A. General information

Name of State Party

Belize

Date of Ratification

2007-12-04

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.

This Report was prepared primarily by the Institute for Social and Cultural Research which is the designated Focal Point for coordinating the implementation of the 2003 UNESCO Convention in Belize. Support was provided by the National Garifuna Council for reporting on the inscribed element Language, dance, and music of the Garifuna (2008). This is a multinational element of Belize, Guatemala, Honduras and Nicaragua. Information for the report as a whole was also compiled from reports prepared by the municipal Houses of Culture and from discussions with the leaders of various cultural organizations in Belize. The work of developing and coordinating Belize’s Culture Sector as a whole is done by the National Institute of Culture and History (NICH). NICH is a statutory body (semi-governmental) which is the parent entity for four institutions namely: The Institute of Archaeology (IA), the Institute for Social and Cultural Research (ISCR), the Museum of Belize and Houses of Culture (MOB/HOC) and the Institute of Creative Arts. ISCR was designated as the focal point in 2012 due to its research mandate which strongly overlaps with the inventorying, research and community-based components of the Convention.

This is the second reporting cycle for Belize since ratifying the Convention. In this reporting cycle, the work of implementing the Convention was guided by two documents prepared by representatives of most of Belize’s cultural communities. The Banquitas Action Plan was the guiding document for the period 2013-2018 and was revised in 2018 into a document known as the Maya Center Declaration. In 2016, the Government of Belize launched the National Cultural Policy which also helps to inform the work of the focal point as it coordinates the work of the convention at the national level.

The implementation of the convention was triggered in earnest in 2012 with funding from UNESCO in the sum of 99,000 USD, for capacity-building, awareness-raising, and community-based inventorying. Between 2014-2020, the Government of Belize through NICH allocated an annual average sum of 20,000 USD specifically for the purpose of
capacity-building, community-based inventorying and the production of educational materials. Approximately, 40,000 USD was also allocated to the Houses of Culture for the similar purpose of supporting communities in the awareness-raising, transmission and safeguarding of ICH.

During the period 2014-2020, the work of community capacity-building, awareness-raising, inventorying and production of educational materials continued steadily. The period also coincided with greater participation by various cultural groups in the safeguarding initiatives at the national level. The country also experienced an increase in community-based safeguarding initiatives and greater local and national awareness regarding Belize's Intangible Heritage. Two key features of the period 2017-2020 were i) the engagement with the Ministry of Education as one of the partners in reviewing the primary school Social Studies and secondary schools Belizean Studies Curricula for the inclusion of Living Heritage outcomes and ii) the launch of the ICH website (www.belizelivingheritage.org) in support of the school curriculum and for broader public education. This work is still in its infancy and will be an area of emphasis for review and development during the next reporting period. Another area of emphasis will be on establishing stronger links between ICH and sustainable development. It is important to note that modest targets have been set for the next reporting period due to the severe fallout from the pandemic. It is yet unclear how communities have adapted to the pandemic and also unclear how ICH communities, groups and individuals will recover.

**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)**

Mr

**Family name**

Encalada

**Given name**

Nigel

**Institution/position**

Director

**Address**
Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

  The National Institute of Culture and History (NICH) is the Ministerial Statutory Body responsible for the promotion and development of Culture in Belize. The Institute for Social and Cultural Research is a branch of NICH and is the designated focal point for the implementation of the 2003 Convention.

- Cultural centres

  The Houses of Culture: They are the community-based centers for cultural outreach and contact with the culture stakeholders including community groups, practitioners, knowledge-bearers and other individuals. The Coordinators of the Houses of Culture were key informants due to their day-to-day interaction with stakeholders. The Houses of Culture system also work with small community museums in a network called the Museum Association of Belize. So information regarding the role of Museums was gleaned from the Houses of Culture reports.

- NGOs

  The President of the National Research Council and a designated expert of the Garifuna community were involved in the revision, amendment and finalization of the report on the element Garifuna Language, Music and Dance. Information was also provided by members of the following groups Northern Maya Association, Tumul'Kin, Festival Del Pueblo and Corozal Organization of East Indian Cultural Heritage.

Please provide any comments in the box below
**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.

none

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

**Question A.5**

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

**Question A.5.1**

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

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

none

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

**Question A.5.2**

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language, dance and music of the Garifuna (00001)</td>
<td>2008</td>
</tr>
<tr>
<td><em>Multiple: Belize, Guatemala, Honduras, Nicaragua</em></td>
<td></td>
</tr>
</tbody>
</table>

Please provide in the box below observation(s), if any, on the above-mentioned information.
The Language, dance and music of the Garifuna remain viable in Belize at this time. However, the leadership of the National Garifuna Council has determined that the pervasiveness of Garifuna Language as a means of cultural expression and transmission remains under threat. For this reason, they have determined that emphasis will be given to language preservation in the next reporting cycle.

**Question A.5.3**

**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

Belize’s Cultural Celebrations
b. Hyperlink to the inventory (if any)

c. Responsible body

Institute for Social and Cultural Research

d. Date of establishment

2013

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

Yes

Date of latest update

2020

f. Method and frequency for updating

The inventory is updated on an annual or biennial basis for most elements in the inventory. The inventory record is updated with photos, videos and interviews (where necessary). The documentation is carried out by members of the ICH Network and/or the staff of the Institute for Social and Cultural Research/Houses of Culture in collaboration with communities and cultural practitioners.

g. Number of elements included

10 elements (partially and fully inventoried)

h. Applicable domains

Social practices, rituals and festive events; Traditional Craftmanship; Oral traditions and expressions including language as a vehicle of ICH; Performing arts

i. Ordering principles

The inventory was created as part of a UNESCO-funded pilot project for the Implementation of the 2003 ICH Convention in 2012. An inventory of cultural celebrations was selected as an inclusive approach to documenting the diversity of Belize’s ICH. The elements were inventoried according the time of the year that they took place and in the major communities that they are practiced. Priority was given to the major cultural celebrations that took place in Belize.

j. Criteria for inclusion
The elements (cultural celebrations) that are included in the inventory based on the following:
1) the element complies with the definition of intangible cultural heritage
2) the element is recognized as a part of Belize’s ICH - it is a part of the history of a community or ethnic/cultural group
3) the element is a part of the cultural identity of the ethnic/cultural group(s) concerned and is recognized as a part of their ICH.
4) the community, groups and/or cultural practitioners concerned have consented to the inventorying of the element.

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

Yes

Please provide further details, if appropriate:

Refer to section 7.3

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

Refer to section 7.3

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

Yes

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

Each cultural celebration faces specific threats/risks to its continued practice. Across the various elements the following common threats/risks have been identified: 1) economic pressures - this includes insufficient financial support to sustain activities associated with the element; 2) modernization and cultural globalization - this includes migration where cultural practitioners and young persons move away from their communities taking with them cultural knowledge or leaving a few persons in the community to carry-on the element. External influences such as religion also have also drawn persons away from participating in a particular celebration. The introduction of foreign media and popular culture has also resulted in reduced interest among younger generations. Overall, this has resulted in a smaller pool of cultural practitioners and reduced community participation. 3) Lack of cultural understanding - there is a need for more aware-raising about the meanings and importance of particular elements outside of the communities concerned. This has been seen where differences in religious beliefs have limited participation and awareness-raising
efforts. For example, for elements such as Carnaval and Los Finados, the imagery associated with certain activities are sometimes misunderstood to be of "devilish" or "pagan" practices and which are not well-received in some communities.

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 following elements are presently included in the Inventory of Cultural Celebrations:

Yurumein: this element is associated with the Garifuna ethnic group in Belize and has been inventoried in several communities being Libertad Village, Belize City, Dangriga Town, Hopkins Village, and Punta Gorda Town. The element is one of Belize's major cultural celebrations that commemorate the arrival of the Garinagu to Belize in 1823 and is held annually on 19 November. The celebration is part of a month-long series of events in November celebrating the historical and cultural heritage of the Garinagu. Associated cultural forms such as food, ritual, music, dance, and traditional craftsmanship were also documented.

Los Finados: this element is primarily associated with the Mestizo and Yucatec Maya ethnic groups. The tradition has been inventoried in the communities of Benque Viejo Town, Patchakan Village, Chan Chen Village, Corozal Town, and Orange Walk Town. Finados is held on 1 and 2 November and honors the souls of the departed through the preparation of an altar adorned with food and items of the deceased. The inventorying process included the documentation of associated cultural forms such as food, ritual, and music.

Las Posadas: this element is associated with Mestizo ethnic group and has been inventoried in the communities of Benque Viejo Town and Yo Creek Village. Posadas is the reenactment of the journey of Mary and Joseph leading to the birth of Jesus Christ. The inventory process included the documentation of associated cultural forms such as food, ritual, and music.

Christmas Bram: this element is associated with the Creole (Kriol) ethnic group in Belize and annually takes place on the 25 and 26 December. The practice has continued in a handful of communities. Bram was inventoried in the community of Gales Point Manatee Village. The celebration features music, dance, feasting as visitors parade from house to house. The inventory process included the documentation of associated cultural forms such as food, music, dance, and traditional craftsmanship.

Carnaval: this element is associated with Mestizo ethnic group and has been inventoried in the communities of San Pedro Town, Corozal Town, and Caledonia Village. Carnaval is a pre-lenten festivity that marks the transition from the norms of everyday community life to the more somber, penitential practices of the Lenten season and marked by music, dance, and
theatrical performances in the streets. Music, dance, ritual, and traditional craftsmanship were also documented.

Semana Santa (Holy Week): this element is associated with various ethnic groups and is a religious tradition. It was inventoried in the communities of Benque Viejo and Orange Walk Towns. The ICH aspects of the celebration documented centered on the traditional food, ritual, traditional craftsmanship (sawdust tapestries), and theatrical performances.

Benque Fiesta: this element is associated with various ethnic groups and is a religious tradition specific to the community of Benque Viejo Town. It takes place annually in July and honors the patron saint, La Virgen del Carmen, and the historical heritage of the community. The ICH aspects documented focused on rituals, food, and music.

San Joaquin Fiesta: this element is associated with various ethnic groups and is a religious tradition specific to the community of San Joaquin Village. It takes place annually in August and honors the patron saint, San Joaquin, and the historical heritage and cultural connections of the community. The ICH aspects documented focused on rituals and food.

Ox'lajun Ba'aktun Ceremony: this element is associated with the Maya ethnic group. It was documented in the community of Maya Center. It takes place annually on the 20 December and is a ceremony held giving thanks for the blessings received throughout the year. The ICH aspects documented include rituals, food, music and dance.

Grand Ball: this element is associated with various ethnic groups but has been upheld in predominantly Garifuna communities. It has been inventoried in the communities of Dangriga Town and takes place on 24 and 31 December. It is an all-night gathering of social clubs featuring classical European, American, and Belizean music and dances. Music and dance are the primary elements that have been documented.

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**

-

**Activity/project**

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

<table>
<thead>
<tr>
<th>Question 1.1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Have one or more competent bodies for ICH safeguarding been designated or established?</strong></td>
</tr>
<tr>
<td>Yes</td>
</tr>
</tbody>
</table>

| 1 |

<table>
<thead>
<tr>
<th>Name of the body</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Institute of Culture and History</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Brief description of the safeguarding functions of the body</th>
</tr>
</thead>
<tbody>
<tr>
<td>The National Institute of Culture and History is the parent Statutory Body with the legal mandate to manage and coordinate the work of the culture sector in Belize. It oversees the work of four culture related entities. One of these entities, the Institute for Social and Cultural Research (ISCR) has been designated since 2012 as the focal point for implementing the Convention within Belize. The ISCR carries out the following functions: a) Capacity building among staff and cultural stakeholders for coordinating the work of Safeguarding Belize's living heritage; b) Awareness-raising among communities and the wider public about the importance of the Convention and for safeguarding Belize's living heritage; c) Coordinating the work of the documentation, inventorying and updating of Belize's Intangible Cultural Heritage; iv) Working with communities to develop safeguarding plans related to ICH; d) Collaborate with the education sector to ensure that there are linkages between ICH and education in formal and non-formal ways and e) Establish and support the work of a Network of ICH stakeholders for the purpose carrying out the afore-mentioned functions.</td>
</tr>
</tbody>
</table>

The work of the focal point is also aided by an affiliate entity known as the Museum of Belize and Houses of Culture. Each major municipality in Belize has a House of Culture and whose coordinators are trained in the 2003 Convention and thereby carry out the functions above within their respective municipalities.

<table>
<thead>
<tr>
<th>Website</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://www.belizelivingheritage.org">www.belizelivingheritage.org</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Contact details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address</td>
</tr>
</tbody>
</table>
Question 1.2

<table>
<thead>
<tr>
<th>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)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes 1</td>
</tr>
</tbody>
</table>

Name of the body

National Garifuna Council

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

Language, dance and music of the Garifuna (RL, 2008)

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

Brief description of the safeguarding functions of the body

The National Garifuna Council is a National Body that represents the Garifuna people of Belize. They are responsible to organize and coordinate major national events relating to Garifuna Cultural Heritage and including Garifuna Language Music and Dance. Their work is also supported by municipal chapters of the Council who organize activities at the municipal level. The Council also manages the Gulisi Primary School which utilizes the Intercultural Bilingual School for Garifuna Education.

Website

https://www.facebook.com/ngcbelize/

Contact details

Address

59 Commerce Street (41.06 mi) Dangriga Town, Belize,

Telephone number
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.

In 2012 when the work of fully implementing the 2003 Convention began in Belize, the focal point entity (The Institute for Social and Cultural Research) established an initial network of cultural stakeholders who represented various cultural groups and organizations in the country. These stakeholders benefitted from capacity-building workshops and thereafter, were directly involved in the development of an action plan for the implementation of the Convention in Belize. The Plan was drafted and approved based on their direct input. One notable feature of the document known as the Banquitas Action plan was its recognition of Belize’s multiculturalism and the need to be inclusive of all cultural groups regarding capacity-building, awareness-raising and inventorying of Belize’s Intangible Cultural Heritage. Upon achieving most of the objectives of the Banquitas action Plan, a second plan was drafted in 2018 by members of the various cultural groups from around the country and who, between 2012 and 2018, had been trained in the convention and had become part of a network of ICH practitioners. The 2019 plan is known as the Maya Center Declaration and it again provides a general guide for what is to be achieved by the focal point and its stakeholders with respect to Safeguarding of national ICH. During this period, the focal point has coordinated various inventorying initiatives many of which have been done at the request of community groups and individuals. Representatives of communities, groups and individuals regarding particular ICH have been involved in the review, editing, amending and finalizing of various materials which have been produced regarding ICH elements. Some of these can be referenced on the www.belizelivingheritage.org website

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 State through its focal point entity, the Institute for Social and Cultural Research, with assistance from the Houses of Culture have in the past 8 years been the entities primarily involved in the documentation of ICH. Documentation initiatives are generally coordinated by the focal point, but with the participation of the communities in the documentation exercises themselves. Each annual work plan sets out a thematic area for documentation of ICH elements. As a result, there are two ways through which documentation is supported. The communities invite the focal point entities to document particular ICH elements or the focal point itself after having identified elements relating to the annual themes will coordinate the documentation of the related elements. In both instances, the communities are involved in the documentation process. Particular attention is given to involve persons of any gender and age who wish to participate in the documentation exercise itself. The Belize National Library Service and Information Systems through its entity the National Heritage Library have been a consistent partner in the documentation of ICH countrywide. They participate directly in initiatives organized by the focal point as well as conduct ICH documentation independently. As a result, the National Heritage Library is also a store of audio-visual ICH content.

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.

The national approach to documentation involves a) the compilation of a comprehensive file of all text and audio-visual information which was collected on a particular ICH; b) The synthesis of a text-based description of elements that are documented; c) The production of an educational video which concisely describes the particular ICH; d) the production of a poster-sized informational graphic for schools, and e) when possible, the production of additional resources such as interactive games which target younger populations for the purpose of awareness-raising and education. In this cycle, sections b through to e are almost always supported by community persons who are knowledgeable about the ICH which was documented. A second feature of this process is that the educational materials including the poster and video are returned to the related communities for their revision, and critique after which time the focal point will finalize the documents based on the recommendations of the communities. Once the educational materials are finalized they are launched and showcased within the communities themselves. This exercise almost always involves schools, youth, practitioners and elders from within the communities themselves. The communities are given copies of the materials. Schools also receive multiple copies of these materials and are encouraged to use them during instruction about particular ICH. In some communities where children are participants in particular ICH, the educational materials help to reinforce their understanding and appreciation of the ICH elements themselves.

Question 1.5

Which of the following institutions contribute towards ICH safeguarding and management?
1.5

- **Cultural centres**

  There are currently six (6) Houses of Cultures located within various municipalities in Belize. They are: the Corozal House of Culture, Banquitas House of Culture, Santa Elena-San Ignacio House of Culture, Benque House of Culture, San Pedro House of Culture and Stann Creek House of Culture. Altogether they have an annual work plan in which the Coordinator of the Houses of Culture work with communities to organize workshops for the teaching and transmission of particular ICH from within their geographic region. The activities include: storytelling by elders, craft-making, culinary arts, music, dance, arts, as well as providing technical assistance with the hosting of community festivals and fairs.

- **Museums**

  There is a Belize Association of Museums which includes the Museum of Belize as the largest partner and includes x number of smaller community-based museums and exhibit spaces. The Museum of Belize itself hosts annual summer programs which feature ICH such as drum-making, music, dance, and craft. These are coordinated by the Museum staff, but are primarily conducted by knowledge-bearers who are involved in passing on the knowledge to youth participants. The smaller members of the Association of Museums conduct similar programs within their communities as well as showcase aspects of living heritage within their exhibit spaces which are designed for community education and for tourism.

- **Libraries**

  The Belize National Library Service and Information System through its subsidiary entity, the National Heritage Library have a legal mandate to house collections of text-based and audio-visual materials on Belize’s history and heritage. For this reason, they have consistently participated in awareness-raising, capacity-building and inventorying workshops which have been coordinated by the focal point. For this reason, they participate in the documentation and inventorying exercises and keep audio-visual records of ICH elements in their collection. They also receive final copies of educational materials such as posters, pamphlets and videos which they share with the public and students upon request.

- **Others**

  There are several cultural councils, community-based organizations, and individuals
that collaborate with the abovementioned institutions as well as carry out their own action plans to promote and safeguard ICH. To date these include: National Garifuna Council, National Kriol Council, Northern Maya Association, Corozal Organization for East Indian Heritage, East Indian Council, To’one Masehualo’on, Heritage Education Network, Battle of the Drums, CACHE Benque and others. These bodies build awareness on specific ICH or ICH in general; carry-out educational outreach at schools and in communities; and organize cultural events such as cultural performances, festivals, cultural days; and engage a wide network of persons in cultural transmission within their 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:

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 current pandemic has severely weakened the overall financial viability of the National Institute of Culture and History. It has also had an impact on the available human resources of the institution which has already lost 50% of its technical staff. It is currently difficult to project how well the institution will recover from this situation. However, the state has already made great strides in implementing the convention and the focal point recognizes the value of ICH in sustainable development and so it is expected that continued emphasis will be made on consolidating and strengthening the focal point so that the targets outlined in the report are undertaken.
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.

There are no academic programs specifically geared towards ICH safeguarding and management. Galen University, a private university, offers a Bachelor’s degree in Anthropology. While the program is heavily geared towards archaeology and tangible heritage, as of January 2021 a Heritage Management course was introduced. The course discusses the various interpretations of heritage and introduces the role of UNESCO. The meaning and forms of intangible heritage is discussed as well as the role of entities and cultural stakeholders in promoting and safeguarding intangible heritage.

Further to this is the work of Galen University’s Anthropology Club. The student-led body hosts a variety of activities including it’s annual Anthropology Week in celebration of World Anthropology Day in February. This year, the club hosted a virtual discussion surrounding the importance of anthropology in Belize. A part of the session highlighted the efforts being carried out to safeguard intangible heritage by various entities in Belize.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Galen University offers programs to students across the country as well an international or study abroad students. The students who form the anthropology program represent various communities and cultural groups. Where possible, guest speakers including government entities and cultural practitioners are invited to make presentations on intangible heritage or participate in cultural events.

The inclusivity of these programs is limited by various factors including 1) financial costs 2) student access and 3) curricula. Given that Galen University is a private university the financial costs are higher than at the national or government-aided tertiary institutions. This limits the quantity of students that are able to enroll and successfully complete their
studies. There is also limited physical access to courses as most courses are only offered at certain locations or are not available via distance learning. This has shifted given the COVID-19 pandemic where more courses are now being virtually offered. In terms of the curricula, there is a need for more inclusion of courses on intangible heritage. To date, programs still largely focus on archaeology and tangible heritage.

**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.

The Government of Belize through the Institute for Social and Cultural Research as the implementing body for the 2003 Convention provides regular capacity-building on the Convention and on documentation and Inventorying in particular. These initiatives are coordinated and facilitated by the staff of the Institute for Social and Cultural Research who have been trained in the abovementioned areas. Between 2014 - 2020 several workshops were carried out targeted at a cross-section of persons including cultural practitioners and promoters, young persons, and the media houses (refer to section 3.1). These training activities were focused on several key areas 1) familiarization with the Convention 2) the implementation of the Convention in Belize 3) inventorying skills and tools and 4) recruitment of new members to the ICH Network. As a whole, the training and activities were enriched by cultural practitioners, organizations, and community-collaborators who provided presentations on ICH in their communities and shared their understanding of the Convention and Inventorying experiences.

**Do these programmes ensure inclusivity?**

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Capacity-building initiatives are open to all communities, cultural practitioners, organizations, and age-ranges (unless specifically being targeted e.g. media personnel). Invitations are sent out to as many cultural organizations and individuals as possible to ensure cultural and geographic representation. Where possible, activities such as national workshops are carried out in each of the six districts in Belize. Where this is not possible, activities are hosted in one or two centralized locations. Cultural organizations and groups are encouraged to send at least one representative. Invitations of upcoming activities are shared with a database of persons including those who have attended past ICH-related training and educational outreach activities. Invitations are disseminated via an array of platforms including email, personal calls, and social media. Presentations by cultural practitioners and persons who form the ICH Network in Belize are included as a part of capacity-building activities such as workshops.
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.

Community-based and NGO-based initiatives are heavily focused on ICH safeguarding through awareness-raising, educational outreach, and community participation. These initiatives are spearheaded by the various national and community-level cultural councils, cultural promoters and community-based organizations. Where possible, the Government of Belize through the National Institute of Culture and History and its various bodies provide financial and/or technical support to these initiatives.

Awareness-raising and educational outreach are largely carried out through social media platforms. Educational content are provided in the form of educational social media posts and short videos. Examples of these social media platforms include Belize Yucatec Maya, Northern Maya Association, Candy’s Maya Giftshop, National Garifuna Council Facebook pages. These pages provide a wealth of educational resources on history and culture specific to their communities and cultural backgrounds in the form of informative posts, blog posts and short videos. The educational content is often documented, researched and developed by the members of the NGOs and community-based organization. Prior to the COVID-19 pandemic, cultural practitioners and NGO members also actively carried out outreach activities at schools, community fairs, and on the media. They also host workshops and classes in partnership with the Houses of Culture focused on traditional craftsmanship skills, language transmission, culinary arts, traditional medicine etc.

Cultural activities are often carried out in collaboration with the Houses of Culture. The Houses of Culture provide a physical space for cultural practitioners to carry-out events and/or assists with coordination and planning and awareness-raising. For example, traditional events such as Los Finados, Yurumein, Las Posadas, and Carnaval are hosted annually in conjunction with the Houses of Culture.

The Institute for Social and Cultural and Research also assist in providing technical expertise to safeguarding initiatives. In 2019, the Grand Ball Safeguarding Project initiated two community-based associations was started to safeguard the music and dance of the century-old tradition of Grand Ball. The associations spearheaded session on the documentation of music and dance which resulted in the preliminary documentation and recording of the music. The associations also provide training to schools in the communities where the tradition is held. The Institute for Social and Cultural Research developed educational resources on the tradition which was returned to stakeholders and communities that participated in the project.

A recent initiative that emerged out the COVID-19 Pandemic was the formation of Heritage Education Network Belize (www.heritagebelize.org). The female-led NGO supports heritage
education and the sustainable development of tourism and creative businesses. They work to safeguard and manage ICH through awareness-raising, research and capacity building activities on Belize's intangible and tangible heritage. They have also developed an extensive network of cultural practitioners and promoters and have collaboratively hosted virtual workshops, panel discussions and created several articles on ICH including traditional craftsmanship skills, art, language transmission, etc. In November 2020 they also launched their Garifuna Cultural Project which highlighted Garifuna history and culture through partnerships and discussions with regional and local stakeholders.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The initiatives spearheaded by the NGOs and community-based organizations are generally open to anyone with an interest in culture (unless specifically targeted). Awareness-raising activities are focused on creating cultural understanding and appreciation across a wide cross-section of stakeholders, age ranges, communities and in some cases on a regional or international level. Social media platforms have enable these organizations to expand the reach of their initiatives and create networks and connections with persons of various cultural and geographic backgrounds. It has also allowed for the participation of persons in the diaspora. Where possible, the Institute for Social and Cultural Research and the Houses of Culture have participated in traditional events by invitation of the organizations. This has led to the development of educational resources and information sharing through both of their institutional networks.

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:

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:
Capacity-Building at the community-level has been a strength of the current implementation process. However, the focal point recognizes that this has to be continuous work given the nature of ICH as a living heritage. This work will continue to form a part of the work flow regarding the implementation of the convention at the national level.
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).**

In 2015, a workshop for Safeguarding ICH using Multimedia was carried with representatives from ten cultural organizations and provided training in the use of mobile devices (phone/tablets) and digital cameras document ICH. The training was carried out by a professional photographer who provided techniques and expertise on how to optimize the quality of documentation activities. In 2016, National Workshops on the Inventorying of ICH were carried out across the country with almost 150 participants from various cultural organizations and communities. The workshop provided an overview of the Convention, ICH, Inventorying and gathered data on cultural forms and cultural practitioners that existed in the area where the workshop was held. In 2017, a Media Information Session on Intangible and Tangible Heritage was held with personnel from the various Media houses and channels in Belize. The workshop oriented media personnel to the terms, "heritage", "intangible vs. tangible cultural heritage", and "safeguarding". It also discussed the role of the media in safeguarding heritage through awareness-building. In 2019, a Basic Research Skills for Inventorying ICH workshop was held specifically for youths. The thirty-seven participants ranged from high-school to university level students. The workshop included focused on oral history and interview methods, multi-media skills, data-gathering and organization and highlighted the role of youths in safeguarding ICH.

**Do these programmes ensure inclusivity?**

Yes

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

The capacity-building activities and discussion sessions are open to all persons with an interest in culture. These include cultural practitioners and stakeholders, students, community-based organizations, cultural bodies etc. Representation is sought from the cultural and geographic areas of the country and all genders. The National Workshops were carried out at a centralized location in each district to reach as many communities and groups as possible. This resulted in participation by a larger number of persons from diverse...
backgrounds. Cultural practitioners are also provided the opportunity to make presentations and contribute to the content of the sessions by sharing their expertise. For eg. at the 2016 national workshops, presentations on the inventorying experience were made by cultural practitioners who were a part of the ICH Network and had assisted in previous projects. They shared why safeguarding ICH was important to them and the techniques and tools they used to inventory ICH in their communities. There is also a cross-section of persons that participate in the capacity-building sessions ranging from university age to senior citizens. Age restrictions are not set in place (unless necessary) which encourages the sharing of experience and learning between different generations.

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

No

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

**Question 3.2**

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

Yes

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

Persons who work in the cultural sector and at heritage institutions also form the target group for most capacity-building initiatives hosted by the Institute for Social and Cultural Research. The National Workshops on the Convention, ICH, and Inventorying are also used as opportunities to familiarize persons in the culture/heritage sector. A part of training activities emphasizes the role that cultural and heritage institutions play in the research and promotion of ICH. The coordinators of the Houses of Culture take part in training activities as they function as focal point for cultural practitioners, NGOs and community-based organizations and host ICH-related events. They also promote the ICH of the specific communities they serve through their respective channels. The trainings provide them with the tools to directly assist practitioners and communities in their inventorying activities. It also enable the Houses of Culture to structure their ICH-related programs and activities with a view towards safeguarding. Research and archive institutions benefit from understanding the support roles they play in hosting ICH-related audiovisual materials and carrying out documentation activities. Government officials from the culture, tourism and education sectors are invited to participate in the sessions. Linkages are made between ICH and their sectors.

**Do these programmes ensure inclusivity?**

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

All capacity-building activities are open to personnel from the other branches of the National Institute of Culture and History (Museum, Houses of Culture, Institute of Archaeology, and the Institute of Creative Arts); research and archive institutions; government officials; and those in the heritage, education and tourism sector. This ensures that there are persons from various professional backgrounds, perspectives, and communities. There is a need to ensure gender balance in an intentional manner. Gender representation during the trainings for this target group is generally the result of the availability of persons of the various institutions and organizations and those who hold the positions at the time.

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:

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 training programs which are coordinated by the focal point are a strength of the existing efforts to implement the 2003 Convention at the national level. While the focal point has steadily built-up the capacity of its staff to conduct and replicate these workshops, it offers an opportunity to reach more and more stakeholders in each subsequent phase. However, as was noted in the response to factor 3.2, the focal point will endeavor to support communities more directly, especially those who may wish to conduct these workshops within their immediate communities.
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:

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.**

Cultural practitioners and knowledge bearers serve as ICH experts or in consultative capacities. ICH is transmitted in formal education through the incorporation of ICH-related topics in school curricula, hosting of cultural events or "culture days" and extra-curricular activities. Practitioners and bearers are often invited to make presentations on specialized ICH topics or the ICH of their communities to elaborate topics in the curriculum. Culture days are hosted at least once per year and celebrate the cultural diversity and ICH of Belize. Here practitioners and bearers assist with cultural performances, presentations and displays. They share their ICH with students and teachers. For extra-curricular activities and non-formal educational programs, they sometimes function as facilitators. For example, teaching particular craft-making, music, story-telling, food preparation, dance, or language sessions.

**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.**

Three schools in Belize that utilize the intercultural bilingual education model of education rely on the recognized modes and methods of transmitting ICH. In Guliisi Primary School the recognized modes and methods of drum-making, drum playing and dance are reinforced
through the participation of knowledge-bearers in the school. In Tumul'kin School the recognized practices and knowledge associated with agriculture are taught and reinforced during the delivery of the curriculum. This is also the case in non-formal education, practitioners of candle-making, marimba playing, saw-dust tapestry, kite-making are allowed to teach and transmit their knowledge and skills in ways that are recognized by the communities. These include community gatherings or social events or after-school programs.

**Question 4.3**

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

Yes

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

There are various activities outside of formal education programs that contribute to ICH promotion, transmission and strengthening. The various bodies of the National Institute of Culture and History annually hosts community and cultural events and workshops in collaboration with practitioners, knowledge bearers and NGOs. Since 2017, the Museum of Belize hosts an annual Summer Arts program that features courses on the teaching of traditional craftsmanship skills. Topics have included drum-making, titai-weaving, coconut-art, and bamboo art. The Houses of Culture also offer programs focused on the culinary heritage, traditional craftsmanship, traditional music and dance. The Institute of Creatives has provided similar programs and has annual Children Creative Summer Camp which integrates ICH elements in the form of theatre, music and dance.

All of these programs are carried out with the input of practitioners, knowledge bearers or cultural NGOs who serve as facilitators or co-presenters. These programs strengthen the transmission and builds awareness of ICH among persons of different cultural backgrounds as they are open to anyone in the targeted group (children, adults). Participants learn about ICH through presentations and hands-on activities.

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

Programs and activities coordinated by the National Institute of Culture and History are generally supported with institutional funding. In certain cases, the financial support is sourced externally from the private sector or via small grants. Practitioners, knowledge-bearers and NGOs are typically provided with an honorarium for their contribution to these programs or at the minimum a stipend to cover the costs of transportation and incidental expenses.

**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.

Training has been conducted by the focal point for teachers at the invitation of Ministry of Education. The Trainings have been done at three occasions since 2019. However, the training was localized to particular municipalities and was not widespread and focuses on how ICH content can be integrated into the teaching of particular learning outcome in the Secondary School Belizean Studies Curriculum. This is an area that will require additional focus in the next reporting cycle.

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:
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 focal point and Houses of culture in the next reporting period will focus on teacher training and awareness-raising regarding the benefits of integrating recognized modes of transmission into formal and non-formal education contexts. The current work is in its infancy though many teachers already employ the practice of integrating ICH in education based on in-service experience. The target is projected as "largely" since it is unclear as to what human resource capacity will be available to the focal point in the upcoming period.
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 the first instance, ICH is integrated into school curricula under the broad subject of Social Studies at the primary education level. Contained within the curriculum is a theme entitled: "Society and Culture". In that strand, the teaching of ICH begins in the first year of primary school with a general introduction to the various ethnic and groups in Belize, their geographic locations and as students progress through 8 years they learn about the various cultural practices, traditions and cultural expressions. ICH is also integrated into teachings about national identity through discussions of the histories of different ethnic groups and communities and how they form the Belizean identity. Towards the final years of primary education, students learn in-depth about the diversity of ICH for specific ethnic groups, the importance of safeguarding cultural practices, and the efforts by bodies and communities to preserve heritage. There are several learning outcomes throughout the curriculum that offer an opportunity for ICH to be used for achieving the outcomes. The curriculum was revised in 2017 and it is not yet clear the extent to which ICH is integrated into the other themes within the Social Studies curriculum itself.

  In the secondary education curriculum, ICH is integrated into the subject Belizean Studies. The secondary level uses a more analytical approach to integrating ICH content by looking at how Belize's development is linked to historical and socio-cultural changes. The secondary school curriculum in Belizean Studies is still being developed and is in its third year of the rollout. Students are required to sit Belizean Studies for all four years of high school. The Culture Strand which includes ICH runs throughout all four years.

  The third feature of primary and secondary school curricula is the National Festival of Arts program in which students annually prepare stage presentations in an array of artistic and performing art forms. The art forms in many instances feature aspects of living heritage in Belize, including dance, music, and the language expressions of the various groups within the country.

**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.**

Children learn to respect and reflect on the ICH of their own community by learning about the origins, practices, and contributions of their ethnic or cultural groups, ICH, and how they are part of Belizean identity. Students make presentations or complete assignments that require that they research their family histories and aspects of their cultural heritage. Furthermore, during cultural activities students are given the opportunity to show aspects of their ICH such as by wearing traditional attire or showcasing food, music, dance or other ICH which they wish to feature. The interaction in school during such activities allows students to showcase their cultural dimensions among their peers.

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 curricula integrates learning about the various ethnic groups and ICH in Belize. Students learn about the importance of cultural diversity and how it contributes to Belizean identity. The difference and similarities between and among ethnic and cultural groups and their ICH is taught and discussed. There is an emphasis on having students learn respect, appreciation and tolerance for varied ways of cultural expression.

**Question 5.3**

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

- Multilingual education

  Gulisi Primary School, Tumul K’in Centre of Learning (high school), and Aguacate Roman Catholic Primary School subscribe to the Intercultural Bilingual Education Model. These schools serve as centers for language preservation. Students are taught in English and Maya at Tumul K’in Centre of Learning and Aguacate Primary School reflecting the indigenous Maya communities served. Gulisi Primary School teaches in English and the Garifuna language as it located in a predominantly Garifuna community. The schools are open to persons of different backgrounds. Students at Gulisi Primary School wearing traditional Garifuna attire as their school uniforms. These schools also foster cultural appreciation, community stewardship and promote respect for cultural diversity. Spanish s also taught as part of the curriculum in the Primary School level.
Inclusion of 'local content'

In recent years, there have been efforts by the Ministry of Education to develop Belizean textbooks to replace foreign publications in the classroom. Belizean researchers, educators and authors are engaged in the production these publications. This has assisted in providing more relatable and easily contextualized content for students and educators.

The Institute for Social and Cultural Research has also disseminated the ICH-related resources (poster, videos, exhibits) to a number of schools, educators and libraries. These materials were developed from information gathered during the inventorying process. The communities, practitioners, and elements are recognizable. During educational and community outreach activities, there are occasions where students' interests to learn about ICH is sharpened when they see familiar faces and spaces. Examples this can be found at www.belizelivingheritage.org

**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?

No

Briefly explain, giving examples, how educational programmes teach this

**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 focal point works with the Ministry of Education in assisting with the revision of the curriculum. One of the functions of the focal point is to assist with the production of educational materials on an online platform. To this extent, the focal point will undertake,
with the support of the Ministry of Education, to review how well the materials are being used and whether or not they are being used to meet particular learning outcomes. However, as part of the discussion going forward the focal point will need to undertake more deliberate training for teachers on how to teach with and about ICH in formal and non-formal contexts. From our experience, this takes some time to do and to be able to see the results so we are projecting to have ICH largely integrated into the delivery of the Primary and Secondary School Curricula.
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 two institutions countrywide that have post-secondary programs in music. These are namely: St. John's College Junior College, and the Youth Orchestra of Belize. Only St. John's College offers a degree in music. Students are taught the theory and practice of music including the playing of various instruments. ICH is integrated into the general curriculum as students are asked to explore the playing of traditional Belizean musical genres such as Brukdown and Paranda. The degree is an Associate's degree which is equivalent to the first two years of University. The Youth Orquestra is a formal entity that is supported by the National Institute of Culture and History. There is a formal program to integrate practice and transmission of ICH-related music in the context of the Orchestra.

- **Arts**

  Only St John's College Junior College offers a post-secondary curriculum in arts. They are taught universal artistic styles and are encouraged to interpret Belizean realities using those styles. The degree is an Associate's level degree which is equivalent to the first two years of university.

**Question 6.2**

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

No

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

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

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

Not satisfied

**Target for the next report:**

Partially

**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 area of developing of implementing post-secondary curriculum is not well-developed. The focal point will undertake discussions with the Education authorities on this subject. An MOU was signed between the National Institute of Culture and History and the University of Belize in 2019 on developing arts programs in the University, however, no action plan has yet been developed for the fulfillment of the MOU. This represents an opportunity for ICH in education at the post-secondary level.
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](#)

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**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.**

The inventorying process is oriented towards the following safeguarding measures: 1) the development of educational materials; 2) the development of an active database of cultural practitioners; and 3) the development of ICH-related programs. Educational materials are developed using the information collected (photos, videos, interviews) during the inventorying process. These are the primary tools used during activities and programs that promote ICH. Therefore, the inventorying instruments and methods are designed to collect information and content that may be used for the design of educational materials. A part of the inventory record includes the gathering of data on the traditional knowledge and expertise of cultural practitioners. For the inventory of traditional craftsmanship skills, a second inventory instrument was developed to establish a profile of the cultural practitioner(s). This is used to create a directory or database of traditional knowledge, skills, and a list of practitioners in Belize. The information and feedback received during the inventorying of the elements are also used to inform the focal point’s annual work programs and training activities. For example, the inventory cycle for traditional craftsmanship was initiated following the inventory of cultural celebrations.

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**Question 7.1.b**

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

Partially

**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 development of a national inventory of ICH began in 2013 with a pilot project to document cultural celebrations. Therefore, the inventories are still relatively recent and continue to be a work in progress. At this point, the inventories do not reflect Belize’s diversity of ICH in its entirety. The inventory of cultural celebrations is representative of the cultural and geographic areas of the country. Inventorying was also carried out in all six districts of the country. This inventory is representative of several major ethnic groups in
Belize being the Garifuna, Mestizo, Maya, and Creole. It is inclusive of the diversity of ICH domains, expressions of gender, and generations in Belize. The elements also represent the major cultural celebrations in Belize. However, there is still a need to inventory the lesser-known cultural celebrations. One reason for not yet including elements from most cultural groups stems from the willingness of the groups themselves to participate. Other approaches must be developed to ensure widespread participation while respecting the ethical principles of the convention.

The inventory of elements also reflects the availability of human, financial, and technical resources during that inventory period. The diversity of ICH and gender for the inventory of traditional craftsmanship skills and in general the national inventory of ICH has been limited by the abovementioned factors. Nonetheless, the inventory reflects communities from four of the six districts in Belize and expressions of both genders. There are still numerous elements that will be inventoried and added to the inventory to make it more diverse.

**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**

_Do such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity_

The specialized inventories add to the diversity of the national inventory of ICH by examining closely associated elements of broader ICH domains from varying geographic areas. This has allowed for the identification of risks/threats that are specific to an element and/or community. These inventories have also allowed for a more inclusive inventorying process by examining the various aspects of the element and the persons involved with its continued practice. These specialized inventories also allow for the creation of a database or directory of specialized cultural practitioners (see 7.1.a) and the mapping of communities where the element is practiced.

**Question 7.3**

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

Partially

**Based on your response in section (f) and (l) of A.6 Inventories**

_Do the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements._
The updating an inventory takes place in collaboration with communities and cultural practitioners. Photos and videos of minimally or previously undocumented aspects of the element are taken during the update. Visits are made to communities and interviews are carried out with persons of varying backgrounds and roles in the practice of the element and who may not have had the opportunity to contribute in the previous rounds of inventorying. This ensures that the inventory record is inclusive and reflects wide community participation. An assessment of the viability of the elements is made by identifying any changes to the practice of the element or the community/cultural practitioners involved. Previously mentioned and new threats/risks are also identified along with the monitoring and evaluation of safeguarding measures that were put in place or developed following the initial inventorying phase. Where necessary, inventory entries and associated educational materials are updated/revised.

The frequency of the updating of the inventories is based on the nature of the inventory and elements and the availability of resources. For example, the inventory of cultural celebrations and the inventory of traditional craftsmanship skills differ in the methods and the degree to which they are updated. Cultural Celebrations are rituals, social practices, and festive events and take place on an annual basis. Each element (celebration) varies by length, size, and the number of persons/communities involved in its practice. Inventorying is therefore carried out on an annual or biennial basis. On the other hand, the initial phase of inventorying of traditional craftsmanship skills is typically centered on documenting the activities of an individual or small team of practitioners or in a particular community. An update of the inventory element, therefore, requires carrying-out wider documentation in communities that also practice the element or interviewing other cultural practitioners.

**Question 7.4.a**

To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Largely

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

The Belize Living Heritage Website (www.belizelivingheritage.org) hosts an online inventory of ICH. The website is the primary platform for the promotion of Belize's ICH and the 2003 UNESCO ICH Convention. It provides educational materials, articles, reports, profiles among other resources, and is widely accessible to persons living with and outside Belize. The website was launched in February 2020 just prior to the onset of the COVID-19 pandemic in Belize. Selected information about the various elements inventoried is made available online (http://categories.belizelivingheritage.org/). The inventory is still being updated to include all elements that have been inventoried to date. The regular updating of the online inventory has been limited by the impacts and circumstances of the pandemic. The information is shared with the permission of cultural practitioners and communities. Only information provided with consent for public dissemination is made available on the website.
Apart from the website, the full inventories are hosted on the servers of the Institute for Social and Cultural Research. Cultural practitioners and communities are provided with access to the inventorying materials as needed and with reference to the customary practices and conditions outlined during the inventorying process.

**Question 7.4.b**

**To what extent are ICH inventories utilized to strengthen safeguarding?**

Partially

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

The inventories form the basis for awareness-raising activities and guide the work of the Institute for Social and Cultural Research. An outcome of the inventories is the development of educational materials on the elements inventoried. For example, the inventory of cultural celebrations was used to develop a traveling exhibit, brochure, school posters, and a series of short documentary videos. These were used to promote the ICH and educate students, educators, cultural stakeholders, and the general public about the elements. Copies of the educational materials were returned to the communities and stakeholders that participated in the inventorying process. They were also at numerous locations and events across the country. This increased the visibility of the elements, fostered cultural understanding and appreciation among communities and groups that were previously unfamiliar with the element(s).

The inventory of traditional craftsmanship skills has been similarly used to develop interactive and educational games. These games and the abovementioned educational materials are used at community, national and international events to promote Belize's ICH. Another outcome for the inventory will be the development of a publication on Belize's traditional crafts.

The inventories and the feedback received from cultural practitioners and stakeholders during capacity-building activities were also integrated into the development of the Belize National Cultural Policy launched in 2016. The policy specifically speaks to the needs of and safeguarding objectives of various domains including language, traditional craftsmanship, traditional medicine, and the performing arts. The policy also provides interventions for the research, archiving, safeguarding of ICH.

**Baseline and target**

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

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 state via its focal point views inventorying as a critical component in developing cohesive and inclusive cultural communities across the country. In the next reporting cycle, the focal point will continue the inventorying process for elements that are not included in the inventory. Special attention will be made given to updating the existing inventory of elements. The focal point remains cognizant of the need to be inclusive and maintaining collaboration with Belize's varied cultural communities.
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.

The inventorying of elements is largely carried out by or in collaboration with the ICH Network — a network of thirty persons being cultural practitioners, cultural organization representatives, cultural promoters, students and others trained on the ICH Convention, ICH, Inventorying and Safeguarding. The network is representative of the various ethnic/cultural groups and geographic areas of Belize. The ICH Network plays an instrumental role in informing the Convention’s implementation process and contributes to the development of strategies for safeguarding at the community and national level. Further to this, the Banquitas Action Plan (2013) and Maya Center Declaration (2018), both frameworks for the inventorying and safeguarding ICH in Belize were drafted in collaboration with the network.

The community-based inventorying approach places communities, groups and cultural organization at the forefront of inventorying the ICH of their communities. Persons have been trained in research and field methods to carry-out documentation activities on their own. For the inventorying of cultural celebrations, inventorying teams comprised of community members, cultural stakeholders and personnel from the Institute for Social and Cultural Research carried out the documentation activities. For the inventorying of traditional crafts, the sub-network or youth arm identified the traditional craft-makers in their communities and independently carried out the documentation activities.

**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?

Partially

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.

A primary objective of ICH-related training and awareness-raising activities is to promote respect and cultural appreciation for the diversity of ICH and cultural practitioners that live in Belize. Prior to the start of the inventorying process, persons are trained in best inventorying practices including research ethics. The inventorying of an element is only carried out to the fullest extent allowed by the cultural practitioner and/or community.

The inventorying process is framed to be as inclusive as possible starting with those who received training and carry-out the documentation. Training and membership into the ICH Network are open to as many persons as possible from all cultural backgrounds and communities. Still, there is a larger number of women in the ICH Network than men. During the inventorying process, attempts are made to include as many cultural practitioners (men/women) depending on the nature of the element. There is still a need to ensure gender balance in the ICH inventories.

**Baseline and target**

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

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

Largely

**Target for the next report:**

Largely

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

The inventorying of ICH in Belize is a strength of the current implementation plan in that it seeks to involve communities and diverse actors at the outset. We have set the target as "largely" since we intend to build on this strength and to be as inclusive as possible in building our network to include more youth, elders, and community actors so that the inventorying efforts are enhanced. We anticipate submitting an application for grant funding to continue the inventorying process so that we have representation from various geographic regions, cultural groups and a diversity of cultural actors.
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):

- Documentation and archiving

In early 2019, the National Institute of Culture and History established a Cultural Development Fund to support the Development of Belize’s Culture Sector. However, one section of the fund itself makes provision for projects in Intangible Cultural Heritage for promotion, transmission, or safeguarding initiatives. The sum which has been distributed since that time has varied but the fund is currently closed due to the financial conditions brought on by the pandemic. Between 2014 and 2018 the National Institute of Culture and History allocated 27,000 USD for work in documentation, inventorying, and production of educational materials and was administered by the focal point. That sum was reduced to 15,000 USD due to financial constraints and is also now closed due to the financial constraints brought on by the pandemic.

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?

No

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

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.
ICH practitioners and bearers participate in the implementation of the convention via their participation in the documentation and inventorying process. In preparation for documentation and inventorying those involved in the documentation and inventorying, including practitioners and bearers are trained in field methodology which includes procuring free, prior, sustained and informed consent. Their consent is procured in writing or is recorded. Throughout the documentation process, they may also indicate what portions of the information can be used. They are trained to recognize that their own consent is required when this kind of work is ongoing. Outside of the work which is coordinated by the focal point with the assistance of the communities, there are no major initiatives for the dissemination of research findings. As part of its other duties, the focal point issues permits to foreign researchers and communities on a whole are informed that their free, prior, sustained and informed consent is required for their participation in such research. Very few of these research projects cover ICH-related Research.

**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:**

Partially

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 work of coordinating the implementation of the convention has primarily been done by the focal point and aided by the Houses of Culture. The extent to which research and documentation and including scientific, technical, and artistic studies are undertaken will depend on the ability of the focal point and Houses of Culture to reach out to partners for this purpose. There has already been a gradual entry of ICH in education and this offers an opportunity. However, the work of capacity-building and the generation of interest and awareness may take some time. While we will pursue to achieve this goal we forsee partial fulfillment within the next period. This is also in part due to the availability of staff to do the work required to lobby and negotiate greater research interest for using research and documentation in safeguarding.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

### Question 10.1

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

Some

**Provide any additional details here.**

When Belize began the implementation of the Convention in earnest in 2012 as a result of a UNESCO-funded initiative; the focal point deliberately invited the participation of the Belize National Library Service and Information System. Since that time the Belize National Library Service and Information System have been engaged in two ways: a) They participate in the documentation and inventorying process and b) They store raw audio-visual content in the national library database, included educational materials in text and audio-visual formats. In every instance where the documentation and inventorying has been undertaken, it is standard procedure to record and account for the parameters for recording (in the first instance), Use (in the second instance), and eventual access of such information by communities and the broader public. It is also a part of the practice to return copies of any educational materials which are produced to the concerned communities. This includes the return of copies of photographs and audio-visual content which may be requested for return.

### Question 10.2

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

Limited

**Provide any additional details here.**

In the current period of implementing the convention, there aren't any significant number of research, scientific, technical and artistic studies being undertaken on ICH in Belize. The work is largely limited to documentation, researching their origins and assessing the threats to the viability of the elements. There are a few research works that have been done on land use-related ICH practices and work on traditional medicine. However, there is no evidence to suggest that the research work is being used systemically to strengthen policy-making across various sectors.
Question 10.3

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

Limited

Provide any additional details here.

The documentation and inventorying processes and the corresponding assessments of an element’s viability is used to determine actions that may be taken to enhance safeguarding. This is the case in many of the elements that have been inventoried. For example, various measures and actions are taken depending on what communities request with respect to safeguarding. In the case of the San Joaquin Fiesta in Northern Belize, it was determined that the element and associated elements were viable but that communities requested the production and dissemination of educational materials and awareness-raising regarding the Fiesta. On the other hand, the Grandball in Southern Belize was determined to be in urgent need of safeguarding and the community requested assistance for the development of a plan. In each case, the work was done as a collaboration among the concerned communities, focal point and Houses of Culture.

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:

Partially

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:

There are two primary areas which it is anticipated that some attention will be given in the next reporting cycle. The first is to encourage Belizean and other researchers to undertake studies on ICH in general and on particular elements. The related themes and sub-themes will have to be developed in consultation with the academic institutions and cultural communities. Emphasis will be made to supporting research and its dissemination to authorities who may be able to enhance policy-making as a result of having access to such research.
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

It is a

• Cultural policy

Name of the policy/measure

Nation Cultural Policy of Belize 2016-2026

Established

14-03-2016

Revised

14-03-2026

Is the policy/measure being implemented?

Yes

Brief description

Section 12.1.1 of the National Cultural Policy calls for the following policy interventions:
The Government of Belize shall:
• Facilitate the adoption by all communities in Belize of the widest scope of intangible cultural heritage
• safeguarding measures that include: research, identification, documentation, protection, promotion,
• preservation, conservation, revitalisation, enhancement, awareness-raising and intergeneration transmission
of intangible cultural heritage present in Belize.
• Provide information and facilitate access by national and community organizations, custodians and practitioners of intangible cultural heritage to the International Fund for Safeguarding Intangible Cultural Heritage
• Facilitate the establishment of a national platform for coordinating the comprehensive inventorying of all Belize’s intangible cultural heritage with the effective participation of concerned communities of custodians and practitioners of intangible cultural heritage.
• Ensure that all development sector policies take into account the safeguarding of Belize’s intangible cultural heritage.
• Create conditions to ensure the full and equitable participation of ethnic groups in cultural expression and national development.
• Ensure and support projects to collect knowledge and to publish the history of all peoples of Belize
• Ensure that that universities and organizations of higher learning are supported to effectively engage in research, writing, and audiovisual documentation of Belizean history and intangible cultural heritage.

2

It is a

• Administrative measure

Name of the policy/measure

Banquitas Action Plan

Established

13-10-2013

Revised

28-09-2018

Is the policy/measure being implemented?

Yes

Brief description

Realizing both external and internal threats we note that there is an urgency to safeguard the Intangible Cultural Heritage (ICH) of all cultures in Belize;

Given that we have a National Culture Policy for Belize which includes various responsibilities associated with implementing the ICH convention and NICH is in the process of amending the NICH Act to reflect the same;
Recognizing the important role that community-based inventorying can play in safeguarding the ICH in Belize, raising awareness about the importance of culture and practices, promoting social cohesion and harmony in society, and building self-esteem; and

Recognizing that communities need to take ownership of the safeguarding of their cultural forms for generations and should be supported where necessary to continue the safeguarding and transmission of them into the future.

We, the participants of the National Workshop on Community-based inventorying of Belize’s ICH held at Banquitas House of Culture in Orange Walk Town, Belize, 1-9 October 2013, hereby propose the following action plan:

Continue to raise awareness about ICH and the inventorying process through new and traditional media; through the integration of ICH in the educational curricula at all levels; by creating linkages with the media houses at the community for the promotion of ICH; by creating and supporting opportunities for cultural practitioners and groups to promote their ICH.

Develop an inclusive strategy for involving a broad range of different cultural and ethnic community representatives in the planning process for the ICH inventory as well as in creating the inventory (NICH / ICH network);

Establish an ICH network by providing mechanisms for regular communication at national and district levels, and ensuring the inclusion of other stakeholders, including representatives from the Ministries of Education, Foreign Affairs, Rural Development, Health, Forestry, Tourism, Finance and Economic Development, as well as NGOs, members of the media, the Institute of Creative Arts committees, community organizations, individuals and local authorities, and other relevant stakeholders (NICH);

Establish district level ICH networks to help coordinate ICH activities, such as fundraising, inventorying and training, involving local cultural and other stakeholder organizations and individuals, libraries and museums (NICH);

• Update and grow the NICH database of ICH practitioners and community-based organizations to reflect major and minor cultural groups of Belize;

• List existing ICH-related archives both inside and outside Belize, including National Library and Belize Archives and Record Service, university archives, church records, Great Belize Productions and Love FM archive, community projects and private and individual collections (NICH / National Library);

Identify key existing collections of ICH-related data that need to be protected, archived, made accessible and drawn into the inventorying process (NICH);

Develop guidance on managing intellectual property rights issues relating to ICH inventorying, including how to protect community IP rights, copyright and use agreements, and the relationship between researchers and communities (NICH);

Identify training needs for inventorying (both within communities and in other agencies) (NICH / ICH network), including: How to engage communities in the inventorying process and ensure they benefit from the inventorying process (including the safeguarding of their ICH and the development of self-esteem);

Develop an ICH Kit (photos, videos, booklets) for individuals, ICH practitioners, and cultural organizations, to build awareness on ICH through their own initiatives.
Form a working group out of the ICH network to compile a training manual for community-based inventorying in Belize (ICH network working group);
Ensure that researchers (in NICH and communities) are regularly debriefed in the inventorying process (NICH);
Help develop mechanisms for culturally appropriate psychological support within communities that reengage communal strategies lost through colonialism and traumatic histories (NICH and other agencies);
Ensure that the inventorying process is adequately resourced as far as possible (NICH / other agencies);
Share skills and resources within and between communities, organizations and institutions;
Provide training and write grants to support funding of inventorying; explore a wide range of funding possibilities including those within communities;
Develop approaches to compensating people for their time in contributing to the inventory (NICH / working group ICH network);
Ensure suitable equipment is available for use in community documentation and in the general inventorying process (cameras, storage facilities, etc.);
Provide technical and other support to ensure ICH-related data is properly archived and made accessible within communities (National Library network / Archives).
Develop a strategy for managing the inventory data as part of the cultural heritage management strategy (NICH / National Library);
Develop an outreach and communication strategy to provide different ways in which communities concerned and Belizeans in general can access and use the inventory for safeguarding and awareness-raising – explore access online, in libraries and through AV and print media (NICH / ICH network).

3

It is a

• Administrative measure

Name of the policy/measure

Maya Center Declaration

Established

28-09-2018

Revised

Is the policy/measure being implemented?

Brief description

We, the participants of the “Intangible Cultural Heritage Meeting” held in Maya Center, Stann Creek, Belize, 28 September, 2018, hereby propose the following conclusions/action
plan:
Continue to raise awareness about ICH and the inventorying process utilizing both new and traditional media; by creating linkages with the media houses at the community level for the promotion of ICH; through the integration of ICH in the educational curricula at all levels; by creating and supporting opportunities for cultural practitioners and groups to promote their ICH, (Responsibility: All)
Develop an inclusive strategy for involving a broad range of different cultural and ethnic community representatives as well as other government agencies and civil society in the planning process for the ICH inventory as well as in the continued development of the inventory (Responsibility: All);
Establish an ICH network and develop mechanisms for regular communication at national and district levels, and ensuring the inclusion of other stakeholders, including representatives from the Ministries of Education, Foreign Affairs, Rural Development, Health, Forestry, Tourism, Finance and Economic Development, as well as NGOs, members of the media, the Institute of Creative Arts committees, community organizations, individuals and local authorities, and other relevant stakeholders (NICH);
Facilitate bilateral discussions and partnership brokering with relevant stakeholders and organizations to develop actions and strategies within their own capacity for the promotion and safeguarding of the intangible cultural heritage (NICH);
Establish district level ICH networks to help coordinate ICH activities, such as fundraising, inventorying and training, involving local cultural and other stakeholder organizations and individuals, libraries and museums (NICH);
Update and grow the NICH database of ICH practitioners and community-based organizations to reflect major and minor cultural groups of Belize (NICH);
List existing ICH-related archives both inside and outside Belize, including National Library and Belize Archives and Record Service, University archives, church records, Great Belize Productions and Love FM archive, community projects and private and individual collections (NICH / National Library);
Identify key existing collections of ICH-related data that need to be protected, archived, made accessible and drawn into the inventorying process (NICH);
Develop the capacity of local communities on managing intellectual property rights issues relating to ICH inventorying, including how to protect community IP rights, copyright and use agreements, addressing questions of attribution, access and benefit-sharing and the relationship between researchers and communities (NICH, BELIPO);
Ensure that researchers (in NICH and communities) are regularly debriefed on the inventorying process (NICH);
Develop a dedicated portal where ICH data which has approved for publication/circulation by the communities and cultural stakeholders can be accessed (NICH);
Help develop mechanisms for culturally appropriate psychological support within communities that reengage communal strategies lost through colonialism and traumatic histories (NICH and other agencies);
Ensure that the inventorying process is adequately resourced as far as possible
Develop a strategy for managing the inventory data as part of the cultural heritage management strategy (NICH / National Library);
Develop an outreach and communication strategy to provide different ways in which communities concerned and Belizeans, in general, can access and use the inventory for...
safeguarding and awareness-raising – explore access online, in libraries and through AV and print media (NICH / ICH network).

**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.

The Focal point currently carries out its work based on a document known as the Maya Center Declaration. The Declaration was developed in September 2018 to replace the Banquitas Action which itself was developed in 2013. It was developed with the input of leaders of approximately 10 cultural groups and organizations. The Banquitas Action Plan called for an inclusive process for the documentation and inventorying of Belize's ICH. The process was designed to take into account the geographic and cultural diversity of the country. In 2015 Belize allocated 27,000 USD annually for the purpose of documentation and inventorying as well as the production of educational materials. The Maya Center Declaration makes further proposals for inventorying, updating of inventories, development of safeguarding plans and procurement of funding at their international level toward the work of implementing the convention in Belize.

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

Yes

If yes, provide details.

As a result of a request and interest from the concerned communities and practitioners, the focal point has been working to support the element known as Grandball in Southern Belize. As a result of documentation, inventorying and regular meetings with the community; threats to the viability of the element have been examined and an action plan has been developed with the following components: the acquisition of musical instruments to be used by the practitioners for learning Grandball music; the transmission of Grandball music by one of the knowledge-bearer and practitioners; recording and transmission of the various dance sets associated with the element; the gradual recording of all of the music associated with the element; providing financial support for the teaching of the music and dance associated with the element in an after-school program; performance of the element by youth at the community and national level; conducting information sessions to rationalize the Intellectual property rights of the concerned music and musicians; the possible packaging and sale of related audio-visual content for the purpose of supporting the Grandball community. We are currently in the phase of recording the music associated with the element. The pandemic has prevented the Ball from being held in 2020 due to social distancing regulations. It is anticipated that as soon as there is some return to
normalcy that the plan can be continued as resources become available through the focal point or via support from private entities. There is interest by other communities to develop safeguarding plans, however, the Grand ball element is being used as a pilot to determine best practices for developing safeguarding plans in general. Future plans will also be dependent on community interest and available resources. There is interest by other communities to develop other safeguarding initiatives, however, the Grandball element is being used as a pilot to determine best practices for developing safeguarding plans in general. Future plans will also be dependent on community interest and available resources. In general though, the ongoing awareness-raising, documentation, inventorying, production of educational materials at the community level are all viewed as safeguarding initiatives for the communities and related elements which have been documented in Belize.

**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.

Given that the focal point collaborates with the communities to implement the convention in accordance with the Maya Center Declaration, there is a great deal of effort to provide financial and technical support on an equitable basis and in relation to the support given to culture and heritage as a whole. This is reflected in three ways:

The Houses of Culture, which are located in 6 of 8 of Belize's municipalities, provides funding and technical support to their community collaborators regardless of cultural origin but depending on their willingness to undertake initiatives that promote, highlight, and safeguard their ICH elements. Secondly, the focal point which administers the convention at the national level also ensures that its annual budgetary allocation for inventorying and production of educational materials targets diverse communities and is representative of the geographic regions of the country. Thirdly, the National Institute of Culture and History has a Cultural Development Fund which helps to fund projects and provide technical assistance for the culture sector as a whole, but also specifically invites applications for initiatives that pertain to the promotion and safeguarding of ICH elements from anywhere in the country.

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.

The existing overall mechanism for cultural management in Belize prioritizes ICH as a whole. However, technical and financial support is provided to communities that are proactive in
initiatives to safeguard particular elements. There is an overarching view from communities that most cultural practices are under threat due to various factors and so it is difficult to distinguish one from the other when support is being sought. The focal point, however, reviews assessments during the documentation and inventorying phase which may indicate that an element may be in need of urgent safeguarding. One example of this is the technical and financial support provided to the communities associated with the element known as Grandball in Southern Belize.

**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.

Since 2012 and in the current reporting cycle, the state through its focal point has been deliberate in developing policies based on recommendations from communities, groups and individuals. In the first instance, the National Cultural Policy 2016-2026 took into account recommendations from persons and groups from across the country. For this reason, the National Cultural Policy outlines a significant set of policy interventions regarding Intangible Cultural Heritage. These are outlined above in indicator 11.1. In the second instance, stemming from the policy framework of the National Cultural Policy, the focal point between 2013 and 2018 was guided by the Banquitas Action Plan which was developed in direct cooperation with community cultural stakeholders. In the current instance, the focal point is guided by the Maya Center Action plan which was also developed through direct cooperation with community cultural stakeholders. The response of "some" comes from the fact that some groups because of cultural norms do not wish to engage with the process.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

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

In the next cycle it can be anticipated that the state will continue to implement the national cultural policy and pursue the interventions contained in the policy. This includes emphasis on ICH in Education and facilitating equitable access to financial and technical assistance for ICH communities as a whole. The focal point will also undertake to update the current community plan for implementing the convention (Maya Center Declaration) and continue its implementation of inventorying, transmission and safeguarding programs.
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

- Administrative measure

**Name of the policy/measure**

The Primary School Social Studies Curriculum

**Established**

07-04-2021

**Revised**

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

Yes

**Brief description**

Infant 1 - The ICH-related Strands and learning outcomes in the Primary School Curriculum are below. The outcomes are written broadly and teachers have the option of deciding how to teach in order to achieve the learning outcomes.

Society and Culture: Ethnic Groups
25.3 Identify the ethnic group they belong to.
Infant 2
Tourism
18.6 identify some types of jobs created by tourism.
Standard 1
History
42.5 Compare the work done by people in ancient Maya civilizations with the work people do today, including farming and pottery making.

Managing Resources:
19.1 Describe the use of natural resources in the community.

Society and Culture: Customs & Traditions
27.1 Create a map of Belize showing the location of the major settlements of the Maya, Garifuna, Mestizo, Mennonite, East Indian and Creole communities.
27.2 Compare and contrast the types of food, clothing, music and dance associated with each of Belize's major ethnic groups.
27.3 Discuss the oral traditions, proverbs, folklore, myths and legends of a selected ethnic group

Standard 2
Managing Resources:
20.5 Describe, in detail, the human uses of a selected natural resource.

Society and Culture:
28.2 Discuss the different languages that are commonly spoken in Belize.

Standard 3
Managing Resources:
21.1 Discuss how land, air and water can be polluted and how they can be protected from pollution.
21.2 Explain the terms conservation, preservation and sustainable development, giving examples and the reasons for their importance.

Society and Culture:
Origins and Locations of Ethnic Groups
29.1 Locate on a map of the world the places from which the various ethnic groups originated or had settled before coming to Belize.
29.3 Discuss reasons for the concentration of Mestizos, Mennonites, Garifuna, Maya, East Indians and Creoles in various parts of Belize.
29.4 Create a timeline showing the emergence or first major arrival of the Creole, Garifuna, Mennonite, Mestizo, East Indian, Chinese, Middle Eastern, Central Americans and the modern Q'eqchi, Mopan and Yucatec ethnic groups.

Standard 4
Managing Resources
22.5 Describe how resources in their community or district are used for economic activities.

Standard 5
Managing Resources:
23.1 Locate on a map, the main primary industries in Belize, for example, fishing, shrimp, citrus, banana, sugar, cacao and rice production, quarrying and oil extraction. (Consider organic and traditional farming methods)

Standard 6
Resources and the Economy
24.7 Discuss ways in which Belize can develop economically while we are protecting the environment.

Society and Culture:
32.1 Identify practices, values, attitudes and aspirations that are widely shared by members of several ethnic groups in Belize.
32.3 Investigate changes that are occurring to the cultural practices of a selected ethnic
32.4 Evaluate the impact of modern technology on Belizean society, for example by discussing changes brought about by television, the internet, cell phones and faster, cheaper transportation.

32.6 Discuss the advantages and disadvantages of actions that individuals and communities can take to safeguard traditional cultural practices.

It is an administrative measure.

**Name of the policy/measure**

The Belizean Studies Curriculum for Secondary Schools

**Established**

07-01-2018

**Revised**

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

Yes

**Brief description**

The Belizean Studies Curriculum is a secondary school curriculum for teaching about Belize using themes derived from social studies, civics, history, culture, sustainable development and environment. The Strands and learning outcomes with relevance to ICH are below.

Students have to sit four years of Belizean Studies at the High School level.

**Year 1**

**Identity & Beliefs**

Big Questions: How do belief systems affect us? What does it mean to be Belizean?

**Unit Title: Origin Stories**

2.1 Identify some attributes that shape a person’s identity, such as gender, ethnicity, class, socio-economic status, religious beliefs, language, moral code, disabilities that they are living with, place of origin, and so on.

2.2 Identify the various community, ethnic, linguistic, social and economic groups that exist in Belize.

2.3 Explain how one or more indigenous groups associated with Belize explained their origins.

2.4 Compare how various ancient civilizations explained the origins and development of the universe, the earth, life and early technologies.

**Year 2**

Identity & Beliefs
Big Questions: How do belief systems affect us? What does it mean to be Belizean?
Unit Title: Beliefs and Behaviours in Modern Belize - Language, Culture and Identity
2.1. Explore how Belizeans use and switch between languages and the impact this might have on their identity.
2.2. Compare and contrast how traditional beliefs and cultural practices such as marriage, death rites and rites of passage occur in at least two ethnic groups.
2.3. Explore how beliefs and cultural practices of a specified ethnic group are changing.
2.4. Explain how changes in language, beliefs and cultural practices are reshaping concepts of ethnic and national identity in modern Belize.

Years 3 and 4 are under development

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?

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

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?

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?
Brief description

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 revised primary school social curriculum is in its infancy and it is unclear whether or not an assessment of the revised curriculum has taken place within the Ministry of Education. The focal point collaborated in the revision of the curriculum in 2017 to ensure that living heritage could be integrated. Similarly, the focal point has been working with the Ministry of Education in the development of the Belizean Studies Curriculum for Secondary Schools and, in consideration of the Ministry's broader philosophical approach, has actively encouraged ICH-related learning outcomes. Years 3 and 4 of the curriculum are still being developed. However, there has not yet been a widespread emphasis on teacher training for Integrating ICH specifically into the delivery of the learning outcomes, though the focal point has collaborated in the delivery of two teacher training workshops on ICH-related topics. The focal point has also matured in its understanding of ICH in education and therefore will also seek to re-engage the Ministry of Education regarding the inclusion of components of the 2003 Convention, including terminologies for the purpose of additional alignment. The focal point will endeavor to coordinate widespread teacher training within the next cycle about how ICH activities may be used in the delivery of the learning outcomes within the curriculum.
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.**

The primary work of the focal point since 2014 has involved documentation, inventorying, and production of educational materials. This has been complemented with the work of the Houses of Culture in hosting workshops for awareness-raising, education and transmission. To this extent the Coordinator and community cultural stakeholders who have collaborated in these programs have been sensitized to the ethical principles since 2016. This sensitization of the ethical principles are done during the workshops which are done in preparation for documentation and inventorying. This has also been included in awareness-raising workshops and inventorying workshops designed for youth. The focal point also has responsibility for issuing and supervising researchers of anthropology in Belize. They are also provided with a set of similar guidelines for community-engagement,

**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?

No

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

**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?
No

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

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?
No

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

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

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

Extent to which the current indicator is met:
Minimally

Target for the next report:
Partially

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:

With respect to factor 13.4, there is a general recognition by communities and individuals about the possibilities for economic development. However, other than by providing just a few opportunities for skills development relating to particular ICH; there isn't yet a widespread legal or administrative measure. The focal point will have to undertake discussions with relevant authorities in Economic Development, Tourism and Education to further elaborate on this point,
As for factor 13.5 any discussion regarding 13.4 will include creative financial incentives for the practice and transmission of iCH.
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?

No

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

**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 2015, The Caribbean Court of Justice upheld a ruling by the Belize Supreme Court in which the Maya of Southern Belize were found to have legal rights to the lands they have customarily used and occupied. To this extent, the Maya people in this region have rights over their lands and ICH. However, a plan for upholding the court's ruling has not been fully elaborated at this time, including any specific references to the Intangible Cultural Heritage of these communities. In late 2020, the Government of Belize established a Ministry of Indigenous Peoples Affairs to address some of these issues. There are general laws that protect land, seas, and forest ecosystems but none of these make specific reference to ICH transmission and practice. It is important to note that in a few cases, communities and groups are encouraged to utilize their traditional knowledge (such as those for farming and fishing) in their community contexts for the purpose of protecting the associated ecosystems. These are not elaborated locally in the context of the 2003 Convention.

**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:**

Partially

**Target for the next report:**

Partially

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:

With reference to indicator 14.1, the law provides for some protection regarding music and other intellectual property, but with respect to ICH and Traditional Knowledge and Expressions, there is no existing legislation. The focal point had recently started developing capacity for dealing with issues of Intellectual Property Rights and preliminary discussions about exploring how this could happen had begun. The technical officer is not currently with the institution due to the financial fallout of the pandemic. Future discussions will also require collaboration with the Belize Intellectual Property Office. Currently, the only protection is awareness-raising at the community level about the possibility of having community ICH and associated knowledge exploited. This is done currently by the focal point in discussions with communities during periods where research permits are issued which allow for community engagement.

We can anticipate that in the next reporting cycle that a framework for legislation and protection measures may be developed through collaboration with other governmental agencies and community stakeholders.
15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

**Guidance note** corresponding to indicator 15 of the Overall Results Framework:

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

### Question 15.1

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

Yes

**Describe briefly, giving examples, how they do so.**

The use of Traditional Medicines predates modern or conventional medicinal approaches. For this reason, the use of traditional medicine continues to function alongside conventional medicine. During the Covid 19 pandemic, while the world was working toward the development of a vaccine, a few knowledge bearers began to experiment with and recommend particular herbal remedies for the prevention and treatment of Covid. Such knowledge was even encouraged on mainstream media, such as the use of certain teas and plants mixed in a particular way. As a whole traditional medicine is still used in many homes for the treatment of basic ailments. Persons will also visit traditional medicine practitioners for the treatment of other types of ailments. There are two schools of practice with respect to the treatment using Traditional medicine. Some practitioners provided such services for a fee, while others do it as part of what they see as their social responsibility.

There has been an increase in the practice and transmission of Yoga. This has been used for income generation for some practitioners while at the same time promoting the well-being of the students and master practitioners.  

The conduct of National Celebrations (inventoried as ICH in Belize) has also contributed to the overall well-being of communities. Celebrations and Fiestas such as the San Joaquin Fiesta and Benque Fiesta help to reinforce community identity and heritage while serving as an income generator derived from domestic tourism.

### 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.**

Historically, there have been a few stereotypes and misconceptions among cultural groups of Belize. This is a by-product of colonialism. However, the activities regarding the implementation of the convention have helped a great deal in bringing together persons...
from various cultural groups into shared spaces such as those for workshops and field inventorying. The ability to share about craft skills, culinary practices, music, and beliefs has helped to create dialogue and exchange and which has created moments of insight and clarity regarding old stereotypes.

One of the interesting by-products of the work to implement the convention during the current reporting period has been the formation of several community cultural groups with an interest in awareness-raising, promotion, and safeguarding of their community ICH in general. These groups include the To’one Masheualoon, The Northern Maya Association, and Festival Del Pueblo Cultural Group of San Lazaro. In the view of the focal point, this by-product is a result of communities believing that there is a general openness by society at large to learn more about the various cultural groups and their associated living heritage elements.

**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

  The focal point in collaboration with the Houses of Culture across the country has collaborated with many community cultural stakeholders to support their ICH-related initiatives. One of the primary ways through which this support is provided is through marketing and promotion of community-based initiatives on mainstream media and established social media pages. One participant of the ICH workshops dating back to 2013 was so inspired by the fact that they could talk about his heritage in a collective forum that he started to visit and learn about communities in Southern Mexico that are historically and culturally linked to Belize. He took note of the similarities in the living heritage between his own community and those in southern Mexico. As a result, he established the Festival Del Pueblo in his home village of San Lazaro in northern Belize and is working on a museum. Both the Festival and museum feature the ICH of the region. The movement under his leadership now includes elders and youth who are interested in safeguarding their cultural heritage. The focal point and House of Culture provide technical and financial support to this initiative.

- As a resource to enable sustainable development

  Many craftsmen and women who make dolls, wood carvings, chains, bracelets, and carved slate market these products to tourists. So even though there is not yet a systematic recognition of these skills and resulting crafts as ICH by the communities themselves, the practitioners are still able to derive economic benefit.
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:

This section of the report indeed is a reflection on the intangible aspects of culture. The work of implementing the convention has been a catalyst for respectful dialogue among communities, groups and individuals. In the next reporting period, the focal point will continue to support the broad recognition of ICH among communities, groups and individuals and the society at large. Specific emphasis will be made on reaching groups who are not yet represented in the ICH discussions at the national level such as those who may use ICH for sustainable development.
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
  
  Safeguarding plans and programs are developed with the input of various ethnic groups including representation from the Maya and Garifuna communities — the two indigenous ethnic groups in Belize. Both the Banquitas Action Plan (2013) and the Maya Center Declaration (2019) were developed in consultation with a range of communities and ethnicities. ICH capacity-building programs and inventorying cycles also reflect indigenous communities and traditions. Members of the ICH Network also come from both communities.

- Groups with different ethnic identities
  
  As mentioned in 16.1, programs and plans reflect the major cultural and geographic areas of Belize. These include the representation and participation of Maya, Garifuna, Creole, Mestizo, and East Indian groups as well as other groups. There is a need to collaborate with the minor ethnic groups to ensure full cultural representation and inclusion.

- People of different ages
  
  The participation of different age groups is a strong component of all programs and safeguarding plans. This is reflected in the development of a youth sub-network that emphasizes the role of younger persons in the active documentation of their ICH. Activities such as capacity-building sessions and ICH workshops are also a space for cultural transmission and knowledge sharing between older and younger members of the ICH Network.
People of different genders

Safeguarding plans and programs are inclusive of all genders. Within particular ICH men and women have particular roles, but as a whole, plans and programs do not exclude anyone based on their gender.

Question 16.2

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

Yes

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

Safeguarding plans and programs foster self-respect within and mutual respect between communities, groups and individuals. Workshops, documentation, and inventorying exercises, in particular, highlight community ICH and has an impact on fostering self-respect. This is especially true when communities see themselves and their way of life showcased in local and national contexts. It instills pride as well as reduces barriers among communities. The Southernmost District in Belize is home to three major cultural groups. The groups each have annual festivals and activities which showcase their particular ICH. However, what is interesting is that the communities altogether participate as visitors or attendees or even as performers during the festivals which have the effect of fostering mutual respect among 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:
The focal point and Houses of Culture have generally created an inclusive environment for communities, individuals, and groups to contribute to and participate in safeguarding plans and programs. It is an area that will continue to be of importance. However, special attention will be placed on involving elderly persons, as well as persons with disabilities. The National Cultural Policy of Belize references proactive approaches to the involvement of the elderly and persons with disabilities in the cultural life of the country.
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.

Awareness-raising activities are carried out by the Government of Belize through the National Institute of Culture and History (NICH) via its various bodies and by communities, groups and individuals. Initiatives by NICH are centered on capacity-building, educational outreach, program development and the integration of ICH into the national school curricula. Wide and inclusive participation is the aim of all initiatives. To this effect, efforts are made to ensure cultural, geographic and gender representation, wherever possible. Pre-pandemic, outreach activities mainly involved physically visiting communities and schools to carry-out lectures, presentations and distribute ICH resources. This was done across a range of cultural and geographic areas. Given the restrictions of COVID-19, activities have shifted to virtual platforms, through social media pages (eg. Belize Living Heritage Instagram) and website (www.belizelivingheritage.org). The website provides a space for inclusive and wide participation with crowd-sourced features for persons to submit information on their ICH. The content of the website was also sourced with the participation and consent of communities, groups and individuals. The Belize Living Heritage Instagram promotes the ICH and cultural diversity of Belize. Capacity-building activities and programs are developed based to suit the needs of cultural stakeholders based on feedback and concerns raised through a variety of channels.

Cultural organizations, groups and individuals similarly carry-out awareness-raising activities through community and school visits and their social media platforms.

Still, these actions do not reflect the widest possible and most inclusive participation but rather an ongoing effort. These remain limited by financial, technical and human resources. Traditional methods of awareness-raising such as site visits and publication of print materials are still the most effective. Many communities still lack internet access or are located in remote locations. This, therefore, limits efforts for wide and inclusive participation.

**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.

Consent is secured during any inventorying activity for an element or cultural form carried out by the Institute for Social and Cultural Research and the ICH Network. As a part of the inventorying protocol, persons are informed of reasons for the documentation, their role, and the specific and wider uses (and benefits) of the information shared. A Consent Form has been developed that elaborates the use of information provided and audio-visual materials recorded/collected. This includes securing permission for their use in the development of educational activities and awareness-raising activities. In instances, where specific aspects on an element is inventoried but at the request of the community, group or individual cannot be used in awareness-raising initiatives such a condition is upheld.

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?
Yes

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

As mentioned in 17.2 a consent form is provided during the inventorying process which outlines the extent of information shared during awareness-raising activities. Where the intellectual property and/or economic livelihoods might be impacted by the sharing of traditional knowledge (eg. sharing of traditional designs), it is the practitioner/community that determines what can and cannot be used for awareness-raising activities. Additionally, the moral interests of those concerned are taken into account during the formulation of any awareness-raising activity (from educational resources to website features). Still, there is a need for a more comprehensive and formal mechanism to be established.

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.
Youth participation is facilitated through a sub-network of the ICH Network. Active youth participation has been ongoing since the start of the implementation activities of the 2003 Convention in 2013. Those that assist are mainly students or teachers with an academic or personal interest in heritage preservation. In 2019, workshops targeted at building the inventorying capacity of youths were carried out. The workshops focused on capacity-building in research, interviewing, and the use of multimedia. The outcome of the workshops was the development of the sub-network that consisted of 10-20 persons from cultural and geographic areas across the country. The sub-network mainly assisted with the inventorying of traditional craftsmanship skills in their communities. Prior to the pandemic, discussions had also commenced with history and anthropology students from the University of Belize and Galen University to assist with inventorying activities and ICH-related projects.

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.

Youths have participated to a large degree in the recording and collection of audio-visual material during inventorying and outreach activities. Information is also collected through their social groups and networks. For example, the Galen Anthropology Club promotes heritage-related initiatives through their social media platforms. They also organized activities such as Anthropology Day which includes a component on ICH.

During early weeks of the pandemic lockdown, a social media campaign called "Heritage at Home" was launched by the Institute for Social and Cultural Research. The campaign was an open call for persons to show how they were practicing their cultural heritage (intangible heritage) at home and abroad. Submissions were received from several young persons with videos and photos demonstrating how they or older family members were practicing their heritage in a variety of ways. Submissions were mainly received on culinary practices and traditional craftsmanship skills. The campaign's was successful largely due the participation and promotion by youths on their social media networks.

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.

Social media and communication platforms such as Facebook, Instagram, and Zoom are the main platforms used by communities, groups and individuals in awareness-raising activities.
and safeguarding. Organization-based and individual social media pages include Belize Yucatec Maya, Candy's Maya Giftshop, Northern Maya Association, Battle of the Drums, National Garifuna Council and Heritage Education Network Belize. There are also a host of community pages that share the ICH of their community from time to time. Many of the social media pages develop informative content (posts and videos) to raise awareness about the ICH of their communities and network.

Since the pandemic, there has been an increase in the use of social media as a primary communication tool. Cultural events have been scaled down and transitioned to live streams or pre-recorded. This was seen for large cultural celebrations such as the Yurumein and the celebration of Garifuna Settlement Day. These platforms are also being used to host virtual panel discussions and capacity-building. For eg., Heritage Education Network Belize has hosted a series of live talks focused on culture, Covid-19, and sustainable tourism. The Belize Yucatec Maya and the Northern Maya Association pages share about Yucatec Maya culture, community histories, and interviews with and profile of cultural practitioners.

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:

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:

A goal is to increase the participation of the communities, groups, and individuals through the crowd-sourcing feature of the Belize Living Heritage Website. This website is still fairly new (launched in 2020) and requires wider effort to populate and update the page content. Given the weakened finances of the National Institute of Culture and History, it will be some time before traditional forms of awareness-raising are carried leaving virtual platforms as the most viable option in the short run.
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?

Media coverage raises awareness on the importance of ICH and its safeguarding by 1) coverage of initiatives spearheaded by the Government and the National Institute of Culture of History; 2) airing of ICH-activities led by NGOs, communities and cultural stakeholders and 3) the production and airing of news stories focused on ICH. For example, the media provided coverage of numerous initiatives organized by the National Institute of Culture and History such as the National Festival of Arts, Street Art Festival, Women in Art and the ICH workshops led by the Institute for Social and Cultural Research. Throughout the year various activities are organized at the community-level by cultural stakeholders, groups and individuals mostly centered one or more of the various domains of ICH. Media coverage included airing of stories on traditions such as Los Finados, Carnaval, San Joaquin Fiesta, Yurumein - all of which are part of the national inventory of ICH. As a part of the coverage includes interviews with cultural knowledge bearers and practitioners on the history, importance and activities related to the specific ICH. This increases the visibility of the ICH and promotes cultural understanding on a national level. There are also occasions where the media will specifically produce a story on ICH such as highlighting a particular cultural practitioner, community or a specific ICH. Major cultural events are covered by the media on an annual basis. For example, the celebration of Garifuna Settlement Day in November is covered across four communities. Media coverage includes the history of the cultural celebration, visits to communities concerned, interviews with cultural practitioners, and coverage of the elements associated with the celebration including food, music, dance, ritual etc.

- Promote mutual respect among communities, groups and individuals?

Media coverage promotes mutual respect among communities, groups and individuals since they appear to be generally cognizant of the different cultural norms associated with the diverse cultural groups within the country. For example, national cultural events from across the country receive equitable opportunity for news coverage and the promotion and marketing of these events. These events occur at different times during the year in different geographic locations and are
associated with particular communities and groups. The media are generally inclined to cover all of these events in a way that is respectful and that highlights the living heritage aspects. This serves well the purpose of awareness-raising at the national level and contributes to social cohesion while reinforcing positive cultural identity and expression. One prominent example of how this is done is associated with the inscribed element: Garifuna Language, Music and Dance. One national media house organizes a week-long tour of the Garifuna communities during November and leading up to the National Holiday which celebrates Garifuna arrival to Belize. During the tour, the media house makes stops at various communities and cultural spaces to highlight the living heritage associated with Garifuna Culture. This has contributed to increasing appreciation and respect for Garifuna cultural heritage and its overall value to the Belizean cultural life.

**Question 18.2**

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

Yes

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

One of the experiences with capacity-building workshops organized by the focal point has been the willingness of the national and local media to provide coverage of the workshops as well as occasionally participating in the workshops themselves. There has been the experience of where the National media provides coverage of an ongoing workshop and where the municipal or local media also do reporting on the workshop. This includes inviting persons from the focal point and workshop attendees to talk-show programs on radio and television to discuss what capacities are being built and about the importance of highlighting living heritage on a whole. Community-based media houses also share content with national media houses.

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

in 2017, the focal point organized a workshop for media houses with two objectives: a) Provide a briefing of what constitutes Belize's cultural landscape and to introduce them to the concepts of intangible and tangible heritage and b) Encourage their reporting on cultural events and activities as a national priority. It had the attendance of most major media houses from around the country. The participants expressed keen interest as they learned about the cultural landscape. We also noted a willingness to work more closely with the culture sector. In subsequent reporting, we also noted how the journalists started integrating some of the cultural terminologies into their reporting thereby contributing to broader awareness-raising and education for the public at large.

**Question 18.3**

Media programming on ICH:
• Is inclusive

Media houses provide equitable opportunities for broadcasting of events associated with diverse cultural groups living in different geographic locations within the country. In particular, they utilize correspondents who are representatives of particular cultural groups with the idea that they would be in a better position to explain some of the cultural elements associated with ICH in the respective communities.

• Utilizes language(s) of the communities and groups concerned

There are two examples within the country which highlight this point. In the community of Blue Creek, in southern Belize, there is a media house called Akutan Radio. The radio station and its personal broadcast primarily in the two Maya languages of that region of the country. Programming also includes discussions on issues of living heritage and its threats as well as on issues and news from the surrounding communities. The radio station serves more than 20 Maya communities. A second example is found in Dangriga Town in Southern Belize. The radio station known as Hamalali Radio serves the largest Garifuna community in the country and does broadcasts in both English and Garifuna. Radio programming also includes discussions on living heritage and its threats as well as other general issues affecting the community.

• Addresses different target groups

The radio programming coordinated by Hamalali and Akutan Radios are targeted toward the full range of community members. In some programs, they invite elders to speak on aspects of cultural life with a view of passing on the knowledge to the younger generations. In 2021, Akutan Radio which is coordinated by the Tumul'kin School organized a workshop for training of women for the management and coordination of the radio station. In the first instance, 10 women were trained and ranged in ages from 16 - 45.

Question 18.4

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

Some

Provide any additional explanation.

In recent years and more so following the Media Information in 2017 terminology such as "intangible heritage" and "safeguarding" are being used during media coverage. This
represents a shift from broader terms such as "culture", "heritage" and "preservation" when specifically referring to ICH. The media have incrementally demonstrated a greater understanding of the contribution of culture to Belizean identity and its role in building social cohesion in the context of Belize's multi-cultural society.

**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:**

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:**

It is anticipated that the state can facilitate the continued relationship between the media and the communities, groups, and individuals. The state through its focal point will organize biennial sessions for the media in order to provide an update on the sector and about the work in Intangible Cultural Heritage while working to develop an agreement about the role they can play in helping to safeguard the living heritage of our communities.
19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

**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.

In 2019 the National Institute of Culture and History embarked on an initiative to recognize well-known Belizean practitioners and advocates of particular living heritage elements. The recognition included a public ceremony in which the work of the practitioners and bearers are highlighted and where they are issued with an official plaque recognizing life-long contribution. The initiative started with four of Belize's best-known practitioners namely: Gerald Rhaburn: A Calypsonian; Ms Myrna Manazares: A Krio Language Advocate and Storyteller, Florencio Mes: Maya Musical craftsman and musician and Pen Cayetano: Originator of Punta Rock Music. These persons have also been provided with a monthly pension which will continue for the rest of their natural lives.

As a policy and by practice, during the documentation and inventorying of particular elements the focal point is keen to draw attention to the work of practitioners and knowledge-bearers on an inclusive basis. In addition to being featured in video documentaries on particular ICH elements, biographical profiles of a few of the practitioners and bearers are placed on the ICH website www.belizelivingheritage.org. The website itself is used to reach the public and the Belize-based student population.

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

Thus far in the implementation of the Convention in Belize, the focal point as a matter of policy and practice has actively sought the participation and inclusion of knowledge-bearers and practitioners. The Houses of Culture, which are the community-based entities for community outreach and collaboration, have coordinated Workshops for awareness-raising and transmission of particular ICH elements and these workshops have almost always included the participation of practitioners and bearers. The National Institute of Culture and History coordinates an annual Street Art Festival in February at which time practitioners and knowledge-bearers from across the country are invited to the Belize City (largest urban center) for the showcase of their particular ICH element and the associated skills and knowledge. These include craft makers, artists, musicians, folklorists, writers, weavers, woodworkers and others.
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

  Training events have been organized for the ICH Network in particular. The persons who are members of the ICH Network include some practitioners and knowledge-bearers but also youth and persons interested in ICH who assist with the documentation and inventorying of elements across the country. At least 2 workshops have been coordinated annually since 2014 and deal with topics such as: Introducing the convention, conducting Community-Based inventorying and developing safeguarding plans. All the workshops are associated with field initiatives to achieve goals for inventorying and for implementing safeguarding plans related to particular elements.

- General public

  The largest public event for highlighting the work of ICH at the national level was conducted in February 2020 at which time the www.belizelivingheritage.org website was launched. It included the attendance of approximately 110 persons and which received national media coverage. An example of news coverage can be found here: https://www.breakingbelizenews.com/2020/02/13/nich-and-cultural-stakeholders-launch-belize-living-heritage-website/

- Media

  At least one session has been organized for the Belize media on culture as a whole but in 2017 the workshop also focused on awareness-raising regarding the 2003 Convention and for encouraging media houses to more proactively report on cultural initiatives for the promotion and safeguarding of Belize’s cultural heritage. Most major media houses from around the country were in attendance. One news report on the workshop can be found here. https://edition.channel5belize.com/archives/148493

Question 19.3

Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?
Explain briefly, giving examples, how such programmes are encouraged and supported.

Programmes for the promotion and dissemination of good safeguarding practices are indeed encouraged and supported. Two examples include support for the National Garifuna Council initiatives for safeguarding Garifuna Language, Music and Dance. The Intercultural Bilingual School which is managed by The National Garifuna Council is supported by the Government who pays the salaries of the teachers at the school and provides teachers with access to Continuous Professional Development to support their delivery of the National Curriculum. The Government through the focal point also provides annual support to the Battle of The Drums Secretariat, a non-governmental community-based organization, who organizes several safeguarding initiatives for Garifuna Language Music and Dance. In particular, they coordinate the Battle of the Drums High School competition and Senior Competition, The Garifuna Spelling Bee, Food and Fete and Language retrieval courses at the Peter Claver Primary School in Punta Gorda Town in Southern Belize.
A second example has been the support provided by the Focal point to two Grandball Associations in Southern Belize, who have identified the Grandball element in their communities as being endangered. They have done fund-raising and organized annual Balls to ensure the continued survival of the element. The focal point provides financial and technical support; has assisted the groups with developing safeguarding plans; and has print and audio-visual produced materials for awareness-raising and education in their communities and at the national level.

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.

Public information does support mutual respect and appreciation. One of the important features of the plan for implementing the Convention in Belize is that it is developed with the input of representatives of various cultural groups in Belize. In the first instance, the discussions among these persons have helped to foster mutual respect and appreciation whereas before they would not have met in such a diverse group to discuss living heritage. In the second instance, the media plays an important role altogether when they provide news coverage of cultural events and feature bearers and practitioners it helps to bring a general appreciation and to foster respect. It also has the important value of making communities aware of the cultural landscape across the country. A third instance is based on the fact that certain cultural celebrations are associated with particular cultural groups. For example, the San Joaquin Fiesta is associated with the Maya-Mestizo Community of San Joaquin in northern Belize; the Benque Fiesta is associated with Mestizo communities in Western Belize; the Choclate Festival is associated with Maya Communities in Southern Belize. All of these receive promotion via national and local media and result in inter-district
tourism where persons from other parts of the country travel to those districts to observe, participate and experience the cultural life of 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:

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 current pandemic and the associated social and economic fallout makes it difficult to anticipate how well the state through its focal point and Houses of Culture will be able to support and encourage awareness-raising initiatives. This is because the technical capacity of the focal point itself has been reduced by 50%. The technical and financial infrastructure at the state level has been seriously eroded. Thus it is anticipated that we will only be able to achieve our target for awareness and inclusivity partially or depending on how well the country as a whole recovers from the pandemic.
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.

Since 2016, the focal point has conducted a number of workshops for awareness-raising, documentation and inventorying. These workshops are set up to systematically inform participants about the Convention itself; to learn about documentation and inventorying and about safeguarding in general. A subsection of the workshops deals with the ethical principles for ICH. The focal point through its broader mandate for supervising and conducting research in Belize are keen to discuss with workshop stakeholders why the ethical principles are important. Moreover, the focal point has also used the workshops to have participants model the principles during the conduct of the workshops themselves. For example, during the workshops participants each have the opportunity to deliberate and contribute to the plans which are developed for implementing the convention such as in the plan known as the Maya Center Declaration of 2018 and previously in the Banquitas Action Plan 2013. The workshop spaces have also been dynamic spaces where participants talk and share aspects of their individual cultural experiences. These discussions which occur organically are the result of the atmosphere of mutual respect within the workshop. It has been observed that the workshops seem to provide a safe space for sharing and discussions and usually participants learn more about each other and develop relationships and maintain contact despite their geographic separation across the country. One by-product of the inclusive and respectful nature of the workshops has been where participants visit and are welcomed into other communities during the course of follow-up actions during the documentation and inventorying exercises.

**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.
The focal point staff is trained in research methods as a result of its broader responsibility to supervise and conduct social and cultural research in Belize. For this reason, the ethical principles of ICH complement its existing work on general ethical principles of research such as: ensuring no harm to participants, freedom from coercion, informed consent, no deception, adequate debriefing, and confidentiality. In an effort to ensure that community members are also aware of these professional codes and standards, they are trained in following ethical principles.

In 2019, two countrywide workshops were held, where community members from different geographic locations and representing different cultural groups to be trained in the protocols and standards of doing general research and for the application of the ethical principles in ICH. These individuals then continued to share their knowledge with other community members and also recruiting new members to participate in the initiative.

Also to ensure accountability and transparency the focal point, with the consent of community members, has established protocols that are followed. For example, in meetings, a record keeper ensures to take down minutes and decisions made. This is then shared with the community members for their revision and comment and once agreed upon is set as official meeting minutes. In addition, members who were not present are also debriefed of meeting discussions and are asked to provide input in decision making.

**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:**

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 focal point has placed emphasis on the ethical principles and which has a relationship to its broader work at the national level. For this reason, the focal point will continue to emphasize the ethical principles while encouraging communities, groups and individuals to draw from their own experiences regarding adherence to the principles.
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)?

Some

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

The system which was in place before the pandemic involved direct communication and collaboration between the focal point and the communities, practitioners, and knowledge-bearers associated with particular ICH elements. There are two ways through which participation is secured. The first way is through direct contact between communities and the coordinators of the Houses of Culture which are located in 6 of the 8 major municipalities within the country. Communities, groups, and individuals are encouraged to reach out to the coordinators regarding initiatives to have particular ICH documented, taught about, or transmitted to interested persons. Conversely, if coordinators become aware of particular ICH, they have the option of reaching out to the relevant communities to discuss the status of the element(s) and possible safeguarding initiatives. A second way is through direct contact with the focal point institution. Usually, when communities, groups, and individuals reach out to the focal point entity, arrangements are made for a visit to the community concerned. This visit may include a staff of the focal point trained in ICH and may also include the coordinator of the Houses of Culture in whose proximity the particular ICH and communities are located. Subsequent to the visit, the Coordinators, focal point, and communities would discuss options for support that could be provided to the community, group, or individual regarding the particular ICH element(s).

Describe in particular measures to ensure that this is inclusive.

The current plan which outlines the work to be undertaken by the focal point and communities together in implementing the convention is called the Maya Center Declaration 2018. It was developed in collaboration with representatives of most of Belize’s cultural groups. The coordinators of the Houses of Culture function proactively to reach out to community stakeholders, groups, and individuals for the purpose of supporting their work of safeguarding ICH elements whether they are inventoried or not. Support may include the House of Culture or Focal point doing promotion of a planned ICH activity; awareness-raising on social media or traditional broadcast media; coordinating workshops for learning with or about ich elements or by providing financial assistance.
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)?

High

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

Many cultural communities in Belize are represented by cultural organizations that represent their cultural interests. Examples of these groups include the National Kriol Council, National Garifuna Council, Corozal Organization of East Indian Cultural Heritage, To'one Masheualo'on and Northern Maya Association. These groups generally organize cultural events associated with various cultural or historical days. These events are always organized to include the showcase of living heritage elements associated with the particular cultural communities. The events are organized by the groups who in turn work with the Houses of Culture or focal point for the hosting of planned initiatives. For example, the National Garifuna Council plan ICH activities which lead up to the national Garifuna Settlement Day Holiday or the Grand-Ball groups seek financial support as well as technical help for safeguarding their Grand-Ball Christmas Season Dance events.

Question 21.3

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

Limited

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

The private sector is largely involved in the sponsorship of major cultural events. However, private sector entities have not been generally made aware of the ethical principles for the safeguarding of ICH. The focal point will seek meetings with the private sector through the Chamber of Commerce to provide a briefing on this subject.

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 Covid pandemic has reduced the interaction among the cultural organizations, focal point and Houses of Culture. This is because persons prefer to meet face to face to discuss cultural matters; it is a way of building trust and long-lasting relationships among the stakeholders. Though there are online modes of communication, stakeholders are still adapting to this new norm. This point is being emphasized since the re-engagement among stakeholders will possibly commence as social distancing rules are relaxed. One area of focus for the upcoming period will be the hosting of educational and awareness-raising workshops for private sector entities, who support cultural initiatives, on the ethical principles of Safeguarding ICH.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

**Guidance note** corresponding to indicator 22 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

<table>
<thead>
<tr>
<th><strong>Question 22.1</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>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?</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td><strong>Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.</strong></td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th><strong>Question 22.2</strong></th>
</tr>
</thead>
<tbody>
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</tr>
<tr>
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</tr>
<tr>
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</tr>
</tbody>
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<tr>
<th><strong>Question 22.3</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>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?</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td><strong>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.</strong></td>
</tr>
</tbody>
</table>

The Institute for Social and Cultural Research, the focal point, is also responsible for issuing research permits to Belizean and foreign researchers. Some of the permits which are issued relate to aspects of ICH within Belize. To this extent, researchers produce research work usually as a requirement for completion of a degree at a University. One of the conditions for receiving a permit is the production and presentation of the research at the Belize National Research Conference which is also coordinated by the focal point. There have been approximately 5 papers developed on the topic of ICH or ICH elements, 3 of these papers
have been produced by the staff of the focal point who are also required to write research papers every two-years. The enabling environment exists but this area is still in its infancy.

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:

Minimally

State Party-established target

Partially

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:

There are relatively few persons and entities engaged in the monitoring of the Convention. The focal point entity monitors the rate of implementation based on a year-to-year work plan. The year-to-year work plan itself is also dependent on the budget allocation provided through the parent body which is the National Institute of Culture and History. In the next cycle, we plan to undertake capacity-building for monitoring the convention. This will be done in two possible ways. By enlisting the support of a tertiary level institution or by developing capacity within the institution for objectively and systematically monitoring how the convention is being implemented. In the current scenario, the pandemic has weakened the current institutional structures for implementing the convention due to the loss of technical staff brought on by financial losses brought on by the pandemic. There is the additional option of encouraging independent researchers to whom research permits are issued to conduct ICH-related research dealing with ICH in general and with monitoring of ICH safeguarding in Belize.
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

There are frequent meetings at the regional level among the communities, families and individuals among the indigenous Garifuna and Maya of Belize, Guatemala, and Honduras. These include participation in regional events involving their living heritage elements such as holidays and associated events.

**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:

- Regional level

The Battle of the Drums Secretariat, which is a community-based cultural organization and which operates out of Punta Gorda Town in Southern Belize, coordinates a major safeguarding initiative known as the Battle of the Drums Competition. The competition is designed to reinforce knowledge about Garifuna Language, Music and Dance. In November of each year, teams from around Belize are invited to compete against each other in a competition that challenges their knowledge and skills in the various genres of music and dance and including Language as a medium for musical expression. Occasionally, teams are invited from neighboring Garifuna Communities in Guatemala or Honduras. In this way, there is regional cooperation and reinforcement of the shared ICH among Garifuna communities in the region.

**Question 24.3**

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

No

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).
Question 24.4

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

No

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Partially

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:

In late 2019 at the 14th Intergovernmental Meeting in Colombia representatives of Belize, Guatemala, Honduras and Nicaragua began discussions for the submission of a joint application for funding to pursue further safeguarding initiatives for Garifuna Language, Music and Dance. Due to the pandemic the states were unable to undertake the necessary discussions. The development of the application is proposed for 2021 for submission in 2022. The state will also look for opportunities for shared ICH safeguarding initiatives involving neighboring states.
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?
No
1  

Choose a category 2 centre

-  

Describe the activities and your country's involvement.

**Question 25.2**

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?
No

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

**Question 25.3**

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?
Yes
1  

International and regional bodies

CARICOM (Caribbean Community)

ICH-related activity/project

CARIFESTA is a biennial regional cultural extravaganza in which the member states of the Caribbean Community gather for a month, in a member state, to showcase aspects of Cultural life in the Caribbean. The event itself is a regional safeguarding initiative for shared and national ICH. Some of the ICH which are featured include Masquerades, John Canoe,
Wanaragua Steel Pan, Traditional Drumming, Folk Music, Folk Dance, craft and performance of musical genres including Reggae, Soca, calypso, String Band, and Brukdown.

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

The gathering of the Caribbean's cultural communities is one of the main ways through which the Caribbean countries are able to develop understanding and appreciation of the region's ICH. It also helps to reinforce national and cultural identities while contributing to peace-building.

**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:**

Minimally

**Target for the next report:**

Partially

**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 "no" response to factors 25 can more accurately be described as some communities, groups and individuals are themselves proactive in networking with communities, groups and individuals in other countries for the purpose of learning about shared heritage and history, cultural exchange in ich-related activities. One outstanding example of cross-border collaboration occurred between the leaders of the Northern Maya Association of Belize and the Universidad Intercultural Maya in Quintana Roo Mexico. The collaboration involved the coordination of (2) workshops in 2018 focused on the writing, reading and speaking of the Yucatec Maya Language. The teachers conducted the workshops in Belize, while the funding for the initiative was provided by both the University and members of the Northern Maya Association in Belize. There was no state funding.

There is currently no systematic state funding for cross-border initiatives. Though they may be treated on a case-by-case basis. In the next reporting period the focal point will seek to establish closer ties with international agencies for the purpose of ICH-related initiatives and in support of communities, groups and individuals.
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>
</table>
| Language, dance and music of the Garifuna  
*Multiple: Belize, Guatemala, Honduras, Nicaragua*  | 2008 |

Question C.1

C.1. Social and cultural functions

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

The inscription of the element was the result of a multi-national effort among the Garifuna people of Belize, Honduras and Nicaragua with Guatemala giving its support afterwards. The Submission was first recognized as a Masterpiece of the Oral and Injntangible Heritage of Humanity and as of 2008 had been added to the Representative List. The Garifuna people of Belize, Guatemala, Honduras and Nicaragua have a shared history of exile from their homeland in St. Vincent and the Grenadines (Yurumein to the Garifuna) having sought refuge in these countries. The element as a lived experience continues to be important for the collective cultural survival and collective memory of Garifuna historical experience and heritage. All three elements together help Garifuna people to maintain ties to each other even though they are separated by modern political and geographic boundaries. Today, the language, music and dance are an inseparable part of Belizean cultural life. In particular, in addition to the day to day lived experience of the elements, each element continues to be showcased during a 20-day period of celebrations in November leading up to a National
Holiday known as Garifuna Settlement Day. It is important to note that in 2020, as a result of the pandemic, the normal activities were not held as they usually are. Instead, they were held virtually. A major cultural safeguarding initiative known as the Battle of the Drums was broadcast virtually on television and social media as was Habinahan Wanaragua (Dance Jankunu) in the aftermath of the Celebrations. Other activities which were broadcast virtually included the Re-enactment of Garifuna Arrival to Belize, The Miss Garifuna Pageant, was not held. However, the launch of the activities, Tribute to Thomas Vincent Ramos and Discussion on Garifuna Spirituality among others were held virtually hosted by National Garifuna Council, using the zoom platform and streamed on face book and YouTube In non-pandemic times the Settlement Day is celebrated in public gatherings to showcase aspects of Garifuna language, music and dance. The showcase activities include Garifuna speaking competitions, a regional drumming competition that features music and dance and a public re-enactment of Garifuna arrival to Belize known as Yurumein. These safeguarding activities associated with the element feature participants from all age groups. The seasonal public events are a tremendous source of social cohesion and for reinforcing cultural identity and pride. The activities relating to awareness-raising and the safeguarding of the element are coordinated at the National Level by the Garifuna cultural organizations such as the National Garifuna Council, Battle of the Drums Secretariat and Habinahan Wanaragua. Activities at the municipal level are coordinated by the local chapters of the National Garifuna Council. The Inter-cultural Bilingual School located in the largest Garifuna Community in Belize is managed by the National Garifuna Council.

**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 combined elements of Language, Dance and Music of the Garifuna continue to function vibrantly among all age groups. There is an especially strong component for the involvement of youth aided by the training and guidance of expert practitioners and knowledge-bearers. This is true for seasonal safeguarding initiatives such as the Habinahan Wanaragua (Dance Wanaragua), Battle of the Drums Competition, Garifuna Spelling Competition, Ms. Garifuna Pageant and Yurumein Re-enactment. On a day-to-day basis, the Garifuna Language is still endangered as a result of interaction in culturally diverse communities where opportunities for speaking Garifuna outside of the family units are limited and even here more and more parents lack the competence to ensure that their children learn the language. Initiatives for Language safeguarding are ongoing and are formalized in the Guilisi Primary School which uses the Intercultural Bilingual Education approach. Here they teach the national curriculum but use Garifuna Language in parallel with English which is the country’s official language. This is noteworthy because the school is located within the largest Garifuna community in Belize. Other manifestations of Garifuna language safeguarding include the continuous production of music by practitioners of the various musical genres of Garifuna music such as
Paranda, Punta and Punta Rock. Garifuna Dance almost always accompanies Garifuna Music and this element also remains viable and is manifested in many of the seasonal activities such as Wanaragua, Charikanari and included in lived experience of day-to-day life. The language itself is always threatened and endangered due to demand for developing skills in mainstream international languages such as English and Spanish as well as western influences. Though it is important for emphasis on multilingualism as a means of raising the profile of Garifuna Language and its importance for cultural transmission. The pandemic has seriously affected the ability of communities to coordinate the activities for awareness-raising and transmission due to social distancing regulations and limited access to financial resources. However, it can be estimated that as the country recovers from the health and economic fallout of the pandemic that the traditional initiatives will re-emerge. A short-term threat will be the absence of financial support which usually comes from the private sector and from the government.

**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.

Since the inscription and even prior to the inscription, there has been continuous and sustained growth and visibility of the Language, Dance and Music of the Garifuna in Belize. The inscription is multinational in origin and Garifuna Communities continue to be engaged with each other in part due to family relationships across borders. The element enjoys high visibility in Belize. The safeguarding initiatives are integrated into the natural calendar of cultural heritage activities and are thus anticipated by the public at large. The high visibility has also contributed to greater degree of cultural tolerance and respect among the various cultural groups in Belize. Many of the early stereotypes have been minimized, while there has been greater awareness and understanding of the actual cultural manifestations of Garifuna people in Belize. The same is true with respect of other non-Garifuna cultural groups in the country. In terms of international visibility, the Garifuna leadership and individuals have established new relationships with Garifuna in St. Vincent and the Grenadines and have meetings and engagements in an effort to learn about the family ties and heritage. This is significant especially since the populations are on opposite geographic ends of the Caribbean Sea. Some of these meetings have become more doable due to technologies for hosting meetings and conferences remotely.

**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 efforts to promote Language, Dance and Music of the Garifuna of Belize have been continuous and sustained. The Gulisi Primary school is a major education initiative for the education about and with Garifuna ICH at the community level and in service of school-aged elementary youth. Students in 5 regional high schools in southern Belize also participate in Safeguarding programs for Garifuna Language, Music and Dance. The work of awareness-raising on other community-based initiatives has been supported by the Stann Creek House of Culture. The House through its coordinator collaborates directly with Garifuna communities, practitioners, knowledge-bearers and leaders to coordinate workshops on topics such as Sisira (Maracas) making, Drum making and Playing, Mask Making Competition and Philosophy of Wanaragua; all of which support the Language, Music and Dance. In this sense there are national initiatives that are highly visible and then there are community-based initiatives that impact the communities directly with respect to safeguarding the element. Both types of actions have helped to promote and reinforce the element.

There is also the Regional Project that was implemented in 2005 to 2008.

**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 National Garifuna Council National Headquarters and municipal branches coordinate activities related to the elements at the National and Municipal levels.

The Stann Creek House of Culture provides financial support and helps organize awareness-raising activities for Garifuna Exile Day (11th March), Garifuna Arrival Day (12th April), and The T.V. Ramos (13th November).

Smaller community-based groups such as Uwarani Garifuna Cultural Group, Ugudárígi Cultural Group, Lirahunu Satuye Group, Hamalali Garinagu Cultural Group, Ugundani Dance Group, and Garifuna Choir coordinate workshops and activities in Language retrieval, music, drumming and dance.

Students from Wesley College, Georgetown, Ecumenical High School and Junior College; Delilée High School, Georgetown Technical High School, Independence High Tech School, Toledo Community College, St. Alphonsus Primary School, Holy Ghost Primary School, Sacred Heart Catholic School and Gulisi Primary School all participate in seasonal safeguarding initiatives on Garifuna Language, Music and Dance.

The Gulisi Museum is involved in the showcase and exhibit of aspects of Garifuna living heritage. The Hamalali Radio Station is a community-based radio whose programming is done in Garifuna and English. They also do awareness-raising on cultural and social issues affecting the community.

To this extent, there is vibrancy and viability for the element countrywide. The stakeholders
look forward to participation on an annual level because of how it contributes to social and community cohesion. It is important to note that there is widespread participation among men and women and between the young and elderly. The elements feature roles for both males and females and the transmission occurs through the efforts of knowledgeable elders with the participation of large numbers of youth.

**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.

As per the 2008 inscription, the work of safeguarding the Language, Dance and Music of the Garifuna has been primarily undertaken by the National Garifuna Council. The National Garifuna Council is an elected national executive body that represents Garifuna communities in Belize. Each major Garifuna community also has a local chapter of the Council that assists with organizing and implementing safeguarding initiatives. The Government of Belize and its Ministry of Education and Culture through the National Institute of Culture and History also provide annual financial support to the Council and Battle of the Drums to assist with the costs of organizing these activities. It is important to note that the National Garifuna Council is able to conduct its activities on a national level and through the work of its local chapters found in all districts of Belize. Guilisi Primary School which is designed to teach aspects of Garifuna Language, Music and Dance is also managed by National Garifuna Council.

**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 focal point institution through the National Institute of Culture and History works closely with the community-based Houses of Culture and in many cases maintains direct communication with community groups and individuals. On one hand, the National Garifuna Council requests and receives financial support from the focal point. On the other hand, community-groups collaborate with the Coordinator of the Houses of Culture for planning purposes, for hosting workshops and other events and for providing technical assistance. To this extent, the Focal Point has access to current information relating to the element. The Coordinator of the House of Culture who works directly with the community groups and
individuals reviewed and contributed to the report based on the record of workshops, discussions and activities. The President of the National Garifuna Council, Ms. Sandra Miranda also reviewed the report and made comments and amendments. Ms. Miranda in her capacity as National President oversees or collaborates on all national initiatives for safeguarding of Garifuna, Language, Music and Dance. Garifuna Expert Dr. Roy Cayetano also made comments and amendments.
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
Nigel Encalada

Title
Director

Date
17-03-2021

Signature
<s>signed</s>