A. General information

Name of State Party

Chile

Date of Ratification

2008-12-10

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.

Twelve years after the ratification of the Convention by Chile, the country is in a phase of institutional consolidation of the various efforts that have previously been made to safeguard intangible cultural heritage. To the creation in 2018 of the National Sub-Directorate of Intangible Cultural Heritage, after the creation of the Ministry of Cultures, Arts and Heritage and the Sub-secretariat of Cultural Heritage, there has been a broad discussion at the political, social and organizational level, on the need to update the legal bodies that protect the cultural heritage in the country and that still reflects a vision focused almost exclusively on the monumental and with centralized administrative management. This debate has been prompted, in part, by the government initiative to advance a cultural heritage law that recognizes, protects and inclusively redefines cultural heritage, with space for intangible cultural heritage.

From this perspective, efforts to recognize the value of intangible cultural heritage in society have had many dispersed actors and varied work approaches. Many of them have even contributed along these lines without stating it explicitly. The ratification of the 2003 Convention was relevant for the country in the sense of making visible the need to have special tools to sensitize and contribute to practitioners in the protection of their living heritage, but, even more, to strengthen an institutional framework that could catalyze these various efforts.

In this transit, there are at least four axes that have guided the main safeguarding efforts, from this institutional perspective. First of all, a clear orientation towards raising awareness about the value of intangible cultural heritage stands out, represented by the early adoption and adaptation in 2009 of the Living Human Treasures program. From them, the first efforts began in 2014 to link this recognition to institutional practices to strengthen the
transmission of ICH through the workshops of tradition bearers carried out by those recognized in formal education spaces. Secondly, Chile has a highly personalized approach to practitioners of intangible cultural heritage, which at various times has led to the promotion of intersectoral strategies to provide social support to bearer communities that, in their great majority, are among the most vulnerable population in the country, especially in rural, indigenous or traditionally feminized areas. Third, the initial efforts to generate the institutional structure necessary to move forward were largely carried out with regulation of an administrative nature and, its scope of action, limited to the institutional framework of culture, in the absence of the patrimonial legislation indicated above, which would have been beneficial for a broader implementation of the Convention. Finally, and derived from the latter, the scope of public management in intangible cultural heritage could be enhanced with awareness-raising processes about the Convention towards the rest of the public institutions, without losing the focus so clear on citizens in general and the cultists, as it has been until now.

As will be seen in this Report, Chile has made significant progress in the field of ICH Training and Education, also understood as an important part of the awareness-raising processes, and has relevant development opportunities for the implementation of the Convention in different areas to education and culture.

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

Aravena Alvarado

Given name

Rodrigo

Institution/position

Deputy National Director Intangible Cultural Heritage

Address

Nueva York 80, 8th floor Santiago
Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

The National Sub-Department of Intangible Cultural Heritage, as part of the National Service for Cultural Heritage, was nominated by the Sub-secretariat for Cultural Heritage to prepare this periodic report in its entirety. The Undersecretariat of Heritage is in charge of validating this report, especially in the objectives shall be established as commitments for the next reporting period.

- Centres of expertise

Specific inquiries were made with the Institute of Indigenous Studies of the Universidad de la Frontera and the Center for Research in Arts and Humanities of the Universidad Mayor. These consultations are reflected in some responses to indicators 7, 8, 9 and 10.

- NGOs

Part of the response for indicator 10 is due to specific inquiries to the Northern Reality Research Center.

Please provide any comments in the box below

Broader participation of both institutions and communities was limited given the mobility, budgetary and programmatic restrictions derived from the health emergency caused by COVID19.

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>Crafts of Chile Foundation (NGO-90458)</td>
<td>2020</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*).

none

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

Question A.5.2

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baile Chino (00988)</td>
<td>2014</td>
</tr>
</tbody>
</table>

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

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>Safeguarding intangible cultural heritage of Aymara communities in Bolivia, Chile and Peru (00299) <em>Multiple: Bolivia (Plurinational State of), Chile, Peru</em></td>
<td>2009</td>
</tr>
</tbody>
</table>

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

Even though the initial execution of the components of this Program was planned for the 2009-2013 period, the three States have maintained common coordination around its purposes to date. To the initial records associated with the Aymara oral and musical tradition, a new component associated with agricultural and food knowledge, knowledge, practices and rituals have been added. All of them have contributed to the mutual recognition of the communities themselves, and at the institutional level, they have favoured technical exchange between the three countries. The role of CRESPIAL has been that of facilitator and articulator of the three States, which has facilitated the achievement of these activities.

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.

<table>
<thead>
<tr>
<th>Name of project</th>
<th>Year (start)</th>
<th>Year (end)/Ongoing</th>
<th>Total sum (USD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aymara Cultural Universe (00177) <em>Multiple: Bolivia (Plurinational State of), Chile, Peru</em></td>
<td>2009</td>
<td>2009</td>
<td>7500.00</td>
</tr>
</tbody>
</table>

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

Question A.6

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

1

a. Name of inventory

Inventory of Intangible Cultural Heritage in Chile

b. Hyperlink to the inventory (if any)

http://www.sigpa.cl/salvaguardia/inventario

c. Responsible body

National Sub-Department of Intangible Cultural Heritage

d. Date of establishment

June 16, 2012

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

Yes

Date of latest update

20-08-2020

f. Method and frequency for updating

The inventory is updated after carrying out participatory research of the element to diagnose the main risks to its viability and to document its communities, its spaces, and in general its practices. With this information, the National Cultural Heritage Service recommends its inclusion in the Inventory which must be approved at last instance by a decree of the Ministry of Cultures, after which, its incorporation is officialized.

g. Number of elements included

19
h. Applicable domains

All those cited in article 2, number 2 of the 2003 Convention.

i. Ordering principles

The inventory is ordered according to:
1. Territory: ordering by region (s) and commune (s) where the element is developed.
2. Domains of intangible cultural heritage proposed by the Convention.
3. Practitioners and depositaries (in Chile called, in general, “cultores”): each element of intangible cultural heritage that enters the inventory is associated with the practitioners who develop it, be it individual or collective, depending on their nature.

j. Criteria for inclusion

According to the Safeguarding Process, in force in the country, the following are criteria for entering the Inventory:
1. Viability. Conditions are in place to implement safeguard actions for the element.
2. Participation. Have a social agreement with the communities, groups, and individuals that create, maintain, and transmit this heritage, to actively associate them with the management, elaboration, and execution of safeguard measures or plans.
3. Benefit to the communities. Ensure that said communities, groups, and individuals that create, maintain, and transmit this heritage are the main beneficiaries of these safeguard measures or plans.
4. Dynamism. The element is an expression of the creativity of a community and its capacity for recreation, adaptation, and reinterpretation with the natural and social environment; therefore, it can change over time, always affirmed in the identity of the group.
5. Equity. The use, enjoyment, and benefits derived from the element are fair and equitable to the community or group identified with it, taking into account the traditional uses and customs and the customary law of the local communities.
6. Sustainability. The safeguarding of the element contributes to sustainable development, in its three dimensions: economic, social, and environmental.

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

Yes

Please provide further details, if appropriate:

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
As said above, the inventory is updated after carrying out participatory research of the element to diagnose the main risks to its viability.

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

Yes

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

The participatory research for entry into the Inventory has a specific section for the "Problematisation" of the ICH element, which aims to "Conduct an integrated analysis of the issues affecting the continuity of the Element" and contains the following components:

- **Risk factors**: identification, description and characterisation of environmental, social, cultural and territorial risk factors (internal character).
- **Threat factors**: Identification, description and characterisation of environmental, social, cultural and territorial threat factors (external character).
- **Protective factors**: Identification, description and characterisation of environmental, social, cultural and territorial protective factors (internal and external).

Problem statement. Problematisation of causes and effects related to identified problems and vulnerabilities. These must be identified, ranked or prioritised according to community criteria (urgency, logical order, etc.).

The Inventory in Chile has a national character and covers a great diversity of elements by geographical areas, and the problems and threats are particular to each one. Therefore, the main threats listed are a synthesis of the most recurrent ones according to the ICH scope:

- Low generational turnover brought about by the difficulties some communities have in keeping their tradition alive, difficulty or impossibility of maintaining the way of life, migrations of younger members for educational or work reasons, low social valuation of the practice and low economic profitability for elements associated with commercialisation, especially in the field of traditional craft techniques.
- Economic development policy without cultural relevance or adequate impact assessment, which negatively affects the dynamics of the territory and the viability of the PCI. The main effects are environmental alterations, which in some cases make access to raw materials difficult or lead to their loss, changes in the community’s production patterns and changes in social dynamics.
- Lack of coordination between public bodies and with private actors within the territory, generating parallel and sometimes contradictory actions, over-intervention in some territories and others devoid of public programmes. This makes it difficult to identify counterparts and those responsible for coordinating safeguarding actions.
- Lack of legal bodies for the protection of intangible cultural heritage, recognition of collective rights and intellectual property.
- Low social appreciation of the integrating role of ICH in policy and public opinion.
- Regulatory norms that affect (impede or even sanction) the development of certain traditional practices.

The socio-economic vulnerability of the majority of practitioners and practitioners.

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.

This is a general inventory of the elements identified by the community itself within the framework of the Process for the Safeguarding of Intangible Cultural Heritage in Chile. These elements have been included first in the Register of Intangible Cultural Heritage following a request from the community, and then in the Inventory of Intangible Cultural Heritage following participatory research that provides a diagnosis of their current situation and recommendations for safeguarding.

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

Globally Important Agricultural Heritage Systems (GIAHS)

Activity/project

Articulation with communities of the North of Chile in the framework of the project "Sistemas Importantes del Patrimonio Agrícola Nacional- SIPAN" (National Important Agricultural Heritage Systems), which seeks to align the actions of the Ministry of Agriculture to the GIAHS network, biodiversity and the material and intangible heritage of the communities.

Contributions to the safeguarding of intangible cultural heritage

Articulation in the High-Andean Macrozone of the regions of Arica and Parinacota, Tarapacá and Atacama, in a work network with common objectives of valuation of the intangible cultural heritage.

2

Programme/Convention/Organization

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

Activity/project

National Culture Policy 2017 - 2022

Contributions to the safeguarding of intangible cultural heritage

In various parts of this report (11.1, 11.2, 13) an account is given of the guidelines of the National Cultural Policy on intangible cultural heritage. Here it is necessary to point out that within the measures envisaged by this Policy and for the period in question, the implementation of specific funds for the development of the arts in all regions of the country has made it possible to investigate specific characteristics of some elements of ICH and the development of artistic projects motivated by them.
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

Name of the body

NATIONAL SUB-DEPARTMENT OF INTANGIBLE CULTURAL HERITAGE

Brief description of the safeguarding functions of the body

Through the creation of the Ministry of Cultures, arts, and heritage by law no. 21045 of 2017, the Cultural Heritage Undersecretary is created, an agency responsible for developing plans, policies, and programs in the field of intangible cultural heritage, coordinating its implementation with the National Service of Cultural Heritage.

The National Sub-Department of Intangible Cultural Heritage was created within the National Service of Cultural Heritage, as the inheritor and continuing of work done by the Department of Cultural Heritage, in the former National Council for Culture and the Arts, which was in existence until 2017.

The role of the National Sub-Department of Intangible Cultural Heritage is to ensure the operationalization of the Safeguarding Intangible Cultural Heritage Process in Chile following the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. Also must represent the National Service of Cultural Heritage before the various public and private organizations, at the national or international level, to collaborate in the design and implementation of policies, plans, and programs in the field of intangible cultural heritage, under national and international regulations.

Website

https://patrimonioinmaterial.patrimoniocultural.gob.cl/

Contact details

Address

Nueva York, 80, 8th floor.
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)

No

Name of the body

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)

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

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.
There is an Advisory Committee, as a consulting body, whose objective is to contribute and guide decisions related to the identification of elements of the ICH, their registration, research, recognition, and proper management in areas of public policy. Its current regulation is contained in the exempt resolution N°2588 of 2017, The committee guides its action according to the criteria of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, its Operational Directives, the enhancement of cultural diversity, respect for diversity, and the sustainable development of peoples.

The Committee is made up of seven individuals, appointed by the Minister of Cultures, Arts and Heritage based on technical skills, knowledge, career paths, gender, and ethnicity, after ratification by the Cultural Heritage Undersecretary, under the provisions of Law No. 21,045. It has a duration of three years and meets regularly at least twice a year.

The Committee is composed of:
- The Minister of Culture, Arts and Heritage or her representative;
- A practitioner, whether an individual or a representative of a collective, who has been recognized or designated by the State as a Living Human Treasure, or who belongs to an element inscribed on the Inventory of Intangible Cultural Heritage,
- Two academics with a proven track record and professional preparation linked to research, teaching, dissemination, and/or management of Intangible Cultural Heritage, belonging to different universities and preferably forming part of the Board of Rectors.
- Three members, who are selected for their knowledge and/or experience in the management of intangible cultural heritage.

Among the functions of the Committee is to evaluate and give recommendations on the research and documentation of cultural expressions that apply to enter the Inventory of ICH. In this sense, one of the aspects that the Committee considers is the participation of communities and practitioners in the research process.

Similarly, how the committee encourages the participation of communities and practitioners in the safeguarding strategies is by making observations and giving recommendations.

**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.*

Yes, the State encourages the documentation of elements listed in the Inventory by entering into collaboration agreements, with and without transfer of resources, with organizations and research centers, for the documentation of the ICH, as well as providing sponsorship for research on the elements inscribed in the Inventory of Intangible Cultural Heritage.

Between 2014 and 2020, the National Council for Culture and the Arts and its legal
successor, the National Service of Cultural Heritage, signed nearly 20 collaboration agreements to document 17 elements of ICH.

Also, in the accumulated experience of documentation of ICH elements, documents have been developed with guidelines and structures for participatory research in ICH, which are publicly accessible for the research process, as well as included among the requirements in the collaboration agreements concluded and also in research sponsorships. Additionally, the State keeps since 1993 in the National Library an Archive of Oral Literature and Popular Traditions that records, classifies, archives, and promotes specific manifestations within some of the elements of intangible cultural heritage recognized or not by the State.

Finally, the Ministry of Agriculture annually promotes a contest to collect local stories of the rural world called "Stories of our Land" which, after twenty years of existence, has become a source of information for research of various kinds from traditional peasant practices to possible designations of origin.

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.

With the documentation generated in the research processes, a file is created for each element registered in the Inventory, which contains the administrative records of every stage of the process, the participatory research on the element, and the Safeguarding Plan, when applicable. This file is the main input for the design and implementation of the safeguard plans for ICH elements, in which actions are developed to favor the transmission and to promote the practice of the elements.

Question 1.5

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

1.5

- Cultural centres

Creation Centers (CECREA) are regional centers that promote the development of creative skills in a space of collaboration and mutual learning with children and adolescents. Their contribution consists of the management of ICH, either in collaboration with awareness or dissemination activities. Their contribution consists of the management of ICH, either in collaboration with awareness or dissemination activities, as well as in dissemination activities with children or adolescents.
• Centres of expertise

Universidad de Tarapacá, Universidad de Valparaíso, Universidad Alberto Hurtado, Universidad del Bio-Bio, Universidad Católica de Temuco, Universidad Austral de Chile, among others. They contribute in the research process of elements of ICH as well as in the design and implementation of some Safeguarding Plans.

• Museums

Like the National Subdirectorate for Intangible Cultural Heritage, the regional museums are part of the National Heritage Service and contribute to ICH management, whether in collaboration with awareness-raising or dissemination activities, in community outreach activities or in the documentation of ICH, when it is related to their collections. Examples of this type of work including that carried out by the Martín Gusinde Regional Museum of Magallanes, which has maintained a permanent relationship with the Yagán communities, facilitating on-site or virtual access to its basketry collections from the early 20th century, for self-education processes for the community's practitioners. Another example, in a different field, is what the Regional Museum of Rancagua has been doing since 1997, by creating and maintaining a Traditional Music Archive that has recorded to "Cantores a lo Poeta" in the O'Higgins region, collecting and recording interviews, intonations and verses of the tradition.

• Archives

The Archive of Oral Literature and Popular Traditions records, classifies, archives and promotes specific manifestations within some of the elements of Intangible Cultural Heritage recognized or not by the State. It was created in 1993 by the National Library of Chile.

• Libraries

Regional and community libraries. They contribute to the management of ICH, either in collaboration with awareness or dissemination activities, as well as in dissemination activities with the community.

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 necessary to strengthen specialized bodies for specific domains and reinforce coordination between State institutions.

During the next reporting cycle, the State will seek to strengthen the contribution of museums, libraries, archives and specialized centres, under the National Cultural Heritage Service, in their contribution to the safeguarding and management of intangible cultural heritage. This will be done through coordinated work guidelines between the National Subdirectorate for Intangible Cultural Heritage and these museums, libraries, archives and specialized centres.
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.

In 2020 the universities offered a total of 12 study programs, including diploma and master's degrees, related to the promotion, protection, or management of the ICH.

On one hand, the master's degree courses offered are focused on the development of competencies in research and development of the ICH; on the other hand, the graduates are more oriented towards the development of human skills for the management of the ICH. The oldest programs have between 7 and 5 years of experience, while the remaining programs have less than 5 years of experience.

An example of the objective of a postgraduate degree program is the following: "to provide knowledge and theoretical and practical tools, aimed at incorporating from a reflective perspective, the main concepts and legal instruments regarding cultural heritage, and to provide methodological tools for the design, implementation, and evaluation of heritage intervention projects".

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The current public policies on the education of the Chilean State have declared among their key axes the educational inclusion and a new quality public education that provides the best opportunities to all its inhabitants, especially to the most socially, culturally and economically vulnerable. In this way, the international commitment mandated by the United Nations in the 2030 Agenda for Sustainable Development is fully assumed, particularly Sustainable Development Goal 4, which seeks to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (UN/ECLAC, 2016).

Each program has ways to promote inclusion. Graduates are admitted with experience
related to the subject, or with university studies, while teachers are admitted only with a bachelor’s degree. In both the diploma and the master's programs, the institutions offer scholarships for students, either based on academic merit or other criteria for inclusion, such as membership in indigenous communities or regions.

For the development of master's degree programs in Chile, there is an accreditation process that aims to certify the quality of the programs offered by autonomous institutions of higher education, according to the purposes stated by the institution that provides them and the criteria or standards established for this purpose by the scientific or disciplinary community in question. One of these criteria is participation, and another has to do with the environment. The Master's Programs in heritage are accredited, so they have mechanisms to allow participation and linkage with the environment.

A barrier to full inclusion is often the high cost of studies in heritage-related subjects, which is mitigated by the examples given above.

**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.

Within the framework of government institutions, the National Cultural Heritage Service, through the National Subdirector for Intangible Cultural Heritage, offers training mechanisms for the safeguarding and management of intangible cultural heritage. To this end, programs and activities are implemented for this purpose that collaborate in safeguarding from a broad perspective, and others that are part of a plan or correspond to specific measures for safeguarding an element of the Inventory of Intangible Cultural Heritage in Chile:

a.- Capacity building actions for awareness-raising and management of intangible cultural heritage in Chile:

At this level, seminars, talks, workshops, meetings for the exchange of good practices and main workshops for the local management of intangible cultural heritage are implemented. Their purpose is to contribute to safeguarding through the development of actions and/or programs for the creation and/or strengthening of capacities in the areas of valorization, management and promotion of intangible cultural heritage.

The target audiences are practitioners or communities, public officials of municipalities or sectoral institutions, cultural managers, social organizations and NGOs, among others. The training format corresponds to the workshop understood as a theoretical-practical learning workspace, under the didactic approaches of participation and visualization. These training workshops are oriented to local management, thus combining theoretical information and its contextualization according to the realities of the recipients, with an important emphasis on practical aspects, i.e., applied to the management of safeguarding in
local contexts (territorial, communal, regional) by grassroots managers, the State and civil society.

By way of example, we present the series of workshops for the 2020 - 2021 cycle:
- Intangible cultural heritage and gender approach.
- Sustainable development and intangible cultural heritage. Heritage contributing to overcoming material poverty / Intangible cultural heritage and economic development from the Ethical Principles and Operational Guidelines.
- Sustainable development and intangible cultural heritage. Environmental legislation.
- Sustainable development and intangible cultural heritage. Heritage tourism.
- Interculturality and intangible cultural heritage of native peoples.
- Intangible cultural heritage, cultural rights and collective rights. Comparative perspective.
- Risk management for the safeguarding of intangible cultural heritage.
- Food heritage.
- Didactics for the education of intangible cultural heritage.
- Formulation of projects for the management of intangible cultural heritage.
- Participatory management of community organizations and conflict resolution.
- Leadership for participation and articulation of community networks.
- Digital literacy for the management of intangible cultural heritage.
- Participatory and self-management methodologies for the identification, documentation, research and valorization of intangible cultural heritage.

These devices have been implemented since 2016. As of 2019, an annual average of 85 ICH Local Management Workshops has been organized in a face-to-face format, in various communes of the 16 regions of the national territory, representing a total of 616 workshops held, involving an estimated population of 30,804 people.

b. Capacity-building initiatives as a measure within a Safeguarding Plan for an element of the Inventory of Intangible Cultural Heritage in Chile:

Corresponds to training actions of various types, mainly workshops, which are given on specific management issues for safeguarding, aimed especially at communities, according to the needs of each element inscribed in the Inventory that has a Safeguarding Plan. Under this modality, individuals, groups and communities, through instances called "Encuentros de cultores" (meetings of practitioners), analyze, among other aspects, situations that threaten the viability of the manifestations and that require improvement or availability of tools for better management.

With a participatory approach, activities are carried out as a planned event or cycle involving a variable number of sessions in an agreed calendar and format. They can be organized in independent sessions or training cycles of greater scope.

In these pieces of training, the State collaborates with resources and management. The trainees participate by defining the subjects and modalities of training, and also as recipients of the training sessions or assuming roles of the rapporteur and/or facilitator.

Between 2016 and 2019, for example, the National Subdirectorate of Intangible Cultural Heritage has supported the realization of 560 pieces of training oriented to the
management of intangible cultural heritage, benefiting 29,279 people, related to communities with elements registered in the Inventory of Intangible Cultural Heritage. The content of the training ranged from the handmade production of flutes for Bailes Chinos to awareness-raising workshops on the Safeguarding Process in force in Chile.

**Do these programmes ensure inclusivity?**

Yes

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

The actions described in the previous section consider inclusion understood as actions in pursuit of the recognition and attention/valuation of diversity, through the identification and elimination of access barriers to facilitate the presence, participation and achievement of significant learning of the participants.

To ensure presence, the activities are always free of charge, located in the territories where the beneficiaries come from, considering when necessary the support for transportation from the places of residence and food.

To facilitate participation, the training materials are relevant and pertinent to collaborate in the viability of the intangible cultural heritage present in Chile, and likewise, the inclusion of women, or young people, or indigenous populations, or rural and urban communities affected by conditions of social vulnerability, is encouraged through specific measures such as the definition of positive discrimination criteria or quotas for participation in rapporteur functions, as speakers at seminars or talks, or as participants. It should be noted that as a result of the global health crisis of 2020, distance training and e-learning courses have been improved, opening up new opportunities for participation that amplify the impact and make it possible to reach new audiences and territories.

**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.**

In some regions of the country, communities or territorial NGOs have provided training on topics related to:
1. Traditions and resilience to socio-natural disasters (Escuela taller de Artes y Oficios Fermín Vivaceta)
2. Integrated heritage, management of neighbourhoods, heritage zones and their link with memory and intangible cultural heritage. (Mapocho Culture, CulturizArte Chillán).
3. Specific safeguarding of communities, for example in Canto a lo Poeta or in traditional trades (Agrupación Guitarra Grande Pircana; Asociación de Carpinteros y inmuebles)
Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

A large percentage of ICH training activities are carried out by community organizations and NGOs, 60% as opposed to the 30% offered by higher education institutions, according to a survey carried out by the Undersecretariat of Heritage. There is an important coverage among these activities of the use of inclusive language, to promote respect between men and women participants, but there is also a wide space still to advance in intercultural management processes and recognition of dissidence in the training offered by this type of organizations.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

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 to promote training opportunities that reduce the barriers to entry associated with the costs of specialized training in ICH and also to seek formulas that ensure the inclusiveness of NGOs and the private sector, strengthening institutional capacities for safeguarding.

With this in mind, we will seek to establish joint State-Civil Society working spaces for capacity building for the protection and management of intangible cultural heritage. A work plan will be designed to have a cadastre of this type of organizations, they will be trained in
the ICH approach and finally, working agreements will be established with some NGOs to expand coverage, themes and training methodologies for the protection and management of intangible cultural heritage.

On the other hand, with higher education institutions, we will seek to include or expand capacity building for the protection and management of intangible cultural heritage, where collaboration agreements are in force.
3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework: [English] [French] [Spanish]

Question 3.1

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

Yes

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

The training offered by the National Cultural Heritage Service is aimed at communities and individuals, free of charge and developed based on the needs identified and proposed by the communities themselves. The contents and methodologies are developed specifically and in dialogue with the form of transmission and learning of the communities, generally in the form of a workshop.

Description of general contents.
Mode of production. These pieces of training are carried out in two modalities, one direct, by the Regional Responsible for Intangible Cultural Heritage, the other indirect, through the contracting of services by the mechanisms of public purchase of the State of Chile. The providers of these services are universities, research centres, and ICH practitioners and repositories that have previously participated in safeguarding plans.

Annually, from tertiary education institutions, a range of 150 to 200 people are trained, while, from the pieces of training carried out by the National Cultural Heritage Service, the Tradition Bearers or Local Management Workshops reached up to 2018 about 1600 people and the range was between 40 to 80 workshops. In 2020, a local management workshop, for example, in the Ñuble region, sought to strengthen the marketing capacities of the community of Quinchamali and Santa Cruz de Cuca Pottery. In 2016, in several regions of the country and alliance with the National Center for Conservation and Restoration, training was conducted on the value of documentation for heritage and basic conservation processes for communities. This large number of activities has been reduced since the end of 2019 due to the social crisis in the country and 2020 due to the COVID pandemic, reaching 43 workshops this last year, mainly online.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
As explained above, the capacity building actions provided by the Sub-Directorate actively promote inclusion, favouring the existence of spaces such as the "Encuentros" (meetings), where the communities are the ones to make their forms of transmission visible.

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

No

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

**Question 3.2**

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

Yes

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

The master's programs of study in higher education institutions provide training to people who have work experience or are interested in working in the field of culture and heritage. Some characteristics of the graduation profiles are:
- Project managers specialized in cultural heritage trained to act within the theoretical and academic environment, as well as within the practical and professional field.
- Professionals capable of facing the specific problems of valuation, conservation, and dissemination of cultural heritage, contributing to updating the discussions on its nature and meaning, as well as its links with memory, identity, and territory.
- Trained to manage resources for participatory heritage interventions and provide innovative solutions to the country's own needs and the Latin American perspective.
- They will have methodologies to mediate between political authorities, specialists, communities, and businessmen. They will receive tools that allow them to generate sustainable human development, transferring high-level international experiences to national, regional, municipal, and neighbourhood institutions and organizations.

On the other hand, in the internal coordination established by the National Heritage Service, it seeks to create and strengthen capacities, based on the experience as reference centres of its different units. Hence, for example, the workshops dictated by the National Center for Conservation and Restoration, previously alluded to, on risk management, offered to local cultural managers, together with the Subdirectorate of Intangible Heritage during 2017.

In the same vein, to complement its educational offer and considering that online education provides access facilities and flexibility conditions that allow amplifying the impact and reaching new audiences and territories, the ICH Subdirectorate has partnered with the BibliRedes Program of the National Cultural Heritage Service, to deliver from the e-learning platform of the Program, an introductory course on fundamental concepts on ICH and the Unesco Convention for safeguarding.

The online course provides new training alternatives to its preferred recipients throughout the country: culturists and communities that are bearers of intangible heritage, public
officials at central and regional levels, civil society organizations and grassroots organizations in the cultural and social world, among others.

As of the date of preparation of this report, the National Subdirectorate of Intangible Cultural Heritage has developed two versions of the course, with a coverage of 550 participants.

**Do these programmes ensure inclusivity?**

Yes

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

The most commonly used inclusion mechanism for programs offered by higher education institutions are scholarships, fee reductions or quotas for workers in the fields of culture and heritage. In the case of the specialized heritage units of the State, inclusive capacity building is managed both by the diversity of knowledge and practices offered by the communities themselves, as well as by the breadth of the calls for applications, which are part of numerous initiatives in the field of informal education.

**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 National Sub-Directorate of Intangible Cultural Heritage has permanently offered training spaces to the communities, it would be appropriate to promote tools and systematic methods to identify training needs for them, to support their autonomous safeguarding management.

To achieve the aforementioned objective, methods will be generated for the identification, systematization, design and offer of capacity-building actions by the focal point, and their socialization as a methodology to other interested public and private services. At the same
time, we will seek to improve the dissemination of these initiatives to the greatest possible number of people and increase the number of courses offered in this area by the National Cultural Heritage Service.

A working network formed by those who have taken part in these pieces of training and promoted by the Sub-Directorate will facilitate the evaluation processes of these initiatives and their permanent development.

Finally, based on the Sub-Directorate's interest in promoting the inclusion of women, it will seek to enable capacity-building strategies with a gender perspective from planning to final execution.
4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:
English | French | Spanish

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

- formal education
- non-formal education

Question 4.1

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

Yes

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

The National Sub-Department of Intangible Cultural Heritage carries out actions aimed at recognizing and valuing the intangible cultural heritage of communities, groups, and individuals, and raising awareness at the local, national, and international levels about its importance and the need to ensure its safeguarding. This mission is implemented through two social programs financed by the government's budget.

In the framework of Chilean legislation, a Social Program is an integrated and articulated set of actions, benefits, and benefits aimed at achieving a specific purpose in a target population, in order to solve a problem or attend a need that affects it.

In the area of formal and non-formal education, the Sub-Department implements a set of educational and training devices for the transfer of content and management skills for the safeguarding of elements registered in the Records or Inventory List of Intangible Cultural Heritage in Chile. They correspond to actions of education and training aimed at advancing recognition, respect, and appreciation of heritage, such as workshops, e-learning courses, design of methodologies, teaching, educational resources and publications on the subject, for individuals and communities' carriers, as well as specific populations throughout the country.

Practitioners and bearers are involved in the design and development of education and skill-building actions at different times and according to modality:

a. Talleres de Portadores de Tradición-TPT (Tradition Bearer Workshops) in formal and non-formal education

It consists of educational actions that are developed in school and non-formal places, aimed at children and young people. Its main characteristic is recognized in the direct participation of the practitioners who are the bearers of elements representing intangible cultural heritage, who are involved in the complete cycle, from the design of the teaching/learning...
process to the facilitation of the workshop sessions for the transfer of knowledge, skills and techniques rooted in the cultural traditions of their community.

Between 2014 and 2019, 213 workshops have been carried out, with the participation of 405 educators in the design and facilitation of workshops, and an estimated total of 13,300 children and young people participated.

The TPT can be aimed at raising awareness of an element of the intangible heritage or constitute a measure in the framework of a safeguarding strategy under development. In this case, the workshop can contribute to the promotion or dissemination of the event, according to the definitions of the cultural community.

These actions are permanently evaluated to identify weaknesses and potential for improvement of the educational and methodological quality. Thus, especially for the awareness workshops, since 2019 it was designed to provide educational support to the practitioners who, year after year, make reports in the strategic task of disseminating and enhancing the practices and traditions they carry, providing them with planning tools, educational and didactic transposition, participative techniques and educational resources, to favour more significant learning processes to the recipients.

b. Development of teaching methods and approaches for the teaching of intangible cultural heritage

In this regard, the Sub-Department has opened an exploratory line for the design of educational resources and specialized publications for the education of intangible heritage. The line of educational notebooks standouts, intended for teachers to be used in elementary and middle school, offers various didactics in which the role and the direct participation of female and male practitioners in the awareness and dissemination of their heritage are privileged. To date, the "Pedagogical notebooks on pottery" and “Canto a lo poeta” (poet-like singing) have been published.

Since 2019 and within the framework of these processes, it has been defined to provide pedagogical support to practitioners and practitioner-culturists who, year after year, carry out the strategic task of disseminating and valuing the practices and traditions they carry, providing them with planning tools, pedagogical transposition, didactics, participatory techniques and educational resources, to promote more meaningful learning processes in their recipients.

In addition to these initiatives, some numerous practitioners and trustees participate in the design and facilitation of training activities in the classroom in direct linkage, especially in municipalities and in their schools. Notable for its continuity and support in the transmission is the "Artesanitos" workshop, promoted by the Quinchamalí School in 2015 and where local craftswomen are in charge of transmitting to children in the first cycle the knowledge necessary for the development of their pottery. Similarly, there are numerous examples of poet singers who have been responsible for teaching children to transmit their singing in communities such as El Monte, Navidad, San Pedro, among others.

**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.

With respect to the actions in formal and non-formal education that are promoted by the Ministry of Culture, Arts and Heritage through its competent units, the ways and forms of transmission recognized by the communities, groups, and individuals are included and encouraged, strongly from the Tradition Bearer Workshops described in point 4.1, but also and in general from all the educational actions that are promoted. However, in the area of formal education, the treatment of cultural heritage in the National Curriculum, which is under the Ministry of Education, is recognized as a weakness and a challenge. The General Education Law sets out the general objectives and the minimum learning, knowledge, attitudes, and skills that must be fostered for the integral development of students in Kindergarten, Elementary, and Middle School. The conceptual and operative approach that crosses the curriculum gives an account of a national perspective and for the appreciation of the natural and material heritage, in tune with Law No. 17,288 of National Monuments in force.

In 2020, the Ministry of Culture, Arts and Heritage is developing a process for the creation of a Heritage Law that constitutes a new legal framework for action, prevention, protection, and safeguarding of all expressions of the cultural heritage present in Chile. Along with that, it is necessary to review and modify the National Curriculum based on the integration of the approaches of cultural diversity, decentralization, and territory, a notion of heritage that integrates tangible goods and intangible elements or expressions, cultural rights, and sustainable development. This will facilitate the development of new forms of heritage education from the territory and with the direct and active participation of its bearers.

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.

Although the educational activities promoted within the framework of the social programs administered by the National Heritage Service are co-organized throughout the cycle together with the communities, and although 46% of the educational practices in heritage in Chile are related to ICH, 76% of the offer in heritage education is provided by formal educational organizations, and the rest is divided between foundations, NGOs and community organizations. That is to say, even though this type of self-managed programs exist, the figure is lower in consideration of the relevance given by other institutional actors,
especially municipalities, to training in ICH. In light of these figures, there is little evidence of educational programs carried out autonomously or with support of any kind for communities or NGOs. Notwithstanding this, it is worth mentioning that within the 48 organizations institutions that in 2019 benefited from state funding through the Other Collaborating Institutions Program, at least two of them declare to carry out training activities in various areas of ICH. This is the case of Agrupación Artesanal y Cultural Nuevo Horizonte de Bahía Inglesa (Atacama), in the field of traditional craft techniques; or Corporación Artistas del Acero (Biobío), through its Archivo de Cultura Tradicional, which carries out tours in schools in the region promoting manifestations of the rural oral tradition of the region.

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

These institutions receive financial resources through the Ministry of Cultures, Arts and Heritage, for which they must apply annually via competitive bidding to one of the two available lines: Convocation, for institutions without the benefit previously assigned, or Permanence, for those that already had it.

**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? No

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

**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:
It will be reported in the final submission of this report in March, 2021. It is necessary to develop specific ICH teacher training programs and include this type of content in specific classroom work programs, as well as to strengthen the presence of ICH practitioners in formal and non-formal educational spaces.

To this end, a permanent line of work aimed at strengthening capacities for the education and transmission of ICH with traditional educators, and non-formal education providers will be promoted.
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

  It is incorporated as a means for the promotion of cultural diversity and sustainable development of the country. This is done at the national level with the development of integral education, as expressed in:

  1. - Intercultural bilingual education that allows the learning of the language and culture of the indigenous peoples that inhabit Chile, and that currently is solved through the implementation of the subject of Indigenous Language, integrated into the National Curriculum in those establishments with an enrollment of 20% or more of students of indigenous descent.

  2. - Promotion of coexistence and participation, to enhance educational spaces, strategies and guidelines are delivered as tools that promote the formation of its actors in instances that allow them to develop their critical thinking, emotional, ethical, valuing themselves and their environment, caring for the environment, learning to live together in community, caring for the cultural heritage, stimulating sports, artistic and social participation in their schools, thereby enhancing the formation of a comprehensive educational community.

**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?

No

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

**Question 5.3**

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

Explain briefly, with examples, how school students learn this.
The diversity of learners' ICH is reflected through educational curriculum via:

- **Multilingual education**

  The schools and high schools in Chile have the mission to develop, promote and strengthen an intercultural education for all, in which multiculturalism is integrated into the educational and formative activities of the school, for the students, without discrimination of origin.

  Similarly, progress must be made towards an intercultural bilingual education that allows for the learning of the language and culture of the indigenous peoples that inhabit Chile, and which is currently being resolved through the implementation of the subject Indigenous Language, integrated into the National Curriculum in those establishments with an enrollment of 20% or more students of indigenous descent. Currently, more than 1,500 establishments carry out intercultural workshops and teach this subject for the learning of the language and culture of the Aymara, Mapuche, Rapa Nui, and Quechua peoples, in charge of the traditional educators, people in charge of passing on this knowledge.

  Understanding and valuing cultural differences is an essential component of our society and educational centres are challenged to validate and articulate indigenous knowledge at the same level as Western knowledge, promoting dialogue and respect.

  These actions are supported by the Bilingual Intercultural Education Program (PEIB, for its acronym in Spanish), through the Intercultural Education Policy 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**

In the transversal educational objectives, the socio-cultural dimension is stipulated, that students must recognize, respect, and protect wild areas. Also, in the objectives by subjects, the following are found:

In Natural Sciences, it is expected that students, as they understand the importance of the various elements (living beings, objects, and/or events) that make up nature, develop an awareness of caring for, preserving, and conserving our natural heritage.

In History and Geography, it is expected to establish bonds of belonging with their social and natural environment based on knowledge, appreciation, and awareness of their personal history, their community, and the country. It is also expected that they will be able to recognize diverse forms of Chile's and their region's natural heritage, such as landscapes, native flora and fauna, and national parks, among others.
However, there are no widespread educational programs that promote the valuation of memory sites linked to the viability of ICH elements. In line with what was pointed out in 5.2.1, there is also a gap in the national level guidelines, without ignoring the individual efforts that some schools and teachers even make to incorporate this dimension.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

Although there are legal provisions for the inclusion of ICH content in the national curriculum, communities perceive that their heritage is little reflected in concrete classroom practice.

The State will seek strategies to increase educational content and practices with cultural relevance, including the inclusion of a formal and permanent coordination body with the Ministry of Education, within the framework of the National Cultural Heritage Plan currently in the design phase, to review the national curriculum and its application in the territories with cultural relevance.
6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

Guidance note corresponding to indicator 6 of the Overall Results Framework:
English | French | Spanish

Question 6.1

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

- Music
  There are undergraduate careers focused on training in the creation and discussion of popular music.

- Crafts
  There are courses linked mainly to design schools in various national and regional universities. The Catholic University of Temuco has also generated formal and certified courses in Mapuche goldsmithing and diploma courses on the link between craftsmanship and local development. This diploma course has special admission criteria for craftsmen and craftswomen.

- Others
  There are dance training programs that prepare students to be "a critical-reflective artist (agent) who sees the body as an epistemic axis, who validates experience and experimentation as sources of knowledge and learning. The development of the artistic process is interdisciplinary, in addition to dialogue with individual and collective cultural components. This is an artist who values and integrates the intangible nature of cultural heritage in his work, relating it to the body, movement and dance" (School of Dance of the University of Chile).
  Also, there are study programs focused on training in education in the arts of language or literature degrees, which provide tools for research and dissemination of languages.

Question 6.2
Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

No

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

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

Higher education programs should be developed in ICH areas, such as transmission or safeguarding management, especially in those areas where the link is weaker, such as professional training or specific ICH studies.

The State will effectively link with higher education institutions to strengthen training in intangible cultural heritage, especially in technical areas, traditionally focused on areas such as restoration and conservation of monuments. This linkage will be strengthened through the Education Roundtable, created within the Ministry of Cultures, Arts and Heritage, as a space for institutional coordination and mainstreaming of its actions.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

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

**Question 7.1.a**

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

Largely

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

In 2012, the Inventory of Intangible Cultural Heritage of Chile was created and formalized on June 12, through Exempt Resolution No. 2568 of the National Council for Culture and the Arts (CNCA), which was based on the systematization of existing records in the Information System for the Management of Intangible Cultural Heritage.

A series of modifications were subsequently made:

In 2013, it was agreed that entry into the inventory would be carried out through participatory research that would provide a diagnosis of the ICH elements and allow for the design and implementation of safeguarding plans. This was formalized in 2014, with the first modification to the Inventory, through Exempt Resolution No. 1123.

The Intangible Cultural Heritage Committee was also created in 2013, through Exempt Resolution No. 2269 of the CNCA, a body that was responsible for the inventory entries and guiding safeguarding activities, until the creation of the Ministry of Culture in 2018. The committee was led by the CNCA's minister-president and was made up of a group of bearers of public services and civil society. In 2015 it was re-founded with a more technical character, which was made official with CNCA Exempt Resolution No. 828, holding two sessions before being interrupted by the change of government.

In 2017, the Committee was again modified through Exempt Resolution No. 2588 of December 20, which changed its composition and allowed it to restart its functions which, together with the formalization of the process for the safeguarding of intangible cultural heritage in chile, in its current version, through CNCA Exempt Resolution No. 420 of February 23, 2018, settled the public policy framework on Intangible Cultural Heritage in the logic of participatory processes oriented to management that would allow continuity and development of the elements over time. This process defines the stages, procedures, and criteria.

The formalization of the safeguarding process establishes the following stages:

1. Citizen request
2. Intangible Cultural Heritage Register
3. Participatory research
4. Inventory of Intangible Cultural Heritage
5. Safeguard plans (design, implementation, and evaluation).

Thus, the registry of Intangible Cultural Heritage in Chile is added, which is a public management instrument that provides an initial identification of those elements of intangible cultural heritage that have been recognized by their respective communities and that the Advisory Committee considers they meet the characteristics described in Article 2 of the Convention, i.e., they are current, dynamic, collective expressions that respect human rights and the ecosystem.

The ICH Inventory in Chile is defined as a public management instrument composed of an official list of elements of intangible cultural heritage, each one with a dossier containing complete documentation, including a description, identification of the members of the community and a diagnosis of the current state of each element. The objective of the Inventory is to recognize, organize and direct the management of these elements to generate public safeguarding strategies if required by the communities involved.

The criteria for inclusion in the Inventory, indicated in A6, paragraph j, are aimed at evaluating whether the conditions exist to initiate a public safeguarding process.

The last modification to the Inventory procedures is given in Law 21,045 creating the Ministry of Cultures, Arts and Heritage in 2018, granting attributions in matters of intangible cultural heritage to the National Council of Cultures, Arts and Heritage, a mixed body made up of 16 people representing public services and civil society, and which has within its functions to "Declare the official recognition to expressions and manifestations representative of the intangible heritage of the country and to the people and communities that are Living Human Treasures and define the cultural heritage manifestations that the State of Chile will apply to be incorporated into the Representative List of Intangible Heritage of Humanity of the United Nations Educational, Scientific and Cultural Organization". Therefore, it is this body that finally approved the incorporation of elements to be included in the Inventory, following the recommendation of the Intangible Cultural Heritage Advisory Committee, which is made official by decree and published in the Diario Oficial (Official Gazette).

From the perspective of the practitioners and custodians of the elements included in the Inventory, it has contributed to their safeguarding, mainly due to the learning and community empowerment processes it generates. Also, it has allowed society to know and become aware of the validity of these heritage expressions and their importance, changing the notion from "rescue" to "safeguarding". This instrument has opened doors for other local institutions (municipalities, schools, etc.) to apply for competitive funds for the elements included in the Inventory.

While all these efforts are mainly aimed at managing the safeguarding of the elements included in the Inventory, their effective protection is limited due to the lack of ad hoc legal bodies for the protection of the ICH. This lack of regulations mainly affects issues related to
collective rights and intellectual property, environmental protection, and symbolic spaces, among others, which is considered a deficit by the communities.

On the other hand, the safeguarding, promotion, and protection of intangible cultural heritage have been centred on the work of the Ministry of Cultures, Arts and Heritage, but the involvement and coordination of the different State bodies are required to address the problems in a comprehensive and coordinated manner.

Question 7.1.b

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

Partially

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered ‘Not at all’ or ‘Minimally’, explain what obstacles you face in so doing.

Currently, the ICH Registry has 42 registered elements, and the Inventory has 19 elements. The Register has elements in the 16 regions of the country and 149 of the country's 346 municipalities. The Inventory has elements in 15 of the 16 regions of the country and 129 municipalities.

This report was based on information confirmed by the communities on 16 elements included in the Inventory of Intangible Cultural Heritage in Chile. There is a lack of verified information for three elements: Morenos de Paso (stepping dark-skinned people) dance in the region of Arica and Parinacota, Cachimbo Dance in the municipalities of Pica, Huara and Pozo Almonte, and Traditional Dance of San Pedro de Atacama Festival. On the other hand, another type of data on the multidimensional poverty index of the municipality in which the practitioners and custodians live is reported on the 19 elements registered in the inventory. The total number of practitioners and trustees amounts to 2,286 people.

It can be noted that the multidimensional poverty index among carriers of elements registered in the inventory is 26% at the national level, 6 points higher than the national index which reaches 20.7% according to the last National Survey of Socioeconomic Characteristics of 2017. There are elements such as the Minería de Oro de Santa Celia (Santa Celia Gold Mining), that reaches 51% of multidimensional poverty.

64% of these communities live in rural areas and 36% in urban areas.

Thirty-seven per cent of the practitioners and trustees live in a municipal capital. The remainder is broken down into a similar number living in regional capitals (37%), 14% living in provincial capitals, only 7% living in the national capital and 5% living in none of the above.

Due to the territorial coverage of some elements, such as Canto a lo Poeta (Poet-like singing), Bailes Chinos and Carpintería de Ribera (Riverbank Carpentry), some of them cover several regions presenting important variations in terms of practices, group composition and forms of organization. Some regions present several elements in the inventory, mainly
in the central part of the country. Regarding the latter, it could be said that the possibility of the Inventory reflecting the totality of the cultural diversity of the territory weakens towards the outskirts of the country, especially when it comes to native peoples or Afro-descendants, as was indicated to us in conversation with bearers from different regions of the country.

There are elements of the five areas of intangible cultural heritage in the Inventory, but mainly knowledge and social uses related to nature and Traditional craft techniques. Some elements appear regularly in different fields at the same time, which shows, in our opinion, a need to further specify some fields to better account for a categorization adapted to the reality of the national territory.

In terms of age, out of a total of 2,219 practitioners for whom age data is available, the range is between 3 and 97 years of age and the average age is 60 years. According to the practitioners, it is necessary to encourage involvement with the youngest members of the community.

As for the presence of native peoples, four elements in the Inventory are related to them:
- Morenos de Paso Dance in the region of Arica and Parinacota
- Cachimbo Dance from the municipalities of Pica, Huara and Pozo Almonte
- Traditional Dance of San Pedro de Atacama Festival
- Yagan Basketry

And in the Register of Intangible Cultural Heritage, six elements belonging to native peoples have been added:
- Técnica textil de teñido por reserva (Reserve dyeing textile technique,) or Traricán
- Kolla transhumance
- Kai Kai of Rapa Nui
- Tradición Oral Rapanui (Rapa Nui Oral Tradition)
- Conocimientos y técnicas de alfareras y alfareros de Santiago de Rio Grande (Knowledge and techniques of Santiago de Rio Grande potters)
- Collection and routing of cochayuyo from the Pilico, Casa de Piedra, Danquil, and Quilantahue sectors to Temuco

Also, there are four others that, without being strictly indigenous, have cultural components and practitioners of native peoples.
- Tirúa Bonesetter
- Chiloé plant fibre handicrafts and their different traditions
- Riverbank Carpentry in Magallanes
- Carnival music and traditional cuecas in Toconao

To summarize, we work with the following indigenous peoples: Quechua and Aymara, Lickan Antay, Kolla, Rapa Nui, Mapuche, Lafkenche, Huilliche, Yaghan and Kawesqar, and with the Afro-descendant tribal people. Of the native peoples recognized in Chile, there is no connection with the Diaguita people, in the Register or Inventory, or with the Chango people. In the case of the Diaguita people, there have been local workshops in the past in the Coquimbo region.
From the practitioners' perspective, the Inventory is a significant step forward in the recognition of intangible cultural heritage, but they consider that there are still expressions that are absent and that it should be broadened to include other elements of the intangible cultural heritage present in the territory and often related. This includes the heritage of indigenous peoples.

Certain issues need to be addressed to broaden the diversity of the Inventory, such as:
- Intangible heritage of native peoples.
- Diversifying the ICH areas.
- Concentration in certain territories ("in the centre of the country" or "close to urban centres").

**Question 7.2**

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

**No**

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.

**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.

Updates are not included in the Safeguarding Process; it is only stated in part of the official documentation that:
[Of the elements in Registry].
Article 7. Rex 420-2018 CNCA.
The dossiers will include all the documentation and information related to the element already entered and will be managed by the Cultural Heritage Department [now the National Subdirectorate of Intangible Cultural Heritage]. Those responsible for each element - designated by the cultural community itself - will be able to contribute to the increase or update of such information, through a personalized online session that will be enabled once the application is entered into the Register.

At least every six years, the National Subdirectorate of Intangible Cultural Heritage shall
develop, following the guidelines of the Advisory Committee within the framework of its functions, a review and update of the dossiers entered in the Register, ensuring compliance with the criteria established in Article 5, especially the validity of the element.

In turn, the Advisory Committee, on its initiative or at the request of an interested party, may request the updating of an item included in the Register and/or propose the removal of an item, when it finds that it no longer meets one or more of the criteria considered for its inclusion in the Register. The decision of the Council to remove an item from the Register shall be executed through an administrative act, which shall be notified to the interested parties under current regulations. [Of the elements in the Inventory].

Although no regularity is established in the updating process in Exempt Resolution N°420-2018, once an item is entered into the Inventory, this is formalized through a resolution, which indicates that the update must be carried out.

However, neither situation has occurred to date, and in practice, there have been 15 updates of participatory research related to elements in the Safeguarding Process and 5 research follow-ups when the community demands it or when it is detected that content needs to be expanded (community, territorial extension, and aspects of the element itself, among others). Therefore, the demand has been met, but there is no mechanism for systematically updating the Inventory, which is known to the communities involved.

Question 7.4.a

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

Largely

Based on your response in section (o) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

In 2009, the Information System for the Management of Cultural Heritage - SIGPA - was created: www.sigpa.cl - a public management platform that allows the registration of practitioners of traditional cultural heritage contained in the national territory, through an open and participatory collaborative process, so that citizens can exercise their right to represent the ownership of their knowledge and ancestral expressions. However, following the formalization of the Safeguarding Process, the SIGPA was revamped in 2017, now aiming at systematizing, organizing, storing, and disseminating information associated with the Process for the Safeguarding of Intangible Cultural Heritage. Among its potentials are that it is one of the mechanisms for channelling Citizen Registration Requests and is the tool for registering the elements and their practitioners. The information is managed through this platform, but only the information allowed by Law 19.628 on Personal Data Protection is publicly displayed, with informed consents and under information protection agreements with the community itself.
SIGPA is then organized by ICH elements according to the following criteria:
- Territory: Organized by region(s) and municipality(ies) where the element is developed.
- Areas of intangible cultural heritage proposed by Unesco.
- Practitioners: Each intangible cultural heritage element that enters the Inventory is associated with the practitioners who develop it, whether individual or collective, depending on the nature of each one.

For this purpose, there is a dossier for each element, with the following contents:
- Item files in Registry and Inventory.
- Records of culture workers (individual and collective, i.e., individuals or groups) associated with each registered element.
- Participatory research, in its publishable versions according to the above-mentioned criteria.
- Maps of registered elements.
- Related official documentation (administrative resolutions).
- Photographs and audiovisual records of the elements and their communities.

In 2020 SIGPA was visited by 68,842 users who performed 96,047 sessions with an average duration of 00:01:56. Eighty-five per cent of the users are from Chile and 15% from 25 countries on 5 continents. Of the site map, the home page was the most visited (12%), followed by the Internal Management section of the sub-directorate (5.5%) and the ICH general explanation sub-site (5%).

Specific visits to the space dedicated to the Inventory or elements included in it reached 10.77% of the total. Among these elements are the Cuasimodo Festival (1.56%), San Pedro de Atacama Traditional Dances and Bailes Chinos (1.35%), Canto a lo poeta = Poet-like Singing (1.06%) and the Morenos de Paso = Stepping Dark-skinned People Dance of the Arica and Parinacota region (0.97%). Also, as of 2020, there is the IDE Patrimonio, a public and digital platform developed and coordinated by the Ministry of Culture, Arts and Heritage, which makes available to the interested public and citizens, a territorial and georeferenced viewer of cultural heritage in Chile. This Spatial Data Infrastructure [Infraestructura de Datos Espaciales or IDE in Spanish] allows the visualization and management of information on areas, actions, programs, initiatives, or heritage components present in the national territory, including information on the registry, inventory, and recognition of Living Human Treasures. The purpose is to allow access to interested actors, researchers, and citizens, of simultaneous and updated geospatial information related to cultural heritage in Chile, and compatible with other spatial information systems of the State, thus contributing to its knowledge, management, and protection. The IDE Patrimonio was visited by 68,649 users between June 2020 and January 2021, who registered 96,047 sessions. Of the total number of users, 90% came from Chile and the remaining 10% came from countries in America, Europe, Asia, and Oceania.

The IDE Patrimonio was visited by 68,649 users between June 2020 and January 2021 who registered 96,047 sessions. Of the total number of users, 90% came from Chile and the remaining 10% came from countries in America, Europe, Asia, and Oceania. Of the total number of users, 56% connected from the city of Santiago, followed by Viña del Mar (3.74%), Concepción (2.85%) and Temuco (2.68%).
To what extent are ICH inventories utilized to strengthen safeguarding?
Largely

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

According to the Safeguarding Process, only the elements that are in the Inventory can have safeguarding plans, since they would have a diagnosis that allows the design of a relevant work plan, according to the threats and problems identified. There are currently 15 elements present in the Inventory in the safeguarding plan phase.

Likewise, the elements in the Inventory are eligible for the following internal instances:
- To nominate individuals, groups, or collectives for recognition as Living Human Treasures with the prior agreement of the beneficiary communities of an element included in the Inventory.
- Applying to Unesco's Intangible Cultural Heritage Lists: Representative and Urgent Safeguarding.
- Apply to the Heritage Funds, Line of Intervention and Safeguarding of Cultural Heritage: Modality of the intervention of buildings. Annual competitive fund of the Ministry of Culture, Arts and Heritage that finances projects for the execution of works in buildings with or without official protection, whose use contributes to the viability of part of the inherent assets of an element of intangible cultural heritage recognized by the State of Chile, registered in the Inventory of Intangible Cultural Heritage of the National Service of Cultural Heritage or recognized as a Living Human Treasure; and projects in buildings linked to the heritage of indigenous peoples, which have a special historical and/or socio-religious significance, which enable a space for a social congregation of indigenous peoples.

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:

implement updating mechanisms.

The State defines as some relevant strategies to achieve these changes to grant greater stability and systematization to the management procedures associated with the Register and the Inventory; to be able to design and implement procedures to apply mechanisms for periodic updating; to advance in effective legislation so that the Inventory of Intangible Cultural Heritage becomes effective protection for ICH elements and cultural diversity in general.
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?

Limited

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

The entire Safeguarding Process is governed by Ethical Principles that were adapted to the national setting, including Participation, which refers to Article 15 of the Safeguarding Convention and understands participation as the deliberative action that communities develop for the viability and sustainability of their intangible cultural heritage. In this regard, the State has the role of guarantor of participation, while the community has the responsibility to ensure its primary role in safeguarding its intangible cultural heritage.

The first measure to guarantee the participation of the communities is the entry mechanisms to the Safeguarding Process, which is initiated by a citizen request made or endorsed by the community, which identifies each of the individuals that make up the community, and whose express request is a condition for its review. Subsequently, the diagnosis of the situation of each element is carried out through participatory research in which the communities are involved in the decision-making process and whose relationship is agreed upon through a relationship protocol agreed upon at the beginning of the process. Each research must be accompanied by validation of closure of the research products and an express request from the community for entry into the Inventory.

Among the entry criteria is "Participation: To have a social agreement with the communities, groups and individuals that create, maintain and transmit this heritage, to actively involve them in the management, development and implementation of safeguarding measures or plans", which must be reviewed by the ICH Advisory Committee.

Additionally, since 2016, satisfaction surveys are applied to the participants of the participatory research, which has as its focus the participation of the culture community, the questions are:
- The identification of practitioners in the research is representative of their community.
- The research supports up-to-date information that is relevant to the safeguarding of its element.
- During the investigation, agreements were reached with the community to safeguard the information provided.
- The way the research was conducted facilitated their participation and allowed for decision-making among practitioners.
- The research described the main problems they face in preserving their heritage.
- The information gathered during the investigation helps to plan future actions for the safeguarding of its element.
- The research team kept a respectful relationship with its community to carry out the research process and its results.
- Their participation and that of their community during the research was active, voluntary, and well-informed at all times.
- The practitioners who participated in the research process are those who practice and keep their heritage alive.

These surveys have an indicator called "Percentage of practitioners surveyed who consider that the program has contributed to the safeguarding of their intangible cultural heritage expressions" and is calculated based on the number of practitioners who consider that the initiatives contribute to safeguarding compared to the total number of practitioners participating in the activities and to whom the instrument is applied. Thus in 2019, the indicator reported that 93% of respondents believe that the initiatives do contribute to safeguarding. In 2018 the indicator could not be calculated due to external factors, but in 2017 64% considered the same. The result of the surveys of the activities carried out in 2020 is currently being calculated, but it was estimated as a target that 82% of the respondents considered that the initiatives contributed to the safeguarding of their elements. This target considered the performance variables derived from the 2020 pandemic. In October 2019, the Board of Culturing Communities was held, with the participation of representatives of all the elements present in the Inventory to jointly evaluate the efforts made for the safeguarding of the ICH. A national meeting of practitioners was planned but was postponed due to the COVID-19 pandemic. No specific information is available at the time of writing this report on the inclusion of NGOs in the inventory process.

**Question 8.2**

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

Partially

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

Although inclusive management with respect for diversity is promoted, in practice there are still certain areas that require greater attention to overcome possible barriers or gaps. The practitioners state that in terms of inclusion, progress must be made on gender issues and recognition of sexual diversity.
According to the data, out of a total of 2,286 practitioners registered in the Inventory, information is available on 1,089 persons, of whom 438 are women, equivalent to 40.2%, and 759 men, corresponding to 69.7%. These figures show a certain imbalance in gender distribution. From the distribution by the element, it tends to be concentrated in one of the two genders.

In 2020, the Gender Nucleus has been formed in the Subdirectorate of Intangible Cultural Heritage, whose work focuses on the following areas:

- Gender and intangible cultural heritage: construction of a technical positioning to address the link between gender and intangible cultural heritage, to develop an ICH public policy with a gender approach. This involves analyzing the realities of the communities we work with, analyzing the social programs and the Convention we implement from this perspective, and proposing technical approaches as well as improvements and protocols in all the processes we develop.

- Gender and culturing communities: to know the situation of culturing women and practitioners concerning possible violations and impact due to different types of violence and the development of protocols for approaching and referring them to the appropriate authorities. Likewise, it is necessary to survey the relevance of carrying out informative and educational activities on this matter.

Similarly, sex and gender differentiation have been incorporated in all information gathering instruments, including the "non-binary" category. Also, as of 2020, the Nucleus will have a budget allocated to the social programs, which will entail the progressive need to adapt actions to fulfill the program's objectives.

Regarding indigenous peoples and Afro-descendants, the need has been identified to develop work strategies that will make it possible to generate relevant safeguarding models. To this end, we have begun a developing coordination effort with the Native Peoples Subdirectorate of the National Service of Cultural Heritage.

In terms of territorial reach, centralism in management at the national level is evident, made worse by the pandemic, for example, in budget allocation and execution, as well as difficulties in permanent participation in isolated and poorly connected localities.

Other challenges to be addressed are related to:

- Representation of practitioners in participatory bodies: There are elements in which this role of representation is already defined (e.g., indigenous associations or unions), but others that are not, since they constitute a dispersed and poorly articulated community. In some cases, this has been done through prior consensus with the practitioners, but there are also cases in which the representativeness has not yet been fully defined.

- Territorial scale of the Element: The territorial spread of the community of each element influences the approach to safeguarding management. In cases where the community is spatially limited, it is easier to carry out participatory research that leads to entries in the inventories or their updates. But in other elements with a larger regional scale, it becomes more difficult, and it is necessary to define new community work strategies to favor representativeness and not affect their diversity.

- Inclusion and accessibility: This is one of the greatest challenges to ensure the connection and knowledge of the ICH for people with disabilities, for example. Progress has been made in actions such as subtitling in audiovisuals and translation into sign language in streaming communication milestones, but there is still a lack of progress in inclusion and guarantees of participation, considering that most of the participants are elderly people with health and mobility problems.
Digital gaps: This challenge, associated with the pandemic, has presented us with a new scenario for safeguarding management. The need then arises to develop strategies to compensate for the inability of practitioners to attend or participate in online activities due to lack of connectivity and poor digital literacy.

**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:**

Not 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 perceived as a desirable goal to reduce the gaps in the incorporation of gender, sexual dissidence, indigenous peoples, afro-descendants and migrants, among other social groups.

Based on the work model currently in force in the National ICH Subdirectorate; the relatively recent adoption of the current work method, since the formalization of the Safeguarding Process; and the importance of involving other actors and groups in society, the territorial work strategy will be reinforced through capacity building and the transfer of ICH management tools to community organizations, local governments, territorial NGOs, and ICH depository communities, to strengthen their role in the identification and definition of their heritage.

In short, the project will seek ways to encourage the ever-deeper collaboration of communities and different groups in society in making the Safeguarding Process viable and monitoring its progress.
9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

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

**Question 9.1**

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

- Research, scientific, technical and artistic studies

  Law 21045 of 2017, which created the Ministry of Cultures, Arts and Heritage, in turn, created the Cultural Heritage Fund, which aims, among others, to "finance, in general, the total or partial implementation of projects, programs, activities and measures for the identification, registration, research, dissemination, valuation, protection, rescue, preservation, conservation, acquisition and safeguarding of heritage, in its various forms and manifestations." The regional calls for proposals include a sub-modality for research on cultural heritage, which provides resources to finance research on intangible cultural heritage "with or without official protection or identification, including manifestations of the cultures and heritage of indigenous peoples". Projects must generate new knowledge or expand existing knowledge, contributing to the preservation, or safeguarding of cultural heritage and must respect the management of prior, free, and informed consent. ([https://www.sngp.gob.cl/693/articles-96974_archivo_01.pdf](https://www.sngp.gob.cl/693/articles-96974_archivo_01.pdf)).

  Other contributions made by the Ministry's Culture Funds are reported by the focal point for our country of the "Convention on the Protection and the Promotion of the Diversity of Cultural Expressions",

  - National Fund for Scientific and Technological Development. Its objective is to encourage and promote the development of basic scientific and technological research, and it is the main fund of its kind in the country. Created in 1981, it has financed over 16,000 research projects that have benefited both the scientific community and society in general. In ICH, the researchers who have benefited from it have addressed the relationship between ICH and tourism, food, spaces of memories, and recent and "unwanted" heritage, associated with a more modern and urban conception of ICH. ([http://repositorio.conicyt.cl/](http://repositorio.conicyt.cl/))

**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.

The Cultural Heritage Fund has a line of studies on cultural heritage. Within it, there is a sub-modality: Research on cultural heritage, which in its first call for proposals had 150 million CLP for allocations to researchers through competitive bidding. The results of the research supported by this grant are not yet known.

Competitiveness has favoured an approach by specific elements, rather than by approaches or impacts of safeguarding on the elements, there is still a great need for research on working approaches and the safeguarding of intangible cultural heritage in general by different actors, including non-governmental ones.

To date, the Subdirectorate of Intangible Cultural Heritage is conducting the first evaluative research on the Safeguarding Plans implemented in three elements included in the Inventory: Baile Chino, Quinchamalí and Santa Cruz de Cuca Pottery and Canto a lo Poeta (Poet-like Singing). Collaborative work has been carried out with the practitioners themselves, who have assumed the role of researchers within their community and counterpart of the Subdirectorate. The results of this line of action will be known during 2021.

**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?

No

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

**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:

It is important to reduce the participation gap in the development and dissemination of studies that contribute to or are related to safeguarding.

Moreover, it is necessary to systematize and evaluate the development and impact of publicly funded ICH research, documentation and archiving initiatives, with emphasis on the approaches used to address ICH and the participation of the communities and organizations involved, especially in those populations where the greatest gaps exist.

It is necessary to discern to what extent this research recognizes the Ethical Principles and, based on this, to create the training instances required to strengthen the relationship between the studies carried out and the management needs for the safeguarding of the communities themselves.
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?

Limited

Provide any additional details here.

After the participatory research in the framework of the Safeguarding Process, all the information generated is reviewed and validated by the community and it is determined if there is any content that should be confidential, in addition to the legally established protection of personal data. This information is returned to the community in the form and number of copies previously agreed upon, ideally through a meeting of practitioners and trustees to officially finalize and submit the information.

All documentation associated with an element in the Safeguarding Process is compiled in the dossier under the custody of the Subdirectorate of Intangible Cultural Heritage and is available to the community upon request. The information considered suitable for publication by the cultural community is available at SIGPA, www.sigpa.cl.

The practitioners of the elements positively value the information gathered from the participatory research. However, there are some obstacles in the distribution of information and research products that make it difficult to reach the entire culturing community, mainly due to territorial dispersion and connectivity, the concentration of representation spaces and the technology gap, further accentuated by the COVID19 pandemic. As far as the competitive funds managed by the Ministry of Culture, especially the Heritage Fund, are concerned, an explicit endorsement by the recipient community is required to apply for ICH projects, where the mechanisms for participation during the process must be agreed upon in advance.

### Question 10.2

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

Limited

Provide any additional details here.
In the Safeguarding Process, participatory research is the basic diagnosis for inclusion in the Inventory and subsequent design of safeguarding plans for each element. To this end, they identify the issues that affect their viability and the scope of public and private actors related to them to develop safeguarding measures articulated in a safeguarding plan. However, two major problems are identified in this regard:

- on one hand, the limited ability to generate safeguarding plans for an increasing number of intangible cultural heritage elements included in the Inventory due to economic, human, and logistical resource issues, which limits the possibilities of influencing public policies.
- And on the other hand, safeguarding plans are mainly promoted and executed by the National Service of Cultural Heritage itself and not as integrated public policies of the State. It is, therefore, necessary to raise awareness among public agencies and strengthen intersectoral work to develop more comprehensive public policies for intangible cultural heritage.

Coordination at the different territorial levels, especially at the local and regional levels, is essential in this regard.
Also, some specialists indicate that the information they generate in spaces other than those of Culture is not known or used by those responsible for designing public policies on safeguarding. They regret the lack of interaction reflected in the limited number of dialogues on these issues, especially in regions far from the centre of the country.

These same specialists point out that there is no direct relationship between research results and safeguarding, probably due to the difficulty of knowing the multiple studies being carried out in fields other than culture, mainly due to the absence of dissemination mechanisms for results. Likewise, there is a high segmentation of works since they tend to respond to sectorial interests (public institutions that can commission, finance, lines of research by academic associations, etc.) and rather, when specific information is required, each researcher compiles what has been done, according to his or her interests.

**Question 10.3**

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

Limited

**Provide any additional details here.**

The results of the research and the documentation included in the element dossiers enable their access to the Advisory Committee and their subsequent inclusion in the Inventory, with a more in-depth knowledge of the elements and their current state of safeguarding, while making them available to the communities to safeguard and preserve their knowledge.

However, there is no information available to date on the research that the communities themselves produce or the access they must studies in other areas about their heritage or how they use these results for safeguarding it independently. There are some cases in which
the research has made a bibliographic survey, however, there is no evidence that this bibliography is used by the communities to reproduce their heritage. Likewise, there is also evidence that some practitioners or cultural managers working with the communities have produced different types of research and knowledge about their heritage. This is mainly generated from the research model of the former research line of the Regional Culture Funds. These funds have not been classified to date and their contribution to safeguarding is not known at present. On the other hand, there are other avenues of research of which it is not known, in detail, if concrete actions derived from research aimed at favouring safeguarding are carried out or have been carried out, such as Fondecyt (National Fund for Scientific and Technological Development), university research funds or even private investment.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Partially

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

It is necessary to develop cross-cutting protocols to facilitate access, as well as to know and incorporate the results of studies to develop public policies and safeguarding measures by the communities themselves and institutional actors.

This need could give rise to various responses from the State: from the generation of directories of research results in these fields, with a diversity of information sources, to the creation of reference centres in this area with the capacity to compile, organize and strategically disseminate information to the different actors involved in the safeguarding of the ICH.

Common protocols would be vital to strengthen links, for example, between heritage institutions and universities, research centres and NGOs, so that research results can effectively contribute to the safeguarding of communities' ICH and be in line with public policies and territorial challenges.
11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:
English | French | Spanish

**Question 11.1**

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

| Yes | 1 |

It is a

- Cultural policy

**Name of the policy/measure**

National Culture Policy 2017-2022

**Established**

25-01-2018

**Revised**

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

Yes

**Brief description**

The National Culture Policy 2017-2022, defines the guidelines and directives of the State's work in the cultural field valid for the country, in which Cultural Heritage is considered. The National Policy has ten orientations based on a broad process of citizen participation that began in 2014 - involving the participation of more than 5,000 people in 90 meetings - and which was developed at the same time as the creation of the Ministry of Culture, Arts and Heritage to establish the definitions that will guide the State's cultural activities until 2022.

The National Culture Policy is articulated with the 15 regional policies, as these consider the specific territorial characteristics existing throughout Chile, setting the criteria that guide public action in cultural matters in each of the 15 regions existing at the time of its adoption. It is also articulated with the 8 sectorial policies -Arts, Visual Arts, Performing Arts, Design,
Architecture, Books and Reading, Music and Audiovisual- which establish the objectives and measures to promote the development of each of the artistic areas or creative industries that are part of the cultural field.

2

It is a

- Administrative measure

**Name of the policy/measure**

Exempt resolution 14 that formalizes the entry of the element Quinchamalí and Santa Cruz de Cuca Pottery to the inventory.

**Established**

24-04-2019

**Revised**

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

Yes

**Brief description**

It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.

3

It is a

- Administrative measure

**Name of the policy/measure**

Exempt Resolution 15 that formalizes the entry of the element Morenos de Paso dance in the region of Arica and Parinacota to the Inventory of Intangible Cultural Heritage present in Chile.

**Established**

04-04-2019

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

Yes

**Brief description**

It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.

4

It is a

- Administrative measure

**Name of the policy/measure**

Exempt Resolution 16 that formalizes the entry of the element Devotional Parades from Chiloé’s Culture to the Inventory of Intangible Cultural Heritage present in Chile

**Established**

25-04-2019

**Revised**

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

Yes

**Brief description**

It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.

5

It is a

- Administrative measure

**Name of the policy/measure**

Exempt resolution 17 formalizing entry of the elements Yaghan Basketry, Cachimbo Dance of the municipalities of Pica, Huara and Pozo Almonte; the tradition of salt miners in Cáhuil, Barrancas, La Villa, Lo Valdivia and Yoncabén; Music of the traditional bohemia of
Valparaíso; Riverbank Carpentry from Cutipay, Cuasimodo Festival; Traditional dances of the San Pedro de Atacama Festival to the Inventory of Intangible Cultural Heritage present in Chile.

Established
25-04-2019

Revised

Is the policy/measure being implemented?
Yes

Brief description
It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.

6

It is a
• Administrative measure

Name of the policy/measure
exempt resolution 18 that formalizes the entry of the Rari and Panimávida Mane Weaving element to the Inventory of Intangible Cultural Heritage present in Chile.

Established
25-04-2019

Revised

Is the policy/measure being implemented?
Yes

Brief description
It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.
It is a
• Administrative measure

**Name of the policy/measure**

exempt resolution 19 that formalizes the entry of the element Cuelcha or Braiding in Wheat Fiber Technique to the Inventory of Intangible Cultural Heritage present in Chile.

**Established**

25-04-2019

**Revised**

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

Yes

**Brief description**

It grants recognition of intangible cultural heritage elements present in Chile, and delegates to the National Service of Cultural Heritage, the necessary administrative measures to make valid the agreements of the Advisory Committee on Intangible Cultural Heritage.

---

It is a

• Administrative measure

**Name of the policy/measure**

Declares official recognition as an element of intangible cultural heritage present in the country and formalizes incorporation into the inventory of intangible cultural heritage in Chile of the Ministry of Culture, Arts and Heritage, to Traditional Riverbank Carpentry in the Los Lagos region.

**Established**

20-08-2020

**Revised**

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

Yes
Declares the official recognition of traditional carpentry in the Los Lagos region as an element of the intangible cultural heritage present in Chile enters the Inventory, and the necessary administrative measures are adopted by the National Service of Cultural Heritage to make the safeguarding agreements effective.

It is a

- Administrative measure

Name of the policy/measure

Decree 131 establishes National Day of the Payador (folksinger)

Established

03-08-2017

Revised

Is the policy/measure being implemented?

Yes

Brief description

Establish July 30 of each year as the National Day of the Payador. If the date corresponds to a Saturday or Sunday, it shall be celebrated on immediately following Monday. Educational establishments will operate as usual and will be able to carry out activities that highlight this cultural expression.

It is a

- Legal measure

Name of the policy/measure

Law No. 21.045, creating the Ministry of Culture, Arts, and Heritage.

Established

03-11-2017
Revised

Is the policy/measure being implemented?
Yes

Brief description

This law creates the Ministry of Culture, Arts and Heritage, granting a structure and functions regarding the promotion of art, cultures and heritage and unifying the former National Council of Culture and Arts with the Directorate of Libraries, Archives and Museums and the Council of National Monuments.

11

It is a

• Administrative measure

Name of the policy/measure

2568 creating the inventory of intangible cultural heritage

Established

19-07-2012

Revised

22-11-2014

Is the policy/measure being implemented?
Yes

Brief description

Creates the Inventory of Chile's Intangible Cultural Heritage at the National Council for Culture and the Arts in compliance with the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage.

12

It is a

• Administrative measure

Name of the policy/measure
Resolution 1123 creating the Intangible Cultural Heritage Inventory and repealing resolution 2568

Established
22-11-2014

Revised

Is the policy/measure being implemented?
Yes

Brief description
An administrative act that creates the Inventory, which will be drawn up in accordance with the provisions of the Convention for the Safeguarding of the Intangible Cultural Heritage, seeking the broadest possible participation of the communities, groups and, where appropriate, individuals who create, preserve, and transmit this heritage, actively involving them in its management and safeguarding activities.

13

It is a

• Administrative measure

Name of the policy/measure
Exempt Resolution 2588 modifies the regulation of the Advisory Committee on Intangible Cultural Heritage and repeals exempt resolution 828 of 2015.

Established
29-12-2017

Revised

Is the policy/measure being implemented?
Yes

Brief description
Modifies the regulation of the Advisory Committee on Intangible Cultural Heritage, defines functions, members, and frequency of sessions, among others.

14
It is a

- Administrative measure

**Name of the policy/measure**

Exempt Resolution No. 904 of the National Service of Cultural Heritage of July 2018 that "Establishes the procedure for the recognition of Living Human Treasures in Chile".

**Established**

30-07-2018

**Revised**

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

Yes

**Brief description**

This program was implemented in Chile in 2009 as a component of a Social Program that sought to promote the recognition of cultural diversity in the country, through individuals or collectives of Intangible Cultural Heritage. It remains in force until this day and the 2018 resolution came to establish that it would be a peer-to-peer recognition, of individuals belonging to any element inscribed in the Inventory of Intangible Cultural Heritage.

---

It is a

- Legal measure

**Name of the policy/measure**

Law No. 21.151, grants legal recognition to the Chilean Afro-descendant tribal people.

**Established**

16-04-2019

**Revised**

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

Yes

**Brief description**

...
This law grants recognition to the Chilean Afro-descendant tribal people, thereby committing to value and promote their culture and heritage, as well as to include them in the Census and consult them in accordance with the provisions of Convention No. 169 of the International Labor Organization.

16

It is a

- Legal measure

**Name of the policy/measure**

Exempt resolution 803 Sets the selection of the Chinese Dance for nomination to the Representative List and formalizes its entry to the Inventory of Intangible Heritage.

**Established**

03-08-2013

**Revised**

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

Yes

**Brief description**

As stated.

17

It is a

- Administrative measure

**Name of the policy/measure**

Exempt resolution 264 Formalizes the incorporation of the elements, manifestations or expressions indicated in the prioritized inventory of intangible cultural heritage in Chile of the National Council for Culture and the Arts.

**Established**

02-05-2016

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

Yes

Brief description

Incorporated into the inventory of intangible cultural heritage in Chile, and established recommendations for its approach, the following elements: Construction and navigation in a sailing boat (Riverbank Carpentry); the Larmahue peasant's way of life and its link with the environment through the Larmahue water wheels (“Water wheels”); Santa Celia Gold Mining (“Gold Mining”); Rope making in Cochrane and Bahía Murta (“Rope manufacturing”).

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.

For the 2017 - 2022 period, the National Cultural Policy was established, which defines the guidelines and directives for the State's activities in the cultural field that are valid nationwide. This policy identifies specific problems for heritage and memory in the following areas: outdated regulatory framework, decentralization and local development, democratization and social appropriation, generation of information and knowledge, etc. Also, the policy establishes objectives related to the safeguarding of ICH, related to promoting the valuation of education in art and heritage as a fundamental tool for human development; Heritage as a public asset and social construction, where communities collaborate with those significant referents that give them meaning and identity; A free and diverse creation, both individual and collective, socially valued, respecting intellectual property and copyright; Innovative and diverse processes of cultural, artistic and heritage mediation, for active citizenship and in full knowledge of their cultural rights. In the process of drafting the National Cultural Policy 2017 - 2022, Regional Policies were also developed to take charge of the geographical characteristics existing throughout Chile, setting the criteria that guide public action in cultural matters in each of the 15 regions created at the date of its publication. The formulation of the Cultural Policies 2017 - 2022 was carried out first from the territories.

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

Yes

If yes, provide details.
The Safeguarding Plan is defined in Chile as the social and administrative agreement by which the parties involved (community of practitioners, intangible cultural heritage managers, private organizations, related State institutions and the focal point of the Convention for the Safeguarding of ICH in Chile) organize and implement a framework of guidelines with measures, actions and specific tasks within a timetable aimed at ensuring the safeguarding and strengthening of an element of intangible cultural heritage inscribed in the Inventory of Intangible Cultural Heritage in Chile.

The Safeguarding Plan is implemented through management models and instruments that are relevant and appropriate to the reality of each intangible cultural heritage element and its community of practitioners. As such, in the design, implementation, and evaluation, the involvement and participation of the practitioners are fundamental and decisive. Currently, the participatory management models used to implement the Safeguarding Plans correspond to the modelling of logical-temporal processes for safeguarding (Logical Framework) and localized development model (management of specific territorialized cases and community and sociocultural work methodologies).

The plans require a process of design, implementation, and evaluation. The design of the strategic planning should be based on the recommendations made in the participatory research that makes up the dossier of the Element entered into the Inventory. The implementation consists of the concrete execution of the Plan, including objectives, goals, activities, and scheduled times. Finally, evaluation is conditioned by two parallel situations, the first being the support provided by the professionals of the focal point during implementation (applying technical evaluations of the process and final evaluations), and the second is the monitoring and support provided by the Advisory Committee to the execution of the Safeguarding Plans. Notwithstanding the above, the communities, groups and individuals involved shall act as overseers of its monitoring, follow-up, and compliance.

The implementation of safeguarding plans requires intersectoral work involving different actors. To this end, during 2019 the Intersectoral Management and Communications Section was created in the National Subdirectorate of Intangible Cultural Heritage, which is completing the development of an Intersectoral Strategy that seeks to coordinate efforts with other public or private agencies in favour of safeguarding the elements included in the National Register and Inventory, as well as to raise awareness among citizens about the relevance of intangible cultural heritage for sustainable development.

Although the measures of each plan vary, the National Service of Cultural Heritage currently has programming lines to strengthen, energize and sustain the intangible cultural heritage element in all those specific elements included in the Inventory. Among them, it is worth mentioning the actions related to the active participation of practitioners in decision-making ("Practitioners Meetings", "Encuentros de Cultores"); and the activities related to the transmission of knowledge, revitalization of the practice and enhancement of the intangible cultural heritage element, through the systematic and collective work carried out among the same practitioners-bearers of the intangible cultural heritage (Tradition Bearers' Workshops). During the reporting period, 32 Safeguarding Plans have been designed or implemented, corresponding to the following inventoried elements:

1. Quinchamalí and Santa Cruz de Cuca Pottery
2. Morenos de Paso dance in the region of Arica and Parinacota
3. Baile Chino
4. Traditional dances of the San Pedro de Atacama Festival
5. Canto a lo poeta (Poet-like Singing)
6. Cutipay’s riverbank carpentry
7. Traditional riverbank carpentry in the Los Lagos Region
8. Yagan Basketry
9. Chalupa a vela (sailing boat) construction and navigation ("Riverbank carpentry")
11. Rope Making in Cochrane and Bahía Murta
12. Cuasimodo Festival
13. Santa Celia Gold Mining
14. Larmahue peasant’s way of life and its link with the environment through the Larmahue water wheels.
15. Traditional bohemian music of Valparaíso
16. Devotional parades of the Chiloé culture
17. Cuelcha or braiding in wheat fiber techniques within the handicraft tradition of the rural and peasant zone in the non-irrigated land of the Itata River Valley.
18. Rari and Panimávida’s Mane Weaving
19. Tradition of salt miners in Cahuil, Barrancas, La Villa, Lo Valdivia and Yoncavén.

**Question 11.3**

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

Yes

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

In budgetary terms, in 2021 the state budget allocated to Culture represents 0.3% of the total public budget. The National Heritage Service was allocated 35% of this total. However, within the overall budget for heritage, the amount allocated for PCI corresponds to 1.3% of the Service’s annual budget. The following table shows the evolution of the public financial support provided to social programs that finance ICH, which affects, proportionally, the possibility of expanding or not the technical coverage for the safeguarding of ICH elements, considering other obligations such as fees, awards, maintenance of computer databases for files, among others.

<table>
<thead>
<tr>
<th>Year</th>
<th>Minister Service ICH %</th>
<th>Minister % Service</th>
<th>ICH %</th>
<th>Service %</th>
</tr>
</thead>
<tbody>
<tr>
<td>2018</td>
<td>147.096.555</td>
<td>52.921.044</td>
<td>1.298.441 0,9%</td>
<td>2,45%</td>
</tr>
<tr>
<td>2019</td>
<td>189.332.175</td>
<td>64.648.660</td>
<td>940.248 0,50%</td>
<td>1,45%</td>
</tr>
<tr>
<td>2020</td>
<td>200.618.493</td>
<td>70.295.505</td>
<td>964.695 0,48%</td>
<td>1,37%</td>
</tr>
<tr>
<td>2021</td>
<td>226.090.550</td>
<td>78.962.947</td>
<td>815.103 0,36%</td>
<td>1,03%</td>
</tr>
</tbody>
</table>

The budget allocated by Law expressed in thousands of Chilean pesos. It does not consider, for example, the 2020 cut of 38% due to the sanitary emergency.

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

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

In the safeguarding process described in previous observations in the Periodic Report, the recommendations resulting from both the participatory research, which considers the risk and threat factors and the recommendations made by the Advisory Committee on Intangible Cultural Heritage are considered.

In consideration of both elements, and according to the annual budget available, the budget distribution is made for the design or implementation of Safeguard strategies.

This, however, assumes that the element is registered in the process for safeguarding and has reached the Inventory stage, which may slow down the implementation of measures and, on the other hand, does not consider the ICH not registered by the State.

**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?*

**Limited**

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

The National Culture Policy and the regional policies for the period 2017 - 2022 are informed through citizen participation. The process of preparing these policies considered several stages to respond to the needs of each sector of the citizenry and the feasibility of their implementation. The stages in the development of the policy are described below:

Information gathering: It consisted of identifying the level of knowledge about the culture sector in different sources of information, such as research and studies carried out by experts, and information arising from different participatory instances carried out in the most recent period. This allowed us to start the process based on quantifiable data and concrete information, which provides a platform for dialogue.

Citizen participation - regional round tables: Then the participation process began with different players involved, who actively contributed to this discussion, exposing their needs and proposals to face them. This was an open participation process, with a call for all citizens interested in participating in the process (including creators and artists, managers, social and cultural organizations, and representatives of indigenous peoples).

Each meeting was recorded, data-based, and incorporated into a report that is sent to the participants of each event, to obtain feedback from actors from public institutions, unions, civil society, universities, and national training centres.

Proposals: A third stage is the generation and analysis of proposals. In this phase we
evaluate which proposals are viable in the short and medium-term, considering variables such as technical, economic, and political possibilities.

Inter-institutional participation: A fourth phase is inter-institutional participation. This stage includes a process of reviewing the internal cohesion of the work of the Ministry of Culture, Arts and Heritage and the commitment of its various departments to the development of the proposed measures.

Inter-ministerial coordination: A fifth phase is the creation of an inter-ministerial body in which different public institutions will participate to be part of an active group. This group has committed itself to support, with its instruments of public management, the development of the measures that have emerged in the previous stages.

Validation: Then the validation stage began, which was led by the CNCA from its artistic disciplines and supported by the Advisory Committee. The final stage of validation of each of the cultural policies is granted by the National Board of Directors of the CNCA.

Implementation and follow-up: Finally, and after several months of construction, the Culture Policy is presented to the citizens. Thus, the last stage in the construction of cultural policy is its implementation and follow-up. Implementation begins with the classification and scheduling of the approved measures to distribute and organize its execution over the time covered by this policy.

The follow-up process includes both the public sector and the public and involves public reporting of progress and a final closing process in the final year of implementation. With this, each cultural policy promotes the cultural development of our country and keeps its commitment to public action in culture with an emphasis on making decisions in an informed manner, encouraging citizen participation, and constantly seeking to align its work with other state institutions.

On the other hand, a substitutive indication is currently being drafted that will seek to establish a new institutional framework in Parliament and improve the mechanisms for the protection of cultural heritage. The basis of the current heritage legislation dates from the first third of the last century and suffers from an administratively centralized conception, based on a monumental paradigm and did not consider in its original elaboration the conceptualization derived from the paradigm of participation and ICH, as well as its effective protection at the national level. To update this legislation, the State has made various efforts to promote a broad reflection in society on the need to update this body of law and to generate instances of participation with various groups, specialists, territorial and community representatives, both in-person and remotely. For this last point, an online survey was made available to all citizens in May 2020 to gather opinions on the draft law, the results of which were made public in July of the same year. Once the results of all these instances have been systematized, the indication is in the final review phase before it enters Parliament.

As for other administrative measures indicated in this indicator, especially those related to the creation of the Inventory, the regulation of the Living Human Treasures Program, and the Safeguarding Process, they have been developed with a technical approach and there are no verifiers of information from the communities to those technically responsible that
would allow them to be modelled. Nevertheless, all these initiatives are permanently monitored by the communities, thanks to the work instances agreed with the communities and, for example, during 2019 a study was conducted that considered the opinion of all the practitioners and custodians recognized to date as Living Human Treasures, to know the evaluation and expectations they had and thus strengthen the actions derived from this recognition.

**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:**

In policies, administrative and legal measures, concrete ICH approaches should be deepened and verifiers of effective participation should be strengthened. One concrete instance would be to incorporate more specifically ICH approaches and the general guidelines for the application of the 2003 Convention in the National Cultural Policy, with continuous participation of the communities, with special attention to those that have decided to collaborate in the Safeguarding Process in any of its phases.
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?

<p>| | |</p>
<table>
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<tr>
<td>Yes</td>
<td>1</td>
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</tbody>
</table>

It is a

- Legal measure

**Name of the policy/measure**

Kindergarten Education Curriculum Bases

**Established**

10-02-2018

**Revised**

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

Yes

**Brief description**

These curricular bases offer educators in general, a set of fundamentals, learning objectives, and guidelines for the educational process with the children. Therefore, they have been conceived as a reference for the integral organization of a quality educational path, respectful of the characteristics, interests, strengths, and needs of the children, in order to promote the development and learning in this decisive stage. In the transversal learning objectives of these curricular bases, the recognition and appreciation of the cultural heritage present in Chile and in the educational communities are incorporated.
Legal measure

**Name of the policy/measure**

Supreme Decree of Education No. 439, first to sixth grade curriculum bases

**Established**

22-01-2012

**Revised**

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

Yes

**Brief description**

With these bases, the schools receive a tool that allows them to develop relevant and updated knowledge, skills, and aptitudes in their students, which make up a shared cultural background that links young people with their cultural identity and, at the same time, connecting them with today's globalized world.

The Primary Education cycle aims to provide students with cognitive and non-cognitive learning that leads to the autonomy needed to participate in our society. This requires the development of skills that allow access to knowledge in a progressively independent manner and to successfully pursue the subsequent educational stages. These curriculum bases support that task by placing a strong emphasis on the development of students' written and spoken language skills and mathematical thinking. Communication, critical thinking, and research skills are also developed around each of the subjects from the early years. Students will learn to select and evaluate information, developing a discerning and analytical attitude in the face of the abundance of information that surrounds them today.

This educational cycle must also develop the skills needed to participate responsibly and actively in a free and democratic society. The bases are aimed at students acquiring a sense of identity and belonging to Chilean society, and developing skills in relationships and collaboration with others, as well as effort, perseverance skills, and love for work. These bases will also help teachers to develop a positive disposition towards knowledge in their students; to awaken their curiosity and interest in the world around them; to ask themselves questions, to search for information, and to exercise creativity, initiative, and self-confidence in order to face diverse situations.

Intangible Cultural Heritage has a place in the transversal learning objectives and learning objectives by subject. In the transversal objectives, it has a place in the moral dimension, as it allows for the recognition of and respect for cultural, religious, and ethnic diversity and ideas and beliefs different from one's own in school, family, and community spaces, recognizing dialogue as a source of growth, overcoming differences and approaching the
truth. In the learning objectives by subject, the intangible cultural heritage has a place in the subjects of Arts; History, Geography and Social Sciences as well as in Language and Communication.

3

It is a

- Legal measure

**Name of the policy/measure**

Supreme Decree of Education No. 369, 7th grade to second level middle education curriculum bases

**Established**

01-09-2015

**Revised**

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

Yes

**Brief description**

With these bases, the schools receive a tool that allows them to develop relevant and updated knowledge, skills, and aptitudes in their students, which make up a shared cultural background that links young people with their cultural identity and, at the same time, connecting them with today's globalized world.

In these curriculum bases the cultural heritage is incorporated within the guiding principles of the bases, to the extent that it seeks to develop the ability to analyze, interpret, synthesize, in a critical and autonomous way, diverse elements that represent the cultural heritage of humanity, as well as to develop the skills of appreciation and creation, both to provide a channel for personal expression and to expand and enrich one's own experience with the appropriation of the cultural heritage of humanity.

This is why cultural heritage is incorporated in the transversal learning objectives, in the socio-cultural and civic dimension, as well as in the objectives of the subjects of Visual Arts; Language and Literature; History, Geography, and Humanities.

4

It is a

- Legal measure
Name of the policy/measure

Supreme Decree of Education No. 193, third to fourth level medium education curriculum bases

Established

13-09-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

Description: With this bases, the schools receive a tool that seeks to protect the consistency of the educational path through a focus on continuity in the approach, in the educational concept, and in the curricular structure from the third medium to the fourth medium.

It is a

- Legal measure

Name of the policy/measure

Differentiated Technical-Professional Training Curriculum Bases

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Differentiated Training area, corresponding to the 3rd and 4th levels of middle education, offers students opportunities to learn a technical speciality that facilitates their access to their first paid job, according to their interests, skills, and vocational dispositions, and that prepares them effectively for work and to respond with flexibility to the speed of technological changes.

This curriculum bases define 35 specialities grouped in 15 economic sectors. Some of the
specialities are offered with two or three mentions. This curricular organization implies a common core of competencies to be developed during the first year of the speciality, and other differentiated competencies for each mention, to be developed in the second year. The mentions add up to 17 in total.

The cultural heritage is incorporated in the learning objectives of the tourism services speciality, in order to recognize, value the present cultural heritage and guide and inform tourists about tourist attractions in the area, identifying relevant information on historical, cultural, geographical, economic, contingency, social, flora, and fauna, according to the needs, desires, and demands of the tourist, health requirements, legal provisions, environmental protection measures and national heritage as appropriate, respecting existing protocols and using effective communication techniques in Spanish and English.

The ICH is also included in the learning objectives of the forestry speciality, to the extent that the forestry student will have developed the competence to apply environmental protection and sustainable development criteria in the production and forestry preservation activities for the maintenance and development of the natural and cultural heritage of the country, safeguarding the compliance with the current laws.

**Question 12.2**

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

No

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<th>Name of the policy/measure</th>
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**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

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• Administrative measure

Name of the policy/measure

Resolution No. 399-2019, Language and culture of ancestral indigenous peoples curriculum bases, first to sixth grade

Established

23-12-2019

Revised

Is the policy/measure being implemented?

Yes

Brief description

Chile currently recognizes ten indigenous peoples (Indigenous Law No. 19,253), four of which have a higher degree of linguistic vitality and implement the current Indigenous Language Sector (Aymara, Quechua, Mapuche, and Rapa Nui). The remaining five (Lickanantay, Colla, Chango, Diaguila, Kawésqar, and Yagán) are in a situation of maximum linguistic and cultural vulnerability and do not have spaces promoted by the National Curriculum for students to learn their language and culture. Given the need for the State to promote a process that allows all peoples to rescue, revitalize and develop their native languages and cultures, the Ministry of Education considers it relevant to promote mechanisms to support, from the educational system, intercultural education and the learning of the language and culture of all the aforementioned peoples.

These curriculum bases are common to the nine indigenous peoples and are the result of an initial process of curriculum development (carried out between 2016 and 2017) that considered the knowledge and skills, both linguistic and cultural, of the nine indigenous peoples. Also, the recommendations of the National Council of Education (CNED, for its acronym in Spanish) derived from a consultative process (2017) and the Indigenous Consultation held between the second half of 2018 and the first quarter of 2019.

In these bases, only the language component is developed, taking into account the diverse sociolinguistic contexts in which the indigenous peoples are immersed. Therefore, three lines of learning objectives are presented:

• Learning objectives for language awareness purposes, i.e., serving indigenous peoples with languages with no current social function or urban peoples in the process of recognizing indigenous culture and learning their language.
• Learning objectives for language rescue and revitalization purposes, that is, in rural and urban spaces where there is a language but not necessarily a community of speakers.
• Learning objectives for contexts of strengthening and development of indigenous languages, that is, oriented to the development of bilingualism or linguistic immersion.
As a result of the Indigenous Consultation mentioned above, the proposed Curriculum Bases for the subject of Language and Culture of the Original Ancestral Peoples, which is presented to the National Council of Education, has the approval of the nine indigenous peoples and the State (Ministry of Education) concerning the name of the subject, educational purposes, nomination of the subject’s outline, Transversal Learning Objectives (OAT) and Learning Objectives (OA).

2

It is a

• Legal measure

Name of the policy/measure

Supreme Decree No. 301 regulates the quality of the traditional educator

Established

17-10-2017

Revised

Is the policy/measure being implemented?

Yes

Brief description

This decree regulates the quality of the traditional educator in the intercultural bilingual education program. It defines the requirements and procedure to be recognized as a traditional educator in the teaching of the languages and cultural knowledge of the native peoples.

3

It is a

• Administrative measure

Name of the policy/measure

It approves the curriculum for the fifth and eighth grade of primary education and the programs of study for the fifth and sixth grades of primary education, for establishments that teach the subject of indigenous language.

Established
Is the policy/measure being implemented?
Yes

Brief description

This decree approves and informs the curricula for the fifth to the eighth year of basic education for the subject of indigenous language, corresponding to Aymara, Quechua, Rapa Nui, and Mapuzungun, which the Ministry of Education will develop according to the respective curricular guidelines, in which the intercultural bilingual education program is implemented.

Baseline and target

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

Extent to which the current indicator is met:
Partially

Target for the next report:
Partially

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

Although there is a diversity of legal and administrative measures aimed at valuing aspects of the ICH, there is a need for educational plans to be updated considering the ICH present in each territory. To this end, one alternative is to include a formal and permanent coordination body with the Ministry of Education for the revision and updating of educational plans to reflect the diversity of the ICH, including updates of the Inventory.

Another alternative would be to seek some institutional articulation for the identification and development of good teaching practices in recognition and respect for intangible
cultural heritage; strengthening the transmission and practice of intangible cultural heritage; teaching of the mother tongue and multilingual 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

In Chile, food security policies depend jointly on the Ministry of Agriculture and the Ministry of Health to ensure the provision of food and that it is safe for human life. In the last reporting period of this Report, Chile has strengthened its model of agro-exporting power, despite which 600 thousand people suffer difficulties in obtaining food, which would be close to one million people due to the effects of the COVID19 pandemic, according to the former Minister Antonio Walker. In Health, the creation of Law 20.606 (2012), on food labelling, was a pioneer worldwide in seeking to protect the child population from the high consumption of calories, saturated fat, sugars and sodium in food, through mandatory and easy to understand labelling on the packaging of processed foods.

Within the scope of the ICH, the most relevant milestone to strengthen food security was the creation in 2020 of the National Rural Development Policy, which considers the variety of cultures and identities, within its principles, as well as the rural territories that make up the country, and the need for "greater appreciation of the cultural heritage" present in these territories and the need to "recognize the cultural and natural heritage as a constituent aspect of the rural and a key component of the sustainable development of the country and the welfare of its population". For this
reason, the fourth axis of this policy is related to "Culture and Identity, safeguarding and enhancing the value of its tangible and intangible heritage. Besides, the policy cites "food heritage" as one of the areas of work in this axis.

- Health care

The Department of Complementary Medicines was created in the Ministry of Health, as a technical area in charge of policy orientations, elaboration of norms (regulation) and support to the management of activities related to the knowledge and practice of the so-called Complementary/Alternative Medicines. Complementary medicines are understood as: "a broad domain of healing resources that includes all systems, modalities, health practices, theories and beliefs that accompany them, different from those intrinsic to the politically dominant health system of a particular society in a given historical period".

In terms of research, this department has published documents such as "Good Practices in Phytotherapy in the Health Care Network", "Traditional Herbal Medicines" among others such as diagnoses and evaluations of complementary therapies.

Also, in the Health Network, intercultural hospitals have been implemented, these community hospitals have as a basis and foundation to unite ancestral medicine and traditional medicine to provide health services with intercultural relevance.

**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?

Yes

Provide any additional details

To date, the National Policy and National Strategic Plan for Disaster Reduction 2020-2030, in charge of the National Emergency Office, has goals and actions, in which Strategic Action 3.1.2 establishes a work plan associated with Heritage, which also links the existence of the Heritage and Risk and Disaster Management (RDM) Table, these initiatives arise from the Sendai Framework for Disaster Risk Reduction, to which Chile adheres. The work plan of the Heritage and RDM Roundtable 2020-2022 aims to:
- Generate a methodology for risk assessment in cultural heritage.
- Generate a methodology for the direct evaluation of damage to cultural heritage.
- Generate a methodology for protection, restoration, reinforcement or other measures to reduce vulnerability.

This work plan seeks to have quantitative, economic and qualitative information on damage caused by natural and/or anthropic disasters in the coming years.
In 2020, the National Subdirectorate of Intangible Cultural Heritage began a diagnosis, survey and systematization of information associated with these issues and the ICH, with the vision of contributing, in the medium term, to communal risk management plans, national cultural heritage indicators, etc.

**Question 13.4**

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

No

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

**Question 13.5**

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

No

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

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

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
Progress should be made in ICH within the framework of plans and programs for sustainable development in areas other than education and culture. This could be guided by the socialization of the Ethical Principles as the basis for long-term inter-institutional work to address the three axes of sustainable development.

A relevant goal for the next reporting cycle is to reduce gender gaps and inequities in the social axis, to strengthen public management of ICH safeguarding and strengthen equity and diversity within the communities.

In the environmental area, on the other hand, efforts will be focused on those elements and communities vulnerable to environmental threats, of whatever origin, and to collaborate in the identification and preservation of ecological diversity through the identification of knowledge and practices that base their specificity on it.

Finally, in the economic sphere, the aim will be to articulate institutional efforts to reduce inequalities through the mechanisms provided by the State and also favouring broad collaboration-based, as mentioned above, on an approach based on capacity building and the adoption of the Ethical Principles.

The coordination structure for this work could be sought through a permanent inter-ministerial roundtable to promote the inclusive social development of the communities that hold intangible cultural heritage. This roundtable would have the mission of generating cross-cutting legal and administrative measures within the State based on the valuation and management of cultural diversity.
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:

**Question 14.1**

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

*No*

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

**Question 14.2**

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

*Yes*

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

Several institutions and through different strategies have recognized these rights and how communities can exercise them. For example, in what was the configuration of the National Tourism Strategy 2012-2020, with the integration of communities in the cultural tourism offer, associating rural tourism and native peoples. Concerning institutions linked to the development of silvicultural and agricultural areas and in an area such as traditional crafts and ruralities, the importance of respect for native peoples and rural communities is integrated, as in the National Rural Development Policy. Law 20.249 that "Creates the marine coastal space for native peoples", published in 2008, and whose objective is "to safeguard the customary use of these spaces, to maintain the traditions and the use of natural resources by the communities linked to the coastal edge", is in force and has granted 15 Marine Coastal Spaces for Native Peoples, upon request of each community, 9 of them were granted during the period covered by this Report. Besides, there are another 79 requests in force that have yet to be resolved by the State. Progress must be made in legal or administrative mechanisms that recognize and protect the customary knowledge and practices of the communities in forest and terrestrial ecosystems.

**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?

Yes

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

Although there is evidence among the communities of the value of safeguarding their ICH for conflict resolution (see the discussion on the Morenos de Paso in 15.2), it is necessary to make a greater effort to make these examples visible within the State and society.

Baseline and target

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

Extent to which the current indicator is met:

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:

It is necessary, at the State level, to address the concept of safeguarding as a joint theme of national activities, and to this end, there must be updated legislation on heritage that effectively incorporates ICH, especially considering customary and collective rights and respect for practices and their transmission.
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.

Based on the fact that the idea of wellbeing in the ICH Convention refers mainly to social wellbeing (good material and spiritual or psychological conditions), we could point out that in global terms the communities recognize and use their ICH for the proposed purposes.

In terms of participation, the exchange of experiences with other communities; the recognition and social integration from the role of cultor/a; the intergenerational and gender integration in most cases, where subjects commonly invisibilized or socially denied as actors of development (children, women, older adults) are incorporated to the deployment of traditions and practices, even as fundamental subjects of promotion to maintain the legacy of the tradition. Examples: presentation of children to the "chinita" for the continuity of the Baile Chino, Morenos de paso, and other devotional traditions through time; the teaching of a potter grandmother to an apprentice granddaughter; among others. All framed in the cultural transmission of practices and traditions, which can be corroborated in the execution of "workshops" and "meetings".

The communities have managed to make known the value of their practices and knowledge beyond the exclusively local, expanding their recognition even at the national level, in link with other communities, with regional and national authorities in some cases, and with the arrival of mass media sporadically.

All of the above, reinforced by self-management practices -some of ancestral or long-standing nature- which in some cases have been strengthened in recent years in their dealings with public policy in ICH.

### 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.
In many cases, the communities recognize their internal differences and create opportunities for dialogue and debate to clarify points of convergence and differentiation based on the diversity that brings them together. Some traditions have managed to sustain their permanence over time based on practices of mutual respect and dialogue. For example, devotional traditions with pilgrimage practices (Baile Chino and Morenos de paso), not being static and in constant movement, are using dialogue and exchange as a method of bonding with other communities, even to resolve deep conflicts. Indeed, the communities ask each other questions, question each other, exchange knowledge and learn from each other. The invitations and visits of "cantores a lo divino" to vigils or lodgings ("alojadas") sustain much of the self-worth and mutual appreciation that exists among "cantores".

In the case of contributions to the construction of peace, we have emblematic cases such as that of the Morenos de Paso in Arica, since the brotherhoods of Chilean origin share with the Morenos de Paso of Tacna (Peru) even ceding them the leadership of the presidency of the Association of the Sanctuary of Las Peñas in certain periods. The international borders and limits are blurred when it is time to materialize the devotion for the Virgin of the Peñas in the Great Celebration of October and in the Small Celebration of December. This becomes relevant if you think that Arica was Peruvian territory until the early twentieth century, which changed after the War of the Pacific.

In any case, there are pending issues from the Chilean society towards the understanding of some traditions of social and identity origin "different" from the Chilean nationalist imaginary.

**Question 15.3**

Do development interventions recognize the importance of ICH in society?

No

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

**Baseline and target**

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

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

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:

It is necessary to match the social recognition that the practitioners themselves have of their heritage with the lesser recognition that society, in general, has of the value of this heritage. Communities have often used their ICH for their development, but some local development projects may not be aware of the ICH present in the territories. A possible approach could be taken within the framework of the inter-institutional coordination body indicated in the Objective of Indicator 13, where the results of the research carried out should be made available to decision-makers to make the ICH visible in the territories, thus ensuring, together with the elaboration of the corresponding legal provisions, that development programs take into account it is safeguarding. On the other hand, it seems advisable to carry out a diagnosis of the incorporation of ICH as an element for sustainable development at present and thus make visible the best practices in this field.
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**

  At present, there is a direct link with handicraft practices of indigenous origin, while the ancestral traditions of nine of the ten native peoples that inhabit the territory of Chile have been recognized, for which specialized programs and departments have been created within the State.

- **Groups with different ethnic identities**

  There is recognition and planned work with a variety of ethnic traditions, even different from the native peoples, as is the case of the Afro-descendant traditions located mainly in the Norte Grande of the country (regions of Arica and Parinacota and Tarapacá) such as the Morenos de Paso. It also recognizes and works with communities whose traditions are self-recognized as "mestizo", primarily those devotional traditions that combine the original ancestral matrix with popular European religiosity. As examples, we have the traditional dances of San Pedro de Atacama of the festivities of San Pedro and San Pablo, of Likanantai origin, but with the cult to Catholic patron saints; Chinese dances, that from the valley of Huasco to the valley of Choapa have produced emergence identities processes with their original Diaguita matrix; or the case of the Bands of Pasacalles in Chiloé that worship Marys, Christs and patron saints, having as indigenous roots mainly the Huilliche and perhaps Cunco people.

- **Migrants, immigrants and refugees**

  Until 2015, the organizational structure within the Ministry provided that the Department of Cultural Heritage was responsible for recording and disseminating the traditions of migrants of the last generation, through the publication of books and collaboration with television programs dedicated to the subject. However, since 2015, a specialized public policy with a migrant theme was installed from the
creation of the "Migrant Unit" of the Department of Cultural Citizenship, currently housed in the Undersecretariat of Cultures.

This Unit is currently the "Interculturality and Migrant Inclusion Program", and one of its objectives is to make visible the contribution of communities and especially migrant artists to Chile's cultural development to value cultural diversity, through intangible cultural heritage contained in expressions such as music, dance, oral traditions and festivities, among others.

In this sense, the Program has carried out different activities such as the Migrant Festival, the Virtually Close Cycle, Migrant Artists in Cultural Centers and Colloquiums on Migration and Culture.

- People of different ages

There are effective inclusion and age transversality in cultural practices in general, whose type and level of participation is adapted to the circumstances and hierarchies of each community. Just as in certain devotional traditions the role of children and young people is fundamental (mainly in those of a collective nature), there are others in which children and young people are considered learning subjects (apprentices). There is also a particular view of community recognition of "teachers" who, in terms of age-differentiated public policy, would fit into the level of "senior citizens".

State management of plans has sought to be guided by these logics, trying to mainstream community participation without age distinctions, which implies promoting the intergenerational participation of practitioners in workshops, meetings, content development and other concrete activities.

- People of different genders

Although there are traditions that, due to their historical matrix, have experienced difficulties in including women (some devotional traditions) or men (some artisan and pottery traditions) in leading roles, nowadays, safeguarding plans, both in their design and in their execution and evaluation, place the gender variable as fundamental for the development of the work, which implies making men and women participate in collective instances under equal conditions.

- Persons with disabilities

The inclusion and participation of practitioners with some type of disability or
different or special capacity are ensured by the same communities that do not have any impediment in these situations due to their highly supportive and inclusive community matrix as such.

By way of example, in collective devotional traditions of the Norte Grande, practitioners with disabilities in wheelchairs participate; in traditions such as the Canto a lo Poeta (Song of the Poet), practitioners with blindness participate. Even in artisan traditions of the southern zone, we find practitioners with mental health diagnoses, who are included by the cultural community in general, even having to assume some leading roles on more than one occasion.

- Members of vulnerable groups

Many of the practitioners come from groups that have historically presented situations of social, economic and even environmental vulnerability. Examples include social groups of artisanal fishermen, peasants, "pirquineros" (miners) and workers belonging to devotional traditions such as the Bailes Chinos; marginalized ethnic groups such as Afro-descendants and native peoples; groups of rural women linked to artisanal traditions (colchanderas, Rari artisans) and potters (Quinchamalí and Santa Cruz de Cuca); groups of self-employed and seasonal workers linked to the world of rural and coastal production (salineros/as - salt miners). The plans do not impose any entry requirements for trainees to participate in their implementation.

**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.

In most cases, communities work out their internal differences through dialogue and deliberation. It is also reaffirmed that traditions are often based on mutual respect. In previous points, we pointed out examples through some concrete devotional traditions (Baile Chino and Morenos de Paso).

In this sense, the programs and plans linked to the safeguarding in Chile, come in cooperating with the mutual and own respect using strategies and actions tending to foment the dialogue and the deliberation as the meetings of practitioners, workshops adapted to the practice and dynamics of the traditions, among others (even in a pandemic with adaptation to virtual methodology).

**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 plans, through tools such as meetings of practitioners, have promoted and strengthened mutual respect among practitioners. However, protocols should be made explicit to favour active inclusion in the elaboration, implementation and evaluation of safeguarding plans. Besides, the pandemic revealed that there are important gaps and barriers to participation that should be evaluated. Technical guidelines could be generated to promote self-respect and mutual respect through safeguarding plans and to make visible the good practices promoted so far. The point is that the management for safeguarding promoted from the State not only replicates the models of participation of the communities but can also elaborate and formalize them for their replication in other spaces, even outside the scope of PCI management, which gives value to public management for safeguarding.

Finally, and based on the last point, it is possible to promote the strengthening of the work networks formed from these meetings, including other institutional actors, NGOs and even private actors considered relevant.
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.

All awareness-raising actions linked to safeguarding plans require that the ICH communities themselves be responsible for raising awareness and promoting their traditions and practices.

Some examples have to do with participation in exhibitions in community spaces (meetings of practitioners) and various formal spaces (regional, national and international seminars; forums; presentation to authorities; school workshops; among others); which is ensured first through clarity concerning the protagonism of the practitioners in their traditions, removing the "academic" or intermediary weight of participation in awareness-raising events. Likewise, a large part of the economic resources managed by public ICH programming in Chile is aimed both at raising awareness of practices and traditions in general and at ensuring the participation of practitioners as the main representatives and exponents of their own experiences.

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.

As all awareness-raising activities originate, are planned and presented by the communities of practitioners, free and informed consent is part of the dynamics arising from the safeguarding plans understood as a social agreement between the different actors involved.

Any planned and programmed action that includes awareness-raising as a focus in a safeguarding plan (whatever it may be) has its frame of reference in the social agreement. It
is not possible, from the point of view of public programming in PCI, to develop activities linked to traditions without the participation of the practitioners in any of its instances.

**Question 17.3**

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

No

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

**Question 17.4**

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

Yes

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

In line with the above, safeguarding actions are carried out considering the composition of the community itself and awareness-raising actions, seeking the widest possible scope. In other words, until now there have been no permanent initiatives to involve the youngest members of the community. Only during 2020 did the National Youth Institute open awareness-raising actions for young people between 14 and 29 years of age, in coordination with the National ICH Sub-Directorate. Besides, part of the Bearers of Tradition workshops are aimed at this age group.

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

No

Describe briefly how young people are engaged, giving examples.

**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.
They use social networks such as Facebook, Twitter, Instagram, YouTube, Vimeo, among others. Some examples are the Quinchamalí Pottery website, Yagán Basketry social network accounts, personal accounts of the heads of Chinese Dances and poet singers, among others.

These networks are used to publicize the element of intangible cultural heritage that they practice and transmit, activities, news, catalogues, relations with art and culture, among others.

In the context of pandemic 2020, some communities used these platforms to mitigate the economic effects of the pandemic or to activate memory processes in those elements that could not recreate massive devotional practices.

**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:**

There is broad participation in this area; however, the protocols for consent and use of community rights must be strengthened, in line with the enabling legislation on PCI. To this end, protocols on community participation in awareness-raising actions and informed consent management should be developed and mainstreamed.

On the other hand, this participation should be extended to central awareness-raising activities and for all phases of the work (design, implementation, evaluation) and not only limited to workshops.
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:

- None of the two

They are programs without a defined focus on these two areas, probably inspired to promote economic or tourism development initiatives, but in most cases without making explicit their link with intangible cultural heritage, or to entertain viewers. Nevertheless, there is a minority of programs, financed by the National Institute for Agricultural Development, which has maintained a permanent offer of programming on open television on, for example, food heritage.

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

To the extent that the programming reflects different approaches linked to different areas, territories and communities, even though it does not always reflect some approach strategy to reflect the point of view of the communities.

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 coverage is largely based on communication milestones and not on ICH in general. In some television programs, topics that have ICH elements and practitioners as protagonists are scheduled, but they are not highlighted from this condition, as they ignore the conceptualization of the 2003 Convention.

**Baseline and target**

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

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

Minimally

**Target for the next report:**

Partially

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

Although ICH-related programming exists, conceptualization and approaches should be developed to ensure mutual understanding and respect. It would be desirable to move towards the development of specific awareness-raising measures for media and communications professionals, to generate a shared strategy for progress in this area.
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.

One of the original emphases of ICH public policy in Chile has been the recognition of the bearers, expressed in the local adaptation of the Living Human Treasures program. To date, this program functions in the country as recognition among practitioners belonging to an element inscribed in the Inventory. It can also be awarded to an individual or a group of tradition-bearers.

In the last two years, recognition was promoted to communities that are bearers of an element included in the Register or Inventory. Due to the political conditions of the country and then sanitary conditions worldwide, these public recognitions are suspended. On the other hand, the Margot Loyola Palacios National Award for Lifetime Achievement in Traditional Culture, which has recognized practitioners, researchers and creators motivated by the latter two in the ICH present in the country, has been awarded annually since 2016.

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

The calls for these awards by the State are public. It is up to the citizens to propose candidates for these awards. The Living Human Treasures recognition is a peer-to-peer recognition (the community must nominate one of its members). Information about them is permanently available on the ICH portals of the National Heritage Service.

### 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

Yes, meetings with the communities and specific seminars, memory contests and ICH have been held with them or directed towards them.

• General public

Milestones are held to raise awareness among the general public, publications are issued for the general public, and an annual International ICH Seminar is held. Besides, for the past 5 years, ICH has been included in the celebration of Heritage Day, during May.

• Other stakeholders

Workshops for children and youth of tradition bearers taught by practitioners recognized as Living Human Treasures in each region.

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?

No

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

Baseline and target

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

Extent to which the current indicator is met:
**Target for the next report:**

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:

Raise awareness of ICH in the various communities, through various workshops and dissemination and promotion actions, distinguishing good safeguarding practices, probably at the global level, and processes of inclusion and recognition of ICH, from an intersectoral perspective and including private actors, opinion leaders and the media, to promote safeguarding and mutual respect.
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.

Ethical principles are the support and main axis of all ICH management, including dissemination and awareness-raising. They are the principles that govern the Sub-directorate, selecting some specific ones with respect to the national reality. In the activities that correspond specifically to the sub-directorate, as the main institution in charge and in the agreements with other institutions, special emphasis is placed on these and they are considered in any dissemination and/or communication activity. As well as in any activity with another institution or when requesting guidance.

**Question 20.2**

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

No

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

**Baseline and target**

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

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

Largely

**Target for the next report:**
Largely

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

Mechanisms will be sought to make visible the best practices in the National ICH Sub-Directorate for the application of the Ethical Principles. Similarly, a functional induction line will be created to promote training in these principles for each new member of this team. On the other hand, the adoption of the Ethical Principles will be promoted in the intersectoral work.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:

English | French | Spanish

**Question 21.1**

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

Limited

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

It is assumed and promoted that the community of practitioners is the main safeguarder of its heritage, which is paradigmatically found in the line of work consulted. Likewise, in the public management of ICH, the rights and customary organization of each community are respected, so that in these circumstances, to speak of safeguarding implies considering their own self-defined experiences as fundamental. As a cross-cutting example, all safeguarding plans establish a participatory mechanism for decision-making. However, the representatives of the communities consulted for this report indicated that participation was limited due to difficulties in understanding some of the contents of the Convention or public management; the feeling that the work is done "always with the same people"; barriers to entry in some cases associated with community control of younger practitioners; limitations of connectivity or distance from urban centres, which, in their opinion, would be detrimental to those who live in more remote areas.

Describe in particular measures to ensure that this is inclusive.

Considering the above reflections, it will be necessary to review the participation mechanisms in place up to now, which included the aforementioned "cultores meetings" that are carefully programmed in collaboration with validated community representatives.

**Question 21.2**

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

Limited

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

There are few non-profit organizations (NGOs and foundations) in Chile dedicated to the subject. There is greater involvement of some specific universities that have a real and
objective interest and in direct relation with communities. What is more, there are the own organizations of representation that the communities themselves have established, which ensures their direct participation.

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?

Not at all

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

There has been little safeguarding work with the private sector, except for a few private initiatives to finance limited projects in favour of community groups, probably without explicit reference to ethical principles.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Partially

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

It is necessary to broaden the spectrum of participation to other relevant actors in the territories and make them participants in the Convention and the Operational Guidelines. Participation processes are perceived as something that can be extrapolated without mediation from the community to public management. For this reason, it is necessary to establish formal and periodic links with NGOs, especially those recognized by UNESCO, and to promote the inclusion of public and private actors in safeguarding management, while reflecting on the different types of relationships that are established with the communities and which of them are viable for the State.
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?

No

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

**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.

There are various tools available to NGOs and community organizations, for example, to carry out artistic or scientific work on ICH. Some of them, financed in part by the Ministry of Cultures, Arts and Heritage, have carried out studies in areas such as food heritage (CETSUR). The gap here is related to the greater or lesser linkage or knowledge that these organizations have with ongoing safeguarding measures.

**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?

No

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.

**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

**State Party-established target**

Partially

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

More information is needed on the effective participation of society in these three areas (practitioners, NGOs and specialists). This need is in line with what is expressed in Objective 9 on the deficit of access to information, but also with the scarce incentives for the study of ICH policies or the human capacities in advanced research dedicated to monitoring this area.

A desirable approach to address this point would be to strengthen the relationship with these actors, through some formal mechanism, to address the periodic evaluation of research practices carried out by universities, NGOs or the communities themselves.
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**

  Cooperation measures have been established with Peru, with whom there is an agreement to move forward with a joint nomination of the festivities of the Señor de Locumba (Tacna) and the Virgen de las Peñas (Arica) within the framework of the Chile-Peru Binational Roundtable.

  To this end, the teams have preliminarily identified practices common to the Chilean and Peruvian communities and are currently awaiting Chile’s definition of the status of the element within the Safeguarding Process, after which the community work will be jointly addressed.

- **Regional level**

  In 2016 Chile inscribed the Paya, together with the Uruguayan and Argentine payada, on the Mercosur Cultural Heritage List. As a non-member associated country, Chile has had active participation in ad hoc Technical Committees to support the evaluation of new nominations and suggest lines of action to the Mercosur Heritage Commission. In 2018 Chile organized the II Meeting of Payadores del Mercosur, with representatives of "improvised oral poetry" from seven countries in what is the main safeguarding measure agreed by the countries that are part of the recognition: to hold joint meetings.

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:

Question 24.3

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

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

Through CRESPIAL, information has been sought and shared with Latin American countries. The most relevant case for Chile during 2020 was the support provided by the Focal Point of Venezuela to share its experience in the preparation of applications for UNESCO’s Urgent Safeguarding List.

**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.

In 2014, the book "El Señor de Los Milagros en Chile" was presented, which gave an account of the vitality of the devotion of the Peruvian community residing in Chile, which had brought its manifestation to the country. This book was the product of a joint investigation between both countries. Although it is outside the time frame of this Report, it is worth mentioning because of the breadth of both teams, Peruvian and Chilean, who collaborated and the value of the products produced (see: https://www.cultura.gob.cl/wp-content/uploads/2014/12/seinor-milagros.pdf).

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

There are specific actions for cooperation with other States, but a framework strategy for work in this area should be developed. An effort will be made to develop a work strategy to
strengthen international cooperation, within the scope of the measures provided for by the Convention, with emphasis on the dissemination of good practices and partnerships for sustainable development.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

English | French | Spanish

**Question 25.1**

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

Yes

1

Choose a category 2 centre

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

Describe the activities and your country’s involvement.

Chile was one of the countries that promoted the creation of Crespial around 2008. During the period covered by this report, Chile held the presidency of the Center’s Management Committee for one year, fulfilling its responsibilities in the governance of the Center. At the cooperation level, it is currently working on the continuity of the multinational Intangible Cultural Universe Project, together with Peru and Bolivia.

**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.

Every year, the National Cultural Heritage Service holds a seminar on Intangible Cultural Heritage in which practitioners, academics and public officials from Chile and other countries participate, to promote the exchange of knowledge, practices and experiences in safeguarding intangible cultural heritage, as well as to promote networking among the aforementioned actors.

Besides, during 2020, the National Subdirectorate for Intangible Cultural Heritage supported the creation by CRESPIAL of a database of ICH specialists in the region.

**Question 25.3**
Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

International and regional bodies

MERCOSUR

ICH-related activity/project

Chile participates in the Mercosur Cultural Heritage Commission, where the ICH plays an important role in bringing together countries that do not share a common built heritage. This space also articulates the recognition and elaboration of common management plans among Member or Associated States for manifestations such as the Hierba Mate Cultural System, the Chamamé, the Paya / Payada; the spaces of memory of African descendants.

Contributions to the safeguarding of intangible cultural heritage

Finally, this regional and shared recognition of ICH elements fosters the formation of networks among practitioners who promote their collaborative projects.

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:

Within the framework of the strategy referred to in the objective of indicator 24, the work that Chile has done on the paya element, as part of the Canto a lo Poeta, will be furthered by including projects such as the joint development of a common management plan for the element in the strategy. It should be noted that in the report "State of the Art of ICH in Chile" commissioned by CRESPIAL, the inscription of the paya on the MERCOSUR heritage
list is considered a milestone to be addressed.

Moreover, the same strategy should identify possible international alliances with organizations that can strengthen safeguarding management in different areas.
26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:
English | French | Spanish
C. Status of elements inscribed on the Representative List

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baile Chino</td>
<td>2014</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 Baile Chino are dancing musicians brotherhoods who express devotion to a Catholic figure through dance, song and music, whose music and moves have mestizo roots. They form a community space of participation recognizing those who are part of the groups, favouring the cohesion of those who adhere to them. The main devotional figures are the Virgin (the Chinita), the Niño Dios (Infant God) and various patron saints.

Any Baile Chino has an organizational structure and defined roles:
1) Depending on the territory, it is led by an alférez (standard-bearer) or a caporal (foreman), who sings coplas in improvised or traditional verses based on the gospels and inspired by the images of their faith. They also perform songs of prayer and gratitude.
2) Most of the brothers are "Chinos de flauta" (Flute Chinese) who are organized in two columns with an equal number of dancers and flutes. There are specific roles: a) the "puntero" (pointer) keeps the compass and tone of the column he leads; b) the "segundero" (second one) provides support to the puntero; c) the "coleros" (bottom ones) are children,
beginners, and the elderly.

3) the "tamborero" (drummer) leads the choreographic dance plan and controls the tempo of the instrumental music.

Each dance has a flag bearer and escorts, who are usually women. It is worth mentioning that in recent times there has been an increasing trend towards the participation of women in leading roles both in the brotherhoods and in the organization of the festivities.

**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 practice is still in force, including traditional modes of transmission, organizational and customary hierarchical forms, as well as its territorial circuits of devotion without major transformations, so its presence is visible both in urban and rural areas.

Children participate in activities where the tradition is renewed, mainly together with their parents and close friends, including the dance leader who acts as a community leader.

The participation of women has increased in several territories because, in addition to their traditional participation as extras in the dances, they are now recognized for their leadership, some of them being "dance leaders" or caporal. This has allowed the tradition to continue, especially in those brotherhoods where men have had to suspend or abandon their involvement.

There is a register of 3,024 chinos distributed in 39 municipalities, 300 localities and 6 regions of the country. The Baile Chino is the main attraction in sanctuary festivals that congregate hundreds of thousands of devotees and in Chino festivals whose audience varies between a dozen to ten thousand attendees.

Their main threat refers to the difficult relationship with the ecclesiastical hierarchy in some regions, which results in restrictions to carry out the practice; denial of significant spaces; and sanctions against brotherhoods from religious organizations and associations. There is also the loss of their own spaces due to natural disasters; an economic vulnerability that limits the tradition resources; and the absence of effective legal protection in national legislation for the proper safeguarding of their practices and inherent goods.

**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.

Both locally and nationally, the Baile Chino has increased its public recognition as a tradition. This is confirmed by the countless events that are developed regionally around the practice, ranging from the dissemination of festivities in local media to the recognition of prominent chinos as leaders of local culture. In addition, Baile Chino has gone from being a subject of interest of some specialists to being made visible in various areas of public and private management, highlighting those that disseminate its memory and sociocultural history in places where it is less known. It is also important to highlight the fulfilment of the State’s commitment to generate different types of meetings since these have strengthened the networks among the different groups, while also increasing the community’s own appreciation of the element.

It is worth noting that, considering the pandemic, the Baile Chino has shown a great ability to adapt to extreme situations, generating various strategies such as the use of technology to keep the tradition alive.

Finally, the inscription of the Baile Chino in 2014 favoured the mutual respect between the dances, mainly because it increased the exchange of experiences between brotherhoods that had no link between them despite being part of the same tradition, positively modifying even their territorial identity, by extending their relations in an interregional way.

**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.

1. Identification and registration of Baile Chino: accessible through sigpa.cl, it strengthens the management of the practitioners since they can gain access to certification of recognition by the State.

2. “Guía Nacional de Bailes Chinos y sus Fiestas Ceremoniales” (National guide to Baile Chino and their ceremonial festivals), published 2018. Includes dance details, location, and event dates.

3. Workshops of "Tradition Bearers", about 100 have been held, aimed at the transmission of the practice, the strengthening of ancestral knowledge and the exchange of experiences in the management of the dances.

4. Two national meetings of Baile Chino have been held (Mantagua 2015, Andacollo 2018).
In Mantagua, the promotion of the history and memory of the dance and the need to implement safeguarding measures regionally was incorporated. In Andacollo, measures were updated and threats to the practice were discussed. In addition, 18 regional meetings have been held, some of which have had an interregional reach.

5. Mobilization and transportation policies for Baile Chino.
Between 2016 and 2017, a strategy for financing mobilization to festivals was developed, based on three areas: cooperation in obtaining resources, raising awareness with municipalities and direct funding. Appealing to the autonomy of the dances, in 2018 the continuity was established only for the awareness-raising strategy.

6. Protection of ceremonial sites.
The brotherhoods have made progress in identifying them, as well as in their visibility through the IDE Patrimonio platform and sigpa.cl itself.

**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.

Community participation in the safeguarding of the element and the commitment to promote it is expressed in:

A.- A relationship is sustained within the framework of respect for customary forms of participation in the tradition throughout the country.
B.- The design and execution of safeguarding plans in collaborative work with the communities are established.
D.- The participation of practitioners as producers of knowledge is encouraged, within the framework of the safeguarding plan evaluation research process, highlighting the fact that out of 10 evaluators, 7 are women.
E.- The participation of Baile Chino’s male and female practitioners as managers and co-organizers of national and regional meetings is guaranteed.
F.- Promotion of the participation of representatives of Baile Chino in a meeting of practitioners ("encuentros de cultores") of diverse cultural expressions of Chile.
G.- Accompanies and develops collaborative work with Bailes Chinos in meetings and/or negotiations with political and ecclesiastical authorities.
H.- The diffusion of oral interventions of Baile Chino’s practitioners is promoted through the webinar system with repercussion in social networks.
I.- The social protagonism of Baile Chino is promoted through actions of recognition and support of community leadership.

**Question C.6**

**C.6. Institutional context**
Report on the institutional context for the element inscribed on the Representative List, including:

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

A.- The body that manages safeguarding from the State is the National Subdirectorate for Intangible Cultural Heritage, which oversees the ICH inventory where the element is inscribed and promotes the implementation of safeguarding plans. The Subdirectorate has a central level that prepares general guidelines and a regional manager in charge of connecting with the community.

B.- The dances are organized geographically in several ways:
1. Appealing to the tradition where kinship and cultural and religious ties predominate.
2. Through associations and federations of religious dances, mainly in the northern regions of the country, which are governed by canon law.
3. Municipal functional cultural organizations, which allow them to preserve their autonomy and obtain resources.
4. Specific organizations, such as the provincial representatives of Baile Chino in Atacama, created to relate to the State's safeguarding plans.

**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.

During 2020, the Baile Chino communities participate in the evaluation of the safeguarding plans being implemented, generating the corresponding spaces for reflection on the scope of the safeguarding measures developed so far. Part of the results of the reports issued by the culture leaders in this evaluation process constitutes the information basis for responding to the points mentioned above. Also, a working meeting was held to validate the information presented in this report with representatives and members of the Chinese dance communities and others with safeguarding plans in progress.

To go deeper into other aspects, a meeting was also held with representatives of the Baile Chino, Canto a lo Poeta and Quinchamalí and Santa Cruz de Cuca pottery, to evaluate part of the answers in this report and to deepen their perception of the inventory processes, the benefit of the communities, informed consent, participation and access to information.

Some of their responses have been incorporated into different parts of this report.
### 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.

<table>
<thead>
<tr>
<th>Name</th>
<th>Rodrigo Aravena Alvarado</th>
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</thead>
<tbody>
<tr>
<td>Title</td>
<td>National Deputy Director of Intangible Cultural Heritage</td>
</tr>
<tr>
<td>Date</td>
<td>12-03-2021</td>
</tr>
<tr>
<td>Signature</td>
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