Periodic Report (Convention)

A. General information

Name of State Party
Brazil

Date of Ratification
2006-03-01

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 addresses the implementation process of the ICH federal policy launched in 2000, the safeguarding actions developed following UNESCO’s 2003 Convention - ratified by Brazil in February 2006 -, and the multilateral discussions that have been adding specialization and depth to the ICH field. Since its primary developments, Brazil’s ICH policy has been carried out under three main action lines: 1) Identification: production of knowledge and documentation, mainly through the National Inventory of Cultural References (INRC); 2) Recognition of elements through the Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage and the National Inventory of Linguistic Diversity (INDL); and 3) Support and Promotion: actions to support the existence of ICH elements, mainly through safeguarding actions and plans. The Brazilian federal ICH policy promotes safeguarding social processes based on ICH bearer’s widest empowered participation in the management of their own element’s safeguarding actions, supporting inter-institutional articulation and social dialogue as well as taking legal action measures when required.

By the time Brazil ratified the Convention in 2006, the Department of Intangible Heritage (DPI) had already been created in Iphan, with several implemented projects, including the declaration of two intangible cultural elements as Masterpieces of the Oral and Intangible Heritage of Humanity, a staff of experts and a budget of its own. Since then, priority was given to strengthening the internal capacity for ICH management, particularly at IPHAN decentralized units and society-based institutions. There has been a considerable intensification of actions, as communities began to take part in the policy. Efforts were made to strengthen relations with other government spheres – states and municipalities – to develop the shared management of ICH. In addition, the evaluation system of accomplished actions was launched, and the instrument for Monitoring and Evaluation of Safeguarding
Activities and Plans was completed.

During this last decade, Iphan has made efforts to expand its dialogue with civil society, building several actions of identification, declaration, support, and promotion alongside ICH bearers and practitioners and other interested parties, such as universities, specialists, NGOs, foundations, and international partners. These efforts encompass the development and follow-up of integrated safeguarding practices led by Iphan’s DPI, which include over 160 completed inventories, the declaration of 48 intangible cultural elements as Brazilian cultural heritage, and the national coordination of more than 450 safeguarding social processes regarding the 48 Brazilian recognized elements which demand permanent safeguarding measures and follow up in many different regions and territories. Actions developed by other Iphan units are also fundamental, such as workshops held by the Coordination of Heritage Education, specific initiatives to foster popular handcraft and cultures by the National Center of Folklore and Popular Culture – CNFCP, and, actions to promote ICH in a comprehensive way, led by Iphan’s States offices in permanent dialogue with other governmental institutions, municipalities, bearers, and local partners.

Besides describing the internal development of the ICH field in Brazil, the following pages provide a portrait of Brazil’s rich international cooperation activity, in bilateral, regional, and international spheres. An emphasis over the regional sphere can be noticed, as well as a relevant account of bilateral Technical Cooperation Agreements, through which Brazil and its partners benefited from experience exchanges and technical support.

This document also brings information about ICH safeguarding actions led by other public and civil society institutions, especially in section C, with data provided by ICH bearers and practitioners. Regarding sections A and B, most of the answers were gathered by Iphan’s central Departments. Contact and direct collaboration with civil society institutions were negatively affected by the COVID-19 pandemic, whose impacts are still to be evaluated and shall appear in the next periodic report.

**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**

Alves Gusmão

**Given name**
Deyvesson Israel

Institution/position

Address

National Historic and Artistic Heritage Institute (IPHAN) SEPS 713/913, Edifício IPHAN, 4o andar CEP 70390-135 Brasília/ DF

Telephone number

+55 (61) 99380-8837

E-mail address

deyvesson.gusmao@iphan.gov.br

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

The National Institute for Historical and Artistic Heritage (Ipahan) is a federal organism linked to the Ministry of Tourism, responsible for the preservation of Brazilian Cultural Heritage. Ipahan is responsible for protecting and promoting the country's cultural properties and elements, ensuring their sustainability and viability for present and future generations. Since the creation of the Institute, on January 13, 1937, through Law No. 378, the concepts that guide Institute's public policies and activities have evolved, always in tune with the most up-to-date debates and legislation on the field of cultural heritage.

Ipahan has 27 Superintendencies (one in each Federative Unit) and 37 Technical Offices, most of them located in Historic Cities protected by the heritage preservation policy and the UNESCO 1972 Convention. Ipahan is also composed of six Special Units, four of them in Rio de Janeiro: Lucio Costa Center, Roberto Burle Marx’s property, Cultural Center of Heritage “Paço Imperial” and the National Center for Folklore and Popular Culture; and, two in Brasilia, the National Center for Archeology and the Heritage Documentation Center. This decentralized structure serves the purpose of taking heritage policy to territories and communities nationwide, offering channels of dialogue with other public administration entities, from state and municipal levels, and with civil society in its different representative voices, individuals, social groups, communities, NGOs, foundations, universities, and so on, putting efforts to build and maintain participatory management of cultural heritage. Ipahan is also responsible for the conservation, safeguarding, and
monitoring of Brazilian cultural elements inscribed on the World Heritage List, the Lists of Intangible Cultural Heritage of Humanity, under UNESCO 1972 and 2003 conventions, respectively, and on the Mercosur’s Cultural Heritage List.

- **Centres of expertise**
  
  National Center for Folklore and Popular Culture (CNFCP): collaborated with information on programs, actions and activities related to the documentation, research and dissemination of intangible heritage with a focus on manifestations of popular culture and handicrafts of cultural tradition.

- **NGOs**
  
  Institute for Research and Indigenous Education – IEPÉ (Instituto de Pesquisa e Formação Indígena): Supporting and facilitating activities through mediation with the Wajãpi leaderships and teachers who took part in the fulfillment of section C of this report.

  Association of Sambadores and Sambadeiras of the State of Bahia - ASSEBA (Associação dos Sambadores e Sambadeiras do Estado da Bahia): representatives of this association took part in the group of bearers who provided answers for section C of this report.

- **Others (if yes, specify)**
  
  Safeguarding Deliberative Bearer’s Groups, which are dialogue instances intentionally established throughout the safeguarding processes of Brazilian ICH elements. Six groups have provided answers required for the fulfillment of section C of this report thus assuring the participation of bearers in the preparation of each provided answer.

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.
<table>
<thead>
<tr>
<th>Name of the NGO</th>
<th>Year of accreditation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ArteSol – Solidary Crafts (NGO-90168)</td>
<td>2010</td>
</tr>
<tr>
<td>Indigenist Work Center - CTI (NGO-90174)</td>
<td>2010</td>
</tr>
</tbody>
</table>

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).*

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaokwa, the Enawene Nawe people's ritual for the maintenance of social and cosmic order (00521)</td>
<td>2011</td>
</tr>
</tbody>
</table>

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>Oral and graphic expressions of the Wajapi (00049)</td>
<td>2008</td>
</tr>
<tr>
<td>Samba de Roda of the Recôncavo of Bahia (00101)</td>
<td>2008</td>
</tr>
<tr>
<td>Frevo, performing arts of the Carnival of Recife (00603)</td>
<td>2012</td>
</tr>
</tbody>
</table>
**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.

<table>
<thead>
<tr>
<th>Name of project/programme/etc.</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Call for projects of the National Programme of Intangible Heritage (00504)</td>
<td>2011</td>
</tr>
<tr>
<td>Fandango's Living Museum (00502)</td>
<td>2011</td>
</tr>
</tbody>
</table>

**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

**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.
a. Name of inventory

National Inventory of Cultural References (INRC)

b. Hyperlink to the inventory (if any)

http://portal.iphan.gov.br/pagina/detalhes/421

c. Responsible body

Department of Intangible Heritage (DPI) of IPHAN

d. Date of establishment

The INRC Application Manual was published in 2000 and since then, several Inventory projects (around 160) based on the instrument have been carried out until 2016, when the INRC evaluation working group - GT INRC was established. That year, there was an institutional orientation to suspend the carrying out of new inventories using the INRC instrument and its methodological framework.

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

Yes

Date of latest update

03-06-2019

f. Method and frequency for updating

The inventory updating is carried out with variable frequency and is performed in two ways:
1. through the update of information and documentation on cultural elements already identified and projects already started or carried out (not usual);
2. through the continuous inclusion of cultural elements and data that is related to the realization of new identification projects based on the Inventory.

g. Number of elements included
More than 160 identification projects have been added since the release of INRC back in 2000. The exact number of elements included has not yet been systematized by Iphan, surpassing, however, the thousands

h. Applicable domains

The 160 INRC actions carried out refer to all Applicable domains described in the Convention, except for languages, a domain for which there are specific identification and recognition instrument, the National Inventory of Linguistic Diversity - INDL. It is also important to note that the applicable domains used as a reference in the INRC are the following: (A) celebrations; (B) buildings; (C) form of expression; (D) Place; (E) Skills and Crafts, according to its Manual and following national legislation (Decree 3.551/2000).

i. Ordering principles

INRC is based on the concept of Cultural Reference, understood as: the elements, social practices and traditional cosmological principles that communities, social groups, collectivities and segments value as integral attributes of their cultural identity, collective memory and their historical constitution processes, including those related to their territories. Cultural references are constantly recreated by these bearer groups as a result of their complex relationships with broader socio-cultural, political and economic contexts (Iphan Ordinance No. 200/2016).

j. Criteria for inclusion

The INRC does not presuppose restrictive limits for the inclusion of elements, other than the need for them to be Cultural References for the communities that practice / bears them and that can be included in any of the categories that structure the instrument. For this reason, the elements identified in the INRC actions are the result of field research, with an ethnographic character and, preferably, with the active participation of communities in all phases of their identification and categorization actions. Anyway, to guarantee the access of Iphan and the general public to the data produced by the institutional partners that carry out identification projects that use the INRC Manual, Normative Instruction No. 01/2009 (http://portal.iphann.gov.br/uploads/ckfinder/files/Instrucao_Normativa_001_2009(2).pdf) provides the conditions for the approval by Iphan of its use.

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

Yes

Please provide further details, if appropriate:

In the INRC's Identified cultural elements records, there are fields to designate the current condition of the cultural element as "current / intact" or "memory or ruin" (in this case, remembering that the INRC is also applicable to material elements); there are also, in the specific files by category (Domain), fields focused on changes observed in the cultural elements described and description of the time and possible reasons for the changes that occurred with them. Such assessments will continue to compose the new, improved, and
revised version of the INRC, and there is an effort to improve the fields related to the
diagnosis of sustainability, strengthening, and continuity of the cultural elements identified
by the Inventory.

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

) No

Please provide further details, if appropriate

Currently, the status and its assessment do not necessarily influence the updating of the
INRC, which has already been diagnosed by Iphan and is being considered in the INRC
review, currently underway.

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

Yes

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

Each inventory action contains descriptive fields related to difficulties faced by communities
and changes that the cultural elements might be going through (the latter may or may not
mean threats).

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

) No

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

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

) 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

2

a. Name of inventory

National Inventory of Linguistic Diversity (INDL)

b. Hyperlink to the inventory (if any)

http://portal.iphan.gov.br/indl

c. Responsible body

Department of Intangible Heritage (DPI) of IPHAN

d. Date of establishment

2010

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

)

Yes

Date of latest update

30-10-2015

f. Method and frequency for updating
The inventory update is done with variable frequency and in two different ways:
1. The update of information and documentation on languages;
2. The inclusion of languages, which increase the quantity of inventoried languages.

g. Number of elements included

7

h. Applicable domains

Linguistic communities

i. Ordering principles

Self-declaration, that is, the possibility of a community to recognize itself as a speaker of a certain language and to indicate this language for inclusion in the INDL as a structuring element of its culture and identity. As a direct consequence of this first principle, it is necessary to always consider the association between language, social group and culture. The possibility of continuous attachment of information about a language, which in addition to facilitating the updating and complementing of knowledge already taken into account, it also allows that new communities can be included as speakers of a recognized language, by conducting complementary research and presenting the consent of these new groups.

j. Criteria for inclusion

In the process of inclusion of a language in INDL, the documentation presented needs to demonstrate that:
1. The language is a cultural reference for Brazilian memory, history and identity, in its different social groups
2. Language exists as part of a community's social life, whether through everyday uses, special cultural occasions, or even preserved in the knowledge of its last fluent speakers.
3. The community for which the language is a reference has been in Brazilian territory for at least three generations. It is important for identifying the transmission processes and the historical continuity of the language, and for understanding the changes and transformations that have taken place, including in regard to the meanings given by the communities themselves to the language and the way it is represented in different contexts of use.

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

Yes

Please provide further details, if appropriate:

The State encourages Sociolinguistic diagnostics to verify the vitality of languages, based, for example, on the evaluation of intergenerational transmission and the influence of other hegemonic languages.
l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)

Yes

Please provide further details, if appropriate

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

Yes

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

The influence and hegemony of other languages, mainly Portuguese; the weakening of intergenerational transmission; prejudice and racism.

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.

A linguistic inventory, dedicated to languages spoken inside Brazilian territory, different than Portuguese.

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

No

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

Yes

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

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

YES

3

a. Name of inventory

Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage

b. Hyperlink to the inventory (if any)

http://portal.iphan.gov.br/pagina/detalhes/687

c. Responsible body

Department of Intangible Heritage (DPI) of IPHAN

d. Date of establishment

2000

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

Date of latest update

13-06-2019

f. Method and frequency for updating

The update is of variable frequency and can be done through:
1) The declaration of new elements as Brazilian cultural heritage;
2) The documentation update about elements already included in the inventory, specially each ten years counting from their respective declaration dates, when it is put on course a process of revalidating their declaration as Brazilian cultural heritage
3) The production of knowledge, by means of support and promotion actions to the declared elements, within the scope of Iphan's responsibilities in the safeguarding of intangible cultural heritage.
g. Number of elements included

48

h. Applicable domains

Places, Celebrations, Knowledges and Forms of Expression

i. Ordering principles

Recognition of the heritage value of intangible cultural elements that are cultural references for the communities of bearers and practitioners;

Social participation of groups and communities in all stages of the declaration, such as knowledge production, assessment and actions planning, aiming at the sustainability of the cultural element.

j. Criteria for inclusion

Criteria defined by legislation:

• The social vitality of the cultural element;
• The historical continuity of the cultural element (at least three generations);
• National relevance for the memory, identity and historic formation of Brazilian society;

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

Yes

Please provide further details, if appropriate:

The entire recognition process (declaration) results in the production of a Dossier that describe the constituting elements of manifestations and cultural practices that are the object of the intended declaration as national cultural heritage. The dossier, always constructed through ethnographic research, contains: history of the element; description of how it currently occurs; and safeguarding recommendations prepared on the basis of a previous assessment about the conditions of production and reproduction of the cultural element, in order to maintain its existence.

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

Social vitality is one of the conditions for the recognition of intangible cultural elements as Brazilian cultural heritage. The updating of documented information about the element
gathered during the recognition process occurs in the subsequent stages of support and promotion of the declared element, as well as in its periodic revaluation, each ten years after the declaration.

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

Yes

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

In the documentation comprised by the Dossier which is presented for a recognition process, it is mandatory to identify social, economic and cultural aspects that pose a threat to the sustainability of the cultural element. Ethnographic research, and clarification meetings with groups and communities are the main sources for this risk assessment. After the Declaration as Brazilian cultural heritage, the identified threats subsidize the construction of the element’s safeguarding plan.

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

No

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

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

Yes

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

Yes

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

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1  

**Programme/Convention/Organization**

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

**Activity/project**

Inscription of Jesuit Missions in UNESCO World Heritage List and Mercosur Cultural Heritage List

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

Through a binational cooperation agreement, Argentina and Brazil prepared a nomination document proposing the inscription of the serial property “Jesuit Missions of the Guaranis: San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto and Santa Maria Mayor (Argentina), Ruins of São Miguel das Missões (Brazil) in the World Heritage List. It was inscribed in 1983. This recognition is part of the process of political approximation between Brazil and Argentina that ultimately led to the creation of Mercosur, including Uruguay and Paraguay in 1991. Since then, and especially from the first meeting of MERCOSUR Ministers and Authorities of Culture, in 1995, the Jesuit Missions have been a great asset to the integration process, recognized as an expression of shared cultural references, history, and values, with the potential to strengthen regional cultural identity and to stimulate cooperation and integration between countries. The Jesuit Missions, not only from Brazil and Argentina but also those located in Uruguay, Paraguay, and Bolivia, have been the object of several initiatives under the framework of Mercosur’s Cultural Heritage Commission (CPC), among which, two different inscriptions in Mercosur’s Cultural Heritage List (LPCM).

The first, from 2015, refers to four (4) Brazilian historic sites inscribed alongside those located in Argentina (17), Bolivia (9), Paraguay (13), and Uruguay (3), a transnational serial property comprising a total of 46 components. The Jesuit Missions were also inscribed as “Tava - Place of Reference for the Guarani People” in 2018. This nomination was made by
Brazil, regarding São Miguel das Missões in its historical and contemporary meanings, practices, and cultural references for the Guarani communities. The narrative sustaining the inscription of Tava integrates material and intangible dimensions, stressing, however, its symbolic and sacred values associated with Guarani bearers. The process undertaken around the protection and promotion of the Jesuit Missions from 1983 to 2015 and 2018 is a testimony of ongoing regional and multilateral debates about the need to put material and intangible policies in dialogue - including the 1972 and 2003 Conventions - and to provide spaces for rethinking traditional heritage categories.

2

Programme/Convention/Organization

Convention on Biological Diversity

Activity/project

Strengthening the implementation of Access and Benefit Sharing Policies

Traditional Knowledge (TK) associated with Brazilian Genetic Resources has been formally recognized as cultural heritage by law in 2015 (Law 13123, May 2015). Before that, a provisional measure published in 2000 had already declared TK of indigenous peoples and local traditional communities as cultural heritage and implemented measures for the functioning of an ABS system. The National Management Council of the Brazilian Genetic Resources (CGEN) is formed by national ministries' and governmental institution’s representatives and by a minimum share of 40% of civil society representative members. The civil society members of CGEN speak out in the name of three main sectors: science researches, thus including not only biological sciences research sectors but also social sciences; bearers of TK associated with biological resources and the industry and agricultural productive sectors. CGEN has initiated its activities under the rule of this new law in July of 2016.

Federal institutions that hold legal responsibilities towards the protection of indigenous peoples, slavered descendant communities, and other traditional local communities also have a designated role in the protection of the ABS interests of these groups, especially in what concerns seeking to assure suitable prior and informed consent processes (§ 2º, article 14; Federal Decree nº 8772) and offering support to surveillance of the ABS activities (§ 1 º, article 93, Federal Decree nº 8772). Both these activities, however, have not yet begun to be performed as foreseen in the legal diploma by any federal agency. The establishment of structures and procedures is a need for the improvement of the ABS Brazilian System and requires political and technical efforts.

Contributions to the safeguarding of intangible cultural heritage

Besides the direct participation of Bearers in CGEN, a decision-making governmental instance, the regulation of the ABS system in Brazil includes public funding that must be used in nature conservation and traditional knowledge safeguarding projects (article 51 of the Federal Decree nº 8772/2016). Efforts to implement this Funding Programme are being carried out by a pool of public institutions which are working alongside the Environmental
Ministry, such as the National Historical and Artistic Heritage Institute - IPHAN and the National Foundation for the Indigenous Peoples - FUNAI, amongst others. The Management Board of the ABS Fund has representatives of the Brazilian indigenous peoples as well as of the traditional local communities and family farmers. IPHAN and the Palmares Foundation, both institutions of the cultural governmental sector, and FUNAI, also a federal agency, are members of this board and are engaged in activities to support the implementation of the Brazilian ABS system.

Programme/Convention/Organization

Food and Agriculture Organization of the United Nations (FAO)

Activity/project

Technical Working Group (GTT), within the scope of the Ministry of Agriculture, Cattle Raising and Supply (MAPA), to discuss and suggest protocols and procedures for the operation of the International Program Globally Important Agricultural Heritage Systems (GIAHS) by the Food and Agriculture Organization of the United Nations (FAO) in Brazil.

Contributions to the safeguarding of intangible cultural heritage

This inter-ministerial group of work is a result of articulations initiated by Iphan in 2015 with other federal institutions interested in public policies that would benefit and promote traditional agricultural practices due to its importance as a cultural heritage, role in nature conservation and biodiversity increase as well as the potential for climate change solutions. The Brazilian Agricultural Research Agency (EMBRAPA) and FAO'S Brazilian Secretary have been, since the beginning, active partners in this effort. The Special Secretary of Family Farming and Agrarian Development of the Presidency of the Republic (which has been transferred to the Ministry of Agriculture and Livestock in 2019) engaged in this initiative in 2017.

Brazil has traditional communities in all the biomes of its vast national territory. Many of these populations maintain traditional practices of production and consumption of food that have been developed for centuries in natural environments of different biomes. They face several pressures and challenges to maintain these practices. Government support and encouragement aimed at strengthening and maintaining traditional agricultural systems represent an important way of protecting the intangible cultural heritage of these communities.

The Technical Working Group (GTT) was created by the Ministry of Agriculture, Cattle Raising and Supply (MAPA) through Ordinance No. 266 of 19 November 2019 and is coordinated by the MAPA Secretariat for Family Agriculture and Cooperatives. The group aims to design a state comprehensive policy that shall foster and protect traditional agricultural systems of indigenous peoples and local communities. FAO’S Brazilian Secretary has attended all the ordinary meetings of this technical group. Other ministries and government agencies, such as the Ministry of Environment, the National Indian Foundation,
among others, have been invited to participate and contribute to the proposal of a governance system for the promotion of Traditional Agricultural Systems in Brazil and GIAHS applications, in accordance with current legislation. The work conclusion is scheduled for the end of 2021 when the validation phase of the technical proposal prepared by authorities and the planning for the implementation of the approved policy (s) and program (s) shall begin.

4

Programme/Convention/Organization

Globally Important Agricultural Heritage Systems (GIAHS)

Activity/project

The recognition of the Traditional Agricultural System in the Southern Espinhaço Range, Minas Gerais as a GIAHS Site.

Contributions to the safeguarding of intangible cultural heritage

A Traditional Agricultural System can be defined as a set of elements that includes knowledge, myths, forms of social organization, practices, products, techniques/artifacts, and other associated manifestations. They form cultural systems that involve the environment, food practices, and agro-ecosystems managed by traditional peoples and communities and by family farmers. In this sense, a Traditional Agricultural System is a dimension of the intangible cultural heritage of the communities that bear it as a way of living.

The Traditional Agricultural System in the Southern Espinhaço Range, Minas Gerais, is located in a Brazilian Savannah region, with a transition area to the Atlantic Forest in the east. The complexities of verticalities and horizontalities in the system’s landscape confer elasticity and flexibility to local agri-food strategies. As a result, we have unique managed landscapes, abundant water, a hotspot of native biodiversity, vast agrobiodiversity, and considerable cultural density. The cultural identity of the “sempre-viva flowers gatherers” (apanhadores de flores sempre-vivas, as they call themselves) is rooted in a sense of belonging to this vast territory and the socio-cultural practices developed in the rupestrian grassland and savanna vegetation of Brazil’s Cerrado biome.

Their seasonal movements express the transhumance of families and local groups, overcoming agro-ecosystemic limits and exploiting many of the region’s different potentials. Food production depends on agro-food strategies structured within this combination of agro-environments, traditional knowledge, food culture, and the shared management of adapted genetic resources and water (considered to be common goods). In addition, the agrarian regime is characterized by common-use land and by knowledge and rites associated with agro-biodiversity. The system’s techniques are thus adaptable to adverse conditions and have been developed to use the ecosystems’ entire potential, enabling a significant degree of food security for the groups, while also generating income and socio-ecological resilience. The strong communities’ social and political organization also helps keep this system alive, in the face of constant challenges, even today. Nowadays they have
their own social organization, the Commission for the Defense of Sempre-viva Flowers Gatherers’ Communities (CODECEX). Their life strategies have developed based on a wide range of complex traditional knowledge, capable of working with very diverse environments and species of flora and fauna. This knowledge has been handed down and adapted over many generations and has ensured the lives of families and communities over time, in adverse situations. It represents social practices of interaction with nature – the creator of life and a whole of which these peoples are part. The uses of these environments have developed and evolved over centuries of working and interacting with them. They are managed landscapes that constantly co-evolve with the communities that depend on them. This declaration has been the result of strong articulations carried out by Iphan with various federal institutions interested in public policies that would benefit and promote traditional agricultural practices due to its importance as a cultural heritage, role in nature conservation, and biodiversity increase as well as the potential for climate change solutions.

For this specific recognition as GIAHS, one can mention the roles of the Brazilian Agricultural Research Agency (EMBRAPA) and of the Special Secretary of Agricultural Family Farming and Agrarian Development of the Presidency of the Republic (which has been transferred to the Ministry of Agriculture and Livestock in 2019) in supporting the initiative. Both bodies have been Iphan’s main partners in the ongoing effort to design a state comprehensive policy that shall foster and protect traditional agricultural systems of indigenous peoples and local communities. The nomination file and the conservation plan were prepared by the Commission for the Defense of Sempre-viva Flowers Gatherers’ Communities (CODECEX), with the support of partner universities and the Government of Minas Gerais, in addition to the City Halls of Diamantina, Buenópolis, and Presidente Kubitschek. The National Historical and Artistic Heritage Institute (Iphan) carried out the technical analysis and issued a report on two of the criteria for the recognition of the site as World Agricultural Heritage. Iphan also participates, as a guest, in the technical group that is building the Program’s national governance model. The Ministry of Agriculture, through the Secretariat of Family Agriculture and Cooperatives, coordinated the submission of the application file and the System’s Dynamic Conservation Plan, together with the Ministry of Foreign Affairs (MRE) and FAO, for the Traditional Agriculture System of Serra do Espinhaço to compete for the title of World Agricultural Heritage.

This vast interinstitutional collaboration both among national and international institutions provides a great contribution to the valorization of intangible cultural heritage and its fundamental relations to other dimensions of sustainable development, such as biodiversity and food security. Both the initiative by FAO and GIAHS, and the social and institutional efforts dedicated by Brazil to the recognition of this Traditional Agricultural System are a means to enhance public debate about intangible cultural heritage, expanding the global perspective about the contribution of culture to sustainable development, and the need to preserve and protect practices as the Traditional Agricultural System in the Southern Espinhaço Range, Minas Gerais. For further information, please refer to the nomination file: http://www.fao.org/3/ca8121en/ca8121en.pdf
B. Reporting against core indicators

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

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

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

**Question 1.1**

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

Yes

1

**Name of the body**

National Institute for Historic and Artistic Heritage (Iphan)

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

Through the Department of Intangible Heritage (DPI), Iphan ensures the preservation and diffusion of knowledge, celebrations, forms of expression, and places that bear reference to the identity, practices, and memory of the different groups that form Brazilian society. DPI manages and executes the National Intangible Heritage Program (PNPI), proposes guidelines for ICH safeguarding and, together with Iphan state Superintendencies, manages programs, projects, and actions in the areas of identification, declaration, monitoring, and enhancement of the Brazilian Intangible Cultural Heritage.

**Website**

www.iphan.gov.br

**Contact details**

**Address**

SEPS - Quadra 713/913 - Bloco D - Edifício Iphan CEP 70390-135 - Brasília/DF - Brasil

**Telephone number**

+55 61 2024-6000

**E-mail address**

dpi@iphan.gov.br
Name of the body

Institute of Artistic and Cultural Heritage of Bahia – IPAC (Instituto do Patrimônio Artístico e Cultural da Bahia)

Brief description of the safeguarding functions of the body

The Institute of Artistic and Cultural Heritage of Bahia is linked to the Bahia state Secretariat of Culture, acting in partnership and articulation with society and municipal, state, and federal public authorities, for safeguarding and protecting tangible and intangible cultural elements in Bahia and executing cultural heritage public policy. It is responsible for DIMUS, the Directorate of Museums whose mission is to formulate, promote and guarantee the implementation of public policies for the museum sector, aiming to contribute to the creation, organization, development, and strengthening of museological institutions and their collections in the state of Bahia, placing them at the service of society and its development.

Website

http://www.ipac.ba.gov.br

Contact details

Address

Centro Histórico de Salvador, Rua 28 de Setembro, nº 15 – Centro. Salvador-BA – CEP: 40.020-246

Telephone number

+55 71 3116-6909 | 3116-6665

E-mail address

ascom.ipac@ipac.ba.gov.br

Name of the body

Pernambuco Historical and Artistic Heritage Foundation – FUNDARPE (Fundação do Patrimônio Histórico e Artístico de Pernambuco)

Brief description of the safeguarding functions of the body

Among its objectives, the Foundation is in charge of providing incentives to cultural development and contribute to the preservation of Pernambuco's historical and artistic monuments. Fundarpe's mission is to promote, support, encourage, preserve and
disseminate Pernambuco's cultural identities and productions in a structuring and systemic way, focused on social inclusion.

**Website**

http://www.cultura.pe.gov.br/fundarpe

**Contact details**

**Address**

Rua da Aurora, 463/469 - Boa Vista. Recife - PE

**Telephone number**

+55 81 3184-3000

**E-mail address**

patrimonioimaterial@gmail.com

### Name of the body

Institute of Historical and Artistic Heritage of the state of Paraíba – IPHAEP (Instituto do Patrimônio Histórico e Artístico do Estado da Paraíba)

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

Institute of Historical and Artistic Heritage of the State of Paraíba – IPHAEP – aims at rescuing and preserving the memory of Paraíba, through the recognition and protection of movable and immovable property, which bears historical, artistic, cultural, ecological, and landscape value

**Website**

http://iphaep.pb.gov.br

**Contact details**

**Address**


**Telephone number**

+55 83 3218-5124
**E-mail address**

direcao@iphaep.pb.gov.br

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**Name of the body**

Institute of Historical and Artistic Heritage of the state of Minas Gerais – IEPHA (Instituto Estadual do Patrimônio Histórico e Artístico)

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

IEPHA is a foundation linked to the state Secretariat of Culture that operates in the field of public policies for cultural heritage. The Institute is responsible for researching, protecting, and promoting cultural elements of material and intangible nature in Minas Gerais, in partnership with municipal and federal agencies. Throughout its history, IEPHA has been expanding its dialogue with cultural collectives and local communities, strengthening social participation in the recognition processes of the state’s cultural heritage. Among its main initiatives, the Institute monitors and carries out projects to restore cultural properties, implements municipal cooperation actions, through “ICMS Patrimônio Cultural” funding (the revenue of a trade tax), and produces inventories, and declaration Dossiers, in addition to actions to safeguarding Minas Gerais cultural heritage.

**Website**

http://www.iepha.mg.gov.br

**Contact details**

**Address**


**Telephone number**

+55 31 3235-2800

**E-mail address**

comunicacao@iepha.mg.gov.br

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**Name of the body**

State Institute of Cultural Heritage - INEPAC (Instituto Estadual do Patrimônio Cultural)
Brief description of the safeguarding functions of the body

The Institute is dedicated to the preservation of cultural heritage in the state of Rio de Janeiro, preparing studies, inspecting restoration works and recognized elements, issuing technical reports, researching, cataloguing, inventorying and carrying out listed processes of inscription. INEPAC also provides technical advice to municipal governments on the preparation of inventories of movable and immovable cultural elements or in the development of projects for architectural and artistic restoration.

Website

http://www.inepac.rj.gov.br

Contact details

Address

Avenida Presidente Vargas, nº 1261, Centro. Rio de Janeiro - RJ. CEP: 20071-004

Telephone number

+ 55 21 2216-8500

E-mail address

patrimonioinepac@gmail.com

State Historical and Artistic Heritage Institute – IPHAE (Instituto do Patrimônio Histórico e Artístico do Estado)

Brief description of the safeguarding functions of the body

In addition to the inscription and protection of cultural property, the Institute establishes buffer zones and the guidelines for interventions in these areas. IPHAE also carries out agreements and partnerships with municipalities, to ensure a state-wide coverage of cultural property protection, assisting local authorities in the implementation of municipal heritage laws and developing conservation measures for cultural heritage in partnership with IPHAN and civil society organizations.

Website

http://www.iphae.rs.gov.br

Contact details
Name of the body

Foundation for Culture and Communication “Elias Mansour”

Brief description of the safeguarding functions of the body

A public foundation that acts as the governing body for the cultural policy of the state of Acre. It finances safeguarding actions through public calls (including a specific public call for projects to safeguard indigenous cultures present in Acre).

Website

http://www.femcultura.ac.gov.br/

Contact details

Address

R. Sen. Eduardo Assmar, 187 Bairro - Seis de Agosto, Rio Branco - AC

Telephone number

+55 68 3223 – 9688

E-mail address

gabinete.fem@ac.gov.br

Name of the body

Municipal Foundation of Culture “Garibaldi Brasil”
Brief description of the safeguarding functions of the body

A public foundation that acts as a managing body for the cultural policy of the municipality of Rio Branco, state of Acre. It finances safeguarding actions through public calls. The municipality's activities are guided by the municipal cultural heritage law, which includes the recognition and support of intangible cultural elements, and by the Municipal Cultural System, which provides funding for actions in the field of arts and heritage.

Website

https://www.cultura.riobranco.ac.gov.br/

Contact details

Address

Rua Luiz Z da Silva, 499 – Conjunto Manoel Julião – Centro de Cultura Thaumaturgo Filho – CEP: 69.918-452

Telephone number

+55 68 3224-0269

E-mail address

fgb.gabinete@gmail.com

Question 1.2

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

Yes

Name of the body

Paço do Frevo

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

Frevo, performing arts of the Carnival of Recife (RL, 2012)

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

Brief description of the safeguarding functions of the body
It is a cultural center dedicated to the dissemination, research, leisure, and training in Frevo dance and music, aiming to propagate its practice to future generations. Its permanent exhibition presents a vast universe of personalities, stories, memories of Frevo and makes it possible to experience the carnival in Pernambuco throughout the year. It also has a Frevo music and dance school and a documentation center.

Website

https://www.pacodofrevo.org.br/

Contact details

Address
Praça do Arsenal da Marinha - Bairro do Recife – PE

Telephone number
+55 81 3355-9500

E-mail address
comunicacao.recife@idg.org.br

Name of the body
Canastra Cheese Museum (Museu do Queijo Canastra)

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

-

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

Artisanal Way of Making Cheese in Minas Gerais (Modo Artesanal de Fazer Queijo em Minas Gerais)

Brief description of the safeguarding functions of the body

Inaugurated in December 2012, the Museum was named after Pedro Teixeira Nunes, a traditional producer of Canastra Cheese, honored by the City Council and the Municipal Secretariat of Education and Culture. Its staff has been making efforts to turn the Museum more dynamic, counting on donations from the local community of Medeiros to enrich its collection. The project “Safeguard of the Artisanal Way of Making Cheese from Minas”, sponsored by
IPHAN and carried out by the Working Group “Slow Food” of Artisanal Cheese and ITS, contributed to turning the Cheese Museum of Medeiros into a center of cultural reference for artisanal cheeses in the entire Canastra region. The publicity strategy and name of the museum were changed to Museu do Queijo Canastra, keeping the name of the honouree as official recorded. In September 2016, the Canastra Cheese Museum opened with a new exhibition of texts, photos, and permanent collection, as a space for the convergence of traditional knowledge and practices of raw milk cheeses, their producers, families, and appreciators of this tasty delicacy that is a Brazilian cultural heritage.

Website
http://museus.cultura.gov.br/espaco/13200/#/tab=sobre

Contact details
Address
Rodovia LMG 827, Aparecida Maria Teotônio, KM 1- Medeiros/MG
Telephone number
+55 37 3434-5209
E-mail address
centroculturalmedeiros@yahoo.com

Question 1.3

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

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

Social participation is one of the fundamental principles of the Policy for the Safeguarding of Intangible Heritage implemented in Brazil, without which it is not possible to enforce this public policy. In this sense, the National Intangible Heritage Program (PNPI) promotes the social participation of bearers who produce, maintain, and transmit ICH in the processes of identification, recognition and support, and promotion. In all safeguarding processes, projects and actions may only occur after the express consent of communities, groups, and segments of bearers and practitioners directly interested. In other words, the direct participation of bearers in these projects is a premise for their realization. In addition to social participation, the basis of principles that sustain the Policy for the
Safeguarding of Intangible Heritage in Brazil also includes the decentralization and socialization of safeguard and management instruments to promote the autonomy of bearers in the preservation of their cultural heritage; and the institutional and intersectoral articulation for the coordinated execution of public policy and actions, involving different levels of government and civil society, in attention to the transversal nature of intangible heritage.

**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.

There is an incentive for the bearers of inventoried elements and partner institutions, such as universities, to produce audio-visual documentaries, documentary research, mapping for collecting georeferenced information about ICH. Annually, financial resources are made available for these initiatives.

**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.

Documentation materials are used to support didactic books in schools or in specific workshops, which are held for the training of young people, promoting the valorization of bearers, ICH diffusion to society, and intergenerational ICH transmission. They can also be used in actions to value cultural practices promoted by the bearers, designed to disseminate information about their cultural elements and practices to the general public. This contributes to the improvement of the bearers’ self-esteem and increases awareness about the importance of heritage and its transmission to new generations.

**Question 1.5**

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

1.5

- Cultural centres

Reference Centers for the safeguarding of ICH
The Reference Centers for the safeguarding of ICH are physical spaces for collective use that aim to host collections related to an inventoried cultural element, to carry out actions related to the sociocultural universe of the element, and to provide an environment for the socialization and dissemination of cultural practices and its meanings to the general public. In this way, the Reference Centers enhance safeguarding actions and promote broader and more democratic access to information and collections and even to the experience and enjoyment of cultural practices.

The constitution of Reference Centers for inventoried elements has been present in the guidelines of the federal policy for safeguarding ICH since the initial years of its implementation, however, there was a significant strengthening through the Cultura Viva Program (current National Policy of Cultura Viva, see Law 13.018 / 2014), whose objectives seek to simplify and reduce the bureaucracy of accountability and transfer of resources to civil society organizations and turn more effective the articulation between the Union, States, Federal District and Municipalities and society. Thus, some of the so-called Cultural Spots and Big Cultural Spots (Pontos e Pontões de Cultura) - instruments of the National Policy for Cultura Viva - were constituted as Reference Centers, playing an important role in the mobilization and interaction of social segments with inventoried elements.

Artistic presentations, knowledge transmission workshops, audio-visual recordings, seminars, collections safekeeping and training courses focused on the social practice of ICH elements are some examples of activities carried out in these spaces. Here is the list of Reference Centers for inventoried ICH elements in Brazil (original names in Portuguese appear in parentheses to facilitate their identification).

- Jongo’s/Caxambu Big Cultural Spot (Pontão de Cultura do Jongo/ Caxambu)
- Big Cultural Spot “House of Samba”, Reference Center for Samba de Roda of the Recôncavo of Bahia (Pontão de Cultura Casa do Samba, Centro de Referência do Samba de Roda do Recôncavo Baiano)
- Memorial of Baiana de Acarajé, Reference Center for Baiana de Acarajé craftsmanship (Memorial da Baiana de Acarajé (Centro de Referência do Ofício das Baianas de Acarajé)
- Ceter of Cultural References from Rio Negro, Iauaretê Waterfall Reference Center - Sacred Place of the Indigenous Peoples of the Uaupés and Papuri Rivers (Centro de Referências Culturais do Rio Negro, Centro de Referência da Cachoeira de Iauaretê – Lugar Sagrado dos Povos Indígenas dos Rios Uaupés e Papuri)
- Big Spot of Culture, Art and Life of Indigenous Peoples of Amapa, Reference Center of Kusiwa Art, Oral and graphic expressions of the Wajãpi (Pontão de Cultura Arte e Vida dos Povos Indígenas do Amapá e Norte do Pará (Centro de Referência da Arte Kusiwa – Pintura Corporal e Arte Gráfica Wajãpi)
- Cuiabana House: Big Cultural Spot of Viola-de-Cocho, Reference Center for the Way of Doing Viola-de-Cocho (Casa Cuiabana: Pontão de Cultura de Viola de Cocho em Cuiabá, Centro de Referência do Modo de Fazer Viola-de-Cocho)
- Cultural Spot of Viola-de-Cocho in Corumbá (Ponto de Cultura da Viola-de-Cocho em Corumbá)
- Samba Museum, Reference Center for Samba’s Branches in Rio de Janeiro: Partido Alto, Samba de Terreiro e Samba-Enredo (Museu do Samba, Centro de Referência das Matrizes do Samba no Rio de Janeiro: Partido Alto, Samba de Terreiro e Samba-Enredo)
- House of Cultura “José Condé”, Big Cultural Spot of Caruaru’s Market (Casa da Cultura José Condé - Pontão de Cultura da Feira de Caruaru)
- Big Cultural Spot of Frevo for the constitution of the Safeguard Management Committee (Pontão de Cultura do Frevo para constituição do Comitê Gestor da Salvaguarda)
- House of Crioula Drum, Reference Center for Crioula Drum in Maranhão (Casa do Tambor de Crioula: Centro de Referência do Tambor de Crioula no Maranhão)
- Roseira Farm, Reference Center for Southeastern Jongueiros and Jongueiras (Fazenda Roseira - Centro de Referência Jongueiros e Jongueiras do Sudeste)
- Frevo’s Palace (Paço do Frevo)
- Canastra Cheese Museum, Regional Reference Center for the Artisanal Way of Making Cheese in Minas Gerais (Museu Queijo Canastra, Centro de Referência Regional do Modo Artesanal de Fazer Queijo de Minas)

- Centres of expertise

National Center for Folklore and Popular Culture – CNFCP (Centro Nacional de Folclore e Cultura Popular)

The National Center for Folklore and Popular Culture (CNFCP) has been operating for over 60 years in the development and execution of programs and projects for the study, research, documentation, dissemination, and promotion of expressions of folklore and popular cultures. It has a museological collection of approximately 17 thousand objects, 130 thousand bibliographic documents and approximately 70 thousand audio-visual documents, and approximately 135 thousand pages of scanned documents (journals, Cordel literature, xylotheque, the Brazilian Journal of Folklore, exhibition catalogs, among others), every item related to the knowledge and practices of the Brazilian people. Since 2003, CNFCP is under the institutional framework of Iphan.

- Research institutions

Original names in Portuguese appear in parentheses to facilitate their identification.

- Anthropological Museum - Federal University of Goiás (Museu Antropológico - Universidade Federal do Goiás): development of safeguarding actions with the Karajá indigenous people, training for heritage management, transmission of knowledge, documentation, production of audio-visual documentation, production of books.
- Institute for Research and Indigenous Education – IEPÉ (Instituto de Pesquisa e Formação Indígena): develops projects for valuing and strengthening ways of living,
forms of knowledge and local indigenous practices, networks; and articulations for the defense of socio-environmental rights and sustainable development

- Division of Indigenous History and Indigenism at the University of São Paulo - NHII-USP (Núcleo de História Indígena e do Indigenismo da Universidade de São Paulo): supports meetings of indigenous researchers from the Wajápi people.
- University of Brasilia – UnB (Universidade de Brasília): conducts research to identify intangible cultural elements and studies for the declaration of property and elements as Brazilian Cultural Heritage.
- Federal University of Recôncavo da Bahia - UFRB (Universidade Federal do Recôncavo da Bahia); State University of Bahia – UNEB (Universidade do Estado da Bahia); Federal Institute of Bahia - IFBAHIA (Instituto Federal da Bahia): partnerships for carrying out cultural exchange actions, workshops, lectures, training courses, meetings of traditional masters and exhibitions with Samba de Roda do Recôncavo Baiano bearers and practitioners. UFRB took part in the research project for the recognition of Bembé do Mercado as Brazilian intangible cultural heritage.
- Federal University of Espirito Santo - UFES (Universidade Federal do Espírito Santo) – development of regional and local safeguarding actions for Jongo, such as workshops and stakeholders’ meetings.
- Federal Fluminense University - UFF (Universidade Federal Fluminense) – participation in safeguard actions within the scope of Jongo’s/Caxambu Big Cultural Spot (Pontão de Cultura do Jongo/ Caxambu)
- Socio-Environmental Institute – ISA (Instituto Socioambiental: an entity dedicated to the defense of social and environmental rights, with participation in various actions to safeguard cultural heritage of indigenous origin, such as Cachoeira de Iauaretê and the Rio Negro Traditional Agricultural System.
- Technical Assistance and Rural Expansion Company of Minas Gerais – Emater-MG (Empresa de Assistência Técnica e Extensão Rural de Minas Gerais) – support for the performance of safeguarding actions, including exhibitions and seminars, of the Artisanal Way of Making Cheese from Minas Gerais.
- Technical Assistance and Rural Expansion Company of Rio Grande do Sul – Emater-RS (Empresa de Assistência Técnica e Extensão Rural do Rio Grande do Sul): supports actions to safeguard the Traditional Sweets from Pelotas Region and Old Pelotas.
- Federal Institute of Minas Gerais – IFMG (Instituto Federal de Minas Gerais): publication of book and production of video documentary about the “Gastronomic Route of Canastra’s Artisanal Cheese” (Rota Gastronômica do Queijo Artesanal da Canastra).
- Working Group “Slow Food” of Artisanal Cheese (Grupo de Trabalho Slow Food de Queijos Artesanais): development of several safeguarding actions for the Artisanal Way of Making Cheese from Minas Gerais.
- University of International Integration of Afro-Brazilian Lusophony – UNILAB (Universidade da Integração Internacional da Lusofonia Afro-Brasileira): technical cooperation project to carry out joint actions aimed at safeguarding the Craft of the Capoeira Masters and the Roda de Capoeira in the state of Ceará.
- Afro-Amazonian Study Group, at the Federal University of Pará - UFPA (Grupo de Estudos Afro-Amazônicos, da Universidade Federal do Pará): offers training courses for Capoeira practitioners.
- Laboratory of Cultural Heritage, Museums, Objects and Collections - LPC, from the
Federal University of Pernambuco - UFPE (Laboratório de Patrimônio Cultural, Museus, Objetos e Coleções - LPC, da Universidade Federal de Pernambuco - UFPE): participation in the preliminary inventory of Capoeira in Pernambuco.

• Department of Anthropology, Federal University of Paraná – UFPR (Departamento de Antropologia da Universidade Federal do Paraná): development of research that resulted in the production of video documentary.

• Center for the Study of Afro-Brazilian Culture – Cecab (Centro de Estudos da Cultura Afro-Brasileira): supports actions to safeguard capoeira in the state of Paraná.

• “Life and Care” Research Group: studies and research on violence - NUVIC/Federal University of Santa Catarina – UFSC (Núcleo Vida e Cuidado: estudos e pesquisas sobre violências - NUVIC/Universidade Federal de Santa Catarina): holds a Continuing Education course for Capoeira practitioners in the state of Santa Catarina.

• Federal University of Toçantins – UFT (Universidade Federal do Tocantins): involvement in the research and mapping process of Capoeira in the state of Tocantins.

• Federal Institute of Acre – IFAC (Instituto Federal do Acre ) – involvement in the research and mapping process of Capoeira in the state of Acre.

• Institut de Recherche pour le Développement (IRD-France) – participation in research and safeguard actions related to the Rio Negro Traditional Agricultural System.

• The Indian Museum, National Foundation for the Indigenous Peoples – FUNAI (Museu do Índio – Fundação Nacional do Índio): carried out an audio-visual documentation related to the Yaokwa Ritual of the Enawene Nawe Indigenous People.

• Laboratory of Ethnomusicology, School of Music, Federal University of Rio de Janeiro – UFRJ (Laboratório de Etnomusicologia da Escola de Música da Universidade Federal do Rio de Janeiro): educational activities involving Enawene Nawe leaders.


• Federal University of Western Pará - UFOPA (Universidade Federal do Oeste do Pará): participates in safeguarding actions linked to the Way of Doing Cuias from Lower Amazon, in the state of Pará, through the Extension Program Amazon’s Cultural Heritage (PEPCA).

• Brazilian Agricultural Research Corporation – Emprapa (Empresa Brasileira de Pesquisa Agropecuária): participation in actions to safeguard cultural elements linked to agri-food heritage.

Institutions that work in the elaboration and execution of actions to safeguard cultural elements declared Brazilian Cultural Heritage.

Cultural element: JONGO OF THE SOUTHEAST (JONGO DO SUDESTE)

• Federal Institute of Espírito Santo – IFES (Instituto Federal do Espírito Santo)

• University of São Paulo – USP (Universidade de São Paulo)

• University of Campinas – Unicamp (Universidade de Campinas)
• State University of Minas Gerais – UEMG (Universidade Estadual de Minas Gerais)
• Pontifical Catholic University of Campinas – PUC-Campinas (Pontifícia Universidade Católica de Campinas)

Cultural element: CORDEL LITERATURE
• Federal University of Rio Grande do Norte – UFRN (Universidade Federal do Rio Grande do Norte)
• Federal University of Campina Grande - UFCG (Universidade Federal de Campina Grande)
• Federal Institute of Education, Science and Technology of Maranhão (Instituto Federal de Educação, Ciência e Tecnologia do Maranhão)
• Banese Institute - Museum of the People of Sergipe (Instituto Banese – Museu da Gente Sergipana)

Cultural element: WAY OF DOING VIOLA-DE-CHOCHO
• Museum of Image and Sound – MISC (Museu da Imagem e do Som)

Cultural element: PRACTICES OF CAPOEIRA MASTERS/CAPOEIRA CIRCLE
• Federal Institute of Rio Grande do Norte – IFRN (Instituto Federal do Rio Grande do Norte)
• Federal Institute of Education, Science and Technology of Ceará – IFCE (Instituto Federal de Educação, Ciência e Tecnologia do Ceará)
• Federal University of Campina Grande – UFCG (Universidade Federal de Campina Grande)
• Federal University of Tocantins – UFT (Universidade Estadual do Tocantins)
• Federal University of Viçosa – UFV (Universidade Federal de Viçosa)
• Federal University of Acre – UFAC (Universidade Federal do Acre)
• Federal University of Ceará – UFC (Universidade Federal do Ceará)

Cultural element: YAOKWA RITUAL OF THE ENAWENE NAWE INDIGENOUS PEOPLE.
• Rondon Museum of Ethnology and Archeology - Federal University of Mato Grosso – UFMT,
• Operation Native Amazon – OPAN. (Museu Rondon de Etnologia e Arqueologia – Universidade Federal do Mato Grosso, Operação Amazônia Nativa)

Cultural element: TRADITIONAL AGRICULTURAL SYSTEM OF RIO NEGRO
• Sustainable Development Agency – ADS (Agência de Desenvolvimento Sustentável)
• Museum of Para “Emílio Goeldi” – MPEG (Museu Paraense Emílio Goeldi)
• Amazonas State University – UEA (Universidade do Estado do)

Cultural element: POPULAR PUPPET THEATER OF THE NORTHEAST
Multiple cultural elements:

- Atá Institute (Instituto Atá)
- Institute “Brasil a Gosto” (Instituto Brasil a Gosto)
- Papiro Institute - Anthropological and Social Research (Instituto Papiro – Pesquisa Antropológica e Social)

Museums

Museum of Folklore “Edison Carneiro” (Museu do Folclore Edison Carneiro) is a part of the National Center for Folklore and Popular Culture – CNFCP. The Museum has a collection of folklore and popular culture that dates back to the 1950s and comes mainly from field research. The collection consists of objects representative of traditional technologies, of daily, festive, and ritual use, in addition to works by important names of Brazilian popular art. Today, the Museum maintains more than 17,000 objects in its technical reserves. This collection has been increasing with the inclusion of objects as sculptures in clay, wood, and metal, musical instruments, engravings, drawings, mamulengo puppets, among other articles from popular art and cultural tradition handicraft.

Archives

Institute of Brazilian Studies - Federal University of São Paulo – IEB/USP: Cordel Literature Web Portal (Instituto de Estudos Brasileiros - Universidade Federal de São Paulo: Portal de Literatura de Cordel), at https://usp.br/portaldocordel/index.php. This digital platform provides access to and is responsible for the management of Cordel Literature collections, aiming at the dissemination of data related to this inventoried cultural element, and the implementation of joint or mutual support actions and complementary activities of common interest in the following themes: I) Research and data collection in archives specialized in Cordel Literature and other related literary production; II) Dissemination of Cordel Literature collections; III) Promotion and dissemination of other cultural elements recognized as Brazilian Cultural Heritage or in the process of recognition, whose documentation are compatible with the Platform objectives IV) Training of agents for the treatment of collections and the use of digital tools. Some examples of joint actions carried on: wide promotion and dissemination of Cordel Literature as Brazilian Cultural Heritage; improvement of the Brazilian Cordel Literature Web Portal; research on Cordel leaflets and their dissemination; diffusion of Cordel's collections both in Brazil and internationally; periodic content upload to the Cordel Literature Web Portal.
• Libraries

Amadeu Amaral Library (Biblioteca Amadeu Amaral) is a part of the National Center for Folklore and Popular Culture – CNFCP. The Library has approximately 300 thousand documents, including books, magazines, Cordel leaflets, newspaper clippings, photographs, videos, films, and sound records, in addition to 200 linear meters of an archival collection with text and printed documents that preserve institutional memory. The collection includes all issues of the Brazilian Journal on Folklor (Revista Brasileira de Folclore), ethnographic catalogs of the Popular Artist’s Room (Sala do Artista Popular, a program for the dissemination, support, and promotion of cultural tradition handicrafts. The Library also preserves the Folklorist Funds - Edison Carneiro Series and Folklore Commissions (Fundos Folcloristas – Série Edison Carneiro e Comissões de Folclore), the series Documents (1947-1970) and Correspondences (1947-1980), all related to research on folklore and popular culture in Brazil.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is important that the current level of compliance with the target is maintained and the due efforts will be performed by Brazil. Among these efforts, we shall enhance the articulation among administrative bodies (Federal Government, State Governments, and City Halls), so that resources can be optimized and actions to safeguard intangible cultural heritage can be more effective.
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 is a significant number of tertiary education institutions, especially in Social Sciences and Humanities courses, which have curricula, disciplines, and/or activities related to the protection of ICH. This can be seen in undergraduate and graduate programs, as well as extension and research activities involving communities that bear cultural elements. There are also programs aimed at professional training in the field of cultural heritage, which addresses the safeguarding and management of ICH. For example, Iphan's professional Master's degree Cultural Heritage Preservation, which provides interdisciplinary training for professionals from the field of cultural heritage, taking into account the diversity of disciplines, issues, and objects involved in the field, as well as regional and local particularities. It intends to provide students with skills necessary to the development of critical analysis, formulation, and development of preservation actions, in parallel with professional practices and comprehensive knowledge about social, historical, legal, and technological aspects applied to the field of cultural heritage, including ICH.

Do these programmes ensure inclusivity?
Yes

If yes, describe briefly how these programmes ensure inclusivity.

There are some programs aimed at traditional peoples and communities (such as Intercultural Undergraduate degrees for indigenous communities) and there are training programs in conventional disciplinary fields that reserve a share of their vacancies for members of traditional peoples and communities. In the case of Iphan's professional Master’s degree, the program guarantees inclusion through a regional distribution of vacancies throughout the country, offering scholarships and signing bilateral agreements for the availability of vacancies for students from Portuguese-speaking African countries.

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.

Iphan has a professional Master’s degree in Cultural Heritage Preservation. It began in 2004 as a graduate specialization and became a Master’s degree, recognized by the Brazilian Ministry of Education in 2010. This program is led by Lucio Costa Centre, which is an Iphan’s special unit in the Department of Cooperation and Promotion and a Category 2 Center under the auspices of UNESCO. The program has a unique approach, combining professional and academic learning, being a reference for students and public managers looking for specialized qualified training in cultural heritage.

Every year, Lucio Costa Centre makes calls for new students, which are selected among public servants from different administrative levels and the general public with experience and interest in the field of heritage, the latter receiving scholarships. Master’s students must develop their research in one of the regional or local headquarters of Iphan, which is selected in accordance with their respective research project themes. It is a way to territorialize the research and develop academic knowledge that is in tune with the daily management and practice of cultural heritage protection.

The Master’s degree has a broad curriculum, destined to cover different approaches to the management and the theory of cultural heritage, including intangible cultural heritage. Its students can take many mandatory and optative courses which have ICH as its main or related subject. To cite some of them: Heritage, Citizenship and Cultural Diversity; Instruments for Identifying and assessing Cultural Heritage; Memory and Cultural Heritage; Public Policy and Cultural Heritage; Cultural Heritage and Education; Study Cases: Intangible Cultural Heritage; Identity and Cultural Heritage.

Since 2004, many students have chosen ICH as their field of specialization, producing original academic and professional research that resulted in several dissertations dedicated to ICH, from different perspectives. Some have made great contributions to the analysis of safeguarding public policy, some have studied in depth the process of recognition of specific ICH elements, others have proposed innovative perspectives about the heritage that aren’t still recognized by the State. Since 2004, a total of 54 dissertations and articles from Iphan’s Master’s degree have focused on ICH. Just a few examples: “Culture makers, heritage eaters: State and civil society in the registration of intangible heritage linked to food” (2015, http://portal.iphан.gov.br/pagina/detalhes/1934); “Meanings and connections around capoeira safeguarding practices” (2016, http://portal.iphан.gov.br/pagina/detalhes/1957); “Cultural Heritage and Ethno-historical Map of Brazil and adjacent regions of Curt Nimuendajú: Public Policy and Linguistic Diversity” (2017, http://portal.iphан.gov.br/pagina/detalhes/2135). Most of them are available for download on Iphan’s website.

Do these programmes ensure inclusivity?

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

Every year, Lucio Costa Centre makes calls for new students, which are selected among public servants from different administrative levels and the general public with experience and interest in the field of heritage, the latter receiving scholarships. Master’s students must develop their research in one of the regional or local headquarters of Iphan, which is selected in accordance with their respective research project themes. It is a way to territorialize research, providing representativeness to different Brazilian regions and developing academic knowledge that is in tune with the daily and situated management of cultural heritage.

**Question 2.3**

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

Yes

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

It is important to note that, in compliance with Decree 3.551/2000, civil society organizations (such as NGOs) are legitimate parties to request the registration or recognition of ICH elements. When requesting the recognition, these organizations act as mediators between the State and the community, being partners of both in the management of the cultural element. This interaction always includes training about ICH policies and processes and the documentation and promotion of the bearer’s knowledge and social practices. As an example, we can mention the work of the Socio-Environmental Institute (ISA), an NGO that works with bearers from the Traditional Agricultural System of Quilombola Communities in Vale do Ribeira, an element recognized as Brazilian Cultural Heritage in 2018. ISA and the Quilombola communities have carried out joint activities that promote the transmission of knowledge related to traditional agricultural practices and the management improvement of that knowledge.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

NGOs that work alongside groups and communities of ICH bearers do so following the principles of the National Intangible Heritage Program (PNPI). Since social participation is a basic principle of PNPI, the actions and activities of NGOs must consider the protagonist participation of bearers and practitioners. Thus, it is common for the bearers themselves to be teachers of courses and workshops and to develop research about their own cultural practices, especially those bearers who are considered a reference or a master by their communities in the themes to be conducted.
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 current baseline can be increased, through a better articulation among cultural heritage public bodies, NGOs, and educational institutions, so that studies, research, and training related to ICH in general and specific cultural elements further promote the protagonism of the bearers. Likewise, this interinstitutional articulation can favor a broader presence of themes related to the safeguarding and management of ICH in curricular programs.
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).

Iphan has periodically promoted capacity-building workshops and training programs with groups of bearers, researchers, and public servants. Capacity building workshops are mandatory to research teams responsible for the development of inventories. Capacity building of bearers is also carried out throughout processes of previous consultation related to the element’s nomination proposals. For the safeguarding plans elaboration, bearers, and cultural agents are also enrolled in training and capacity-building activities on topics related to Brazil’s ICH policy and other related contents according to the needs presented in each specific context. Besides that, some safeguarding plans have specific actions which address bearers’ capacity-building demands, which usually are related to ICH documentation, topics on public policies, and cultural project management.

Examples related to the safeguarding of ICH elements registered as a Brazilian Cultural Heritage:

- Training Course on Cultural Projects for indigenous individuals of the Karajá People in partnership with the Federal University of Goiás-UFG (2017); Capacity Building Program for ICH Bearers in the State of Pará (2019);
- Audiovisual Workshops with amazon indigenous bearers of the Traditional Agricultural System of Rio Negro for ICH knowledge production and documentation (2015);
- Leadership Development and Cultural Production Workshops for bearers of the traditional Samba expressions in Rio de Janeiro (2008-2013); Teacher’s Training Course in the Wajápi Territory (2004-2007); amongst others. Other examples: Free Course on Folklore (Curso Livre de Folclore) offered by the National Center for Folklore and Popular Culture - CNFCP; countless INRC training workshops offered to research teams throughout the years. In many of these activities, bearers take part as facilitators, lecturers, panelists, etc.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
Iphan seeks to provide all means to assure wide participation and access to the promoted activities.

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

Yes

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

Training programs and capacity-building activities operated by communities are usually strategically proposed considering the safeguarding matters that affect the element and its cultural references. Example’s: History and Culture of Indigenous Peoples in the States of Amapá and Pará (2007-2009): training courses offered by indigenous researchers and teachers of the Wajãpi People to non-indigenous university graduate students; Leadership Development and Cultural Production Workshops for bearers of the traditional Samba expressions in Rio de Janeiro (2008-2013), which consisted in a series of workshops and activities ministered or facilitated by cultural agents which in some cases were also bearers of the element.

**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).

Iphan has promoted capacity-building workshops and training programs mainly for its civil servants. In some of these activities state and municipality, servants were involved. For example, Capacity building workshop offered to 70 Iphan’s servants on Monitoring and Evaluation of Safeguarding Plans (2016).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Iphan seeks to provide all means to assure wide participation and access to the promoted activities.

**Baseline and target**

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

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

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 frequency and offering of capacity-building activities on ICH need to be expanded and incremented to reach a greater number of state and municipality civil servants as well as bearers and local cultural agents. Another strategic improvement to be sought is the promotion of the development of state and local ICH legal instruments and policies, which may also be a means to expand and strengthen the network of partnerships with non-governmental institutions, cultural agents, and ICH bearers.
4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

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

English | French | Spanish

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

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.

Contact between Iphan and different groups and segments associated with ICH elements is promoted, in a way that the whole safeguarding process is comprehensively and respectful of the diversity of bearers and practitioners (master, apprentices, young people, the elderly, men and women, lineages, inhabitants of villages, near or far from the main urban centers, among others). Iphan's work always seeks to be at the service of communities and the largest possible number of bearers, carrying out a dialogue in which all associated social segments may feel represented. It includes the consideration that the reality of each cultural element and its bearers holds singular characteristics, which will require the development of specific safeguarding approaches.

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.

Iphan executes a Heritage Education policy based on an expanded, anthropological, definition of culture and cultural heritage, already present in article 216 of the 1988 Federal Constitution, in which the cultural references of social groups throughout Brazil must be the starting point for heritage protection. Therefore, the modes and methods of transmitting cultural heritage are fundamental for the establishment of formal and informal education actions in which Iphan participates or supports. Iphan has a Coordination of Heritage Education Coordination in the Department of Cooperation and Promotion, which was created to plan and carry out educational initiatives,
in the form of workshops, seminars lectures, and so on, that may be offered in partnership with educational institutions, civil society organizations, communities, other units in Iphan and other Government bodies. All of these actions follow the guidelines defined by Iphan Ordinance No. 137, which defines Heritage Education as a transversal practice in the processes of preservation and valorization of cultural heritage.

Article 3 of the aforementioned Ordinance sets basic principles for Heritage Education as: “encouraging social participation in the formulation, implementation, and execution of educational actions, to stimulate the protagonism of different social groups; integrate educational practices into daily life, associating cultural elements with people’s living spaces; valuing the territory as an educational space, subject to readings and interpretations through multiple educational strategies; favoring the relationships of affection and esteem inherent in the valorization and preservation of cultural heritage”. Those principles highlight the protagonism given to society in actions of Heritage Education, in a way their territory, daily life, interpretations, emotions are the starting point for the construction of knowledge about cultural heritage.

According to Iphan’s Ordinance Nº 137 “Heritage Education consists of all formal and non-formal educational processes that have their focus on Cultural Heritage as a socially appropriated resource, applied to the socio-historical understanding of cultural references in all its manifestations, as a way to collaborate to its recognition, valorization, and preservation. It also considers that educational processes must excel in the collective and democratic construction of knowledge, through permanent dialogue between cultural and social agents and through the effective participation of communities of bearers and practitioners, where several notions of Cultural Heritage coexist”. One of the main educational tools used by Iphan team and which reflects the participatory principles and guidelines of the Heritage Education policy is the “Participatory Inventory”. This tool was inspired by the Pedagogical Inventory used in the “More Education” (detailed under indicator 4.3), which led to the publication of the book “Heritage Education: Participatory Inventories (2016):


The goal of participatory inventories is to be a heritage education tool capable of encouraging the reader to discuss cultural heritage, and communities to identify and value their cultural references. In this perspective, it considers citizens and communities as inventory’s protagonists, describing, classifying, and defining what discerns and affects themselves, building dialogical concepts, perceptions, and knowledge about their cultural heritage. This tool also connects the preservation of cultural heritage to other daily life elements, such as territory, conviviality, urban circulation and occupation, promoting citizenship, social participation, and improvement in the quality of life.

Currently, the Coordination Heritage Education has been receiving numerous feedbacks about the uses of participatory inventories in different social contexts and by different agents. Among them are:

- Participatory Inventory “Minhocão against gentrification. Sao Paulo, 2019. Available at:
  Participatory Inventory on cultural elements of Camaragibe-PE, carried out by Camaragibe’s city hall. Available at:
  Participatory Inventory of flour mills on the coast of Santa Catarina, carried out by the Center for Studies and Promotion of Group Agriculture - CEPAGRO (Centro de Estudos e Promoção da Agricultura de Grupo). Available at:
  Participatory Inventory on the cultural references of the territory where Pernambuco’
military fortifications are located, which resulted in the publication “New, old battles: heritage education in the context of the fortifications of Pernambuco” (Novas, velhas batalhas: educação patrimonial no contexto das fortificações de Pernambuco” IPHAN, 2019). Available at:

Participatory Inventory in Ceilândia – DF. Available at:

Participatory Inventory in the city of Conde – PB. Available at:

In 2020, a webinar of the ICOMOS Brazil 2020 Symposium gathered researchers, cultural agents, activists, and bearers of cultural heritage to discuss their experiences with participatory inventories. They were presented as useful tools to collect multiple narratives and interpretations of cultural heritage and as instruments to promote social mobilization for cultural heritage preservation. It can be accessed at

**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.

Iphan executes a Heritage Education policy based on an expanded, anthropological, definition of culture and heritage, already present in article 216 of the 1988 Federal Constitution, in which the cultural references of social groups throughout Brazil must be the starting point for heritage protection. Therefore, the modes and methods of transmitting cultural, material, and intangible cultural heritage are fundamental for the establishment of formal and informal education actions in which Iphan participates or supports. All of these actions follow the guidelines defined by Iphan Ordinance No. 137, which establishes a set of benchmarks for Heritage Education as a transversal practice to the processes of preservation and valorization of cultural heritage. These are some of the principles (I to VIII) defined by Ordinance 137 that are related to the importance of ICH transmission:

I - Encourage social participation in the formulation, implementation, and execution of educational actions, to stimulate the protagonism of different social groups;

II - Integrate educational practices into daily life, associating cultural elements with people’s living spaces;

III - to value the territory as an educational space, subject to readings and interpretations through multiple educational strategies;

Within the structure of Iphan, the Coordination of Heritage Education in the Department of Cooperation and Promotion is designed to carry out its own educational activities and activities in partnership with other units of the Institute, in the form of workshops, offered to educational institutions, civil society organizations, communities. These are extra-curricular activities. For example, in November 2019, Iphan provided training in Heritage Education for teachers and community leaders in the municipality of Governador Celso Ramos, in the state of Santa Catarina, using the participatory inventory to identify cultural references of the region of the Fort of Santa Cruz de Anhatomirim; and took part in the I
Brazil-Spain Heritage Youth Forum, planning and offering workshops to students about ICH, which was the event’s theme. Other recent actions led by the Coordination of Heritage Education are workshops to “terreiro” communities in Rio de Janeiro, in partnership with the Federal University of Rio de Janeiro and Iphan’s Interdepartmental Working Group to Preserve Cultural Heritage of African Origin; workshops using the Participatory Inventory to teachers from Ceilândia, in partnership with Distrito Federal State Secretariat of Education and workshops using the Participatory Inventory to students from Gama, Taguatinga Sobradinho and Plano Piloto, Brasília, also in partnership with Distrito Federal State Secretariat of Education and its Division of Environmental, Heritage, Foreign Language, and Art Education.

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

Besides providing extra-curricular activities on Heritage Education, as detailed above, Iphan has also built partnerships with the Ministry of Education in projects to better integrate cultural heritage in formal Education. They took place from 2009 to 2016.

1) University Extension Program (ProExt)
ProExt was coordinated by the Higher Education Secretariat of the Ministry of Education (Sesu / MEC) and aimed to support public institutions of higher education in the development of extension programs or projects that contributed to the implementation of public policies with an emphasis on Social Inclusion. Through annual public calls, it aimed at encouraging students and teachers from higher education institutions to act in an integrated manner with the social policies developed by the State, to contribute to the reinforcement of citizenship, as well as to the interactions among citizens, and the recognition of diverse experiences and knowledge from the communities in which universities are inserted.

Between 2009 and 2015, Iphan maintained a partnership with MEC in the annual elaboration of the ProExt public call and the evaluation of proposals in the thematic line of “preservation of the Brazilian cultural heritage”. Like Iphan, several ministries, secretariats, and municipalities were urged by the MEC to contribute to the drafting of the public call, bringing university extension closer to the planning and enforcement of public policies. The partnership between Iphan and the universities was a promising path for the promotion and preservation of the Brazilian cultural heritage, as it aimed to stimulate the participation and involvement of other agents capable of contributing to the development of cultural heritage policy. Given the technical and innovative capacity of public higher education institutions, which began to be systematically involved in extension programs aimed at the preservation of cultural heritage, the Iphan/MEC partnership was strategic and potentially transforming to public policies in the field. In total, approximately 18.6 million reais were invested in cultural heritage initiatives through university extension projects.

2) “More Education” Program (Programa Mais Educação)
The More Education Program was a strategy of the Federal government, through the Ministry of Education (MEC) to induce the extension of the school day and the curricular organization, in the perspective of integral education. It was an intersectoral action of Education and Social policies that aimed to contribute both to the reduction of educational
inequalities and the valorization of Brazilian cultural diversity - recognizing that education must be planned beyond the walls of the school, considering the city, neighborhood, and cultural elements as potentially educational themselves. The program involved municipal and state schools in different contexts, such as rural and indigenous schools, schools in areas of poverty, and metropolitan areas.

The partnership between Iphan and MEC started in 2011, when heritage education became part of the “culture and arts” macro-field, on the occasion of the II National Meeting on Heritage Education (II Enep), held in Ouro Preto-MG, in July 2011. It was up to Iphan to propose a specific activity of heritage education, articulating the principles of the “More Education” Program and the guidelines of the heritage education policy. Building from the concept of educational space and avoiding adopting a uniform methodology that did not take into account the different cultural contexts of the country, a proposal was sought that would allow an initial mapping of cultural references that are immersed in school reality. This resulted in the creation of the “Pedagogic Inventory” of local heritage. The inventory included a set of forms to organize and gather information about the local cultural heritage from the students’ point of view. The categories used to classify the various cultural elements - places, objects, celebrations, forms of expression, and knowledge - were based on the categories that Iphan itself adopts in his work of identification, register, and declaration of Brazil’s intangible cultural heritage.

When choosing the heritage education activity, the school included in the program received resources (R $ 8,000.00 per school) for the purchase of audio-visual equipment, to produce, record, and disseminate the inventories findings. Schools should designate a community teacher to coordinate the program and could also hire monitors, in accordance with the Volunteer Law (Law No. 9,608 / 1998), to carry out the chosen activities.

From 2013 to 2015, 1,640 schools in all states of the Federation and the Federal District chose the heritage education activity among other program lines and received R $ 13,120,000.00 reais for the purchase of the set of equipment, field trips, and products related to the cultural heritage activities. The methodology of the Pedagogical Inventory of local heritage is still available for download on the websites of Iphan and MEC and can be used by any interested party.

Today, this important strategy of inserting cultural heritage studies in basic education is implemented by the Coordination of Heritage Education Center through articulations between Iphan and the municipal education departments.

**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.

In addition to the aforementioned programs, developed by Iphan and the Ministry of Education between 2009 and 2015, educational activities of an extra-curricular nature are currently being carried out in the form of workshops, for students and teachers of elementary and high schools, communities, and social groups. These actions may be aimed
at different themes within the universe of cultural heritage and one of its main instruments is Participatory Inventories. Besides, Iphan has a professional Master’s degree in Cultural Heritage Preservation, described under Indicator 6, which contributes to the training of professionals in the field.

**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:**

Brazil is a country of continental dimensions and ICH has intrinsic local, territorial features which cannot be attended from the federal level without proper articulation with regional and municipal administrations and civil society organizations. Although Iphan has great territorial coverage, present in all Brazilian states, and makes efforts to dialogue and develop actions with different public and civil society entities nationwide, there is still a lot to improve, especially regarding support to initiatives led by civil society, bearers, and practitioners. Therefore, we state our commitment to keeping working to sustain and expand the educational transmission of ICH with all resources and all the effort currently undertaken.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

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

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

**Question 5.1**

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

- As a means of explaining or demonstrating other subjects

Brazil federal law 9.394 from 1996 establishes the “Guidelines and Bases of National Education” (LDB), which must be followed by all educational institutions in all levels of administration and study. Among its principles, LDB brings at least three that are related to cultural heritage (Article 3):

2 – freedom to learn, teach, research, and disseminate culture, thought, art and knowledge;
11 - Link between school education, work, and social practices;
12 - Consideration of ethnic-racial diversity;

Article 26 recognizes the necessity of situated knowledge, in tune with the specificities of each region and locality: “The curricula of early childhood education, basic education, and secondary education should have a common national base, to be complemented, in each education system and each school establishment, by diversified part, related to the regional and local characteristics of society”. And in paragraph 4th, we can read: “The teaching of History of Brazil will take into account the contributions of different cultures and ethnicities for the formation of the Brazilian society, especially indigenous, African and European matrices. Since 2003, article 26 A also turned mandatory in elementary and high school establishments, both public and private, the study of Afro-Brazilian and indigenous history and culture: “The curriculum referred to in this article will include various aspects of history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of black and indigenous groups in Brazil, the black and indigenous Brazilian culture and the black and the indigenous in the formation of the national society, redeeming their contributions in social, economic and political areas, relevant to the history of Brazil. The contents referring to Afro-Brazilian and indigenous peoples history and culture will be taught within the entire curriculum school, especially in the areas of arts education, literature, and Brazilian history”.

It is also worth mentioning the National Curricular Guidelines for Basic Education (2013), which defines the main subdivisions of primary school, following the principles of LDB. They are: Youth and Adult Education, Special Education, Professional and Technological Education, Basic Rural Education, Indigenous School
Education, Quilombola School Education, and Distance Education. These Guidelines are a fifty-hundred-page document with regulations from which schools must build their own PPP (political-pedagogic project): http://portal.mec.gov.br/docman/julho-2013-pdf/13677-diretrizes-educacao-basica-2013-pdf/file.

The PPP is a document that allows schools to have a certain level of autonomy in defining their school identity to properly ensure the right to differentiated school education, aligned with the necessities of their communities. The National Curricular Guidelines state, for example, that “Quilombola schools and schools that serve students from Quilombola territories must consider the sociocultural, political and economic practices of the Quilombola communities, as well as their own teaching-learning processes and their forms of production and technological knowledge.”

Regarding Indigenous School Education, it defines that “the political-pedagogical projects must be intrinsically related to the well-being of ethnic groups in their territories, and must be based on the principles of interculturality, bilingualism, and multilingualism, specificity, community organization, and territoriality.”

Therefore, the Brazilian educational system does not have stand-alone subjects on cultural heritage, but it integrates culture, history, memory, and heritage from all component groups of Brazilian society in a transversal approach, guided by the right to differentiated school education, especially relevant in Basic Education and within mandatory disciplines of Secondary education as Brazilian Literature, Brazilian History, and Artistic Education.

**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.**

In this regard, Brazilian Law assures the right to differentiated school education (intercultural, bilingual, and communitarian), which concerns mainly Traditional Peoples and Communities. Examples include indigenous school education and Quilombola school education.

According to the National Curriculum Guidelines for Basic Education (2013), “Quilombola School Education organizes the teaching given in educational institutions from collective memory, reminiscent languages, civilization marks, cultural practices, oral repertoires, celebrations, uses, traditions and other elements that conform cultural heritage of Quilombola communities across the country”.

In the case of Indigenous school education, the Curricular Guidelines establish that “Indigenous School Education”, for its full achievement as a constitutionally guaranteed right, needs to be based on a linguistic policy that ensures the principle of bilingualism and multilingualism, and a territoriality policy, linked to the guarantee of the right to land, the self-sustainability of communities and the implementation of school projects that express the societal projects and visions of the world and the future of the different indigenous peoples living in the national territory.
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.

**Question 5.3**

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

- **Mother tongue education**

  Regular elementary and secondary education official language is Portuguese; however, indigenous communities are guaranteed the use of their maternal languages and their specific learning processes. The Law on the “Guidelines and Bases of National Education” (LDB) makes provisions about offering bilingual, multilingual, and intercultural education to indigenous communities. It states that the Union will provide technical and financial support to education systems that develop integrated teaching and research programs to indigenous communities. These programs must be developed with the participation of indigenous peoples representatives and should follow a series of common guiding objectives (Title 8th – Art. 78):
  
  I - strengthen the socio-cultural practices and mother tongue of each indigenous community;
  
  II - maintain training programs for specialized personnel, aimed at school education in indigenous communities;
  
  III - develop specific curricula and programs, including cultural content corresponding to the respective communities;
  
  IV - elaborate and systematically publish specific didactic material”

  In the Federal administration, the leading institution for indigenous education is FUNAI, National Foundation for the Indigenous Peoples, which coordinates, advises, and/or supports projects for the establishment and maintenance of indigenous or intercultural schools. According to the 2005 School Census, there were 3.085 indigenous schools in Brazil, with 285,000 students and 20,000 teachers, from 305 different indigenous ethnicities and 274 different indigenous languages.

- **Multilingual education**

  As previously stated, Brazil has Constitutional provisions and Laws that guarantee the right to differentiated school education, based on the principles of situated and territorialized knowledge, that must be in accordance with the local socio-cultural characteristics of the community attended by each school. Multilingual education occurs locally, where schools must provide their curriculums to more than two different languages, often indigenous.
Also, as defined by the “Guidelines and Bases of National Education” (LDB), the elementary school from the 6th grade and all three years of the secondary school include the study of the English language and may offer other foreign languages, preferably Spanish, according to availability, places and times defined by the education systems. In addition to the intercultural indigenous schools mentioned above, Brazil has also developed with its Mercosur counterparts the Intercultural Schools of Frontier Program (PEIF), which is developed in partnership with universities, schools, and education departments located in the border region of Brazil and neighboring countries. It aims at promoting the Mercosur integration process through intercultural bilingual actions generated and developed in schools located in the border area. The PEIF also seeks to mobilize communities so that they perceive schools as an intercultural and integral space that adds to the cultural diversity of Mercosur bordering zones.

- Inclusion of 'local content'

Brazil federal law 9.394 from 1996, which establishes the “Guidelines and Bases of National Education” recognizes the necessity of situated knowledge transmission and the right to differentiated school education, in tune with the specificities of each region and locality in the country: “The curricula of early childhood education, basic education, and secondary education should have a common national base, to be complemented, in each education system and each school establishment, by a diversified part, related to the regional and local characteristics of society”. These provisions are deeply developed in the National Curricular Guidelines and several Resolutions by the National Council on Education (CNE), executive and advisory body of the Ministry of Education.

**Question 5.4**

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

Yes

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

Although this approach is not generalized in all educational processes, it is very present in the processes of differentiated school education. In the case of Indigenous School Education and Quilombola School Education, for example, sacred places, old villages or settlements, ritual spaces or natural spaces that are cultural references for those communities, are used in geography curriculum, so that the study and discussion of these spaces broaden the understanding of the socio-environmental importance of geography as a field of knowledge, from an intercultural perspective.

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

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

Largely

**Target for the next report:**

Satisfied

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

Brazil has set consistent educational legislation and guidelines for the execution of the 1988 Constitution’s dispositions designed to guarantee the full exercise of cultural rights, to provide access to the sources of national culture, to support and encourage the valorization and diffusion of cultural manifestations, and to protect the manifestations of popular, indigenous and Afro-Brazilian cultures, and those of other groups participating in Brazilian nation-building. Although the baseline already appears as satisfied, thanks to Brazil’s solid juridical framework on the right to differentiated school education and cultural heritage transmission, these responses fail to provide an in-depth view of the actual work of thousands of schools located throughout the country. Covid-19 sanitary measures made it difficult to contact schools and provide a better appreciation of their work, with examples. For the next report, we expect to bring that information, including the impact of the COVID-19 pandemic.
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:

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

Throughout the country, there is an increasing number of Undergraduate courses dedicated especially to musical manifestations that conform to the universe of Brazilian intangible cultural heritage. Some examples are: Undergraduate degree in Brazilian Popular Music - Musical Arrangement at the Federal University of the State of Rio de Janeiro (UNIRIO), Undergraduate degree in Brazilian Popular Music at the Federal University of Recôncavo da Bahia (UFRB), Undergraduate degree in Music, qualification in Brazilian Popular Music at the Federal University of Rio Grande do Sul (UFRGS), Undergraduate degree in Popular Music at the State University of Paraná (UNESPAR).

In addition, other Undergraduate Music degrees offered by public and private Brazilian universities, especially those with research lines in Ethnomusicology, include disciplines, and research and extension actions associated with intangible cultural heritage in their musical manifestations. An example is the Ethnomusicology Research Group of the Federal University of Pernambuco (UFPE), which has been contributing to the understanding of particularities of musical practices in the Pernambuco region and its local cultures, including the valorization of disadvantaged social segments that are bearers of many popular cultural manifestations.

- Arts

We have a great account of Undergraduate and Graduate degrees in federal universities with a focus on cultural heritage, and many of them include academic training, research, and extension activities specifically to Intangible Cultural Heritage. Although most of them are in the areas of Social Sciences – Sociologí History, Anthropology, and Architecture, important universities in the field of culture also offer academic programs in Arts with a focus on cultural heritage: Graduate Program in Arts, Heritage, and Museology, Professional Master’s degree at the Federal University of Piauí, Graduate Program in Arts: Register, documentation, and archives of Intangible Cultural Heritage at the Federal University of Minas Gerais; Graduate Program in Arts, Heritage, and Museology at the Federal University of Sergipe.
We hereby provide a sample of academic disciplines or projects that have been offered in Undergraduate and Graduate degrees across the country which have a focus on ICH. The list is not exhaustive, since this field of studies has been expanding in the last two decade and besides formal curricula, we may find activities related to ICH in a countless number of Working Groups in scientific congresses, symposia, and other public events organized by universities across the country in different areas of knowledge. There is currently a profusion of scientific articles and discussions that aim to analyse the relationships and interconnections between cultural heritage, museums, and processes of building memory and identity, with a focus on safeguarding intangible heritage.

Project “Encontro de Saberes”
A partnership of the University of Brasilia (UNB) with the National Council for Scientific and Technological Development (CNPq), the Ministry of Science and Technology and Innovation (MCTI), the Ministry of Education (MEC) and the former Ministry of Culture (MinC), the latter being the financier of the proposal. It is an intercultural training project for formal education, which aims to promote a double inclusion: of traditional arts and knowledge in the curriculum and, simultaneously, of traditional teachers in teaching. The proposal was launched in 2010, through a pilot project at the University of Brasilia (UnB), through which masters of popular culture from different regions of Brazil acted as teachers of the discipline “Arts and Crafts of Traditional Knowledge”, acting side by side with partner professors from related fields (Health, Performing Arts, Architecture, Anthropology, etc.). In 2012, the proposal was embraced by the Pontifical Xaverian University, a Colombian institution, where the masters gave classes in a mandatory subject of the Doctorate in Social Sciences and Humanities. In Brazil, after 4 editions at UnB, the project expanded its borders: in 2014, the project started to be implemented at the Federal University of Minas Gerais (UFMG), Federal University of Pará (UFPA), State University of Ceará (UECE), Federal University of Juiz de Fora (UFJF) and Federal University of Southern Bahia (UFSB).

Heritage Education Laboratory (LABOEP) of the Faculty of Education of the Federal Fluminense University (UFF):
Institutional space for research and extension, point of articulation of different networks of teachers, artists, community agents, university students, researchers, technicians from cultural institutions. Its objective is the production of knowledge and the valorization of the Brazilian cultural heritage both material and intangible.

Undergraduate degree in Anthropology at the Federal University of Minas Gerais (UFMG)
Elective course: Cultural Heritage
Syllabus: Environment, identification, preservation, and safeguard. Material and intangible heritage are considered on the interface among Archaeology, Anthropology, and History.

Graduate Program in Social Sciences at the State University of Campinas (Unicamp):
Elective course: Fundamentals in Heritage and Memory: Cultural Heritage, Nation,
and Citizenship
Syllabus: Critical reflection on contemporary bibliographic production and public controversies in the field of cultural heritage, considered in three complementary dimensions: (1) as an arena of conflicts and negotiations, where sociability and meanings of belonging are formed, emphasizing rights, participation, and the role of social agents; (2) as a public policy, where the changes occurred in the regulations and practices for safeguarding cultural elements are located, at the national and international levels; and (3) as a space for professional practice, which will focus on issues of intercultural mediation and the ethical and methodological implications of the exercise of anthropology as praxis.

Undergraduate degree in History at the Fluminense Federal University (UFF)
Elective course: History and Heritage
Syllabus: Conceptions and typologies of cultural heritage; History, memory, and heritage; heritage and citizenship; cultural diversity, identities, and multiple heritage elements (cultural, genetic, linguistic, documentary, intangible); institutionalization of policies and practices for the preservation of cultural heritage in Brazil; heritage preservation bodies; legislation and mechanisms to protect cultural heritage.

Undergraduate degree in Museology at the Federal University of Santa Catarina (UFSC):
Elective Course: Museology and Intangible Heritage
Syllabus: The construction of an ecology of knowledge (space, environment for production, and appropriation of knowledge) in the ambiance of intangible heritage. Tangibility and intangibility: Public policies to safeguard intangible cultural heritage and the holistic analysis of cultural heritage. IPHAN, IBRAM, and UNESCO and public policies for the protection, strengthening, and enjoyment of intangible cultural heritage. The intangible heritage in museums: musealization of the intangible. Living human treasures: valuing and enjoying peoples' knowledge and practices.

Graduate Program in Social Memory at State University of Rio de Janeiro (UNIRIO)
Course: Memory and Heritage
Syllabus: Studies on heritage configurations as social practices that aim to index and represent fragments of social memory. The formulations of heritage policies as a result of dynamics between memory and forgetfulness and in different contexts of disputes between social groups. Reflections on heritage in its multiple dimensions and connections: material, intangible, natural, genetic, and digital. Memory networks and intercultural relations. The relationships between collections, narratives, and social trajectories. The tensions between socio-political determinations, social resistance, and the creation of new forms of collection and patrimonialization.

Question 6.2

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

Yes

Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.
A lot of Universities in Brazil offer undergraduate and graduate courses with disciplines dedicated or related to intangible cultural heritage, especially federal universities with academic tradition in the field of culture, such as the Federal University of Reconcavo of Bahia (UFRB), Federal University of Pernambuco (UFPE), Federal University of Minas Gerais (UFMG), Fluminense Federal University (UFF), Federal University of Pelotas (UFPEL). Some examples have been detailed on the previous indicator (6.1).

In addition, it should be highlighted that Iphan offers its own professional Master’s degree in Cultural Heritage Preservation. It began in 2004 as a graduate specialization and became a Master’s degree, recognized by the Brazilian Ministry of Education in 2010. This program is led by Lucio Costa Centre, which is an Iphan’s special unit in the Department of Cooperation and Promotion and a Category 2 Center under the auspices of UNESCO. The program has a unique approach, combining professional and academic learning, being a reference for students and public managers looking for specialized qualified training in cultural heritage. Every year, Lucio Costa Centre makes calls for new students, which are selected among public servants from different administrative levels and the general public with experience and interest in the field of heritage, the latter receiving scholarships. Master’s students must develop their research in one of the regional or local headquarters of Iphan, which is selected in accordance with their respective research project themes. It is a way to territorialize the research and develop academic knowledge that is in tune with the daily management and practice of cultural heritage protection.

The Master’s degree has a broad curriculum, destined to cover different approaches to the management and the theory of cultural heritage, including intangible cultural heritage. Its students can take many mandatory and optative courses which have ICH as its main or related subject. To cite some of them: Heritage, Citizenship and Cultural Diversity; Instruments for Identifying and assessing Cultural Heritage; Memory and Cultural Heritage; Public Policy and Cultural Heritage; Cultural Heritage and Education; Study Cases: Intangible Cultural Heritage; Identity and Cultural Heritage.

Since 2004, many students have chosen ICH as their field of specialization, producing original academic and professional research that resulted in several dissertations dedicated to ICH, from different perspectives. Some have made great contributions to the analysis of safeguarding public policy, some have studied in depth the process of recognition of specific ICH elements, others have proposed innovative perspectives about the heritage that aren’t still recognized by the State. Since 2004, a total of 54 dissertations and articles from Iphan’s Master’s degree have focused on ICH. Just a few examples: “Culture makers, heritage eaters: State and civil society in the registration of intangible heritage linked to food” (2015, http://portal.iphàn.gov.br/pagina/detalhes/1934); “Meanings and connections around capoeira safeguarding practices” (2016, http://portal.iphàn.gov.br/pagina/detalhes/1957); “Cultural Heritage and Ethno-historical Map of Brazil and adjacent regions of Curt Nimuendajú: Public Policy and Linguistic Diversity” (2017, http://portal.iphàn.gov.br/pagina/detalhes/2135). Most of them are available for download on Iphan’s website.

**Baseline and target**

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

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

Largely

**Target for the next report:**

Satisfied

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

Brazil has a vast set of post-secondary institutions with programs and curricula dedicated to the study of ICH and related themes. Researchers have been making relevant contributions to this field and in general to cultural policy analysis, serving as international references when it comes to the study of the cultural domain. A close dialogue between universities, research institutes, and Ip翰an is needed to keep the indicator satisfied, where Lucio Costa Center plays a strategic role. Further detailed information regarding the impact of ich education and research is sought to be provided in the next periodic report.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

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

Question 7.1.a

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

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

According to Iphan Ordinance No. 200, of May 18, 2016, INRC is an instrument for the production of knowledge and documentation created by Iphan for the identification of both intangible and tangible cultural elements. However, it has been the privileged instrument in the identification of intangible heritage in the Brazilian safeguard policy, since its establishment in 2000. Through its cultural references are identified, that is, elements, social practices, and traditional cosmological principles that communities, social groups, collectives, and segments value as integral attributes of their cultural identity, collective memory, and their historical constitution processes, including those related to their territories. The reference document for the application of this instrument is the INRC Application Manual. It should be noted that the INRC and its Application Manual are being revised and updated, especially in the sense of creating a digital repository and its online system, based on the recommendations of the final report of the Working Group specially appointed to evaluate and propose revisions and updates in the INRC and that acted between the years 2016 to 2018. Based on that report, a partnership was established between Iphan and the Brazilian Institute of Information in Science and Technology (Ibict), which has been working on the implementation of the transformations necessary for the digital transformation of INRC and its modernization, according to the guidelines mentioned above.

However, it is important to explain the relationship between the National Inventory of Cultural References— INRC and the Declaration. They are different safeguarding instruments that refer to the distinct action lines of the intangible heritage policy, and as such, they have their own purposes and procedures. While the Declaration requires a whole process of investigation and documentation of intangible heritage elements, which can be done using the INRC methodology, it is essentially an instrument for recognition, enhancement, and declaration of the heritage value, requiring the institution of a specific process, as described in section A.6. INRC, in turn, is only an instrument for the production of information and documentation. Even when a cultural element is already part of an inventory, if bearer communities wish it to be declared as heritage, a formal request must be made to IPHAN, which will start a specific process to assess its validity. In other words, in the Brazilian heritage policy, there is
no direct relationship between the inclusion of an element in an inventory and its official declaration as national heritage. The recognition process implies the definition and declaration, by the Government of Brazil, of what represents the nation and characterizes the national identity. It involves a stricter selection process given the element’s representative nature. The identification processes are ways about recognizing the diversity of the existing intangible heritage, they are comprehensive and encompass the diverse cultural elements that are references to communities.

Thus, the identification of an element through inventorying is not declaratory per se and, unlike the Declaration, does not legally require Brazil to carry out actions to support and promote its sustainability. The cultural elements submitted by Brazil to the Representative List are the intangible cultural elements Declared as Brazilian Cultural Heritage, that is, those that have undergone the recognition process. This is the basic difference between the two processes.

Regarding other issues, such as the compulsory expressed consent, community participation in the documentation process and decision making, as well as the nature of institutions participating in the instructions for declaration as heritage, the Declaration perspective is similar to that of the inventory.

Considering that the Convention concept of inventory comprises a set of actions equivalent to the “identification, documentation and investigation” process (the Brazilian identification process) and the “promotion and enhancement” actions (the Brazilian recognition process), in the previous version of the report, an option was made to insert information about these two processes into the same field of inventories. We understand, however, that the way it was done impaired the understanding of the relation between them. That is why they have now been inserted in different places on the platform.

This unique perspective regarding the concept of inventory does not hinder the implementation of the Convention, but may sometimes require further detailing of accomplished actions. It should also be said that, even when they are not declared as cultural heritage, the elements identified by the inventories may be given other promotion and enhancement actions that will contribute to their continuity. The difference in the case of Declared elements is that it is an obligation of the Brazilian State, outlined in Decree no. 3551/2000.

Currently, two inventory methodologies are being used: one for identification of intangible heritage elements, called National Inventory of Cultural References— INRC (Inventário Nacional de Referências Culturais), and the other for identification of the languages spoken in the country, called National Inventory of Linguistic Diversity – INDL (Inventário Nacional da Diversidade Linguística ). INRC was created between 1995 and 1999, released in 2000, at the same time as Decree 3551, and has been used since then as IPHAN main instrument for identification and documentation of intangible heritage elements. INDL is more recent; it was created in 2010 through Decree no. 7387/2010.

The creation of a new inventory instrument was meant to supply the needs of Brazilian linguistic communities for recognition of their languages as intangible heritage and also to prevent the risk of most of them disappear. Present estimates are that there are about two hundred languages exist, including indigenous, immigrant, African-descendant, and sign ones.

Considering that language is the medium for culture transmission transverse to all intangible heritage elements, the Declaration was deemed an inappropriate instrument to promote and enhance them. The choice was made to elaborate an instrument that included the
production of knowledge, documentation, and declaration in a single process, leading to the
adoption of the inventory perspective proposed by the Convention. In other words, when a
language is included in INDL, it is automatically declared as an intangible heritage, worthy of
the “Brazilian Cultural Reference” title.
In general, the inventorying process comprises three major inter-related dimensions:
production of knowledge/diagnosis to support the implementation of other safeguarding
actions, documentation of cultural elements, and mobilization of bearer communities and
partner institutions concerned. This structure is suitable for both types of inventory, INRC,
and INDL. This way, the latter is not merely a documentation activity. Given the country’s
dimensions, the number, and the variety of existing cultural elements, the identification and
documentation actions carried through the application of inventory methodologies have
varied boundaries, extension, scale, and scope, as shown in detail in the items of this
section.
In compliance with Article 15 of the Convention, the inventory processes are always carried
out jointly with the cultural heritage element bearer communities. Thus, the inventory is not
only the production of knowledge but also a process of appropriation, by the several actors,
of public policies targeted to intangible heritage. The inventory also enables reflection,
within the community, about their history and memory and about what they consider their
heritage as a collective entity. This way, it also contributes to the independence and
empowerment of social groups for managing their cultural heritage.
Altogether, these inventories build up a rich and consistent overview of the intangible
cultural heritage elements existing in the country.
Before entering the specific part of this section, it is important to detail some characteristics
of INRC.
The inventories elaborated with INRC are meant to identify and document both intangible
and tangible heritage elements existing in a certain territory. Intangible heritage elements
are seen as “cultural references”, that is, cultural social practices that have reference
significance to communities distinct from others in terms of their daily life, history, memory
and identity. These references are classified into five categories: Festive Events, Forms of
Expression, Skills and Crafts, Sites, and Buildings. These categories cover the “cultural
heritage domains” established in Article 2 of the Convention.
Applying the INRC requires a few compulsory activities:
Bibliographic and field researches from the historical and anthropologic perspectives;
Elaboration of audio-visual, phonographic, and photographic records;
Meetings with the element bearer communities for attaining the express consent, for
discussions and decision making about issues raised during the research, for survey and
elaboration of diagnoses;
Linkage of local actors interested in supporting the safeguarding of the intangible heritage
elements object of that inventory;
Actions to present local communities and population with the research outputs;
Actions to promote and enhance the identified cultural heritage elements.
Occasionally, some activities may be developed to mobilize local actors, train community
researchers and cameramen, and other support and promotion activities during the
research process.
As an example of the INRC’s contribution to safeguarding the PCI, it is worth mentioning
that more than half of the elements declared as Cultural Heritage of Brazil started their
recognition processes through the mobilization and production of documentation provided
by the INRC (31 of the total of 48 registered elements, in addition to several others that
have initiated legal procedures under Iphan requiring recognition). In addition, there are
cases in which the application of the INRC provided training for local researchers, capable of
documenting and identifying their own cultural elements. Finally, some elements already
recognized, such as the Roda de Capoeira and the Craft of Mestre de Capoeira, identification
actions based on the INRC Manual were used as an instrument to expand information on
several territories where these elements exist in Brazil, but were not initially included in the
research that resulted in the declaration.
Currently, INRC is going through a process of digital revision and transformation. It is
expected to address the problems diagnosed by IPHAN regarding the absence of a database
and an information management system to be produced for the Inventory. The launch of
the new version of the INRC is expected to take place in the beginnings of 2022.

**Question 7.1.b**

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

**Fully**

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 over 160 inventory actions carried out within the scope of the National Inventory of
Cultural References - INRC is distributed throughout the national territory, constantly
identifying cultural elements classified in all categories of the Intangible Heritage Policy. In
addition, their actions focused on the most diverse ethnic and socio-cultural territories and
groups, from indigenous peoples inhabiting the most different regions of the country to
traditional communities from all Brazilian biomes, immigration communities, listed urban
centers, Quilombola territories, etc.
The Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage and the
National Inventory of Linguistic Diversity are the main instruments for the recognition of
cultural diversity in Brazil. These instruments and their categories of recognition
(knowledge, celebrations, places, and forms of expression, in the first case; indigenous
languages, languages of immigration communities, Creole languages, sign languages , and
Afro-Brazilian languages, in the second case) foster understanding about the historical,
social and cultural complexity of groups forming Brazilian society.
Only 7 languages spoken in Brazil were recognized as a Brazilian Cultural Reference (Decree
7387/2010). They are six indigenous languages (Assurini from Tocantins, Guarani-Mbyá,
Nahukua, Kuikuro, Matipu, and Kalapalo) and an immigration community language (Talian).
It is a heterogeneous representation, from different places and communities in the national
territory, however, we assume that it is still far from properly representing the richness of
Brazilian reality, where at least 180 indigenous languages and about 30 languages of
immigrant descent communities are spoken.

**Question 7.2**

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

**Based on your response in section A.6 Inventories**

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

For the Brazilian cultural heritage policy the act of producing documentation and information, in a systematic and organized manner, based on the premises and concepts that support the notion of heritage, creating repositories and collections capable of safeguarding the information produced and organized there, contributes itself strongly to the safeguarding of Intangible heritage. As already stated, in the case of the National Inventory of Cultural References (INRC), inventories are instruments used to produce data capable of subsidizing specific actions for the recognition of elements as Cultural Heritage of Brazil, in addition to being able to function as an instrument for expanding identification of these elements after their recognition, when there is this type of demand from the communities and agents involved with the actions to safeguard Declared cultural Elements. Finally, even in cases where there is no interest from communities in seeking recognition of inventoried elements, inventories can still be instruments for training community agents for self-inventory and participative documentation processes of local heritage.

About the Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage, the recognition of cultural elements is preceded by a robust production of knowledge and documentation about them. The knowledge construction enables the planning of actions destined to ensure the element’s sustainability and, also, its wide diffusion and promotion. Indeed, the inscription of cultural elements in the national inventory must follow a complete cycle of the Brazilian policy for the Safeguarding of Intangible Heritage, which is composed by identification, recognition and support and promotion. Today there are 48 elements declared as Brazilian Cultural Heritage, distributed throughout the country, which are representative of the groups that form Brazilian society.

In turn, linguistic inventories aim at gathering information and content about the cultural expressions that exist within the scope of inventoried languages, especially myths, narratives, songs and other performances transmitted through orality.

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**Question 7.3**

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

Partially

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

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Originally, the updating of the INRC took place by the organic data-insertion from the more than 160 identification actions carried out by Iphan, in various partnerships with other institutions, public or from civil society, in addition to projects carried out by third parties,
from of the demands presented by them and the authorization of the use of the INRC methodology by Iphan. Some of the Publications for the Promotion of the Safeguarding of the PCI launched by Iphan in the first years of the Federal PCI policy focused on promoting these identification actions using the INRC methodology. However, in the last 4 years, due to the perspective of revision and reassessing the INRC, the implementation of new actions to identify cultural elements using this instrument has been discouraged. In this way, only actions that were already underway were carried out and that is why the updates were very punctual.

In the sense of updating the information and data already produced within INRC over the past 20 years, it is necessary to highlight that, considering the current model of INRC, there is an understanding that the projects carried out under INRC are historic data, as portraits of a specific moment in a given territory or cultural context. There have been cases in which the phases of deepening the research for the identification of cultural elements have already promoted the updating of the inventory data, such as, for example, the project related to traditional knowledge related to medicinal plants, within the NGO Rede Fitovida. There are also some cases of inventories and mappings linked to actions to expand identification within the scope of safeguarding plans of declared elements, such as capoeira mappings (related to the Capoeira Master Craft and Roda de Capoeira). There is a prospect of greater openness to more constant updates in INRC as it’s revision and digital transformation are implemented, in the coming years.

About the National Inventory of Linguistic Diversity (INDL), iphan is responsible for the follow-up process after a language is included to this Inventory. We accompany the language communities, searching and supporting initiatives to promote and value their languages. Another front of action is the promotion of initiatives for including new languages in INDL, for recognizing them as a Brazilian cultural reference, in the terms of decree 7387/2010. For this purpose, Iphan published a call for the promotion of language recognition projects, and established partnerships with universities and research centres, so that the languages which are under the process of identification may be opportune included in INDL.

About the Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage, the updating of information about recognized elements occurs through publications and dissemination of other materials that result from selection and analysis of data produced in the context of support and promotion actions, within the scope of the safeguarding policy. These materials comprise mappings, inventories, studies, among other knowledge production actions; and qualitative analysis of institutional data and research carried out with the groups / communities of bearers and practitioners, especially during the periodic revaluation, each ten years after a Declaration as Brazilian cultural heritage. In addition, each time an intangible cultural element is to be declared Brazilian Cultural Heritage, new studies and assessments are carried out, always with an emphasis on its viability, sustainability and the construction of safeguarding recommendations.

**Question 7.4.a**

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

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

In the case of the National Inventory of Cultural References (INRC), the results of the identification projects are considered, in principle, public and open to consultation by any interested citizen. However, since it has not been possible, to this date, to develop a reliable digital repository and a digital, online and open system for hosting INRC data, access to the information produced is accessible only through consultation of physical collections and closed digital data banks, at Iphan’s offices. This is still a challenge to be faced in the next two years and that will make the information produced in the scope of the INRC fully accessible, in a digital online environment, both for the communities to which the inventories refer, and for the public agents responsible for the cultural heritage policy and for the interested general public. The new system and respective digital repository will also have tools to protect sensitive data and information for individuals and communities involved in the identification processes.

Access to the content of the National Inventory of Linguistic Diversity (INDL) has been given through publications in physical and digital formats. A computerized system is under construction, which will present inventoried languages and associated communities, based on georeferenced data.

There is public access to documentation on cultural elements recognized as Brazilian cultural heritage, available to all through Iphan’s platform of electronic information (SEI). Also, for each recognized cultural element there is a webpage on Iphan’s website. On this page, in addition to general information about the element, it is possible to access the most relevant documents produced during the process of recognition. All and any information contained in the recognition documentation regarding groups or communities associated to the cultural elements is made public only with prior consent and authorization by them. Personal or confidential information (when identified by the bearers themselves) is secured from publicity.

**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Fully

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.

In the national policy of intangible heritage, inventories, and especially the INRC, are considered, themselves, as ways of safeguarding cultural heritage, since its realization generates social mobilization, documentation and detailed information about cultural elements and the socio-cultural and territorial contexts under which the bearer communities lives in. In any case, among the other purposes that justify the use of the National Inventory of Cultural References, are: the production of information to support the declaration processes of cultural elements as cultural heritage in Brazil; complementing information, especially on the territorial scope and the existence of regional variations of
cultural elements already recognized, as part of their safeguarding plans; training of local researchers, mobilization and community involvement in safeguarding local heritage and; generation of data and information capable of directing Iphan's activities towards the management of cultural heritage in a given territory or cultural universe. Sociolinguistic studies for the inclusion of languages in the National Inventory of Linguistic Diversity are based on the premises of consulting and consent from linguistic communities. Through the process of inventorying, which is the instrument for the identification of languages to be then recognized as a Brazilian Cultural Reference (Decree 7387/2010), the State is contributing to the implementation of linguistic rights. However, actions for the promotion of languages safeguarding and linguistic rights extrapolates the field of cultural heritage. Therefore, initiatives in this field are limited to supporting the production of information, diagnostics, mapping and recognition of languages. In parallel, other policies, both public and private, are currently working in Brazil in the wider field of linguistic diversity, that includes dimensions such as justice, education and science and technology. The documents that support the Declaration of an intangible cultural element as Brazilian cultural heritage is integrally employed in subsequent actions aimed at supporting and promoting the intangible cultural heritage. As a result of ethnographic research, the information in the recognition application Dossier and the video documentary allow the identification of social actors who are protagonists in mobilization activities for recognition; relationship of groups / communities and their territories; possible partners for safeguarding measures; difficulties faced by the production / reproduction of the cultural element; existing potential for the sustainability of the element. All of this information is useful to establish a dialogue with representatives of groups/ communities that will participate in decision-making about the safeguarding policy, for example the constitution of a deliberative committee and the construction of safeguarding plans.

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
Even if the indicator is widely met (targeting as “largely”), in order for it to be fully met, it is necessary to improve the availability of the documentation resulting from the inventories, so that it is facilitated, in a digital online system. Likewise, it is necessary to streamline the processes and strategies for updating the inventory, which implies reducing the processing time for recognition processes and facilitating the inclusion of new information about the identified cultural elements.
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.

Since its release, all the INRC have been carried out in partnership with institutions of non-governmental organizations, universities, community associations and institutions of the other federated entities (state governments, municipalities and other entities of the federal government). Even so, we consider that there is room for improvement in the sense of further democratization of the INRC, with the perspective that the new version of the instrument is open to any community that wants to carry out inventories of its cultural references, being able to submit its results to Iphan.

The National inventory of Linguistic Diversity public policy is based on the participation of linguistic communities, especially their researchers and organic intellectuals. In this sense, we have partnerships with civil society organizations to implement inventory projects. We also have partnerships with universities and research centers. Examples of this type of activity are the inventories of Guarani-Mbya (indigenous language) Hunrisckusch (German descent community language) and libras (signal language) carried out in partnership with a NGO called IPOL – Institute for the Development of Linguistic Policy. Another example is the Yanomami linguistic diversity project, carried out in partnership with ISA - the Socio-environmental Institute.

The knowledge production that supports the Declaration of an intangible cultural element as Brazilian cultural heritage involves several actors and institutions, and in most cases, it is not under direct responsibility of Iphan. Generally, partnerships are signed with institutions with research experience in the field of intangible cultural heritage or in direct contact with those groups and communities whose cultural element is being studied. These are some of they are Iphan’s partners: Federal or state universities, local cultural management bodies or entities, civil society associations, non-governmental organizations. Iphan supervises the research and the preparation of the Dossier, promoting meetings and workshops for teams designated by the partners. In some cases, the partner institutions are formed by the ICH bearers themselves.

**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?

Fully

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

The INRC currently encompasses identification projects carried out in all regions of the country, focusing on various territories in all Brazilian biomes, involving the most diverse traditional communities, from indigenous peoples, quilombolas, descendants of the immigrants, etc. in addition to urban communities, residents of listed urban centers, peripheries of large cities, communities of Afro-Brazilian religions, residents of environmental conservation units, among others.

One of the main guidelines of Brazil’s Intangible Cultural Heritage Safeguarding policy is to encourage the participation of groups in the entire process of patrimonialization. It is not different in the case of the National Inventory of Linguistic Diversity. A good example is the linguistic inventory project carried out between 2015 and 2019 with the Yanomami people. A team of indigenous researchers was formed - including women, which is usually rare in initiatives like this - to carry out sociolinguistic surveys in their respective villages. The researchers acted as young professionals, receiving training and a monthly scholarship. In all projects, we encourage interculturality and trans-disciplinarity, with an effort to build activities where communities are the protagonists both during the stages of planning and execution.

About the Declaration, as these processes depend on the existence of a collective interest in recognizing a cultural element as Brazilian cultural heritage, Iphan has sought to spread information and knowledge about the policy of safeguarding ICH in more territories and in more diverse contexts, in order to make it accessible to groups/communities that may bear cultural elements with a latent potential for recognition. Nevertheless, the State still faces challenges regarding the proper representativeness of certain geographical, social and cultural contexts throughout the country.

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:

Social participation is one of the principles of the Policy for the Safeguarding of Intangible Heritage in Brazil, so that it is guaranteed in the procedures applied to the work processes of the policy. This includes inventories, whether they imply recognition or not. In the same way, we understand that the mentioned inventories represent well the Brazilian cultural diversity and this is demonstrated in the documentation produced and in the quantity of elements recognized as Brazilian Cultural Heritage. However, advances are needed in the matter of prioritization and regional distribution of the studies and recognition procedures carried out.
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:

Question 9.1

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

- Research, scientific, technical and artistic studies

The National Center for Folklore and Popular Culture (CNFCP), linked to the Iphan, has two calls for proposals to promote research aimed at safeguarding popular cultures:

1. Silvio Romero Contest
   Established in 1959, the Silvio Romero Monograph Contest was designed with the purpose of stimulating the production of scientific knowledge on the various themes of folklore and popular culture. Launched annually by public call, it gives the first and second place prizes paid in cash, with provision for up to three honorable mentions, selected by a committee of experts appointed by the National Folklore and Popular Culture Center.

2. Folklore Free Course
   The Course focused in Folklore and Popular Culture, created in 2001, is an agile and compact training mechanism that meets the growing demand of the public interested in this field of study, bringing it closer to the different and complex cultural systems that constitute the broad universe of folklore and popular culture in Brazil.
   Themes of the last courses:
   - 2004 - Music and popular festivals
   - 2005 - Education, culture and heritage
   - 2006 - Material culture
   - 2008 - The word as an expression of popular culture
   - 2009 - Image and popular culture
   - 2010 - Biographies: trajectories and cultural writings
   - 2012 - The comic in popular cultures
   - 2013 - Cultural consumption
   - 2019 - Contemporary sounds
   - 2020 - Policy on Safeguarding Intangible Heritage

Public: humanities students, professionals in the fields of education and culture, scholars in general.
In addition to the CNFCP, Iphan's Professional Master's program has also contributed to the formation and production of research on safeguarding intangible heritage, as each year, the selections of scholarship students and public employees of the program dedicate their research and professional activities within the scope of the master's degree to the themes, concepts and technical issues of safeguarding and public management of intangible heritage policies. The selection notices for scholarship holders, Iphan employees and servers from other government spheres are released annually and the applications focused on the intangible heritage are defined by the Iphan units (superintendencies and DPI). More information can be accessed on the program's website: http://portal.iphan.gov.br/pep

Finally, there are several graduate programs in the country that have research lines and laboratories focused on cultural heritage studies and, more rarely, for intangible heritage. However, there is still no exhaustive survey of these courses and programs by Iphan.

- Documentation and archiving

There are promotion programs documentation of cultural heritage in most of the Promotion Calls made by Brazilian states and municipalities that have lines of action aimed at intangible heritage. Examples of this type of initiative are:
https://prosas.com.br/editais/6194-edital-024-2019-patrimonio-imaterial (Governo do Estado do Espírito Santo);
http://www.fundacaoculturaldecuritiba.com.br/leideincentivo/ed032-2020/ (Governo de Curitiba/PR)
However, there is no exhaustive survey of these funding mechanisms in Iphan currently.

The Department of Consumer Protection of the Brazilian Ministry of Justice is responsible for releasing annual public calls for actions that compete for resources from the Fund for the Defense of Diffuse Rights (FDD), which has, among its thematic axes, Cultural Heritage and, within the scope of of this thematic axis, a line of financing aimed at “e) research and documentation of cultural elements: projects that promote the production of knowledge about cultural elements of an intangible or tangible nature through surveys, inventories, instructions for the registration or listing process, among others, aiming at their recognition, preservation and safeguarding;
Finally, by means of LAW No. 14,017, OF JUNE 29, 2020 (Aldir Blanc Law) that “Provides for emergency actions aimed at the cultural sector to be adopted during the state of public calamity recognized by Legislative Decree No. 6, of 20 March 2020”. The Law sought to decentralize resources to the Brazilian federative entities (states and municipalities) so that they could open public calls and lines of financing
aimed at the cultural sector in a wide way in Brazil in the period of public calamity, in which the measures of social isolation had a major impact on cultural activities, including those concerning intangible heritage. As a result, to date, there are a series of calls and project financing lines that also include intangible heritage documentation actions. However, Iphan has not produced an exhaustive survey of these actions yet.

Question 9.2

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

Yes

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

As previously reported in item 9.1, related to the programs that Iphan itself (through CNFCP and Iphan’s professional Master’s) maintains to encourage research on safeguarding the PCI in its various perspectives, they are essentially linked to current management issues intangible heritage, experienced on a daily basis by technicians and communities involved in their preservation.

Question 9.3

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

Yes

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

In the case of studies and research carried out by Iphan units, there is always the direct participation of the communities that hold the cultural elements in the actions, since the professional character of the master puts the scholarship researchers and student employees in direct contact with the actions carried out with the communities. In the case of CNFCP programs, participation is also a premise for their selection procedures. In general, the actions demand, as mandatory documentation, terms of free and informed consent, in addition to valuing the participation of bearers of cultural elements in the composition and management of research teams.

Baseline and target

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

Satisfied

**Target for the next report:**

Satisfied

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

It is certain that the indicator achieved its best possible range. However, it is necessary to recognize the need for investments required over the next few years, in order to secure technical and scientific research on intangible cultural heritage, whether they occur within the scope of heritage policies or within the scope of education and training of higher level personnel.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

**Question 10.1**

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

High

Provide any additional details here.

Since the beginning of the implementation of the National Intangible Heritage Program (PNPI) in 2000, cultural elements that are recognized as Cultural Heritage of Brazil have gained prominence among the themes of various research and audiovisual materials on the expressions of the Brazilian population’s cultural diversity. Within the scope of universities, government agencies, cultural centers of public or private initiative, a dense set of publications, videos, phonographic collections, among other materials on intangible cultural elements, were sponsored and made available to Brazilian society.

In the context of Iphan, the legislation provides that the resulting documentation of identification, declaration and support and promotion of cultural elements is made available for public access in order to disseminate and enhance the elements of the national cultural heritage. When printed versions or multimedia files are also produced, copies of the research material are distributed among members of the groups and bearing communities. The videos and dossiers produced within the scope of declaration processes, as well as the technical documentation of these processes, are available in the 'Intangible Heritage' menu on the Iphan website (www.iphano.gov.br, through the link: http://portal.iphan.gov.br/pagina/detalhes/234) and Iphan’s YouTube channel (https://www.youtube.com/channel/uczlb6j8wasmmqa5llwshnya). If printed copies of the documents are required, or the reproduction of the multimedia files, Iphan forwards copies to society through the application procedure, in accordance with the Federal Law on Access to Information (Law No. 12,527, of November 18, 2011).

The type of material defined by Iphan in the research products contracted for the production of knowledge about cultural elements has mainly turned to digital formats, which can be made available electronically with greater reach to the public. In each research context, however, the orientation is that the formats desired by its members are previously consulted, with the representatives / leaders of the groups, so that the material is also used and used in the socialization channels and practices of the collectives of bearers with whom Iphan relates.

**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.

The integration of the National Intangible Heritage Program with other transversal public policies depends on government guidelines. In this regard, we can mention the current administrative link between Iphan and the Ministry of Tourism since 2018, in which Cultural Tourism has become the main theme for the formulation of actions linked to intangible cultural heritage. However, due to previous periods, some inter-institutional actions to safeguarding intangible cultural heritage have been carried out due to the intersection of intangible heritage with the areas of the environment and socio-biodiversity, health surveillance, human rights, and protection of indigenous peoples and traditional communities, among other State matters.

In addition, both the documentation on intangible heritage and Iphan’s technical expertise are often consulted and used, frequently, by bearer groups and communities or by government agencies of the federal entities to support hearings, meetings, and decisions that affect the field of safeguarding intangible heritage. This often results in the formulation of programs, actions, projects in the area of intangible heritage or in related areas (involving land rights, licensing of establishments or infrastructure, among others, which concern individuals, bearer groups, or communities of intangible heritage).

We cite as an example of this type of cooperation with Iphan, the development of specific legislation aimed at the recognition of cultural heritage in different government entities (as occurred in the state of Paraná State, through Decree No. 4,841 of August 16, 2016, and in the city of Campinas, in the state of São Paulo, through Municipal Law No. 14,701, of October 14, 2013).

Question 10.3

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

Some

Provide any additional details here.

The legislation that established the National Intangible Heritage Program aimed the constitutional principles related to guaranteeing the right to culture, memory and cultural heritage, as well as defining the processes by which the Federal Executive Branch, through Iphan, coordinates the safeguarding of the intangible cultural heritage. In this sense, in the declaration processes, all the information collected in studies and research on the cultural elements are used to establish the recommendations for the safeguarding of those cultural elements. Among the recommendations, there is a diagnosis on the sustainability of the cultural element. Thus, the diagnosis is indispensable to not only support the decision of the cultural heritage advisory council for the declaration of the element, but also to substantiate the actions after the granting of the title of Cultural Heritage of Brazil. Safeguard planning occurs through attention to the demands of the elements bearers...
consolidated in the research documentation, such issues are better addressed during meetings to organize the deliberative groups that will plan the safeguard actions and projects. In this stage, situations of difficulty for the viability of the element, among other challenges raised during the diagnosis, will be addressed, through moderation by Iphan, with the purpose of planning and prioritizing actions to support and promote declared elements.

In this way, it is possible to affirm that the documentation related to the Declaration is used to prepare the safeguard work and improve the protection of the cultural element. But we emphasize that it is not the only material on which this work is based. The testimonies of the element bearers during the meetings of the deliberative collectives, as well as many other studies and research carried out after recognition, contribute to the expansion of the repertoire of diagnoses and solutions to the difficulties encountered in Iphan’s declaration process. Finally, it is important to remember that, according to Decree 3.551 / 2000, the Declared Element has ensured documentation by all admitted technical means, as well as wide dissemination and promotion

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

Even if the indicator is already widely met, it is important to increase access to the results of research and documentation on cultural elements, which, regardless of whether they are used or not for the recognition of Brazilian Cultural Heritage, may serve as an strengthening instrument to the communities of destination of the Safeguard Policy of the Intangible Heritage in other fields of public policy that have a clear interface with intangible cultural heritage. The challenge is to increase the level of the indicator, so that it is closer to reaching the “satisfied” level.
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

National Plan of Culture (Plano Nacional de Cultura) (PNC)

Established

02-12-2010

Revised

01-12-2020

Is the policy/measure being implemented?

Yes

Brief description

The National Plan of Culture - PNC (Plano Nacional de Cultura) is a set of principles, objectives, guidelines, strategies, actions, and goals that guide public authorities in the formulation of cultural policy. Provided for in article 215 of the Federal Constitution, the Plan was created by Law No. 12,343, of December 2, 2010. Its objective is to guide the development of programs, projects, and cultural actions that guarantee the valorization, recognition, promotion, and preservation of existing cultural diversity in Brazil. One of the goals of the PNC is the implementation of the National Cultural Heritage System, with 100% of the Federal Units and 60% of the municipalities with approved legislation and policy on cultural heritage.
It is a

- Cultural policy

Name of the policy/measure

National Policy of Cultura Viva (Política Nacional de Cultura Viva)

Established

22-07-2014

Revised

Is the policy/measure being implemented?

Yes

Brief description

The National Policy for Live Culture was designed to value community-based cultural practices, and promote networking and shared management, based on the principles of autonomy, protagonism and empowerment of civil society, contemplating initiatives related to Indigenous, Quilombolas and Afro-descendant communities, solidary economy, urban and peripheral cultural production, digital culture, popular culture, and the youth segment, covering all types of artistic and cultural language such as music, performing arts, cinema, circus, literature, among others. The Cultura Viva Law instituted the recognition and the granting of simplified certification for cultural entities and collectives such as Spots and Big Spots of Culture (Pontos and Pontões de Cultura).

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.

In Brazil, it is the common competence of federated entities (Union, States, Federal District, and municipalities) to protect and preserve cultural heritage (items III, IV, and V of article 23 of the Constitution). Each federative entity can also legislate on cultural heritage. The federal systems of culture and heritage then seek to promote cooperative action, that is, that local and state public authorities develop policies and actions in line with federal regulations and policies. At the federal level, Decree no. 3,551/ 2020, in regulation to art.
216 of the Constitution, instituted the Register of Cultural Elements of an Intangible Nature that constitutes Brazilian cultural heritage and created the National Program of Intangible Heritage (PNPI), aiming at the implementation of a specific policy of inventory, referencing, and valorization of this heritage. Federal action has been a benchmark for states and municipalities to develop their own legal norms and policies for safeguarding intangible cultural heritage. Iphan promotes the safeguarding of cultural elements recognized as Intangible Cultural Heritage of Brazil through the formulation and execution of safeguard plans. To this end, it seeks broad mobilization of the social segments directly involved with cultural practice, of institutions interested in promoting the cultural element and of local and state public bodies in the areas of culture and heritage, as well as those linked to public policies that directly affect the context cultural practice. The elaboration of the Safeguard Plan presupposes the idea of shared management of cultural heritage, that is, social segments, institutions, and governmental bodies in dialogue for the development of articulated actions in favor of the promotion and strengthening of cultural practice. The processes of formulation and implementation of the plans are guided by the principles of autonomy and protagonism of the bearers, implying their active participation in the process of preparing the Plan, through representatives legitimized by the communities, and the commitment of partner institutions to carry out the proposed actions.

The formulation of the Safeguard Plan is based on predefined general objectives and goals, but adaptable to the specificities of the socio-cultural context of each Registered Element. Such objectives, in general, are guided by the typology of safeguard actions proposed by Iphan, composed of four axes: I - Social Mobilization and Scope of Policy (mobilization and articulation of communities and groups bearing registered cultural elements, including through research, mappings and participatory inventories); II - Participatory Management in the Safeguard Process (support for the creation and maintenance of deliberative collectives and preparation of safeguard plans and actions, training of managers for the implementation and management of patrimonial policies); III - Diffusion and Valorization (constitution, conservation and availability of collections, educational actions for different audiences, among others); and IV - Cultural Production and Reproduction (transmission of knowledge related to the Registered property, support for the material conditions of production of the cultural property, constitution and adaptation of physical space for the Reference Center).

This guideline for Iphan’s performance has been incorporated into the subnational policies for safeguarding the ICH in general. However, carrying out shared management, respecting the role of the bearers, and ensuring social participation in the safeguarding processes require changes in institutional culture in Brazilian government agencies in general. Iphan’s effort to support states and municipalities in developing their own policies for recognizing and safeguarding the ICH faces challenges such as the lack of a system that involves the three public spheres responsible for implementing public policies for cultural heritage, lack of training and continuous training of managers working in the area, among others. As a result, there is a slow implementation of state and municipal policies to safeguard the ICH. Despite the difficulties, there are states and municipalities with their own laws and policies that also postulate safeguarding plans in line with what the federal government has been doing through Iphan.

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

If yes, provide details.

Through the Register of Cultural Elements of an Intangible Nature (mentioned in item A.6 of this Report), Brazil has today 48 nationally recognized elements, which receive the title of Brazilian Cultural Heritage (among them, those inscribed in the 2003 Convention Representative List). Although IPHAN has, as mentioned above, general guidelines for carrying out safeguarding measures, in the form of a typology of actions, it is encouraged that each cultural element recognized as Brazilian Intangible Cultural Heritage is accompanied by an action plan, in the form of a Safeguard Plan, which takes into account the specificities of its local context, articulating, in a representative, participatory and programmatic manner, the safeguard actions considered necessary and priority by the bearers and managers of the elements.

Currently, these are the Registered elements with local or regional coverage that have a Safeguarding Plan prepared and in execution: Kusiwa Art - Wajãpi Body Painting and Graphic Art, in the state of Amapá; the Samba de Roda of Recôncavo da Bahia, in the state of Bahia, both included in the Representative List of the Intangible Cultural Heritage of Humanity; Agricultural system of Rio Negro, in the Amazon, the Artisanal Way of Making Cheese from Minas, in the state of Minas Gerais; the Crioula Drum from Maranhão, in the state of Maranhão; The Matrixes of Samba in Rio de Janeiro: Partido Alto, Samba de Terreiro and Samba-Enredo, in the state of Rio de Janeiro; the Carimbó and Way of Doing Cuiás in Lower Amazonas, in the state of Pará; and the Popular Puppet Theatre of the Northeast - Mamulengo, Babau, João Redondo and Cassimiro Coco. In addition to these, the Capoeira Masters’ Office and the Capoeira Circle (also included in the Representative List of ICH), registered elements with national coverage, have a local Safeguard Plan prepared and in execution in the following states: Acre, Amazonas, Pará, Maranhão, Bahia, and Paraná. Several other Safeguard Plans are still under discussion and elaboration.

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.

No. Brazil has a well-structured heritage preservation policy that has been consolidated over more than 80 years of implementation, transforming understandings about the protection of common assets associated with diffuse rights. In general, the institutional practice of the cultural heritage protection agencies is still more strongly focused on the conservation of sites, monuments and archives of heritage value. In the past two decades, important advances have been made in the field of ICH, especially in the context of the federal safeguard policy. There is already a broad consensus among public administration managers on the importance of the ICH. However, there is still an imbalance between material and
intangible heritage in terms of resources (financial and technical) at the federal level and in state and municipal bodies that have ICH policies.

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

No

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

At the federal level, there is no list of elements requiring urgent safeguarding. However, the contexts of fragility and threat to cultural practices are carefully observed in plans and actions to safeguard registered elements. In the case of states and municipalities, as mentioned earlier, the bodies responsible for the preservation of cultural heritage in general do not have specific technical areas for performance in the field of ICH. Even so, there are instruments for the defense of rights that can be activated in case of damage or threat of damage to cultural heritage. The Federal and State Public Ministries have been playing an important role in situations that threaten the continuity of traditional cultural practices (recognized or not as Brazilian cultural heritage).

There is only one Brazilian element inscribed on Unesco's urgent safeguarding list. It is a ritual manifestation of the Enawene Nawe People, an indigenous community whose territory is in the state of Mato Grosso. The efforts of the Enawene Nawe to maintain this cultural practice have been closely monitored by Iphan. Cultural strengthening projects aimed at reversing situations that may endanger cultural practices were promoted by Iphan and also by FUNAI. Other governmental bodies for the defense and protection of cultural rights have also been working to defend the territorial, environmental, and cultural rights of this indigenous population.

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?

High

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

All cultural policies that incorporate ICH in their guidelines provide for the participation of communities, groups, and individuals. The National Plan of Culture is based on the principle of participation and social control in the formulation and monitoring of cultural policies, while the National Policy for Cultura Viva has among its objectives the promotion of shared and participative public management, supported by democratic mechanisms of dialogue with civil society. The National Program for the Support of Culture aims at guaranteeing community participation, the representation of artists and creators in the official approach to cultural matters, and the systemic national organization of the area, encouraging the institutionalization of Culture Councils in the Federal District, states, and municipalities.

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:

Brazil has a well-structured heritage preservation policy that has been consolidated over more than 80 years of implementation, transforming understandings about the protection of common assets associated with diffuse rights. In general, the institutional practice of the cultural heritage protection agencies is still more strongly focused on the conservation of sites, monuments and archives of heritage value. In the past two decades, important advances have been made in the field of ICH, especially in the context of the federal safeguard policy. There is already a broad consensus among public administration managers on the importance of the ICH. However, there is still an imbalance between material and intangible heritage in terms of resources (financial and technical) at the federal level and in state and municipal bodies that have ICH policies.

To achieve the established target, efforts will be made so that cultural policies have their implementation expanded, the elaboration and execution of safeguard plans for all elements recognized as cultural heritage in Brazil are favored and the budget allocated to the Policy for the Safeguarding of Intangible Heritage is incremented.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

**Question 12.1**

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

Yes

1

It is a

• Legal measure

**Name of the policy/measure**

Guidelines and Bases of National Education” (Lei de Diretrizes e Bases da Educação Nacional - LDB)

**Established**

20-12-1996

**Revised**

Is the policy/measure being implemented?

Yes

**Brief description**

Brazil federal law 9.394 from 1996 establishes the “Guidelines and Bases of National Education” (LDB), which must be followed by all educational institutions in all levels of administration and study. Among its principles, LDB brings at least three that are related to cultural heritage (Article 3):

2 – freedom to learn, teach, research and disseminate culture, thought, art and knowledge;
11 - Link between school education, work and social practices;
12 - Consideration of ethnic-racial diversity;

Article 26 recognizes the necessity of a situated knowledge, in tune with the specificities of each region and locality: “The curricula of early childhood education, basic education and secondary education should have a common national base, to be complemented, in each
education system and in each school establishment, by diversified part, related to the regional and local characteristics of society”. And in its paragraph 4th, we can read: “The teaching of History of Brazil will take into account the contributions of different cultures and ethnicities for the formation of the Brazilian society, especially indigenous, African and European matrices.

Since 2003, article 26 A also turned mandatory in elementary and high school establishments, both public and private, the study of Afro-Brazilian and indigenous history and culture: “The curriculum referred to in this article will include various aspects of history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of black and indigenous groups in Brazil, the black and indigenous Brazilian culture and the black and the indigenous in the formation of national society, redeeming their contributions in social, economic and political areas, relevant to the history of Brazil. The contents referring to Afro-Brazilian and indigenous peoples history and culture will be taught within the entire curriculum school, especially in the areas of artistic education, literature and Brazilian history”.

This Law has been revised many times, the latest in 2020, regarding COVID-19 pandemic emergency measures.

**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?

Yes

1

It is a

- Education policy

**Name of the policy/measure**

Iphan Ordinance No. 137 of April 28, 2016, which defines the Guidelines for Heritage Education

**Established**

10-04-2010

**Revised**

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

Yes

**Brief description**
Iphan Ordinance No. 137 establishes the guidelines for Heritage Education as a transversal practice to the processes of preservation and promotion of cultural heritage. It is the instrument that sustains the actions and initiatives of Iphan’s Coordination of Heritage Education and all other units that may carry out educational heritage actions. The document can be find on: http://portal.iphan.gov.br/uploads/ckfinder/arquivos/Portaria_n_137_de_28_de_abril_de_2016.pdf

It is a

• Education policy

**Name of the policy/measure**

National Curricular Guidelines for Basic Education

**Established**

13-07-2010

**Revised**

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

Yes

**Brief description**

The National Curricular Guidelines for Basic Education define the main subdivisions of primary school, in accordance with the principles of LDB. They are: Youth and Adult Education, Special Education, Professional and Technological Education, Basic Rural Education, Indigenous School Education, Quilombola School Education and Distance Education. These Guidelines are a fifty-hundred page document with guidelines and regulations from which schools must build their own PPP (political-pedagogic project): http://portal.mec.gov.br/docman/julho-2013-pdf/13677-diretrizes-educacao-basica-2013-pdf/file.

The PPP is a document that allows schools to have a certain level of autonomy in defining their school identity in order to properly ensure the right to differentiated school education, aligned with the necessities of their communities. The National Curricular Guidelines state, for example, that “quilombola schools and schools that serve students from quilombola territories must consider the sociocultural, political and economic practices of the quilombola communities, as well as their own teaching-learning processes and their forms of production and technological knowledge’. Regarding Indigenous School Education, it defines that “the political-pedagogical projects must be intrinsically related to the well-being of ethnic groups in their territories, and must be based on the principles of interculturality, bilingualism and multilingualism, specificity, community organization and
Therefore, Brazilian educational system does not have stand-alone subjects on cultural heritage, but it integrates culture, history, memory and heritage from all component groups of Brazilian society in a transversal approach, guided by the right to differentiated school education, especially relevant in Basic Education and within mandatory disciplines of Secondary education as Brazilian Literature, Brazilian History and Artistic Education.

3

It is a

- Legal measure

**Name of the policy/measure**

Guidelines and Bases of National Education” (Lei de Diretrizes e Bases da Educação Nacional - LDB)

**Established**

20-12-1996

**Revised**

01-04-2020

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

Yes

**Brief description**

Brazil federal law 9.394 from 1996, which establishes the “Guidelines and Bases of National Education” recognizes the necessity of a situated knowledge transmission, in tune with the specificities of each region and locality in the country: “The curricula of early childhood education, basic education and secondary education should have a common national base, to be complemented, in each education system and in each school establishment, by a diversified part, related to the regional and local characteristics of society”. All schools must follow these guidelines and be supervised in their implementation by regional and municipal competent organisms, such as Secretaries of Education.

4

It is a

- Administrative measure

**Name of the policy/measure**
University Extension Program (ProExt)

**Established**

30-06-2008

**Revised**

Is the policy/measure being implemented?

No

**Brief description**

ProExt was coordinated by the Higher Education Secretariat of the Ministry of Education (Sesu / MEC) and aimed to support public institutions of higher education in the development of extension programs or projects that contributed to the implementation of public policies with an emphasis on Social Inclusion. Through annual public calls, it aimed at encouraging students and teachers from higher education institutions to act in an integrated manner with the social policies developed by the State, in order to contribute to the reinforcement of citizenship, as well as to the interactions among citizens, and the recognition of diverse experiences and knowledge from the communities in which universities are inserted. Between 2009 and 2015, Iphan maintained a partnership with MEC in the annual elaboration of the ProExt public call and in the evaluation of proposals in the thematic line of “preservation of the Brazilian cultural heritage”. Like Iphan, several ministries, secretariats and municipalities were urged by the MEC to contribute to the drafting of the public notice, bringing university extension closer to the planning and enforcement of public policies.

It is a

- Administrative measure

**Name of the policy/measure**

Decree Nº 7.083, from January 27, 2010, regulating the program “More Education” Program

**Established**

27-01-2010

**Revised**

Is the policy/measure being implemented?
The More Education Program was a strategy of the Federal government to induce the extension of the school day and the curricular organization, in the perspective of integral education. It was an intersectoral action of Education and Social policies that aimed to contribute both to the reduction of educational inequalities and to the valorization of Brazilian cultural diversity - recognizing that education must be planned beyond the walls of the school, considering the city, neighborhood and cultural elements as potentially educational themselves. The program involved municipal and state schools in different contexts, such as rural and indigenous schools, schools in areas of poverty and in metropolitan areas. The partnership between Iphan and MEC started in 2011, when heritage education became part of the “culture and arts” macro-field, on the occasion of the II National Meeting on Heritage Education (II Enep), held in Ouro Preto-MG, in July 2011. It was up to Iphan to propose a specific activity of heritage education, articulating the principles of the “More Education” Program and the guidelines of the heritage education policy. Building from the concept of educational space, avoiding adopting a uniform methodology that did not take into account the different cultural contexts of the country, a proposal was sought that would allow an initial mapping of cultural references and educational potentialities that are immersed in school reality - a Pedagogical Inventory of the local heritage.

**Question 12.3**

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

**Yes**

1

*It is a*

- Legal measure

**Name of the policy/measure**

Guidelines and Bases of National Education

**Established**

20-12-1996

**Revised**

01-04-2020
Is the policy/measure being implemented?
Yes

Brief description

The Law on the “Guidelines and Bases of National Education” (LDB) makes provisions about offering bilingual, multilingual and intercultural education to indigenous communities. It states that the Union will provide technical and financial support to education systems which develop integrated teaching and research programs to indigenous communities. These programs must be developed with the participation of indigenous peoples representatives and should follow a series of common guiding objectives (Title 8th – Art. 78):
“I - strengthen the socio-cultural practices and mother tongue of each indigenous community;
II - maintain training programs for specialized personnel, aimed at school education in indigenous communities;
III - develop specific curricula and programs, including cultural content corresponding to the respective communities;
IV - elaborate and systematically publish specific didactic material”

It is a
• Administrative measure

Name of the policy/measure

Ordinance nº 798, from the Ministry of Education, establishing the Program of Intercultural Schools (PEIF)

Established
19-06-2012

Revised

Is the policy/measure being implemented?
Yes

Brief description

Brazil and Mercosur counterparts have developed the Program of Intercultural Schools of Frontier (PEIF), in partnership with universities, schools and education departments located in the border region of Brazil and neighboring countries. It aims at promoting Mercosur integration process through intercultural bilingual actions generated and developed in
schools located in the border area. The PEIF also seeks to mobilize communities so that they perceive schools as an intercultural and integral space that adds to the cultural diversity of Mercosur’s bordering zone.

**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:**

Brazil has set consistent educational legislation and guidelines for the execution of the 1988 Constitution’s dispositions designed to guarantee the full exercise of cultural rights, to provide access to the sources of national culture, to support and encourage the valorization and diffusion of cultural manifestations, and to protect the manifestations of popular, indigenous and Afro-Brazilian cultures, and those of other groups participating in Brazilian nation-building. It has also a framework for the development of Heritage Education actions by Iphan, which has been in practice since 2016. Although the baseline already appears as satisfied, there is still a great unfulfilled potential for the development of integrated and long-term programs between Iphan and different levels of Education administrative bodies, such as the Ministry of Education and state’s Secretaries of Education.
13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

**Question 13.1**

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

No

Provide additional explanation, indicating the sector involved.

**Question 13.2**

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

Yes

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

- Food security

National Policy of Food and Nutritional Security: one of its objectives is to promote, universalize and coordinate food and nutritional security actions aimed at quilombolas and other traditional peoples and communities referred to in art. 3rd, subparagraph I, of Decree No. 6,040, of February 7, 2007, as well as indigenous people and settlers from agrarian reform; also, it seeks to promote sustainable systems of agroecological basis, food production and distribution that respect biodiversity and strengthen family farming, indigenous peoples and traditional communities, assuring their consumption and access to adequate and healthy food while respecting the diversity of national food culture;

Acquisition of Family Farming Products for the National Program of School Nutrition (PNAE): Law 11,947, of June 16, 2009, determines that at least 30% of the amount transferred to states, municipalities and the Federal District by the National Education Development Fund (FNDE) for the National Program of School Nutrition (PNAE) should be used in the purchase of food items directly from family farming and the rural family entrepreneur or their organizations, giving priority to agrarian reform settlements, traditional indigenous communities and quilombola communities. The purchase of Family Farming products can be carried out through a Public Call, in which case the bidding procedure is not required. This program works
as an important tool for valuing and promoting the maintenance of traditional systems of production and consumption of food.

Artisanal food safety: Law 13.680/18 created a state stamp to allow the marketing of artisanal products of animal origin throughout the country - cheeses, sausages, hams, bologna, salami and jellies. Animals could only be marketed outside the state in which they were produced if they have the stamp of the Federal Inspection Service, which may take around two years to be issued by the Ministry of Agriculture. Under this law, products are now identified throughout the country based on stamps with the inscription “Art”, granted by public health agencies in each state. As they are small and medium producers, the registration requirements were adapted to the dimensions of each business, and the procedures were simplified. For thousands of artisanal family producers who remain informal, making cheeses, sweets, jellies, sausages, and other surplus food produced and consumed by their family, is not their goal of life, but rather a way of surviving and expressing a specific way of life. They are food cultural heritages built by generations of traditional artisanal producers throughout Brazil - for example, the Artisanal Way of Making Minas Cheese of Minas Gerais, first cultural element of the kind to be inscribed as Brazilian Cultural Heritage. Despite advances in national legislation, government action is still needed to train inspection agents to work with artisanal food producers, to break certain paradigms and concepts, putting into practice what several federal laws already provide, such as language accessibility, actions meant to guide and not to punish, and simplification of the formalization process for agroindustries, aiming at productive inclusion. It is a long path that requires political will from the upper echelons of inspection bodies, which need to incorporate different methodologies to inspect small-scale family producers and large industrial conglomerates, even using different teams for each group.

• Health care

National Policy on Medicinal Plants and Phytotherapics: its general objective is to ensure to the Brazilian population safe access and the rational use of medicinal plants and phytotherapics, promoting the sustainable use of biodiversity, national industry development and the production chain; and sharing the benefits related to associated traditional knowledge and genetic heritage. Interministerial Ordinance No. 2960, of December 9, 2008, approves the National Program for Medicinal Plants and Phytotherapics and creates the National Committee for Medicinal Plants and Phytotherapics. The process of formulating the National Program for Medicinal Plants and Herbal Medicines was based on the National Policy on National Medicinal Plants and Phytotherapics, which, among others, have as guiding principles the sustainable use of Brazilian biodiversity and the valorization and preservation of traditional knowledge of traditional communities and peoples. The promotion of safeguarding intangible cultural heritage related to medicinal plants is a guideline of this national policy.

The regulations governing the cultivation, management, production, distribution, and use of medicinal and phytotherapeutic plants must be edited covering and
guaranteeing treatment at all stages of the production chain according to the particularities and specificities of two major lignes of action: a) Agro-Phyto-Industry: the cultivation, production, distribution, and use of raw materials and products from the pharmaceutical industry; b) Traditions: the management, cultivation, production, distribution, and use of medicinal plants by traditional peoples and communities. For this front of action, regulations must be directed to safeguard, preserve and support traditional and popular knowledge, practices, know-how in medicinal plants, home remedies, and other health products that are structured in ancestral and intangibles principles, sustainable extraction and family farming. The validation and guarantees of safety, efficacy, and quality of these products are supported by tradition. The incentive, support, and encouragement for the technical and health improvement of its agents, processes, and equipment, may favor the insertion of the bearers of this knowledge and its products in the Unified Health System (SUS) and other Brazilian health providers.

Since 2006, several states and municipalities have created local policies for the sector, including the approval of specific laws. Many health services have started offering this type of treatment and the number of professionals using phytotherapy to treat their patients has increased. Also, Phytotherapy was included in many undergraduate courses in the health area, and postgraduate programs started to have medicinal plants as a line of research. The growing insertion of Phytotherapy in the academy favors its dissemination, as it deepens the knowledge about it, attests efficacy and safety, and states scientific support, reducing the discredit and prejudice that still stands out among health professionals, managers and users. However, all this growth has not yet been enough to make it a frequent practice in health services.


- Knowledge and practices concerning nature and the universe

Traditional Knowledges (TK) associated to Brazilian Genetic Resources have been formally recognized as cultural heritage by law in 2015 (Law 13123, May 2015). Before that, a provisional measure published in the year of 2000 had already declared TK of indigenous peoples and local traditional communities as cultural heritage and implemented measures for the functioning of an Access and Benefit Sharing (ABS) system. The National Management Council of the Brazilian Genetic Resources (CGEN) is formed by national ministries and governmental institution’s representatives and by a minimum share of 40% of civil society representative members. The civil society members of CGEN speak out in the name of three main sectors: science researches, thus including not only biological sciences research sectors but also social sciences; bearers of TK associated with biological resources and the industry and agricultural productive sectors. CGEN has initiated its activities under the rule of this new law in July of 2016.

Federal institutions that hold legal responsibilities towards the protection of indigenous peoples, slavered descendant communities and other traditional local
communities also have a designated role in the protection of the ABS interests of these groups, especially in what concerns seeking to assure suitable prior and informed consent processes (§ 2º, article 14; Federal Decree nº 8772) and offering support to surveillance of the ABS activities (§ 1º, article 93, Federal Decree nº 8772). Both these activities, however, have not yet begun to be performed as foreseen in the legal diploma by any federal agency. The establishment of structures and procedures is a need for the improvement of the ABS Brazilian System and requires political and technical efforts.

Contributions to the safeguarding of intangible cultural heritage
Besides the direct participation of bearers in CGEN, a decision making governmental instance, the regulation of ABS system in Brazil includes a public funding that must be used in nature conservation and traditional knowledge safeguarding projects (article 51 of the Federal Decree nº 8772/2016). Efforts to implement this Funding Programme are being carried out by a pool of public institutions which are working alongside the Environmental Ministry, such as the National Historical and Artistic Heritage Institute - IPHAN and the National Foundation for the Indigenous Peoples - FUNAI, amongst others. The Management Board of the ABS Fund has representatives of the indigenous Brazilian peoples as well as of the traditional local communities and family farmers. Iphan and the Palmares Foundation, both institutions of the cultural governmental sector, and FUNAI, also a federal agency, are members of this board and are engaged in activities to support the implementation of the Brazilian ABS system.

• Others

National Policy of Natural Environment: aims to preserve, improve and recover the natural environmental quality; it seeks to ensure conditions for socio-economic development, national security, and the protection of the dignity of human life, also foreseeing impact analysis on intangible cultural heritage, which has been implemented at the federal level through Iphan’s enforcement in environmental licensing (Normative Instruction No. 001, of March 25, 2015). However, this dimension of licensing related to ICH still needs to be better structured in the states and municipalities.

The National System of Nature Conservation Units (Law 9985/2000) has categories of protected areas that contribute to safeguarding traditional populations’ intangible cultural heritage, notably the Sustainable Development Reserves (RDS) and extractive reserves. RDS’s goal is to preserve nature and, at the same time, ensure the conditions and means necessary to guarantee the way of life, as well as the exploitation of natural resources by traditional populations, in addition to valuing, conserving, and perfecting knowledge and the techniques of management of the environment, developed by the people residing in the area. Extractive reserves, in turn, are areas of public domain used by traditional extractive populations. These units seek to protect traditional populations’ livelihoods and culture, whose subsistence is based on extractivism and, in a complementary way, on subsistence agriculture and the creation of small animals (art. 18 of Law nº 9.985/00). Also
traditional populations that inhabit in National Forests are allowed to remain in them, after they are recognized, in accordance with regulations and the unit's Management Plan.

National Policy for the Sustainable Development of Traditional Peoples and Communities (Decree 6.040, of 7 February 2007): its main objective is to promote the sustainable development of Traditional Peoples and Communities, with an emphasis on the recognition, strengthening, and guarantee of their territorial, social, environmental, economic and cultural rights, with respect and appreciation for their identity, their forms of organization and their institutions. "Traditional Peoples and Communities" means culturally differentiated groups that recognize themselves as such, also having specific forms of social organization, that occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral, social reproduction, using knowledge, innovations, and practices generated and transmitted by tradition.

National Policy for Territorial and Environmental Management of Indigenous Lands - PNGATI (Decree 7.747, of June 5, 2012): aims to guarantee and promote the protection, recovery, conservation, and sustainable use of the natural resources of indigenous lands and territories, ensuring the integrity of indigenous heritage, improving the quality of life and the full conditions of physical and cultural reproduction of current and future generations of indigenous peoples, respecting their socio-cultural autonomy. Among its guidelines are the recognition and appreciation of the contribution of indigenous women and the use of their knowledge and practices for the protection, conservation, recovery, and sustainable use of natural resources essential for the well-being and physical and cultural reproduction of indigenous peoples and the protection and strengthening of their knowledge and practices, management systems, and conservation of natural resources.

Land tenure regularization of quilombola lands: Quilombo is the name for communities made up of Africans and Afro-descendents who resisted the slavery regime that prevailed in Brazil for more than 300 years and was only abolished in 1888. Quilombos were constituted from a great diversity of processes that included escapes from enslaved people to generally isolated lands. But freedom was also won through inheritances, donations, land receipts as payment for services rendered to the State, and by staying on the lands they occupied and cultivated within large properties. There are also cases of land purchase both during the slavery regime and after its abolition. Quilombos continued to exist even after the end of slavery.

Quilombola communities were guaranteed the right to fully develop and protect their own culture through articles 215 and 216 of the Brazilian Federal Constitution of 1988. The first provision determines that the State protects Afro-Brazilian cultural manifestations. Article 216, on the other hand, considers Brazilian cultural heritage, to be promoted and protected by the Public Power, material and intangible cultural elements (which includes the forms of expression, as well as the ways of creating, making, and living) of all traditional groups in Brazilian society, among which are black communities. The 1988 Constitution also guaranteed quilombos’ descendent communities the right to own their collective territories of traditional occupation. Currently, quilombola communities are known to exist in 24 Brazilian states. In 23 of

The land tenure regularization policy for quilombola lands in Brazil is currently guided by Decree 4887 of 2003 and Normative Instruction No. 49 of the National Institute for Colonization and Agrarian Reform, INCRA. The demand for lawsuits is high and the procedure faces difficulties of legislative and functional nature. Spread across Brazil, there are about 5,000 quilombola communities, so far the federal government has titled 42 territories and another 139 have been titled by state governments. (Source: https://www.gov.br/incra/pt-br/assuntos/governanca-fundiaria/quilombolas).

**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?  

Not applicable

**Provide any additional details**

**Question 13.4**

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

Yes

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

- Impact of tourism on ICH safeguarding

  National Tourism Policy (Law No. 11,771, of September 17, 2008.): aims to promote the protection of the environment, biodiversity, and cultural heritage of tourist interest and encourage the formation of interdisciplinary partnerships with the entities of the federal public administration, aiming at the use and organization of the natural and cultural heritage for tourism purposes.  

  The National Secretariat for Tourism Development Programs (SNPDTur) of the Ministry of Tourism, subsidizes the formulation of plans, programs, and actions aimed at the development and strengthening of national tourism. It also formulates and monitors regional tourism development programs and the promotion of technical, institutional, and financial support necessary to strengthen the execution and participation of states, the Federal District, and municipalities in these programs.
National Policy for the Sustainable Development of Traditional Peoples and Communities (Decree 6.040, of 7 February 2007): its main objective is to promote the sustainable development of Traditional Peoples and Communities, with an emphasis on the recognition, strengthening, and guarantee of their territorial, social, environmental, economic and cultural rights, with respect and appreciation for their identity, their forms of organization and their institutions. "Traditional Peoples and Communities" means culturally differentiated groups that recognize themselves as such, also having specific forms of social organization, that occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral, social reproduction, using knowledge, innovations, and practices generated and transmitted by tradition.

**Question 13.5**

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

Yes

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

Yes

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

Granting of Amnesty of Patrimonial Debts and Release from Payment of Occupation Fees: private non-profit organizations - framed under Law No. 12,101, of November 27, 2009 - that develop safeguard actions for cultural elements registered by Iphan as Brazilian Cultural Heritage, and using Union properties under occupation or tenure essential to the maintenance, production, and reproduction of their associated knowledge and practices, may request the granting of an amnesty of patrimonial debts and the release from the payment of occupation fees, forums or commendations, following Joint Ordinance No. 214, of November 25, 2015. Those interested in obtaining the benefit must complete the Declaration Request to obtain a benefit from the Union Patrimony Secretariat (SPU) and send it to Iphan, who will evaluate the request. If approved, the Institute will issue a declaration that must be submitted by the applicant to the SPU.

There are state policies that recognize and value masters of popular culture to preserve their practices, memories, and stories, promoting conditions for their knowledge to be passed on to generations of apprentices, as is the case with the Law on the Registry of Living Heritage, Law No. 12,196, of May 2, 2002, in the state of Pernambuco and state Law 13,842, of November 27, 2006, which instituted the Registry of “Living Treasures of Culture” in the State of Ceará.
There is also a movement of universities in different states that, in partnership with the state secretariats of culture, granted the title of “Notorious Knowledge in Popular Culture” to masters and references of cultural manifestations and practices. Thus, the academy is putting efforts to expand the traditional conceptions of academic education and recognize the knowledge, skills, and arts of the masters, who, with this title, may be invited by universities and other educational institutions for educational, extension, and research activities, remunerated in the same way as university professor.

**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:**

Although public policies concerning the environment (Environmental Licensing), food security, food sovereignty, and genetic heritage dialogue with other international instruments, such as the United Nations Convention on Biological Diversity (CBD) and the notion of free, prior and informed consent, which indirectly share some of the ethical principles for the Safeguarding of Intangible Cultural Heritage, it is not possible to say that there is a direct relationship between such policies and the content of these principles. Greater diffusion of these principles is needed in the context of development and diffusion of critical thinking about the impact of other policies in ICH.

The 1988 Brazilian Federal Constitution guarantees a series of cultural rights. Brazil has advanced environmental legislation, so that cultural heritage is incorporated into the understanding of the environment. However, it is necessary to speed up the implementation of laws and encourage states and municipalities to be more active in the promotion and defense of cultural rights. By the time of the next report, we expect to have improved intersectoral dialogue with managers of environmental policies, territorial planning, social inclusion, development, health regulation, among others, so that the ICH can be considered transversally in its potentials and specific protection needs.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

English | French | Spanish

Question 14.1

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

Yes

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

Only regarding the Traditional Knowledge associated with Genetic Heritage. Iphan acts extrajudicially, through complaints in the case of damage or threat to registered cultural elements. Regarding cultural rights, it is also possible to initiate lawsuits when there is collective moral damage. However, communities are poorly appropriated of these possibilities to defend their rights concerning intellectual property and cultural rights and federal government agencies still do not have wide-ranging promotion policies on the subject.

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.

There are only protective laws in traditional territories concerning indigenous and quilombola peoples. Other traditional populations do not have their common-use territories protected, except for extractive populations within the scope of environmental policies. Also, the National Policy on Natural Environmental aims to preserve, improve and recover the natural environmental quality; it seeks to ensure conditions for socio-economic development, national security, and the protection of the dignity of human life, also foreseeing impact analysis on intangible cultural heritage, which has been implemented at the federal level through Iphan's enforcement in environmental licensing (Normative Instruction No. 001, of March 25, 2015). However, this dimension of licensing related to ICH still needs to be better structured in state procedures.

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

No

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

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

Brazilian Federal Constitution of 1988 ensures cultural diversity and cultural rights. There are national reference policies for the promotion and protection of traditional knowledge related to natural resources. Also, there were advances related to food security policies, which contribute to overcoming the disincentive to the production and consumption of traditional food products and, consequently, to the enhancement and promotion of intangible cultural heritage. However, in general, policies on health, territorial planning, and sanitary and economic regulation, among others, do not consider the ICH in its conception, formulation, and implementation. This means that, although Brazil has protective laws for fundamental rights and recognizes itself as a plural state in cultural terms, its cultural diversity has not yet been fully adopted as a guideline for all public policies. There is greater attention to this aspect in policies aimed at minority population groups, such as indigenous populations. Thus, for example, in spite of the great difficulties for its effective implantation and proper functioning throughout the national territory, there are important efforts to ensure differentiated state health services and indigenous education.
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 well-being of communities is generated by the free exercise of linguistic rights and the right to produce and reproduce cultural knowledge and practices in their daily lives. Through the Policy of Safeguarding the Intangible Heritage, groups and communities require the State to protect the full exercise of these rights, especially through the Declaration of Intangible Cultural Elements as Brazilian Cultural Heritage (Decree nº 3551/2000), the National Inventory of Linguistic Diversity - INDL (Decree 7.387 / 2010) and the legal provisions that these legal instruments establish. As a constitutional right (Art. 215 Federal Constitution of 1988) and a fundamental condition of the ICH Safeguard Policy, the free development and expression of cultural heritage enables traditional communities, popular culture groups, indigenous communities, different social segments and individuals who are bearers of intangible heritage to maintain and renew their ways of life, their relations with the environment and their history, as well as exercising their role as protagonists in the actions promoted by the public administration.

The autonomy of groups and communities of bearers to interpret and use the policy aimed at safeguarding intangible cultural heritage not only guarantees the use of this policy in favor of the well-being of its members, but reinforces the cultural value of their knowledge and the tradition in which they are inserted, while interacting with the rest of society and the State.

Thus, many requests for studies, knowledge inventories, recognitions and support and promotion actions are submitted by groups and segments of society to Iphan, with a view to guaranteeing the well-being of their community and the need to ensure that their traditional cultural dynamics are not threatened. We cite, as an example, the Traditional Agricultural Systems (SAT’s) that were recognized by Iphan. Both the SAT of Rio Negro/Amazonas, and the SAT of Quilombola Communities in Vale do Ribeira/Sao Paulo, have long-standing practices of sustainable forest management (Amazon and Atlantic Forest, respectively) that combine social protection and agrobiodiversity actions, food security, cultural diversity, etc. These are examples of how communities are aware that their knowledge is responsible for environmental conservation, for the good nutrition of their communities, for the feeling of belonging and cultural identity of its members, an how
bearers of declared cultural elements (mainly of cultural elements inscribed in the Representative List) started to demand greater commitment from other socio-cultural segments to all these issues.

The integration between the Policy for the Safeguarding of Intangible Heritage and the governmental guidelines for economic development depends on the political agendas of the governments of the federated entities. In general, these agendas do not coincide with the bearers’ perspective on sustainable development in most Brazilian locations. That does not preclude, however, that bearers of declared cultural elements and representatives of the public administration are interlocutors on issues related to their right to well-being and the legal effects that result from the safeguarding policy.

**Question 15.2**

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

Yes

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

The groups and communities that bear ICH are protagonists in the public policy to safeguard intangible cultural heritage, accountability that makes them a party in the dialogue with other social, ethnic and cultural segments of Brazilian society. Since the beginning of the Policy for the Safeguarding of Intangible Heritage in 2000, several activities - as seminars, workshops, and meetings promoted by Iphan and other governmental and non-governmental institutions - have been organized to put in touch representatives of the groups and communities that bear of declared elements, to get to know each other and exchange their experiences on safeguarding management and challenges faced in daily life.

In a continuous process of reflection and evaluation on safeguarding their intangible cultural heritage, groups and communities of bearers have multiplied to other social segments - with an increasingly consolidated experience - their knowledge as beneficiaries and actors of public policy. In dialogue with the public authorities and other public and private instances of society, and especially with the members of their own groups or communities, they have been increasing awareness and promoting respect for the multicultural and plural expressions that form Brazilian society.

**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 insertion of the Policy for the Safeguarding of the Intangible Heritage in development strategies and projects depends on the governmental guidelines for economic development, as well as on the political agendas of the governments of the federated entities. In general, government institutions, from executive, legislative and judicial branches at the federal level, have become more attentive to Intangible Cultural Heritage, mainly due to the legislation that was consolidated in the area, establishing jurisprudence and experiences which are transversal to other sectors.

Consequently, since the beginning of the implementation of the National Program of Intangible Heritage (PNPI), ICH has gained importance within several political and administrative guidelines, among which we mention: activities to deepen the comprehension of parliamentarians and other representatives of the public administrations on the specificities of ICH recognition and safeguarding at the federal level; guidance on the effects and limits of the ICH legislation for situations involving the cultural rights of communities with declared elements; technical reports to assess the impact on cultural heritage within the processes of environmental impact evaluation and licensing of effective or potentially polluting activities (instruments of environmental public policy in Brazil).

**Baseline and target**

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

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

**Target for the next report:**
Satisfied

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

It is possible to improve the scope of the indicator. Since the recognition of ICH importance by society is also a goal of the National Program on Intangible Heritage (PNPI), a better reach of the indicator may occur through an increase of actions aimed at the wider dissemination and promotion of intangible cultural heritage.
16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

**Guidance note** corresponding to indicator 16 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 16.1**

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

- Indigenous peoples
  
The safeguarding actions developed by the Wajâpi make up the “Integrated Plan for the valorization of traditional knowledge for the socio-environmental development of the Wajâpi community from Amapâ”, whose focus is not only on the valorization of graphic art but the entire oral and intangible cultural system, including Wajâpi cosmology. The plan unfolds on two different fronts of action, conducted in a simultaneous and complementary manner: the first is directed at actions to raise awareness among non-Indigenous, aiming to minimize prejudice against indigenous peoples; the second, is destined to the self-valorization of cultural aspects inside the communities, especially among young people. In 2004 and 2011, six Iphan projects were carried out in partnership with the Institute of Indigenous Research - Iepé (Instituto de Pesquisa Indígena) and the Wajâpi Villages’ Council – Apina (Conselho de Aldeias Wajâpi). These included the following activities: Wajâpi researchers' meetings; Training of young Wajâpi to develop research, records, and inventory of cultural manifestations of their own people, with emphasis on the forms of graphic and oral expression; Acquisition of equipment and filming workshop for Wajâpi documentary filmmakers. In 2011, the feature film “Pakuwasu moraita” was produced: documentary of the Pakuwasu Festival, in the indigenous community of Yyrraratâ, TI Wajâpi (Amapâ), directed by Wajâpi researchers and videographers who participated in a program of activities of the Safeguarding Plan of Wajâpi intangible cultural heritage. Those activities included training of indigenous teachers; publication of books written by the indigenous people; the organization of an exhibition; elaboration of an executive project for the Wajâpi Training and Documentation Center, installed in TI, a space that should facilitate the access of Wajâpi communities to the products of the researches carried out and other records of their cultural manifestations, produced and/or gathered by researchers linked to the Center for Indigenous History and Indigenism at USP (NHII-USP); establishment, in Macapá, of a center for the dissemination of information on the cultural heritage of the Wajâpi and other
indigenous peoples, especially in the Amapá region and northern Pará, open to the general public, as teachers, researchers, and students of basic and secondary school.


All safeguarding actions developed for the benefit of the cultural element count with the protagonism of the Federation of Indigenous Organizations of Rio Negro (FOIRN) and aim at the valorization of traditional knowledge. Some of the actions carried out: 1) Iphan project in partnership with FOIRN and the Socioenvironmental Institute (Isa) for training indigenous researchers and building a center for articulation and reference in research, documentation, production, and dissemination of knowledge of indigenous peoples in the Rio Negro, a place of memory, creation and cultural promotion, intended to contribute to the maintenance, well-being, and self-esteem of the indigenous peoples of Rio Negro; 2) elaboration and implementation of the Cultural Cartography program in the Northwest Amazon to map and document the system of Sacred Places of indigenous peoples who live in the border region between Brazil and Colombia. The general objective of this program was to stimulate territorial, environmental and cultural management and governance processes for indigenous peoples located in the region, through documentation and enhancement of traditional knowledge and practices related to the natural landscape. It intended to contribute to the preservation of the region's environmental and cultural heritage, and its associated knowledge system, cooperating for the continuity of its transmission between generations and for the participative and autonomous management of the indigenous territories of the Northwest Amazon.

- Traditional Agricultural Systems (SAT's) of Rio Negro/Amazonas: declared Brazilian Cultural Heritage through inscription in the Register Book of Knowledges in 2010. This cultural element takes place in a multi-ethnic and multilingual context. Around twenty-two, indigenous groups from the Eastern Tukano, Aruwak, and Maku linguistic groups present common ways of transmitting and circulating knowledge, myths, rites, techniques, artifacts, practices, and products. In this sense, communities are articulated in networks of exchange, which are essential for the system's existence and sustainability and may be identified through shared material culture, social organization, and worldview. Safeguarding actions for the Rio Negro Traditional Agricultural System occur mainly through the social mobilization of indigenous bearers and articulation with partner institutions, in order to promote and strengthen the joint management of actions within the scope of heritage policy. Dissemination actions about the cultural element are also central, especially regarding its importance for the preservation of socio-biodiversity in the region.


In 2011, the Yaokwa Ritual was included on the Unesco's List of Intangible Cultural Heritage in Need of Urgent Safeguarding, due to a scenario of threats to the physical integrity of its territory - and the consequent impact on traditional practices dependent on natural resources - arising mainly from the agricultural frontier
expansion in the Juruena River basin, and energy and transport infrastructure constructions in the region. In order to safeguard the ancient knowledge associated with these ritual practices, recognized nationally and internationally, the Enawene Nawe were initially integrated into a recording and documentation project called the Sound Documentation Program (PRODSON), managed by the Museum of the Indian/National Foundation for the Indigenous Peoples (FUNAI), within the scope of a broader program for the registration and documentation of indigenous languages and cultures, with support by Unesco. As of 2013, the project was integrated by indigenous and non-indigenous researchers responsible for the registration and qualification of audio and audio-visual material referring to ritualistic practices. In 2016, a new stage of this element safeguarding began, with the establishment of a partnership between Iphan and the Society Friends of the Museum of the Indian (SAMI), which aimed to strengthen the safeguard of the set of practices associated with the Yaokwa Ritual, reinvigorating the interest and availability of Enawene Nawe in the continuity of their ritualistic practices, as well as intensifying the protection, diffusion, and valorization of these knowledges and practices.


Projects and actions carried out: 1) Ethnographic research “Karajá Dolls: arts, memory and indigenous identity in Araguaia” by the Anthropology Museum of the Federal University of Goiás (UFG), between 2008 and 2011; 2) The partnership between Iphan and UFG to safeguard the knowledge and practices associated with the Way of Making Karajá Dolls remained in force through a project called "Ceramic Karajá Dolls as Cultural Heritage in Brazil: contributions to their safeguarding", which was led between 2015 and 2018 by the Anthropology Museum and the Research Support Foundation of the Federal University of Goiás (Funape), the project included diffusion activities aimed at the appreciation of Karajá culture; training courses for indigenous people to manage cultural projects and produce ethnographic documentaries; exchange between villages aiming at the circulation of traditional knowledge; activities to strengthen and enhance Karajá handicrafts and Inyribè language; publication of the book Iny Tkylsinyamy Rybèna - Arte Iny Karajá - Cultural Heritage of Brazil 3) Since 2012, Iphan has been implementing actions to safeguard and mobilize indigenous bearers, such as mapping actions and gathering information complementary to inventory/declaration research, in order to increase the number of communities and bearers involved in the shared management of heritage policy and broaden general and specialized knowledge about the universe of this cultural element. In this sense, diffusion and valorization actions have also been central, with the production of graphic pieces, preparation of institutional publications and electronic media.

- Tava - Place of Reference for the Guarani People: declared Brazilian Cultural Heritage through inscription in the Register Book of Places in 2014. In 2018, Tava was inscribed in Mercosur’s Cultural heritage List.

Safeguarding actions related to Tava: 1) Implementation of the National Inventory of Cultural References (INRC) between 2004 and 2007; 2) Audiovisual workshops for young Mbyá, resulting in an award-winning film at the 2009 ForumDoc, “Mokoi
Tekoá, Petei Jeguatá” (Two Communities, one Path), directed by Ariel Ortega, then resident at “Tekoá Yryapu” / “Aldeia Murmúrio do Mar”, Jorge Morinico and Germano Beñites, from “Tekoá Anhetenguá” / “Aldeia Verdadeira”; the execution of the project called “Valorization of Guarani Cultural World”, in partnership with the Andalusian Institute of Historical Heritage (IAPH) and the Spanish Agency for International Development Cooperation (AECID); 3) Conduction of an expanded Cultural Inventory with the Guarani-Mbyá of the states of Rio Grande do Sul, Santa Catarina, Paraná, São Paulo, Rio de Janeiro and Espírito Santo, and the execution of safeguarding actions that had been demanded during the INRC with Mbyá-Guarani Community in São Miguel Arcanjo, such as: Workshop Tourism at Guarani communities, with the elaboration of a bilingual Mbyá-Portuguese guide; Workshops on Handicraft Knowledge Transmission related to the making of musical instruments for rituals, as well as the practice of braiding and the use of natural paints; planning and holding meetings for the Nhemongarai ceremony in “Tekoá Koenju” / “Aldeia Alvorecer” and “Tekoá Anhetenguá” / “Aldeia Verdadeira”; actions to recover orchards and areas with native species in 20 communities located in the Vale do Ribeira and on the coast of São Paulo, Santa Catarina and Rio Grande do Sul, in addition to Guarani Researchers Training Workshops; 4) elaboration of the Guarani Digital Map, a project that involved members of several Guarani communities and Ifhan technicians in collaboration with universities, public and private institutions, non-governmental organizations, among others.

Recognition, through the National Inventory of Linguistic Diversity of six indigenous languages as a Brazilian Cultural Reference: the Assurini language, which belongs to the Tupi branch, of the Tupi-Guarani linguistic family; the Guarani M’bya language, identified as one of the three modern varieties of the Guarani language, of the Tupi-Guarani family, Tupi linguistic branch; and the Nahukuá, Matipu, Kuikuro and Kalapalo languages, from the Karib language family spoken in the Upper Xingu region.

- Completion of the National Inventory of Cultural References of the Tembé Indigenous People
- Completion of the National Inventory of Cultural References of the Indigenous People of the Upper Rio Negro

- Groups with different ethnic identities

- Jongo of the Southeast: declared Brazilian Cultural Heritage through inscription in the Register Book of Forms of Expression in 2005.

The safeguarding actions carried out by Iphan cover Jongo communities from all the states in the Southeast of the country. In addition to the institutional articulation, the support and encouragement developed by Iphan includes the training of jongueiros and jongueiras in the management of cultural heritage, the identification and production of knowledge about the communities and organizing meetings as a means of strengthening their identity and valuing and preserving their knowledge. A Reference Center called Jongueiros and Jongueiras of the Southeast (Jongueiros e Jongueiras do Sudeste) was implemented in Campinas (SP) from a project with the
Interdisciplinary Center for Narrators and Cultural Agents (Nina) and executed with the Jongo community Dito Ribeiro.
- Traditional Agricultural Systems (SAT's) of Quilombola Communities in Vale do Ribeira/Sao Paulo: declared Brazilian Cultural Heritage through inscription in the Register Book of Knowledges in 2018.

It is a set of knowledges and techniques accumulated in research and observation of ecological dynamics and management results, derived from the repertoire of agricultural, environmental, social, religious and playful knowledge of Quilombola communities located in the Southeast Region of the State of São Paulo and east of the State of Paraná, in the region known as Vale do Ribeira.

Safeguarding actions carried out: 1) Elaboration of the Social and Environmental Agenda of Quilombola Communities in Vale do Ribeira in 2007, which presents a picture of the situation and a plan for the future of quilombola communities, identifying points of attention and the main public actions and policies to be developed. Among them, agricultural incentive actions and maintenance of traditional cultural values and practices; 2) establishment of the Working Group of Farm (Roça) in 2007, a permanent space where quilombolas meet to discuss obstacles and strengthen agricultural practices in the territories; 3) Since 2008, a Quilombola Seedling and Seed Exchange Fair is annually held, stimulating the management of agrobiodiversity and giving visibility to the associated cultural and biological heritage to society in general; 4) Elaboration of the Cultural Inventory of Quilombola Communities in Vale do Ribeira with the participation of local researchers; a survey of 180 cultural elements was carried out; 5) Creation of Cooperviquale in 2012 with the aim of articulating and stimulating the commercialization of quilombola products in the region, facilitating the sale of products and promoting income generation; 6) Creation of the Quilombolas’ Seeds Storehouse in 2015 with the objective of strengthening the exchanges and the diversity of traditional quilombola seeds. The Storehouse gathers varieties that resulted from a survey in 13 quilombos, focusing on four agricultural species: 13 varieties of corn, 23 of rice, 22 of beans, and 17 of cassava. 7) Publication of the book “Roça é Vida” (Farms is Life), authored by the bearers, for use in local schools.

- Completion of the National Inventory of Cultural References of Quilombola Communities in the North of Espirito Santo.
- Completion of the National Inventory of Cultural References of the Remaining Communities of São Roque’s Quilombo
- Completion of the National Inventory of Cultural References of Quilombo “Invernada dos Negros”.
- Completion of the National Inventory of Cultural References of Oriximiná’s Quilombo.

- Migrants, immigrants and refugees

- Recognition, through the National Inventory of Linguistic Diversity, of Talian, an immigration language spoken in Brazil in the region of direct Italian occupation and its consequences since 1875. Its linguistic origin is Italian and the spoken dialects
mainly in the regions of Veneto, Trentino-Alto and Friuli-Venezia Giulia and Piemontes, Emilia-Romagna and Liguria.

- Inventory of Hunsrückisch as a Brazilian Language of Immigration - Hunsrückisch is an immigration language of German origin spoken in Brazil and which has an extensive linguistic community
- Completion of the National Inventory of Cultural References of the Pomeranian Communities in the state of Espírito Santo.
- Completion of the National Inventory of Luso-Azorean Cultural References on the coast of Santa Catarina Coast.

- People of different ages

  - Project “Sambas de Roda Youth project: preserving the memory of Samba de Roda” (Sambas de Roda Mirins: preservando a memória do Samba de Roda), through an agreement between IPHAN and the Association “Chegança dos Marujos Fraga Brasileira” of Saubara. The objective was to promote the transmission of knowledge for the preservation of the cultural element, by supporting child groups of Samba de Roda. Training, transmission and cultural enhancement actions were carried out, such as workshops, rehearsals, awards and cultural exchanges among child samba groups. [here](https://www.youtube.com/watch?v=wFSGcuk0vBo&t=

  - Project “Women of Samba” (Mulheres do Samba), carried out through an agreement between the Secretary of Culture of the State of Bahia and the Association “Chegança dos Marujos Fragata Brasileira”. Sixteen female masters (over 60 years old) from 15 localities in Bahia were selected for the production of CDs and books. They tell their life stories and perform, for the first time, some of their favorite sambas. The results, taken as a whole, demonstrate the broad social insertion of the sambadeiras. They portray their knowledge and role in facing all forms of violence against women and the conquest of the right to express themselves, to have their own income, health, education. They are shellfish gatherers, farmers, traders or housekeepers who, early on, started working to help their parents, women who impressed their mark on the aesthetics and politics of the popular culture of the Recôncavo of Bahia, through samba and cultural manifestations as the suits of kings, the acarajé suit, cheganças, maculelê, capoeira, candomblé among others. To recognize and diffuse this knowledge allows the learning of popular practices and knowledge of African origin, in addition to their permanence and transformation within the Afro-descendant community of samba bearers and practitioners. [here](https://www.youtube.com/watch?v=Suq9E24YQwl)

- People of different genders

  - Women of Samba de Roda (Mulheres do Samba de Roda): project carried out by the Association of Sambadores and Sambadeiras of the State of Bahia (ASSEBA), Network of Samba de Roda of the Recôncavo of Bahia (Rede do Samba de Roda do
Recôncavo Baiano) and “Chegança dos Marujos Fragata Brasileira”, resulting in a film documentary, a CD and a book with mini-biographies of 16 samba teachers.

- Debate by female masters of Intangible Cultural Heritage in the project “Conversa Pai d’Égua: talking about heritage”, about the role of women in safeguarding ICH. It was an Iphan initiative in the state of Pará.

- Gender and Cultural Heritage Seminar: an event promoted by Iphan in the state of Pernambuco.

- “É Cor de Rosa Choque”: a project of the São Salomão Capoeira Center destined for women, to create an encouraging environment for empowerment and learning for Capoeira practitioners from the state of Pernambuco. The meetings include training, Capoeira circles, singing, instrument classes, and especially dialogue circles, in which themes of everyday life experienced by capoeiristas inside and outside the circle are debated.

- “Marias Felipa”: Group of Studies and Feminist Intervention in Capoeira.

**Question 16.2**

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

Yes

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

The safeguarding measures, by encouraging democratic participation, favor dialogue and exchange of knowledge between communities, groups, individuals, and social segments. Their mutual interactions and their contact with public administration generate reflections that contribute to the strengthening of ancestral memories and sometimes even to ethnic-racial self-identification, promoting the improvement of self-esteem and respect for cultural differences.

**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:

Brasil has the goal of strengthening safeguarding plans and programs in the next years taking into consideration the directives of the National Program for ICH (PNPI), which was instituted by the Federal Decree 3551/2000. In the guidelines of the Brazilian policy are not only the promotion of social inclusion and improvement of bearer’s life conditions but also measures that enhance the participation of groups and segments in projects and programmes aimed at safeguarding ICH elements. Besides that, the PNPI also aims at the promotion access to any benefits generated by bearer’s own ICH both in individual and collective ways. Also, awareness actions are an important part of this programme and, alongside with other kinds of actions, play an important role in promoting self and mutual respect.
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.

The National Program of Intangible Heritage (PNPI) main principles are social mobilization, social participation, and prior and informed consent, following the prerogatives of the Convention for the Safeguarding of the Intangible Cultural Heritage and ILO Convention 169 when it comes to indigenous peoples. In this sense, we have a great challenge in Brazil: to promote mobilization and participation in a country with continental dimensions and which bears recognized cultural elements with different scales of complexity and distribution in the territory. Some elements are practiced on a large regional/national scale (such as Capoeira Circle) and a local scale (such as the Kusiwa Graphic Art from the Wajãpi indigenous people). Each of these cultural elements requires different strategies to promote participation and all of them demand an extensive investment of human and financial resources, as well as a continuous dedication of time. Even with these difficulties, it has been possible to guarantee that safeguarding actions are carried out and formulated with and by the bearers and practitioners themselves.

**Question 17.2**

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

Yes

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

The main concern is to establish participation strategies and mechanisms that provide the positioning and engagement of the bearers of cultural elements, especially their legitimate representatives and oldest leaders. It is common to find some conflicts and dissensions within the local cultural dynamics. Despite this, we seek to establish mechanisms that lead to consensus, so that the processes of identification, recognition and support and promotion of cultural elements are grounded and agreed upon between communities. We seek to promote meetings, festivals and technical meetings that bring together their
representatives in order to build consensus and clarify aspects of policy, legislation, especially regarding their possibilities and limits.

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.

The main mechanism is to ensure that there will be no commercial exploitation of the artistic / performance/imagery dimensions of the ICH by the Brazilian state. On the other hand, several cultural elements have related products with a commercial value, from which the sustainability and viability of the ICH element and its communities of bearers may depend. In this sense, any kind of commercial exposure/exploitation of cultural elements is the right of the bearers themselves, thought their freedom of association and their local decision-making bodies.

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.

It is common for the bearers of cultural elements to constantly encourage young people to participate in the processes of learning and transmitting traditional knowledge. In other words, this type of initiative takes place within the scope of the bearers’ communities, according to the priorities that they deem necessary. Sometimes during the process of ICH safeguarding, the staff involved diagnoses a necessity to greater youth engagement, so Iphan, partner institutions, and bearers design projects and initiatives destined to this public. With this objective, for example, public calls are open to allow organized civil society to establish partnerships and finance projects with activities specially meant for the younger bearers and practitioners, and other youth segments. However, we must emphasize that this remains one of the great challenges of safeguarding: sensitizing young people to traditional practices in a world that offers them so many other possibilities.

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.

One of the main strategies within the scope of the safeguarding policy is to encourage young people to collect and disseminate information about intangible cultural heritage. In fact, their engagement as researchers is very well received in the communities, as they usually handle research tools better and tend to easily manage data and new information technology. An interesting example is a project to inventory the Yanomami languages, in which young researchers who spoke linguistic varieties were trained to carry out audio-visual recordings for the elaboration of word lists and comparisons between their spoken languages.

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.

New media are an unavoidable reality nowadays, with tools that have proven to be of great use and help for the protection, promotion, and dissemination of ICH elements, and even more in the current circumstances under the COVID-19 pandemic. Some examples have already been mentioned throughout this report when stressing that audio-visual documentation is a necessary feature of the safeguarding process. Outside the scope of safeguarding public policy, however, access to media and new technologies is unevenly distributed and even excluding for a good portion of the communities that bear ICH elements. Even so, there are autonomous initiatives of groups and communities that strive to remain present in the virtual spaces, like Instagram, Facebook, and YouTube, through which they record and diffuse their cultural manifestations and practices, mainly those related to singing, music, and dance in live presentations.

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:

Although the baseline appears as Satisfied, it is still necessary to improve, for example, the incentive for young people to participate in awareness initiatives. We shall work to keep the indicator at this level and improve that specific point regarding youth engagement.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

**Guidance note** corresponding to indicator 18 of the Overall Results Framework:
- [English](#)
- [French](#)
- [Spanish](#)

**Question 18.1**

**Does media coverage:**

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

  The media tend to positively mention the cultural diversity of Brazil, but safeguarding measures are mentioned only tangentially, without accurate and precise definitions of the public policy. A factual example: an article published in a national newspaper about the Cultural Complex of Bumba-Meu-Boi from Maranhão says that it will be safeguarded, but does not give further details about the concept or concrete actions. The Declaration of intangible cultural elements as Brazilian Cultural Heritage or the nomination of an element to the Representative List of the Intangible Cultural Heritage of Humanity tend to be intensely covered by press vehicles in Brazil from all media. Radio, television, the internet and printed newspapers usually highlight this subject, especially when it comes to international recognition. Also, the recognition of cultural elements is remembered by vehicles from time to time, even when the declaration itself is not the focus of the piece of news. Both in the case of declared elements and of those which are under application stages, the specifics of the element and the importance of preserving it are usually the guiding lines of the discussions.

- **Promote mutual respect among communities, groups and individuals?**

  Many news outlets highlight the multicultural origins of Brazilian intangible cultural heritage and how different communities come together in synergy to create and maintain it. Most of the pieces written about the Cultural Complex of Bumba-Meu-Boi from Maranhão, for example, highlight how plural this celebration is and how it was generated by the interactions of different social groups, such as Catholic and Afro-Brazilian religions practitioners.
  
  It should also be noted that a large part of the bearers who practice and keep intangible cultural elements alive are individuals from social groups that tend to be underrepresented in the media. On the other hand, when cultural elements and their recognition/declaration are the subjects of news, the vehicles usually give voice to traditional communities that are hardly featured in the media, especially in positive stories, when it comes to other social issues.
Question 18.2

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

No

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

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

Question 18.3

Media programming on ICH:

- Is inclusive

  In addition to the aforementioned emphasis given to the various social groups that are ICH bearers and practitioners in Brazil, they are broadcast in different media, public and private, such as digital and print newspapers, TV and radio stations, to reach different audiences.

- Addresses different target groups

  While online media tend to be followed by middle- and upper-class citizens, television and radio reach a wider segment of society, including more vulnerable populations and individuals living in less central areas. Since ICH’s media programming is present on different platforms, it reaches several target audiences. News about intangible cultural elements, especially those about Declaration of intangible cultural elements as Brazilian Cultural Heritage or the nomination of an element to the Representative List of the Intangible Cultural Heritage of Humanity, are broadcast both in public and private media, reaching several segments of society.

Question 18.4

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

Limited

Provide any additional explanation.

Media content usually delves into the characteristics of the cultural element in question, but it is not common for them to address the mechanisms of the Convention in detail or to be
rigorous regarding terms usage. It is not uncommon for them to confuse “World Heritage” with “Intangible Cultural Heritage of Humanity”, for example.

**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:

Despite the dedication to publicizing ICH, specific actions and projects on media coverage, as well as the diffusion in the traditional media vehicles, are still punctual and spaced, without the continuity that would be necessary for concepts and policies to be enlightened and the importance and consistency of the work carried out by cultural institutions to be fully understood and valued. Generally, the media cover the nominations and mention recognitions/inscriptions, but it is a superficial approach, most of the time focused on the announcements of recognitions given to the elements or the events related, as national or international meetings and ceremonies. After these moments, there is rarely spontaneous publicity by the media. Most of the time, institutions that work to safeguard intangible cultural elements ask for media coverage. It is possible to improve this indicator by establishing cooperation between heritage management bodies and media institutions.
19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

Guidance note corresponding to indicator 19 of the Overall Results Framework: English | French | Spanish

**Question 19.1**

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

Yes

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

The actions and projects linked to the promotion and diffusion of ICH are planned and carried out taking into account different forms of inclusion of bearers and their own understandings and interpretations about intangible cultural elements, cultural references, and practices. Programs and policies aim to benefit those who are the protagonists of the production and reproduction of ICH.

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

The channels, the language, the periodicity, the vehicles for diffusion, the environment, and structure where possible events and promotional actions take place are designed in such a way that bearers and practitioners actively associated with the good are included and valued.

**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

Within the scope of the work processes of the Policy for the Safeguarding of Intangible Heritage, holding events aimed at communities, groups and individuals is a practice. In carrying out identification inventories, for example, it is common to promote feedback meetings, when the results of the studies are made available to the bearers for checking and validation. Within the scope of processes for the recognition of intangible cultural elements, it is customary to hold explanatory meetings about the Safeguarding Policy, its instruments and effects, as well as meetings to present the results of the studies, before submitting the process to the
Consulting Council of Cultural Heritage (which deliberates about the declaration processes).
In some cases, Universities hold events within the scope of research and extension projects, which directly involve communities.

- **General public**

  Cultural policy bodies and entities, and specifically those that work with cultural heritage, hold events aimed at the general public within the scope of actions to raise awareness, disseminate and promote cultural elements. In many cases, events of this nature are designed and carried out by the bearers themselves, with the support of the government or civil society organizations. We highlight two examples: 1. the Traditional Seed and Seedling Exchange Fair held by quilombola communities associated with the Traditional Agricultural System of Quilombola Communities in Vale do Ribeira (cultural element declared Brazilian Cultural Heritage), which in addition to the exchange of seeds, promotes presentations related to traditional practices and the commercialization of products from these communities; 2. the Brazil Market of Traditional Handicraft, developed by the Association of Friends of the Folklore Museum “Edison Carneiro” (ACAMUFEC), which promotes fair trade, through direct commercialization, without intermediaries between artisans and consumers of handicrafts of cultural tradition. The event counts on the presence of masters and artisans, offering an opportunity for direct contact between various bearers of knowledge and practices, affirming the importance of preserving the multiplicity of knowledges gathered therein.

- **Researchers**

  There are several periodic or individualized events, mostly academic, carried out by research institutions that bring together diversified professional and academic categories in the field of cultural heritage. In general, these include thematic symposia or specific mini-courses related to intangible cultural heritage. Some of these institutions have permanent Working Groups to discuss cultural heritage. Examples of such events are the Brazilian Anthropology Meeting, held by the Brazilian Anthropology Association (ABA); the National History Symposium, held by the National History Association (ANPUH) and; the Annual Meeting of the National Association of Graduate Studies and Research in Social Sciences (ANPOCS). There is also a relevant account of academic events, aimed at researchers specialized in intangible cultural heritage, carried out by Universities with Undergraduate and Graduate programs in this field.

**Question 19.3**
Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?
No

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

**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 results from studies and research carried out within the scope of the processes of identification, recognition and support and promotion of cultural elements. Thus, it is information that, among other objectives, has the purpose of promoting cultural diversity and mutual respect between the groups that form Brazilian society. Public information on the cultural elements associated with peoples and communities of African origin, for example, has contributed to the fight against racism and religious intolerance. Likewise, the publication of information about indigenous intangible cultural elements contributes to the fight against ethnic discrimination.

**Baseline and target**

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

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

**Target for the next report:**
Satisfied

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

It is necessary to resume support and incentive for programs that promote and diffuse good safeguarding practices. In the face of the economic crisis that the country has been experiencing in recent years, it will be necessary to map funding sources so that the programs are supported and the indicator reaches the proposed target.
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

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

Question 20.1

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

Yes

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

The Safeguarding Policy for Intangible Heritage, implemented at the federal level since 2000 (Decree 3,551), encompasses actions to identify, recognize and support and promote intangible cultural elements of communities and groups across the country. Also, in consideration of UNESCO’s 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, Iphan, which is nationally responsible for its implementation, seeks to respect the point of view of the bearers and the characteristics of the declared cultural elements, trying to meet the needs and expectations of all groups and communities of bearers according to each socio-cultural context. The direct role of the bearers in the policy planning and enforcement conforms to what is understood as participatory management and is directly related to the Ethical Principles for the Safeguarding of Intangible Heritage. In addition, Iphan works together with the various groups and segments of bearers to develop safeguarding actions and plans, which are prepared according to the demands presented by them. Also following the Ethical Principles, at Iphan the safeguarding of a registered element is understood as a process in which the bearers of cultural elements and other partners are mobilized to identify the current socio-cultural circumstances, recognizing possible difficulties faced by bearers regarding sustainability and viability of cultural practices, reflecting on the possible means to resolve such issues, planning execution strategies, identifying and compromising public institutions from the three governmental branches that develop safeguarding policies or legislation, and encouraging participation and continuous assessment of all parties and in the planned activities. Finally, support and promotion actions are always developed taking into consideration and respecting the dynamic and living nature of intangible cultural heritage.

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 Ethical Principles for the Safeguarding of Intangible Heritage are respected within the scope of awareness activities conducted by Iphan professionals. According to the propositions of Iphan’s Ordinance No. 299, of July 17, 2015, which determines the procedures for the execution of safeguarding actions and plans for declared elements State Superintendencies of Iphan will seek to keep in touch with the various groups and segments associated with the cultural element, so that the work is developed comprehensively and respecting the diversity of bearers (masters, apprentices, youth, elderly, men, women, lineages, inhabitants of villages near or far from the main urban centers, among others). Iphan works to serve Brazil’s society, including the largest possible number of bearers, groups, communities, and social segments, promoting continuous dialogue instances in which everyone could feel represented.

**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:

Since 2000, that is, the launch of the safeguarding policy in Brazil, the public administration has acted in conformity with all Ethical Principles. The goal is to maintain this conduct and ensure the abidance to protocols that guarantee the observance of these 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)?

High

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

Participation is guaranteed as one of the principles of the Policy for the Safeguarding of Intangible Heritage in the regulation of the National Program for Intangible Heritage. As described in different sections of this form, bearers, practitioners, and different social segments take part in all phases of the safeguarding policy, in varied activities that depend on the specificities of the ICH element to be safeguarded.

Describe in particular measures to ensure that this is inclusive.

To ensure social participation, there is an obligation to consult and obtain consent from communities, groups, and individuals prior to the application of all identification, recognition, and support and promotion instruments. For example, to be admitted and initiated, the process of recognizing an element as Brazilian Cultural Heritage must contain the formal and express consent of its bearers. The same is required in studies that use the National Inventory of Cultural References (INRC). Likewise, there is no inclusion of languages in the National Inventory of Linguistic Diversity (INDL) that has not been preceded by a research and a consulting process that counts on the express consent and participation of the reference speaking communities.

Question 21.2

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

High

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

NGOs are important actors in the shared management of intangible cultural heritage. Decree 3551/2000, for example, establishes that "civil societies or associations" are one of the four legitimate parties to request the recognition of intangible cultural elements. Not infrequently, the Government establishes partnerships with NGOs to carry out knowledge
inventories, studies for the recognition of specific intangible cultural elements or languages, or even to carry out safeguarding actions aimed at recognized elements.

**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 usually participates in the safeguarding of intangible heritage stimulated by the tax incentives guaranteed by the Cultural Incentive Law, through which entities can have up to 100% of the amount they invested in cultural projects deducted from their income tax. In general, the entities issue public calls that are open to the broad participation of civil society organizations and individuals. The approved projects are then financed by the companies, which are, for the most part, large companies and corporations. To obtain the tax incentive, it is necessary to be in line with policies and ethical principles of ICH safeguarding.

**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:

NGOs' engagement in safeguarding ICH in Brazil is quite significant and relevant, not least because these institutions often manage to reach out to and dialogue with communities and bearers from where the intangible heritage policy has not yet arrived. However, it is necessary to increase the participation of entities in the private sector, especially in the
current moment of economic crisis, in which the investment capacity of the Public Power has been decreasing.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:
English | French | Spanish

Question 22.1

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

Yes

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

The monitoring process carried out within the ICH safeguarding policy in Brazil seeks to raise technical and management information about the undertaken activities and, more broadly, the situation of the inventoried element and its context. The goal, therefore, is the production of data for systematic analysis and evaluation, thus providing subsidies for decision-making and continuous improvement of safeguard activities and processes. Currently, two instruments assist in the collection of data for the monitoring of ICH safeguarding 1) A Form for monitoring safeguarding activities; 2) A Form for monitoring the safeguarding process. The first form is filled in by all Iphan’s decentralized units when they develop safeguarding actions; the objective is to systematize information gathered during these actions and have an overview of what has been accomplished, for what purposes, through what type of partnerships, use of resources, etc. The form is made available online and it is possible to collect such information in real-time.

The monitoring process carried out within the ICH safeguarding policy in Brazil seeks to raise technical and management information about the undertaken activities and, more broadly, the situation of the inventoried element and its context. The goal, therefore, is the production of data for systematic analysis and evaluation, thus providing subsidies for decision-making and continuous improvement of safeguard activities and processes. The second form is more comprehensive and must be completed once a year; it has an analytical character and seeks to contextualize the whole process of safeguarding the registered element, in light of the objectives of the Safeguarding Policy. It is comprised of eleven indicators that assess the element’s situation with regard to the three pillar objectives of the Safeguarding Policy: 1) Autonomy of the bearers in the element’s safeguarding process (Indicators: Mobilization and articulation of bearers; Representativeness of the various segments in the channels of dialogue with Iphan; Frequency of actions planned and carried out on the initiative of the bearers themselves; Understanding of element’s management by the bearers; and Protagonism in the relationship with public authorities and partner institutions without the dependence on direct action by Iphan); 2) Interinstitutional articulation (Indicators: Degree of articulation among public agents, entities, and institutions involved in the safeguarding process;
Institutional partners committed to the conduction of safeguarding actions; and Frequency of safeguarding actions carried out in articulation with institutional partners); and 3) Cultural sustainability (Indicators: Frequency of Dissemination and Valorization Actions; Frequency of actions to support the transmission of intergenerational knowledge; and Initiatives, projects, public or private programs aimed at safeguarding the cultural element). Iphan has specific actions in support and promotion that foster studies on ICH, for example, the series of books called “Notebooks on the Safeguarding of Declared Elements” (Cadernos da Safeguarda de Bens Registrados). The first issue, published in 2020, brought together articles by bearers of inventoried elements, researchers, public servants, and consultants on safeguarding processes, regarding their different experiences during the 20 years implementing the ICH Safeguarding Policy. Articles were selected through a public call and the result is available at . The Series will continue on an annual basis, thus allowing a diversified collection of studies about ICH safeguarding in Brazil.

**Question 22.2**

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

Yes

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

Social partnerships and the mobilization of bearers are main principles in the Brazilian ICH Safeguarding Policy. Also, the involvement of other actors throughout the safeguarding process is encouraged, including NGOs and other civil society entities. “Although inscribing an element as Brazilian Cultural Heritage is a competence of IPHAN, the declared cultural element is a public good and, for this reason, municipal and state public institutions should be committed to safeguarding it, as well as those bodies that develop policies related to the cultural element and other interested institutions, such as universities, non-governmental organizations, etc.” (IPHAN, Ordinance 299/2015, Term of Reference for the Safeguarding of Inscribed Elements, 2015. P. 8).

The same participatory logic applied to communities, groups and individuals also applies to partner institutions - without losing perspective that the bearers of the cultural elements are the key actors in the negotiations for the constitution of partnerships, as interest must be mutual. External partners can monitor and/or carry out scientific, technical, and artistic studies on programs and actions to safeguard ICH. The work of Socio-environmental Institute - ISA (Instituto Socioambiental) is an example: it is a civil society organization that collaborates with the safeguarding of intangible heritage, especially in indigenous themes. The same spaces for dialogue open to groups of bearers for planning and monitoring actions are shared by partner institutions involved in the process of safeguarding cultural elements.

**Question 22.3**
Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

We have referred to them in previous sections when mentioning academic degrees, research programs, groups, and events dedicated to ICH in Brazil. In addition, Iphan usually establishes partnerships, through instruments such as agreements or terms of collaboration, with universities, research institutions, and centers of specialization, to develop scientific, technical, and artistic studies on ICH safeguarding programs and measures. Some examples are historical and ethnographic researches; mapping of communities, groups, and bearers; conducting inventories; producing educational materials and audio-visual products used in campaigns to promote and disseminate ICH; developing training courses for professionals, communities, groups, and bearers, among others.

Besides, there are two special units in IPHAN whose objectives in line with this indicator: The Lucio Costa Center (CLC-C2C), which offers a Professional Master's degree in Cultural Heritage Preservation, Training programs for public servants, and is a regional category 2 center for training on cultural heritage management; and the National Center for Folklore and Popular Culture (CNFCP), whose objective is to carry out research, documentation, dissemination, and execution of public policies for the preservation and enhancement of the most diverse processes and expressions of Brazilian popular 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:

Satisfied

State Party-established target

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
Brazil has solidity with regard to the implementation of the Safeguarding Policy. The monitoring of the Policy tends to follow the same path of its implementation, gaining more and more strength and prominence. The consolidation of a Monitoring System, capable of automating processes and thus making them faster and with more accessible results, is planned for the coming years. It will also be expanded, involving other stages of the Safeguarding Policy and activities that are not yet covered. It will render the safeguarding process even more transparent and meet expectations previously expressed by bearers of ICH elements.

It is possible and feasible that communities and external partners, such as universities and NGOs, participate more closely in the monitoring processes, following and supervising actions, so that the policy implementation can count on feedback from different perspectives. The Monitoring System should contribute to it. Communities, civil society organizations, academics and other external partners are already carrying out scientific, technical and artistic studies on ICH safeguarding programmes and measures. So, our goal should be to keep expanding the channels of interlocution and interinstitutional articulation among different parties. Publishing new annual editions of the “Notebooks on the Safeguarding of Declared Elements” (Cadernos da Safeguarda de Bens Registrados) is an example of this effort.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:
English | French | Spanish
24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

Guidance note corresponding to indicator 24 of the Overall Result Framework:
English | French | Spanish

Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

- Bilateral level

The safeguarding policy and processes developed by Brazil are considered a reference at the international level, especially for Iberian and Latin American countries, and it has generated an increasing number of requests for technical assistance and collaboration, exchange of experiences, and diffusion of the Brazilian safeguarding policy worldwide. In the past decade, technical agreements were developed with Angola, Benin, Bolivia, and Guatemala, mainly to support the structuring of cultural heritage areas in those countries, and share the instruments and accumulated knowledge from the implementation of Brazilian safeguarding policy. More limited initiatives, such as professional exchanges, provision of technical assistance, training actions, transfer of technology, and dissemination of specialized technical information were also carried out with Canada, Ecuador, Mexico, Mozambique, Nigeria, Spain, Uruguay, and Venezuela. The most recent examples of bilateral collaboration are listed and detailed below.

Brazil and Paraguay
In 2019, Paraguay asked for the support of Brazil in the planning and drafting of their national intangible cultural heritage policy. The first conversations already took place by videoconference, joined by the National Secretary of Cultural of Paraguay, Iphan, and the Brazilian Ministries of Culture and Foreign Relations.

Brazil and Portugal
The Exhibition “Brazil-Portugal Intangible Heritage - the living celebration of peoples’ culture” (Patrimônio Imaterial Brasil Portugal- a celebração viva da cultura dos povos) was a result of the Cooperation Agreement between IPHAN and the DGPC (The Directorate-General for Cultural Heritage, from Portugal), for promoting the intercultural dialogue and connections between the intangible cultural heritage of both countries. The project aimed to provide a space to present the 48 elements declared Brazilian Cultural Heritage, 6 of which are inscribed on the UNESCO ICH Representative List, and the elements recognized by Portugal as Portuguese ICH and of Humanity. The exhibition occurred from December/2019 to March/2020. In its first month of opening, it had already received more than six thousand visitors.

Brazil and Spain
The I Brazil-Spain Heritage Youth Forum was held in 2019 and was joined by a public of ninety Brazilian students and forty teachers from schools that are members of the UNESCO Schools Network. The event was a proposal by the Spanish embassy in Brasilia, through its Education Division, and Miguel de Cervantes School, with...
specialized support by Iphan’s Coordination of International Cooperation and Coordination of Heritage Education. The event’s theme was Intangible Cultural Heritage, promoting to the participants a journey of curiosity and approximation between the cultural elements of Brazil and Spain. The students, who were between 13 and 15 years old, took part in workshops given by representatives of the Spanish Ministry of Culture and Iphan, in Spanish and Portuguese, with a focus on the relations between cultural heritage and sustainability. The program also featured a Spanish-Brazilian audio-visual exhibition on Flamenco and Jongo, the tasting of foods from the Mediterranean diet and quilombola cuisine, as well as visits to museums and a tour of downtown São Paulo (SP). At the end of the process, participants collectively built authorial products based on the experience provided by the forum: Forumpédia, a collection of concepts pointed out by the students as fundamental for understanding the topics covered; an affective map of their cultural references and a letter sent to the UNESCO Associated Schools Network, with the proposal to create a youth alliance for World Heritage.

- Regional level

Brazil has always sought to act in coordination with other countries, particularly those in Latin America and Portuguese-speaking ones in the field of heritage, which bear a great potential for cooperation, due to shared historical, social, and cultural features and also similar challenges in the path to sustainable development. Since the last decade of the 20th century, Brazilian foreign policy has made efforts to build stronger and more diversified relations with our Latin American neighbors and PALOPs (Portuguese-speaking African countries), making cultural and technical cooperation gain a renewed relevance. Besides bilateral cooperation, relevant efforts have been made through participation in multinational entities – such as the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America CRESPIAL, the Cultural Heritage Commission of the Community of Portuguese Language Countries, and the Cultural Heritage Commission (CPC) of MERCOSUR.

Many activities carried out by the Cultural Heritage Commission of MERCOSUR (CPC) since the beginning of its work and its official establishment in the framework of Cultural MERCOSUR in 2014 (MERCOSUR/CMC/DEC. Nº22/14) are under the objectives of the 2003 UNESCO’s Convention. Notably, the regulatory directives for nominations to MERCOSUR’S Cultural Heritage List, that does not differentiate between material and intangible cultural dimensions of the nominated elements. The criteria for inscription, as determined by MERCOSUR/CMC/DEC. Nº21/14 are related to shared cultural references and historical exchanges as well as their contribution to the regional integration process. In the terms of the Regulation: “any cultural element, of a material and/or intangible nature, may be recognized as Cultural Heritage of MERCOSUR (PCM) if:

a) manifest values associated with historical processes linked to movements of self-determination or common expression of the region before the world;
b) express the efforts of union among the countries of the region;
c) is directly related to cultural references shared by more than one country in the region;
d) constitute a factor for promoting the integration of the countries, with a view to a common destiny.

Since 2014, nine cultural elements have been inscribed on MERCOSUR’s Cultural Heritage List, most of them with nomination files that stress the intangible aspects that contribute to the inscription criteria aforementioned. As for Brazil, it is necessary to mention the inscription of “Serra da Barriga, Quilombo dos Palmares” in 2017, as a part of a MERCOSUR cultural system of Cumbes, Quilombos, and Palenques, which are historical and remanent resistant communities throughout Latin America, formed by African Descent people who escaped slavery. The site of Quilombo dos Palmares was inscribed not only by its historical and landscape architectural features but most importantly by its symbolic values, as a place of reference to cultural manifestations related to religiosity, expressions, and celebrations, which go beyond the borders of this territory, reaffirm and give a voice to certain social groups, especially to Afro Brazilians.

In a similar perspective, in 2018, the Cultural Heritage Commission of MERCOSUR approved the inscription of “Tava – a place of reference for the Guarani People” on the MERCOSUR’s Cultural Heritage List. Tava is the Guarani name for the archeological ruins of São Miguel das Missões, also inscribed on the World Heritage List in 1984, under the name of “Jesuit Missions of the Guaranis”, along with the Argentinian Missions of San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto, and Santa Maria Mayor. The MERCOSUR’s recognition stressed out the intangible cultural values and references condensed on São Miguel das Missões. For the Guaraní-Mbyá, Tava, the “stone home”, activates the structuring dimensions and affective factors of their social life, because it is a paradigmatic materialization of their life’s fundamental values and ethical principles. According to the precepts of their cosmology, following the footsteps of their ancestors, who built the Tava, it allows the Guarani contemporaries to approach their deities, the immortality, and the Yvy marâey, the residence of the imperishable.

Besides taking part in nominations of cultural elements for MERCOSUR’s Cultural Heritage List, Brazil also actively participates in the process of evaluating nomination files submitted by other countries. For these evaluations, the Cultural Heritage Commission establishes Ad Hoc Technical Committees, formed by at least three specialists from MERCOSUR State Members and Associates. When constituting those Ad Hoc Committees, Brazil indicates specialists from the Department of Material Heritage or the Department of Intangible Culture of IPHAN, as was the case in the evaluation of the nomination of the “Yerba-Mate Cultural System”. The Ad Hoc Committees meetings are important occasions for collective work and knowledge exchange in the field of intangible cultural heritage among public servants from different Latin American countries.

Under the framework of CPC, it is also worth mentioning COMPAT, the Technical Committee for Heritage and Tourism. One of the main activities held by COMPAT is the MERCOSUR’s International Seminar on Heritage and Tourism (SEMPAT). It was conceived in 2014 as a way of providing a sphere for technical consultation and dialogue between the areas of heritage and tourism in the countries of CPC/MERCOSUR. SEMPATs take place in different Mercosur countries with biannual...
periodicity, and between SEMPAT and another, it is the responsibility of COMPAT to define their topics for discussion and carry out appropriate actions for planning the Event. The I SEMPAT was held in Colonia del Sacramento, Uruguay, from April 25 to 27, 2016, and one of its main themes was intangible cultural heritage as an asset for cultural tourism, with emphasis on the different ways of implementing policies in Latin America, and the need to strengthen interinstitutional dialogue. The II SEMPAT was held in Encarnación, Paraguay, on April 3-4, 2018, and counted with important authorities, such as the Ministers of Culture and Tourism of Paraguay. Some of the main themes debated in the Seminar were the relations between heritage and social memory, and the importance of intangible cultural heritage for the development of sustainable initiatives of cultural tourism. Brazil is currently to host and organize the III SEMPAT, in the second half of 2021, during its Pro Tempore Presidency of MERCOSUR. The last advance was the preparation of a draft schedule for the event, presented to COMPAT members at a meeting in early October 2020. The program remains open for collective construction in the coming months, but the relations between material and intangible heritage and their importance to cultural and community-based tourism remain a central issue of concern and debate in the region.

In 2017 CPLP (Community of Portuguese Speaking Countries) created their own CPC, Cultural Heritage Commission of CPLC, inspired in part by the great results from Mercosur’s CPC and the participation of Brazil in both regional spheres. Since then, CPLP’s Cultural Heritage Commission has held two official meetings, the first on May 17 and 18, 2018, at Salvador, Bahia, hosted by Iphan. The second in Lisbon, Portugal, at the headquarters of CPLP on February 17 and 18, 2019. As a result of these meetings, cultural heritage was included as a priority within the CPLP’s strategic plan, and a series of initiatives related to ICH were launched, such as the “Application Manual OF CPLP Cultural Heritage Commission Brand, published by Iphan in 2019 and the “Atlas of CPLP’s Cultural Heritage”, whose publication by Cabo Verde, in 2020, was postponed due to administrative difficulties related to COVID-19 emergency. In general, most of the multilateral commitments assumed under the framework of CPCL have been paused due to the pandemic limitations since the beginning of 2020 and still haven’t been restarted.

Brazil has been a dynamic participant in CRESPIAL, both as a member of its governing bodies and through the participation of national specialists in initiatives developed through CRESPIAL by Brazil and other member countries. This will be detailed in section 25.1. As of here, we should mention the great synergies found between CLC/C2C and CRESPIAL over the last years.

Lucio Costa Centre (CLC) - Regional Training Centre for World Heritage Management (Category II Centre under the auspices of UNESCO) was established in 2010, in Rio de Janeiro, Brazil, through an agreement between the Government of Brazil and UNESCO. During the first eight years of its installation and work, CLC/C2C was destined to cover all UNESCO’S Heritage Convention, serving as a center of reference for the formation and capacity building of heritage managers and specialists from its region of coverage: Portuguese and Spanish speaking countries from Latin America,
Africa, and Asia. In 2018, the Agreement was renewed in other terms, and CLC/C2C became a center focused on the 1972 Convention on World Heritage Convention. Even so, important initiatives about ICH were taken by CLC/C2C before that, some of them in partnership with CRESPIAL. A Protocol of Intentions was signed by both Centers in 2012, to build a training program about ICH and the 2003 Convention, also contributing to UNESCO’s capacity-building plan. One of its results was the Virtual Course about Intangible Cultural Heritage Management, which took place from February to May 2015. The selection of students was carried out by CRESPIAL and IPHAN, and 269 students from 15 countries in Latin America and Mozambique were selected to participate in the training. The diversity of nationalities present in the course covered the following countries: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, El Salvador, Ecuador, Guatemala, Mexico, Mozambique, Peru, Uruguay, and Venezuela.

Besides its articulation with CRESPIAL, CLC/C2C also have other fronts of action which add to national and regional efforts regarding ICH safeguarding. IPHAN’s Professional Master’s Degree, under the administration of CLC/C2C, has been a locus of knowledge construction and diffusion in the field of cultural heritage, resulting in the production of many dissertations dedicated to Intangible Cultural Heritage: http://portal.iphan.gov.br/pep/pagina/detalhes/308. CLC/C2C has also made public calls for paper publications, resulting in many articles dedicated to Intangible Cultural Heritage. http://portal.iphan.gov.br/clc/pagina/detalhes/1210. Alongside training and academic activities, Center representatives have also attended and promoted regional events entirely or partially dedicated to intangible cultural heritage. The most recent examples are the 2019 Cultural Tourism Encounter, held at Popayan, organized by the Colombian Government with the support of CLC-C2C, and the 2020 International Seminar on Cultural Landscape, online, organized by the Colombian Government, including important discussions about the interactions among material and intangible dimensions of heritage combined in cultural landscapes.

International level

In the international sphere, Brazil’s main partner for the safeguarding of ICH is UNESCO and its different bodies, since its ratification of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, but also before that, participating in the discussions that took place during the precedent decades and led to the approval of international documents such as the 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore and the 2001 UNESCO Universal Declaration on Cultural Diversity. IPHAN maintains a close and fruitful dialogue with UNESCO’s official headquarters in Brasilia, as well as with the 2003 Convention bodies. One of the first products of this close dialogue was the International Technical Cooperation Agreement with UNESCO, through ABC (Brazilian Cooperation Agency) signed in 2009, called “Diffusion and Promotion of ICH Safeguarding Policy in Brazil”. This project was established to help institutionalize and expand the reach of DPI,
Iphan’s Department of Intangible Heritage, in its dialogue and interactions with other administration levels and civil society, within the Brazilian National System of Cultural Heritage. After this project was finished, negotiations started for the establishment of a new technical cooperation instrument, adapted to the new circumstances and the current development of Brazil’s ICH safeguarding policy and international collaborations with partner countries and institutions. In 2019, the international technical cooperation project “914BRZ4023 - Improvement of Management Skills for Intangible Cultural Heritage in Brazil”, was finally signed by UNESCO, ABC, and Iphan. With a 36-month duration, its main purpose is to decentralize and disseminate the ICH policy, its principles and instruments, in order to strengthen the integrated action of various bodies, both public and from the civil society, promoting the sustainability of intangible cultural elements.

**Question 24.2**

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- **Bilateral level**

  Over the past years, two bilateral projects about specific elements of ICH stand out. With Colombia and under the auspices of CRESPIAL, Brazil developed “Projeto Mapeo”, a cartography project for the safeguarding of sacred sites of indigenous people living in the northwest Amazon. A series of technical meetings and expeditions to the Amazon border between Brazil and Colombia resulted in a binational publication called “Cartography of Sacred Sites - Safeguarding northwest Amazon ICH”, and a video documentary about the Anaconda Expedition ([https://www.youtube.com/watch?v=nM4Q__2o7TU&feature=emb_logo](https://www.youtube.com/watch?v=nM4Q__2o7TU&feature=emb_logo)), both in 2014. With Uruguay, Brazil has largely discussed and written a first project proposal called “Inventory of Border Cultural Heritage”, whose development was, however, interrupted in 2016 and still hasn’t been brought back to the discussion by either party. Even though, both initiatives emphasized bordering heritage, which has been demonstrated to be an important field for further debate and efforts to build ICH international cooperation at the bilateral level.

  Most initiatives regarding specific ICH elements are developed by Brazil at the regional level, regarding cross-border elements inscribed in LPCM - Cultural Heritage List of Mercosur and elements from different countries with shared values, references and historical linkages that have been taken into consideration by CRESPIAL’S projects.

- **Regional level**

  Within the institutional scope of CRESPIAL, two important multinational projects have taken place over the last years. From 2012 to 2017, the multinational project
called "Safeguarding of the ICH related to music, singing, and dance of Afro-descendant communities in CRESPIAL countries" contributed to the visibility and valorization of Afro-Latin American ICH, through research, documentation, and promotion. Some of the project’s concrete results are publications, an album, and documentaries, which are available on the CRESPIAL official page. A series of meetings and collaborative initiatives from 2007 to 2015 gave form to the multinational Project called “Safeguarding the Intangible Cultural Heritage of Guarani Communities from CRESPIAL member countries”. As a set of safeguarding measures, it aimed at the recognition and valorization of Guarani cultural expressions, both at the regional level and in a broader international perspective. One of its main products was a CD containing the compilation of national diagnosis, a memory of the project, and the translation into Guarani of the 2003 ICH Unesco Convention.

Common safeguarding actions are also in progress under the framework of CPC - Mercosur’s Cultural Heritage Commission, for those multinational elements inscribed in the LPCM - Cultural Heritage List of Mercosur in which Brazil is a part of, such as the “Cultural System of Cumbes, Quilombos, and Palenques”, and “Tava - Place of Reference for the Guarani People”. However, most of the safeguarding efforts are still developed on a national level.

- **International level**

Although Brazil has been developing several cooperation initiatives for material heritage and especially World Heritage at the international level, in ICH they are still concentrated on the regional sphere. Our most recent international and very innovative action for a specific element of ICH is “Açaí-action Project” within the framework of INTERREG Amazonia Cooperation Programme 2014-2020. It is multilateral cooperation between the French agency for the Agricultural Research for Development – CIRAD and IPHAN (National Institute of Historic and Artistic Heritage), and institutions as Recherche Pour Le Développement - IRD, the University of Guyana -UG, the EMBRAPA, Federal University of Amapá - UNIFAP, Federal University of Para - UFPA, Federal University of Brasília - UnB-FUP and AdeKUS. The project has the goal to help the Açaí sector to valorize its resources and local knowledge, to develop agroecological practices, and to consolidate quality markets, through the co-construction of knowledge and exchanges between the three countries of the Guiana Shield (France (French Guiana), Brazil (the states of Amapá and Pará) and Suriname). The project will include transmission of knowledge and skills through participative inventory, in which the methodology involves institutional professionals, the supervision of university students, and the experimentation in rural family centers from each of the participating countries. During 2019 and 2020 the researchers who are involved in the Project made a field visit in Mana and Kourou (French Guiana) for prospecting activities of the cooperation.
Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?
Yes

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

Knowledge exchange about ICH happens continuously through the regional mechanisms in which Brazil is an active participant, such as the aforementioned CRESPIAL and Centro Lucio Costa. The CPC - Cultural Heritage Commission of MERCOSUR is also an essential instance for debate and information exchange about ICH. Although multilateral, all three organisms serve as platforms for a political rapprochement that favors bilateral dialogue and cooperation. Information and experience are exchanged through the ordinary meetings that form the official calendars of each of these organisms, as well as through seminars, courses, public events, documentation, research, publications, translations from other languages into Portuguese and Spanish, technical meetings among professionals and specialists, and others.

Question 24.4

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

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

Since the creation of Mercosur’s CPC (Cultural Heritage Commission), many actions were developed regarding the intangible and material heritage of “Jesuit Missions of the Guaranis, Moxos, and Chiquitos”. As a matter of fact, the institutional consolidation of CPC in the framework of Mercosur Cultural is partly due to the intense debates and initiatives about this heritage since the last decade. In 2015, Argentina, Bolivia, Brazil, Paraguay, and Uruguay inscribed the “Jesuit Missions of the Guaranis, Moxos, and Chiquitos” on the MERCOSUR Cultural Heritage List (LPCM). The LPCM does not separate material and intangible elements. Its criteria were developed within the spirit of regional integration, in a way that favors narratives about shared cultural values and references, historical linkages, and their contribution to regional integration. Before and after the inscription, all the participant countries have shared among them documentation concerning all dimensions of the Missions’ heritage, including ICH. Currently, we are working together for the publication of the application file of “Jesuit Missions of the Guaranis, Moxos, and Chiquitos”, with meetings among specialists to discuss aspects such as the actions taken since its inscription and the management plan. Through CPC, Brazil has also shared information about Chamamé and Yerba Mate, elements inscribed in LPCM by other countries, but which are also present in some Brazilian regions. Other examples of sharing documentation about specific ICH elements are those mentioned under 24.2 about regional projects developed by CRESPIAL. Although we do not keep a specific record about the exchange of documentation at the bilateral level, CPC, CRESPIAL, and CLC are spheres where this kind of cooperation
takes place on a normal basis, especially regarding transnational cultural elements or different cultural elements that might have common features, references, historical origins, etc.

**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:**

Brazil’s main efforts in promoting and sharing knowledge, practices, and information through international cooperation have been focused on the regional level, through different Latin American institutions, such as Mercosur, Crespial, and CLC/C2C. In terms of themes, most of its cooperation initiatives were dedicated to the general framework of safeguarding policy, and less to specific ICH elements. Although we have been actively participating in all the bodies of the 2003 Convention since its ratification and have played an important part in its writing and approval, we could still participate more and benefit more from international cooperation with extra-regional partners, as well as from the ICH Fund. We expect these dimensions to be better satisfied by 2026, while still working to deepen and strengthen the already fruitful regional and bilateral cooperation spheres.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework: English | French | Spanish

Question 25.1

Do you participate in the activities of any category 2 centre for ICH?
Yes

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

Describe the activities and your country’s involvement.

Brazil had an active implication in the creation of the Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) in 2006, the first regional center targeted to linking and making feasible projects in the intangible heritage area in Latin America. Since its creation, delegates from IPHAN and Brazilian civil society have actively taken part in all institutional dimensions of CRESPIAL. Brazil has attended all meetings of the Administrative Council (CAD) of the Centre. Brazil has been continuously represented in the COE since its establishment in 2006 until 2014, acting as President from 2011 to 2014. In 2018, Brazil was again elected to a COE seat for the term 2019 - 2022. Brazil has also been a part of multilateral projects developed in the framework of CRESPIAL, especially those mentioned within indicator 24.2, “Safeguarding of the ICH related to music, singing and dance of Afro-descendant communities in CRESPIAL countries“ and “Safeguarding the Intangible Cultural Heritage of Guarani Communities from CRESPIAL member countries”, having hosted important meetings within the scope of the former, and attended all technical encounters of both initiatives, whose results were described above. Our country has also made efforts to promote and attend initiatives proposed by CRESPIAL in partnership with its member countries, such as seminars and courses, with different and enriching approaches to ICH safeguarding. On those occasions, Brazil is usually invited to send national ICH specialists that could contribute to the debates and/or give conferences or courses. Sometimes public servants attend events to enrich their professional capacity and bring back the knowledge they can then multiply to others inside Iphan. Some examples are enlisted below.

In May 2017, Brazil sent representatives to the “Subregional seminar: Management and Safeguarding of Intangible Cultural Heritage”, which took place in Corrientes, Argentina, an initiative by the Government of Argentina in partnership with CRESPIAL. In June, a Brazilian researcher and public servant was also part of the group of Latin American experts invited to a “Specialists workshop for planning CRESPIAL’s Training Program”. During two hardworking days, the group helped build and validate CRESPIAL’s training strategy for 2018.
- 2019. In November 2017, Brazil organized and hosted the II Fortaleza Seminar - Challenges for the Strengthening of Brazilian ICH Safeguarding Policy”, with the presence of fifteen CRESPIAL member states, as well as representatives from CRESPIAL administration. In June 2019, a Brazilian representative attended the “Training workshop for ICH public officials”, promoted by the Government of Guatemala and CRESPIAL, at Antigua. Over five days, specialists from thirteen countries shared their experiences on the safeguarding of ICH, expanding the mutual knowledge about each national policy, finding common challenges, and debating pedagogical approaches to the diffusion of ICH to different social segments. In September 2019, another Brazilian specialist has been to the “International Congress on Indigenous Languages”, held in Cusco, Peru. He presented a lecture about safeguarding linguistic diversity in Brazil and its main instrument, INDL, and had the opportunity to learn and debate with the greatest specialists in Latin America and the Caribbean on the subject. One of the most visited themes during the event was the relationship between languages and new technologies, which brought important insights about the future of ICH safeguarding in the region and the world. In 2020, Brazilian specialists have benefited from the virtual training provided by CRESPIAL about the Periodic Report of the 2003 Convention. Brazilian civil society has also been an active participant in initiatives promoted by CRESPIAL. As for most recent examples, two Brazilian initiatives (out of twelve) have been selected for funding through the Center’s Incentive Programs from 2016 to 2020: “Participative Video and ICH of Brazilian indigenous communities” and “Enchanted Drums, Maracatu, Tradition and new Strategies of resistance”. In 2020, eight Brazilian students have enrolled in the “Introduction Course about Intangible Cultural Heritage”, promoted by CRESPIAL and IberCultura Viva, through an innovative alliance between the two institutions. In sum, Brazil’s participation in CRESPIAL is rich and uninterrupted, in all its dimensions. We are proud of having contributed to the Center’s creation and to keep dedicating human and financial resources to its maintenance. Recently, Brazil has sent letters of support to UNESCO and the Government of Peru regarding the renewal of CRESPIAL’s foundation agreement. Additionally, the Government of Brazil has been doing its best to build connections and synergies among the regional heritage organisms, that is, CPC - Mercosur, CLC, and CRESPIAL, finding ways to promote common meetings and actions, which add to an already intense regional agenda.

**Question 25.2**

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

Yes

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

CRESPIAL and Lucio Costa Center compose the network of heritage Category 2 Centers under the auspices of Unesco, which connects public managers, experts, NGOs, researchers from all over the world and in their case, especially from Ibero America and Africa. In the field of ICH, Crespial is a reference not only for its state members but for individuals, civil society organizations, universities in the region. Through its educational program and
cooperation initiatives, it provides at the same time technical training and network formation, gathering and keeping in touch with ICH bearers, workers, researchers. Brazil is also a part of the IberCultura Viva program, by SEGIB, a multilateral cultural cooperation initiative that works for the promotion of community-based cultural policy in Ibero-American states. Although its focus is not ICH, it holds synergies with Unesco’s 2003 Convention. IberCultura Viva works alongside Governments and civil society, communitarian initiatives, which present multiple approaches to culture. Some of them are theatre, dance, circus, groups; others are communitarian libraries, radios, cultural centers, intercultural schools. And among them, there are also cultural initiatives from ICH bearers and practitioners. A pilot cooperation initiative between IberCultura Viva and Crespial has been launched in 2020, as a recognition of their potential for integrated actions. IberCultura Viva functions as a cooperation project and a network of organizations, through which ICH actors can connect and learn from each other, even more, if the program keeps investing in its synergies with Crespial and the 2003 Convention.

Question 25.3

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

Yes

International and regional bodies

CPLP (Community of Portuguese Language Countries)

ICH-related activity/project

Cultural Heritage Commission of CPLC

Contributions to the safeguarding of intangible cultural heritage

In 2017 CPLP (Community of Portuguese Speaking Countries) created their own CPC, Cultural Heritage Commission of CPLP, inspired in part by the great results from Mercosur’s CPC and the participation of Brazil in both regional spheres. Since then, CPLP’s Cultural Heritage Commission has held two official meetings, the first on May 17 and 18, 2018, at Salvador, Bahia, hosted by Iphan. The second in Lisbon, Portugal, at the headquarters of CPLP on February 17 and 18, 2019. As a result of these meetings, cultural heritage was included as a priority within the CPLP’s strategic plan, and a series of initiatives related to ICH were launched, such as the “Application Manual OF CPLP Cultural Heritage Commission Brand, published by Iphan in 2019 and the “Atlas of CPLP’s Cultural Heritage”, whose publication by Cabo Verde, in 2020, was postponed due to administrative difficulties related to COVID-19 emergency. In general, most of the multilateral commitments assumed under the framework of CPCL have been paused due to the pandemic limitations since the beginning of 2020 and still haven’t been restarted.
International and regional bodies

MERCOSUR

ICH-related activity/project

Cultural Heritage Commission of MERCOSUR

Contributions to the safeguarding of intangible cultural heritage

Brazil has always sought to act in coordination with other countries, particularly those in Latin America and Portuguese-speaking ones in the field of heritage, which bear a great potential for cooperation, due to shared historical, social, and cultural features and also similar challenges in the path to sustainable development. Since the last decade of the 20th century, Brazilian foreign policy has made efforts to build stronger and more diversified relations with our Latin American neighbors, making cultural and technical cooperation gain a renewed relevance. An example of these efforts was the establishment in 2014 of the Cultural Heritage Commission of MERCOSUR, (CPC), which, since the beginning of its work, develops projects and activities in line with the 2003 UNESCO Convention. Notably, the regulatory directives for nominations to MERCOSUR’S Cultural Heritage List, that does not differentiate between the material and intangible cultural dimensions of the nominated elements. The criteria for inscription, as determined by MERCOSUR/CMC/DEC. Nº21/14 are related to shared cultural references and historical exchanges as well as their contribution to the regional integration process. More information about MERCOSUR’s CPC initiatives can be found in indicator 24.1 (Regional level).

International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

ICH-related activity/project

International Program Globally Important Agricultural Heritage Systems (GIAHS)

Contributions to the safeguarding of intangible cultural heritage

Brazil established a Technical Working Group (GTT), within the scope of the Ministry of Agriculture, Cattle Raising and Supply (MAPA), to discuss and suggest protocols and procedures for the operation of the International Program Globally Important Agricultural Heritage Systems (GIAHS) by the Food and Agriculture Organization of the United Nations (FAO) in Brazil. This inter-ministerial group of work is a result of articulations initiated by Iphan in 2015 with other federal institutions interested in public policies that would benefit and promote traditional agricultural practices due to their importance as a cultural heritage, and their role in nature conservation and biodiversity increase, as well as their potential for climate change solutions. The group aims to design a state comprehensive policy that shall foster and protect traditional agricultural systems of indigenous peoples and local
communities. FAO’s Brazilian Secretary has attended all the ordinary meetings of this technical group. Other ministries and government agencies, such as the Ministry of Environment, the National Foundation for the Indigenous Peoples, among others, have been invited to participate and contribute to the proposal of a governance system for the promotion of Traditional Agricultural Systems in Brazil and GIAHS applications.

**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:

Brazil is part of relevant State-led and intergovernmental networks, particularly at the regional level. On the other hand, we could not gather much information on how civil society actors, as universities, researchers, practitioners, and bearers interact and form networks of their own, beyond the institutional framework of the State. Some accounts are provided under section C, regarding networking on specific ICH elements, but we assume much more dialogue and interactions must occur, given the multiplication and development of ICH actors over the past two decades. We shall keep that dimension in mind for the next periodic report submission.
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

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oral and graphic expressions of the Wajapi</td>
<td>2008</td>
</tr>
</tbody>
</table>

**Question C.1**

**C.1. Social and cultural functions**

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

Wajãpi of all genders and generations use kusiwa, their oral and graphic expression, on a daily basis with purposes that intertwine ornamental, social and religious dimensions. The continuity of the practice is associated with a repertoire of stories that help people understand the rules of celebrations, of body painting and other Wajãpi practices, especially those related to body care and health and people’s vital principle. The circulation of these stories happens with the application of graphics on bodies and objects, which undertake different attributions within the communities. Painting is only one of the techniques used in the making of these graphics. Body painting is still quite common among Wajãpi, especially on festive occasions to enhance the physical appearance and protect the body, with specific standards for women and men. In common day-to-day circumstances, body painting is used to maintain a strong, protected, healthy and young body. On occasions of sociability due to visits and meetings with other villages, the moments reserved for the painting activity are very important to promote knowledge transmission, not only of techniques, but also of narratives, logic and rules that go together with each represented graphic pattern.
From the symbolic point of view, some graphic representations of the paintings continue to mediate connections with the invisible beings that the Wajãpi recognize as the owners of the forest, of water, of land and its inhabitants, protecting them against possible aggressions. In this sense, there are some restrictions for the use of certain designs, as in the case of women on postpartum recovery and their newborn, who should not use certain standards such as “surubim” and “sucuriju”. Another way of applying graphic standards is related to the production of manufactured goods that involve different skills, such as carving, braiding and weaving. These manufactured goods are normally made of raw materials available in the region and are intended for both domestic and commercial use. Related to these products, there is a concern of the Wajãpi in not allowing these objects to be taken away with their meanings out of context. In order to prevent this from happening, there is a craftsmanship fund kept by the Wajãpi Land, Environment and Culture Association – AWATAC. The fund is intended to promote aggregated value to Wajãpi’s crafts on the expectation that the consumers shall get to know and treasure their culture. This objective has not been totally reached. The resources from this fund also make possible the access to products in urban markets, which complement their sustainability, since some consumption habits have been under transformation.

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.

Wajãpi use the Kusiwarã standards whenever they feel like it. In general, this activity is part of the daily life of all villages in the indigenous territory. However, it should be noted that over the years the transmission of cosmological knowledge associated with the graphic art has suffered with external religious speeches that reach the villages and devalue the practice, especially among young people. The overvaluation of western knowledge transmitted by formal education in schools is another issue that affects the transmission of knowledge involved in the body painting practice. Young people are more susceptible to the mass culture appeals and that too requests attention on the knowledge transmission dynamics. Wajãpi report that some young people use different drawings from the traditional patterns but they emphasize that this appropriation of patterns of other peoples and other beings has always occurred, as well as the introduction of innovations in graphic compositions based on the individual creativity of their practitioners. When it is necessary to go to urban centers, many Wajãpi avoid painting with genipap ink a few days before leaving, to have time for the paint to get out of the skin. This happens because outside their territory they feel excessively observed when they are painted, with reports of hostile reactions by non-indigenous people in the city. To overcome this, many are preferring the use of industrialized materials, such as makeup, which are easier to remove and offer a wider range of color possibilities. Another factor that drives this substitution is that in some
regions of the territory, the land is not as fertile for the cultivation of genipap and annatto as before, generating the need to seek these products in more distant regions. Although the Wajápi in Amapá state have their land legalized since 1996, invasions are frequent. Illegal hunters, fishermen and mineral prospectors frequently invade their land close to BR-210 road. Recent invasions at the South portion of the territory have also been observed, close to Jari river. Nevertheless, invasions nowadays are less frequent than they have been, due to the vigilance of the indigenous people, who count with radio equipment and internet for internal and external communication. Wajápi people also count with the National Foundation for Indigenous People – FUNAI, the federal institution responsible for the preservation of indigenous peoples and cultures, to face the invasion challenge, but they consider their support insufficient.

**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.

According to the Wajápi, the national and international recognition of the practice as well as the safeguarding work developed since then provided more visibility and the reduction of prejudice from the surrounding society. Despite this fact, situations of prejudice by non-indigenous people still occur, affecting the relationship of the Wajápi with their own culture, especially the younger ones.

A concrete effect of the visibility generated by the recognition was the inclusion of information about the Wajápi culture in textbooks used in non-indigenous schools. Over the past few years, Wajápi have had to organize procedures for analyzing and authorizing the use of images of their graphic arts in several publications. Within the scope of the actions foreseen in the First Safeguard Plan, Wajápi teachers, researchers and representatives carried out several educational actions in non-indigenous schools in Amapá. Some actions have continued to be carried out in recent years, but less frequently and less systematically. In 2020, due to the Covid 19 pandemic, some Wajápi received invitations to participate in virtual classes and seminars.

Wajápi also report being concerned about possible negative effects of the wide dissemination of their cultural practices and are attentive to the inappropriate uses of their graphics by third parties, especially for commercial purposes. When they become aware of such episodes, they have sought the support of the institutions responsible for safeguarding cultural heritage and for defending indigenous rights.

Finally, the enlistment has been a political asset when Wajapi need to establish relations with public institutions.

**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 protection of the ways of using the Kusiwarã, the knowledge transmission about Wajãpi cosmology and the strategies for maintaining and strengthening the “jane reko”, their traditional way of life, are the dimensions that guide the element’s safeguard. The implementation of the “Integrated Plan for the Valorization of Traditional Wajãpi Knowledge” (2004 – 2013) has been well evaluated by the bearers, who have developed new guidelines for the actions for the next decade. After the revalidation process for the national recognition, the Wajãpi aim at guaranteeing that young people will get to know and continue several practices, such as “making celebrations; planting their traditional agriculture; building houses; fishing, hunting; reallocating villages; crafting utensils, such as “tipiti” and “matura”; respecting the traditional logic and rules”.

For leaders, the learning of the cosmology of their people must continue to take place through these practices. Thus, some researchers, teachers and leaders of the Wajãpi have been carrying out actions with young people, such as meetings, researches, parties, expeditions to the limits of their Land and workshops for the transmission of utensil production techniques. It is considered strategic to strengthen differentiated school education, to continue the formation of indigenous researchers and to train non-indigenous technicians who work in the villages. Two initiatives stand out: the formulation of the Community Consultation Protocol (2014), based on the rights provided by ILO Convention 169; and the Environmental and Territorial Management Plan for the Wajãpi Land, with the support from the Brazilian Ministry of Environment and FUNAI.

**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 Wajãpi have actively participated in the implementation and evaluation of the results of the safeguard actions. The elaboration and implementation of the safeguard plan presented in 2003 had an intense participation of all the Wajãpi villages. Even without the formalization of a new plan, the Wajãpi kept on developing some cultural strengthening actions with the support of their partners. Periodic meetings for the definition of priorities and evaluation of actions take place with representatives from all regions of their Indigenous Land. In addition, the assemblies of the Council of Wajãpi Villages – APINA take place every year, gathering clan chiefs and masters, and promoting meetings of women and meetings of young people from all the regions. Apina's semiannual assemblies count with broad participation and it is noticed a deep involvement in the decisions regarding the projects and actions to be carried out by the Wajãpi autonomously or in conjunction with governmental and non-governmental institutions.

The degree of awareness among the Wajãpi population regarding the maintenance of their
cultural traditions vary. There are sectors of the population more concerned and aware of it, and others less. The replacement of objects from the Wajãpi material culture by non-indigenous artifacts, as well as changes in eating habits and others cause the loss of knowledge and actions associated with the production of objects and food. Traditional Wajãpi medicine, for example, has to coexist with the western medicine and the use of industrialized medicines. However, even though the Wajãpi recognize that there is a trend in that direction, they think it possible to maintain their knowledge and practices and are taking some actions to strengthen this traditional knowledge and practices, such as the research carried out by indigenous health agents. Their community fight faces the contemporary dilemma that is how to protect the “jane reko” in the face of the advancement of modern western way of life. Against this, there is a permanent effort by clan chiefs, indigenous teachers and researchers who propose to formulate ideas and carry out actions to reinvigorate the cultural practices that are the foundation for keeping their way of life alive.

**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.

In 2004, an Advisory Council for the Wajãpi Action Plan was created, composed by the Wajãpi/Apina Villages’ Council, Iphan, the Institute of Education and Indigenous Research – Iepé, the Indian Museum of the National Foundation for Indigenous People - FUNAI (Ministry of Justice), the Division for Indigenous Education at Amapá’s State Secretary of Education (NEI/SEED), the Intercultural Indigenous Licensing course of the Federal University of Amapá - UNIFAP and the Amerindian Study Center, the former Division of Indigenous History and Indigenism of the University of São Paulo (NHII-USP).

It is noteworthy the actions of the Institute of Education and Indigenous Research – Iepé, a non-governmental organization that has been developing several projects with IPHAN, especially for the formation of Wajãpi researchers and teachers, with the financial support of various international funds.

**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.
Due to the restrictions caused by the pandemic of COVID-19, meetings were held remotely through the Google Meet platform. Since November 27th, 2020, virtual meetings have taken place weekly and counted on the participation of the Institute of Education and Indigenous Research - Iepé, which acted as a mediator of the whole process, bridging the gaps between the technicians of Iphan and the Wajápi, representatives of the APINA - Wajápi Villages Council and AWATAC - Association Wajápi Land, Environment and Culture Association, who made great efforts to connect from their respective villages, even in a context of unstable internet connection. Between one meeting and another, the Wajápi representatives committed to transmit a report on all the discussions to local gatherings at their villages. The working group remained active until February 3rd, 2021, when the final meeting was held, in order to the Wajápi to evaluate the conclusive text to be sent to Unesco.

- Aikyry Wajápi
- Asurui Wajápi
- Japu Wajápi
- Jatuta Wajápi
- Kenawari Wajápi
- Kuresisi Wajápi
- Kuripi Wajápi
- Mauraly Wajápi
- Patenna Wajápi
- Paulinho Wajápi
- Roseno Wajápi
- Mapiri Wajápi
- Lúcia Szmrecsányi (Iepé)
- Dominique Gallois (Iepé)
- Natália Brayner (Iphan / DPI)
- Aline Miranda (Iphan / DPI)
- Ellen Krohn (Iphan / DPI)
- Evandro Neto (Iphan-AP)
- Daniel Oliveira (Iphan-AP)
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.

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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’).

Samba de Roda leads a very important role in the lives of samba masters and dancers of Bahia state, raising the sense of self-esteem of these intangible heritage bearers. The element is part of their cultural identity formation and a symbol of struggle and resistance in communities. The enlistment of Samba de Roda of the Recôncavo of Bahia as Intangible Heritage of Brazil and of humanity strengthened the bearer community - people of African descent -, promoting its empowerment and preservation.

The “sambadores” and “sambadeiras” (men samba dancers and women samba dancers) live on an economically vulnerable region, mostly in the Recôncavo region of Bahia, Portal do Sertão, Metropolitan region of Salvador, and other territories of Bahia state. The bearers belong to traditional communities of fishermen, shellfish gatherers, rural workers, grazing ground workers, sisal planters, Quilombola communities, as well as teachers and service providers in the regions’ local commerce.

The enlistment of Samba de Roda contributed to the preservation of its musical memories and performances, and promoted a series of actions through cultural policies for the
community and cultural public policies in general. Among them, it is possible to mention actions aimed at treasuring masters, as well as encouraging and supporting the formation of new “sambadores” through the Sambas de Roda Mirim (sambas de roda for children/young people).

**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 Samba de Roda community is experiencing great evolution and expectations with the formation of several samba groups for young people/children's groups: they have an important role in maintaining, preserving and strengthening the element for future generations. Such groups arise from the efforts of masters who are mostly low-income, working as family farmers, manual workers, street vendors and freelancers. They bear loads of extreme body work and live with minimum structure, yet they manage to teach, to take care of these groups and produce knowledge, fulfilling their social and cultural role in a joyful way, despite the challenges. Knowledge transmission occurs from parents/grandparents to children/grandchildren, through workshops, daily experiences and presentations or “tocadas”. Samba de Roda is frequent in the daily life of “sambadores” and, despite having its origin in the Recôncavo region, it has already spread to other territories, including Portal do Sertão and the Metropolitan Region of Salvador, where several bearers currently live.

The groups perform at birthdays, domestic and/or Catholic celebrations. In the past, the Sambas occurred more frequently in Catholic celebrations, now they are present in the prayers of São Cosme, Santo Antônio, Santa Bárbara, among others.

Eventually, groups are invited to events promoted by city halls, such as June parties (in honor of Saint John), during Carnival, city patron parties, festivals and others. However, the amounts paid for samba dancers and musicians end up being lower when compared to other artists, relegating Samba de Roda to a subordinate place, preventing the proper economic maintenance of the bearers and impairing their intergenerational transmission. This is one of the biggest threats to the element, as it makes most groups not economically sustainable, being maintained with a lot of effort by their masters who often use their low personal income for the practice. In addition, it is noticed a lack of greater public recognition for the masters, despite their large contribution to preserving an element of universal value. Another threat is the lack of heritage education projects in schools, so that children and youth have a closer relationship with samba de roda since early age. Young people are mostly attracted by mass music and its commercial appeal, such as “arrocha”, “pagode” etc. This is due to the lack of integration among the municipal, state and federal spheres, compromising the promotion, the formation and the development of groups.

Bearers report that the high unemployment rates make people migrate to other regions in search of work and study, a fact that weakens the sociability network where the cultural
practice is experienced. Discourses of religious intolerance with the stigmatization of elements from African and Afro-Brazilian cultures were identified by the bearers as risks as well. There are also problems with the copyright of songs, often reproduced by other artists without due recognition to the masters / composers. Finally, in the last year, the social isolation resulting from the Coronavirus pandemic has also negatively affected the experience of the cultural practice and its safeguarding.

**Question C.3**

**C.3. Contribution to the goals of the List**

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The enlistment of the Samba de Roda of Recôncavo as Intangible Heritage contributed to the element’s preservation and promotion, preventing it from becoming extinct. The objectives of samba practitioners are available in the Samba de Roda Safeguard Plan and seek to unite the bearers in order to continue the practices of the element. The community promotes the exchange of knowledge and experiences as well as practical actions, such as presentations and workshops. They also promote capacity-building actions for the management and autonomy of samba dancers to coordinate their groups and their institution - the Samba dancers Association of the State of Bahia (ASSEBA). This institution was created to obtain a representative association of sambadores and sambadeiras, for the elaboration and execution of projects, such as recording music, documentaries, publishing catalog books, producing lives on the internet and other safeguard actions. It is important to highlight the constant inclusion and appreciation for the older people as references in the safeguarding process: for Samba de Roda “the older, the better”. In addition, we can also mention the encouragement to the creativity of children and adolescents, through their relationship with music and dance and with the promotion of mutual respect. Despite the greater visibility created by the enlistment, both at the national and international levels, there is still a need to enhance actions and / or public policies that promote and disseminate the cultural element beyond local and regional spheres.

**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 measures implemented to promote and reinforce the element include the participation of samba dancers in all its execution process. Among such measures are:
- Autonomy and training of bearers to continue the process of safeguarding the element;
- Elaboration and execution of projects;
- Project and group management;
- Management of the Samba dancers Association of the State of Bahia (ASSEBA);
- Organizing festivals and parades on “micaretas” (smaller street carnival parades) in cities where the festivity takes place;
- Production of music CDs, books, catalogs, DVDs, lives on the internet;
- Creation of Children’s groups and strengthening of existing children’s groups;
- Formation of new groups with adults;
- Partnerships with other traditional cultural elements and cultural events such as “Reisado” (celebration to the Three Wisemen, very common in Brazil), Capoeira, Baianas do Acarajé; meetings with bearers in several cities in the state of Bahia;
- Creation of the Samba Network with the institution of other samba houses;
- “Viola machete” (traditional small lute) crafting and playing workshops;
- Participation of bearers in municipal, state and federal councils;
- Projects approved in public calls for funds, such as: Petrobrás Cultural Program, Funarte Award, “Pontos de Memória” Award, Bahia Culture Fund, “Cultura Viva” Program, Intangible Heritage Safeguard Program, Aldir Blanc Bahia Program (Representatives of collectives and associations have been selected to execute projects in the categories: Cultural Spaces, Music, Awards to Masters, African origins, Samba Matrices of Bahia, Youth and the Elderly, Archives, Safeguarding Intangible Heritage).

**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 participation of samba de roda bearers has always been fundamental, guaranteeing the commitment to safeguarding the element on a permanent basis. It is important to mention the initial contribution of Filhos de Nagô Association, Cultural Association of Samba de Roda Dalva Damiana de Freitas and Folk Culture and Traditional Music of Recôncavo Research Association, which requested the recognition of Samba de Roda as Cultural Heritage of Brazil to IPHAN.

Subsequently, based on research and discussions carried out by the bearers and partner entities, the Samba dancers Association of the State of Bahia (ASSEBA) was created. It comprises more than 120 associated groups from different cities in Bahia, mainly from Recôncavo, Portal do Sertão and the Metropolitan region of Salvador. It has been created to be a unified association of bearers to manage the element’s safeguard in a participatory way.

ASSEBA is a non-profit civil organization and works in defense of Samba de Roda as an Afro-Brazilian manifestation, through the production of knowledge, services and actions aimed at the promotion and affirmation of samba and samba dancers. It also aims at contributing for the construction of a multicultural, pluralistic, just and solidary society. It was created on April, 17, 2005, as a result of the mobilization of samba de roda groups of the Recôncavo.
The mobilization was encouraged by a series of researches carried out by IPHAN for the constitution of the Nomination dossier for its national enlistment. Its headquarters is “Casa do Samba” in Santo Amaro city, a cultural space installed in Solar Subaé, a former mansion of the 19th century, which has been completely restored. It is the place where the men and women of Samba gather. It is a reference center for Samba de Roda in Bahia.

It is noticed a diversity on the dynamics and on the participation processes of individuals and groups of Samba de Roda according to where it occurs. Despite the differences of ways of singing, playing and safeguarding the Samba de Roda, the commitment of the bearers is strengthened at religious festivities, in people’s homes, in workshops and through the participation in seminars, exhibitions and other actions already mentioned.

In this sense, it is important to emphasize the recognition of masters for their contribution to Samba de Roda through the award of titles such as Doctor Honoris Causa to Dr. Dona Dalva Damiana de Freitas by the Federal University of Recôncavo da Bahia (UFRB), Dr. Ricardina Pereira da Silva (Dona Cadú) also from UFRB and several titles awarded to Dr Antonio Ribeiro da Conceição (Bule-Bule) by the institutions of the Government of the State of Bahia. Such titles are a valuable achievement for the Samba de Roda movement and must be enhanced so that other masters are equally recognized. In addition, for greater participation by the entire community, it would be interesting to promote, through integrated public policies, meetings between samba groups so that they can circulate in different cities and exchange knowledge and practices with each other.

**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.

The main governmental institutions responsible for safeguarding Samba de Roda are IPHAN and the Institute of Artistic and Cultural Heritage of Bahia (IPAC). Although important actions have been developed in the first years of recognition of the element, mainly by IPHAN, the safeguarding actions oscillates according to the political interests of each administration. In addition, many municipalities are reluctant to recognize and commit to national cultural heritage. However, in some cities, November 25th was established as the Samba de Roda Day, the date on which UNESCO granted recognition to the element. Bearers have sought to take part in public calls for funding. However, the detailed bureaucracy process demanded for such actions is still an obstacle for many bearers, what is a challenge to make public policies effectively inclusive. Therefore, meetings among bearers and public managers should be promoted for greater commitment to the joint promotion of this cultural element, as well as its inclusion in school curricula to promote its visibility.

**Question C.7**
C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

This report was built collectively, with many samba dancers from the State of Bahia and with the support from IPHAN technicians. The work methodology for the preparation of this report was: informing all bearers who are active on the safeguard actions through email, Whatsapp messages and telephone calls and organizing virtual meetings, that counted with the participation of:

- Technicians of the Intangible Heritage sector of the Superintendence of IPHAN in Bahia and technicians and coordinators of the General Coordination of Promotion and Sustainability of the Department of Intangible Heritage of IPHAN Headquarters in Brasília
- Non-governmental institution, such as: Samba dancers Association of the State of Bahia - ASSEBA, Cultural Association Filhos da Terra, Cultural Association Coleirinho da Bahia, Cultural Association of Samba de Roda Dalva Damiana de Freitas, Cultural Association Bicho da Cana, Grupo Samba da Capela; and other Samba de Roda groups from several regions of the state of Bahia.
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
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<tbody>
<tr>
<td>Frevo, performing arts of the Carnival of Recife</td>
<td>2012</td>
</tr>
</tbody>
</table>

**Question C.1**

C.1. Social and cultural functions

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

Frevo is not just a performing art related to Brazilian carnival, nor is it restricted to Recife and Olinda, in Pernambuco state; it occurs in different places and throughout the year. Its historical context includes, as widely debated, its early relations with Capoeira. Capoeira undoubtedly contributed to the emergence of the first frevo “steps” (frevo dance). The cultural element is also placed in a social context, expressed in lyrics, in Frevo bearers associations/clubs and also in their dance. The element is in permanent dynamics. The evolution of musical and poetic forms, the symbolism of dance, the organization of carnival groups, their history and memory are debated in several books, theses, essays and other works published over the last years. Umbrellas, banners, “steps” and traditional music remain essential items, not accessories. There are innovations in the context of dance schools and orchestras, including the emergence of new steps. The fundamental traditional steps, however, remain. Carnival associations continue to act as articulating elements of the expression and its associated cultural practices. Many associations maintain a direct link to religious beliefs, as the known case of the “Homem da Meia-Noite” of Olinda. Frevo clubs,
“troças” (smaller frevo groups), “Clubes de Bonecos” (giant puppet groups) and the “Blocos liricos” (lyrical groups) are also still in full activity. Social criticism continues to play an important role in the musical lyricism of this form of expression.

**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.

Significant threats are not currently identified to the continuity of Frevo and its cultural practices. Musicians playing various instruments have been dedicated to composing Frevo music and have also been adding new references and aesthetic elements. Carnival associations emerge every year and dance artists have increasingly dedicated themselves to the development of projects on frevo steps.

It is important to reinforce initiatives foreseen in the Frevo Safeguard Plan (especially those related to the element’s diffusion) so that these actions are known by a larger public. Covid-19 pandemic caused the interruption of presentations and projects, with a significant loss of income for frevo artists. Great difficulties are faced by the bearers since their practice is collective and demands a face-to-face interaction. Due to the pandemic situation, a federal law to support artists was enacted. The work developed through the internet was an alternative to generate a support network for professionals who were left without work. There are challenges in transmitting on practical knowledge, as remote teaching has not yet been consolidated and new apprentices need individual monitoring to improve their moves. On the other hand, the transmission of theoretical knowledge can be well adapted to a virtual environment. There is a need to enhance public policies for the implementation of online courses and heritage education actions. For a better promotion of Frevo and its groups and associations, it is also important to expand the dissemination through traditional media.

**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.

There has been a greater visibility, acceptance and respect for Frevo. The cultural element has a Reference Center in Recife, the “Paço do Frevo”, a cultural space that provides public information about frevo history. Frevo community (carnival producers, dancers, musicians
and researchers) is encouraged to register and disseminate their stories, memories, practical and theoretical knowledge in the Reference Center. There are projects to identify sources and collections about frevo available in the world; projects to safeguard the memory of the bearers; the production of temporary exhibitions and reference publications, such as booklets, reports and books, as well as exchange opportunities for researchers from the United States, Colombia, France, Italy, Portugal and Japan, who are dedicated to deepen the studies on this cultural universe. More and more frevo artists are interested in researching and writing about what they do. With the recognition as Intangible Heritage, and based on the actions developed by Iphan in Pernambuco, it was possible for the groups to adapt themselves legally, so that they could participate in public calls, awards and contests promoted by all spheres of public institutions (federal, state and municipal spheres). Actions were taken to strengthen the element at the federal, state and municipal levels, providing greater visibility to its cultural segments. With the title, frevo community's interest in preserving it increased, as it has also been seen as an opportunity for income generation and artistic training.

**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 “Pontão de Cultura do Frevo” project (2010-2012) enabled the mobilization for the Frevo Safeguarding Committee, as well as promoted several music, dance and embellishment-making workshops. “Paço do Frevo” Reference center has been established as a space for promoting the element, always counting with intense participation of masters and apprentices in its activities. Musical performances (“Hora do Frevo”), dance workshops (“Vamos Cair no Passo”), actions on the streets of Recife with associations (“Arrastão do Frevo”), seminars and debates, publications such as “Frevo, Memória & Patrimônio” (recording safeguarding experiences) and a children's book collection “Mestres and Mestras de Frevo” are some of the relevant actions. Music and dance classes in “Paço do Frevo” have made possible the knowledge and practices transmission associated with the diversity of techniques and styles. An increasing number of researchers refer to the Center’s Documentation and Memory section called “Maestro Guerra-Peixe”.

Other activities are also noteworthy: the meetings for evaluating the safeguard plan; the creation of the “Confraria do Cariri” by the “Troça Cariri Olindense” group, for debating on themes related to frevo and carnival; the school essay contest “Memória Infantil do Frevo” (children's memories on Frevo) and the “SerTão Frevo” project, which offers Frevo classes in Serra Talhada (outside the traditional frevo territory). Some collections of rare objects and old song books belonging to associations and masters have been treated due to financial support of state government cultural public calls. “Companhia Editora de Pernambuco” has been publishing more biographies and songbooks related to Frevo.

**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 shared management of Frevo's safeguarding actions remains a central guideline for the work carried out by the Brazilian State. The guidelines for safeguarding the cultural element were built on the basis of dialogue with associations, dance groups, dancers, composers, performers, scholars, researchers, public policy agents and the population in general, and sought to establish shared parameters for the support and promotion of Frevo. The goal was to involve the bearers, partners and other social segments directly linked to the element, as well as a series of institutions in this process. The Frevo Safeguarding Management Committee is the responsible organization for the promotion of the dialogue among bearers and partner institutions. It was established in 2011 during the 1st Meeting for an Integrated Safeguard Plan for Frevo. In 2013, a 2nd Meeting was held, with the first election of the Committee components, representing various interested segments (music, dance, research, lyric groups, cultural centers, “Troças”, “Clubes de Boneco” and Frevo clubs, as well as governmental institutions such as Iphan, Historical and Artistic Heritage Foundation of Pernambuco, Recife City Hall Cultural Foundation etc.). In 2014, the milestones and results of the shared management efforts were published under the title “Frevo Safeguarding Management Committee: Memories 2011-2014”. In 2014, Paço do Frevo Reference Center became part of the Frevo Safeguarding Committee. Many actions held by Paço reinforce their role in the safeguard of the element, such as the free access of bearers to the activities held in the Center, the organization of a debate program called “Observatório do Frevo”, the “Comunidade do Paço” (Paço community) project and the “Arrastão do Frevo” project (action held on the streets of the central area of Recife), short and long term expositions etc.

In 2017, the 3rd Meeting for an Integrated Safeguarding Plan for Frevo was held in Paço and a new member election for the management committee took place. Themes such as the relevance of the bearers’ participation and the future perspectives of Frevo were debated in the presence of artists and masters who had come from many towns in Pernambuco state. The Frevo Safeguard management Committee is active and currently debates and encourages the participation of bearers in the element’s safeguarding. The creation of online channels such as “Mexe com tudo” (Youtube, Instagram), Whatsapp groups such as “É frevo, meu bem!” (created by Olinda carnival groups) and www.ofrevo.com website perform an important role on information diffusion and participation promotion for the frevo safeguarding.

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.

The safeguard of intangible heritage in Brazil is primarily carried out by the National Institute for Historic and Artistic Heritage – Iphan, present in Brazil’s 27 federative units. Frevo takes place in the state of Pernambuco, where the cultural heritage policy is under direct responsibility of Iphan’s superintendence. At the state level, heritage policy relies on the work of Fundarpe (Historical and Artistic Heritage Foundation of Pernambuco) and, at the municipal level, the policy has the support of the City Halls of Recife and Olinda, and private institutions.

Frevo’s Committee brings together different segments of bearers, as well as articulates partnerships between public and private spheres for the execution of numerous actions. It is still necessary to reflect on whether and how the insertion of Frevo groups under the framework of cultural heritage policies expands their management and self-maintenance capacities. Due to the pandemic context, the bearers have been reinventing themselves, producing and looking for ways to keep their practitioners engaged, through activities such as virtual lectures, live transmissions, cultural exchanges, workshops and presentations.

**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.

Due to the restrictions of face-to-face contact and gatherings caused by the Covid-19 pandemic, the participation of the frevo bearer community in the preparation of this report took place virtually. First, the members of the Frevo Safeguarding Management Committee were notified by WhatsApp messages regarding the need to fill in this Periodic Report. Then, Committee members representing the various segments were requested by e-mail to collaborate with the answers to the Report - the questions had been translated in order to make the information accessible. Thus, this report counted on the active collaboration of representatives from the segments of frevo music, frevo dance, Blocos líricos - lyric groups, Clube de Bonecos - giant puppet groups and artisans, researchers and Paço do Frevo Reference Center, in addition to the contribution of Iphan technicians - from the state superintendence in Pernambuco and from the headquarters in Brasilia office - for the compilation and translation of all responses sent by email by the bearers.
C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at [https://ich.unesco.org](https://ich.unesco.org) or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
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<tbody>
<tr>
<td>Círio de Nazaré (The Taper of Our Lady of Nazareth) in the city of Belém, Pará</td>
<td>2013</td>
</tr>
</tbody>
</table>

**Question C.1**

**C.1. Social and cultural functions**

Explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others.

Attention should be given to any relevant changes related to inscription criterion R.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

It has not been observed significant changes since the inscription of the element on the Representative List of the Intangible Cultural Heritage. Círio de Nazaré (The Taper of Our Lady of Nazareth) is a religious festivity that involves several other celebrations and a space where the sacred and profane complement themselves through multiple dimensions: religious, aesthetic, touristic and cultural. The Círio procession is understood as a journey of faith and devotion, being one of the largest religious concentrations in the world; it expresses the different segments that compose Brazilian society (indigenous, blacks, whites and mixed race people). The event’s strength lies in popular participation: it involves practically the entire city of Belém and attracts people from all over Brazil. It involves a strong sense of devotion and “payment” of promises, being the devotees, pilgrims and promise-takers the primarily responsible for continuing the tradition by their demonstration of faith to Our Lady of Nazareth, renewed and deepened during the celebration. The Círio is
also a key component of Pará’s identity, a symbol of the return to the homeland, promoting the reunion of those who migrated to other places in Brazil. It also gathers elements of Amazonian culture in its gastronomy, handicraft, especially the “miriti” (local palm wood) toys, which reproduce aspects of the Amazonian imagination. The celebration is an important space for political demonstrations, as it awakens the value of solidarity between people and reinforces the sense of community, by the welcoming of pilgrims. It is relevant to notice the festival of the Filhas de Chiquita (Chiquita’s Daughters Festival or simply Chiquita’s Party), a space of resistance and struggle for social recognition of the LGBTQI+ local community. In addition to the considerations made in the application form, it is relevant to acknowledge Círio de Nazaré as an important factor for the local economy, especially the services sector.

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.

As it is a solid and popular celebration in Pará, no major risks or threats to the continuous transmission and execution of the cultural element as a whole have been identified. However, some specific threats of its elements have been noticed. The intensification of religious intolerance, for example, does not threaten Círio, but can weaken its major sense of solidarity among different people who take part in the celebration. Some isolated threats have been reported to the Festa da Chiquita and to Miriti fair. The Chiquita’s Party is held by LGBTQI+ movements, right after the Cirio’s main procession. One threat refers to the great difficulty in raising financial resources to guarantee the structure necessary for the Party to be held. Another threat is linked to the many bureaucracy procedures needed for issuing authorizations and permits for the use of the public space. In the case of the Miriti Fair, the artisans report that annually there are great expectations as to its production, since there is no guarantee of an available structure for it.

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.
Círio de Nazaré is intensely present in people’s lives, especially in Belém, the capital city of Pará state. During the first fifteen days of October, the whole city and its surrounding regions are involved in the festivity, which is considered by many to be the Christmas of Pará. During that time, people are used to greeting each other wishing “happy Círio”. Although the celebration is so strongly present, its inscription on the UNESCO Representative List of Intangible Cultural Heritage still needs to be more publicized. In addition to a strong manifestation of faith, Círio continues to be a space for representing the different segments of Brazilian society, for political demonstrations and for bringing together elements of Pará and Amazonian culture and identities, such as the Chiquita’s Daughters Party and the Círio Procession. It is understood that, every year, there is a greater visibility of Círio as an intangible cultural element, which is a consequence of specific actions, such as exhibitions and educational actions, promoted both by the Archdiocese and by public authorities and non-governmental institutions. However, it is understood that these actions, especially those that come from the bearers themselves, should be further encouraged.

**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 celebration of Círio has occurred since 1793. It is an extremely solid cultural practice that attracts around 2.5 million people a year and is considered one of the largest religious festivities in Brazil and in the world. The greatness of this celebration of religious, aesthetic, touristic, cultural and economic dimensions endorsed its inscription on the Representative List in 2013.

In addition to the efforts made by local governments to support Círio, and regarding the promotion, social mobilization and strengthening of the element, several cycles of lectures, meetings and exhibitions were carried out, both for the celebration itself, as well as for its associated elements, such as the miriti toys.

It is worth mentioning the cycle of lectures “Conversa Pai d’Égua: talking about heritage”, with the themes “Heritage and Círio: theater, festivity and territorialities” in 2018 and “Traditional knowledge and cultural heritage: safeguarding policy and guaranteeing rights” in 2014. The former approached the recognition process of the celebration as cultural heritage, its historical aspects and territorialities, and provided an exchange space for representatives of two important events that are part of the celebration: Auto do Círio (Círio’s theatre play) and Chiquita’s Party. The latter was joined by miriti toys artisans and provided conditions for the exchange and mutual strengthening of the bearers of the cultural identity of the Amazon region. It is also noteworthy the exhibition “Getting to know in order to safeguard: Círio 2020”, a partnership between Iphan and the State Secretariat of Culture in Pará - SECULT-PA.

**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.

In its religious dimension, Círio de Nazaré is organized by the Círio Board of the Festival, formed by laymen and clergy representatives and chaired by the archbishop of the city of Belém. The Board is composed of several executive boards (administrative, evangelization, processions, events etc.), responsible for the organization of each segment of the religious festival. In addition to the religious program, there is a wide cultural and festive calendar, such as “Arrastão do Arraial do Pavulagem”, the Daughters da Chiquita’s Party and “Auto do Círio”. In the case of the first two, the organization is held by collectives, while Auto do Círio is carried out by a team of professors from the Arts Institute of the Federal University of Pará, with the institutional support of that University. The artisans of miriti are represented by several associations, which come together during the festivity period and autonomously deal with the local governments in order to establish the structure and conditions necessary for their participation in the celebration. All of these segments operate in a more or less autonomous manner, maintaining preparatory activities and also the transmission of the knowledge related to the cultural element, in periods that precede Círio de Nazaré.

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.

The safeguard of ICH in Brazil is led by IPHAN, which has decentralized units throughout the national territory. In Pará state, where Círio takes place, the Superintendence of IPHAN is the decentralized federal body responsible for monitoring its safeguarding and associated cultural practices.

Once Círio is a popular festival celebrated by thousands of people, numerous local and regional government agencies are mobilized in the planning, organization, publicizing and monitoring of the celebration, ensuring the participation of bearers, tourists and traders. Institutions linked to public security, health, culture, tourism, education, mobility and economy, among others, get involved.

Because it is a Catholic religious celebration, one of the main groups of bearers is known as the “Círio Directorate”, composed mainly by representatives of the Catholic Church and Catholic believers, but this does not hold back many other civil organizations detached from the Church to also participate in all the stages of the celebration, and to maintain dialogue with the government. As stated, Cirio is also a political space, where different segments of Brazilian society feel represented.
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 participation of the segments of Círio de Nazaré bearers was made possible by an invitation made by Iphan Superintendence in Pará. Representatives of the following segments were invited to form the commission for the preparation of this report: Board of the Festival, Auto do Círio, Arrastão do Pavulagem (Arrarial do Pavulagem Institute), Chiquita’s Party, State Secretariat of Culture of Pará, Círio Museum, State Secretariat of Tourism of Pará and Artisans of Miriti (Association Arte Miriti de Abaetetuba - MIRITONG and Artisans of Miriti Toys and Handicrafts Abaetetuba Association - ASAMAB). Considering the context of the Covid-19 pandemic, online or telephone interactions were chosen. The forms were sent so that representatives of each segment could answer and, at the end, the Iphan technician responsible for the safeguarding actions consolidated the answers in the form provided by UNESCO. In cases where the bearers did not have access to the internet, the form was read and answered by telephone.
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.

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<thead>
<tr>
<th>Name of the element</th>
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<tr>
<td>Capoeira circle</td>
<td>2014</td>
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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 Capoeira circle is a space for diversity promotion and respect for differences, bringing together elements from Afro-Brazilian cultural traditions. The circle is also a pedagogical instrument for social integration and inclusion. Inserted in formal and non-formal educational contexts, it represents an important tool for fighting against racism and social inequality.

Inside the Capoeira circle, the “game” represents the existing relations in the universe and, therefore, at the same time it promotes the union among its practitioners - being a space for the meeting of generations and knowledge sharing -, it also highlights the contradictions in the world as a reflection of human relationships. It is then a space of sociability, where experiences and practices are shared, skills are learned and taught, the elderly are honored and new songs and movements are improvised.

The element promotes musicality in several aspects: singing, rhythm, crafting and playing instruments (“berimbaus”, tambourines, “agogô”, “reco-reco”, “atabaque” etc.). Although viewed as a sport and also valued for its set of fighting techniques, it must be distinguished,
above all, for its multi-dimensions. The physical aspects must not overlap its cultural and ancestral heritage of African origin, as well as its educational characteristics, focused on the fight against racism, the promotion of health and the respect for diversity. Currently, not only masters and counter-masters can transmit knowledge. In their absence, the command and knowledge transmission in the Circle can take place by the most experienced “capoeirista” (capoeira player). There is a men’s predominance, but there are also significant movements of Capoeirista women. Children and the elderly are also practitioners and, in general, the Circles in Brazil are formed by economically less affluent groups. There are several schools and styles - providing a wealth of interpretations of capoeira - and they share strong social integration and mutual respect. Masters occupy the highest level of the hierarchy followed by counter-masters, teachers, instructors, graduates, trainees and students. Any of these functions can be performed by men or women. An important function is the promotion of social inclusion. Capoeiristas usually develop educational activities in socially vulnerable areas, combating the marginalization of young people, promoting inclusion of people with disabilities, of elderly and training cultural agents. In this context, it promotes peace by bringing together teachers and students from places that suffer from urban violence and conflicts. It is also a means of economic earning for several bearers. Acting as a master often requires an exclusive dedication from the Capoeirista.

Practiced in several countries, the learning of songs and names of movements by people from all over the world makes the Capoeira Circle a great spreader of the Portuguese language spoken in Brazil and, also, of the history of resistance of Afro-descendants against slavery. For all these social and cultural functions and meanings, the Capoeira Circle should not be classified simply as folklore. It is a symbol of the anti-racist struggle, it contributes to the strengthening of ancestral memories and the ethnic-racial identification, as well as it promotes access to rights.

**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 Capoeira Circle is maintained by the bearers themselves, who often use their own resources to enable the transportation of students in places of social and economic vulnerability. It is present throughout the national territory (27 federative units, also known as states), adding up to thousands of bearers. It is held in different spaces, from public places, such as squares, patios and markets, in specific schools and, also, in formal schools. It also occurs during programmed exchanges, bringing together groups from different neighborhoods, cities, states and even from different countries. It gathers a variable number of practitioners, with a range of 30 to 200 participants, not being possible to define an exact number. Its transmission is made orally and through the direct contact among teachers/masters and students.
The viability of the Circle is guaranteed, thanks to the efforts and dedication of its masters, teachers and practitioners. However, some risks are observed, impairing its safeguard. The early training of masters prevents the core values of capoeira from being enhanced and understood. With this, the African and Afro-Brazilian civilizing senses that underlie it are neglected. This phenomenon is attributed to the growing demand of the job market for a “professional of Capoeira”. On the other hand, there is also a generational conflict in which the communication of the old masters with the younger practitioners becomes incompatible. The transmission of knowledge associated with Capoeira to the following generations has been facing difficulties in a scenario where technology increasingly captures the interest of young people and the traditional cultural practices lose space. Public policy institutions have given low attention to older masters, since there are no specific policies for this social segment, both culturally and socially wise. The increasing movement in order to professionalize the practitioners as physical educators, limiting Capoeira to a sportive practice and demanding academic training or the affiliation to associations, is putting at risk the traditional masters’ knowledge. The so-called “gospel Capoeira”, considered by bearers as a cultural appropriation carried out by some religious segments, distorts principles and meanings and denies or renounces the elements of African origin in its practice. Public investments are generally too low. The Circles are actually recurrently banned from public spaces, both due to institutional and structural racism. In schools, for example, when Capoeira is included, its teaching is usually disconnected from its ancestral knowledge and its African origins, silenced and/or made invisible by racism or religious intolerance. It is urgent to associate public policies that integrate the educational, cultural and sportive dimensions for a proper inclusion of the Capoeira Circle in the pedagogical curricula of schools, in a respectful way to the ancestral knowledge of the masters. A year ago, Covid-19 pandemic suspended traditional forms of knowledge transmission and has made the material sustenance of a large part of the community unfeasible. Even with these setbacks, bearers continue their Afro-Brazilian resistance movement against oppression.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The Inscription on the List brought significant advances on the international diffusion and recognition of the element, enhancing the participation of bearers in events abroad. At the national level, most bearers recognize that there have been advances in public policies, especially on the recognition of the cultural value of the Capoeira Circle in order to take part in public calls for funding and other related public policy actions. This result is also a consequence of the autonomous articulation of bearers and groups with governmental and non-governmental entities in their territories. However, an important portion of
Capoeiristas warns that public policies need to be improved - become more effective and constant -, especially to serve groups located outside large urban centers and to disseminate the traditional basis that have been threatened due to intolerance or ignorance.

The Capoeira Circle has become more democratic, as well as accepted and understood by society. It occupies spaces in universities, sports and cultural centers. The enlistment was positive for the appreciation and the sense of self-esteem of the bearers. Due to its national scope, however, it is still possible to identify some regions where there are problems of acceptance and social understanding. Bearers often demand governmental measures to combat prejudice and religious intolerance in those regions.

The practitioners understand that Capoeira keeps on disseminating values associated with respect for ethnic, religious and cultural diversity.

**Question C.4**

**C.4. Efforts to promote or reinforce the element**

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The creation of safeguarding collectives and committees was promoted in order to stimulate the participation of the bearers in the execution of actions in an autonomous, democratic and representative way. Meetings and seminars were held throughout Brazil and brought together bearers, governmental agencies, educational institutions and partners. Safeguard Plans were developed in some states. It is noticed an increase in the participation of Capoeiristas in state and municipal cultural councils, resulting in the improvement of public policies in these governmental spheres.

Identification researches (inventorying) were carried out in 16 states. Eight of them have been completed, six are in progress and two are in the initial phase. Among the main products generated, we can mention publications and interviews which tell the local stories of Capoeira, preserve the memory of the masters and address the current scenario of Capoeira in the states surveyed. These initiatives sought to actively involve the bearers in both the planning and the execution of the research, in accordance with 2003 Convention’s guidelines for the promotion of social participation and the permanent updating of inventories. Knowledge transmission workshops have also been held, on instruments crafting and on songwriting of “cantigas” – the chants sung in the Circles.

Due to Covid-19 pandemic in 2020 and the impossibility of having Circles all over Brazil, there was a wide mobilization of the bearers to consolidate online learning events. These virtual experiences allowed a diffusion of the element to other regions, expanding its scope and the values associated with it.

**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.

“Capoeiristas” are the main agents in safeguarding the Circle since its origins. Cultural and educational projects are carried out autonomously, schools and capoeira groups disseminate the element’s cultural values in different social contexts and numerous initiatives are carried out, facing several challenges. Capoeiristas are experts in facing hardships with creativity and joy. The bearers daily practices and performances are the safeguarding of the Circle itself, promoting - in addition to knowledge transmission - actions of social inclusion, education and racism combat.

As a way to boost the spontaneous performance of the bearers, Brazil sought to support the creation of safeguard collectives and committees with the participation of the bearers and partner institutions. Many of these collectives seek to solve representation issues, such as territorial scope, different styles of practice and gender issues.

A booklet with general guidelines on the federal safeguard policy has been used by Brazil, since 2016, in the mobilization of bearers (http://portal.iphan.gov.br/uploads/publicacao/cartilha3capoeira_web.pdf ). It is expected that, in addition to continuing with their own initiatives to safeguard the element, capoeiristas strengthen and improve their performance within the scope of public heritage policy. The booklet indicates the formation of committees and councils, composed by bearers, Iphan and other partner institutions for the development of safeguard actions. In 2019, a federal Decree that extinguished committees and modified the governmental actions in such collectives changed the scenario of these discussion spaces. Nevertheless, bearers have a great autonomy to establish dialogue and articulation with governmental institutions in all spheres, as well as with non-governmental ones.

The internet site http://capoeira.iphan.gov.br was created based on the bearers’ demand for a virtual space for self-identification and promotion of capoeira groups. The platform uses georeferencing in order to identify groups worldwide and enable their self-organization. There is also an instrument to register researchers and scientific productions, such as essays, theses, books etc. To date, 1,049 groups, 4,040 capoeiristas, 383 researchers and 324 publications on Capoeira are registered. The engagement demonstrates the interest of the bearers in their identification to preserve their memories, to promote the practice nationally and internationally, in addition to guaranteeing its long-term strengthening.

By carrying out the research on the universe of the Capoeira Circle, in order to update the inventory, it was possible to demonstrate the strong presence of the element in certain locations in the country. This led to the formulation of local policies for heritage incentives, resulting in the production of forums and educational projects in several municipalities. In another state, capoeiristas themselves carried out a successful online crowdfunding campaign to produce a documentary on the life story of a deaf capoeirista. Such actions demonstrates the excellent role played by the bearers in safeguarding the Capoeira Circle.

**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.

The safeguard of intangible cultural heritage in Brazil is primarily carried out by the National Institute for Historic and Artistic Heritage (Iphan). Iphan has national capillarity, being present in the country’s 27 federative units. Therefore, as the Capoeira Circle occurs throughout the national territory, it is possible to consider that all locations are served by the federal cultural heritage policy. It is still necessary, however, to expand the performance of safeguarding policy to the other public spheres (state and municipal).

The organizations of bearers and practitioners in favor of safeguarding the cultural element are also structured throughout the national territory and, in addition to the support they receive from Iphan for the constitution of deliberative safeguarding collectives, they carry out their own actions, seeking partnerships with public and private entities and, in most cases, acting voluntarily with their own personal resources. In the current pandemic context, the bearers of Capoeira Circle have been reinventing themselves, for example conducting online classes, and other ways to keep the practitioners engaged and united.

**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.

Participatory and coordinated processes for the filling of this report took place in 21 units of the federation where Iphan promotes the safeguarding of capoeira. Iphan held free, prior and informed consultations with capoeiristas about their interest in participating in the activity. The dissemination of the consultation in each federative unit had the support of members of the local safeguard committees and councils and resulted in the mobilization and direct participation of more than 318 capoeiristas.

After solving doubts and obtaining the consent of the bearers, focus groups were defined, always with active practitioners in the safeguarding process. The federation unit with the lowest number of participants had the collaboration of two capoeiristas and the one with the largest number mobilized 66.

Considering the national scope of the element, preliminary understandings were presented on each aspect of the report for validation, rejection and / or addition by the bearers. All debates had as a starting point common understandings presented by Iphan and preliminary drafts for four of the seven questions.

Considering the context of COVID-19 pandemic, the use of virtual resources for the debates and preparation of responses for each field of the report were the work methodology. Eight federation units made online forms available to collect responses (individual or collective) during a specific period. Fourteen federation units held two or more virtual meetings with
focus groups until the end of January 2021. Some groups held asynchronous debates through a mobile messaging application. In one of the states, data collection for the report took place through a virtual training workshop with 35 capoeiristas on the role of the 2003 Convention's representative list. The data presented by the bearers of the 21 participating federation units were compiled by Iphan technicians. This report contains a summary of this compilation.
C01510

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State’s territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at https://ich.unesco.org or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Complex of Bumba-meu-boi from Maranhão</td>
<td>2019</td>
</tr>
</tbody>
</table>

**Question C.1**

**C.1. Social and cultural functions**

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

The cultural and social functions that justified the inscription of the Cultural Complex of Bumba-meu-boi from Maranhão on the Representative List of the Intangible Cultural Heritage are directly connected to the community of bearers throughout their history. Being part of a Bumba-meu-boi group means they share feelings of faith and devotion to the June saints of São João, São Pedro and São Marçal; they also make collective efforts to keep the presentations or “brincadeira” alive; they share tasks on the production of the “Boi”/ox; they overcome conflicts and congregate to a common ethos shared and built by the bearers.

The Bumba-meu-boi comprises faith, party and art. Very closely related, these parts make possible to define the cultural element as a major celebration to which are associated expressions and traditional craftsmanship, involving Catholic religiosity and cults of African descent of various traditions.

The figure of the ox is the main element of the party. The “brincadeira” gathers dramatic,
musical and choreographic performances with their associated handicrafts: embroideries made of ox leather, crafting of musical instruments and costumes of the “brincantes”, among others. The result is a cultural practice where diversity and multiple elements, as well as different forms of presentations (games, or “brincadas”) are conventionally known as “accents”. The Bumba meu boi groups are classified in 5 accents: Zabumba or Guimarães, Baixada, Matraca or Ilha, Costa de mão or Curupuru and Orquestra. It is important to notice that there are several forms and other regional occurrences of groups who are not classified as belonging to one of these 5 main accents.

The feeling of belonging to a Bumba meu boi group contributes to the bearers’ memory and identity. Communities reinforce their bonds of solidarity annually around the promotion of the “brincadeira”, through the rehearsals, baptism, presentations (games, or “brincadas”) and, especially, during the ox death ritual, when a collective pact is celebrated with wine being shared by bearers as a symbol of the animal's blood, allegorically offered to Saint John, the patron saint of the celebration.

Note: It has not been observed any relevant alterations in the inscription criteria through the consultation to bearers in order to proceed the evaluation of these aspects.

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.

Bumba meu boi is still a solid and current cultural manifestation in Sao Luis, the capital city of Maranhão state, where there can be seen the highest number of groups of bearers, especially after the creation of several groups in the 1980’s due to a local governmental investment in the June celebrations. However, recently, these investments have been cut and impacted the groups, as the presentation fees represent an important source of funds for their maintenance. Some alternatives have been sought, such as sponsorships from the private sector, but few groups are able to access this type of resources.

According to the bearers, the weakening bonds of the community with popular Catholicism is pointed out as a threat to the element. In the past, devotion to the patron saints was the reason for joining a group. Currently, the participation of players and drummers is generally conditioned to receiving a fee for the season.

Still according to the bearers, another factor that negatively impacts the element is the social expansion of stigmatizing ideas associated with African, Afro-Brazilian cultures and popular Catholicism. This phenomenon influences the way people relate to the element and has also affected keepers of groups, who, due to their personal choice resulting from the adoption of certain religious beliefs, sometimes fail to exercise their command roles in the groups. This has contributed to the extinction of groups and the scarcity of masters. Orquestra groups have resorted to singers of samba and popular music, styles that are very
different from traditional tunes and that, for some bearers, deprives the presentations from its characteristics. The situation is delicate in the Baixada region, where the masters of Boi are mostly elderly; and in the Munim region, where it is difficult to hire singers. Representatives of groups from the Baixada accent indicate that the lack of interest of young people is threatening, especially in the municipalities of the interior of the state, where there is not the same appreciation of the Boi as seen in the Capital city. In these municipalities, young people prefer the Orquestra groups and feel embarrassed to participate in the Baixada groups. It has been hard for these groups to find boys to play in Cazumba and girls for the role of Dona Maria, the one who carries the image of Saint John at the Roda dos Bois. The Baixada groups also resent the disappearance of the so-called Matanças (slaughters) during the ritual. The knowledge associated with this cultural practice is not being passed on by the older ones to the younger ones due to their lack of interest and/or the demise of those. Also according to the bearers, governmental institutions discriminate against smaller groups and favor larger groups, promoting changes that might devalue the cultural expression. Also, restrictions imposed by the local Juvenile Court on the participation of children and adolescents in the presentations and “brincadas” have been contributing to the interruption of the element’s knowledge transmission to the new generations.

**Question C.3**

**C.3. Contribution to the goals of the List**

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The inclusion of the Bumba meu boi do Maranhão Cultural Complex in the UNESCO List of Intangible Cultural Heritage contributed greatly to a broader understanding of the meanings of Bumba meu boi for the community in general. This was due to the wide dissemination of the cultural element, after receiving the title. The title increased visibility to Bumba meu boi groups, who, after the Inscription, describe the title as an honor that elevated “brincadeira” to a cultural heritage of all peoples. It has been verified the elevation of the sense of value and self-esteem of the smaller groups that nowadays boast of being bearers of the element. Bumba meu boi brings together individuals of all ages, ethnicities, genders, religious beliefs and social conditions, with mutual respect among its participants as it is a space of sociability: social interaction is a condition for the practice to remain alive. Respect for diversity and the sharing of values such as love for the “brincadeira”, devotion to the patron saints and cooperative work in the production of Bois are requirements for its continuity. In the context of the Covid-19 pandemic, bearers have reinvented themselves, looking for alternatives to keep their practitioners engaged and united. In order to maintain the Bois' baptism and death rituals, internet broadcast lives and car parades were produced, in an innovative action to celebrate the June saints, showing the power of Bumba meu boi, even when facing adversity.
**Question C.4**

**C.4. Efforts to promote or reinforce the element**

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Since the inscription of the Cultural Complex of Bumba-meu-boi from Maranhão in the Representative List of the Intangible Cultural Heritage, at the end of 2019, we sought to implement a series of safeguarding measures, according to the Nomination form sent to UNESCO, such as the promotion of Bumba-meu-boi festivities, the conduction of workshops, the support for the production and publication of photographic record books and educational material, in addition to holding meetings with the bearers to discuss measures for the valorization, promotion, diffusion and transmission of knowledge in order to implement the safeguarding plan of Bumba-meu-boi. However, the actions planned for the year 2020, which, for the most part, would require the gathering of people, were affected by the context of social isolation due to the Covid-19 pandemic. Only the planned actions of promotion, dissemination and heritage education which did not depend on gathering people were maintained, as in the case of contracting the publication of a photo book with various aspects of the cultural element in celebration of the title received from Unesco; support and encouragement for the dissemination of Bumba meu boi on social networks; and production of educational material for the “O Boi vai à Escola” project (“Boi goes to school”, on a free translation).

**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 shared management of the Cultural Complex of Bumba-meu-boi from Maranhão safeguard remains a central guideline for the work carried out by the State. Brazil continually seeks to improve the representativeness of groups and segments of bearers, through their participation in the Management Committee for the Safeguarding of the Cultural Complex of Bumba-meu-boi from Maranhão, constituted in 2011 by public institutions in the federal, regional, municipal levels, and by civil society entities that represent the groups of Bumba-meu-boi. However, it is known that the activities of the Management Committee are still incipient and there is a need for better articulation and dialogue among its members, for the development of safeguarding initiatives, as well as to build a more solid understanding about the public policy in the field of cultural heritage. Over the last year, the safeguarding plan for the element has started to be implemented, with the participation of the bearers and in partnership with the Management Committee for the Safeguarding of Bumba-meu-boi do Maranhão. The challenge of implementing, executing and monitoring this safeguarding plan with broad public and social participation
remains a priority for Brazil. For the bearers, the strengthening of their own representative entities and their spheres of dialogue with various institutions are essential, as is the commitment of governments and local partners, such as the State Secretary of Culture, universities and local city halls. The current municipal administration of São Luís has shown interest in working in partnership to safeguard Bumba meu boi through its cultural heritage institute. In this sense, a cooperation agreement will be signed between the national and municipal cultural heritage institutes, in which safeguarding actions of Bumba meu boi will be contemplated.

IPHAN encourages the organization of bearers in local and representative associations, in a way as to strengthen their communication with local public agents for the promotion and protection of the cultural element, actively participating in the discussions and carrying out the safeguard actions.

The list of programmed actions includes: conducting research for the documentation of cultural practices under threat of disappearance, promoting workshops for the transmission of knowledge of crafts such as embroidery and dressmaking, holding festivals in order to identify new singers in regions where the lack of masters in Bumba meu boi was identified, promotion of heritage education programs in schools in the communities where Bois occurs and courses and seminars on the cultural heritage safeguard public policy.

**Question C.6**

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- the competent body(ies) involved in its management and/or safeguarding;
- the organization(s) of the community or group concerned with the element and its safeguarding.

The safeguard of ICH in Brazil is primarily carried out by a specific institution within the federal government, the National Institute for Historic and Artistic Heritage -Iphan. Iphan has a decentralized unit (superintendence) in Maranhão, which is responsible for the local safeguarding actions. However, we acknowledge the need of expanding the actions and competencies of the safeguarding policy to the other public spheres (state and municipal).

The Management Committee for the Safeguarding of Bumba-meu-boi from Maranhão has been established, with the support of Iphan, comprising representatives of groups with different Bumba-meu-boi accents. Other organizations of bearers, which work for the safeguarding of the cultural element are: Federation of Maranhão’s Folkloric and Cultural Entities, the Bumba meu boi Central of the Baixada and Costa-de-Mão accents, the Bumba Bumba-meu-boi Cultural Club of Zabumba, the Maranhão Union of Orquestra Oxen and the São Marçal Institute of Culture and Social Development.

In Maranhão, there are state and municipal cultural councils, which count with the representation of bearers and promote dialogues among institutions for the cultural heritage safeguarding.

**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.

For the preparation of this report, in November 2020, 46 bearers of Bumba meu boi were invited, by a Whatsapp group message, to the meeting to be held on January 12, 2021, at 9 am, at Iphan superintendence in Maranhão auditorium. The option of holding a face-to-face meeting was due to the difficulties of the bearers in accessing the technologies available for virtual meetings.

In January, messages were sent to the Whatsapp group reiterating the invitation and recommending compliance with health safety protocols to reduce the risk of contamination by the coronavirus. Confirmation of attendance at the meeting was requested in order to organize the space where the meeting would take place, however only 13 confirmations were made and 09 bearers were present. The president of the Bumba meu boi Central of the Baixada and Costa-de-Mão accents and representatives or owners of groups of Bumba meu boi attended, being a large part of the Central and the Federation of Folkloric and Cultural Entities of the State of Maranhão.

The meeting was conducted by the Iphan technician in Maranhão responsible for the safeguarding actions of Bumba meu boi. The methodology used consisted of presenting the Unesco form with the questions to be answered. Initially the objectives of the meeting were presented, as previously informed in the Whatsapp group, and the answer to question 4.4 of the application dossier for Bumba meu boi was read to contextualize the work. Then the questions in the report were read and the discussion of each issue was opened with wide participation of those present.

The worsening of the pandemic with an increase in the number of cases contributed to the reduced number of participants in the meeting.
**Question D**

**Signature on behalf of the State**

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

**Name**

Larissa Rodrigues Peixoto Dutra

**Title**

President of the National Institute for Historical and Artistic Heritage (Iphan)

**Date**

10-03-2021

**Signature**

<signed>