.
**Baseline and target**

The *first scale* below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The *second scale* allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Satisfied

**Target for the next report:**

Satisfied

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

The study of the elements of the ICH, research on the impact of the implementation of the Convention, and participatory research will be encouraged. Initiatives for documentation and systematization of data or compilations will be strengthened. Access to research results will be promoted. The role of the bearers will be strengthened.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

Guidance note corresponding to indicator 10 of the Overall Results Framework:
English | French | Spanish

**Question 10.1**

Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?

High

Provide any additional details here.

The investigations and documentation tasks related to elements of the ICH developed, for example in the INAPL, seek to guarantee the access of the bearers to the results and compiled documents.

The materials produced in the orbit of the National Parks Administration in years prior to the 2015-2020 period and that were published in paper format, are now available online as educational and dissemination input to continue working with the different actors involved in educational workshops and interpretation.

The actions of identification of ICH elements undertaken by the DNBYSC are carried out with the participation of the community and interested actors, they are the ones who select the information to be disseminated according to their own terms. An example of the limits that the community establishes regarding the dissemination of their cultural practices can be seen in the documentary "Entre el Barro y el Cielo" every time the protagonists say: "up to that point we are going to tell you", aware that the audiovisual record will expose their knowledge and practices to an audience that is outside their cultural context. In this same framework, for example, copies of the documentaries produced by the organization have been given to their respective communities and have been used in the endogenous transmission of knowledge, for awareness-raising activities or for training in non-formal education.

**Question 10.2**

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?

Some

Provide any additional details here.
Depending on the case, the extent ranges from High to Some.

INAPL contributes to the design of educational, linguistic, and cultural policies related to tourism and regional sustainable development.

**Question 10.3**

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?**

Some

**Provide any additional details here.**

Depending on the case, the extent ranges from High to Some.

The safeguarding of elements of the ICH in Argentina is strengthened by various investigations, projects, studies and documentation initiatives. INAPL provides relevant examples in this regard, in relation to the management of the Qhapaq Ñan Andean Road System or those dedicated to ethnolinguistic research. However, the following should be highlighted at this point:

National Folklore Collection / National Folklore Survey 1921. Contains handwritten documents, the result of a call for competition by the National Council of Education in 1921 addressed to teachers of primary schools throughout the national territory. The objective was "to collect the material dispersed in prose, verse and music that constitutes the heritage of Argentine folklore." According to the instructions of the Council, the teachers had to collect in an orderly and reliable way, in Spanish or indigenous language, elements such as popular traditions, octosyllable meter romances, poetry and children's songs, poetry or songs sung with musical accompaniment, popular poetry of the military genre or epic about the war of independence or subsequent civil wars, legends, advice, stories or prose narrations, games and beliefs of purely popular origin. The vast collection of manuscripts was transferred to INAPL in 1951 and is made up of 88,009 pages, organized by establishment and geographic location. In 2005, the microfilming project of the files began to prevent their loss or deterioration and to expand access to the valuable information they contain. In 2015 the digitization of microfilms began. In 2019 the complete files of the Survey were made available to the public in PDF format for consultation at the Library. A significant increase in requests for access to the material has been observed, mainly by researchers, scholarship holders, professors and students from different parts of the country. Currently, the web publication of the entire Survey is in progress to expand Internet access.

On the other hand, there is the Audiovisual Media Unit that fulfills the function of preserving and disseminating various records on the presence of elements of the ICH from the following domains: oral traditions and expressions; social uses, rituals and festive events; knowledge related to nature; and traditional crafts. It has a Music Library that protects anthropological, folkloric, ceremonial and ritual records, including pieces considered incunabula and open tape recorders with more than 200 hours of historical
material. In addition to a Video Library, a documentary archive that collects various pieces on historical and current traditional elements. And it periodically carries out the Anthropological and Social Documentary Exhibition (DocAnt) that promotes the dissemination and public access to the cultural heritage preserved by INAPL.

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Largely

**Target for the next report:**

Satisfied

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

Coordinated, collaborative actions based on inter-institutional synergy will be promoted for the development of updated cultural policies, in accordance with the results of research, and with the participation of the communities.
11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 11 of the Overall Results Framework:

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

**Question 11.1**

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

| Yes | 1 |

It is a

- Administrative measure

**Name of the policy/measure**

Regulations for the sale of handicrafts in protected areas

**Established**

2012

**Revised**

In 2021 it begins its process of evaluating experiences in all protected areas to be updated in 2022.

**Is the policy/measure being implemented?**

Yes

**Brief description**

The regulation establishes 5 types of spaces (grocery store, exclusive premises, fair, point of sale, pilot test) for the sale of traditional crafts within the protected areas that depend on the National Parks Administration. The regulation of these spaces is established from an Evaluation Commission and an Organizing Commission made up of artisans and agency staff. In this way, it is expected to strengthen the ICH present in the environment of protected areas, generate instances where young people are interested in traditional practices, and offer local communities an option to diversify their income.
It is a

- Administrative measure

**Name of the policy/measure**

Law of Declaration of the Singers of the North Neuquén as members of the ICH of the Province.

**Established**

2018

**Revised**

**Is the policy/measure being implemented?**

**Brief description**

It establishes the application of a safeguard plan for this element.

---

It is a

- Administrative measure

**Name of the policy/measure**

Decree 181 of Provincial Declaration of Religious Ceremony of the Aboriginal Community “Camaruco” in Aldea Epulef.

**Established**

2010

**Revised**

**Is the policy/measure being implemented?**

**Brief description**

The purpose of the declaration is to include the religious ceremony of the community in the calendar of administrative holidays, for provincial bodies based in the locality.
It is a

- Legal measure

**Name of the policy/measure**

Law 5735 that creates the

**Established**

2016

**Revised**

**Is the policy/measure being implemented?**

**Brief description**

Measure aimed at protecting the "milongas" and creating a favorable space for the participation of the tango community in state management.

---

It is a

- Cultural policy

**Name of the policy/measure**

Formosa Culture and Development Plan

**Established**

2006

**Revised**

2011, 2015 y 2020

**Is the policy/measure being implemented?**

**Brief description**

The strategic plan is based on two pillars: on the one hand, the strengthening of identity, the rescue and enhancement of cultural heritage; and on the other, cultural capital, identifying, with community participation, the cultural resources that contribute to local economic and tourism development.
It is an

- Administrative measure

**Name of the policy/measure**

Resolution that Declares of Historical and Cultural Interest of the Province of Formosa the set of popular religious devotions practiced in the Virgen del Rosario neighborhood of the capital city.

**Established**

2018

**Revised**

**Is the policy/measure being implemented?**

**Brief description**

The festivities in honor of "San Antonio de Padua", "the Virgin of Caacupé" and "Santa Rosa de Lima". Registration by the Museo Sacro Padre Carmelo Sciullo for preservation, dissemination and knowledge of future generations.

**Question 11.2**

**Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?**

Yes

**Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.**

Three ICH Patagonian Meetings have been held with the aim of exchanging experiences, reflecting and designing public policies common to the subregion, made up of the provinces of Chubut, La Pampa, Neuquén, Rio Negro, Santa Cruz and Tierra del Fuego and the Atlantic Islands. South.

In the Subregional Seminars that are held annually in northeastern Argentina, the DNBYS polarization.

From the National Directorate of Conservation of the National Parks Administration an Oral History Manual was elaborated that provides theoretical and methodological bases that allow to guide the analysis or reflection on the problems of the protected areas, based on the collection of oral testimonies from the people who are or were part of said spaces and
who know them. The manual is disseminated in training courses for agency staff.

The actions undertaken for the elaboration of the Master Plan of Management of the Qhapaq Ñan Andean Road System in Argentina are an example of the possibilities offered by collaborative work between competent national and provincial organisms in the matter and the bearer communities.

**Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?**

Yes

**If yes, provide details.**

El Chamamé has six safeguard measures established as a priority by the community and that have been working since 2018.

The National Parks Administration has among its objectives the conservation of the cultural and natural heritage present in the protected areas. In its origins it focused only on the conservation of nature, since the '90s in line with the paradigm changes regarding conservation it began to carry out tasks of protection of cultural heritage. First focused on material cultural heritage, and after the ratification of the UNESCO 2003 Convention, the ICH approach began. One of its main strategies has been the establishment of an institutional methodology for collecting testimonies that adjusts to the realities and dimensions of each project carried out with local communities.

**Question 11.3**

Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?

Yes

Describe briefly, giving examples, the nature of the support provided and how equitability is ensured.

In many cases, communities and their ICH are strengthened indirectly, without the spirit of the 2003 UNESCO Convention being an explicit and transversal part of the design of the public policies applied.

The unbalance could be observed when comparing other themes that tend to be more prominent in terms of budget allocations and allocation of sufficient human resources. The representation of ICH safeguarding in the budgets of the culture sector may be lower than that observed in areas of tangible heritage preservation, cultural industries or promotion of the arts. Notwithstanding the above, there are significant examples of financial support provided by the State to ICH-related initiatives in Argentina.
The fragmented approach to the safeguarding of ICH may still make its presence in certain public agendas not very visible. This low presence may be more marked in sectors, for example, dedicated to the economy, health or social development.

**Do these forms of support prioritize ICH in need of urgent safeguarding?**

Yes

**Please explain how this is done or, if not, why this is the case.**

In the case of actions that register the risks faced by the ICH yes, in other cases the prioritization is probably carried out under other terms.

**Question 11.4**

**Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?**

Some

**Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.**

In many cases, the measures adopted by government agencies have their germ in the struggles or demands of communities, groups and individuals. There may be cases in which community participation is limited or partial and cases in which the measures are elaborated under strict observation of the interested parties.

The National Parks Administration has begun the journey towards participatory planning, even though budgetary and human resource limitations have slowed down the implementation of these policies. For the ICH safeguarding projects, the actions and activities to be promoted are agreed with the communities involved. It is necessary to establish formal mechanisms, a specific regulation. Currently, the agency has made progress in preparing a protocol to define free and informed prior consultation in order to comply with ILO Convention 169.

The Argentina Sounds and Languages Project actively associating the communities, groups and individuals that create, maintain and transmit each element with its management. In particular, around the identification and recognition, as well as the monitoring of the validity or dynamism of the ICH and the detection of threats that may affect it.

In the Province of Corrientes, they have been working for some time with the bearer community on a project to declare ICH provincial to the Pilgrimage that takes place from San Luis del Palmar to the Sanctuary of the Virgin of Itatí. The element has been included in the inventory carried out by the Institute of Culture.

In the Province of Chubut, when it is planned to implement cultural policies that directly affect the communities, they are summoned through their representatives to reach
With the aim of outlining common policies based on the similar problems faced by the bearers, three Meetings of Women Weavers of Patagonia have been held, in which artisans from the Provinces of Chubut, La Pampa, Neuquén, Rio Negro, have participated. Santa Cruz and Tierra del Fuego and the South Atlantic Islands, in the cities of Viedma (2017), Neuquén (2018) and La Pampa (2020).

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

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

It is expected to establish the theme in a cross-cutting manner in the agencies of national scope, strengthen strategic alliances and optimize resources that will translate into benefits for the communities and their ICH. It is expected to articulate actions at the sub-regional level to strengthen specific elements of the ICH, at the inter-institutional level and between the State and the communities. Actions will be promoted to identify shared elements between provinces for joint management and safeguarding. Protocols for free, prior and informed consultation with the communities are expected to be formalized in protected geographic areas.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 12 of the Overall Results Framework:
English | French | Spanish

Question 12.1

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?

Yes 1

It is a

- Education policy

Name of the policy/measure

National Education Law 26.206

Established

27-12-2006

Revised

Is the policy/measure being implemented?

Yes

Brief description

The education is a national priority and it provides citizen training committed to ethical values and democratic participation, freedom, solidarity, peaceful resolution of conflicts, respect for human rights, responsibility, honesty, and preservation of natural and cultural heritage. It strengths national identity, based on respect for cultural diversity and local particularities, open to universal values and integration regional and Latin American. The educational system encourages and develops the sensitivity and creative capacity of each person, within a framework of valuation and protection of the natural and cultural, material and symbolic heritage of various communities that make up the nation.

Question 12.2
Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

<table>
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<th>Yes</th>
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It is a
- Legal measure

**Name of the policy/measure**

Law 26.118 of ratification of the UNESCO Convention 2003

**Established**

08-08-2006

**Revised**

Is the policy/measure being implemented?

Yes

**Brief description**

Education, awareness and capacity building to ensure the recognition, respect and appreciation of the intangible cultural heritage in society, non-formal means of transmission of knowledge; keep the public informed of the threats to that heritage and of the activities carried out in compliance with this convention; promote education on the protection of natural places important for collective memory, the existence of which is essential for intangible cultural heritage to be able to express itself.

2

It is a
- Education policy
- Legal measure

**Name of the policy/measure**

Law 27.535 which establishes the right to receive education on folklore.

**Established**

2019

**Revised**
Is the policy/measure being implemented?

Brief description

It establishes that all students have the right to receive education on folklore, as a national cultural asset, in public, state and private educational establishments of the national, provincial, Autonomous City of Buenos Aires and municipal jurisdictions.

This norm refers to the educational sector but the text does not explicitly mention the ICH, and it is not yet fully in force.

3

It is a

- Legal measure
- Administrative measure

Name of the policy/measure

Law 3.163 of the Declaration of the Singers of the North Neuquino as members of the ICH of the Province.

Established

2019

Revised

Is the policy/measure being implemented?

Brief description

The history, presence, practices, lifestyle and sociocultural context of the singers declares the intangible cultural heritage of the province, and promotes the implementation of safeguarding plans that include collaboration in the design of socio-educational policies.

Question 12.3

Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?

Yes

1

It is a
Name of the policy/measure

National Education Law 26.206

Established

14-12-2006

Revised

Is the policy/measure being implemented?

Yes

Brief description

Assure indigenous peoples respect for their language and their cultural identity, promoting the appreciation of multiculturalism in the training of all students. The Intercultural Bilingual Education is the modality of the educational system that guarantees the constitutional right of indigenous peoples, in accordance with article 75 paragraph 17 of the national constitution, to receive an education that contributes to preserving and strengthen their cultural guidelines, their language, their worldview and ethnic identity; to act actively in a multicultural world and to improve their quality of life. Likewise, Intercultural Bilingual Education promotes a mutually enriching dialogue of knowledge and values between indigenous peoples and ethnically, linguistically and culturally different populations, and fosters recognition and respect for such differences.

It is a

• Education policy
• Legal measure

Name of the policy/measure

Implementation of Intercultural Bilingual Education (EIB) in the province of Formosa

Established

1984

Revised

1986, 2007 y 2014
Is the policy/measure being implemented?
Yes

Brief description
Creation of the EIB modality, its educational establishments and teaching positions (MEMA) in the four levels of education of the Province of Formosa. Inclusion of the “Aboriginal Language and Culture” curricular space, which transmits the culture of the native peoples in their mother tongue, in addition to the general curricular contents.

It is a
• Legal measure

Name of the policy/measure
Law 5.598 that declares the Guaraní language as the second official language of the Province of Corrientes and establishes the obligatory nature of its teaching at all educational levels.

Established
2004

Revised

Is the policy/measure being implemented?
Yes

Brief description
Regulations for the culture and education sectors that promote respect for the Guaraní culture and strengthen its safeguarding. The Ministry of Education of the Province of Corrientes created the Directorate of Intercultural Bilingual Education.

It is a
• Administrative measure

Name of the policy/measure
Mapuzungun non-formal education workshops
Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

They are held at the Intercultural School of Junín de los Andes, Neuquén Province. They are usually initiatives developed by various communities and individuals belonging to the Mapuche people. Sometimes they have partial support from provincial government agencies.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The plan is to increase coordination among the State sectors involved in order to establish updated guidelines and incorporate more content on ICH management and safeguarding in education.
13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 13 of the Overall Results Framework: [English] [French] [Spanish]

Question 13.1

Are the Ethical Principles for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

Yes

Provide additional explanation, indicating the sector involved.

Policies and measures are implemented in accordance with the current legislation and the framework of competences corresponding to each case. If the issue is analyzed in depth, it is likely that a heterogeneous general scenario will be observed, since it is still incipient that the safeguarding of ICH is taken into account in a transversal manner, both in the design and execution and in the enjoyment of the benefits of the actions undertaken. The results of the research will depend on the jurisdiction, the competences, the sector and the moment of analysis. They may also depend on the tensions and consensus generated in each case. The background, the territory, the actors involved and the social relations at stake will determine the degree to which the communities are strengthened and the validity of their ICH is guaranteed.

In Neuquén and in the case of conventional and non-conventional hydrocarbon exploitation initiatives, the free, prior and informed consent of indigenous peoples, for example, is generally not respected. It is observed that economic development programs generally advance aggressively, particularly in environmental terms, over territories that have been ancestrally occupied by indigenous peoples.

On the other hand, in activities in which the General Directorate of Cultural Heritage of the Province of Chubut intervenes, the ethical principles, the current and relevant legislation in each case, as well as the corresponding professional codes are taken into account.

Question 13.2

Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?
• Food security

On January 20, 2015, Law 27,118 was enacted, which declares Family, Peasant and Indigenous Agriculture to be of public interest and creates the Historical Reparation Regime. The text considers the measure timely due to the contribution that family, peasant and indigenous agriculture provides to the food security and sovereignty of the people, for practicing and promoting life and production systems that preserve biodiversity and sustainable processes of productive transformation.

• Gender equality

Argentina has the first law worldwide that stipulates a female quota for musical events, which determines a floor of 30 percent of participation of women and dissidents in both public and private activities. Likewise, it establishes the National Institute of Music, as the enforcement authority of Law 27,539. The measure has a positive impact on elements such as tango and chamamé.

• Knowledge and practices concerning nature and the universe

The adaptation that the National Parks Administration carried out internally to align with the provisions of the Nogoya Protocol (Law 27.246) strengthens the communities that carry knowledge associated with the territories protected by the organization.

• Others

Law 26.331 and its Regulatory Decree 91/2009, established the minimum environmental protection requirements for the enrichment, restoration, conservation, use and sustainable management of native forests. Native peoples and their communities are mentioned in eleven (11) of its chapters.

**Question 13.3**

Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?

No

Provide any additional details

**Question 13.4**
Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?  
Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Income generation and sustainable livelihoods

The Regulations for the sale of handicrafts in the National Parks are in force. This tool makes it possible to articulate the safeguarding of the ICH and the local development of the communities or populations that reside within the protected areas or in their surroundings. It allows for direct economic income for the bearers mainly in times of high tourist season.

Training actions are carried out for the creation of commercial circuits and income capture in the commercialization of Creole goats by transhumant herders in the Province of Neuquén.

The MANTA Program implemented by the National Directorate of Cultural Industries and the Argentine Traditional and Innovative Handicrafts Market (MATRIA) of the Ministry of Culture to promote production and contribute to the sustainability of the sector, in the context of a health emergency due to COVID-19. In the first call, with a total budget of 130 million pesos, it has benefited 1,600 artisans from all regions of the country, many members of indigenous communities. The main selection criteria considered by the jury were: the history, the professional trajectory of the applicants and that they had crafts as their main source of income.

- Impact of tourism on ICH safeguarding

In the Province of Neuquén, community cultural tourism initiatives are developed, especially in different Lof Mapuche and in rural territories of the Neuquén mountain range.

Training is carried out on religious cultural tourism in the Province of Formosa.

**Question 13.5**

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

Yes

Do they ensure the availability of natural and other resources required for the practice of ICH?
Yes

If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

No detailed information is available at this time.

There are measures, for example, for the protection of native forests and water sources, together with those related to fire management, that could be linked to the strengthening of the relationship between ICH elements and the environment that sustains them.

Another example could be the granting of community lands for the rescue of the indigenous burial site of the Loma Torta hill in Gaiman, Chubut Province.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

The establishment of an inter-institutional collegiate body will be promoted to address the management, safeguarding and awareness of the ICH in a cross-cutting manner among sectors, agencies and State personnel. Articulation between the different jurisdictions and interested social actors will be promoted for the establishment of common work agendas.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:
[English] | [French] | [Spanish]

**Question 14.1**

Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?

Yes

Provide any details with regard to (a) intellectual property rights and (b) privacy rights.

The protection of individuals in this sense is given within the general framework of Law 11.723 and its amendments, which establish the Intellectual Property Regime in force in the country since 1933. The texts protect the property and privacy rights of every person in Argentina.

For more details visit the following link:
http://www.saij.gob.ar/11723-nacional-regimen-propiedad-intelectual

**Question 14.2**

Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?

Yes

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.

In the Province of Formosa there is a Territorial Ordering Law, in order to promote economic and social development through the occupation of physical space, in harmony with the preservation of all natural resources, in particular native forests. The Law establishes as one of its purposes: to value the territory with a strategic sense, its tangible and intangible natural resources and the environmental services provided by the different ecosystems represented in the provincial territory, including biological diversity as a basis for the sustainable development of the economy. local.

The initiatives respect current legislation.

**Question 14.3**
Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?

No

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The formal establishment of specific tools will be promoted for the protection of communities, groups and bearers of ICH elements against risks to their culture, way of life, collective property rights and privacy.
15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

**Question 15.1**

*Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?*

Yes

Describe briefly, giving examples, how they do so.

The identification work of the master craftsmen in the Province of Santiago del Estero has, among other objectives, the visibility of them and their knowledge. As a result of the Framework Agreement signed between the Undersecretary of Culture of the Province and CICOPAr, the Quiroga Sisters, specialists in the technique of making the “poncho guarda atada”, have been nominated as artisan teachers, and they received the Heritage Makers Award in the 2015. This visibility allowed them to conquer spaces in international fairs of traditional crafts, of which they had not been able to participate.

In 2017, the CICOPAr award was granted to the master craftsman Mario Paz, given his quality in the construction of percussion musical instruments (bass drums, sachabombos, and vidaleras boxes), for spreading and revaluing popular culture, and for his strong commitment to the environment in the reforestation of the native forest. The Paz family has in the province the only white ceibo forest reserve in America, a tree with which the so-called “Bombo Legüero” is built.

It has been observed that in many cases the bearers of knowledge are custodians of biodiversity, so strengthening the ICH also contributes to environmental sustainability.

The indigenous communities that inhabit the Province of Formosa develop their traditional knowledge and techniques in basketry, weaving, carving in wood and making clothing to sell the pieces as handicrafts, for their livelihood and that of their families.

Another example is that of local gastronomy and the offer of regional dishes as a means of generating income in contexts of cultural tourism.

In the Mesopotamian and northeastern region of the country, the knowledge and uses of medicinal herbs used in typical drinks such as mate and tereré stand out.

**Question 15.2**
Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?
Yes

Describe briefly, giving examples, how they use their ICH for one or more of these purposes.

The “El Espíritu del Pállay” Program in Santiago del Estero carried out an activity whose objective was to recognize and exchange experiences of good practices in traditional crafts. Representatives from other provinces participated, for example the one who directed the Tent of Indigenous Peoples of the Augusto Raúl Cortázar Fair in Córdoba and the Director of Crafts of Catamarca, along with the members of the Teleras Atamisqueñas Cooperative and a “vicuña poncho telera” teacher, in Casa Castro headquarters of the provincial Undersecretary of Culture. The initiative strengthened the recognition of the regional scope of the elements, mutual respect between bearers of knowledge, integration and the positive assessment of cultural dialogue. “Pállay” in “Quichua” (current language in the province) means to collect, to gather, so the name of the local Program draws a parallel with the idea of collecting knowledge and gathering information.

Also as a part of the framework agreement between the Undersecretary of Culture of the Province of Santiago del Estero, the Cooperativa de Teleras Atamisqueñas and the CICOPAr, a specialized company developed computer classes in Atamisqui aimed at teleras and taught them to manage their own mail, electronic, generate their profile in social networks and use electronic invoice for online sales.

Question 15.3

Do development interventions recognize the importance of ICH in society?
Yes

If so, how do development interventions recognize the importance of ICH?

- As a source of identity and continuity
  
  No detailed information available

- As a source of knowledge and skills
  
  No detailed information available

- As a resource to enable sustainable development
  
  No detailed information available
**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Satisfied

**Target for the next report:**

Satisfied

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

More awareness-raising actions will be promoted to strengthen recognition of the bearer communities, groups and individuals; to ensure that the benefits of safeguarding are for them; and to ensure that conflict resolution includes the practices and knowledge of the bearers and their participation.
16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

Guidance note corresponding to indicator 16 of the Overall Results Framework:

English | French | Spanish

Question 16.1

Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:

- Indigenous peoples

  The ICH Elements Survey in Argentina, implemented by DNBYSC, compiles the identification that different social actors carried out at the local level on cultural elements of certain indigenous communities (for example Mapuche in Neuquén, Mbya Guaraní in Misiones or Wichí in Chaco). In 2017, the Ministry of Culture of Argentina conducted an in-depth study of the cultural elements of the Mbya Guaraní communities surveyed in the Province of Misiones through the production of the documentary “Entre el Barro y el Cielo” where members of the community give testimony of their cultural wealth, promote respect for themselves and in front of others. The audiovisual piece was then presented in various subregional and international forums with the presence of its protagonists and filmmakers; It has participated in different festivals and won various awards.

  INAPL carries out multiple research, documentation, preservation and dissemination projects of elements of the ICH of indigenous peoples in Argentina, and of elements shared with other States in the region that contribute to safeguarding, participation and self-respect and between communities and groups. and individuals.

- Groups with different ethnic identities

  Actions are implemented and activities are carried out that support to a greater or lesser extent the ICH of migrant, Afro-descendant, Creole, indigenous peoples and collectivities.

- Migrants, immigrants and refugees

  In Chubut, the Cultural Strengthening Program provides financial support, for example, for the realization of the Eisteddfods of the Welsh community settled in the territory more than 150 years ago.
In 2019, the Museum of Man, depending on INAPL, carried out the extension project called: What is Buenos Aires like from the point of view of migrant children? A collaborative initiative developed by the Museum's Educational Area with two schools in the City of Buenos Aires, in which a high percentage of the school population is migrant or part of families with recent migratory trajectories. It was carried out within the framework of the III Edition of the International Open Suitcase Aid Fund of the Iber-Rutas Program (SEGIB). The objective was to know and make visible how migrant children living in the city experience the city. You can see the video "Stories in motion" at the following link: https://www.youtube.com/watch?v=jZZtZpRxXHg

- People of different ages

Most of the actions described in this report are aimed at adults, young and old. Therefore, examples aimed at another age group are added at this point.

The Casa Carlos Gardel Museum of the City of Buenos Aires has developed in the last two years a series of activities aimed at children. Therefore, children and families attracted by tango classes, recitals, bandoneon workshops and Buenos Aires filet, among others, joined the regular school visits.

In the town of Jesús María, Province of Córdoba, an intensive workshop has been held for a few years called “Payadores of the future” through which more than 1200 children between 8 and 13 years of age have already passed.

Staff from the Sciullo Museum of Formosa make visits to primary level educational establishments transmitting local legends.

- People of different genders

- Members of vulnerable groups

- Others

The DNBYSC implemented two photographic contests on ICH present in Argentine territory, the participants presented images of a varied range of elements. For example, from indigenous communities such as the Mapuches, the Coyas, the Mbya
Guaraní or the Wichí; Bolivian, Senegalese and Brazilian migrant communities; of textile craft techniques, of works made with leather, wood carvings; religious celebrations, devotions and pilgrimages; ancient rituals and practices; dances and dances; execution and elaboration of instruments; rural trades; food and beverage processing; games and recreational activities; etc. 20 works were awarded and about 100 were recognized, more than 400 authors and about 1500 works participated.

**Question 16.2**

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Yes

Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.

The Argentina Sound and Language project as a platform constitutes a non-formal means of transmission of knowledge related to the ICH, which strengthens the transmissibility between different audiences. It is an instance oriented to the awareness and recognition of ICH, based on sensory experiences and interactive proposals, which encourage comprehensive and empathetic listening related to ICH in its sound diversity, with a special reference to languages.

Given that the strengthening of the ICH implies as a fundamental requirement the respect of human rights, under the understanding and respect of otherness, in the Province of Neuquén work is being done to establish respectful relations between the State and the communities.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

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

Inclusion will continue to be strengthened. It is expected to achieve a cross-cutting approach to the issue and strengthen communities with the implementation of policies that take into consideration the validity of their ICH.
17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:

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

**Question 17.1**

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

In the measures of the possibilities, the protagonism of the communities, groups and individuals in the viability and dissemination of their ICH is promoted.

The competent bodies that have reported difficulties in expanding community participation observe that it is due to the lack of economic resources to work in the territory and the lack of personnel trained to address the issue in all its complexity.

**Question 17.2**

Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how their consent is secured.

In the Province of Neuquén, formal and informal mechanisms have been developed to comply with the prior, free and informed consent of the communities when carrying out actions related to their ICH.

**Question 17.3**

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

No

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.
Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?
Yes

Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

The general rule is that the participation of people over 18 years of age is not restricted for any reason.

Invitations to activities promoted by the Undersecretary of Culture of the Province of Santiago del Estero are also addressed to students of teaching staff or related university careers.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?
Yes

Describe briefly how young people are engaged, giving examples.

Young members of Mbya Guaraní communities in Misiones have actively participated in awareness-raising activities and audiovisual productions.

There has been a broad participation of young people in the Photographic Contests: Intangible Cultural Heritage of Argentina, implemented by the DNBYS.

The new generations have brought new features and continued traditions within the Tango community.

There are young people among the Buenos Aires and suburbs painters of "Filete porteño".

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?
Yes

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

In Patagonia there is a growing use of various ICTs and social networks: facebook, instagram, spotify. In a process of reciprocal transmission (reverse circular) between the young and the elderly, generating interesting learning cycles.
ICTs, the media and social networks of the Undersecretary of Culture of the Province of Santiago del Estero are used to raise awareness about the ICH and its importance. As of 2020 and due to the pandemic, the People's Heritage Crafts program is carried out on the social networks of the Undersecretary, which aims to disseminate and promote traditional crafts and master craftsmen from the interior of the province.

Young members of the Mbya Guaraní communities of Misiones have actively participated in the audiovisual production "Entre el Barro y el Cielo" made by DNBYSCE.

Also as part of the agreement between the Undersecretary of Culture of the Province of Santiago del Estero, the Cooperativa de Teleras Atamisqueñas and CICOPAr, a specialized company developed computer classes in Atamisqui for the artisans and taught them to manage their own email, generate their profile on social networks and use electronic invoices for online sales.

The Argentina Sounds and Languages project is a virtual platform dedicated to research, experimentation and preservation of records related to different attributes and dimensions of the intangible cultural heritage of Argentina (ICH). It includes records related to the diversity of sound sociocultural identities and the soundscape. The records are geo-referenced on an interactive map of the Argentine territories and supplemented with explanatory texts on the characteristics of sound expressions and their social, environmental and cultural contexts of production. ICH documentation instrument, through community participation that allows free access to records of elements, housed in archives of different government agencies dedicated to the investigation or management of the ICH, and also those located in civil society institutions.

### Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Largely

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The active participation of the bearer communities will be promoted in the implementation of awareness-raising actions. The participation of young people and the use of communication technologies will be promoted to raise awareness of the ICH present in the country. It is expected to establish formal tools for prior, free and informed consultation and protection of the collective rights of the bearers.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

**Guidance note** corresponding to indicator 18 of the Overall Results Framework:

[English] [French] [Spanish]

**Question 18.1**

Does media coverage:

- Raise awareness of the importance of ICH and its safeguarding?

The mass media do not usually dedicate significant space to the subject. It is more likely to find content related to the safeguarding of the ICH in public, community, specialized, university or local media. They can be radio programs, newspaper articles in graphic media and to a lesser extent television. There are, for example, those dedicated to particular elements such as tango, carnival, or chamamé; those that refer to specific communities such as Afro-descendants, indigenous people, migrants, or others; those who pay attention to certain domains such as religious celebrations, popular or traditional festivals, those who disseminate typical dances and poetry or who reflect on the stories of the towns, their cultures and their people.

As an example, the following can be mentioned: the 2x4 FM radio of the City of Buenos Aires that promotes tango; the radio station Dorado and online radio Chamamé from City of Corrientes dedicated to spreading the element; some broadcasts of the Canal de la Ciudad, the public television of Buenos Aires; certain programs produced by the Canal Encuentro educational signal of public and national television; the program "Amor de Carnaval" that is transmitted by FM 89.3, a community signal from the south of the City of Buenos Aires; the program "Señor Candombe" dedicated to the narratives and memories of older Afro-descendants and which was broadcast on the Radio of the National University of Avellaneda, Province of Buenos Aires; among many others.

Public bodies with competence in the matter, such as the Undersecretary of Culture of the Province of Santiago del Estero use conventional communication media (radio, newspaper, television), in addition to the social networks available to disseminate the activities they carry out around the ICH, for which they prepare newsletters with the details of each action and with the concepts of the Convention that they consider essential for coverage.

- Promote mutual respect among communities, groups and individuals?
The activities, actions and results are communicated promoting mutual respect.

Mainly those that make visible and promote the knowledge, struggles and practices of indigenous communities. But also those that show the particularities of migrant communities or collectivities settled in the territory for several generations and that preserve their customs.

Another example: capsule "Things that other people celebrate in other places in Latin America" that is broadcast on National Rock FM.

**Question 18.2**

Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

No

Describe, using examples, such joint cooperation activities or programmes.

Describe in particular any capacity-building activities in this area, with examples.

**Question 18.3**

Media programming on ICH:

- Addresses different target groups

  “La Hora Galesa” is a radio program hosted by Luned Roberts who is a member of the community and which transmits music and information related to the welsh community settled in the Province of Chubut for more than 150 years.

  Mention could be made of certain pedagogical content produced in the framework of the covid-19 pandemic by the “We continue to educate” Program of the Argentine Ministry of Education and which was broadcast by a wide network of public and community media. Among them, the Pakapaka Channel, a public television signal entirely aimed at infants.

**Question 18.4**

Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

Limited

Provide any additional explanation.
Awareness of the Convention and its concepts or guidelines is still limited in general terms, particularly in the communications sector, to ensure that media coverage of ICH elements is always in accordance with the international instrument.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Partially

**Target for the next report:**

Largely

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

Raising awareness in the sector will be promoted so that media coverage of ICH elements, their communities and their safeguarding will be more widely disseminated. The articulation of interested social actors and the media will be promoted to carry out joint activities.
19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

**Guidance note** corresponding to indicator 19 of the Overall Results Framework:
[English](#)| [French](#)| [Spanish](#)

### Question 19.1

**Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?**

Yes

**Describe briefly, giving examples, how policies and programmes do this.**

The processes of visibility of the ICH are oriented to focus the gaze on the bearers and communities. In the case of Neuquén, the singers, crianceros, rural mountain communities, the Mapuche people, etc.

In Formosa, the provincial socio-cultural heritage body carries out public recognition and delivery of diplomas to practitioners of religious devotions.

In Santiago del Estero, the bearers are consulted in advance if they consider it appropriate to participate in the activities. If they give their consent, they attend, for example, the Provincial Fair that takes place every year in the month of July in the capital city.

**Describe in particular measures to ensure that they do so inclusively.**

Collaborate in solving any economic difficulty so that they can participate in the activities, providing transportation, food and lodging.

### Question 19.2

**Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?**

Yes

**Are these events organized for:**

- Communities, groups and individuals

  Introductory workshops have been held on the 2003 UNESCO Convention and the intangible cultural heritage of the Province of Santiago del Estero, aimed at students from related teacher training institutions.

  DNBYSCL made two documentaries, one in the framework of CRESPIAL's
Multinational Project on elements of Afro-descendant communities, called “Sonidos de Fuego”; and another one that deepens the survey of Mbya Guaraní cultural practices in the Province of Misiones, entitled: “Entre el Barro y el Cielo”. In both experiences worked with the community and the result was presented together with them, copies were given to them to disseminate and they were publicly recognized.

Four ICH Patagonian Encounters have been carried out with the participation of bearers of indigenous communities, communities, academics, cultural managers and interested persons.

- General public

In Formosa, events are held according to the annual calendar of local traditions, such as on August 1 the taking of “caña con ruda”, on October 1 the preparation of the yopará and the visit of the karí October, and in December the visit to the Christmas cribs, among others.

Introductory workshops have been held on the 2003 UNESCO Convention and the intangible cultural heritage of the Province of Santiago del Estero, aimed at all audiences.

The Institute of Culture of the Province of Corrientes has held two International Seminars on ICH in the northeastern region of Argentina in order to strengthen the capacities of workers in the culture sector, independent cultural managers and begin to install the issue in society in general.

- Researchers

In April 2019, the Carlos Vega National Institute of Musicology, in conjunction with the Center 'FECA (Forum and Argentine Cultural Studies), the Montevideo Office of UNESCO and the ReCA-PCI-LAC (Network of Academic Cooperation of Cultural Heritage Immaterial of Latin America and the Caribbean), participated in the organization of the II International Colloquium: Songs of Ida y Vuelta. Dialogues on intangible cultural heritage and safeguarding of Ibero-American music. The event was held at the UNESCO Villa Ocampo Observatory, Province of Buenos Aires. During two days the Ibero-American academics shared experiences on safeguarding and patrimonialization of various musical genres, including Tango, Chamamé and Candombe.

**Question 19.3**

**Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?**

Yes
Explain briefly, giving examples, how such programmes are encouraged and supported.

The Undersecretary of Culture of the Province of Santiago del Estero has carried out activities to disseminate good practices under the terms of the 2003 UNESCO Convention for traditional, local and subregional crafts, with guests from the Cosquín Fair of the Province of Córdoba and the Directorate of Crafts of the Province of Catamarca.

**Question 19.4**

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

Yes

Explain briefly, using examples, how public information on ICH promotes this.

Informing and making visible the importance of the contribution of each community in the activities carried out.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Satisfied

**Target for the next report:**

Satisfied

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

Greater visibility of public information on the subject will be promoted. Public recognition and awareness-raising events will be encouraged.
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework: English | French | Spanish

Question 20.1

Are the Ethical Principles for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?
Yes

Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.

In the activities promoted by the competent body in Santiago del Estero, the bearers of knowledge fulfill their primary function in the transmission of its elements, and are encouraged to continue exercising the practices, representations, skills and specialized knowledge they need to guarantee the viability of your ICH.

Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?
Yes

Describe briefly how professional codes and standards are respected in awareness-raising activities.

It will depend on the case under analysis whether the ethical principles of the Convention are fully or partially implemented. However, the activities are carried out within the framework of the legislation in force and the corresponding professional commitments.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:
Satisfied

Target for the next report:
Satisfied

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

A comprehensive, cross-cutting and inclusive approach to the subject will be promoted. The updating of the tools used for the safeguarding of ICH will be favored. The active, free and informed participation of the bearers in the management of their ICH will be encouraged.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

**Guidance note** corresponding to indicator 21 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 21.1**

Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?

Limited

Describe briefly, giving examples, how community, group and individual participation is secured.

All the sectors involved are convoked in the activities carried out.

**Describe in particular measures to ensure that this is inclusive.**

For example, by telephone contact with representatives of the communities.

**Question 21.2**

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?

Some

**Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.**

CICOPAr carries out periodic technical visits in the provinces, with specialists in matters of tangible or intangible cultural heritage. On some occasions, other referents of the local culture also participate in these visits in the interior of the provinces, contributing their analysis and knowledge. For example, in Santiago del Estero researchers of the "Quichua" language from Santiago participate.

The Fundación Memoria del Chamamé has carried out since 2009 various activities to disseminate, safeguard and promote the element from its headquarters in the City of Corrientes, among the various actions undertaken include, for example, internet radio dedicated exclusively to gender, and the digitization of scores accessible to the general public through the following link: [http://www.fundacionmemoriadelchamame.com/](http://www.fundacionmemoriadelchamame.com/)

In the Province of Chubut, non-governmental organizations are summoned when working with cultural issues that directly or indirectly involve them.
**Question 21.3**

Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?

Some

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.

At the moment there is not enough information available, it is likely that compliance will depend on the case to be analyzed.

**Baseline and target**

The [first scale](#) below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a [baseline](#) for future reporting. The [second scale](#) allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this [target](#).

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

Partially

**Target for the next report:**

Largely

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

The articulation of stakeholders social actors will be encouraged.
### Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

**Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

Through interdisciplinary and intersectoral networks, the aim is to generate periodic monitoring instances. In the case of Neuquén through the Cantoras Network and the Rural Development Associations.

### Question 22.2

Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

The NGOs, the Popular Libraries, the Cultural Centers and the neighborhood organizations are today some of the spaces from which the ICH is working on a permanent basis in the research, dissemination and enhancement of the ICH. In many moments these function as articulators between the communities and the State.

### Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes
Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

In the Patagonian province and region, periodic instances of discussion are generated incorporating researchers, cultural managers, universities and scientific organizations.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Satisfied

**State Party-established target**

Satisfied

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

Independent, intersectoral or community research and studies on the ICH and its safeguarding in the territory will be promoted.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:
English | French | Spanish
24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

**Guidance note** corresponding to indicator 24 of the Overall Result Framework: [English](#) | [French](#) | [Spanish](#)

**Question 24.1**

Is there cooperation to implement safeguarding measures for ICH in general at:

- Regional level

  At the Latin American and Caribbean level (CRESPIAL) and at the South American level (MERCOSUR Cultural).

**Question 24.2**

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- Bilateral level

  With Uruguay, Tango was registered in the RL of the Convention, and La Payada in the MERCOSUR Cultural Heritage List (LPCM).

- Regional level

  The preparation of the nomination and management by Argentina, Bolivia, Chile, Colombia, Ecuador and Peru of the Andean road system Qhapaq Ñan, declared World Heritage in 2014, also implied the commitment of the States to safeguard the ICH associated with the serial property. The System is composed of 616 km of road, divided into 137 segments, and 308 archaeological sites. Therefore, the State identifies elements, monitors actions, supports the local development of communities, the traditional uses of pre-Hispanic roads, and promotes the continuity of orally transmitted knowledge related to conservation and the Andean cosmovision.

  Research by INAPL shows that the inclusion in 2015 of the Payada in the LPCM has meant an important recognition for the safeguarding of this element. That same year the National Ministry of Culture, the National University of Avellaneda and the Municipalities of Avellaneda and San Vicente sponsored the First Meeting of Payadores del Mercosur, which was attended by repentistas from Cuba, Venezuela, Brazil, Chile and Uruguay.
International level

The ratification of the 2003 UNESCO Convention, the inscription of three elements in the RL and the preparation of two Periodic Reports pave the way for international cooperation for the safeguarding of the ICH present in Argentine territory. As awareness-raising and capacity building spreads in the country, interest in participating in multinational nominations is beginning to emerge, so these processes may yield results in the coming years.

Question 24.3

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

Yes

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).

The participation of specialists, cultural managers and bearers from countries in the region has been encouraged, to share their experiences in spaces for reflection, training activities and awareness-raising meetings.

Question 24.4

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

Yes

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

At meetings of the Cultural Heritage Commission (CPC) of MERCOSUR Cultural or in the framework of CRESPIAL.

Baseline and target

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting. The second scale allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

Extent to which the current indicator is met:

Largely
Target for the next report:

Satisfied

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

The State will continue to participate in international, regional and bi-national cooperation instances that promote the safeguarding of ICH elements present in Argentine territory.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

**Guidance note** corresponding to indicator 25 of the Overall Result Framework:  
[English](#) | [French](#) | [Spanish](#)

### Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

Yes

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

Describe the activities and your country’s involvement.

The Republic of Argentina has been a member of CRESPIAL since its inception, when the Government of Peru and UNESCO signed the first agreement to establish the category II center for Latin American countries. It is an active member of the Governing Board and since 2020 has held the Presidency of the governance body.

DNBYS officers have given workshops and awareness-raising talks. They have also participated in capacity-building activities undertaken by or with the support of CRESPIAL for national representatives, officials from various provinces and local cultural managers. Argentina prepared the national chapter of the States of the Art of the ICH promoted by CRESPIAL for the member countries. Two multinational projects have been implemented in Argentina: "Safeguarding the ICH related to the music, song and dance of communities of African descent in the CRESPIAL countries" and "Safeguarding the Intangible Cultural Heritage of the Guaraní Communities of the CRESPIAL member countries". In 2020, the CRESPIAL Virtual Forums "Views of the Intangible Cultural Heritage of Latin America vis-à-vis COVID 19: Present and Future" were disseminated.

### Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

Yes

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.
Within the framework of CRESPIAL, MERCOSUR Cultural, or activities carried out in collaboration with the UNESCO Office in Montevideo, among others.

Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

1

International and regional bodies

MERCOSUR

ICH-related activity/project

Argentina plays an active role in the agenda for the inclusion of elements of the ICH in the List of Cultural Heritage of MERCOSUR (LPCM).

Inclusion and presentation of management reports for elements in the MERCOSUR Cultural Heritage List: La Payada, El Chamamé, Uses and spaces of yerba mate in Argentina (national chapter of the regional element Yerba Mate cultural system).

The inclusion of the element: Petyngua, sacred pipe for the exclusive use of the Mbya Guaraní communities has been promoted in the MERCOSUR Tentative List of Cultural Heritage.

Contributions to the safeguarding of intangible cultural heritage

The recognition of the cultural elements shared in the region strengthens the existing ties between bearers inside and outside the national borders, contributes to the diffusion of the elements as an important part of culture at the local, national, regional and international levels.

2

International and regional bodies

Others

ICH-related activity/project

Argentina participates in SEGIB programs such as the IberCultura Viva.

It has also participated in cooperation initiatives such as UNASUR and CELAC.

Contributions to the safeguarding of intangible cultural heritage
The recognition of the cultural elements shared in the region strengthens the existing ties between bearers inside and outside the national borders, contributes to the diffusion of the elements as an important part of culture at the local, national, regional and international levels.

**Baseline and target**

The *first scale* below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a *baseline* for future reporting. The *second scale* allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this *target*.

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

Satisfied

**Target for the next report:**

Satisfied

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

The State will continue to strengthen its international cooperation ties at the institutional level. It will also facilitate the establishment of cooperation networks between bearers and stakeholders at the regional and international levels.
26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:
English | French | Spanish
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tango</td>
<td>2009</td>
</tr>
<tr>
<td>Multiple: Argentina, Uruguay</td>
<td></td>
</tr>
</tbody>
</table>

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others.

Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

New generations of bearers and practitioners recover the tradition and recreate it incorporating new contributions that reinforce the identity value of tango in the community.

Practitioners and stakeholders such as "milonguerxs", dancers, musicians, poets, DJs, researchers, conductors, luthiers, members of the media, editors, etc., promote forms of collaborative participation.

Three issues stand out regarding the current validity of the element:

a) The organization of the community: in a slow and complex process, the practice of tango and the management of the spaces is sustained by an enormous network work crossed by activism.

b) The so-called New Tango: development of a component created by artists with new
sounds and poetry that account for artistic and aesthetic continuity and innovation from a contemporary perspective.

c) The gender perspective: the emergence of feminism in society has marked a break with machismo and violence against women and the LGTBI+ community and has promoted transformations that are reflected, for example, in the implementation of particular protocols in the "milongas".

**Question C.2**

**C.2. Assessment of its viability and current risks**

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

Sustainability represents a challenge, mainly due to the fact that the music industry and the economic benefits it generates reproduce and disseminate classical authors and composers, now deceased. The new generations that produce it have little significant place in the market, which represents an unequal condition.

The manufacture of bandoneons is part of the activities undertaken by new luthiers who perfect their techniques, especially in the Province of Buenos Aires. Some examples of this are:

Damián Guttlein has invented a production process that combines craftsmanship with 3D technology for carving the wood of some interior pieces.

The National University of Lanús created the "Pichuco" Project together with Julio Coviello, to make a learning bandoneon for children with funding from the Ministry of Science and Technology of the Nation.

The professional model developed by Oscar Fisher.

The space called “Polo Bandoneón” has presented a collaborative manufacturing project between Argentina and Germany by Klaus Gutjahr, which has not yet materialized.

The activity of the "milongas", the practice of dancers and musical presentations were highly affected by the health emergency declared as a result of the appearance of COVID-19, which represented a negative impact first in terms of the economic subsistence of the carriers and secondly, regarding the affective and social relationships and the cultural functions that tango fulfills in the community.

**Question C.3**
C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The registration of tango in the RL has contributed to the awareness of society regarding the existence and value of the ICH.

The local tango community, as well as the citizen in general, accept tango as part of the internationally recognized ICH, respect it and have appropriated the significance that protecting it as an identity and cultural expression of the country and the region implies.

Likewise, it has become a unifying factor, through which it is possible to join efforts beyond artistic, political or other differences. As a practice, it promotes encounters, fraternity and the convocation of groups and individuals, coming from different places, nationalities and habits, thus strengthening multicultural dialogue.

On the other hand, the formation of feminist groups within the host community, such as "Tango Hembra", "Vivas" and the "Movimiento Feminista de Tango" made visible gender violence, discrimination and workplace harassment, allowing a more respectful practice, questioning the machismo that was naturalized for a long time.

Social inclusion has also been part of the commitments that the community has promoted and has adopted different modalities. For example: the development of the Milongas with Social Sense, the implementation of the Orchestras Semillero del Polo Bandoneón, and the Youth Orchestras. It should be noted that orchestral formations strongly promote the feeling of solidarity and collective organization.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Every year in the month of August, the TANGO-BA International Tango Festival and World Cup is held. Strengthen the element with shows, "milongas", master classes, concerts, and talks. Some iconic bars of the City participate by programming shows of the contest winners, and while from March to December, the selected tango groups are part of their cultural program.

The "National Bandoneon Day" is celebrated on July 11th and the "National Tango Day" on December 11th every year, with the presentation of tango musical groups in the "Notable"
Bars.

Milongas Week, an event that was held annually between 2014 and 2016. It mobilized the specific community of dancers, milongueras and milongueros through the AOM (Association of Milongas Organizers) and MI.SE.SO. (Milongas con Sentido Social), and the expanded community made up of various practitioners and stakeholders. As a result of different management decisions that caused disagreement, the community focused its attention on negotiating the enactment of the Law for the Promotion of Milongas in the City Legislature.

The BA Milonga program for the strengthening and promotion of activity in three categories: Milonga organizers; Lounges; Clubs and Associations. It is in charge of continuing the preparation of the inventory of milongas and of the Typical Orchestras.

The annual event aimed at young male and female singers, composers and lyricists "Hugo del Carril Tango Contest" is also held.

The Ministry of Culture of the City is also in charge of promoting the investigation of the processes of heritage transformation and archive collection.

**Question C.5**

**C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

As a result of the tango community organized in associations and groups starting negotiations in the City Legislature to advance with a promotion law that could consider the particular situation of the sector, due to the fact that the milongas were closed or fined for problems of authorization. Due to incompatible demands between different government areas, along with other claims, in 2017 Law No. 5,735 for the Promotion of Milongas, both commercial and for those that have a social sense, and Law No. 5,737 that creates the “Régimen de concertación para la actividad de milongas no oficial” that has been implemented since 2018 and that today registers an approximate total of 100 activities, between "milongas" and practices.

Currently, the organized tango community of both dance and music is conducting self-managed surveys and surveys to find out how many people are involved in tango as a cultural activity, how the element impacts in economic terms and also to inquire about the creation and production of tango in the XXI century.

In the context of a pandemic due to the appearance of COVID-19, the community involved was unified in the Federal Front of Unity Tanguera.

On the other hand, the Assembly of Tangueros Collectives (ACT for its acronym in Spanish) presented together with FLACSO and the General Directorate of Heritage, Museums and
Historical Center of the City an international cooperation project to the FIDC-UNESCO for the development of Tango as Cultural Industry.

**Question C.6**

**C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

a) Ministerio de Cultura del Gobierno de la Ciudad de Buenos Aires.
Contact person: Enrique Avogadro
Function: Ministro de Cultura de la Ciudad de Buenos Aires
Address: Avenida de Mayo 575, 2º piso, of. 201, (C1084AAN) Ciudad de Buenos Aires, Argentina
Phone: (+5411) 4323-9774
Mail: eavogadro@buenosaires.gob.ar

b) Asamblea de Colectivos Tangueros.
Contact person: Ildefonso Pereyra
Function: Coordinador
Address: Tarija 3520, (C1253ACN) Ciudad de Buenos Aires, Argentina
Mail: asambleacolectivostangueros@gmail.com

Asociación de Organizadores de Milongas
Contact person: Julio Bassán
Function: Presidente
Address: Estados Unidos 1379, (C1227ABD) Ciudad de Buenos Aires, Argentina
Phone: (+54911) 5578 5628
Mail: aom@milongas.org.ar

Asociación de Maestros, Bailarines y Coreógrafos de Tango Argentina
Contact person: Julio Dupláá
Function: Presidente
Address: Azcuénaga 24, 1º piso, of. 2, (C1029AAB) Ciudad de Buenos Aires, Argentina
Phone: (+54911) 4577-9405
Mail: bailarinesdetango@gmail.com

**Question C.7**
C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

The Intangible Cultural Heritage Unit of the City of Buenos Aires permanently exchanges and dialogues with tango groups. In the particular case of this report, participation was promoted from contact with the Tanguero Collectives Assembly within the framework of the application to the International Fund of the 2005 UNESCO Convention on Cultural Diversity, as well as accompaniment to the conversations and exchanges that resulted in the Creation of the Federal Front of Tanguera Unity that brings together almost all the groups carrying the element.

The tango element is more heterogeneous, dense and complex than others due to its amplitude. The participation of the groups depends on the activity and the artistic specialty involved.

However, the context of the COVID-19 pandemic led the local public body to unify and centralize the dialogue. In both the restricted and extended community, those who play tango agree that they are going through a stage of change.
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Filete porteño in Buenos Aires, a traditional painting technique</td>
<td>2015</td>
</tr>
</tbody>
</table>

**Question C.1**

**C.1. Social and cultural functions**

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 ("the element constitutes intangible cultural heritage as defined in Article 2 of the Convention").

The "Filete porteño" has a relevant historical presence in the metropolitan area, although its origins are diffuse. It was part of the urban landscape, mainly in means of transport, cargo and people during the 20th century. So today it is an iconographic plastic and aesthetic expression of the City, which is required by merchants and by individuals who take it on and value it as their own, as it is representative of the image of the capital.

Those who transmit the craft and the artisan technique, encouraging creativity and practice, called "fileteadores", strengthen their community ties and recreate the aesthetics recognized by many other citizens as part of the identity of the City.

The Association of Fileteadores managed to establish an institutional headquarters that allowed it to increase the visibility of the element and add associates, as well as to generate samples and teaching workshops.
The community of practitioners has developed alongside institutional activity and collective management in assemblies, expanding organizational capacity.

**Question C.2**

**C.2. Assessment of its viability and current risks**

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

After joining the RL, the "fileteadores" community grew steadily. Most of the referents and practitioners are concentrated in the City and in the Province of Buenos Aires.

The bearer community holds an Annual Meetings at the City Museum first and then at the local Parliamentary Museum where "The Order of the Brush" is delivered to outstanding "fileteado" masters. In the context of the COVID-19 pandemic, the 10th Annual Meeting was held virtually, inaugurating a web page https://asociacionfileteadores.com/ in which the "fileteadores" and their works were spread, pieces were offered in an online store and those interested were invited to support the community through contribution vouchers.

A relevant milestone was the one that occurred in 2018, which led to the realization of the "First Comprehensive Fileteado Sample in China". According to the press information published by the Argentine representation in Beijing, the exhibition was organized by the Argentine Embassy in China, the Cervantes Institute in Beijing, the Nadia Hutnik-Pablo Feldman cultural management company and the Association of Porteños Fileteadores. In this regard, the representative of that Association and in charge of the exhibition, Pablo Feldmann, stated: "I am sure that this exhibition will be a true milestone in the history of Buenos Aires fileteado: as it arose from a marginal place, in its historical origins, and it was evolving until it became a recognized and prestigious art, today it arrives in China for the first time, a fact that will remain in the records".

Some threats that harm the practice are: the replacement of traditional "fileteado" by images generated from digital technologies of art and design, as well as the replacement of the facades and walls of the city by urban aesthetics imposed by the real estate business, which does not respect or ignore the importance of promoting and protecting the element.

**Question C.3**

**C.3. Contribution to the goals of the List**

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for
cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inscription of the "Filete porteño" in the RL has contributed to respect for expressions of popular art and community practice, by showing that intangible cultural heritage is also related to significant characters for the communities. It has strengthened inclusion and respect for the relationship between artists, merchants and local workers. It is a plastic language that takes traditional and current popular idols to turn them into icons, capturing phrases and sayings of popular wisdom that appeal to the production of meaning.

The Association of Fileteadores Porteños carries out solidarity and collective actions in which they also raise awareness about the importance of promoting the ICH in general and the "Fileteado" in particular.

The group of “Fileteadores del conurbano” paints murals in the City and Province of Buenos Aires supporting popular causes, promoting respect for human and labor rights and the cultural diversity of the peoples that inhabit the American territory.

**Question C.4**

**C.4. Efforts to promote or reinforce the element**

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The Dirección General de Patrimonio, Museos y Casco Histórico has an inventory of "Filete porteño" present in the streets of the neighborhoods of the City. Pieces that can be found in all kinds of rolling, easel works, objects, tattoos, murals, among others. The compiled data will soon be available on a virtual platform.

Training, lectures, academic and specialized exhibitions are also held. In order to make it visible, exhibitions or workshops are occasionally organized within the framework of events such as the Night of the Museums, the World Tango Festival or the Fair of the Regions.

The inventory of "Filete porteño" is updated twice a year but is not yet available for public consultation. Currently they are working on a virtual platform that allows uploading the photographic record with the precise data of the work, its creator and the geographical location.

The Ministry of Culture of the City also carries out the following activities: training in the General Directorate of Tourism, within the Cultural Program in Neighborhoods and Cultural Centers; presentations at Academic Meetings and Conferences; production of content for social networks; photographic and audiovisual record of the Annual Meetings of Fileteadores; samples, exhibitions and workshops during the Night of the Museums at the Casa del Virrey Liniers, the World Tango Festival and the Buenos Aires Legislature. Likewise, the publication of a book on current "Filete Porteño" is planned.
Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The bearers strengthen the element based on self-management efforts. For example, they were able to install the institutional headquarters that allowed them to centralize the offer of workshops and propitiated a space for meeting, exchange and collective management.

Many young people have come to the Association's headquarters over the years to learn the painting technique, and have actively participated in the transmission of the craft.

The bearer community has a capacity for effective work, is organized and totally committed to the values of the UNESCO 2003 Convention.

The workshops that were held during the process of applying for the element to the RL had a positive impact on its members, provided them with tools that favored their empowerment, strengthening interpersonal relations and the performance of self-managed actions.

This experience led to the institutional solidity of the Association as a significant space in the construction of consensus and agreements, for affections, mutual support and professional recognition.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

a) Ministerio de Cultura del Gobierno de la Ciudad de Buenos Aires.
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b) Asociación de Fileteadores.
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Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

The Intangible Cultural Heritage Unit of the City of Buenos Aires is in charge of managing and reinforcing the terms of the 2003 Convention and its Operational Guidelines at the local level, coordinating with the different executive and legislative governmental agencies and with the community. One of its main functions is to maintain contact with the groups and institutions of bearers of the "Filete porteño".

This periodic report on the status of the element inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in 2015 has been prepared based on data provided by the competent body at the local level, which has reported a fluid exchange with the bearers.
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
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<tbody>
<tr>
<td>Chamamé</td>
<td>2020</td>
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</tbody>
</table>

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others.

Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

In its territory of influence, the Chamamé is present in different social spaces where music is listened to and danced, be they family gatherings, the so-called bailantas, the enramadas, or in massive events. It highlights the importance of the family environment where the practice is transmitted from generation to generation, at the same time that it encourages dialogue, shared time and the enjoyment of the element by women, men, young people, older adults and children. Likewise, the Chamamé is part of the so-called "Ñande Reko", an expression in the Guarani language that means "way of being and being", which is part of the identity of the people of Corrientes and refers to the harmony between the human, the natural and the spiritual.

The carrier community is made up of authors, musicians, composers, performers, poets, dancers, music teachers, dancers and editors, among the practitioners of the element are the people who attend and enjoy the dances, the "enramadas" and the events of Chamamé.
Other social actors that contribute to maintaining the element are: artisans, seamstresses and embroiderers who make traditional costumes; the luthiers who build the instruments; the connoisseurs of the Guaraní language, researchers of the history and Chamamecera culture; the historical and novice popularizers of the element; those who accompany the musical learning of the genre, who compile and record music sheet; among others.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats.

The Chamamé enables encounter and dialogue between generations and communities, fosters respect for cultural diversity and contributes to the formation of a shared identity. This makes it possible to consolidate ties between groups and individuals who feel part of a larger community with shared values and establish relationships with those who express a similar identity. This interaction is regional and cross-border, since the Chamamé is practiced in different provinces of Argentina and in neighboring countries.

As a popular cultural manifestation, it is transmitted orally, particularly in the family environment, but also in the community and public space, both in Spanish and in the Guarani language of the original peoples of the region.

In this element, intergenerational transmission at home is very important, since it is common for there to be artists who belong to the second or third generation of musicians and dancers within the same family.

Currently, the Chamamé is a living element that is not at risk.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

At this point, it is worth mentioning the so-called "Spaces for Dialogue and Reflection" that have had the participation of artists, cultural managers, officials, teachers, dancers, musicians, poets, members of civil society organizations and interested persons.
Spaces that promote the strengthening of the active role of women bearers of chamamé. They also promote awareness of the Intangible Cultural Heritage and the importance of safeguarding it. They promote dialogue around the reflection on the impact that an inscription on the Representative List of the Intangible Cultural Heritage of Humanity can have on the community by sharing, for example, the experiences of other elements already included in the RL, such as the "Filete Porteño".

Continuing with the implementation of participatory methodologies will strengthen community involvement in ICH safeguarding processes and measures in general, and Chamamé in particular.

Therefore, institutional efforts will continue to make visible the importance of ICH, the identification of elements, the participation of communities and safeguarding in general. As well as to promote the implementation of actions at the local level that can contribute to the objectives of the Convention.

**Question C.4**

**C.4. Efforts to promote or reinforce the element**

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Since the registration is recent, it is planned to continue working on the measures agreed with the carrier community in the different spaces for reflection that were part of the application process. Namely:

Promotion of new spaces and strengthening of existing ones, for the dissemination of traditional chamamecera production, that which makes use of conventional media and that which arises from the use of new digital technologies.

Transmission, creation and strengthening of schools of music, dance, for the preparation of costumes, the design and production of content and other trades related to the element.

Inclusion in formal education, incorporating the Chamamé in curricular designs related to the management and safeguarding of intangible cultural heritage.

Promotion and preservation, technical support and financial support for the acquisition, repair and maintenance of musical instruments; creation of a digital repository of scores, images, recordings and videos.

Support for the realization of new musical productions, accompaniment to young artists, their songs and compositions and implementation of measures according to their needs.

Research of the cultural heritage of the Chamamé, recording, transcription and translation of poetry and music through financial and technical assistance in the northeast of Argentina.
Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The bearer community continues to practice and transmit the element, promotes its recognition and seeks the promotion of its different components in the provincial, national and regional territories. With an increasingly conscious appropriation of the terms of the Convention, it strengthens its leading role and participates in the articulation actions promoted at the local level so that institutions, groups and individuals collaborate in the safeguarding of the element. Families, groups and individuals committed to Chamamé continue to practice the element as the health situation permits in each place.

Non-governmental organizations that participated in the application process and others that have been incorporated during this time participate in the promotion of artistic activities related to the element, as well as in the dissemination of the music and history of Chamamé through the media, such as radio. For example, the Chamame Foundation and the El Dorado Foundation collaborate in the diffusion and promotion of the element in the Province of Corrientes.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

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Question C.7
C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

This Periodic Report on the status of the Chamamé element, inscribed on the Representative List of the Intangible Cultural Heritage of Humanity, has been prepared based on the information sent by the Intangible Cultural Heritage Unit, of the Institute of Culture of the Province of Corrientes. This body has expressed on several occasions its commitment to promote and sustain community participation in safeguarding the element, so it is believed that the information gathered here collaborates with that objective.

Likewise, it should be noted that the Chamamé has been registered just over two months ago, and that 2020 has been a year marked by unprecedented health events worldwide with a significant impact at the local level.

Strengthening the articulation between institutions, communities and interested people, as well as safeguarding the Chamamé by promoting the approach of the six points agreed upon during its application process, will probably contribute to detailing further advances in the next cycle.
**Question D**

**Signature on behalf of the State**

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

**Name**

Lic. Valeria Roberta González

**Title**

Secretaria de Patrimonio Cultural / Cultural Heritage Secretary

**Date**

10-03-2021

**Signature**

<singed>