Periodic Report (Convention)

A. General information

Name of State Party

Colombia

Date of Ratification

2008-03-19

Question A.1

Executive summary

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

Colombia adopted the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) through Law 1037 of 2006, an instrument of ratification accepted by UNESCO in 2008. Since the adoption, Colombia issued Law 1185 of 2008, which introduces intangible cultural heritage into the national legislative framework and creates the Representative List of Intangible Cultural Heritage (LRPCI) at the national level, the main instrument of inventory and registration of intangible cultural heritage in Colombia, as well as establishing the obligation of identification and safeguarding of ICH, under the leadership of the Ministry of Culture. The List is aimed at promoting the construction of Special Safeguarding Plans (PES) for relevant or at-risk elements throughout the country as instruments built in a participatory manner by the communities. The Special Safeguarding Plans contain a broad characterization of the element, diagnosis of its viability and formulation of measures to guarantee its safeguarding, which is updated periodically through a participatory review and monitoring process every 5 years. This mechanisms is regulated by Decree 1080 of 2015, modified and added by Decree 2358 of 2019.

Additionally, in 2009, Colombia adopted, in compliance with the mandates of the Convention, the Safeguarding Policy for Intangible Cultural Heritage. In the framework of the recognition and respect for the ethnic and cultural diversity of the Nation, the Policy aims to strengthen the social capacity of management of ICH for its safeguarding and promotion, as a necessary condition for collective development and well-being. In line with this objective, the actions of the ICH Policy in Colombia place practitioners and bearers as the main agents in safeguarding activities. The practitioners and bearers in Colombia, through the implementation of the Policy coordinated by the Intangible Cultural Heritage Group of the Ministry of Culture, are active agents in the processes of Strengthening the social management of ICH, Promotion of knowledge on ICH, Effective safeguarding of ICH
and its role in society, the construction of educational programs and content to support the safeguarding of the ICH throughout the country, the harmonization of development plans and programs with the safeguarding of ICH, communication and dissemination of ICH and international cooperation and exchange for safeguarding. Likewise, the Policy dictates articulation guidelines are dictated with other sectors of the State involved in the safeguarding of the ICH such as: Education, Environment, Health, and Commerce and Tourism, among others.

This report gathers the experience of Colombia in the implementation of the Intangible Cultural Heritage Safeguard Policy both for specific elements through the processes of implementation of the Special Safeguarding Plans, as well as safeguarding ICH in general, through the transversal actions of Policy and coordination with various sectors of the national state and civil society. This experience is presented in accordance with the Overall Results Framework of the 2003 Convention, as the basis for the organizational structure of the report. The report is based on the description and relevant examples gathered in a participatory manner with multiple stakeholders of the National Policy for the Safeguarding of ICH that instruct how Colombia has advanced towards results within the aforementioned Overall Results Framework. Moreover, the report also presents how Colombia plans to improve with the compliance of the Overall Results Framework that will serve as planning tool for the safeguarding of ICH in Colombia for the following six years.

**Question A.2**

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

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

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

Ms

**Family name**

Garcia

**Given name**

Ana Maria

**Institution/position**

Coordinator of the Intangible Cultural Heritage Group

**Address**

Ministry of Culture Bogota
Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

The periodic report has been developed with the active participation of the following government institutions:

The Ministry of Culture of Colombia. The ICH Group of the Heritage Division of the Ministry of Culture of Colombia has been the main focal point of this report, motivating participation instances for the preparation of the report, as well as gathering and systematizing the information, with the collaboration of the International Affairs Office of the Ministry and other areas and divisions of the Ministry such as the Arts Division, the Regional Promotion Division, The Division for Diversity and Ethnic participation, Communications Division, Press Office, among others.

The Ministry of External Affairs of Colombia: the Ministry of External Affairs was an active participant during the preparation of this report, providing information on multiple synergies with international frameworks or organizations that have allowed for the development of ICH safeguarding activities.

Furthermore, more than 20 Governmental institutions have provided official information on multiple indicators for the purpose of completing this report.

- National commission for UNESCO

The National Commission for UNESCO has also been an integral part of the preparation of this report, as the Ministry of Foreign Relations, the Permanent delegation of Colombia at UNESCO, and the Ministry of Culture have been the main institutional focal points in the preparation of this report.

- Museums

Museo Colonial and Museo Santa Clara (Colonial Museum and Santa Clara Museum): this museum institutions have had an active role promoting educational activities
and initiatives on promoting ICH elements and practices that have a relation to Colombia’s Hispanic Heritage and Colonial past, such as the Holy Week Processions of Popayán and Traditional Knowledge and Techniques associated with the Pasto Varnish, Mopa-Mopa of Nariño and Putumayo. Therefore, these museum institutions have played a role preparing this report by providing information on how they have been active in the implementation of the 2003 Convention in Colombia.

- **NGOs**

In November 4th, 2020, the Ministry of Culture of Colombia conducted a workshop on the Overall Results Framework and the Periodic Reporting processes, concerning the participation and involvement of NGOs, which produced important inputs for the development of this report, with the participation of the following organizations:

Fundación Mundo Espiral  
Fundación Cirpa  
Asociación Teje Teje  
Fundación Iguaraya  
Fundación Erigagie  
Corporación Misión Rural.

- **Municipalities**

The local district of Barranquilla and the municipality of Pasto have provided information regarding the ICH elements present in their territories for section C.

- **Local governments**

(TO BE COMPLETED BY MARCH 2020)  
The departments of Valle del Cauca and Atlántico have provided information regarding the ICH elements present in their territories for section C.

Please provide any comments in the box below

The Network of Cultural Agents for the Safeguarding of ICH is a collective of practitioners, bearers, and other cultural agents that have participated in the preparation and implementation of Special Safeguarding Plans in Colombia. The Network was organized in 2016, and is comprised of more than forty (40) active members from multiple provinces and municipalities of Colombia. The Network is an initiative of the civil society of Colombia and is currently one of the main instances of participation and dialogue between ICH safeguarding stakeholders and the Ministry of Culture. The Network participated in a round-

**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>Erigaie Foundation (NGO-90155)</td>
<td>2010</td>
</tr>
<tr>
<td>Teje Teje (NGO-90368)</td>
<td>2018</td>
</tr>
</tbody>
</table>

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

**Question A.5**

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

**Question A.5.1**

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional Vallenato music of the Greater Magdalena region (01095)</td>
<td>2015</td>
</tr>
<tr>
<td>Colombian-Venezuelan llano work songs (01285)</td>
<td>2017</td>
</tr>
<tr>
<td><em>Multiple: Colombia, Venezuela (Bolivarian Republic of)</em></td>
<td></td>
</tr>
<tr>
<td>Traditional knowledge and techniques associated with Pasto Varnish mopa-mopa of Putumayo and Nariño (01599)</td>
<td>2020</td>
</tr>
</tbody>
</table>

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

**Question A.5.2**
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>Carnival of Barranquilla (00051)</td>
<td>2008</td>
</tr>
<tr>
<td>Cultural space of Palenque de San Basilio (00102)</td>
<td>2008</td>
</tr>
<tr>
<td>Carnaval de Negros y Blancos (00287)</td>
<td>2008</td>
</tr>
<tr>
<td>Holy Week processions in Popayán (00259)</td>
<td>2009</td>
</tr>
<tr>
<td>Wayuu normative system, applied by the Pütchipü’ü (palabrero) (00435)</td>
<td>2010</td>
</tr>
<tr>
<td>Traditional knowledge of the jaguar shamans of Yuruparí (00574)</td>
<td>2011</td>
</tr>
<tr>
<td>Festival of Saint Francis of Assisi, Quibdó (00640)</td>
<td>2012</td>
</tr>
<tr>
<td>Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (01099)</td>
<td>2015</td>
</tr>
<tr>
<td>Multiple: Colombia, Ecuador</td>
<td></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 strategy of traditional crafts for peace building (01480)</td>
<td>2019</td>
</tr>
</tbody>
</table>

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

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.
<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>Safeguarding of the traditional knowledge for the protection of sacred natural</td>
<td>2017</td>
<td>2018</td>
<td>25000.00</td>
</tr>
<tr>
<td>sites in the territory of the Jaguars of Yuruparí, Vaupés Province, Colombia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(01224)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intangible cultural heritage as a basis for resilience, reconciliation and</td>
<td>2018</td>
<td>2020</td>
<td>99400.00</td>
</tr>
<tr>
<td>construction of peace environments in Colombia's post-agreements (01522)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My Heritage, My Region: strategy for capacity-building in social management of</td>
<td>2019</td>
<td>2020</td>
<td>99950.00</td>
</tr>
<tr>
<td>the intangible cultural heritage in two departments of the Colombian Orinoco</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>region (01518)</td>
<td></td>
<td></td>
<td></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**

National Representative List of Intangible Cultural Heritage

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

http://patrimonio.mincultura.gov.co/legislacion/Paginas/LRPCI.aspx

c. **Responsible body**

Ministry of Culture of Colombia - Division of Heritage and Memory - Intangible Cultural Heritage Group

d. **Date of establishment**

October 30, 2009
e. Updated since ratification or during the reporting period (provide further details in section 7.3)

Yes

Date of latest update

25-02-2020

f. Method and frequency for updating

The National Representative List of Intangible Cultural Heritage of Colombia has two main mechanisms for updating. The first one is the method for inscription of new elements in the List. This is done through the procedure laid out in in Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, as well as resolution 0330 of 2010. Each element inscribed in the National Representative List of Intangible Cultural Heritage must have an approved Special Safeguarding Plan that contains a thorough description of the element, a diagnosis of its current viability and the establishment of projects and actions to guarantee its future viability. More detail on this procedure will be given in the "Criteria for Inclusion" section.

Furthermore, the inventory is updated through an obligatory revision and updating process that must take place every five years. Colombian legislation and regulation determines this procedure for updating the information included all Representative List of Intangible Cultural Heritage in articles 2.5.2.14 and 2.5.2.15 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, which is as follows:

Monitoring and review of Special safeguarding plans: The Special Safeguarding Plan of each element included in the Representative List will be reviewed by the competent authority (the Ministry of Culture at a National Level) at least every five (5) years, without prejudice that they may be reviewed in a shorter term as deemed necessary by the communities. The modifications derived from this monitoring and review process will appear in an administrative act, in accordance with this decree (1080 of 2015).

Article 2.5.2.15. Modifications and adjustments to the Special Safeguarding Plan. Modifications or adjustments to the special safeguarding plan may be made at any time at the initiative of public entities or of practitioners and bearers and other stakeholders related to the element, as long as the proposal is agreed upon by the community of practitioners and bearers and technical support for the reason or reasons for its modification or adjustment are dully presented.

Any modification or adjustment of the special safeguarding plan must contain:
1. Justification for the modification: diagnosis evaluating the need to make changes to the special safeguarding plan because the previously established measures or mechanisms are
no longer convenient or timely to guarantee the significance or viability of the element.

2. Proposal: modification proposed to the special safeguarding plan.

g. Number of elements included

23

h. Applicable domains

The National Representative List of Intangible Cultural Heritage covers all domains of the 2003 Convention:

(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
(b) performing arts;
(c) social practices, rituals and festive events;
(d) knowledge and practices concerning nature and the universe;
(e) traditional craftsmanship.

Further detail on how Colombian national legislation and regulation expands on these domains will be given in the "Ordering Principles" and "Criteria for Inclusion" section.

i. Ordering principles

The Representative List of Intangible Cultural Heritage is an information record and a concerted instrument between the competent public entities and the communities of practitioners and bearers, aimed at applying a Special Safeguarding Plan to the elements inscribed in such List. The inscription of an element in the Representative List of Intangible Cultural Heritage constitutes an administrative act through which, after analyzing the criteria of assessment and procedure, the competent entity (Ministry of Culture at the National level) determines that said element, given its special significance for the community or a certain social group, or due to its level of risk, it requires the preparation and application of a Special Safeguarding Plan.

With regards to ordering principles, elements must be identified within one or more domains, defined in Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019. The corresponding domains are identified both in the administrative act of inscription of the element and in the identification section of the Special safeguarding Plans. Moreover the date of inscription on the administrative act (approval of its Special Safeguarding Plan and inscription), as well as its geographical location are also factors for ordering the elements inscribed in the list.

The aforementioned domains that Colombian legislation and regulations contemplate, are the following:

1. Language and oral tradition. Understood as vehicles of transmission, expression or communication of ICH and systems of thought, as factors of identity and integration of
human groups.
2. Normative systems and traditional forms of social organization. It refers to the forms of kinship and organization of families, communities and social groups or sectors, including self-government, solidarity systems, exchange, conflict resolution, social control and justice. This field includes the norms that regulate these systems and their own organizational forms.
3. Traditional knowledge about nature and the universe. Knowledge that human groups have generated and accumulated over time in their relationship with the territory, the environment and biodiversity.
4. Traditional medicine. Traditional knowledge, conceptions and practices of care and well-being of the human being in its entirety, of diagnosis, prevention and treatment of diseases, including psychological and spiritual aspects of these systems and associated botanical knowledge.
5. Traditional production. Knowledge, practices and innovations typical of local communities related to traditional agricultural, forestry, fishing production, gathering and community exchange systems.
6. Techniques and traditions associated with craftsmanship. It comprises the set of family and community practices associated with the elaboration of utilitarian or ornamental objects produced with artisan or craftsmanship techniques learned through practice.
7. Collective arts. Recreation of musical, theatrical, dance, literary, circus, audiovisual and plastic traditions that are a factor of shared identity for communities and social groups.
8. Festive events. Periodic social and cultural events that take place in a time and space with defined rules, generating identity, belonging and social cohesion. Elements and any other spectacle that encourages any form of discrimination against or violence against animals are excluded.
9. Traditional religious events of a collective nature. Periodic social and ceremonial events, of a communal characteristic, for religious or spiritual purposes. This domain refers to the cultural aspects of events or rituals, not to the religious or spiritual institutions or organizations that lead them.
10. Traditional knowledge and techniques associated with habitat. Traditional knowledge, techniques and events related to the construction and adaptation of the human habitat.
11. Culinary culture. System of knowledge, practices and social processes related to the production, procurement, transformation, preparation, conservation, management and traditional consumption of food, which includes ways of relating to the natural environment, rules of behavior, prescriptions, prohibitions, rituals and aesthetics.
12. Intangible cultural heritage associated with cultural spaces. This field includes the relationship of the communities, through its ICH, with those sites considered sacred or valued as cultural references and milestones of citizen memory or urban sites of cultural value.
13. Traditional games and sports. It includes teaching, learning and practicing children’s games, sports and traditional games, as well as traditional competitions and displays of ability or dexterity between people and groups. Those traditional games and sports that affect health or promote violence towards people and animals are excluded.
14. ICH associated with the events of everyday life. It includes knowledge, practices and values related to the socialization of people, the transmission of knowledge in family and communal environments, the ways and methods of transmission of knowledge, practices
and skills typical of family and community life, and related customs and rituals associated to the collective cycle of life and kinship.

j. Criteria for inclusion

The procedure and criteria for inscription technically is outlined in Resolution 0330 of 2010. The Second Chapter of the Resolution, “PROCEDURE FOR THE INSCRIPTION OF AN ELEMENT IN A REPRESENTATIVE LIST OF INTANGIBLE CULTURAL HERITAGE”, establishes the following procedure:

“Article 5. Procedure for the inscription of ICH elements in the Representative List of Intangible Cultural Heritage. In accordance with the provisions of article 2.5.2.7.º of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, the following procedure is regulated so that an element of Intangible Cultural Heritage -ICH- can be included in the List Representative of Intangible Cultural Heritage at the national level or on the List of each district or municipality, or department:

1. Application.
The application for an element to be included in a Representative List of Intangible Cultural Heritage may come from public entities or social groups, collectives or communities, or natural or legal persons.
The application must meet the requirements established in article 2.5.2.7.º of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019 and will be presented to the Director of Heritage and Memory of the Ministry of Culture (in case it is presented at the national level), the municipal or district mayor (if it is to be inscribed in the municipal level), or the Governor (if it is to be described at the departmental level), according to the territorial scope to which the element corresponds.

2. Review of requirements.
The review of the requirements provided in article 2.5.2.7.º of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, will be made in a period not exceeding two (2) months.
Within the same term, the competent body to carry out the inscription of the element in the respective List (Ministry of Culture, municipal or district mayor's office, or departmental government, depending on the territorial scope to which the event corresponds) will request the applicant to complete the missing requirements.
The application is understood to be withdrawn if once the request to clarify or complement requirements has been made, and the applicant does not respond within two (2) months.
The review described in this section includes a preliminary assessment by the competent authority on whether or not the element coincides with the ICH domains and assessment criteria established in articles 2.5.2.4. And 2.5.2.5 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019.
If there is no such coincidence, the applicant will be informed within the maximum period provided in the first paragraph of this numeral, who may insist within the term of two (2) months available to complement requirements. In this case, the competent official will request the concept of the respective Cultural Heritage Council (National Council of Cultural Heritage for elements to be inscribed in the National Representative List; Departmental Council of Cultural Heritage for elements of the scope of the department or of any of the municipalities of the respective department; District Council Cultural Heritage if the element
corresponds to the sphere of influence of a district) which must be issued in a term not
greater than one (1) month from the moment of insistence. If the refusal is maintained, the
applicant will be notified, who may present the legal remedies. Within the same period of
two (2) months provided for in paragraph 1 of this numeral, if the official before whom the
application is made considers that the element corresponds to another territorial scope, he
must send it to the official he considers competent, prior concept from the respective
Cultural Heritage Council.

3. Evaluation. The application that meets the requirements described in the previous
numeral, will be evaluated by the respective Cultural Heritage Council.
If the concept of the Cultural Heritage Council on the possible inscription of the element on
the List is positive, the competent body (Ministry of Culture, district or municipal mayor, or
governor, as the case may be) will request the applicant to prepare and/or present the
Special Safeguard Plan -PES, for its initials in Spanish-, for which a term of not less than
twelve (12) months or more than thirty-six (36) months will be granted, depending on the
nature of the element, without prejudice to the lesser terms in that the applicant could
meet this requirement. The request to the applicant may incorporate the recommendations
that the respective Council would have made.
Once the term set has expired without the Special Safeguarding Plan being presented, the
application will be understood to have been withdrawn. In the event that the concept of the
Corresponding Cultural Heritage Council is negative, the competent body will issue an
administrative act in this regard, against which the legal remedies will proceed.

The evaluation of the Special Safeguarding Plan will be carried out by the respective Cultural
Heritage Council within a maximum term of three (3) months from its presentation by the
applicant.
This evaluation is aimed at verifying compliance with the content requirements indicated in
articles 2.5.2.10.º and 2.5.2.11.º of Decree 1080 of 2015, modified and added by article 22
of Decree 2358 of 2019.
In this same period, at the request of the Cultural Heritage Council, the competent body
may request the applicant to supplement or clarify the contents of the Special Safeguarding
Plan, granting a suitable term according to the nature of the event, without exceeding
twelve (12) months. .
If there is any doubt or justified complaint about the legitimacy of the Special Safeguarding
Plan and the application for the event, the respective Heritage Council may request the
preparation of a new agreement or community consultation in which representatives of the
competent body may participate.

5. Decision.
Once the above procedure has been fulfilled, if the concept of the respective Cultural
Heritage Council is favorable, the Minister of Culture, district or municipal mayor, or
departmental governor, through a motivated administrative act, will include the element in
the Representative List of its jurisdiction and approve its Special Safeguarding Plan.
If the concept of the Heritage Council is negative, a motivated administrative act will be
issued indicating the refusal to include the element in the Representative List.
The administrative act in any of the aforementioned ways, will be subject to appeal for
reinstatement by any person.
Taking into account the administrative procedure described above, applications to the Representative List of Intangible Cultural Heritage must contain the requirements established in article 2.5.2.7 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, which must be provided by the applicant or applicant:
1. Request addressed to the competent authority (Heritage Director of the Ministry of Culture the case of the National List).
2. Identification of the applicant, who must specify that he, she or it is acting in the general interest.
3. Description of the element in question, its characteristics and current situation.
4. Location and geographic projection and name of the community(ies) in which it is carried out.
5. Frequency (when applicable).
6. Justification on the coincidence of the element with any of the fields and with the evaluation criteria indicated in articles 2.5.2.4 and 2.5.2.5 of this decree (Decree 1080 of 2015, modified and added by Decree 2358 of 2019).

In numeral 6 of the application, the coincidence with the following domains described in article 2.5.2.4 of Decree 1080 of 2015, modified and added by article 22 Decree 2358 of 2019, must be demonstrated:

1. Language and oral tradition. Understood as vehicles of transmission, expression or communication of ICH and systems of thought, as factors of identity and integration of human groups.
2. Normative systems and traditional forms of social organization. It refers to the forms of kinship and organization of families, communities and social groups or sectors, including self-government, solidarity systems, exchange, conflict resolution, social control and justice. This field includes the norms that regulate these systems and their own organizational forms.
3. Traditional knowledge about nature and the universe. Knowledge that human groups have generated and accumulated over time in their relationship with the territory, the environment and biodiversity.
4. Traditional medicine. Traditional knowledge, conceptions and practices of care and well-being of the human being in its entirety, of diagnosis, prevention and treatment of diseases, including psychological and spiritual aspects of these systems and associated botanical knowledge.
5. Traditional production. Knowledge, practices and innovations typical of local communities related to traditional agricultural, forestry, fishing production, gathering and community exchange systems.
6. Techniques and traditions associated with craftsmanship. It comprises the set of family and community practices associated with the elaboration of utilitarian or ornamental objects produced with artisan or craftsmanship techniques learned through practice.
7. Collective arts. Recreation of musical, theatrical, dance, literary, circus, audiovisual and plastic traditions that are a factor of shared identity for communities and social groups.
8. Festive events. Periodic social and cultural events that take place in a time and space with defined rules, generating identity, belonging and social cohesion. Elements and any other spectacle that encourages any form of discrimination against or violence against animals are excluded.
9. Traditional religious events of a collective nature. Periodic social and ceremonial events, of a communal characteristic, for religious or spiritual purposes. This domain refers to the cultural aspects of events or rituals, not to the religious or spiritual institutions or organizations that lead them.

10. Traditional knowledge and techniques associated with habitat. Traditional knowledge, techniques and events related to the construction and adaptation of the human habitat.

11. Culinary culture. System of knowledge, practices and social processes related to the production, procurement, transformation, preparation, conservation, management and traditional consumption of food, which includes ways of relating to the natural environment, rules of behavior, prescriptions, prohibitions, rituals and aesthetics.

12. Intangible cultural heritage associated with cultural spaces. This field includes the relationship of the communities, through its ICH, with those sites considered sacred or valued as cultural references and milestones of citizen memory or urban sites of cultural value.

13. Traditional games and sports. It includes teaching, learning and practicing children’s games, sports and traditional games, as well as traditional competitions and displays of ability or dexterity between people and groups. Those traditional games and sports that affect health or promote violence towards people and animals are excluded.

14. ICH associated with the events of everyday life. It includes knowledge, practices and values related to the socialization of people, the transmission of knowledge in family and communal environments, the ways and methods of transmission of knowledge, practices and skills typical of family and community life, and related customs and rituals associated to the collective cycle of life and kinship.

Furthermore, one of the main criteria for inclusion are the evaluation criteria described in article 2.5.2.5 of Decree 1080 of 2015, modified and added by article 22 Decree 2358 of 2019. The Following criteria for assessment of ICH element is applied:

1. Correspondence with the domains of ICH. That the element corresponds to one or more of the fields described in article 2.5.2.4 of this decree (1080 of 2015).
2. Significance. That the element is socially valued and appropriate as it is a benchmark for the identity of the group, community or collective of practitioners and bearers, and is considered a condition for collective well-being.
3. Nature and collective identity. That the element is of a collective nature, that it is transmitted from generation to generation as a legacy, value or historical cultural tradition and that it is recognized by the respective community as a fundamental part of their identity, memory, history and cultural heritage.
4. Viability. That the element is in force and represents a testimony of a living cultural tradition or expression, or that it represents a cultural value that must regain its viability.
5. Equity. That the use, enjoyment and benefits derived from the element are fair and equitable with respect to the community or collective identified with it, taking into account traditional uses and customs and the customary law of local communities.
6. Responsibility. That the respective element does not violate human rights or fundamental or collective rights, or represents a risk to public health, or the integrity of ecosystems, or implies animal abuse.

k. Does the inventory record the viability of each element?
Please provide further details, if appropriate:

Every element inscribed in the National Representative List of Intangible Culture Heritage must have an approved Special Safeguarding Plan. The Special Safeguarding Plans are thorough documents that contain an identification of the element, and analysis of its viability, and the mechanisms, projects and actions to guarantee its future viability. The content of Special Safeguarding Plans are an integral aspect of the registry and the information contained in the administrative act of inscription of each element. In its first section, the Special Safeguarding Plan must contain the following, as established in article 2.5.2.11 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019:

1. KNOWLEDGE AND UNDERSTANDING OF THE ELEMENT:
1.1. The identification and documentation of the element, its characteristics, its history, its current state and other activities and expressions related to it.
1.2. The identification of the community or communities related to the element, as well as the organizations and collectives involved in its safeguarding.
1.3. The identification and description of the spaces and places, including routes or circuits, where the cultural practices that are integral to the element are carried out or where transmission and sustainability actions are carried out.
1.4. Analysis of the correspondence of the element with the domains of ICH and the assessment criteria.
1.5. Identification of the strengths and opportunities that exist around the safeguarding and viability of the element.
1.6. Identification of risks, threats and problems, both internal and external, that threaten the viability of the element.
1.7. Others that the community of practitioners and bearers consider necessary to include.

Thus, viability of the element is thoroughly recorded in the National Representative List of Intangible Cultural Heritage.

1. 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

The monitoring and review mechanism of the Special Safeguarding Plan of each element is a mandatory procedure that must take place every five years according to article 2.5.2.14 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, and is aimed at monitoring and reviewing the viability of the element and the effectiveness of the implemented safeguarding measures. This participatory monitoring and review procedure is documented in an extensive report on each reviewed element, and if the practitioners and
bearers deemed it necessary, it may lead to updates on the Special Safeguarding Plans adopted via an administrative act, following the procedure outlined in article 2.5.2.15 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019.

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

Yes

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

The following are some of the main threats to the viability and safeguarding of the elements inscribed in the National Representative List of Intangible Cultural Heritage of Colombia, according to Special Safeguarding Plans for each of the 23 elements included in the list:

- Weakening of the authority granted by the communities to traditional authorities that regulate and promote traditional practices related to ICH.

- Disinterest of younger generations in learning techniques and knowledge related to ICH as well as participating in its continued transmission.

- Over commercialization, unregulated tourism and/or folklorization of ICH elements.

- The impact of armed conflict in Colombia in the continued practice and transmission of ICH.

- Lack of organized educational programs or transmission initiatives for ICH elements.

- Lack of awareness on the importance of ICH and its contribution to sustainable development by local entities and institutions.

- Lack of integration of ICH safeguarding in local development programs and/or projects.

- Impact of globalization and cultural homogenization that threatens ICH elements.

- Internal conflicts among practitioners and bearers and lack of will to generate a common ground to favor ICH safeguarding over personal interests.

- Need for more community based research and access to knowledge on the ICH elements.

- Lack of capacities at a local level for ICH safeguarding and management.

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

)  

No
Name of the associated element, domain, ethnic group, geographical region, etc.

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

Yes

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

Yes

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

Yes

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

Yes

2

a. Name of inventory

System of local territorial inventories

b. Hyperlink to the inventory (if any)

http://www.sinic.gov.co/patrimonio/

c. Responsible body

Ministry of Culture of Colombia, Division of Heritage and Memory, ICH Group - Territorial entities of Colombia

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

Yes

Date of latest update

15-10-2020

f. Method and frequency for updating

The System of local territorial inventories is the database generated on all the information that territorial entities have produced through the implementation of inventory projects, and thus comprises the largest complied on ICH in Colombia. The System doesn't have an established method or defined frequency for updating. It was recently updated in 2020 to include new inventories generated in the territories and include it in the large database. Recommendations for and updating of every five years is promoted through the guidelines established by the Ministry of Culture.

g. Number of elements included

1246

h. Applicable domains

(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
(b) performing arts;
(c) social practices, rituals and festive events;
(d) knowledge and practices concerning nature and the universe;
(e) traditional craftsmanship.

i. Ordering principles

The elements are categorized in three different aspects: the geographical location of the elements, the communities or groups associated with the elements, and a thematic ordering principle based on the domain of the identified elements.

j. Criteria for inclusion

The Criteria for inclusion is established in the guidelines for inventories produced by the Ministry of Culture of Colombia named: ICH inventory methodology. Identification processes and safeguarding recommendations, last updated in 2015, currently undergoing a new updating processes. The assessment is based on the definitions of domains established
in Colombia through Decree 1080 of 2015, and six assessment factors. The aforementioned domains are:

1. Language and oral tradition. Understood as vehicles of transmission, expression or communication of ICH and systems of thought, as factors of identity and integration of human groups.
2. Normative systems and traditional forms of social organization. It refers to the forms of kinship and organization of families, communities and social groups or sectors, including self-government, solidarity systems, exchange, conflict resolution, social control and justice; This field includes the norms that regulate these systems and their own organizational forms.
3. Traditional knowledge about nature and the universe. Knowledge that human groups have generated and accumulated over time in their relationship with the territory, the environment and biodiversity.
4. Traditional medicine. Traditional knowledge, conceptions and practices of care and well-being of the human being in its entirety, of diagnosis, prevention and treatment of diseases, including psychological and spiritual aspects of these systems and associated botanical knowledge.
5. Traditional production. Knowledge, practices and innovations typical of local communities related to traditional agricultural, forestry, fishing production, gathering and community exchange systems.
6. Techniques and traditions associated with craftsmanship. It comprises the set of family and community practices associated with the elaboration of utilitarian or ornamental objects produced with artisan or craftsmanship techniques learned through practice.
7. Collective arts. Recreation of musical, theatrical, dance, literary, circus, audiovisual and plastic traditions that are a factor of shared identity for communities and social groups.
8. Festive events. Periodic social and cultural events that take place in a time and space with defined rules, generating identity, belonging and social cohesion. Elements and any other spectacle that encourages any form of discrimination against or violence against animals are excluded.
9. Traditional religious events of a collective nature. Periodic social and ceremonial events, of a communal characteristic, for religious or spiritual purposes. This domain refers to the cultural aspects of of events or rituals, not to the religious or spiritual institutions or organizations that lead them.
10. Traditional knowledge and techniques associated with habitat. Traditional knowledge, techniques and events related to the construction and adaptation of the human habitat.
11. Culinary culture. System of knowledge, practices and social processes related to the production, procurement, transformation, preparation, conservation, management and traditional consumption of food, which includes ways of relating to the natural environment, rules of behavior, prescriptions, prohibitions, rituals and aesthetics.
12. Intangible cultural heritage associated with cultural spaces. This field includes the relationship of the communities, through its ICH, with those sites considered sacred or valued as cultural references and milestones of citizen memory or urban sites of cultural value.
13. Traditional games and sports. It includes teaching, learning and practicing children's games, sports and traditional games, as well as traditional competitions and displays of ability or dexterity between people and groups. Those traditional games and sports that
affect health or promote violence towards people and animals are excluded.

14. ICH associated with the events of everyday life. It includes knowledge, practices and values related to the socialization of people, the transmission of knowledge in family and communal environments, the ways and methods of transmission of knowledge, practices and skills typical of family and community life, and related customs and rituals associated to the collective cycle of life and kinship.

Meanwhile the assessment factor are:

1. Correspondence with the domains of ICH. That the element corresponds to one or more of the fields described in article 2.5.2.4 of this decree (1080 of 2015).
2. Significance. That the element is socially valued and appropriate as it is a benchmark for the identity of the group, community or collective of practitioners and bearers, and is considered a condition for collective well-being.
3. Nature and collective identity. That the element is of a collective nature, that it is transmitted from generation to generation as a legacy, value or historical cultural tradition and that it is recognized by the respective community as a fundamental part of their identity, memory, history and cultural heritage.
4. Viability. That the element is in force and represents a testimony of a living cultural tradition or expression, or that it represents a cultural value that must regain its viability.
5. Equity. That the use, enjoyment and benefits derived from the element are fair and equitable with respect to the community or collective identified with it, taking into account traditional uses and customs and the customary law of local communities.
6. Responsibility. That the respective element does not violate human rights or fundamental or collective rights, or represents a risk to public health, or the integrity of ecosystems, or implies animal abuse.

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

Yes

Please provide further details, if appropriate:

Based on the ICH Inventory Methodology. Identification processes and safeguarding recommendations, which are the guidelines developed for ICH inventories in Colombia, the elaboration of the inventories contemplates the recording of the viability of the elements. Within the framework of the development of the description processes, the inventories include the preparation of a record sheet on each cultural element, which includes a diagnosis of risks and threats and a series of safeguarding recommendations according to the diagnosis. These files are uploaded to the Heritage and Arts Information System of the Ministry of Culture, institutional repository of the Ministry of Culture for the storage and consultation of inventories of cultural heritage.

l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)
The sheets that are used to upload information on the institutional repository of inventories, requires an assessment of the current viability of ICH elements.

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

If yes, what are the main threats you have identified?
Lack of interest of new generations to learn the traditions of their communities.
Lack of institutional support for ICH safeguarding initiatives.
Difficulties in the organizations and access to previous research and documentation of the elements.
Socioeconomic conditions of the practitioners and bearers which pressure them into other trades and economic activities.
The effect of armed conflict in Colombia on the practice of ICH elements.

n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2)
No

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

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

p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1)
Yes
q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2)

Yes

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**

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

**Activity/project**

Special Management and Protection Plan of the Port, Fortresses and Monuments of Cartagena - World Heritage Site

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

The Port, Fortresses and Monuments of Cartagena is a World Heritage Site located in the coastal city of Cartagena in Caribbean region of Colombia. In 2017, the Heritage Division in alliance with the "Escuela Taller de Cartagena" (School Workshop of Cartagena) coordinated participatory activities in order to construct a Special Management and Protection Plan for one of Colombia’s most representative World Heritage Site. With the help of the ICH Group of the Heritage Division, an extensive participation process took place in order to develop an ICH inventory within the area of influence of the site. Neighborhood organizations, local universities, and cultural associations, specially of the iconic "Getsemaní" Neighborhood of Cartagena, traditionally known for its traditional local culture, participated in the development of that inventory, which was integrated into the Management Plan, as well as the definition of safeguarding measures for ICH elements of the local urban communities.
that live within the area of influence of the site. One of the results, was the transfer of capacities in ICH management to the local community of Getsemaní, which has lead to a process for preparing the Special Safeguarding Plan of the "Cultural Space of Getsemani", which is currently in development with the active leadership of the community of Getsemani.

2

Programme/Convention /Organization

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

Activity/project

Normative update for the management of historic city centers and cultural landscapes in the Decree 2358 of 2019, to include ICH identification, safeguarding, and management.

Contributions to the safeguarding of intangible cultural heritage

Colombia’s new normative framework, established in Decree 2358 of 2019, requires that all new Management Plans developed for historic city centers and cultural landscapes in Colombia, must integrate the identification and safeguarding of ICH of local communities. Thus, more synergies have been established between the Conventions of 1972 and 2003 in Colombia. Recent approved Special Safeguarding Plans such as those for the Historic city center of Mariquita, Tolima; Mongui, Boyacá; The Central Cementery of Bogotá; the Coffee Cultural Landscape or the Historic Urban area of El Prado, in Barranquilla, integrate an ICH inventory and safeguarding mechanisms constructed with the active participation of the local communities, following the guidelines expressed in Decree 2358 of 2019.

3

Programme/Convention /Organization

Convention on Biological Diversity

Activity/project

Compliance in Special Safeguarding Plans with Article 8, letter j, of the Convention on Biological Diversity (Decree 1080 of 2015, added and modified by Decree 2358).

Contributions to the safeguarding of intangible cultural heritage

One of the legal measures that Colombia's normative framework on ICH safeguarding includes with regards to the safeguarding of traditional knowledge of ethnic communities regarding the sustainable and traditional use of biological diversity is established in Paragraph 3 of article 2.5.2.11. of Decree 1080 of 2015, added and modified by article 22 of Decree 2358 of 2019. This paragraph indicates that Special Safeguarding Plans on elements related to traditional knowledge, innovations and practices related to the use and
exploitation of biodiversity resources generated, developed and perpetuated by ethnic groups and local communities, must comply with article 8, letter of the Convention on Biological Diversity.

This has been applied to Special Safeguarding Plans of the Traditional Knowledge of the Jaguar Shamans of Yurupari, the Special Safeguarding Plan of the Betkanaté or Major Day of the Kamentsá Tradition, The Process of forming Nukak People, The Ancestral System of Traditional Knowledge of the four communities of the Sierra Nevada de Santa Marta, the Wayuu Normative System, the Cultural Space of San Basilio de Palenque, and the Traditional knowledge of Afro-Colombian Midwifery of the Colombian Pacific. These Special Safeguarding Plans directly promote the sustainable use of biodiverse resources based on the traditional knowledge accumulated by ethnic communities in Colombia, which have directly contributed to the inclusion of traditional knowledge in various ethnic education plans and other local programs of the aforementioned communities, promoting concrete safeguarding results in these contexts regarding traditional knowledge, such as the ethno educational programs of the communities of the Pirá Paraná River currently in place or the system of protection of sacred sites of the communities of the Sierra Nevada.

4

Programme/Convention/Organization

World Intellectual Property Organization (WIPO)

Activity/project

Subcommittee on Traditional Knowledge and Cultural Expressions

Contributions to the safeguarding of intangible cultural heritage

The Ministry of Culture of Colombia leads the recently created Subcommittee on Traditional Knowledge and Cultural Expressions, which is part of the Intersectoral Committee on Intellectual Property (IP). The aim of the subcommittee is to position and deepen on issues related to the Traditional Knowledge and Cultural Expressions, as well as furthering other instruments related to IP and Traditional Knowledge. The Subcommittee is also a participation forum, in which different central governmental organizations join together to visualize the aim of the subcommittee, those organization includes: the Ministry of International Affairs (Cancilleria), the Ministry of Science and Technology, the Ministry of State, the National Direction of Authors right, the National Department of Planning, the Health Ministry, and the Ministry of Environment. The latter is the designed national authority for the Convention on Biological Diversity. Finally, the Subcommittee in its first opening meeting on 15 May 2020 decided to create an intersectoral document on Traditional Knowledge and cultural Expressions with the aim to identify and to articulate the different efforts of the members of the Subcommittee regarding policies, laws, white papers and international instruments ratified by Colombia on Traditional Knowledge and Cultural Expressions.

As a first step in the elaboration of that document, the Ministry of Culture has drawn up a
methodology to collect the information related to the subject of the intersectoral document. Once the members have completed and shared the information according to the proposed methodology, the Ministry of Culture will elaborate a first draft of the intersectoral document to be discussed among the other governmental organizations that are part of the Subcommittee. This will be a guideline of the protection of collective intellectual property for the safeguarding of Traditional Knowledge and Cultural Expressions related to ICH.

5

Programme/Convention/Organization

Food and Agriculture Organization of the United Nations (FAO)

Activity/project

Policy for the Safeguarding of Traditional Cuisine in Colombia

Contributions to the safeguarding of intangible cultural heritage

In Colombia, the Food and Agriculture Organization of the United Nations (FAO) and the Ministry of Culture have cooperated in the implementation of the National Policy for the safeguarding of traditional Cuisine, to promote documentation, education and communication initiatives focused on the use and appreciation of local and traditional cuisine. This cooperation supports the creation and implementation of public policies on feeding, in which culinary traditions are recognized as part of the heritage of communities. The organization works to guarantee the fulfillment of SDG 2 - Zero Hunger, and to guarantee the Human Right to Adequate Food. In this regard, FAO has positioned the valuation of food culture as an essential aspect for social appropriation, and for expanding the commitment of decision makers and to promote positive changes in eating habits at home.

On an international level, FAO promotes the Globally Important Agricultural Heritage Systems (GIAHS) model. The GIAHS seeks to recognize and protect diverse ancestral agricultural systems that are characterized by their cultural, ecological and agricultural diversity, which become tangible and intangible cultural heritage for the conservation of biodiversity and the safeguarding of ancestral knowledge in food production. Thus, in the national framework of Colombia, the organization has worked with ethnic groups, rural population and educational institutions to develop technical assistance processes for the recovery of ancestral foods and production for self-consumption, based on the local foods of the communities.

Additionally, the organization promotes the cultural adaptation of the food-based dietary guidelines in ethnic territories and rural population. In this regard, FAO has supported the Ministry of Culture on the formulation of actions for the recovery of ancestral food knowledge and identification of traditional knowledge in La Guajira, Colombia, and it has
also accompanied the implementation of different strategies for the School Feeding Program focusing on traditional cuisine.
B. Reporting against core indicators

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

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

Guidance note corresponding to indicator 1 of the Overall Results Framework: [English] [French] [Spanish]

**Question 1.1**

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

Yes

1

**Name of the body**

Group of Intangible Cultural Heritage, Heritage Division, Ministry of Culture of Colombia

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

According to resolution 1833 of 2019, the following are the main functions of the Intangible Cultural Heritage Group of the Heritage Division of the Ministry of Culture:

- Formulate, implement, and monitor the National Policy for the Safeguarding of Intangible Cultural Heritage.

- Provide technical advice to the departmental governments, municipalities, communities, social groups, and in some cases, individuals in the development of ICH safeguarding plans, programs, and projects, the development of regional and local ICH inventories and the development of Special Safeguarding Plans.

- Design and implement articulation strategies with other public entities for the formulation and development of plans, programs and projects related to ICH safeguarding.

- Coordinate and manage the National Representative List of Intangible Cultural Heritage of Colombia.

- Design and implement strategies for the implementation of the UNESCO 2003 Convention for the safeguarding of Intangible Cultural Heritage.

- Prepare and present reports on the activities related to the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and National Policy for the Safeguarding of Intangible Cultural Heritage of Colombia.

**Website**
Contact details

Address
Calle 8 #8-55, Bogotá D.C., Colombia

Telephone number
(+57 1) 3424100

E-mail address
grupopci@mincultura.gov.co

Question 1.2

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

Name of the body
Corporación del Carnaval de Negros y Blancos - Corpocarnaval

Select the element if it is inscribed on one of the Lists of the 2003 Convention
Carnaval de Negros y Blancos (RL, 2009)

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
"Corporación del Carnaval de Negros y Blancos - Corpocarnaval" is a mixed public and private organization, which was permanently constituted in 2004 with the objective of organizing and safeguarding the "Carnaval de Negros y Blancos" (Black and White Carnival) of Pasto in the South Andean region of Colombia. The Corporation is in charge of developing the organizational framework for the Carnival, as well as promoting awareness-raising programs on its importance as Intangible Cultural Heritage and other safeguarding activities.

Website
https://carnavaldepasto.org/
Name of the body

Junta Mayor Autónoma de Palabreros Wayuu (Autonomous Major Board of Palabreros Wayuu)

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

Wayuu normative system, applied by the Pütchipü’üi (palabrero) (RL, 2010)

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

Brief description of the safeguarding functions of the body

The "Junta Mayor Autónoma de Palabreros" or OUUTKAJAWAA MÜLOUSÜKALÜ NATUMA PÜTCHIPÜ’ÜIRUA is an autonomous organization responsible for the management of the Special Safeguarding Plan of the Wayuu Normative System, and is made up of a group significant number of "palabreros" or Pütchipü’üi with extensive experience and great recognition in the community. Its recognition has been strengthened through the consensus and social determination of the Wayuu nation, incorporating in its principles and actions, the philosophy and values of the Wayuu worldview. It was established in November 2008, integrating a group of researchers, cultural managers, ethnoeducators and professional leaders of the Wayuu Nation.

Website

http://jumapa.org/
Calle 19 #23-20, Maicao, La Guajira, Colombia

Telephone number
+57 313 6387903

E-mail address
juntapalabreros@hotmail.com

Name of the body
Corporación Junta Patronal de Cuadrillas de San Martín de los Llanos (Board of Trustees of Cuadrillas de San Martín)

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)

Cuadrillas de San Martín de los Llanos

Brief description of the safeguarding functions of the body

The Board of Trustees of Cuadrillas de San Martín, is a non-profit entity legally constituted since October 1979. Since then, said entity has been in charge of promoting and preserving the "San Martín Cuadrillas" as an integral part of the cultural heritage of the municipality and the nation. The entity is made up of the Cuadrillas Assembly and a board of directors, made up of mainly Cuadrillas members, who act for the common benefit of the community.

The Cuadrillas de San Martín (department of Meta) are a series of ten games carried out on horseback in which the dexterity and ability of the sanmartinero as a horseman is demonstrated. These games are carried out by four Cuadrillas or "crews", each one made up of twelve riders and three substitutes. Each gang represents a specific group: Gallants, Moros, Guahibos and Cachaceros. The Cuadrillas have been held annually since 1735 with few interruptions.

Website
https://web.facebook.com/CORPOCUADRILLAS/?ref=page_internal

Contact details
Address
AVENIDA PEDRO DAZA PEDRO DAZA, SAN MARTIN, META, COLOMBIA

Telephone number
+57 317 2449250

E-mail address
jpcuadrillas-mdelosllanos@hotmail.com

Name of the body
Comunidad Indígena Camëntsá del municipio de Sibundoy, departamento del Putumayo (Indigenous Camëntsá Community of the Municipality of Sibundoy, Putumayo)

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)
BÊTSCNATÉ

Brief description of the safeguarding functions of the body
The Camëntsá Biyá people live mainly in the municipalities of Sibundoy, although there is a presence in San Francisco, Mocoa and Orito, without forgetting also Camëntsá in other regions but in reduced numbers and that they belong to one of these councils. In each of these four municipalities their settlements are organized through the Cabildos, or indigenous governing bodies, who represent institutionally. Camëntsá Biyá of the Sibundoy municipality is organized by the Cabildo Mayor of the Indigenous community.

Website

Contact details

Address
Barrio Libertad. Calle 18 No. 14-59. Esquina parque principal-Sibundoy Putumayo, Colombia

Telephone number
E-mail address
cabildocamentsasibundoy@gmail.com

Name of the body
Corporación Carnaval de Riosucio (Corporation of the Carnival of Riosucio)

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)
Carnaval de Riosucio (Carnival of Riosucio)

Brief description of the safeguarding functions of the body
The Corporation of the Carnival of Riosucio is a civic and cultural organization, under private law, non-governmental and non-profit, with its own headquarters, working in coordination with the municipal Administration of Riosucio and the Government of Caldas with the aim of safeguarding the cultural tradition of a carnival town, by preserving the traditional elements as symbols of our festivities, such as dance, music (shawls), costumes, masks, of great historical value and eminent character of indigenous people that require their conservation and that seek to perpetuate cultural values for the benefit of the next generations.

Website
https://www.carnavalriosucio.org/mweb/

Contact details
Address
Calle 10 No 7-80 Edificio del Carnaval, Riosucio, Caldas, Colombia

Telephone number
(+57) 8592710

E-mail address
carnaval@carnavalriosucio.org
Name of the body

Fundación Cultural de Andagoya (Andagoya Cultural Foundation)

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

- Gualíes, alabaos y levantamientos de tumba, ritos mortuorios de las comunidades afro del Medio San Juan (Mortuary rites of the Afrocolombian communities of the Medio San Juan, Chocó)

Brief description of the safeguarding functions of the body

The Andagoya Cultural Foundation is a non-profit organization dedicated to the strengthening, rescue and safeguarding of the cultural traditions of the Black - Afro Colombian Pacific communitiees, and the training of artists and cultural leaders.

The Foundation focuses on safeguarding of intangible heritage through the development of actions aimed at the dissemination and social appropriation of ancestral culture, based on the recognition of culture as a dimension of human development and a fundamental component of the social fabric.

Website

http://festivaldealabaos.com/

Contact details

Address

Barrio Porvenir, Andagoya, Medio San Juan, Chocó, Colombia

Telephone number

+57 3147020110

E-mail address

fca_cimarrones@yahoo.es
Name of the body

CORBANDAS

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)

Encuentro Nacional de Bandas de Paipa (Paipa's National Encounter of Musical Bands)

Brief description of the safeguarding functions of the body

The Paipa National Music Bands Competition Corporation is an entity with legal status of Colombian nationality, private and non-profit making. Its main objective is to organize, direct and carry out the Departmental and National Competitions of Musical Bands as contests that are eminently cultural in nature. CORBANDAS was founded on July 30, 1979, recognized with Legal Status through Resolution 00145 issued by the Government of Boyacá.

The CORBANDAS institutional mission is to rescue and promote the band culture in Colombia through the National Contest that is held annually in Paipa at the end of September to sing the best musical notes in favor of peace, integration and strengthening of the musical culture of our country.

Website

https://www.corbandas.com/

Contact details

Address

Calle 25 No. 21-18 oficina 401 Edificio Central Park, Paipa - Boyacá, Colombia

Telephone number

+(57) 320 856 6655

E-mail address

corbandas.paipa.boy@gmail.com
Red de Artesanas del Azúcar de Cali (Network of Sugar Craftswomen of Cali)

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

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

La tradición de celebrar a los ahijados con macetas de alfeñique en Santiago de Cali (The tradition of celebrating godchildren with candy canes in Santiago de Cali)

Brief description of the safeguarding functions of the body

The Network of Sugar Craftswomen of Cali is a women's collective that are dedicated to safeguarding the tradition of elaborating the candy canes (macetas de alfeñique) that are traditional to be gifted from a godparent to his godchildren in the city of Cali, strengthening the bond between them. The Network strives to promote cooperation among these craftswomen and promote the importance of this intangible cultural heritage element.

Website

https://festivaldemacetas.com/

Contact details

Address

Calle 58 #24C-48

Telephone number

+57 3117132664

E-mail address

marceo1906@hotmail.com; mariagtriana@gmail.com

Name of the body

Carnaval de Barranquilla S.A.S

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

Carnival of Barranquilla (RL, 2008)
Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Brief description of the safeguarding functions of the body

The following are some of the main functions of Carnaval de Barranquilla S.A.S:

- Contribute to the enjoyment of the Carnival party, a hallmark of Barranquilla's cultural identity.

- Stimulate the sense of belonging to the city.

- Defend and promote popular cultural elements that identify the Barranquilla Carnival: cumbias (traditional Carnival Music), dances, troupes, comedies, litanies and costumes, with respect for tradition and support for new creations.

Promote the cultural diversity of the Colombian Caribbean, through the programming of events, parades and competitions.

Facilitate the professional and academic work of researchers, managers and Carnival promoters.

Recognize and encourage folk groups and costumes, who make their contribution to the festivities.

Stimulate the participation of the new generations in the Carnival, and thus ensure its continuation as a cultural heritage.

Website

http://www.carnavaldebarranquilla.org/

Contact details

Address

Cra 54 No. 49B – 39 Casa del Carnaval, Barranquilla, Atlántico, Colombia

Telephone number

(+57) (5) 319 76 16

E-mail address

comunicaciones@carnavaldebarranquilla.org
Name of the body

Consejo de autoridades tradicionales Mauro Muno, Organización Indígena del Pueblo Nükak (Council of Traditional Authorities Mauro Muno, Indigenous Organization of the Nükak people)

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)

“EL MANEJO DEL MUNDO Y LA NATURALEZA, Y LA TRADICIÓN ORAL DEL PUEBLO NÜKAK” (Brief description of the safeguarding functions of the body)

The Council of Traditional Authorities Mauro Muno was created in 2017, with the participation of 13 settlements of the Nükak people in the Guaviare province of Colombia.

The Indigenous Government of the Nükak people by settlement is made up of several Abubaka who are the recognized Traditional Authorities within the communities of the Nükak People.

It should be noted that the Nükak are an indigenous people with a nomadic tradition, at risk of physical and cultural disappearance, that traditionally inhabit the interfluvium of the Guaviare and Inírida rivers in the Department of Guaviare. This Council strives towards the preservation of the the Nükak way of life and the guarantee of human rights of these communities.

Website

Contact details

Address

Resguardo El Refugio, Guaviare, Colombia

Telephone number

+57 322 3930715

E-mail address

maurumunu@gmail.com
Name of the body

Institución Educativa de Galeras - INEGA (Educational Institution of Galeras)

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

Cuadros vivos de Galeras, Sucre (Tableau Vivant of Galeras, Sucre)

Brief description of the safeguarding functions of the body

This institution acquired its recognition through Decree No. 0673 of November 8, 2002, issued by the Government of the province of Sucre. Its directors and teachers led the inscription of the "Cuadros Vivos" of Galeras" in the Representative List of Heritage Cultural Intangible (LRPCI) at the national level. Since then, INEGA has led the entire process of implementation of the Safeguarding Plan through the Principle’s Office of the institution, the Academic Coordinator and the Artistic Coordinator.

Website

http://www.inega.edu.co/

Contact details

Address

IND Calle Los Laureles, Galeras, Sucre, Colombia

Telephone number

(+57) 2893006

E-mail address

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Name of the body

Corporación de Silleteros de Santa Elena (The Santa Elena Silleteros Corporation)

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)

Manifestación cultural silletera (The Silletera Tradition)

Brief description of the safeguarding functions of the body

The Santa Elena Silleteros Corporation is the result of the joint efforts of the "Silletero" craftsmen and Craftswomen hands to improve the living conditions of their "silletera" community and their families; to maintain the tradition, from the planting of the flowers to the making of the silletas, which they carry on their backs through the streets of Medellín in the traditional Silleteros Parade and in other events in Colombia and the world. The "Silletas are a traditional flower ornament that the craftsmen and craftswomen carry on their backs.

The Santa Elena Silleteros Corporation leads the implementation of the Special Safeguarding Plan of the Silletera Tradition, as well as other institutional programs, products and services, presented and marketed throughout the year from Santa Elena; and projected to the world in multiple cultural events.

Website

http://silleteros.com/

Contact details

Address

Corregimiento Santa Elena, Antioquia, Colombia

Telephone number

(+57) 311 3797 582

E-mail address

cosse@silleteros.com

Name of the body

Asociación de Parteras Unidas del Pacífico - ASOPARUPA (Association of United Midwives of the Pacific)

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)

Saberes asociados a la partería Afro del Pacífico colombiano (Afrocolombian Traditional Knowledge of Midwifery in the Colombian Pacific Region)

Brief description of the safeguarding functions of the body

ASOPARUPA has been the leading organization in the preparation and implementation of the Special Safeguarding Plan of the Traditional Knowledge of the Afrocolombian Midwives of the Colombian Pacific Region. This Special Safeguarding Plan arose from the need expressed by the Afro-Pacific community of midwives to generate a tool that would allow the comprehensive safeguarding of traditional midwifery as a structural cultural element of the identity of the black communities of the Colombian Pacific, and at the same time, that it would be an instrument capable of to promote inter-institutional dialogue in a way that is sensitive to the social and cultural value of this element in their territories of origin, respecting the principles of the differential approach.

ASOPARUPA is an organization of Afrocolombian women of the Colombian Pacific region that are practitioners and bearers of the traditional knowledge that these communities employ in the care of women’s reproductive rights and health and early childhood.

Website

https://www.asoparupa.org.co/

Contact details

Address

Carrera 59, # 7a11, Buenaventura, Valle del Cauca, Colombia

Telephone number

+57 300 3464178

E-mail address

partera.asoparupa@hotmail.com

Name of the body

Organización Gonawindua Tayrona (OGT)
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)

Sistema de conocimiento ancestral de los pueblos arhuaco, kankuamo, kogui y wiwa de la Sierra Nevada de Santa Marta (System of Ancestral Knowledge of the Arhuaco, Kogui, Wiwa and Kankuamo Peoples of the Sierra Nevada of Santa Marta)

Brief description of the safeguarding functions of the body

The OGT is the legitimate organization of the People of the Kogui-Malayo-Arhuaco Indigenous Reservoir in the Sierra Nevada de Santa Marta, Unesco Biosphere Reserve since 1979. The OGT has had a pivotal role in promoting and safeguarding the Ancestral Knowledge of the these communities and has been the main body responsible for the implementation of the Special Safeguarding Plan of System of Traditional Knowledge or "Law of The Origin" of the four communities of the Sierra Nevada of Santa Marta.

Website

https://gonawindwa.wordpress.com/

Contact details

Address

Cra. 19a #23-05, Santa Marta, Magdalena

Telephone number

+57 5 4349704

E-mail address

admongonawindua@gmail.com

Name of the body

Junta Pro Semana Santa de Ciénaga de Oro, Córdoba (Holy Week Board of Ciénaga de Oro, Córdoba)

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

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

Tradición y creación en la celebración popular de la Semana Santa de Ciénaga de Oro, Córdoba (Tradition and creation in the popular celebration of Holy Week in Ciénaga de Oro, Córdoba)

Brief description of the safeguarding functions of the body

The Holy Week Board of Ciénaga de Oro, Córdoba is an organization of the community of Ciénaga de Oro whose objective is to guarantee the safeguarding of the Holy Week Tradition of Ciénaga de Oro, that combines many aspects of cultural identity of the Caribbean Region of Colombia and well as multiple creative process such as culinary traditions, arts and crafts and music. The Holy Week Board promotes the implementation of the Special safeguarding Plan of the Holy Week of Ciénaga de Oro.

Website

http://semanasantalorana.digital/

Contact details

Address

Calle 7 #17-63 Barrio Centro, Ciénaga de Oro, Córdoba

Telephone number

+57 301 7892018

E-mail address

semanasantalorana@hotmail.com

Name of the body

Círculo de Profesionales del Arpa y su Música CIRPA

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

Colombian-Venezuelan llano work songs (USL, 2017)

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

Brief description of the safeguarding functions of the body
The Circulo de Profesionales del Arpa y su Música CIRPA foundation, is a non-profit organization that focuses its actions on the safeguarding, research, creation, dissemination and pedagogy of traditional music, literature, theater, dance and all the cultural practices and elements, especially of the Colombian-Venezuelan Orinoquía, and in general of the Colombian territory.

**Website**

http://www.fundacioncirpa.org/index.php

**Contact details**

**Address**

Cra. 10 No. 23 - 50 Oficina 303, Bogotá, Colombia

**Telephone number**

(+57) 310 289 5971

**E-mail address**

dario.robayo@gmail.com; fcirpa@gmail.com

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**Name of the body**

Consejo Comunitario de San Basilio de Palenque —ma kankamaná|| (Communal Council of San Basilio de Palenque)

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

Cultural space of Palenque de San Basilio (RL, 2008)

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

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

The Communal Council of San Basilio de Palenque (Consejo Comunitario Ma Kankamaná), is the maximum authority in the San Basilio de Palenque territory, created under the framework of Law 70 of 1993 (which recognizes the collective administration of land of ancestral Afrocolombian and "Palenquero" communities. It promotes ethnic-educational policies, ICH safeguarding, and traditional medicine practice in the Cultural Space of Palenque de San Basilio. It is also the body responsible for leading, developing, implementing, and monitoring the Special Special Safeguarding Plan of the Cultural Space of Palenque de San Basilio.
Website

http://konsejokomunitariomakankamanpalenke.blogspot.com/

Contact details

Address

CORREGIDURIA SAN BASILIO DE PALENQUE BARRIO BAJO, Palenque, Mahates, Bolívar, Colombia

Telephone number

+57 3016596110

E-mail address

makankamana2017@gmail.com

Name of the body

Fundación Fiestas Franciscanas de Quibdó

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

Festival of Saint Francis of Assisi, Quibdó (RL, 2012)

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

Brief description of the safeguarding functions of the body

The Fundación Fiestas Franciscanas de Quibdó is a private non-profit institution of the Quibdoseñó people that integrates other institutions and personalities, public and private from the Municipality (Quibdó) and the Department (Chocó), essentially constituted by the traditionally attached neighborhoods to prepare and organize the celebration of the Festivities of Saint Francis of Assisi, in accordance with its popular religious singularity, its diversity, and cultural wealth and its grassroots character, aimed at guaranteeing the active participation of the entire community.

Website

https://www.sanpachobendito.org/index.php

Contact details
Name of the body

Junta Permanente Pro Semana Santa de Popayán (The Permanent Board for The Holy Week in Popayán)

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

Holy Week processions in Popayán (RL, 2009)

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

Brief description of the safeguarding functions of the body

The Permanent Board for The Holy Week in Popayán is the entity in charge of organizing, maintaining, safeguarding and carrying out the Holy Week processions in Popayán. It can be said that this board is the main guild or brotherhood in charge of the processions. The Permanent Board for The Holy Week in Popayán is also in charge of preserving the movable heritage that is involved in the development of the Processions, and safeguarding the historical and symbolic value of the Processions, by leading the implementation of the Special Safeguarding Plan.

Website

https://www.juntasemanasantapopayan.org/

Contact details

Address

Calle 5 #4-51, Popayán, Cauca, Colombia

Telephone number
(+57) 3154648922

E-mail address

juntasemanasanta@hotmail.com

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Name of the body

El Grupo Gestor Regional del Plan Especial de Salvaguardia de las Músicas de Marimba y Cantos Tradicionales del Pacífico Sur (The Management Group for the Special Safeguarding Plan of Marimba Music and Traditional Chants of Colombia’s South Pacific region)

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

Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador (RL, 2015)

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

Brief description of the safeguarding functions of the body

The Management Group for the Special Safeguarding Plan of Marimba Music and Traditional Chants of Colombia’s South Pacific region is a regional network of practitioners and bearers of the Marimba Music and Traditional Chants of Colombia’s South Pacific region. It’s safeguarding functions are:

-Becoming a managing group, planner, facilitator and administrator of the Special Safeguarding Plan of the Marimba Music and the Traditional Chants of the South Pacific of Colombia.

-Propose to the institutions, projects aimed at safeguarding the element, trying to include them in the development plans of the municipal governments and the coastal territorial entities of the three departments involved.

-Promote the safeguarding of the element.

-Serve as a liaison between community organizations, NGOs, local and regional culture and official entities to ensure the safeguarding of the element and its enjoyment by the communities.

-Establish ethical principles to ensure the viability of the element.

Website

http://marimpes.blogspot.com/
**Name of the body**

ASOCIACIÓN DE CAPITANES Y AUTORIDADES TRADICIONALES INDÍGENAS DEL RIO PIRA PARANÁ – ACAIPI (ASSOCIATION OF INDIGENOUS TRADITIONAL CAPTAINS AND AUTHORITIES OF THE RIVER PIRA PARANÁ - ACAIPI)

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

Traditional knowledge of the jaguar shamans of Yuruparí (RL, 2011)

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

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

The Association of Captains and Traditional Indigenous Authorities of the Pira Paraná River - ACAIPI, is the organization that all the inhabitants of the Pira Paraná River formed in 1996 to strengthen traditional management and own government of the territory of the Jaguar Shamans of Yuruparí. It is the organization that structured, implements and monitors the Special Safeguarding Plan of the element.
+57 3212530308

E-mail address
piraparanaconsejoindigena@gmail.com; fvalenciawaiya@gmail.com

22

Name of the body
Clúster de la Cultura y la Música Vallenata (Vallenato Culture and Music Cluster)

Select the element if it is inscribed on one of the Lists of the 2003 Convention
Traditional Vallenato music of the Greater Magdalena region (USL, 2015)

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

Brief description of the safeguarding functions of the body
The Vallenato Culture and Music Cluster is non-profit institution, whose purpose is the integration of all the sectors involved in the Safeguarding of Vallenato Culture and Music, promoting and strengthening and the ICH related to Vallenato, as a cornerstone of regional development. It is the body responsible for the management of the Special Safeguarding Plan of the Traditional Vallenato music.

Website
https://clustervallenato.wordpress.com/

Contact details

Address
Calle 15 No. 4 - 33 Piso 3 Valledupar, Cesar, Colombia

Telephone number
+57 3012384933 / +57 3106015852

E-mail address
clustervallenato2012@outlook.es; cllanosd@gmail.com

Question 1.3
Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?

Yes

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

Since 1999, the Ministry of Culture of Colombia has promoted "El Programa Nacional de Vigías del Patrimonio Cultural" or National Cultural Heritage Watchers Program. The National Cultural Heritage Watchers Program is a citizen participation strategy developed by the Heritage Division to recognize, value, protect and disseminate cultural heritage through the formation of volunteer brigades of citizens who ensure the protection of cultural heritage, and to expand the operational body dedicated to the valuation and care of the heritage of the Colombian localities and regions. As of 2020, there are 131 accredited groups or collectives of volunteers within the National Cultural Heritage Watchers Program in 27 of the 32 departments or provinces of Colombia. Approximately 1584 people are involved in such groups or collectives. An estimate of 36% of these accredited groups are involved in activities associated with the safeguarding of ICH (oral traditions, collective memory, traditional cuisine, and festivities and social rites), and 42% more groups are involved in mixed activities related to ICH safeguarding and protection and appropriation of tangible heritage. Additionally, the Ministry of Culture of Colombia, through decree 2358 of 2019, has assigned an official seat to a representative of the Heritage Watchers groups and collective in the National Council of Cultural Heritage. Thus, this allows that a representative directly chosen by the communities involved in the protection and safeguarding of Cultural Heritage to be involved in the main decisions concerning the implementation of public policy for the safeguarding of ICH in Colombia.

Moreover, since 2016, leaders of the practitioners and bearers of the elements with active Special Safeguarding Plans in Colombia formed the National Network of The Representative List of Intangible Cultural Heritage. With the support of the ICH Group of the Ministry of Culture, the Network has become an instance for practitioners and bearers of diverse ICH elements and regions and backgrounds of Colombia to share safeguarding experiences and promote a nationwide agenda of activities and programs for ICH safeguarding. The Network has been able to organize 6 national meetings in different parts of Colombia, with the help of the Ministry of Culture and local municipalities (San Basilio de Palenque, Cali, Riosucio, Quibdó, Paipa and Barranquilla) were multiple capacity building activities provided by the ICH Group of the Ministry of Culture and by the members of the Network itself have taken place, as well as activities dedicated to the visibility and promotion of the diversity of ICH elements and safeguarding experiences. The Ministry of Culture and the Network have established multiple agreements proposed by the Network itself such as an active capacity building agenda on ICH safeguarding and the establishment of an awareness-raising campaign on ICH safeguarding.

Moreover, the Network motivated and petitioned to have a representative in Colombia's main consultative body on Cultural Heritage protection and safeguarding: The National Council of Cultural Heritage. Although the seat of the Network is not official, as it requires a
change in Colombia's normative framework, a representative of the Network is participating as a consultant with voice but without voting in decisions since July 2020.

**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.*

One of the main responsibilities of the ICH Group of the Ministry of Culture of Colombia, as established in resolution 1833 of 2019 is the promotion and support of activities for the documentation of ICH. For this purpose, the ICH Group of the Ministry of Culture has generated methodologies that promote the participation of communities for the documentation of ICH as well as for the development of community based ICH inventories which are available through the ICH Group's website: patrimonio.mincultura.gov.co. In recent years, starting in 2016, the ICH Group of the Ministry of Culture of Colombia has promoted community based documentation activities of multiple ICH elements and ICH themes such: ICH and community based memory construction for peace-building, ICH and Bory communities, ICH and rural and peasant communities in Colombia, ICH in urban contexts (pcuirbano.com), ICH and African Diaspora Heritage in Colombia (https://www.mincultura.gov.co/areas/patrimonio/diaspora/Paginas/diaspora-africana-en-colombia.aspx), as well as leading the documentation of the Traditional Knowledge and Techniques associated with Pasto Varnish Mopa-Mopa in alliance with the Governorship of the Departments of Putumayo and Nariño.

The ICH Group fosters ICH documentation initiatives that are supported by the Colombian State through the revenue generated by the Value tax applied to Mobile Phone services in Colombia. The Governorship of the Departments of Colombia can make use of these financial resources by presenting projects to the Ministry of Culture of Colombia that are formulated according to 8 investments lines directed at promoting Cultural Heritage safeguarding and protection initiatives through decree 4934 of 2009. Line 1 and 2, are dedicated to the promotion of inventory and cultural heritage research activities and the promotion of documentation and dissemination of cultural heritage respectively. Additionally Line 4 and Line 8, are designed for the financing of Special Safeguarding Plans that contemplate documentation activities of elements with such plans, and for safeguarding initiatives of the elements inscribed the the lists of the 2003 Convention, respectively. Since 2010, 325 ICH documentation and safeguarding initiatives have been supported through this mechanism with a total investment of 6,061,254 USD dollars.

Additionally, the Ministry of Culture of Colombia has a cultural participation program called The National Cultural Concertation Program, in which cultural organizations and municipal entities, are invited to present cultural projects in an annual Call for Projects. In 2019 alone, 366 projects related to ICH safeguarding presented by various NGO's or cultural organizations in Colombia were supported through this mechanism, with a total investment
of 2,435,257 USD. This is due to the joint effort of the Program's coordination and ICH Group, that has resulted in more visibility of ICH safeguarding as an integral part of the program, and a new prioritization criteria for projects related to ICH elements and domains.

Since 2018, the ICH Group of the Ministry of Culture has expanded the access to grants directed at initiatives for the safeguarding and documenting ICH through the National Stimulus Program of the Ministry of Culture of Colombia. These Call for Projects for grants in ICH safeguarding, have allowed initiatives of organizations and collective associations of practitioners and bearers to access support and financial resources to carry out documentation projects of ICH and different topics such as:

- Traditional knowledge applied to the conservation, management and sustainable use of nature and biodiversity. This Call for projects granted 2 grants each for an amount of 6,800 USD for a total of 13,600 USD. One example of a documentation initiative carried out within the framework of these thematic grants were developed around the Naidí fruit, project implemented by Frutichar, an entrepreneurship initiative of young Afro-descendants from El Charco, Nariño. Its main objective was to generate mechanisms of analysis, registration and visibility of the cultural practices associated with the culinary universe of the Naidí, an exotic fruit of the Afro-Colombian communities bordering the South Pacific region of Narino. Moreover, the Seven baskets: participatory research was carried out with support of by this thematic grant by the Group of Grandparents of San Martín de Amacayacu and Mocagua for the generation of research tools and intergenerational transmission of ancient indigenous Ticuna knowledge through the recovery of the seven fundamental principles of knowledge of Ticuna culture.

- ICH in urban contexts: these grant, created in 2019, allowed for documentation exercises of three different community organizations, with an economic contribution of 7,000 USD each, for a total of 21,000 USD; the association of boat operators of the Sinú River in Montería, Córdoba (traditional ferry wooden boat building and operation in the Sinú River), the Group of Heritage Preservation Volunteers of Neiva, Huila (spiritual and cultural traditions in the Municipal Cementery of Neiva), and the Local Neighborhood organization of El Paraiso in Bogotá (traditional exchange and solidarity practice of the El Paraiso neighborhood in Bogotá), to undertake an extensive documentation of ICH elements within urban contexts. These organizations were able to lead their own process of documentation of their ICH practices including developing thematic inventories, social cartographies, assessing viability of ICH elements, rescuing archival documentation, organizing photographic and audiovisual archives and establishing safeguarding measures.

- Recognition of initiatives for the safeguarding of traditional cuisine: these grant allowed for community based documentation of ICH knowledge and practices related to traditional cuisine. Each grant represented and economic contribution of 6,800 USD. In 2019, five documentation initiatives were promoted in the Colombian Pacific Region, in the Sikuani indigenous community, in the Oriental plains of the Orinoco region of Colombia, the San Basilio de Palenque cultural space and the Awá indigenous community.

- Grants for the implementation of Special Safeguarding Plans: Since 2018, the ICH Group of the Ministry of Culture has institutionalized a Call for projects initiative for the
implementation of Special Safeguarding Plans for elements inscribed in the National Representative List of Intangible Cultural Heritage. Many of the safeguarding initiatives that have been awarded these grants are directed at documentation of ICH and its diversity. Some examples of ICH documentation initiatives that have been carried out in 2018 and 2019 with support of these grants are: documentation of traditional medicine practices in the San Basilio de Palenque cultural space, documentation of the Alabaos and gualíes funeral rites of the Afrocolombian community of Chocó in Colombia, documentation of archival history related to Vallenato traditional Music of the Greater Magdalena region, documentation on traditional craftsmanship of the Silletero (flower arrangements) of Antioquia department, the documentation sacred sites related to the traditional knowledge of Jaguar Shamas of Yuruparí in the Pirá Paraná River of the Vaupes province, among others. In 2019 alone, 5 grants were awarded, each for an amount of 9,700 USD.

- Grants for the safeguarding of the diversity of ICH in Colombia: the Ministry of Culture of Colombia has also promoted a Call for projects initiative for safeguarding initiatives that contemplates the diversity of ICH elements in Colombia. In 2019, the first edition of this call for projects was an outstanding success with more than 80 candidates competing for 5 grants. Some of the ICH documentation initiatives that were promoted were: Boat-building techniques and traditions in the island of Bocachica in the Bay of Cartagena, the Yaaré traditional knowledge of the Bará, Tuyuca, Itano y Tuhupda communities, the ceramic crafts tradition of Natagaima and Coyaima municipalities of the Tolima department, the traditional medicinal system of the Awá Communities, and the traditional knowledge of fishing communities of Dibulla in the province of La Guajira. In 2019, five grants were granted each for an amount of 8,000 USD.

- Grants for Networks of Living Heritage during the COVID-19 pandemic. In 2020, due to the crisis generated by the COVID-19 pandemic, the ICH Group of the Ministry of Culture modified the structure of the grants awarded for ICH documentation initiatives. In order to generate more accessibility and participation for communities, in September 2020, the ICH Group launched the grants for Networks of Living Heritage (https://estimulos.mincultura.gov.co/patrimonio/patrimonio-vivo.html). This grant is directed at supporting 100 ICH documentation and safeguarding community based initiatives in four different categories (Special Safeguarding Plans, Traditional Cuisine, Traditional Medicine; and Diversity of ICH Expressions). Each grant will be awarded an economic contribution of 2,700 USD to help community based initiatives to recover from the Covid-19 pandemic, as well as promoting continued activities for ICH documentation and safeguarding.

It must also be noted, that the Colombian Institute of Anthropology and History (ICANH) promotes the ethnographic critical study of activities and processes related to ICH in Colombia. One main area of research and documentation that the Institute has promoted has been on the importance of safeguarding sacred sites in Colombia, and it has also been a leading institution in the ongoing drafting process of the Public Policy for the Protection of Sacred Sites in Colombia. ICANH, as an entity that provides guidance on the treatment of the country's archaeological, anthropological, and historical heritage, produced between 2016 and 2017 a document called Sacred Sites: Definitions and Threats, which has been the basis for the work of an inter-institutional table to build the guidelines of a public policy with
the Ministries of Culture and the Ministry of the Interior, Tropenbos International, academics, traditional indigenous authorities, and civil society. Additionally, between 2016 and 2019, ICANH supported the documentation of the Traditional Knowledge and Techniques of Fishing Communities of the Magdalena River of Colombia in more than 11 Departments of Colombia, which was the basis for the recommendation of the National Heritage Council to build a Special Safeguarding Plan for this ICH element, which is currently ongoing.

Finally in 2014, ICANH led the publication of a volume on critical studies related ICH policies and their impact in the political and economic spheres in Colombia. By examining diverse scenarios of the cultural production of different groups and regions of the country, the book shows how the policies of some intangible cultural elements have operated and its articulation with other national policies, such as tourism and entrepreneurship (https://www.icanh.gov.co/nuestra_entidad/grupos_investigacion/divulgacion_publicaciones/libros_resultado_investigacion_iri_9157/9171).

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.

Since most of these documentation materials are produced within the framework of community based ICH documentation, they serve as tools for communities to reflect on the current status and community based safeguarding needs that are required to guarantee the viability of their ICH elements and practices. These documentation materials also help foster community engagement and awareness as they usually result in materials such as audiovisual productions or educational material. The ICH Group of the Ministry of Culture of Colombia has a specific site (currently under improvement), which allows for easy access to documentation and research carried out within the framework of ICH safeguarding. The website is also stores the 23 currently approved Special Safeguarding Plans in Colombia, which also have extensive documentation on ICH elements, that form the basis for the established safeguarding measures, that communities, stakeholders and national and local institutions have agreed upon to guarantee the viability of representative or at risk elements in Colombia. The website has been widely publicized among ICH stakeholders in Colombia through workshops and the Ministry of Culture of Colombia's social networks. (http://patrimonio.mincultura.gov.co/Paginas/default.aspx).

Additionally ICH documentation activities directly promoted by institutions such as the Ministry of Culture and ICANH, are fundamental inputs for the development of ICH safeguarding policies such as guidelines and policy documents related to ICH themes, such as ICH in urban contexts guidelines (http://pciurbano.com/) that promote the integration of ICH as a factor for sustainable urban development, in accordance with Goal 11 of the 2030 Agenda for sustainable development. Furthermore, the Policy for the Protection of Sacred Sites in Colombia is currently being developed on the basis of extensive ICH documentation activities.
Question 1.5

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

1.5

- Cultural centres

The "Casas de la Cultura" or "Houses of Culture" has been a policy for fostering cultural centres and cultural infrastructure at the municipal level in Colombia since the late 1960's. Since the adoption of the Public Policy for "Casas de la Cultura" or "Houses of Culture" in 2009, these cultural centres have integrated the participation of civil society in diverse cultural elements as well as promoting the recognition and assessment of Cultural Heritage in relation with other processes of cultural and artistic creation. All Houses of Culture in Colombia, must follow these objective of assessment and appropriation of cultural heritage. This is done by consolidating training processes with differential focus, running inclusive projects and appropriate local cultural heritage, within the framework of a policy of recognition and respect for municipal cultural diversity.

Furthermore, some House of Culture in Colombia have become integral institutions in the safeguarding and management of ICH elements such as the House of Culture of San Basilio de Palenque, which fosters multiple activities and initiatives associated with the safeguarding of the Cultural Space of San Basilio de Palenque. Therefore, in 2015, in consultation with the community and from the need to diversify the cultural offer of the House, the Ministry of Culture of Colombia renovated the House. An Arts Room was adapted for the creation and exploration of artistic languages such as music and plastic arts; a photographic archive in order to promote the recovery of living heritage and local memory, the development of new audiovisual content and also, in a transversal way, to promote the approach and appropriation of the population to new technologies with a practical application to promote the safeguarding of ICH.

The proposal was based on the "Palenque Global" Plan and the "San Basilio de Palenque Special Safeguarding Plan", which aim to contribute to the safeguarding of cultural heritage as an ancestral legacy. These plans are developed under four lines: Transmission of knowledge (recovery and strengthening); Identity, memory and territory; Development, culture and autonomy; and Dissemination and appropriation of ICH.

Other concrete examples of how Houses of Culture have contributed to ICH safeguarding of specific elements are: the House of Culture of Buenaventura which offers transmission courses related to Marimba music and traditional chants of the Colombian Pacific Region and the House of Culture of Yopal offers courses on traditional Llano Work Songs.
• Centres of expertise

The Caro y Cuervo Institute is a centre of expertise that promoted the safeguarding of intangible cultural heritage in Colombia. The purpose of the Caro y Cuervo Institute is to promote and develop research, teaching, advice and dissemination of the languages of the national territory and their literatures and oral traditions, with a view to strengthening their use and recognition based on their social prestige and appropriation. To this end, the Instituto Caro y Cuervo advises the Colombian State and contributes to the development of policies for the strengthening and conservation of the intangible heritage of the Nation. The Institute offers state entities and other national organizations the necessary advice and guidance for the design and monitoring of state policies related to the intangible heritage of the country, especially heritage related to oral traditions. Furthermore, the institute promotes initiatives for the dissemination and appropriation of the country's intangible and especially oral heritage, through its library, documentation centers, museums and collections and with the use of communication and information media and technologies.

• Research institutions

The Biological Resources Research Institute Alexander von Humboldt contributes to the understanding of the processes and relationships of socio-ecological systems, through the analysis of their different models of governance, human well-being and the contributions of nature and the sustainability of their landscapes (transformed or not) from the perspective of various traditional knowledge systems.

The Institute recognizes that knowledge systems are correlated with cultural diversity, with the ethical and spiritual values of the peoples and communities of the country and form the basis of their shared living heritage, of their practices, institutions and life projects. The loss of knowledge systems or the conditions in which they reproduce and change, depending on their own or external dynamics, is associated with processes of maintenance and loss of biodiversity. For this reason, this line of action of the Institute focuses on the recognition of this different knowledge and the need to promote dialogues between them and academic science; promoting alliances and agreements for the development of collaborative research processes based on a differential approach and the consideration of the current condition of vulnerability of some ethnic groups and sectors of the population usually excluded from decision-making processes.

The Amazonian Institute of Scientific Research (Sinchi) encourages the development and dissemination of traditional knowledge on the management of natural resources, of the ethnic groups of the Amazon. In this type of research, the use of participatory and action research schemes that favor the participation of communities is encouraged.
Moreover, the Colombian Institute of Anthropology and History (ICANH) promotes the ethnographic critical study of activities and processes related to ICH in Colombia.

- **Museums**

  The National Museum of Colombia integrates in its permanent exhibition ethnographic and artistic collections related to Colombian Culture and ICH such as oral history of afrocolombian, rural and indigenous communities and systems of traditional knowledge and related material culture. This is specifically in the "Memory and Nation" Hall which is one of the newest exhibitions of the Museum which promotes a national narrative based on respect of cultural diversity.

  The National Museum has also promoted awareness on multiple ICH elements through temporal exhibitions and events such as those dedicated in 2019 for the Carnival of Riosucio, or Exhibitions of the Holy Week Processions of Popayán and other ICH elements of this city of the Cauca province of Colombia in early 2020, among others within the extensive cultural activities of the Museum that showcase Colombia's cultural diversity and richness. Furthermore, through its Program for the Strengthening of Museums in Colombia, the National Museum offers capacity building resources and activities for diverse museums in Colombia, including those related to ICH management and safeguarding.

  The Santa Clara Museum and the Colonial Museum are key institutions that contribute to raise awareness on ICH elements that are related to Colombia's colonial past in a critical and thought provoking manner. These two museum institutions, have promoted the participation of ICH practitioners and bearers, particularly craftsmen and craftswomen that transmit in recreate traditions based on knowledge and techniques that have a colonial origin in various events, fairs and educational activities. The museums also contribute to disseminate research on ICH elements through activities and temporal exhibitions. The permanent exhibition of these museums also showcase the importance of ICH elements related to Colombia's colonial past such as craftsmanship techniques like the Pasto Varnish or social traditions such as the Festivities of Saint Francis of Assis in Quibdó.

  Multiple museums in Colombia contribute to raise-awareness, preserve the memory, and encourage research on specific ICH elements. Some examples are:

  - The Museum of the Caribbean Region in Barranquilla: promotes awareness on the importance of ICH elements of this region such as Cultural Space of San Basilio de Palenque and the Wayuu Normative System, among others.

  - The Museum of the Carnival of Barranquilla: recently inaugurated (December of 2019), this museum is dedicated to the Carnival of Barranquilla and its multiple traditions, expressions, and representations.
The Museum of the Carnaval in Pasto, Nariño, promotes the safeguarding

The Museum of the Accordion in Valledupar and the Museum of Vallenato Composers in San Juan del Cesar: both of these museum institutions contribute to the safeguarding of Vallenato, traditional music of the Greater Magdalena Region.

The "Finca Museo Herencia Silletera" or Silletera Country House Museum" promotes awareness on the Silletera tradition of the Santa Helena region of Colombia.

Museum of the House of the Permanent Board of the Holy Week Processions of Popayán, which raises awareness on this ICH element.

The Museum of the Carnival in Pasto, that contributed to the safeguarding of the "Carnaval de Negros y Blancos de Pasto".

These are only a few examples of Museums in Colombia that contribute towards ICH safeguarding.

- Others

The National Workshop Schools Program of Colombia: Peace Tools, is one of the initiatives that the Ministry of Culture has led since 2009, through the Heritage and Memory Division, in 11 municipalities of Colombia, where, through training, heritage and traditional crafts are safeguarded. Culture, entrepreneurship and training for work and human development are articulated to promote the social and economic development of the country through the strengthening and recovery of its traditions.

The Workshop Schools train young people between 15 and 30 years of age in traditional trades related to cultural heritage, in spaces of inclusion and coexistence where equity and respect for diversity prevail, essential aspects to promote the construction of a culture of peace that respects and defends memory and identity. At the end of their training cycle, the graduates of the Workshop Schools become enterprising individuals who understand cultural heritage as a source of local development and take the foundations of a comprehensive training since during their training they open a toolbox that allows to be better citizens.

The Workshop Schools supported by the Ministry of Culture are:

Barichara, Bogotá, Boyacá, Buenaventura, Cali, Cartagena, Quibdó, Mompox, Popayán, Tumaco. The School Workshops are an integral component of the Strategy for the safeguarding of traditional crafts in Colombia, inscribed in the Register of Good safeguarding Practices of the 2003 Convention.
The National University of Colombia: the National University of Colombia has promoted two editions of the National and International Congress "Voices of the Carnivals: among masks and costumes". The Congress was organized with the aim of showcasing how research on Popular Festivities and Carnival represents a fundamental space for the construction of knowledge and the dialogue of knowledge with those who promote, from social processes, cultural practices and ICH elements in the territories. It is for this reason that exchange spaces were opened, to feel and think about these processes from the academy. The mask and disguise are essential in carnivals, and the Congress' proposal as a starting theme was to cover and propose ways of studying and seeing carnival from these elements.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The State Party will strive to consolidate a more articulated strategy with institutions such as the ICH Group of the Ministry of Culture, ICANH, the National Museum, and the Caro y Cuervo Institute to create more opportunities for the documentation of ICH in Colombia by creating a specific committee for this purpose. Furthermore, the State Party will commit to encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management in consultative bodies or coordination mechanisms for ICH policy and decision-making, specifically in the National Cultural Heritage Council.
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.

Most curricula and degrees offered in Colombia are related to Heritage or Cultural Management broadly. They however, do integrate ICH management and safeguarding in some course contents.

The EAN University offers a degree in Cultural Management and Studies. The degree requires students to take a three credit course on Heritage management, including Intangible Cultural Heritage.

The Rosario University offers a specialization degree in Cultural management which includes ICH management and safeguarding as one of the areas of interest within the course for the Design of of Sociocultural Projects.

The Pedagogical and Technological University of Colombia, offers a Masters degree in the Cultural Heritage, which offers theoretical tools and pertinent research practices for the comprehensive training of professionals in the field of cultural heritage, in both the tangible and intangible areas.

Finally, the Javeriana University offers a Master's Degree in Cultural Heritage and Territory. The Master's program in Cultural Heritage and Territory is concerned with assuming from critical reflection the various challenges that have arisen around cultural heritage, as it is recognized as a complex issue that transcends the folkloric or monumental, insofar as multiple actors are included in it, and scenarios that demand a space for recognition. In its structure, it promotes the development of competencies that allow addressing the solution of problems related to the low appreciation of the values of nationality, the lack of awareness of cultural identity, intolerance and the ignorance of plurality and diversity. Based on promoting research work on the subjects of territory, culture, society, history and technology, the program looks to encourage the formation of professionals in the field of Cultural Heritage management.

Different anthropology departments and programs of Colombia such as the programs and
departments of the Externado University, the Javeriana University, the Cauca University, among others, promote formative processes within the anthropology curricula related to the safeguarding and management of ICH.

Recently, the University of Magdalena, the main public university of the department of Magdalena, has recently inaugurated a History undergraduate program with emphasis on Cultural Heritage management, including management and safeguarding of ICH.

**Do these programmes ensure inclusivity?**

No

If yes, describe briefly how these programmes ensure inclusivity.

**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.

One of the main strategies of the National Policy for the Safeguarding of Intangible Cultural Heritage of Colombia, is the development of a capacity-building strategy to guarantee that ICH practitioners and bearers and other stakeholders involved in ICH, are strengthened in their capacities to promote safeguarding. Since 2010, the ICH Group of the Heritage Division of the Ministry of Culture has structured and implemented its capacity-building program through the production of educational material made available to all stakeholders involved in ICH management in Colombia, as well as offering workshops and courses on ICH safeguarding and management.

The ICH capacity building strategy of the Ministry of Culture focuses on training ICH stakeholders in designing and developing community-based safeguarding initiatives, starting with ICH identification and documentation tools, assessing risks and opportunities for ICH safeguarding, and developing Safeguarding Plans and mechanisms. It is based on a "learning-by-doing" approach in which participants are encouraged to strengthen their capacities in ICH safeguarding and management by directly engaging with ICH related contexts and problems and develop initiatives that begin to tackle concrete risks to the viability and sustainability of ICH elements.

In 2017, The Ministry of Culture of Colombia and the category 2 center CRESPIAL, offered a widespread Course on ICH safeguarding on management benefiting more than 150 ICH stakeholders in different regions of Colombia. In 2019 and 2020, this course was again offered specifically for ICH stakeholders of the Orinoquía region of Colombia with the assistance of the ICH Fund of the 2003 Convention. This region was prioritized because although it is a culturally rich and diverse territory, it has weak cultural and governance
institutions, which required specific training in ICH safeguarding.

Moreover, in 2014, the ICH Group of Colombia developed an extensive capacity building strategy in the departments of Bolívar, Boyacá, Cauca, Cesar, Córdoba and Cundinamarca. Additionally, in between 2014 and 2016, the ICH Group produced two major manuals on participative participatory tools that allow the appropriation of the ICH policy of Colombia through processes such as the following: characterization of the context, identification and prioritization of ICH, deepening and local research, formulation and management of initiatives to safeguard the ICH and the systematization of experiences. Likewise, some guidelines are offered for understanding what ICH is, and information on possible sources of funding for the management of safeguard initiatives.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The capacity building program of the ICH Group of the Heritage Division of the Ministry of Culture of Colombia promotes inclusivity by prioritizing the training of practitioners and bearers of the diverse ICH elements. The program has attempted to maintain an inclusive approach in terms of gender, ethnicity and regional origin of its participants. The program has also focused on regions of Colombia with less opportunities to access training and opportunities within the cultural sector. Furthermore, the tools and contents of the training offered is constructed side-by-side with practitioners and bearers.

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.

NGO's such as Fundación Mundo Espiral (Mundo Espiral Foundation), Corporación Misión Rural (Misión Rural Corporation), Tropenbos international, Fundación Cirpa (Cirpa Foundation) have carried out initiatives providing training in ICH safeguarding and management in Colombia, on an inclusive basis. Mundo Espiral for more than 12 years has implemented various short, medium and long-term processes based on awards, scholarships, agreements and projects that it has developed with the Ministry of Culture of Colombia, Mayors and Governors of various regions of the country: Nariño, Cauca, Valle del Cauca, Putumayo, Tolima, Vichada, Vaupés, La Guajira, Sucre, Santander and Casanare, among others. Among the projects carried out, it can be noted that since 2009 it is an organization attached to the Volunteer Program of Watchers of Cultural Heritage of the Ministry of Culture, a status that it currently maintains and that in 2011 made it the winner as an outstanding experience at the national level with the educational suitcase "Ando
patrimoniando”. Mundo Espiral has also carried out training workshops on ICH management and safeguarding, as well as on the elaboration and management of cultural projects throughout the country, between 2009 and 2019. He has also developed inventories of tangible and intangible cultural heritage in various regions of the country. However, the main successful experience that is directly related to the process to be carried out with the Ministry of Culture and UNESCO, corresponds to the implementation and strengthening of the Cultural Heritage Watch Program in seven departments of Colombia: Casanare, La Guajira, Putumayo, Sucre, Vichada, Tolima and Santander, an agreement that was executed with the Ministry of Culture in 2014, a process that benefited 70 groups from different regions of the country made up of 10 people each, for a total of 700 participants, who were trained, advised and accompanied in their safeguarding initiatives.

Corporación Misión Rural is another NGO that has been an ally of the Ministry of Culture of Colombia since 2017, providing training in ICH safeguarding and management in three specific contexts: rural communities, ethnic Rom communities, and ICH in urban contexts. In this three contexts, the training provided was inclusive, since it focused on a participative approach with those communities in order to develop tools and guidelines for safeguarding that were relevant according to their needs and the characteristics of their ICH elements. Tropenbos International has been a major ally of the Ministry of Culture in the development of its strategy for capacity building in ICH management and safeguarding. Besides, carrying out multiple safeguarding training initiatives Tropenbos has also offered advisory on the development of training materials for the Ministry of Culture of Colombia.

Finally, Fundación Cirpa, due to its vast experience working alongside practitioners and bearers of ICH in the Orinoquia region and in ICH safeguarding, it had the opportunity to be the partner agency in the development of the Capacity Building project that was developed between 2019 and 2020 in the aforementioned region. This experience was build upon the experience that Cirpa has gathered in offering training and opportunities to practitioners and bearers in the Orinoquía Region.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Each of these initiatives prioritize an inclusive approach, directed at diverse practitioners and bearers of ICH, specially in those regions and contexts of Colombia lacking institutional opportunities for ICH safeguarding. Furthermore, each of the initiatives always begin by constructing alongside the practitioners and bearers, the different contents and approaches that will be essential in the training process.

Baseline and target

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will strive to build a stronger dialogue with tertiary education institutions in order to strengthen and develop more curricula and degrees in ICH safeguarding and management, on an inclusive basis. This will be done by promoting more awareness amongst tertiary education institutions on the 2003 Convention and the ICH Policy of Colombia, through workshops and meetings. Additionally, the State Party will look to promote more community-based training initiatives by offering funding and other mechanisms, as well as continue to strengthen the States Capacity-Building strategy, to develop capacity building projects on an inclusive basis.
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 ICH Group of the Ministry of Culture of Colombia has prioritized the development of a major capacity-building strategy. This capacity program was the result of a process of construction of tools and contents that started in 2010. Since then, the ICH Group of the Heritage Division of the Ministry of Culture of Colombia has structured and implemented its capacity-building program through the production of educational material made available to all stakeholders involved in ICH management in Colombia, as well as offering workshops and courses on ICH safeguarding and management.

Starting 2012, the proposal begins with a pilot training plan aimed at focus groups, made up of representatives from at least eight departments of the country (Sucre, Córdoba, Boyacá, Santander, Cauca, Valle del Cauca, Nariño and Putumayo), working with a heterogeneous population that includes public officials, cultural managers, representatives of ethnic and peasant minorities, academic groups, among others. The pilot plan was developed during five training days; four in the meeting places agreed for the departments and one day in Bogotá. Parallel to this, the training work is complemented with field work, developed both in urban contexts and in rural contexts of the places visited.

The following two years, the methodology is consolidated and applied in the departments of: Bolívar, Boyacá, Cesar, Santander, Córdoba, Sucre, Vichada, Nariño and Putumayo.

The application of the strategy showed, during this early pilot phase between 2010 and 2013 that it is necessary to build pedagogical tools to provide the different actors with useful help to initiate safeguarding processes in a comprehensive manner.

In 2014, the Capacity-Building Strategy was developed in five departments of Colombia (Bolívar, Boyacá, Cauca, Cesar, Córdoba and Cundinamarca). The strategy particularly focused on strengthening the capacities of rural in communities, although it was developed amongst indigenous and afro-Colombian communities. The approach was based on the premise of "learning by doing", in which practitioners and bearers and other professionals of the cultural sector, had the opportunity of learning multiple concepts and methodologies.
on ICH safeguarding and then applying in them in a safeguarding initiative of their own, compiled in short publications and audiovisual materials. This "learning by doing" approach focused on the following aspects of ICH safeguarding: participatory tools that allow the appropriation of the ICH policy of Colombia through processes such as the following: characterization of the context, identification and prioritization of ICH, deepening and local research, formulation and management of initiatives to safeguard the ICH and the systematization of experiences. Likewise, some guidelines are offered for understanding what ICH is, and information on possible sources of funding for the management of safeguard initiatives. More than 30 community based safeguarding initiatives received capacity building training on ICH safeguarding. Each workshop allows for the participation of 25 people. In 2014, about 370 participants had received training in ICH safeguarding and management with about 270 completing the program entirely.

This capacity-building strategy has been the basis of the training offered to different communities in the process of strengthening their opportunities for the development and implementation of Special Safeguarding Plans. Specifically, in 2015, afro-Colombian communities of the Pacific region, in four ICH safeguarding contexts where Special Safeguarding Plans are being developed: The Festivities of Saint Francis of Assis, also known as the Festivities of San Pacho in Quibdó, in the department of Chocó the Traditional Knowledge of Midwifery of the Afro Colombian communities in Buenaventura and the Pacific region in general, the Funeral or Mortuary Rites of the Afro-Colombian communities of Medio San Juan, Chocó department, and Marimba music, traditional chants and dances from the Colombia South Pacific region. Specific capacities strengthened were: capacities for the identification and characterization of ICH, training in the development of participatory workshops in ICH safeguarding, training in the assessment of risks to the viability of ICH elements, training in management and development of safeguarding projects, training in the development of ICH awareness-raising initiatives, and training in the development of networks and social agreements aimed at ICH safeguarding.

In 2017, the Ministry of Culture of Colombia and the category 2 center CRESPIAL, offered a widespread Course on ICH safeguarding on management. The course Appropriation and Management of Intangible Cultural Heritage was aimed at stakeholders from the National System of Culture (SNC) of Colombia and the National Heritage System (SNP) of Colombia (which comprise the different institutions and agents involved in Heritage conservation and safeguarding), cultural managers and the community in general interested in ICH safeguarding with a total of 150 participants. Its objective was to implement the National Policy of Intangible Cultural Heritage, by offering comprehensive training ICH safeguarding with the participation of communities, practitioners and bearers, cultural managers, leaders, and public servants.

Its specific objectives were to provide tools for understanding the ICH policy and its challenges in Colombia, as well as contextual possibilities to implement it in a participatory manner; offer tools for awareness-raising of the ICH policy in the Municipal and Departmental context; and explore alternatives for the intersectoral management of ICH.

For its development, a totally virtual course was proposed with a total of 155 hours, distributed over approximately 7 months, with the purpose of covering the broad content
related to the subject. In addition, the course was divided into 6 modules, each with a specialized tutor whose function consisted of accompanying the learning process of the participants.

In 2019 and 2020, this course was again offered specifically for ICH stakeholders of the Orinoquía region of Colombia with the assistance of the ICH Fund of the 2003 Convention. This region was prioritized because, although it is a culturally rich and diverse territory, it has weak cultural governance institutions, which required specific training in ICH safeguarding. The course "My heritage, my region", was focused on strengthening capacities for the identification, management and safeguarding of intangible cultural heritage (ICH) among practitioners and bearers bearers of traditions and various social stakeholders linked to the cultural management of the Llano work songs and other relevant cultural elements of the Departments of Arauca and Casanare.

To meet the objective, from July to November 2019, the face-to-face course "Appropriation and Management of Cultural Heritage" was held in the cities of Arauca and Yopal, which aimed to provide conceptual and methodological tools to interested in the research, identification, documentation, and safeguarding of ICH. The course contents included relevant information on cultural management, public policy and regulations on Intangible Cultural Heritage (ICH) in Colombia.

The call for applicants was made through different local communication channels and through the departmental and municipal secretaries of culture. In total, the course had 60 registrants distributed in both departments, forming a heterogeneous group of cultural managers, bearers of tradition, community leaders, public officials linked to the culture sector and teachers, which facilitated the exchange of knowledge from the experience lived in cultural management and according to the roles of each participant within their community.

**Do these programmes ensure inclusivity?**

Yes

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

The Strategy for Strengthening Capacities in Social Management of Intangible Cultural Heritage of the ICH Policy of Colombia has been established to ensure inclusivity, based on the principles of respect for cultural diversity that the Colombian Constitution is based upon. To practically ensure inclusivity, capacity-building initiatives in Colombia always begin with an open call for participants, prioritizing multiple channels of communication, to guarantee the opportunity for multiple stakeholders to participate. Furthermore, call for applicants are also developed in alliance with the local culture institutions in which the courses and training programs are applied. Finally, the program prioritize an inclusive approach based on gender and ethnicity.

**Are any of these training programmes operated by communities themselves?**
Provide examples of such trainings, describing the involvement of communities in operating these programmes

Although the initially training is offered with the support of the ICH Group of the Ministry of Culture and experienced professionals in the field of ICH safeguarding in Colombia, the training has allowed to further strengthens the capacity of local leaders and stakeholders, who are then able to lead capacity-building initiatives of their own, with institutional support. For example, the training offered in the context of the Festivities of Saint Francis of Assis or San Pacho in Quibdó, was led by local practitioners such as Douglas Cujár and Ana Gilma Ayala. In the case of the Funeral Rites of the Afro Colombian communities of the Medio San Juan, a core group of instructors and teachers form the community, such as Ingrid Rodríguez and Florencio Martínez, were also active participants in the capacity building activities, offering tools and approaches in the safeguarding and management of ICH.

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).

It has been a priority of the Strategy for Strengthening Capacities in Social Management of Intangible Cultural Heritage of the ICH Group of the Ministry of Culture of Colombia, to include those working in the fields of culture and heritage. Particularly, the Strategy, always looks to aim to include processions of the local institutions of Culture and cultural managers within the community. This was clearly the case in the course offered in alliance with CRESPIAL in 2017 and the project "My Heritage, my region" developed with the support of the ICH Fund of UNESCO. Furthermore, other initiatives such as the examples mentioned in 2014 and 2015, also actively included professionals of the cultural and heritage sectors. Therefore, this training strategy was developed to provide the different actors of the National Heritage System with tools related to legislation and politics, heritage and education, and heritage and region, as well as the methodologies and tools specific to the subject, in the national, departmental and municipal levels, which facilitate the identification of their intangible heritage, the process of investigation, diagnosis, analysis and its safeguarding. The National System of Cultural Heritage of the Nation, whose acronym is SNPCN, is made up of the set of public bodies at the national and territorial levels that are involved in the protection and safeguarding of cultural heritage of the Nation, including bearers of the elements of the cultural heritage of the Nation, and of the elements incorporated into the National Representative List of Intangible Cultural Heritage, as well as other heritage practices recognized in identification instruments and registration systems in the different territorial areas that the Ministry of Culture regulates a, by the set of instances and processes of institutional development, planning, and Information, and by the
competences and public obligations and of individuals, articulated among themselves, that enable the protection, safeguarding, recovery, conservation, sustainability and dissemination of the cultural heritage of the Nation.

The relevant contents for those working in these fields are; designing and developing community based safeguarding initiatives, starting with ICH identification and documentation tools, assessing risks and opportunities for ICH safeguarding, and developing Safeguarding Plans and mechanisms. As has been mentioned before, it is based on a "learning-by-doing" approach in which participants are encouraged to strengthen their capacities in ICH safeguarding and management by directly engaging with ICH related contexts and problems and develop initiatives that begin to tackle concrete risks to the viability and sustainability of ICH elements.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

As has been highlighted before, the capacity-building program always begins with an open and wide call for applicants, and makes direct contact with the local institutions of culture in order to ensure inclusivity of all stakeholders of the culture and heritage fields interested in ICH safeguarding.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The State Party will aim to further expand the strategy for Strengthening Capacities in Social Management of Intangible Cultural Heritage of the ICH Group of the Ministry of Culture as a main priority of the next six years. This means, that the State Party will look to implement
the strategy in territories that have not yet been prioritized. Moreover, it will work to promote the leadership of the communities in the implementation of capacity-building initiatives, particularly those already trained in the strategy.
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 Ministry of Education endorses the participation of practitioners and bearers and their involvement in designing and developing ICH education programs by specially of those pertaining artistic and craftsmanship techniques. Also, through the development of the curricula of Ethno-educational Projects oriented by ethnic communities, the direct involvement of practitioners and bearers in the designing and developing of ICH education programs is guaranteed.

However, Colombia's main strategy to assure the involvement of practitioners and bearers in designing and developing ICH education programs to actively present and transmit their heritage, is the Safeguarding strategy of traditional crafts for peace building, selected in 2019 on the Register of Good Safeguarding Practices. This strategy links the practitioners and bearers of traditional crafts and skills, who take on the role of masters in School Workshops and have an active role in the designing of the education programs to transmit their local heritage.

The Qualification of Traditional Crafts, a joint effort between the Ministries of Culture and Education as a threelfold support for the practitioners and bearers of traditional knowledge, is the main mechanisms used to guarantee the active involvement in the designing of the education programs within the aforementioned Strategy. The National Qualifications Framework is an important reference point for the culture sector in the international arena, as it involves the recognition of transference of capacities in the respective fields of action, in this case fields related to traditional craftsmanship. The methodology used for its development has been taken as a model by the Pacific Alliance, a regional integration body signed up between Chile, Mexico, Peru and Colombia. Under the guidance of the Ministry of Education of Colombia, several platforms have been generated to guarantee the
participation of practitioners and bearers in the construction of Qualifications Frameworks at the national level, and with it, the recognition of both formal education degrees and capacities and skills acquired through non-formal models. This constitutes an important progress towards the safeguarding of traditional crafts, and with it the national program and its centers. Thus, masters, apprentices and graduates have been summoned, in the design of the qualifications framework based on their needs. Likewise, from this joint effort stems the model learning by doing for the apprenticeship of each traditional craft, and constituting the programs for each traditional crafts and skills development centers. The qualifications framework is then an answer to the strengthening of transmission, learning and work demanded by the communities, which in turn opens-up employment opportunities, entrepreneurship and self-employment, while minimizing the emigration of young people, one of the main concerns in marginal areas.

Furthermore, through the National Stimulus Program (Programa Nacional de Estímulos). and National Cultural Concertation Program (Programa Nacional de Concertación Cultural), the Ministry of Culture of Colombia offers opportunities for the development of community based ICH transmission programs. For example, in 2019, a program for the transmission of ceramic techniques and crafts, developed by craftswomen in the municipalities of Natagaima and Coyaima in the south of Tolima department, was supported through the National Stimulus Program, through a scholarship designed for ICH safeguarding initiatives. Another example, was the grant offered to the School of Traditional Crafts directed by the Corporación Polimia, in the department of Huila, in 2020, in this case through the National Cultural Concertation Program, in order to promote the transmission of the traditional craft of Pindo hat-making, which was structured on the basis of design and development led by the practitioners and bearers.

Additionally, the National Learning Service (Servicio Nacional de Aprendizaje - SENA), the public institution that offers free training to millions of Colombians who benefit from technical, technological and complementary programs that focus on the economic, technological and social development of the country, works alongside practitioners and bearers of traditional knowledge in designing and developing ICH education programs. Practitioners and bearers engage in these activities at different times in the process:

1. The sectoral tables cite associations, companies, organized groups when the functional structures of occupations (EFO) are to be drawn up.
2. In the elaboration of the Labor Competency Standards, the Technical teams of the Sector Tables include knowledgeable practitioners and bearers, to determine the specific knowledge that the Standard in preparation should cover.
3. They also participate in the validation of entry and exit profiles in training programs.

**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.

The Safeguarding Strategy of Traditional Crafts for Peace Building acknowledges the modes and methods of transmitting ICH that are recognized by communities, groups and individuals as the most ideal methodology both formal and non-formal education programs established in Colombia. In the traditional craft and skills development centers within the strategy, a non-formal model of "learning by doing" is applied, calling on as masters, the practitioners and bearers (craftsmen and craftswomen), who are recognized in their communities for their empirical knowledge based on the cultural, social, economic particularities of their region of origin and on the intergenerational transmission of knowledge. Some of the traditional crafts are at risk (cooking, lutherie, gardening, among others) and additionally the knowledge of their bearers is not qualified, as it has been underestimated by formal education and in the country’s work environment.

This measure is central in the apprenticeship and development of skills and crafts. It is based on the integral knowledge of crafts – of the local natural, social, cultural, historical, economic contexts – and intergenerational transmission of knowledge between master and apprentice, under the model of learning by doing. Training is combined with work, in which apprentices practice traditional crafts in parallel to offering goods and services, guaranteeing their future employability.

This model of transmission values the skills accumulated by master craftsmen/women throughout their lives. In this way, learning by doing involves experiencing the master craftsmen/women everyday living and, in turn, grants dignity, legitimacy and status to the elderly as bearers of knowledge. To contribute to this recognition, the Ministries of Culture and Education work together to qualify the apprenticeship and development of skills and traditional crafts offered by the program. Additionally, the continuity of transmission is guaranteed by the selection of the best apprentices, who participate in the program as a next generation of masters, once their training process is finished and their work experience has attained recognition, thus revitalizing continually traditional crafts and skills.

This measure promotes traditional crafts among the public and local populations, giving value to the knowledge transmitted orally, gesturally and through example, qualifying teachers with the recognition of their previous apprenticeship, and strengthening their capacities for supplying cultural goods and services. Work linked to the training model of learning by doing, allows apprentices and graduates the opportunity to develop their skills, strengthen promotion and entrepreneurship, and give visibility to products and services of the traditional craft of their specialty. In turn, the community can appreciate the creations and livelihood resulting from the different traditional skills and crafts, recognizing the cultural and societal value of safeguarding them.

Additionally, the National Service for Learning or SENA, has several programs that integrate instructors, teachers and non-formal education providers, that belong to the communities and are practitioners and bearers of ICH, such as:

1. Techniques for Traditional Dance: It presents the demosoplich folklore of the Andean
region and represents it according to the scenic-dance project of practitioners and bearers of ICH.

2. Recovery of Traditional Knowledge: Provides tools that allow the recovery of traditional knowledge through the use of participatory methodologies that promote dialogue of knowledge and the collective construction of memory.

3. Dialogues on the experiences of traditional midwives: It is committed to equity and a differential approach aiming at the reduction of maternal and neonatal mortality with strategies coordinated with the traditional community.

4. Let’s Live Heritage: Its intention is to have the mechanisms and strategies to safeguard the Colombian heritage that make up and are part of its collective memory.

5. Orientation in the methodology One Village One product - OVOP Colombia. All of them seeking the implementation of tools that contribute to the identification and use of resources and endogenous potentialities, specifically knowledge and techniques related to craftsmanship, of the territories and that can become added values of local development.

**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.**

The Safeguarding Strategy of Traditional Crafts for Peace Building supports heritage education institutions called Workshop Schools or School Workshops present in 12 cities of Colombia which are skills and crafts development centers. The national program of traditional crafts is based on the integral knowledge transmitted by masters (craftsmen and craftswomen) and on the apprenticeship according to the cultural, social and economic context, the interaction with the surrounding environment and the local history. Similarly, each traditional crafts and skills development center responds to the particularities of local communities, becoming a meeting place for masters and apprentices of Afro-descendant, indigenous, mestizo, rural and urban populations that share and nourish their knowhow, deepen their knowledge of cultural and natural heritage and contribute to the creations offered by each traditional craft. In this way, the program becomes a space for inclusion and coexistence where recognition is encouraged and cultural diversity and the identities of communities, groups and individuals are fully respected.

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

The national program of traditional crafts within the Safeguarding Strategy of Traditional Crafts for Peace Building is supported technically and financially by the Ministry of Culture of Colombia and International Assistance by multiple international development agencies such as the International Cooperation and Development of the European Commission (DEVCO-EuropeAid).
Technical support is offered through the implementation of the Policy for Traditional Crafts. The Ministry of Culture, being the governing entity of Colombia’s cultural sector, fulfills its fundamental role of implementing the Policy for Traditional Crafts and is able to encourage, disseminate and build capacities related to this Strategy that supports educational programs for the transmission of ICH.

**Question 4.4**

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

Yes

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

The safeguarding strategy of traditional crafts favor participation as the method of offering training to teachers and training providers to integrate ICH safeguarding in education. The strategy is based on the idea that masters of crafts in the regions have the skills to teach based on traditional models that have for many generations been the basis of ICH transmission. Thus, the training provided for trainers is a joint-work process between local actors and institutions that have sought to contribute to the safeguarding of ICH as a collective strategy in the different regions of the country. Likewise, from this joint effort stems the model learning by doing for the apprenticeship of each traditional craft, and constituting the programs for each traditional crafts and skills development center.

The qualifications framework is then an answer to the strengthening of transmission, learning and work demanded by the communities, which in turn opens-up employment opportunities, entrepreneurship and self-employment, while minimizing the emigration of young people, one of the main concerns in marginal areas.

The physical adaptation of each center is also the result of the participation of directors, masters, apprentices and graduates, which also reverts in the valuation and appropriation of the building as a collective project. For this, each promotion of apprentices makes use of their acquired knowledge and skills of a chosen craft, from which they contribute to the improvement and enhancement of the center, to its sustainability and continuity, and by also putting it to the service of their local communities. From this collective objective of restoring, recovering, revitalizing each center and by providing good and services they all contribute to safeguarding ICH of the regions.

With the inclusion of craftsmen and craftswomen as masters in the program and in the centers, they contribute with their integral knowledge, accumulated throughout their lives and daily experience. They have also contributed with the assessment on the identification and diminishing of possible risks. This has greatly benefited the Policy for Traditional Crafts, and in reinforcing the safeguarding measures of strengthening, transmission, sustainability and innovation of the ICH.
The active participation of all the interested parties in revitalizing and enhancing traditional crafts in the labor, educational and social fields, has contributed to promote the ICH as an instrument for community development and to integrate it in education.

Furthermore, Decree 1075 of 2015, establishes the following guidelines for the training of ethnic educators:

a) Generate and appropriate the different elements that allow them to strengthen and dynamize the global project of life in the communities of ethnic groups;

b) Identify, design and carry out research and promote tools that contribute to respect and develop the identity of the ethnic groups where they provide their services, within the framework of national diversity;

c) Deepening the identification of their own pedagogical forms and developing them through daily educational practice;

d) Establish the permanent knowledge and use of the vernacular of the communities with their own linguistic traditions, where they are going to work;

e) Acquire and assess the criteria, instruments and means that allow leading the construction and evaluation of educational projects in the institutions where they will provide their services.

When educational projects of higher education institutions that offer undergraduate programs in education or higher normal schools contemplate the training of people from ethnic groups to provide service in their respective communities, they must, in addition to the training required for all teachers, offer a specific training component in ethnoeducation.

The programs aimed at the training of ethno-educators must have teaching and research areas on the language of the ethnic group(s) depending on the area of influence of the training institution.

The Ministry of Education promotes continuing training opportunities for educators to develop diplomas at institutionally accredited Universities and financed for 100% of their value. For this, between May 15 and July 31 of 2020, a call was opened for a course on Ethno-education and own education. Towards an intercultural dialogue, its objective is to recognize and deepen the ethno-educational experiences in the contexts, provide tools and help to systematize proposals on how to work in ethno-educational contexts and how the interrelation and promote articulation between different educations of different ethnic cultures. Recognize and give rise to the relationship between culture, knowledge and practices, which contribute to the intercultural dialogue, where knowledge of culture is enhanced with global knowledge of the school, which as elements of relationship are represented and recognized in specific forms of pedagogy is also a main focus of the course. The link between cultural practices and pedagogical forms widens the possibility of curricular intervention, where it is necessary to promote senses of inclusion and educational equity in territories and cultures.
**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will target to work towards supporting more diverse educational programs for the transmission of ICH, expanding the current focus on craftsmanship, to other domains of ICH knowledge and practice. Furthermore, it will look to strengthen to include methods of integrating ICH in education teacher training programs and programs for training providers of non-formal education.
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

  In accordance with the guidelines of the Ministry of National Education elaborated to accompany the curricular development of educational establishments in the country, elements associated with ICH are addressed in the area of social sciences, based on the following principles:

  1. The defense of the human condition and respect for its diversity: multicultural, ethnic, gender and personal choice of life as a recreation of the Colombian identity.

  2. The cultural constructions of humanity as generators of identities and conflicts.

  3. 'Different cultures as creators of different types of valuable knowledge (science, technology, media).

  Also, following the Basic Standards of Social Sciences Skills guideline, elements associated with ICH are addressed in relation to the fields 'Management of knowledge of the social sciences' and 'Relations with history and cultures'.

Question 5.2

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

Yes

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

The General Education Act (Act 115 of 1994) establishes school autonomy, which means that the educational establishments throughout the territory organize knowledge areas, teaching methods and activities addressing their needs and regional characteristics. The Ministry of National Education, in attention to its duties, provides guidelines to direct the curricular development of educational establishments, such as the aforementioned documents and standards for the area of social sciences which address the knowledge of ICH. Autonomy guarantee that school students learn about ICH through multiple methods
and approaches, depending on their cultural and social contexts.

This autonomy, in the educational system, has allowed for example the inclusion of multiple ICH elements school programs. For example, for the past fifteen years, teachers of the Medio San Juan, in the Chocó department, have led the inclusion of learning about the Funeral or Mortuary Rites of Afro Colombian communities of the Medio San Juan, as a safeguarding strategy in school curricula and activities. A precursor of this inclusion was the teacher and cultural manager Osiris Murillo in 1987, who first introduced teaching and inclusion of this ICH element as a subject in her classrooms, as part of a cultural strengthening initiative.

Currently, this inclusion is carried out by an initiative of several teachers who work on the subject from the research, discussion and transmission of the element in their classes among their students. As part of these protection measures, traditional knowledgeable women and men to participate in workshops with children and youngsters.

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

Yes

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

As mentioned before, the guidelines of the Ministry of National Education elaborated to accompany the curricular development of educational establishments in the country, elements associated with ICH are addressed in the area of social sciences on a general basis, in order to teach about the defense of the human condition and respect for its diversity: multicultural, ethnic, gender and personal choice of life as a recreation of the Colombian identity, the cultural constructions of humanity as generators of identities and conflicts and understanding, different cultures as creators of different types of valuable knowledge (science, technology, media). Therefore children learn about the ICH of other communities, in order to learn about respect and awareness on cultural diversity.

**Question 5.3**

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

- **Mother tongue education**

  The Ministry of Education of Colombia, is committed to reinforcing quality, coverage and efficiency in the promotion of Mother Tongue in the educational processes developed by Indigenous Peoples, through teaching in their own language.

  The Ministry of Education provides opportunities of Mother Tongue Education for more than 1,300 indigenous boys, girls and youth. Particular succesful cases have been the implementation of experiences in Basic education with the Wayuu, whose territory is located in La Guajira; Ette Ennaka, in Magdalena; and U'wa, in the
departments of Boyacá, Santander, Norte de Santander, Arauca and Casanare.

The Ministry of Education promotes a flexible ethno-educational model that contemplates bilingual contexts in a structural way. The construction of these models is carried out with the participation of Indigenous Peoples, based on their Life Plans as integrating ideological references and the Ethno-educational Project of each community (PE) as the articulating axis of the Educational Models.

- **Multilingual education**

The Ministry of Education, besides promoting mother tongue education, complements this by promoting teaching of Spanish as a second language, guaranteeing a bilingual education for indigenous communities in Colombia. Article 2.3.3.5.4.1.2. of decree 1075 of 2015, indicates that linguistic diversity is part of the part of the national reality under equal conditions and must be a guiding principle of ethno-education of Colombia.

For example, currently in the Camëntsá territory there are Bilingual schools, children's home, community homes and non-formal educational organizations in the Camëntsá Territory; and educational establishments located in the urban sector. The educational institutions of the Camëntsá People and, especially the Camëntsá Bilingual Artisan Educational Center, Children’s Home Basetemëngbe Yebna has been carrying out an educational process for many years in which integrated training is given on aspects related to Bëtscnaté ICH element, in a bilingual contexts.

From the Basetemëngbe Yebna Children's Home, children are induced from early age to know all the elements starting with the language, greetings, clothing, instruments, handicrafts, sacred spaces and above all the meaning of forgiveness and language ceremonial; they have achieved it by making a representative replica interpreted in smaller scale (a small castle, the sharing of food, a small representation of traditional authority, the basics about language ceremonial, among other aspects) with which children feel comfortable cementing its values and belonging to the Camëntsá identity.

In the case of the Bilingual school and college, emphasis is placed on theory and practice of the elements that make up the Bëtscnaté delving into the aspects aforementioned; in the same way their active participation as institutional representation of the ICH element.

- **Inclusion of 'local content'**

According to article 2.3.3.1.4.1 of Decree 1075 of 2015, which establishes the general contents that public schools in Colombia should include in their institutional
education projects, they must integrate "strategies to articulate the educational institution with local and regional cultural expressions". One good example of how this is achieved is case of Galeras, Sucre department, and the integration of the ICH element of the "Cuadros Vivos" (Living Paintings), as educational content in more than 9 public schools of the town. Starting with the leadership of INEGA (a local public institutions), educational institutions have stimulated the creation of live paintings in streets dressed for recreational and pedagogical purposes. Even in rural areas and in some peripheral neighborhoods of the urban area eventually living paintings are made during celebrations. However, the two scenarios where the element is currently recreated regularly are the festival and the cultural week of INEGA, which is also the institution that has promoted the circulation of living paintings outside of Galeras.

**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

As mentioned beforehand, the General Education Act (Act 115 of 1994) establishes school autonomy, which means that the educational establishments throughout the territory organize knowledge areas, teaching methods and activities addressing their needs and regional characteristics. The Ministry of National Education, in attention to its duties, provides guidelines to direct the curricular development of educational establishments, such as the aforementioned documents and standards for the area of social sciences which address the knowledge of ICH. Article 2.3.3.2.2.2.3. of Decree 1075, established that institutional educations must organize activities directed at "the generation of recreational, experiential, productive and spontaneous situations that encourage students to explore, experiment, know, learn from mistakes and successes, understand the world around them, enjoy nature and social relationships. Furthermore, guidelines must be established for the development of "the development of processes of analysis and reflection on the relationships and interrelationships of the student with the world of people, nature and objects, which promote the formulation and resolution of questions, problems and conjectures and the enrichment of their knowledge".

Additionally, article 2.3.3.5.4.1.2, established the principles of ethno-education in Colombia, indicating that this education must include: integrality, understood as the global conception that each people possesses and that enables a harmonic and reciprocal relationship between men, their social reality and nature.

One such instance in which educational programs are teaching about the the protection of natural and cultural spaces necessary for expressing ICH, is within the context of the Hee Yaia Keti Oka, Traditional Knowledge (Jaguares de Yurupari) for the World Management of the indigenous groups of the Pira Paraná River. In all the schools of the region of the Jaguar Shamans of Yururapari, knowledgeable women of the community, who were researchers on
the sacred sites related to the rites, are teaching and passing on to the children all the knowledge they acquired. The basis of the educational project in the Pirá Paraná river, is the ancestral knowledge that was delivered to the ethnic groups of the region to live well and maintain balance in nature. All that knowledge is contained in the CULTURAL ECOLOGICAL CALENDAR (CEC). The curricular construction of their educational project, then, is based on traditional knowledge that based on, local research and the teacher training process. So today, these communities have an educational model of their own that teaches about cultural and natural spaces required for expressing ICH.

**Baseline and target**

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

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

Largely

**Target for the next report:**

Satisfied

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

The State Party will work on a strategy of articulation between the Ministry of Culture and the Ministry of Education in order to strengthen teaching ICH in school curricula in relevant contexts.
6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

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

Question 6.1

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

- **Music**

  The University of La Guajira has a unique focus on the study of traditional vallenato music. Its degree in music, is based upon promoting research and interest in Vallenato as the basis for musical creation in the Greater Magdalena Region. This degree in music offered by the University of La Guajira is unique in Colombia, for its specific focus on ICH safeguarding. This undergraduate degree offers content related to the development of community based safeguarding projects, and the development of musical practice in multicultural contexts, which is key to viability of Vallenato music as an ICH element.

- **Arts**

  The University of the Andes - Faculty of Arts: The University of the Andes has been a leading institution in the promotion of safeguarding activities of ICH within the historic city centres of Colombia such as Ambalema and Mongui, as well as generating opportunities for the safeguarding of specific elements such as the tradition of the Holly Week in Cienaga de Oro, the Holy Week Processions of Popayán, and Traditional Vallenato Music of the Greater Magdalena Region. Among the safeguarding activities promoted by the University of the Andes are: Capacity building activities for ICH practitioners and bearers, large scale awareness raising initiatives such as organization of temporal exhibitions or conferences and courses led by practitioners and bearers of ICH, and promoting research activities on ICH elements. The Faculty of Arts offers a degree in Movable Heritage, that contemplates research seminars on the relation between movable heritage and other forms of heritage, such as ICH.

  The Ministry of Education also reports more than 55 institutions post-secondary educations that offer degrees in arts such as dance and popular traditions. One example is the District School of Arts and Popular Traditions in Barranquilla,
Atlántico, which offers courses and degrees related to the arts of the Carnival of Barranquilla such as Carnival float design and building.

- Crafts

University of Nariño: the University of Nariño has contributed to the safeguarding of ICH elements of the city of Pasto and the South Andean Region of Colombia such as the "Carnaval de negros y Blancos" and the Traditional Knowledge and techniques related to the Pasto Varnish, Mopa Mopa. Particularly, the MopaMopa.info project is developed within the Master’s Degree in Design for Social Innovation at the University of Nariño. The project seeks to strengthen the social appreciation and appropriation of the Pasto Varnish technique (http://www.mopamopa.info/).

The Ministry of Education reports institutions that offer formation in traditional crafts of Colombia such as the School of Arts and Handicrafts of Santo Domingo which offers degrees in traditional crafts of Colombia. Another example is the School of Arts and Ceramic tradition in Medellín, Antioquia that offers degrees in ceramic crafts.

- Technical education/training

The National Workshop Schools Program of Colombia: Peace Tools, is one of the initiatives that the Ministry of Culture has led since 2009, through the Heritage Division, in 11 municipalities in Colombia, where, through training, heritage and traditional crafts are safeguarded. Culture, entrepreneurship and training for work and human development are articulated to promote the social and economic development of the country from the strengthening and recovery of its traditions.

The Workshop Schools train young people between 15 and 30 years of age in traditional trades related to cultural heritage, in spaces of inclusion and coexistence where equity and respect for diversity prevail, essential aspects to promote the construction of a culture of peace that respects and defends memory and identity. At the end of their training cycle, the graduates of the Workshop Schools become enterprising individuals who understand cultural heritage as a source of local development and take the foundations of a comprehensive training since during their training they open a toolbox that allows to be better citizens.

The Workshop Schools supported by the Ministry of Culture are:

Barichara, Bogotá, Boyacá, Buenaventura, Cali, Cartagena, Quibdó, Mompox, Popayán, Tumaco and Salamina. The School Workshops are an integral component of the Strategy for the safeguarding of traditional crafts in Colombia, inscribed in the Register of Good safeguarding Practices of the 2003 Convention.
• Others

The campus of the National University on the Amazon Region (specifically in Leticia) has been instrumental in promotion awareness on the importance of traditional indigenous knowledge for the sustainable management of the Amazon rainforest ecosystem. One example is the the Yahuarcaca Project, which contributed to the social welfare, conservation and effective management of the territory of two Amazonian wetland systems with the integration of traditional indigenous ecological knowledge and scientific knowledge, through a context-centric and concerted model which is related to the Masters degree offered in Studies of the Amazon. The Master's Degree integrates learning on the traditional knowledge of the indigenous communities of the Amazon Region in a respectful manner.

**Question 6.2**

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

Yes

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

According to the Ministry of Education, more than 68 institutions offer curricula that promote the study of ICH and its, social, cultural and other dimensions. Some examples to highlight are: the University of Magdalena who has recently developed an undergraduate degree in History and Heritage, promotes the study of Cultural Heritage through a historical perspective. The Program of Anthropology of the Faculty of Social Sciences of the Cauca University offers insight into the study of culinary traditions, of the Cauca department and other regions of the country and its relation to ICH appropriation and safeguarding on multicultural contexts of Colombia. The University of Antioquia also offers post-secondary studies on traditional culinary arts of Colombia, in which the study of the relation of this culinary heritage is related to the conservation and sustainable use of biodiversity. Finally, the Javeriana University of Bogotá, offers in its curricula in the undergraduate program of Anthropology a course in Critical Heritage Studies that promotes the study of social, cultural and other dimensions 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:**
Satisfied

**Target for the next report:**

Satisfied

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

The State Party will continue to advance in the integration of ICH safeguarding in education programs across the country. Due to the advances made within the framework of the Strategy for the safeguarding of traditional crafts in Colombia, inscribed in the Register of Good safeguarding Practices of the 2003 Convention, the country will continue to focus in promotion training in ICH practice and transmission within technical education, expanding the reach of the strategy to further regions of Colombia.
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?

Fully

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

The Representative List of Intangible Cultural Heritage is conceived as safeguarding mechanism, which can be applied at the national, departmental, municipal, district and of ethnic groups. To be included in these lists, the element must have a Special Safeguarding Plan resulting from a social agreement established between those interested in the cultural element. For inscription of an element, the Special Safeguarding Plan must have the approval of the respective Heritage Council respective, as appropriate. It is, in short, a tiered list of competence of local, departmental and of the Ministry of Culture when it is a national cultural element.

Article 2.5.2.10 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, defines the Special Safeguarding Plan (PES) as a social agreement agreement and administrative measure conceived as an instrument for the management of the intangible cultural heritage of the nation, through which actions and guidelines are established aimed at guaranteeing the safeguarding of intangible cultural heritage. The mandatory compliance with the development of Special Safeguarding Plan for each element that will be inscribed in the National Representative List of Intangible Cultural Heritage, guarantees that the inscription processes of this inventory is oriented towards safeguarding ICH.

Furthermore, Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, establishes that ICH elements that are at risk, threatened or in danger of disappearance, will have priority for inscription in the Representative List of Intangible Cultural Heritage.

Additionally, the other system of ICH inventoring in Colombia, based on the the ICH Inventory Methodology. Identification processes and safeguarding recommendations, contemplates that the elaboration of the inventories provide an assessment of the viability of the cultural elements registered. Within the framework of the development of the characterization processes, the inventories include the preparation of a record sheet on each cultural element, which includes an assessment of risks and threats and a series of safeguarding recommendations according to the assessment. These files are uploaded to
the Heritage and Arts Information System of the Ministry of Culture, institutional repository of the Ministry of Culture for the storage and consultation of inventories of cultural heritage. These allows the Ministry of Culture to generate a database of ICH elements in Colombia, which is a tool for decision-making in ICH safeguarding.

**Question 7.1.b**

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

**Fully**

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

The National Representative List of Intangible Cultural Heritage of Colombia, expresses the diversity of ICH in Colombia, as it currently included 23 diverse elements of all regions of all Colombia. For example, elements inscribed such as the San Basilio Cultural Space and the Traditional Knowledge of Afro Colombian Midwifery of the Pacific Region express Colombia's Afro Colombian heritage. The Betskanaté of the Big Day of the Kamentzá tradition and the System of Ancestral Knowledge of the four indigenous communities of the Sierra Nevada de Santa Marta are examples CIH related to Colombia's indigenous heritage. Other elements, express the identity of multiple regions of Colombia such as Traditional Vallenato Music as an expression of the Northern Caribbean region, the Silletero Tradition which is associated with the Andean region of Colombia or the Cuadrillas de San Martín, a clear example of the heritage of the Orinoquía or Llanos Orientales region of Colombia. Diversity is assured since all communities, NGOs and local governments have the right to nominate cultural elements for inscription by completing a nomination document that presents how the element complied with the domains of ICH as defined by article 2.5.2.4 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, and assessment factor established in article 2.5.2.5 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019. One of these assessment factors, equity, requires: that the use, enjoyment and benefits derived from the element are fair and equitable with respect to the community or community identified with it, taking into account traditional uses and customs and the customary law of local communities. Thus, diversity within the practice of the elements is also assessed and promoted. Moreover, Colombia has expanded the domains of ICH, from the five established by the 2003 Convention to 14, so communities can have a better opportunity of identifying their practices within at least one of the expanded domains, that consider the diversity of Colombia's cultural traditions.

In addition to the 23 cultural elements registered in the Representative List at the national level, approximately 453 inventories have been carried out in the various cultural regions of the country, with more than 1246 identified elements in different parts of Colombia, which are currently included in a database that is part of the System of Local Inventories organized by the ICH Group of the Ministry of Culture of Colombia. Inventories have become a fundamental instrument for the identification and registration of ICH at the territorial level, which have fostered the identification and active participation of the carrier communities.

**Question 7.2**
Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?

Yes

Based on your response in section A.6 Inventories

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

Although the Representative List of Intangible Cultural Heritage is not specialized in any given subject of ICH, Colombian normative framework on ICH does promote the development of this instrument of registry in the departmental (Colombia’s provincial level of government), the municipalities, and the authorities of ethnic groups (indigenous and Afro Colombian communities. The Ministry of Culture, requires the presentation of all departmental, municipal, and ethnic representative lists before the 30th of June of each year. For each inscribed element, a Special safeguarding Plan must be in place. One example has been the development of the Representative List of the department of the Atlántico, which has developed safeguarding plans for various intangible elements in its territory, and thus has concrete guidelines, constructed with the communities to proceed in the implementation of concrete and relevant safeguarding measures.

Based on the exercise of systematization of ICH inventories that has allowed the creation of the System of Local Inventories database of the ICH Group, it should be noted that although the vast majority of inventories in the country have a municipal scope, some are inter-municipal or inter-departmental (62 in total). This shows that the application of various territorial scales in the preparation of the inventories has allowed the articulation and cooperation of territorial entities, in order to develop integral processes of identification and registration of the ICH, according to the geographic scope of the element in question.

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.

The National Representative List of Intangible Cultural Heritage of Colombia has two main mechanisms for updating. The first one is the method for inscription of new elements in the List. This is done through the procedure laid out in in Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, as well as resolution 0330 of 2010. Each element inscribed in the National Representative List of Intangible Cultural Heritage must have an approved Special Safeguarding Plan that contains a thorough description of the element, a diagnosis of its current viability and the establishment of projects and actions to
guarantee its future viability. More detail on this procedure will be given in the "Criteria for Inclusion" section.

Furthermore, the inventory is updated through an obligatory revision and updating process that must take place every five years. Colombian legislation and regulation determines this procedure for updating the information included all Representative List of Intangible Cultural Heritage in articles 2.5.2.14 and 2.5.2.15 of Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019, which is as follows:

Monitoring and review of Special safeguarding plans: The Special Safeguarding Plan of each element included in the Representative List will be reviewed by the competent authority (the Ministry of Culture at a National Level) at least every five (5) years, without prejudice that they may be reviewed in a shorter term as deemed necessary by the communities. The modifications derived from this monitoring and review process will appear in an administrative act, in accordance with this decree (1080 of 2015).

Article 2.5.2.15. Modifications and adjustments to the Special Safeguarding Plan. Modifications or adjustments to the special safeguarding plan may be made at any time at the initiative of public entities or of practitioners and bearers and other stakeholders related to the element, as long as the proposal is agreed upon by the community of practitioners and bearers and technical support for the reason or reasons for its modification or adjustment are dully presented.

Any modification or adjustment of the Special Safeguarding Plan must contain:
1. Justification for the modification: diagnosis evaluating the need to make changes to the special safeguarding plan because the previously established measures or mechanisms are no longer convenient or timely to guarantee the significance or viability of the element.
2. Proposal: modification proposed to the special safeguarding plan.

Therefore normative framework of Colombia establishes that every five years, the Special Safeguarding Plans must be monitored and review, and may be subject for updating during this processes. This monitoring and reviewing processes and recommendations for updating have taken place for the SSPs of more than 15 cultural elements. However, since updating is not mandatory but recommended, a specific update on safeguarding measures has only been adopted for one case (Carnaval de Negros y Blancos de Pasto).

**Question 7.4.a**

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

Fully

Based on your response in section (o) of A.6 Inventories , explain briefly, giving examples, how this is accomplished.
The basis for inscription in the National Representative List of Intangible Cultural heritage and the Representative Lists of other territorial or ethnic scopes, are the development of community-based and participative Special Safeguarding Plans. The information recorded in such plans, is agreed with the communities themselves, as the primary leaders of the elaboration of said plans. Therefore, no information that should not be made public, according to customary practices is ever documented in the Special safeguarding Plans, and therefore, in the public information of the registry of the Representative List of Intangible Cultural Heritage. Only the information specifically agreed to be recorded in the Special Safeguarding Plans is facilitated to the general public.

This right is further protected through article 2.5.2.12 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, as it establishes that for the safeguarding of the cultural elements and the guarantee of the social, fundamental and collective rights that are inherent to it, the Special Safeguarding Plan will determine precise restrictions in matters related to the disclosure, publicity or commercial practices that are associated to the element, and access or appropriation for purposes private spaces.

One clear example of information that, due to customary practices, was reserved in the public information available for registry based on a Special Safeguarding Plan, is related to the case of Traditional Afro Colombian Midwifery of the Colombian Pacific Region, as it states that because many Afro Colombian midwives are often accused of being witches and sorceresses, certain knowledge on the healing of illnesses are reserved to admit the use of secrecy as part of their healing techniques. Thus, the Afro Colombian midwives are emphatic that the characteristics of this type of techniques should not disclosed.

**Question 7.4.b**

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

Fully

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

The National Representative List of Intangible Cultural Heritage of Colombia, is strictly designed as an inventory for the specific purpose of setting clear guidelines for ICH safeguarding for each of the registered cultural elements. Each Special Safeguarding Plan is adopted through an administrative act, that indicates that the dispositions established in the document must be complied with. Additionally, article 2.5.2.13 of of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, determines that "the competent authorities will promote the incorporation of the SSP into the development plans and the instruments of territorial ordering of the respective area.

For example, the Department of Valle del Cauca, for its Development Plan (2020-2023), has established the "Strengthening of the Special Safeguarding Plan of Marimba Music and Traditional Chants from the Colombian South Pacific as a subprogram."
Therefore, the information required for registry in the national inventory is thus an instrument that allows ICH safeguarding to be incorporated in development plans and instruments.

### Baseline and target

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will work to improve the mechanisms for updating of the information of its national inventory, while also expanding and creating new mechanisms for inventory that may allow to generate more processes of registry and documentation of ICH in Colombia.
8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

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

Question 8.1

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

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

The National Representative List of Intangible Cultural Heritage of Colombia is based upon promoting opportunities for communities, groups and relevant NGOs to participate inclusively in inventorying. According to Article 2.5.2.6 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, nomination for inscription in this inventory may be presented by state entities or social groups, collectives or communities, natural persons or legal entities. Similarly, the initiative may be unofficial by the competent entity to carry out the inclusion in the Representative List.

However, although the nomination documents may comply with the assessment factors and ICH domains established in Colombia's normative framework, no inscription process in this inventory is complete without the full development of a Special Safeguarding Plan. According to article 2.5.2.11 of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, all Special Safeguarding Plans must provide proof of participative activities of the SSP construction process with natural or legal, public, private or mixed persons linked or related to the element, who must also contribute to its safeguarding. Likewise, the communication and dissemination supports of the activities developed during the process of formulating the Special Safeguarding Plan must be attached, as well as the social agreements generated between the community and the intersectoral instances linked to the element, for the purpose of its safeguarding.

Thus, inclusive participation is mandatory in Colombia’s main inventorying mechanism. This has been the case for the registry of all ICH elements currently inscribed in the National Representative List. For example, the Special Safeguarding Plan of the Colombian Llano Work Songs was developed with the support of three NGO’s (Fundación Erigagie, Fudaset, and Fundación CIRPA), and required extensive local fieldwork developed with the practitioners and bearers and the communities of the Llano Work songs for more than three years (2012-2014), spanning multiple workshops, forums, community based research activities, and open dialogue. This was done despite the difficulties of documenting an ICH element present in four very extensive and rural Departments and the scattered nature of
the practitioners in the Llano territory. However, the achievement of an inscription with an extensive description, assessment of the viability of the element, and a safeguarding proposal, could only be possible thanks to the commitment of the communities and the aforementioned NGO’s in carrying out a participative and inclusive approach towards ICH inventorying and safeguarding.

Additionally, according to the results of the inventory systematization exercise for the preparation of the System of Local Inventories, the vast majority of ICH inventories have been executed with the support of municipalities and departmental governments in association with other institutions such as corporations, foundations, NGOs, universities and research institutes. Consequently, the ICH inventories in Colombia have been projects of a collective and participatory nature in which various civil society organizations, institutions, social actors and the host communities have been involved.

**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?

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

The National Representative List of Intangible Cultural Heritage, Colombia's main mechanism of inventorying respects the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions. The inventory guarantees that very diverse practices may be included for inscription. Colombia's normative framework, expands on the 2003 Conventions ICH domains, to establish a wider arrange of diverse practices, all complying with the definition of ICH established in article 2 of the Convention.

The Representative List of Intangible Cultural Heritage is an information record and a concerted instrument between the competent public entities and the communities of practitioners and bearers, aimed at applying a Special Safeguarding Plan to the elements inscribed in such List. The inscription of an element in the Representative List of Intangible Cultural Heritage constitutes an administrative act through which, after analyzing the criteria of assessment and procedure, the competent entity (Ministry of Culture at the National level) determines that said element, given its special significance for the community or a certain social group, or due to its level of risk, it requires the preparation and application of a Special Safeguarding Plan.

With regards to ordering principles, elements must be identified within one or more domains, defined in Decree 1080 of 2015, modified and added by article 22 of Decree 2358 of 2019. The corresponding domains are identified both in the administrative act of
inscription of the element and in the identification section of the Special safeguarding Plans. Moreover the date of inscription on the administrative act (approval of its Special Safeguarding Plan and inscription), as well as its geographical location are also factors for ordering the elements inscribed in the list.

The aforementioned domains that Colombian legislation and regulations contemplate, are the following:

1. Language and oral tradition. Understood as vehicles of transmission, expression or communication of ICH and systems of thought, as factors of identity and integration of human groups.
2. Normative systems and traditional forms of social organization. It refers to the forms of kinship and organization of families, communities and social groups or sectors, including self-government, solidarity systems, exchange, conflict resolution, social control and justice; This field includes the norms that regulate these systems and their own organizational forms.
3. Traditional knowledge about nature and the universe. Knowledge that human groups have generated and accumulated over time in their relationship with the territory, the environment and biodiversity.
4. Traditional medicine. Traditional knowledge, conceptions and practices of care and well-being of the human being in its entirety, of diagnosis, prevention and treatment of diseases, including psychological and spiritual aspects of these systems and associated botanical knowledge.
5. Traditional production. Knowledge, practices and innovations typical of local communities related to traditional agricultural, forestry, fishing production, gathering and community exchange systems.
6. Techniques and traditions associated with craftsmanship. It comprises the set of family and community practices associated with the elaboration of utilitarian or ornamental objects produced with artisan or craftsmanship techniques learned through practice.
7. Collective arts. Recreation of musical, theatrical, dance, literary, circus, audiovisual and plastic traditions that are a factor of shared identity for communities and social groups.
8. Festive events. Periodic social and cultural events that take place in a time and space with defined rules, generating identity, belonging and social cohesion. Elements and any other spectacle that encourages any form of discrimination against or violence against animals are excluded.
9. Traditional religious events of a collective nature. Periodic social and ceremonial events, of a communal characteristic, for religious or spiritual purposes. This domain refers to the cultural aspects of of events or rituals, not to the religious or spiritual institutions or organizations that lead them.
10. Traditional knowledge and techniques associated with habitat. Traditional knowledge, techniques and events related to the construction and adaptation of the human habitat.
11. Culinary culture. System of knowledge, practices and social processes related to the production, procurement, transformation, preparation, conservation, management and traditional consumption of food, which includes ways of relating to the natural environment, rules of behavior, prescriptions, prohibitions, rituals and aesthetics.
12. Intangible cultural heritage associated with cultural spaces. This field includes the relationship of the communities, through its ICH, with those sites considered sacred or
valued as cultural references and milestones of citizen memory or urban sites of cultural value.

13. Traditional games and sports. It includes teaching, learning and practicing children’s games, sports and traditional games, as well as traditional competitions and displays of ability or dexterity between people and groups. Those traditional games and sports that affect health or promote violence towards people and animals are excluded.

14. ICH associated with the events of everyday life. It includes knowledge, practices and values related to the socialization of people, the transmission of knowledge in family and communal environments, the ways and methods of transmission of knowledge, practices and skills typical of family and community life, and related customs and rituals associated to the collective cycle of life and kinship.

The assessment factors are also designed to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process. The Following criteria for assessment of ICH element is applied:

1. Correspondence with the domains of ICH. That the element corresponds to one or more of the fields described in article 2.5.2.4 of this decree (1080 of 2015).

2. Significance. That the element is socially valued and appropriate as it is a benchmark for the identity of the group, community or collective of practitioners and bearers, and is considered a condition for collective well-being.

3. Nature and collective identity. That the element is of a collective nature, that it is transmitted from generation to generation as a legacy, value or historical cultural tradition and that it is recognized by the respective community as a fundamental part of their identity, memory, history and cultural heritage.

4. Viability. That the element is in force and represents a testimony of a living cultural tradition or expression, or that it represents a cultural value that must regain its viability.

5. Equity. That the use, enjoyment and benefits derived from the element are fair and equitable with respect to the community or collective identified with it, taking into account traditional uses and customs and the customary law of local communities.

6. Responsibility. That the respective element does not violate human rights or fundamental or collective rights, or represents a risk to public health, or the integrity of ecosystems, or implies animal abuse.

This measure ensures that the elements inscribed in Colombia's main inventorying mechanism are a clear expression of the diversity of ICH and its practitioners. Thus, of the 23 elements currently inscribed, 5 are directly linked with Afro Colombian heritage (with many more including influence of Afro Colombian culture in their development such as Vallenato music and the Carnivals of Barranquilla and Negros y Blancos of Pasto). 5 more elements are directly linked with Colombia’s Indigenous Heritage, and again many more express their relation to Indigenous Heritage. All natural regions of Colombia are currently represented in the National Representative List of Intangible Cultural Heritage (The Caribbean, The Pacific, The Andes, The Orinoquia or Llanos Orientales and The Amazon). Furthermore, special effort is made to ensure that gender inclusiveness is guaranteed in the inventorying process. For example, in the registry of the Cuadrillas de San Martín, an element based on an equestrian display of skill and tradition, although men are exclusively the horse riders in the traditional games, the inventorying processes of this element guaranteed that the input of the women of the community was visible, leading to the
documentation of how women are the main leaders in their neighborhoods, in preparing the local communities for engagement in the equestrian games.

Finally, the ICH Group of the Ministry of Culture of Colombia, has also produced methodological recommendations on inventorying and ICH safeguarding, that are part of Colombia’s Capacity-Building strategy for the social management of ICH that further stress mechanisms to ensure respect for diversity of ICH and its practitioners. This is reflected in the database produced by the System of Local Inventories organized by the Ministry of Culture of Colombia, which has compiled the registry of more than 1246 ICH elements of a vast diverse nature, including elements related to gender identities and practices and elements based in ethnic identities.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will continue to fully commit to expand the scope and participation of communities in the inventorying processes, including the promotion of local and regional mechanisms of inventorying.
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

Through Law 788 of 2002, Colombia established a funding source for initiatives aimed at the protection and safeguarding of cultural heritage, by adding an additional 4% value added tax on mobile phone services. In 2006, it was established that 50% of the revenue that Departments receive for this tax, should be destined to cultural elements inscribed in the Lists of the 2003 Convention. Afterwards, in 2009, the investment lines of this revenue were established with three lines dedicated to ICH safeguarding, and the development of research, scientific, technical and artistic studies.

The Governorship of the Departments of Colombia can make use of these financial resources by presenting projects to the Ministry of Culture of Colombia that are formulated according to 8 investments lines directed at promoting Cultural Heritage safeguarding and protection initiatives through decree 4934 of 2009. Line 1 and 2, are dedicated to the promotion of inventory and cultural heritage research activities and the promotion of documentation and dissemination of cultural heritage respectively. Additionally Line 4 and Line 8, are designed for the financing of Special Safeguarding Plans that contemplate research activities of elements with such plans, and for safeguarding initiatives of the elements inscribed the the lists of the 2003 Convention, respectively. Since 2010, 325 ICH research and safeguarding initiatives have been supported through this mechanism with a total investment of 6,061,254 USD dollars.

Additionally, the Ministry of Culture of Colombia has a cultural participation program called The National Cultural Concertation Program, in which cultural organizations and municipal entities, are invited to present cultural projects in an annual Call for Projects. In 2019 alone, 366 projects related to ICH safeguarding and research presented by various NGO’s or cultural organizations in Colombia were supported through this mechanism, with a total investment of 2,435,257 USD. This is due to the joint effort of the Program's coordination and ICH Group, that has resulted in more visibility of ICH safeguarding as an integral part of the program, and a new prioritization criteria for projects related to ICH elements and domains.
Since 2018, the ICH Group of the Ministry of Culture has expanded the access to grants directed at initiatives for the safeguarding and documenting ICH through the National Stimulus Program of the Ministry of Culture of Colombia. These Call for Projects for grants in ICH safeguarding, have allowed initiatives of organizations and collective associations of practitioners and bearers to access support and financial resources to carry out research projects on ICH.

- Documentation and archiving

Through the Communications Division, now part of the Division for Cinema, Audiovisuals and Media of the Ministry of Culture of Colombia resources have been allocated for the recording and documentation of sound, audiovisual and digital content, as well as for the dissemination of ICH elements such as: Marimba music and traditional songs of the South Pacific; the Carnaval de Blancos y Negros, the Cultural space of San Basilio de Palenque, the Carnaval de Barranquilla; the Alabaos, Gualies and mortuary Rituals of the Pacific; the Festival of Saint Francis of Assisi, the Knowledge associated with the ancestral midwifery; the cultural practices of the Coffee Cultural Landscape (inscribed in the Word Heritage List of the 1972 Convention), the Traditional Vallenato Music, the Wayúu Normative System, as well as other traditional trades and traditional cuisines.

Through the Call for Projects opened by the ICH Group of the Ministry of Culture through the National Stimulus Program over the past three years, different documentation projects have been developed such a cartography for the documentation of sacred sites related to the route of the origin seeds of the Jaguar Shamans of Yurupari rituals, the first phase of development of a community museum on the historic memory of the Cultural Space of San Basilio de Palenque, and the documentation of traditional works of Vallenato Music.

In 2020, due to the COVID-19 Pandemic, the ICH Group expanded the opportunities for ICH documentation and safeguarding activities by opening a call for projects benefiting more than 100 community-based ICH safeguarding initiatives in the following categories: implementation of Special Safeguarding Plans, safeguarding of Traditional Cuisines of Colombia, Safeguarding of ancestral medical knowledge, and safeguarding for the diversity of ICH (https://estimulos.mincultura.gov.co/patrimonio/patrimonio-vivo.html). The total amount of funds allocated for this purpose was $274,263 USD.

**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.

Since 2015, the ICH Group of the Ministry of Culture has destined approximately $123,418 USD for research on the impacts that the implementation of Special Safeguarding Plans has had on the viability of ICH elements. These research activities have been developed with partner NGO’s such as Fundación Etnollano and Isegoria for 15 contexts in which Special Safeguarding Plans SSP) are being currently implemented. The impacts that have been studies are: knowledge and capacities at the local level on the Special Safeguarding Plans and Colombia’s normative framework on ICH safeguarding, degree of articulation and cooperation amongst stakeholders for safeguarding purposes, opportunities for community participation, impacts of awareness-raising initiatives, management and financial sustainability of the Special Safeguarding Plans, and overall successes in the generation of a favorable context for ICH safeguarding. Although each SSP, has given different results, one of the main recommendations that have come out of the research on these impacts have shown that: early and open participation in the establishment of safeguarding measures almost always guarantee further future successes in the development of the safeguarding plans, a focus on working with youth groups of the practitioners and bearers allows for successful capacity-building and the construction of dynamic working teams, Special Safeguarding Plans have resulted in multiple synergies among stakeholders that have resulted in the implementation of concrete projects and safeguarding initiatives. However, the following obstacles have also been identified: after the formulation of the safeguarding Plan, many institutions often abandon the safeguarding process; there is a tendency to favor only some programs and projects of the Safeguarding Plan and others are often neglected, like for example, the program for the development of intergenerational transmission of knowledge of the SSP of the Nukak Baka; and finally, the interest of local institutions in the SSPs tend to vary every electoral season, and thus some programs can lack continuity if the current local governments are not interested in implementing the SSP, which makes capacity building and awareness raising on ICH safeguarding a constant need on the territorial level.

Furthermore, since 2017 the ICH Group of the Ministry of Culture allocated an estimate of $137,156 USD for research on the impacts of ICH safeguarding in the following contexts: urban contexts, Rom minority communities, and rural scenarios. These research studies have been directed at studying the impact of ICH safeguarding on sustainable development in these communities with the objective of improving public policies and guidelines on the matter.

Question 9.3

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

Yes

Describe briefly the nature of practitioners’ and bearers’ participation and how their consent is secured.
Regarding the processes of dissemination and social appropriation of ICH promoted by the Ministry of Culture, it is sought for the practitioners and bearers of the elements to be involved in the formulation of dissemination strategies of their Special Safeguarding Plans, as well as in the dissemination of research carried out on their cultural elements. The case of the Management Group of the Marimba Music and Traditional Songs of the South Pacific, as well as that of the Andagoya Cultural Foundation represent some examples of this (https://www.youtube.com/watch?v=nsBT1aoNHH&ab_channel=TropenbosInternationalColombia; https://youtu.be/WaPYvk0gU6k). The ICH Group of the Ministry of Culture, as well as local institutions, work hand in hand with this community based in order to guarantee free, prior, sustained and informed consent. Since practitioners and bearers are an integral part of the research teams, as recommended by the National Policy on ICH Safeguarding of Colombia, consent throughout the processes is continuous and guaranteed.

An example of this was the preparation of an online exhibition in 2020 on the results of ICH research in multiple territories in Colombia, prepared with the support of the Faculty of Arts of the Andes University of Bogotá, in which consent was continuous throughout the preparation processes and active involvement of practitioners and bearers in the management of the the research findings produced was guaranteed (https://facartes.uniandes.edu.co/patrimonio/inmaterial/manifestaciones/).

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will further support research on documentation of ICH, by generating more funding opportunities for practitioners and bearers for this purpose, as well as expanding capacity-building on the matter. Furthermore, specific formats and methodologies for free, prior, sustained and informed consent will be further developed.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

Question 10.1

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

Some

Provide any additional details here.

The ICH Group of the Ministry of Culture, following the guidelines of the 2003 Convention and the National Policy for ICH safeguarding, has made some of the documentation and research findings readily accessible for communities, groups, and individuals, while respecting customary practices governing (patrimonio.mincultura.gov.co). The Group is currently working on improving its official webpage in order to improve accessibility to all documentation and research findings developed on ICH. However, it must be noted that the National Policy for ICH safeguarding favors support for documentation and research highly favors, community-based participative research approaches, thus must of the documentation and research produced in ICH in Colombia, is readily available for the communities, groups and individuals. Research processes promoted are also always condensed in products such as publications, audiovisuals or other materials, in order to further guarantee accesses to research findings for communities.

For example, the results of the community based research that resulted in the necessary input for the development of the Special safeguarding Plan of the System of Ancestral Knowledge of the four indigenous groups of the Sierra Nevada de Santa Marta, and condensed in an audiovisual and translated to mother tongue: https://www.youtube.com/watch?v=jvZPUKCqn-Y&ab_channel=MinisteriodeCultura.

Question 10.2

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

Some

Provide any additional details here.

The results of research, documentation, and other studies have served as tools for communities to reflect on the current status and community based safeguarding needs that are required to guarantee the viability of their ICH elements and practices, resulting in the
Special Safeguarding Plans that define the projects and initiatives that must be prioritized for ICH elements, that are adopted as policy instruments through an administrative act of the Ministry of Culture. Additionally, ICH documentation activities directly promoted by institutions such as the Ministry of Culture and ICANH, are fundamental inputs for the development of ICH safeguarding policies such as guidelines and policy documents related to ICH themes, such as ICH in urban contexts guidelines (http://pciurbano.com/) that promote the integration of ICH as a factor for sustainable urban development, in accordance with Goal 11 of the 2030 Agenda for sustainable development. Furthermore, the Policy for the Protection of Sacred Sites in Colombia is currently being developed on the basis of extensive ICH documentation activities.

It must be noted that research supported by the Ministry of Culture regarding the sustainability of housing constructed through traditional techniques such as Tapia Pisada, Bahereque or Adobe, to name a few examples of the diversity of these traditional skills, was the basis for the approval by the National Congress of Law 158 of 2020, which defines housing built through these techniques as housing of cultural interest, which will allow to further promote the construction in these techniques and guarantee their safeguarding for the future.

**Question 10.3**

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

High

Provide any additional details here.

Many of the results of research, documentation, and scientific, technical and artistic studies developed are developed as safeguarding strategies themselves. However, as mentioned in question 10.2. community-based research and documentation on ICH is always the basis of the Special Safeguarding Plans, which the results of their assessment have shown to have improved safeguarding possibilities in many contexts of Colombia such as the Carnaval de Negros y Blancos, the Holy Week Processions of Popayán, and the Tradition of celebrating godchildren with sugar cane crafts in Cali, among others. Furthermore, community-based research and documentation on ICH is also the basis of the Strategy for capacity-building in the social management of ICH promoted by the ICH Group of the Ministry of Culture of Colombia, which has resulted in concrete capacities for safeguarding projects and initiatives, highlighted by the fact that safeguarding projects financed by the different call for projects opened by the Ministry of Culture of Colombia have seen a major increase in projects related to ICH safeguarding, specially in territories prioritized by the Capacity-Building strategy.

**Baseline and target**

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

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

Largely

**Target for the next report:**

Satisfied

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

The State Party will work to further promote the use of ICH research and documentation for the development of policies across different sectors by strengthening dialogue with key sectors such as science and technology, environment, education, economic development and tourism, and health. Furthermore, it will work to improve the accessibility of research and documentation to communities, groups and individuals, by improving a website for such purpose and other networks for accessibility.
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 Policy for ICH Safeguarding

**Established**

01-10-2009

**Revised**

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

Yes

**Brief description**

The National Policy for ICH Safeguarding of Colombia has its primary foundation in the Political Constitution of Colombia, which establishes the obligation of the State and individuals to protect the cultural and natural wealth of the nation, as one of its fundamentals, and the respect and recognition of ethnic diversity and culture of Colombians. Hence, according to the principles of the 2003 Convention (ratified by Law 1036 of 2006), and Colombia's legal and normative framework, the Ministry of Culture of Colombia has formulated and currently implements the public policy on ICH safeguarding. Its main objective is: within the framework of recognition and respect for the ethnic and cultural diversity of the Nation, the Policy aims to strengthen social capacity management of the ICH for its safeguarding and promotion, as a necessary condition of collective development and well-being.
It is a
- Legal measure

Name of the policy/measure
Law 1185 of 2008

Established
01-11-2008

Revised

Is the policy/measure being implemented?
Yes

Brief description

Law 1185 of 2008 is the Law that introduces ICH and ICH safeguarding as one of the main responsibilities of the State regarding the protection of the Cultural Heritage of Colombia. The Law expands the definition of Cultural Heritage to include intangible cultural elements, it also introduces ICH safeguarding instances and stakeholders as part of the National System of Cultural Heritage, and it introduces ICH cultural elements as having the guarantee of a special regime for their safeguarding. Article 8 of the Law provides the definition of ICH based on the definition established in the 2003 Convention, creates the National Representative List of Intangible Cultural Heritage as the main inventorying and registry mechanisms for ICH in Colombia, and establishes the Special Safeguarding Plans, as well as the responsibility of the Ministry of Culture to create mechanisms for ICH identification and safeguarding.

It is a
- Legal measure

Name of the policy/measure
Decree 1080 of 2015

Established
15-05-2015
Is the policy/measure being implemented?
Yes

Brief description
Decree 1080 of 2015 establishes the normative framework for the cultural sector of Colombia. Part V of the Decree is dedicated to establishing a normative framework for the safeguarding and management of Intangible Cultural Heritage. It determines the scope, objectives, and procedures of the National Representative List of Intangible Cultural Heritage, as well as the scope of the territorial and ethnic Representative Lists. It also determines the scope of the Special Safeguarding Plans, as well as establishing a provision for their inclusion in departmental and municipal development plans. Its revision in 2019, adopted by Decree 2358 of 2019, allowed for the creation of new registration processes for elements and good safeguarding practices, as well as updating the scope of Special safeguarding Plan, and strengthening obligations for ICH safeguarding related to tangible cultural goods. This Decree also established the structure of the administrative acts for the adoption of the Special Safeguarding Plans.

4

It is a
• Cultural policy

Name of the policy/measure
Policy for knowledge, safeguarding and promoting food and traditional cuisines from Colombia

Established
01-02-2012

Revised

Is the policy/measure being implemented?
Yes

Brief description
Due to the growing demand for public policy guidelines and guidelines on culinary cultural heritage, the Ministry of Culture presented the indicative policy for the knowledge,
safeguarding and promotion of food and traditional cuisines. The Policy has as its scope the food and culinary cultural complex tradition of the different regions, that is, the set of traditions, knowledge and practices, as well as the social processes that make the survival, transmission and projection of food practices and cuisine of the country, its regions and localities. It is directed in a general way to citizens, and in a special way to the traditional bearers of cuisine and food (cooks and cooks), to cultural managers and public officials with competence in this field; researchers of traditional culinary systems and organizations stakeholders.

The general objective of the Policy is to value and safeguard diversity and cultural wealth of knowledge, practices and food products of the traditional Colombian cuisines, as fundamental factors of identity, belonging and well-being of its population.

5

It is a
• Cultural policy

Name of the policy/measure

Policy for the Strengthening of Artisanal Skills and Occupations of the Culture Sector in Colombia

Established

24-11-2018

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Policy for the Strengthening of Artisanal Skills and Occupations of the Culture Sector in Colombia is directed at creating opportunities for political, social and economic appreciation and recognition that favor traditional and artisanal trades in the sector cultural sector based on social, productive, administrative, management, and sustainability considerations. It is an integral part of the Safeguarding strategy of traditional crafts for peace building. The Policy has provided incentives to raise social recognition, valuation, quality and sustainability of the goods and services of the arts and trades related to cultural heritage and promote research and knowledge of value chains and local productive and trades related to cultural heritage, and define their delimitation, to design mechanisms development programs adapted to the needs and realities of those who practice those trades and to the territories
where they perform them, and promote alternative channels of local production, identification of local, national and international markets.

6

It is a

- Administrative measure

Name of the policy/measure

Resolution 0330 of 2010

Established

13-05-2010

Revised

Is the policy/measure being implemented?

Yes

Brief description

By means of this resolution, some technical guidelines and administrative procedures intended to support the execution of the precepts contained in the Law 1185 of 2008 and Decree 1080 of 2015, in what corresponds to the ICH of the Nation. The provisions of this resolution are complementary to the regulations, definitions, concepts, principles, competences, as well as any other aspect contemplated in the law and decree mentioned. It established the concrete procedure for inscription in the National Representative List of Intangible Cultural Heritage, as well as of other scopes, and defines the procedure for tax exemptions for private entities that finance ICH safeguarding projects included in the Special Safeguarding Plans.

7

It is a

- Administrative measure

Name of the policy/measure

Resolution 1939 de 2018

Established

15-06-2018
Revised

Is the policy/measure being implemented?

Brief description

Resolution 1939 of 2018, establishes how the resources of the National Consumption Tax on mobile phones, data, internet and mobile browsing services for culture, must be distributed, ratifying the financing through this revenue of: the development of inventories of ICH, research and awareness raising activities on ICH, the implementation of Special Safeguarding Plans, and the implementation of safeguarding measures for elements inscribed in the lists of the 2003 Convention.

8

It is a

- Administrative measure

Name of the policy/measure

23 Resolutions since 2009, adopting Special Safeguarding Plans for ICh elements inscribed in the National Representative List of Intangible Cultural Heritage

Established

Revised

Is the policy/measure being implemented?

Brief description

Since 2009, Colombia has adopted 23 Special Safeguarding Plans through administrative acts by the Ministry of Culture of Colombia, making them of obligatory compliance for all stakeholders involved.

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.

Colombia, has implemented the following national strategies for ICH safeguarding:

Safeguarding strategy of traditional crafts for peace building: The safeguarding strategy of
traditional crafts for peace building addresses the weakening of traditional crafts through a system of intergenerational transmission of knowledge between master and apprentice based on the non-formal ‘learning by doing’ method. The safeguarding strategy aims to train different sectors of the population, create labour connections and foster cultural entrepreneurship. It establishes a link between bearers of traditional crafts and skills who are recognized by their communities for their empirical knowledge of the peculiarities of their region and apprentices aged between fourteen and thirty-five who become builders of peace by learning a skill or craft, seeking to transform their situation of vulnerability. The safeguarding strategy is therefore geared at: allowing for the qualification of traditional crafts, thereby improving employment opportunities; implementing a Traditional Crafts Policy to guide and ensure continuity in the transmission and practice of these crafts; and enhancing the Workshop Schools Programme. Priority is accorded to young people who are exposed to the effects of armed conflict, a lack of opportunities, school desertion and unemployment. Training is also combined with work, guaranteeing apprentices’ future employability. The strategy thus aims to foster the safeguarding of traditional crafts as a tool for social inclusion, employment and cultural entrepreneurship. In turn, the community can recognize the cultural and societal value of safeguarding different traditional skills and crafts.

The Strategy for Capacity-Building in The Social Management of ICH: This strategy aims to strengthen and promote participatory processes for the management, recovery, safeguarding and promotion of intangible heritage. The axis of the strategy is the strengthening of local communities and their organizations for the management, safeguarding and promotion of their ICH as a right, a social asset that enriches the daily life and events of the communities and collectivities, and as a sustainable development factor.

To date, the Capacity Building Strategy has promoted the safeguarding of heritage by encouraging more than 60 local community research processes on various cultural practices and elements present in eight departments of the country. In its latest version, the training strategy, through the course “My heritage, my region. Appropriation and management of intangible cultural heritage in two Departments of the Colombian Orinoquía”, prioritized the Departments of Arauca and Casanare due to the cultural, environmental and ethnic diversity present in these territories and which is expressed in the various elements and practices linked to ICH of the different human groups that inhabit this region, with the help and support of the UNESCO ICH Fund of the 2003 Convention.

Call for Projects strategy for ICH safeguarding through the National Stimulus program of Colombia: in order to further promote ICH safeguarding opportunities, the ICH Group, in alliance with the National Stimulus Program of the Ministry of Culture of Colombia, expanded the Call for Projects opportunities, through grants, directed at supporting community-based safeguarding initiatives. Between 2018 and 2019, the Ministry of Culture of Colombia has offered more than 20 grants on different topics of ICH safeguarding. In 2020, due to COVID-19 pandemic, more than 100 grants for an amount of $3000 USD each, were opened for community-based ICH safeguarding initiatives.

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

If yes, provide details.

Yes, at the national level, there are currently 23 Special Safeguarding Plans adopted for ICH elements, 10 of which are inscribed in the Lists of the 2003 Convention. The latest plan to be adopted was the Special Safeguarding Plan for the Holy Week traditions of Ciénaga de Oro, Córdoba. 7 more plans are currently under development for adoption through an administrative act of the Ministry of Culture of Colombia. These plans are also included in the development plans of the departments and municipalities.

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.

Through Law 788 of 2002, Colombia established a funding source for initiatives aimed at the protection and safeguarding of cultural heritage, by adding an additional 4% value added tax on mobile phone services. In 2006, it was established that 50% of the revenue that Departments receive for this tax, should be destined to cultural elements inscribed in the Lists of the 2003 Convention. Afterwards, in 2009, the investment lines of this revenue were established with three lines, out of 8, dedicated to ICH safeguarding, and the development of research, scientific, technical and artistic studies.

The Governorship of the Departments of Colombia can make use of these financial resources by presenting projects to the Ministry of Culture of Colombia that are formulated according to 8 investments lines directed at promoting Cultural Heritage safeguarding and protection initiatives through decree 4934 of 2009. Line 1 and 2, are dedicated to the promotion of inventory and cultural heritage research activities and the promotion of documentation and dissemination of cultural heritage respectively. Additionally Line 4 and Line 8, are designed for the financing of Special Safeguarding Plans that contemplate research activities of elements with such plans, and for safeguarding initiatives of the elements inscribed the the lists of the 2003 Convention, respectively. Since 2010, 325 ICH research and safeguarding initiatives have been supported through this mechanism with a total investment of 6,061,254 USD dollars.

Additionally, the Ministry of Culture of Colombia has a cultural participation program called The National Cultural Concertation Program, in which cultural organizations and municipal entities, are invited to present cultural projects in an annual Call for Projects. In 2019 alone, 366 projects related to ICH safeguarding and research presented by various NGO's or cultural organizations in Colombia were supported through this mechanism, with a total investment of 2,435,257 USD. This is due to the the joint effort of the Program's
coordination and ICH Group, that has resulted in more visibility of ICH safeguarding as an integral part of the program, and a new prioritization criteria for projects related to ICH elements and domains.

Since 2018, the ICH Group of the Ministry of Culture has expanded the access to grants directed at initiatives for the safeguarding and documenting ICH through the National Stimulus Program of the Ministry of Culture of Colombia. These Call for Projects for grants in ICH safeguarding, have allowed initiatives of organizations and collective associations of practitioners and bearers to access support and financial resources to carry out research projects on ICH.

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

No

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

Although there is a provision in Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019, that prioritizes the development of Special Safeguarding Plans for ICH in need of urgent safeguarding, the forms of support for the development of safeguarding activities are not clearly established in current legal, policy, and administrative measures of Colombia. Thus, Colombia needs to revise this aspect in the legal and administrative measures established.

**Question 11.4**

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

Some

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

The policies and measures described have been made with some degree of community, group and individual participation. For example, the Policy for the Strengthening of Artisanal Skills and Occupations of the Culture Sector in Colombia was constructed with the active participation of stakeholders related to vocational training in ICH and artistic training in different institutions at the national level. For this purpose, several roundtable meetings were held, as well as interviews and a national meeting. Furthermore, the Policy for knowledge, safeguarding and promoting food and traditional cuisines from Colombia was developed with the input of practitioners and bearers and other stakeholders gastronomy congresses and events that take place in the country, as well as a workshop workshop held in Santa Marta, department of Magdalena, on September 27 and 29, 2011, within the framework of the II National Meeting of Cultural Heritage and World Tourism Day, where an ad hoc working group for this Policy was formed.

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will enhance legal and administrative measures that are informed by the active participation of communities, groups and individuals, and promote the development of specific measures for ICH in need of urgent safeguarding.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

**Question 12.1**

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

- Yes

1

It is a

- Legal measure

**Name of the policy/measure**

Law 21 of 1991

**Established**

04-03-1991

**Revised**

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

Yes

**Brief description**

This is the Law that adopts the 169 Convention or Indigenous and Tribal Peoples Convention, 1989, in Colombia that establishes the obligation for recognition and protection of the social, cultural, religious and spiritual values and practices of Indigenous communities.

2

It is a

**Name of the policy/measure**
Law 115 of 1994

Established

08-02-1994

Revised

Is the policy/measure being implemented?

Yes

Brief description

Article 55 of Law 115 of 1994, indicates that Education for ethnic groups is understood to be that which is offered to groups or communities that make up the nationality and that have a culture, a language, traditions and their own and indigenous jurisdictions. This education must be linked to the environment, the production process, the social and cultural process, with due respect for their beliefs and traditions. Moreover, article 58 also establishes the need and mechanisms for the formation of ethnic educators for the education of ethnic groups in Colombia.

It is a

• Legal measure

Name of the policy/measure

Decree 804 of 1995

Established

18-05-1995

Revised

Is the policy/measure being implemented?

Brief description

This Decree regulates educational attention for ethnic groups. Education for ethnic groups is part of the public educational service and is based on a commitment to collective development, where the different members of the community in general exchange knowledge and experiences in order to maintain, recreate and develop a global life project in accordance with with its culture, its language, its traditions and its own and indigenous fueros.
It is a

- Legal measure

Name of the policy/measure

Decree 1122 – 1998

Established

18-06-1998

Revised

Is the policy/measure being implemented?

Yes

Brief description

This Decree issues standards for the development of Afro-Colombian Studies, in all formal education establishments in the country.

5

It is a

- Legal measure

Name of the policy/measure

Decree 2406-2007

Established

26-11-2020

Revised

Is the policy/measure being implemented?

Yes

Brief description
This Decree creates the National Commission for Labor and Coordination of Education for Indigenous Peoples.

**Question 12.2**

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

Yes

1

It is a

- Education policy

**Name of the policy/measure**

Policy for the Strengthening of Artisanal Skills and Occupations of the Culture Sector in Colombia

**Established**

24-11-2018

**Revised**

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

Yes

**Brief description**

The Policy for the Strengthening of Artisanal Skills and Occupations of the Culture Sector in Colombia states that appropriate mechanisms will be designed and adjusted to the needs of the trades and occupations related to intangible cultural heritage with regards to Education, training and learning. It also states that actions will be articulated to increase access opportunities to the labor market, which will allow companies, through the inclusion in their workforce of apprentices in trades related to arts and intangible cultural heritage, to support the improvement of qualifications in these trades.

The Policy also states that the national government, for its part, is committed to strengthening the articulated work and management between the cultural and educational sectors and labor to create opportunities so that companies participate in training in occupations related to arts and intangible cultural heritage, and will promote investment in national teachers who are experts in these trades to support the first phases of implementation of this policy, so that, in Colombia, skills related to these trades, quality of the work of those who exercise them, and research in innovation that have to do with trades related to culture can be improved. Additionally the policy states:
• Institutions with competencies to do so will promote economic stimuli that benefit meetings and exchanges between teachers and apprentices, between practitioners and bearers of knowledge, and entrepreneurs.

• Research, documentation, learning will be encouraged and the transmission of knowledge related to the artisanal skills that are at risk of disappearing.

• Local learning methods will be identified and recognized for crafts skills and local and community learning of these trades will be encouraged in the contexts where they are generated.

• In coordination with the Policy for the safeguarding of the ICH, the safeguarding of the knowledge associated with the craft skills related to cultural heritage and the mechanisms for its transmission will be strengthened and safeguarded.

2

It is a

• Education policy

Name of the policy/measure

National Policy for ICH Safeguarding

Established

01-10-2009

Revised

Is the policy/measure being implemented?

Yes

Brief description

The National Policy for ICH Safeguarding has a strategy denominated: Recognition of cultural diversity: education and differential approach. This strategy seeks to generate capacities and values to know, protect, recover and maintain the ICH as a constitutive element of the identity of the communities, regions and the nation. For this, actions such as the incorporation of the notion of ICH, its assessment and promotion, in the programs and educational content, which implies the adaptation of curricula, modules and educational guides in coordination with the Ministry of National Education, the training of specialist educators in the field of ICH, among others, are considered.
It is a

- Legal measure

**Name of the policy/measure**

Law 1753 of 2015

**Established**

09-06-2015

**Revised**

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

Yes

**Brief description**

Article 58 of Law 1753 of 2015 creates the National System of Tertiary Education and the National Qualifications Framework. This System allows for the participative creation of qualification frameworks in education in Colombia. The construction of qualifications in the cultural sector is part of the articulation process with the Ministry of National Education (MEN) for the construction of the National Qualifications Framework (instrument designed by the MEN), an initiative that other institutions have joined of the national government, including the Ministry of Culture of Colombia. The National Qualifications Framework (MNC) is an instrument to classify and structure knowledge, skills, skills and attitudes, according to a set of criteria on learnings achieved by people. The main objective of implementing an NQF for Colombia is to promote lifelong learning, consolidating learning routes, strengthening access, participation and educational and employment progression of the people. The creation of this framework has allowed the Ministry of Culture to prioritize the development of qualifications for skills and trades related to intangible cultural heritage such as, traditional cooking, vernacular construction, goldsmithing (filigree), gardening, and carpentry. This allows to strengthen the transmission of ICH in formal and non formal educational institutions.

**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
It is a

- Legal measure

**Name of the policy/measure**

Law 115 of 1994

**Established**

08-02-1994

**Revised**

Is the policy/measure being implemented?

**Yes**

**Brief description**

Article 57 of Law 115 indicates in their respective territories, the teaching of ethnic groups with tradition linguistic, own will be bilingual, taking as a school basis the mother tongue of the respective group.

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It is a

- Legal measure

**Name of the policy/measure**

Law 1381 of 2010

**Established**

25-01-2020

**Revised**

Is the policy/measure being implemented?

Yes

**Brief description**

Law 1381 of 2010 establishes that the State, through the Ministry of Culture, the Ministry of National Education, the Secretariats of Education, the Public Universities and other public or private entities that have the capacity and disposition to do so, in close consultation with the peoples and communities of ethnic groups and their authorities, will promote initiatives
and provide resources for the production and use of written materials in native languages. In complying with the efforts to develop this provision, preference will be given to the publication of materials that are related to the cultural values and traditions of the peoples and ethnic communities of the country, made by its members.

The national, departmental, district and municipal educational authorities and those of the towns and communities where native languages are spoken, will guarantee that the teaching of these is compulsory in the schools of said communities. The intensity and methods of teaching the language or the native languages compared to the teaching of Spanish, will be determined by agreement between the State educational authorities and the Community authorities, within the framework of ethno-educational processes, when these are designed.

The State will adopt the measures and take the necessary steps to ensure that in communities where a native language is spoken, educators who attend the entire educational cycle speak and write this language and know the culture of the group. The Ministry of National Education, in coordination with the country’s universities and other suitable entities will motivate and promote the creation of teacher training programs to train them in the good use and teaching of native languages. The Ministry of Culture, as a State entity responsible for promoting the defense and invigoration of native languages, the Ministry of Education and the Secretariats of Education will enter into agreements of mutual support and cooperation for everything related to the teaching and use of native languages in the educational programs of the ethnic groups.

For the attention of the target school-age population of this law, auxiliary personnel in the native language may be hired in educational institutions, as long as the need to guarantee the adequate provision of said service is demonstrated.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The State will work towards enhancing administrative measures designed to guarantee transmission and practice of ICH through education, as well as mother tongue instruction 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?

Yes

**Provide additional explanation, indicating the sector involved.**

The National Department for Planning (Departamento Nacional de Planeación - DNP), is currently developing a program to update Land Use Plans for territorial ordering in Colombia called "POT Modernos" (or Modern Land Use Plans). Through this program, the Deputy Division for Territorial Ordering and Development has the Land Management Kit, a tool created by the DNP to support municipal and departmental governments in the review and design of the new generation of Land Use Plans (POT) which is available at: https://portalterritorial.dnp.gov.co/KitOT/Account/Login. This KIT contains a sheet with guidance on incorporating considerations on the Intangible Cultural Heritage (PCI) in land use planning plans, promoting ethical principles for the Safeguarding of ICH such as promoting the primary role of communities in safeguarding ICH, the assessment of the value of ICH for development by the communities themselves, and assessment of potential impacts of development programs on ICH with the participation of communities. The preparation of the recommendations was led by the Ministry of Culture with the support from DNP, with the aim of guaranteeing respect for Ethical Principles for Safeguarding ICH. This file, among other aspects, contains recommendations regarding the activities of participation of the bearers of cultural elements in the POTs and, guides the municipalities, surveying the biophysical and built aspects that are included in the POT and which, in turn, are part of the Cultural Heritage of the territory. In addition, it is recommended in this sheet to develop cartographies for the identification of territorial elements that should be incorporated into the POT and the articulation with the respective Special Safeguard Plans - PES.

Second, the national government is in the process of formulating the General Policy of Territorial Planning - PGOT, as stipulated in article 29 of Law 1454 of 2011. This policy includes in its territorial axis, as a matter of national interest, “The conservation and protection of areas of historical importance and cultural”. In this regard, the DNP currently holds technical tables with the Ministry of Culture for the identification of priority issues to include in this policy, including those relating to intangible cultural heritage. The goal for the quadrennium, as stipulated in the Bases of the National Development Plan Pact for Colombia, Pact for
equity is adopting the PGOT. This must have detailed guidelines in the matters within the competence of the nation, including, of course, those related to ICH and, prioritized by practitioners and bearers. Thus, the policy will allow for further compliance with the Ethical Principles in all development plans related to Territorial Planning.

**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**

  The Colombian Government has established a policy and administrative measure regarding food security that considers ICH safeguarding: CONPES document 113: national food and nutrition security policy (PSAN), which is aimed at the entire Colombian population, and requires the implementation of actions that contribute to the reduction of social and economic inequalities, associated with food and nutritional insecurity, in population groups in conditions of vulnerability. For this reason, actions will be prioritized towards the most vulnerable population groups, which include ethnic groups (indigenous, Afro-Colombian, Raizales, Rrom). Decree 2055 of 2009, by which the Intersectoral Commission for Food and Nutritional Security is created, which will be in charge of coordinating and monitoring the National Food and Nutritional Security Policy - PNSAN-, being an instance of agreement between the different sectors involved. Its functions include coordinating the preparation of the National Plan for Food and Nutritional Security PLAN SAN and promoting its development and implementation with the territorial entities (including the indigenous population).

  The National Food and Nutritional Security Policy establishes that policies for the production, distribution and consumption of food, based on small and medium production in accordance with the traditional production practices of the participating communities, through the implementation of support projects for food sovereignty must be encouraged and strengthened.

- **Health care**

  The Ministry of Health of Colombia has developed several policy, legal, and administrative measures to promote social development that consider ICH and its safeguarding in matters of health care in Colombia. These are:

Indigenous System of Intercultural Own Health (SISPI). It is the set of policies, norms, principles, resources, institutions and procedures that are based on a conception of collective life, where ancestral wisdom is fundamental to guide said System, in harmony with Mother Earth and according to the worldview of each people. The SISPI is articulated, coordinated and complements with the General System of Social Security in Health (SGSSS), and is a commitment of the National Development Plan, which establishes that the Ministry of Health and Social Protection will agree with the indigenous authorities and organizations the structuring, development and implementation of a health system.

Decree 1848 of 2017, by which a special qualification system for indigenous Health Providing Entities is established, which includes the set of requirements and procedures that determine the administrative, scientific, technical, cultural and financial conditions, to guarantee access to the services of health with a differential approach to its members, attending to the sociocultural and geographical particularities of indigenous peoples, including their knowledge on nature and the universe, as Intangible Cultural Heritage.

Decree 1953 of 2014, established that the Indigenous System of Proprietary and Intercultural Health - SISPI (articles 77 to 88), will be made up of five components and defines that for its implementation, “each people will design the forms of their own and intercultural health care in their territories, for which the State will guarantee the financial conditions for their development, in coordination, articulation and complementation with the General System of Social Security in Health, under the leadership of the Ministry of Health and Social Protection ”

Decree 1973 of 2013, by which the health subcommittee of the Permanent Table for Coordination with Indigenous Peoples and Organizations is created.

Other legal measure that promote health care rights through respect and promotion of traditional medicine, are:

Law 691 of 2001, which establishes in article 21 that health service plans and programs will take into consideration indigenous knowledge and practices, based on the criteria of medical pluralism, therapeutic complementarity and interculturality.

In this way, health actions must respect the particular socio-cultural content and, therefore, will include activity and procedures of traditional indigenous medicine, in particular the strengthening of the cultural integrity of indigenous peoples.

Decree 1973 of 2013, by which the Subcommission of the Permanent Table for consultation with the Peoples and Indigenous Organizations, determines the guarantee of the fundamental right to health of indigenous peoples, in a
comprehensive and universal way, with respect for cultural differences and the knowledge of their own traditional medicine, administered by their traditional authorities.

- Knowledge and practices concerning nature and the universe

In 2020, National Congress of Colombia, approved Law 158 of 2020, which guarantees that housing provided by the State can be constructed in different regions of Colombia through the use of traditional housing techniques. These initiative, titled Cultural Interest Housing, will promote the safeguarding of knowledge acquired by communities on their environments to solve housing problems. This Law was an initiative of the Heritage and Memory Division of the Ministry of Culture of Colombia.

- Climate change

The National Unit for Risk Management in Colombia (Unidad Nacional para la Gestión del Riesgo de Desastres- UNGRD) has developed administrative measures that considers ICH in regards to Climate Change. The project Ethnic knowledge and practices for disaster risk management has the objective to design and implement in a participatory manner a national strategy that promotes the recognition and strengthening of ancestral knowledge and practices of the population in general, and in particular indigenous, Afro-Colombian, and afro-colombian communities and Rrom in the face of disaster risk and adaptation to variability and climate change.

- Others

Law 2057 of 2020, acknowledges the traditional use of the system of transportation of the Coffee Cultural Landscape known as "Yipao" as legitimate mode of transportation in this region of Colombia. This will allow the practitioners and bearers of this knowledge related to the rugged geography of the Coffee Cultural Landscape to be officially recognized by the transportation sector and promote its safeguarding.

**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
In 2011, Law 1448 and Ethnic Law Decrees 4633, 4634 and 4635 established the parameters for the creation of the Collective Reparation Program for Victims of the armed conflict, which has within its objectives the reconstruction of the social and cultural system of the groups subject to reparation (ethnic groups, organizations and social groups, neighborhood and peasant communities). This objective is fulfilled through the implementation of actions framed within the satisfaction measures, guarantees of non-repetition and rehabilitation, which can contribute - according to the damage occurred - to the recovery of what the subjects themselves identify as their cultural heritage in the terms of Article 2 of the 2003 Convention.

The Collective Reparation Program, together with the victims of the armed conflict, implements actions aimed at repairing the damages associated with collective traditional practices, in order to promote the recovery or strengthening of such practices and favor the encounter, exchange and coexistence. In the case of ethnic subjects, actions are associated with the development of their own healing and harmonization practices, which are configured as a protective factor to safeguard the bonds and the social structure in the communities.

The National Unit for Risk Management in Colombia (Unidad Nacional para la Gestión del Riesgo de Desastres- UNGRD) has also developed a series of administrative measures directed at responding to situations of natural disaster that include the affected ICH. Most notably:

**Analysis of disaster risk in the infrastructure of the cultural sector and in areas of heritage interest project**

Project objective: To carry out disaster risk analysis studies in infrastructures of the cultural sector and of national heritage interest and to socialize them with the communities of practitioners and bearers.

The National Program for Risk Management of disasters also includes program 5: Strengthening Governance, education and social communication in risk management with a differential approach, gender and cultural diversity, which contains the Informed and Conscious Society strategy in Disaster Risk Management.

Project: Ethnic knowledge and practices for disaster risk management Objective: to design and implement in a participatory manner a national strategy that promotes the recognition and strengthening of ancestral knowledge and practices of the population in general, and in particular indigenous, Afro-Colombian, and afro-colombian communities and Rrom in the face of disaster risk and adaptation to variability and climate change.

Safeguarding strategy of traditional crafts for peace building s purpose of transmitting an integral knowledge also includes the development of human skills, always considering the ethical principles for the safeguarding of the ICH, seeking to guarantee its viability and uphold its contribution to peace building through the recognition of local bearers, productive strengthening and training in traditional crafts. The Culture for Peace Tool Box of
the strategy implements a culture of peace approach, in which the vulnerable population affected by violence and the armed conflict develop skills and learn a traditional craft in spaces where they also develop human skills and coexist in a peaceful manner. This is how the safeguarding strategy of traditional crafts adapts and contributes to the new context of peacebuilding processes and post-conflict that Colombia is beginning to live.

**Question 13.4**

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

Yes

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

- Income generation and sustainable livelihoods

The interventions of the Directorate for Productive Inclusion of Social Prosperity recognize the importance of the intangible cultural heritage - ICH as a resource to allow sustainable development, whose intangible assets of the communities, reservations, organizations, households or participants who are subjects of attention, are an enclave and a conduit that generate greater effectiveness in the execution of the training and socialization processes in income generation and sustainable livelihoods.

With the Qualifications Framework and Traditional Crafts Policy, the public and local populations are sought to value and recognize that traditional crafts do not develop from formal education methods, but rather respond to the interaction of communities and their territory, by the transmission of knowledge through practice and oral tradition, generation after generation. In this sense, with the oral, gestural, sensorial and practical transmission model of learning by doing, in which masters and apprentices participate and contribute to the revitalization of knowledge and skills involved in the different traditional crafts, awareness of this means of safeguarding the memories and cultural identities of their regions of origin is raised. The apprentices, from their formative processes, get to know the cultural, social, economic and historical value of their crafts and traditions. With their skills and work, they dignify traditional crafts, its transmission to future generations and contribute to the continuity of the ICH.

In this sense, the interventions have a specific component of Social and Community Strengthening, which is developed in a transversal manner, and that in the case of care with a differential ethnic focus and of the population victim of returned and relocated violence, provides a source of identity and continuity for the sustainability of the interventions.
- Productive employment and decent work

The National Qualifications Framework is an important reference point for the culture sector in the international arena, as it involves the recognition of transference of capacities in the respective fields of action. The methodology used for its development has been taken as a model by the Pacific Alliance, a regional integration body signed up between Chile, Mexico, Peru and Colombia. Under the guidance of the Ministry of Education of Colombia, several platforms have been generated to address regional cooperation in the construction of Qualifications Frameworks at the national level and with it the recognition of both formal education degrees and capacities and skills acquired through non-formal models. This constitutes an important progress towards the safeguarding of traditional crafts, and with it the national program and its centers.

The safeguarding strategy for peace building, through the Qualifications Framework and the opportunities for work and entrepreneurship that it provides, the Policy for Traditional Crafts and the strengthening of the skills and traditional crafts development centers, is an effective instrument to confront the situation of vulnerability of young people and excluded ethnic populations. The qualifications framework is then an answer to the strengthening of transmission, learning and work demanded by the communities, which in turn opens-up employment opportunities, entrepreneurship and self-employment, while minimizing the emigration of young people, one of the main concerns in marginal areas.

Within the framework of the National Qualifications System, the Ministry of Culture, in conjunction with the Ministry of Education and the Ministry of Labor, are carrying out an analysis of human capital gaps and the design of qualifications in the culture sector, including ICH craftsmanship skills and knowledge, which will guide the offer education and artistic and cultural training and that facilitates the development of labor practices and entrepreneurship associated with this sector, which will be articulated, in turn, with the National System of Artistic and Cultural Education and Training, recognizing the principles, approaches and pedagogical models typical of art and culture. In addition, the Ministries of Culture and Labor are advancing in the definition of a mechanism for the recognition of labor competencies of the art and culture sector.

- Impact of tourism on ICH safeguarding

Due to the negative economic effects generated by the COVID-19 pandemic, Decree 557 was issued in April 2020, by which specific measures were taken to support the situation faced by tourist guides. In this sense, it was established that during the time of the health emergency the resources of the national tourism tax may be used to contribute to the subsistence of the tourist guides who have active and current registration in the National Tourism Registry. This measure has been made effective through the Ministry of Commerce and the National Tourism Fund (FONTUR),
entities that have applied the benefits to more than 1,400 tourist guides in the country in the field of cultural tourism which includes tourism based on experiences of intangible cultural heritage.

**Question 13.5**

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

Yes

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

Yes

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

Fiscal Measures such as the tax on mobile phone services for Cultural Heritage conservation and safeguarding projects have been in place since 2002. Additionally, in 2020, an improved fiscal measure to promote the financing of cultural projects by the private sector, with a special emphasis on the implementation of Special Safeguarding Plans of ICH element, was created through Decree 697 of 2020.

The wide biodiversity of flora in Colombia has allowed the development of a craft culture rich in crafts, techniques and objects, which currently contribute to the government’s strategy for the generation of employment and income. The artisan activity basically uses natural resources as raw materials, of which the majority are vegetable fibers, some cultivated, but many of wild origin, and even from native flora species of the country. In this regard, actions aimed at the conservation of species and ecosystems related to artisan production in indigenous and peasant communities have been promoted throughout the territory.

On the one hand, since 1993 the organization Handicrafts of Colombia, in conjunction with other organizations of different orders, has developed the 'production and quality module' which aims to qualify, manage and improve artisanal production, transferring appropriate technology and strengthening processes with sustainable use of raw materials and supplies. In turn, this module is made up of the component 'access and sustainable use of natural resources' aimed at the conservation of species and ecosystems related to artisanal production. The latter is sought through the development of ecological and biological studies for the identification and characterization of reproduction, cultivation, repopulation, application of proposals for the management of raw materials, and technical assistance in order to guide towards environmental legality, based on methodologies that allow the direct participation of artisan groups, cultivators or extractors of the resource.

On the other hand, regarding financial incentives to facilitate and encourage the practice and transmission of ICH, different strategies have been implemented in the country under
the supervision of the Ministry of Commerce, Industry and Tourism. For instance, in 2013 an agreement for the protection of industrial property for artisans in the country was signed between the Superintendency of Industry and Commerce and Handicrafts of Colombia. This agreement has a special benefit in terms of the registration fees for industrial designs, distinctive signs, collective marks, among others, since procedures are facilitated, and support is provided to artisans. In addition, since 2014 the National Tourism Fund (FONTUR) has executed various projects for the promotion of destinations and festivals involving sectors of traditional arts and cultural heritage in the country. Furthermore, in 2019 Handicrafts of Colombia began the 'Knowledge Transmission Strategy' with a pilot in the department of Amazonas. In this pilot, 30 master craftsmen from different regions of the country applied to receive support and financial recognition for their work. The program consists of helping the master craftsman to structure his work plan, which should reflect the need of the community regarding the transmission of knowledge. Once the work plan is in place, the master craftsman would do the sessions for a maximum of 25 artisans, and should always be supported by the cultural liaison of the department. The project is planned to continue at the end of September of the current year (2002).

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will work towards improving the synergies in the development and implementation of policies as well as legal and administrative measures in fields other than culture and education, so they may better reflect the diversity of ICH and the importance of its safeguarding, specifically by promoting more knowledge and appropriation of the Ethical Principles in coordination instances with other fields, besides culture and education.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

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

**Question 14.1**

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

Yes

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

Since 2008, the Ministry of Commerce, Industry and Tourism and Handicrafts of Colombia (Artesanías de Colombia), started the project 'Implementation of intellectual property rights of emblematic handicrafts of Colombia', in order to develop strategies that stimulate the application of rights of intellectual property to Colombian crafts as a State policy. In this sense, the distinctive signs granted to artisans seek to provide them with the possibility of differentiating themselves in the market, defend themselves against piracy and, if necessary, initiate legal processes when copies are made or the reputation of their products is taken advantage of.

In addition, in 2013 the Superintendency of Industry and Commerce and Handicrafts of Colombia signed an agreement aimed at the protection of industrial property for artisans in the country. This agreement has a special benefit in terms of registration fees for industrial designs, distinctive signs, collective marks and others, since the procedures are facilitated and support is provided to artisans. Through this alliance for the registration of individual and collective certification marks and appellations of origin, legal tools are used for the protection of artisan products.

Likewise, there is also an agreement between the aforementioned entities and the National Copyright Directorate (Direccion Nacional de Derechos de Autor) to provide training and advice on legal protection procedures. Through this agreement, support has been provided for the registration of 62 collective trademarks and 2,435 procedures for individual trademarks in the country, such as: the 'Vueltiao Hat', the Mompox filigree, the Usiacurí weaving, the Arhuaco backpacks, the Kankuamos backpacks, the 'carriel of Jericó' and the 'werreregue of the Wounaan', among others.

Moreover, Colombia is the country with the highest number of artisanal Denominations of Origin in Latin America (12), these being the Wayúu weaving, Ráquira ceramics, the Aguadeño hat, the Sandoná hat, the Mopa Mopa Pasto varnish, the Zenú weaving mill, the San Jacinto weaving mill, Carmen de Viboral ceramics, the Guacamayas basketry, the Suaza hat, the Pitalito chiva and the Chamba black ceramics.
Also, in 2018 Handicrafts of Colombia and the National Copyright Directorate signed another inter-institutional agreement to work together on actions that benefit the country’s artisan sector, such as providing training on copyright issues, promoting virtual courses for artisans and designers, and achieving free registration for handcrafted creations that meet the requirements provided by copyright regulations.

At the international level, progress has also been made in registering the distinctive signs of the best-selling Colombian handicrafts in the European Union, the United States and China.

Regarding the issue of traditional crafts, there is a committee led by the Ministry of Foreign Affairs that represents and negotiates on behalf of Colombia in the WIPO, in the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore.

Finally, the Ministry of Culture is leading the Subcommission on Traditional Knowledge (TK) and Cultural Expressions (CE) at the Inter-sectorial Commission on Intellectual Property which aims to consolidate Intellectual Property instruments related to TK and CE in Colombia to secure and protect communities’ practices and knowledge.

**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.

Law 70 of 1993 guarantees the right of the Afro-Colombian communities that have been occupying uncultivated lands in the rural areas along the rivers of the Pacific Basin, in accordance with their traditional production practices, the right to collective property, in accordance with the provisions of the following articles. It also aims to establish mechanisms for the protection of the cultural identity and rights of the Afro-Colombian communities of Colombia as an ethnic group, and the promotion of their economic and social development, in order to guarantee that these communities obtain real conditions of equal opportunities compared to the rest of Colombian society. The Law defines collective occupation as the historical and ancestral settlement of Afro-Colombian communities on lands for their collective use, and on which they currently develop their traditional production practices.

The Colombian Constitution, in accordance with articles 63 and 329, establishes that Indigenous reservations are the collective property of the indigenous communities in favor of which they are constituted and they are inalienable, imprescriptible and unattachable. Decree 2164 of 1995 guarantees the endowment and titling of lands to indigenous communities for the constitution, restructuring, expansion and sanitation of the Indigenous
Reservations in the national territory. The decree indicates that measures must be established in order to provide communities with sufficient land or additional, according to the uses, customs and culture of its members.

Law 160 of 1994 and regulatory decree 1777 of 1996 created peasants reserve zones (Zonas de reserva campesina). The peasant reserve is a protected territorial ordering figure in Colombia that seeks to deliver to peasants the lands that belong to the State but are not being used, with the sole purpose of benefiting peasant communities, the peasant economy and ecosystems, with social, economic, cultural, and ecological objectives.

The objective of the peasant reserve areas is to create the conditions for the adequate consolidation and sustainable development of the peasant economy and of the settlers in rural areas, in order to overcome the causes of social conflicts that affect them, and in general, create the conditions for the achievement of peace and social justice in the respective areas. One of the aims of the peasant reserve areas is to strengthen the spaces for social, political, environmental and cultural agreement between the State and rural communities, guaranteeing their adequate participation in local and regional planning and decision-making bodies.

Each peasant reserve has its own life or development plan and ecological management, as well as regulations on property, family agricultural unit, operation, requirements and obligations of the occupants. These plans allow the peasant communities to develop, on their own terms, the conditions to safeguarding their Intangible Cultural Heritage.

Furthermore, Colombia's National Parks (Parques Nacionales) has established an approach to management and administration of protected areas that determines, as a starting point, the recognition of the communities that inhabit its interior and / or its surrounding areas (of the protected areas). Therefore, management plans for protected areas in Colombia combine the objective of environmental conservation with the concern for the well-being and survival of local communities, guaranteeing their right to the ecosystems they have historically inhabited, and are necessary for the practice and transmission of ICH. National Parks establishes in their guides to elaborate Protected Areas Management Plans that management that incorporates the population in decision-making and that is carried out based on respect for the rights of the peoples, will enable better results in terms of ecological and cultural sustainability.

For example, for the establishment of the Management Plan of the Natural Protected Areas of the Pirá Paraná region, recognized the importance of the Traditional Knowledge of the Jaguar Shamans of Yuruparí. This was guaranteed through the formation of work groups, integrating youngsters and elders of the community, in order to promote community-based research activities on the Traditional Knowledge System to guarantee the cultural management of the environment. Young people with the guidance of elder bearers defined the themes and dedicated long sessions to listen, record and in most cases translate the information collected. From these research an initiative of great importance a series of maps that define the jurisdictions or synthesis units of each ethnic group of the territory of the Jaguars of Yuruparí, allowing for the concrete integration of traditional knowledge to the Management Plan of the protected areas of the Pirá Paraná river.
Finally, multiple institutions of the Colombian government are currently advancing towards the development of guidelines for a policy of protection of sacred sites in Colombia in dialogue with ethnic communities in the country.

**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.

Through the Community Work Model (MTC), the Agency for Reincorporation and Standardization (Agencia para la Reincorporación y la Normalización - ARN) develops community processes aimed at promoting spaces for meeting, dialogue, consensus building, participation and advocacy. This model is made up of three strategies for strengthening of: i) Local scenarios for peace building, coexistence and reconciliation. ii) Environments protectors for Boys, Girls, Adolescents and Young People (NNAJ) and prevention of forced recruitment. iii) Capacities for the exercise of citizenship of people in reincorporation and their families.

Actions to prevent the recruitment, use and use of Boys, Girls, Adolescents and Youth (NNAJ) advanced by the ARN are part of the National Policy for Social and Economic Reincorporation of former FARC-EP members described in document CONPES 3931 of 2018 and its respective Action Plan and monitoring system. T "Mambrú, strengthening protective environments for children, adolescents and young people" is ARN's strategy, which seeks to favor community leadership, promote collective initiatives, artistic, cultural, sports, educational, recreational and associative that strengthen protective environments for the prevention of the recruitment and use of Boys, Girls, Adolescents and Youth (NNAJ) by part of organized criminal groups and armed groups organized outside the law.

The nature of the strengthening actions is related to:

- Development of training cycles in ancestral artistic practices related to dance and traditional vallenato singing, "the cantao dance", oral traditions and Afro-Colombian rhythms, aimed at Boys, Girls, Adolescents and Young People (NNAJ) from these communities.

- Promotion of training spaces in the identification of tangible and intangible heritage.

- Promotion of community spaces for artistic expression of traditional rhythms around the reconciliation between former FARC-EP members, communities and traditional vallenato music artistic groups.
- The provision of artistic elements, musical instruments and and traditional attires for the practices and artistic expressions of the territories.

These activities took, that recognize the potential of ICH for conflict prevention place municipalities of La Paz, Gamarra, and La Jagua de Ibirico in the department of Cesar, Fonseca in the department of La Guajira, Riosucio in the department of Caldas and Pueblo Rico in the department of Risaralda, in 2020.

For several years, the ARN Atlántico Territorial Group has been carrying out an institutional articulation with the Mayor’s Office of Barranquilla, the Government of Atlántico and the Unit for Comprehensive Attention and Reparation to the victims; This management has made it possible to promote scenarios of coexistence and reconciliation around based on ICH, within the framework of the "Carnival of Barranquilla", where former members of armed groups organized outside the law, victims and the receiving community have found in the dance and folkloric expressions a channel to send messages of peace, coexistence and reconciliation to the Colombian people.

Additionally, The Division of Alternative Methods for Conflict Resolution of the Ministry of Justice of Colombia indicates that the public policy of access to justice through the Local Justice Systems strategy highlights community legal pluralism as a value that affects the construction of effective, inclusive and transparent institutions, in order to promote peaceful societies. Therefore, the institutional arrangement that is proposed at the local and rural level according to this strategy, contemplates the existence of communication channels to be able to hear and deliberate that include informal normative practices (non-state / origin non-colonial), adjusted to the Political Charter. In this way, public policy and administrative measures admit a dialogue with intangible cultural systems (representations, knowledge and techniques inherent to communities) in the administration of justice.

The National Program of Houses of Justice and Citizen Coexistence has the strategic line of access to justice with an ethnic differential approach, which is aimed at providing a differential approach from the operators of administrative and ordinary justice, as well as enriching knowledge of these on the ethnic and cultural diversity of the Nation.

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

The State Party will continue to strengthen mechanisms 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, mechanisms for recognition of 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, and recognition of expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution by developing concrete policies such as measures to to secure and protect communities practices and knowledge and the protection of sacred sites.
15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

Guidance note corresponding to indicator 15 of the Overall Results Framework:
English | French | Spanish

Question 15.1

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

Describe briefly, giving examples, how they do so.

The Special Safeguarding Plans of Colombia, which are constructed with the direct participation of communities, groups and individuals, highlight the fact are using ICH for or well-being, including in the context of sustainable development programs in Colombia. For example, the Special Safeguarding Plan of the Festivities of Saint Francis of Assis of San Pacho in Quibdó, states that the communities identified the festivities as a platform that generated well-being for through income generation opportunities such as the demand for cachés (traditional festive attire) that is elaborated by mainly by local craftswomen; the hiring of local craftsmen by the Franciscan Neighborhood Boards, the traditional instances of social organization for the preparation of the festivities, for the creation of the Disfraz (festive floats) for the festivities; or the hiring of traditional Chirimía musical ensembles to accompany the street parades and festivities. The Municipal Development Plan of Quibdó has integrated the development of projects of the Special Safeguarding Plan of the Festivities, recognizing the element as a factor for sustainable development.

Another example is the Special Safeguarding Plan of the Tradition of celebrating godchildren with sugar cane crafts in the municipality of Cali. In the Special safeguarding Plan, the communities explained that the safeguarding of this cultural element is directly when linked to the commercialization of specific goods (the sugar cane crafts, and thus the safeguarding of this tradition directly contributes to the income generation, specifically for craftswomen, and the community well-being of the bearer group.

However, ICH is not only recognized by communities due to the generation of income but also, in its contribution to a more general context of well-being. One concrete example of this, is the Urgent Special Safeguarding Plan of the Nükak Baká, or the processes of formation of real people according to the Nükak tradition, states that the practices and knowledge of the Nükak ensure the adequate training of the body and keep it healthy, strong, agile, active and suitable for coexistence, since body care is a collective matter in their system of knowledge, so that individuals develop and protect capacities, thoughts, feelings and knowledge that correspond to each person, according to gender, age and specialty, with consequences that are expressed in group health and well-being.
Moreover, the healer of Yuruparí - Heé Gu - is in charge of leading and guiding the performance of ritual acts and Healings to prevent dangers and diseases of each time of the annual cycle. He is the healer of all ethnic groups, watches over the well-being of people in physical terms and tries to create a peaceful and harmonious coexistence between individuals; it prevents conflicts and motivates people to do their jobs. This is stated in the Special Safeguarding Plan of the Traditional Knowledge of the Jaguar Shamans of Yuruparí, recognizing the role of ICH in collective well-being.

Finally, in 2020, the ICH Group conducted a preliminary assessment developed with practitioners and bearers of the National Network of ICH Elements on the impact that the COVID-19 pandemic and the preventive isolation have had on the safeguarding of the ICH in Colombia. This assessment began with a virtual meeting held between the Ministry of Culture of Colombia and the Network, on June 11, 2020. At this meeting, a round table was held identifying some initial impacts of the pandemic on ICH. Subsequently, it was agreed to carry out a virtual survey, and the results were consolidated and shared by the Ministry of Culture with the Network on October 1, 2020. The results of this survey highlight how communities in Colombia understand use ICH for well-being. Some examples that were highlighted in this survey are: From the Cultural Space of San Basilio de Palenque, it’s been indicated that the traditional social organization of the Kuagros (age groups) are a foundational aspect of solidarity and social cohesion that promotes well-being.

Likewise, from multiple ICH contexts it has been indicated that ICH is related to the sustenance of the practitioners and bearers. A specific case is that of the artisans and artists of the Carnival of Barranquilla, who generate income from commercial and tourist activities. Finally, the mortuary rites of the Afro communities of Chocó are also highlighted as a factor of well-being as they are fundamental to the social structure the community because it deals with the collective handling of the pain of losing a loved one, allowing the souls to pass calmly to the next life.

Question 15.2

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

Yes

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

The Special Safeguarding Plans, documents that express the comprehension of the communities of their ICH, demonstrate that communities communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building. The following are a few examples of this:

The Special Safeguarding Plan of the Wayuu normative system, applied by the Püchipü’üi (palabrero) recognizes that the principal of this traditional knowledge is the peaceful resolution of conflicts. It indicates that he figure of the Püchipü’üi (Wordman) arises as the maximum reference for the resolution of conflict within Wayuu culture. Its central presence
in the social dynamics of the Wayuu world, ratifies the validity of the resource of dialogue as an effective tool for peace and reconciliation between hatreds. The Pûtchipû’üi is therefore a symbol and representation of the peaceful resolution of the most bitter conflicts.

The Camëntsá people also express the importance of ICH for the promotion of mutual respect, as they express in the Special Safeguarding Plan of the Bëtscnaté, also known as the Big Day of the Camëntsá, or Carnival of Forgiveness, that this tradition instills respect, showing a feeling of coexistence in community and is necessity for peaceful coexistence. In the celebration of the Bëtscnaté, all children arrive in front of their parents and grandparents, ask heaven for permission, then kneel before them to ask for forgiveness and good advice for the mistakes they have made throughout the year. Parents, grandparents or godparents as the case may be, forgive them, followed by phrases of recommendations and good advice.

These are examples of ICH in Colombia that communities identify that are directly linked with conflict resolution and peace-building. However, there are also instances in which communities have purposefully made use of their ICH elements to promote conflict resolution and peace-building. For example, the Afro-Colombian Traditional Midwives of the Pacific region of Colombia, indicate in their Special Safeguarding Plan that the Midwives have used their accumulated knowledge on care and affection, on put it in use to take care of orphaned children, due to the violence caused by Colombian internal armed conflict. Hence, these children benefit from the warmth and care of the Midwives, allowing this humanitarian work to help create an ideal environment to break the cycle of violence by avoiding that these children grow up in conditions that may promote their participation in violent activities. In the word of the Midwives themselves: In conclusion, traditional midwives of the rural area are seers of the local development of the communities, promoting social and cultural values in families amidst the armed conflict, in hopes of maintaining ethnic autonomy (Page 95 of the Special Safeguarding Plan of Traditional Afro Colombian Midwifery of the Colombian Pacific https://patrimonio.mincultura.gov.co/SiteAssets/Paginas/PLAN-ESPECIAL-DE-SALVAGUARDIA-DE-LOS-SABERES-ASOCIADOS-A-LA-PARTER%C3%8DA-AFRO-DEL-PAC%C3%8DFICO/20-Parter%C3%ADafrofr0afrofr0delfr0Pac%C3%ADfico0-fr0PES.pdf).

Another example, is a project developed by the Franciscan Festivities Foundation of Quibdó (Fundación Fiestas Franciscanas de Quibdó), named "Youth and San Paccho". This project was developed with the support of the German Embassy in Colombia and the Ministry of Culture, and it aimed to introduce youngsters from the North side of the city of Quibdó, into the networks of artistic creativity and social organization of the Festivities of Saint Francis of Assis or San Paccho in Quibdó. The North side of Quibdó, currently suffers from the outbreak of widespread gang violence. Thus, the Franciscan Festivities Foundation of Quibdó identified a series of educational institutions and youth organizations in this section of the city, and invited 45 of these youngsters to work alongside masters of three of the most important artistic expressions of San Paccho: chirimía music, chocoan dance traditions, and plastic arts related to the construction of festive floats or Disfraz as their called in Quibdó. This created a seedbed for these youngsters to become actively involved in the festivities and protect them from force recruitment and gang violence. The project took place between 2016 and 2018, and was a major success in promoting peace-building in Quibdó, a city that...
has been a major focus of violence in Colombia.

Finally, it must be highlighted that the Ministry of Culture of Colombia has been working alongside communities in order to generate tools for the use of ICH as a tool for peace-building. Funded by ICH Fund of UNESCO, and administered by the Universidad del Norte (Northern University of Barranquilla) and advised by the Group of Intangible Cultural Heritage of the Division of Heritage and Memory of the Ministry of Culture, the project titled Intangible Cultural Heritage as a basis for resilience, reconciliation and construction of peace environments in Colombia’s post-agreements, was developed in the community of the rural area of Conejo, in the municipality of Fonseca, in the department of La Guajira and the community of ex-guerrillas of the FARC-EP in the process of reincorporation, settled in the village of Pondores, Territorial Space for Training and Reincorporation (ETCR). Through an action-participation methodology (IAP), the main objective of the project was to promote the safeguarding of intangible cultural heritage as a tool for resilience, dialogue, reconciliation and reconstruction of the social fabric in post-conflict contexts. In this context, the project consisted of two methodological pillars: the identification of ICH elements and practices through the ICH Inventory Methodology developed by the ICH Group of the Ministry of Culture of Colombia, and the strengthening of capacities in ICH social management, in order to strengthen and promote participatory management, recovery, safeguarding and promotion of intangible cultural heritage. From the outset of the project, a commitment towards peace-building was fostered through ICH. Indeed, the project demonstrated that dialogue on ICH, actually helped create a better environment for conflict resolution between the host community of Conejo and reincorporated ex-combatants, who found a lot of common ground in ICH such as vallenato music and coffee-growing culture, to mention just a few cultural elements that were collaboratively identified. This methodology is now incorporated in Colombia’s Capacity-Building strategy.

Question 15.3

Do development interventions recognize the importance of ICH in society?

Yes

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

- As a source of identity and continuity

Furthermore, as mentioned beforehand the National Department for Planning (Departamento Nacional de Planeación - DNP), is currently developing a program to update Land Use Plans for territorial ordering in Colombia called "POT Modernos" (or Modern Land Use Plans). Through this program, the Deputy Division for Territorial Ordering and Development has the Land Management Kit, a tool created by the DNP to support municipal and departmental governments in the review and design of the new generation of Land Use Plans (POT) which is available at: https://portalterritorial.dnp.gov.co/KitOT/Account/Login. This KIT contains a sheet with guidance on incorporating considerations on the Intangible Cultural Heritage (PCI) in land use planning plans, promoting ethical principles for the Safeguarding of ICH such as promoting the primary role of communities in safeguarding ICH, the
assessment of the value of ICH for development by the communities themselves, and assessment of potential impacts of development programs on ICH with the participation of communities. The preparation of the recommendations was led by the Ministry of Culture with the support from DNP, with the aim of guaranteeing respect for Ethical Principles for Safeguarding ICH. This file, among other aspects, contains recommendations regarding the activities of participation of the bearers of cultural elements in the POTs and guides the municipalities, surveying the biophysical and built aspects that are included in the POT and which, in turn, are part of the Cultural Heritage of the territory. In addition, it is recommended in this sheet to develop cartographies for the identification of territorial elements that should be incorporated into the POT and the articulation with the respective Special Safeguard Plans - PES. Thus, these guarantees that development interventions in Colombia must recognize ICH as a source of continuity and identity for communities, since modern Land Ordering Plans will indicate this uses and vocations of the territory.

• As a source of knowledge and skills

The Safeguarding strategy of traditional crafts for peace building of Colombia. included in the Register of Good Safeguarding Practices has as one of its main focuses, to improve the approach of development development policies that for many years have aimed at standardization and the introduction of technical processes based on foreign models, alien to local conditions, logics and needs of the populations. Thus, the strategy has addressed this problem in such development policies by promoting the recognition of ICH as a source of knowledge and skills that communities have accumulated in their historical relationships with Colombia's multiple diverse ecosystems, in order to produce a variety of functional and sustainable solutions for local community needs. The strategy prioritizes the apprenticeship of young people who have been exposed to the effects of armed conflict, lack of opportunities, school desertion and unemployment; the crafts and skills development centers of the strategy therefore offer alternative opportunities for learning, entrepreneurship, work and sustainability, based in local knowledge and skills of craftsmanship.

This measure aims to articulate the safeguarding of traditional crafts as a tool for social inclusion, employment and cultural entrepreneurship, with human development and appropriation of intangible cultural heritage.

This is possible due to the convergence of the Policy for Strengthening Traditional Crafts, which enhances the capacities of the culture sector to produce cultural activities, goods and services, and of the National Qualifications Framework, which accredits practical learning - under the model learning by doing - by recognizing traditional crafts as technical training and the empirical knowledge transmitted by crafts masters (craftsmen and craftswomen).

It is based on the integral knowledge of crafts – of the local natural, social, cultural,
historical, economic contexts – and intergenerational transmission of knowledge between master and apprentice, under the model of learning by doing. Training is combined with work, in which apprentices practice traditional crafts in parallel to offering goods and services, guaranteeing their future employability.

This model of transmission values the skills accumulated by master craftsmen/women throughout their lives. In this way, learning by doing involves experiencing the master craftsmen/women everyday living and, in turn, grants dignity, legitimacy and status to the elderly as bearers of knowledge. To contribute to this recognition, the Ministries of Culture and Education work together to qualify the apprenticeship and development of skills and traditional crafts offered by the program.

Additionally, the continuity of transmission is guaranteed by the selection of the best apprentices, who participate in the program as a next generation of masters, once their training process is finished and their work experience has attained recognition, thus revitalizing continually traditional crafts and skills.

The acknowledgment of this model of recognition of local traditional knowledge and skills by the National Ministry of Education of Colombia, and its recognition by the Ministry of Labour as a mechanism to reduce the human capital gaps that hinder development and creation of decent job opportunities in Colombia, as well as the recognition of the aforementioned model of the Safeguarding strategy of traditional crafts for peace building of Colombia in the National Development Plan (Pact X of the National Development Plan 2018-2022), has created a favorable environment to recognize ICH as a source of knowledge and skills required for development interventions directed at reducing human capital gaps in Colombia's diverse cultural and ecological regions.

• As a resource to enable sustainable development

The crafts laboratories are a program of Handicrafts of Colombia (Artesanías de Colombia) through which the human, productive, technical, business and commercial skills of the communities with the greatest artisan vocation in the country are strengthened towards sustainable development. Currently 33 laboratories are in operation in 32 departments plus Bogotá that offer specific programs and methodologies according to the type of population and the craft vocation of each territory. To achieve this, they make alliances or agreements between Handicrafts of Colombia, local or regional institutions, and sometimes private organizations that have the will to make contributions of money or in kind and share the same objective.

Apart from the Laboratories, there are also special programs: Program of attention to ethnic groups, Program of attention to victim and vulnerable population, and National Fashion and Jewelry Program. These programs have differential care
approaches based on the type of population or the specific craft vocation.

All of them tend to strengthen the craft activity through the implementation of four modules: characterization, human development, Co-design and marketing.

1. Characterization: The identification and georeferencing of local key actors (suppliers of raw materials, artisans who transform raw materials and mainly handicraft traders) allows defining specific strategic actions in the municipalities according to the context.

2. Human and Social Development: Strengthens the development and social sustainability of artisan communities. In the case of indigenous and Afro populations, it seeks to strengthen the life plans of artisan groups, identify and develop a map of social actors and strengthen local knowledge of tradition, taking into account the role that artisanal activity plays in the community life. With urban and rural artisans (productive chains) we seek to work in areas of business development and the dignity of artisan work.

3. Marketing: Identifies and analyzes the dynamics of local and regional markets, to find and create commercial opportunities that benefit artisanal productive units. The purpose of any regional development process is to provide opportunities to improve the quality of life of the population.

It must also be noted that Law 158 of 2020, recently passed by the National Congress and promoted by the Ministry of Culture of Colombia, recognizes traditional housing techniques as a resource for sustainable development, specially to solve housing problems in a sustainable way. Law 2057 of 2020, also promotes the recognition of Yipao, traditional transportation system of the Coffee Cultural Landscape, as a sustainable mode of transportation.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

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

The State Party will promote greater recognition of the importance of ICH in development interventions in Colombia, specially as a source of identity and continuity for communities through the multiplication of awareness raising activities with this focus and foster intersectoral policies and administrative measures that guarantee ICH involvement in development interventions. Moreover, the State Party will conduct further assessments on how ICH safeguarding is recognized by communities, groups and individuals concerned and by the society at large, specially through the review and updating of Special Safeguarding Plans.
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

  Colombia currently has 5 Special Safeguarding Plans, adopted at the national level through an administrative act directly focused at safeguarding elements of Indigenous communities. Furthermore, Special Safeguarding Plans that are not directly aimed cultural elements of indigenous communities, also foster inclusivity of indigenous communities such as the Carnaval de Negros y Blancos Special Safeguarding Plan and the Special Safeguarding Plan of Traditional Vallenato Music.

- Groups with different ethnic identities

  Colombia has currently 5 adopted Special Safeguarding Plans at the national level through an administrative act directly focused at safeguarding elements of Afro-Colombian communities. Additionally, several Special Safeguarding Plans currently adopted, that do not directly address Afro-Colombian identity, also foster inclusion of different ethnic groups such as the Special Safeguarding Plan such as the Carnival of Riosucio that has a complete section dedicated to Afro-Colombian inclusion and recognition in the Carnival.

  This is guaranteed through the provision established in article 2.5.2.5. that indicates that all cultural elements that are nominated for inclusion in the National Representative List of Intangible Cultural Heritage, must comply with a criterion of assessment of equity, that indicated that the use, enjoyment and benefits derived from the element are fair and equitable with respect to the community or collectivity identified with it, taking into account traditional uses and customs and the customary law of local communities.

  Moreover, in 2018, the ICH Group worked alongside the traditional authorities of the Romani community and the NGO Misión Rural, in order to prepare guidelines for the safeguarding of the ICH of Romani communities in order guarantee their inclusion in the National Policy for ICH Safeguarding.
• Migrants, immigrants and refugees

Multiple Special Safeguarding Plans establish provisions for the inclusion of internal migrants, due to the internal displacement caused by the armed conflict in Colombia. One prominent example is the Special Safeguarding Plan of Afro Colombian Traditional Midwifery of the Pacific region, that indicates the importance of including midwives that have been forcefully displaced from their territories, in the safeguarding activities established in the Plan.

Another example is the Special Safeguarding Plan of Holy Week Processions of Popayán, that includes a provision to promote the of inclusion of migrant communities in Popayán in safeguarding activities of this ICH cultural element.

The Safeguarding Strategy of Traditional Crafts for Peace Building of Colombia includes youngsters in the programs that have been victims of forced displacement and is currently including Venezuelan immigrants.

Finally, through the ICH in Urban Contexts Program of Colombia promoted research activities on the current conditions for ICH safeguarding for immigrant communities, specially Venezuelan communities, in Urban contexts of Colombian, due to the increase of immigration of Venezuelan nationals.

• People of different ages

The Safeguarding Strategy of Traditional Crafts for Peace Building fosters the inclusion of both elder masters of crafts and youths as apprentice of traditional knowledge and crafts within the crafts development centers that the strategy fosters. Additionally, most Special Safeguarding Plans indicate the importance of intergenerational dialogue to guarantee transmission of ICH.

• People of different genders

Colombia has Special Safeguarding Plans that is directly aimed at safeguarding ICH elements that are practiced mainly by women such as the Special Safeguarding Plan for Traditional Midwifery of the Pacific region and the Special Safeguarding Plan for the Tradition of celebrating godchildren with sugar cane crafts in Cali. However, it is must notable that Special Safeguarding for ICH elements that have traditionally been seen as male dominated practices, also include provisions to promote a gender focus on inclusion and participation. One special case is the Special Safeguarding Plan of the Cuadrillas de San Martin, equestrian games in which only men have traditionally participated. However, the Special Safeguarding Plan promoted discussions on the
participation of women as riders in the games but also includes initiatives to raise-awareness on the important role women play in multiple activities required for the social organization and preparation needed for the development of the equestrian games at the heart of the element.

- Persons with disabilities

According to Resolution 1939 of 2018, 3% of the revenue that departments receive from the value added tax to mobile phone services in Colombia, must be destined for the funding of cultural and artistic projects and initiatives that benefit persons with disabilities. Additionally, the Ministry of Culture, guarantees technical, economic and human resources to promote inclusion and guarantee the participation of people with disabilities through the plans, programs and cultural projects that are offered. The Ministry of Culture has a program for the Participation of the population with disabilities and guarantees participation of their delegates in the Councils of Culture, the strengthening of cultural organizations of the population with disabilities and the management of inclusive cultural policies.

The objective of this program is aimed at strengthening the social inclusion policies of people with disabilities to strengthen decision-making and the design and implementation of cultural public policies, for this reason the program is based in cultural dialogue with the various population groups, in which ICH is recognized as a powerful field of inclusion for the disabled population.

- Members of vulnerable groups

The Safeguarding Strategy of Traditional Crafts for Peace Building links: i) the bearers of traditional crafts and skills, who take on the role of masters in the workshops, and ii) the apprentices, between 14 and 35 years of age, who through the apprenticeship of a skill or craft, are builders of peace, by seeking to transform their situation of vulnerability, which may come from being victims of the armed conflict, demobilized members of armed groups, displaced by violence, of scarce economic resources, women heads of households, persons with disabilities and populations from ethnic communities (mainly Afro-descendant and in a smaller proportion indigenous).

**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.

It is a principal of the National Policy for the Safeguarding of ICH of Colombia to call for participation as a fundamental condition of plans, programs and cultural projects of a public nature. Participation allows the appropriation of cultural processes and guarantees the viability and effectiveness of safeguarding initiatives for ICH cultural elements. The policy recognizes the fundamental role of civil society and stakeholders involved in this implementation constantly strive towards creating favorable conditions for the development of cultural initiatives in a framework of respect for diversity, plurality and the values of the coexistence.

Thus, Colombia's normative framework establishes that all Special Safeguarding plans for ICH elements must include provisions to guarantee the right of people to know, use and enjoy the respective element of ICH and that only elements that comply with the imperative of fostering self-respect within and mutual respect between communities, groups and individuals will benefit from the safeguarding regime of Colombia's normative framework.

This principle is fostered specifically through the Capacity-building strategy for the social management of ICH in Colombia. The learning materials used in this strategy guarantee that stakeholders that participate in this strategy are made aware of the importance of ICH as a tool to foster self-respect within and mutual respect between communities, groups and individuals. One concrete example of this was the project titled Intangible Cultural Heritage as a basis for resilience, reconciliation and construction of peace environments in Colombia's post-agreements. In this context, ex-combatants in the village of Conejo requested measures to reinvigorate their local culture as a reparation measure. To this end, a participatory methodology was designed linking intangible cultural heritage capacity-building strategies and inventorying with the ‘Memory and Heritage’ approach of the Ministry of Culture of Colombia, directed at safeguarding living heritage and collective memory to reconstruct the social fabric, diagnose cultural damage and foster symbolic repair and cultural healing among communities affected by armed conflict. The proposed project – presented as an emergency request for the ICH FUND of UNESCO – sets out to promote new forms of coexistence, reconciliation and integration around the community's local intangible cultural heritage.

Additionally, the Safeguarding strategy of traditional crafts for peace building is aimed at creating spaces of inclusion and coexistence framed in principles of social equity and respect for diversity, which are vital aspects in building a culture of peace, that respects and values diverse memories and cultural identities.

**Baseline and target**

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

**Target for the next report:**
Satisfied

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

The State Party will continue to promote the importance of safeguarding ICH is recognized through inclusive plans and programs that foster self-respect and mutual respect. This will be done by further expanding the Capacity-building strategy for the social management of ICH, the Safeguarding strategy of traditional crafts for peace building, and expanding opportunities for development and implementation of Special safeguarding Plans according to these principles.
17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 17.1**

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

Yes

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

Awareness-raising programs and initiatives of Intangible Cultural Heritage in Colombia, mainly promoted by the Ministry of Culture, are directed at guaranteeing the widest possible and inclusive participation of the concerned communities, groups and individuals involved in ICH transmission and safeguarding. This is done by promoting strategies of collective constructions with the practitioners, bearers, managers, and other local stakeholders of ICH safeguarding. This processes of collective construction of awareness raising mechanisms, are fostered with the participation of local communicators and youth groups, and are directed at the formulation of dissemination strategies and development of content such as sound, photographic and audiovisual series. Likewise, different content production projects have been developed with the communities, allowing them to get to raise awareness on the importance of the their ICH, and generate spaces for intergenerational dialogue and transmission of knowledge among elders, children and youngsters.

All ICH projects and activities are advised to create awareness raising activities and mechanisms suitable to the respective safeguarding strategy. For example, the methodology for the development of local community-based inventories of ICH, contain recommendations on participative development of awareness-raising strategies of the results of not just the results of the inventory, but the process itself. One, example is the awareness-raising actions that resulted of the inventory of traditional cuisine and traditional agricultural knowledge of the Amazon carried out with the NGO Fundación ACUA and practitioners and bearers of the Ticuna, Cocama, Yogua, Uitoto, Munaine and Bora indigenous communities. A documentary was produced that highlights the process of inventorying and the documented elements related to traditional cuisine and agriculture of the Amazon: https://www.youtube.com/watch?v=mVSaqg7UPZw&ab_channel=Fundacionacua.

Another example of how concerned communities, groups and individuals actively engage in ICH awareness, raising activities is in the processes of construction and implementation of the Special Safeguarding Plans, in which diverse awareness-raising activities take place. One
example, was the participative production of an audiovisual translated to mother tongue with the four indigenous communities of the Sierra Nevada de Santa Marta, in order to create a tool for awareness-raising on the Special Safeguarding Plan, with active engagement and participation of a large sector of practitioners and bearers of the Ancestral System of Knowledge of the Sierra Nevada:

https://www.youtube.com/watch?v=6GVenomy2Ro&ab_channel=PATRIMONIOCULTURALINMATERIALPCI.

Finally between 2016 and 2018, the Division of Heritage and Memory of the Ministry of Culture, in alliance with the Division of Communications (today the Division of Cinema, Audiovisual and Alternative Media) produced a documental series titled Memoria Viva (Living Memory) with many episodes dedicated to ICH practices and knowledge such as accordion fixing related to Traditional Vallenato Music, the Holy Week Processions of Popayán and the San Basilio of Palenque Cultural Space, among others. Each episode was produced with the active participation and engagement of practitioners and bearers, who had a leading role in the construction of the scripts and the development of production.

**Question 17.2**

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

Yes

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

In regard to the ICH related activities organized by the Ministry of Culture, when organizations and communities participate in the design of the strategy and the content to be carried out, their consent is requested from the beginning. Likewise, it is sought that the contents created out of the information they provided also returns to the people in the communities and organizations. As has been mentioned before, practitioners and bearers are always active participants in the process of production of the awareness-raising initiatives in Colombia, and thus consent is always established, as communities are handed a leading role in how these awareness-raising activities must be shaped. Written formats for consent are also used, specially in the production of audiovisual, photographic and audio material to be used for awareness-raising and educational purposes. For example, in 2015 and 2016, the ICH Group of the Heritage and Memory Division of the Ministry of Culture, with the support of the Press and Divulgation Office of the Ministry of Culture developed three documentaries on three ICH elements: Betsknaté, Living Painting of Galeras, and Traditional Vallenato Music. Each episode was constructed in a participative manner but consent was also established in written formats with the practitioners and bearers. This was also done for awareness raising pieces developed with youth groups of the Medio San Juan in Chocó in 2017 on the Mortuary rites of the Afro-Colombian Communities of the Medio San Juan, and for the development of the awareness-raising pieces for the project "My Heritage" for capacity-building in social management of ICH in the Orinoquía region of Colombia, developed with the ICH Fund of UNESCO.
Question 17.3

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

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

During the awareness-raising activities on ICH promoted by the Ministry of Culture, the heritage bearers, managers and communicators of the elements are sought to be involved in the very formulation of the dissemination strategies. Indeed, by making them participants in the production of content, it is sought to guarantee respect for their rights and moral interests. In each of the awareness-raising activities developed with practitioners and bearers, dispositions are put in place to always respect their moral and material interests.

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.

Within the Ministry of Culture, different communication projects on ICH have been developed in which young people are linked in the content production process. Through these projects, the aim is to generate spaces for intergenerational dialogue with the bearers, enable young people to get to know and value their cultural heritage, and to bring them closer to the bearers who keep the ICH alive. Some examples of this can be seen in the content production laboratories and in the communication workshops developed around the Marimba Music and traditional songs of the South Pacific, the cultural space of San Basilio de Palenque, the Fiestas de San Pacho, the Wayúu Normative System, the cultural heritage of Nariño and the cultural heritage of Bucaramanga. In this instances, the Ministry of Culture has actively worked with youth groups and collectives to ensure youth engagement in these safeguarding activities based on awareness raising.

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

Describe briefly how young people are engaged, giving examples.
Youth collectives and groups are central to safeguarding activities based on awareness-raising that require collecting and disseminating information about intangible cultural heritage. In 2019, with support of IOM, the Ministry of Culture and the Association for Cultural Researchers of Chocó, developed the project "San Pacho en clave digital" which promoted the production of awareness-raising contents from the view of youth groups on the Festivities of Saint Francis of Assis in Quibdó. Another safeguarding initiative based in the collection and dissemination on information on ICH through the lens of youths, was based on the Mortuary Rituals of the Afrocolombian communities of Medio San Juan, where a collective of youths was empowered to collect information and disseminating them through radio programming and audiovisuasl: https://www.youtube.com/watch?v=zyCHLmpQuJE&ab_channel=PATRIMONIOCULTURALINMATERIALPCI. This project was carried out in 2017 with the support of the Ambassador's Fund for the preservation of Cultural Heritage. An additional example is the project called "Radio Efecto Sonoro" developed with youths of the Cararé province of the Santander department. The youths were trained in communication tools and media in order to disseminate information on ICH of their province, in order to promote it as a tool for recuperation from the consequences of the armed conflict: https://www.youtube.com/watch?v=YSjyueqDjY&ab_channel=MinisteriodeCultura.

**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.**

Throughout the ICH processes of communication, dissemination and social appropriation promoted by the Ministry of Culture, cultural managers, practitioners and bearers and communities use different community media and new information technologies to generate content around the value and social function of their intangible cultural heritage. A large part of the productions made by the communities can be seen in the Content Bank of the institution, in the collections on cultural heritage: https://bancodecontenidos.mincultura.gov.co/

Likewise, the productions of different workshops and laboratories carried out with the communities can be seen in the following links:

http://direcomunicaciones.wixsite.com/petroniodigital
https://direcomunicaciones.wixsite.com/petronio2018
https://rumboalsur2019.wixsite.com/website
https://sanpachoenclavedig.wixsite.com/misitio-2
http://palenque.com.co/enclavedigital
https://direcomunicaciones.wixsite.com/patrimoniodigital

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will continue to foster wide participation of communities and practitioners and bearers in awareness raising initiatives. Particularly, the State Party will generate more opportunities for youth groups and collectives to participate in awareness-raising projects.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

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

[English] [French] [Spanish]

Question 18.1

Does media coverage:

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

Media outlets such as El Espectador, El Tiempo, Radio Nacional de Colombia, and Semana, which have national outreach, provide coverage on the importance of ICH and its safeguarding. The Press and Divulgation Office of the Ministry of Culture of Colombia, with the aid of the Intangible Heritage Group, offers relevant information to these media outlets for the purpose of raising awareness on the importance of ICH and its safeguarding, in order to guarantee this specific approach. For example, Radio Nacional de Colombia, one of Colombia's main public media, has a complete section dedicated to raising-awareness on Cultural Heritage, including Intangible Cultural Heritage, in which it has circulated pieces on ICH and its safeguarding such as Traditional Cuisine of the Department of Santander, the work of Cultural Heritage volunteers in the Department of Caldas, and on the safeguarding of the Silletera Tradition of the Department of Antioquia, to name but a few recent pieces: https://www.radionacional.co/tags-noticias/patrimonio.

Another example is the circulation that Señal Colombia's, Colombia's public broadcasting network, carries out on the importance of ICH and its safeguarding. Recently, they have circulated 25 minute documentaries produced by the Ministry of Culture on Traditional Vallenato Music, The Betsknaté in the Department of Putumayo, and the Living Paintings of Galeras, Sucre.

Finally, it is worth mentioning that El Espectador, one of Colombia's main newspapers, constantly circulates articles and editorials on ICH safeguarding, such as recent ones for System of Ancestral Knowledge of the Four ethnic groups of the Sierra Nevada de Santa Marta, on Traditional Knowledge and Techniques of fishermen communities in the Magdalena River of Colombia, and on the Ceramic Crafts Traditions of Carmen de Viboral, Antioquia.

Regional media also have extensive programing and coverage on ICH and its safeguarding. One example is the regional newspaper of El Pilón from the Department of Cesar, which does extensive coverage on matters concerning the safeguarding of Traditional Vallenato Music: (https://elpilon.com.co/Noticias/el-vallenato/).
Promote mutual respect among communities, groups and individuals?

Media Coverage, specially the programming and coverage created by the System of Public Networks (RTCV) is based on principle directed at fostering mutual respect among communities, groups, and individuals. Programming on ICH looks to showcase the importance of cultural diversity and as a basis for mutual respect. Señal Colombia. Colombia's main public television broadcasting network, for example, has developed a project to restore audiovisual archives on the Traditional Knowledge of the Nukak, and documentary series "Yurupari", so the general public can be more aware of the diversity of Colombia, and thus promote respect among different ethnic groups and regional communities in Colombia: https://www.senalcolombia.tv/cine/peliculas-colombianas-en-restauracion-yurupari-y-nukak-maku.

Question 18.2

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

Yes

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

In 2019, the Ministry of Culture of Colombia launched the "Mujeres Afro narran su territorio" (Afro Colombian women narrate their territory) program, which promotes working side by side with women of African descent, Raizales of San Andrés, and Palenquera women; indigenous women; peasant women; disabled; and diverse women. The program has a focus on capacity-building aimed at these women to promote narrative initiatives of their cultural and territorial contexts. These capacity-building activities promote the creation of local or territorial content that connects communities and women with their right to access, include and promote their culture in different formats.

With the support of UNESCO, the IPA Program of USAID - IOM and other cooperators, the Ministry of Culture, through its different dependencies, has developed different communication and outreach projects around the ICH elements, such as the Marimba Music and traditional songs from the South Pacific, the Festival of San Pacho, the Wayúu Normative System, and the Songs, Gualies and Mortuary Rituals of Andagoya, in which ICH stakeholders and media organizations establish and implement cooperation activities to collect information, create content, and disseminate it for the purpose of ICH awareness-raising purposes.

For example, Telepacífico, the main broadcasting network of the Pacific region, cooperates with ICH stakeholders of the Pacific region in order to produce relevant content to raise awareness on the ICH elements of the Pacific Region of Colombia. One concrete example is the alliance between Telepacífico and Franciscan Festivities Foundation of Quibdó for the
purpose of generating more awareness on the Festivities of Saint Francis of Assis or San Pacho in Quibdó. Telepacífico has also established cooperation initiatives in order to promote awareness-raising activities and production of content on Marimba music and traditional chants of the South Pacific region, specially through the Petronio Álvarez Festival in Cali, the biggest platform for safeguarding and awareness-raising of this ICH element. Señal Colombia, Colombia's main public broadcasting network, has also been a part of this alliance with the Petronio Álvarez.

Both Señal Colombia and Telepacífico have also cooperated with the practitioners and bearers of the Traditional Knowledge of Midwifery of the Colombian Pacific region for awareness-raising activities and production of content, specifically with the Asociación de Partes Unidas del Pacífico-Asoparupa (Association of United Midwives of the Pacific),

Another example is of cooperation between media organizations and ICH stakeholders is the activities that Telecaribe, the main regional broadcasting network of the Caribbean region of Colombia carries out with composers and researchers of traditional vallenato music, to produce relevant content for safeguarding purposes. One concrete cooperation was the accesses that Telecaribe gave to the Corporación Cinemateca Vallenata, a stakeholder organization in the safeguarding of ICH with the aim the memory of Vallenato music in audiovisual and media archives, in order to restore and preserve audiovisual documentation of Traditional Vallenato Music.

Canal 13, another major broadcasting network of Colombia, has developed a cooperative alliance with the practitioners and bearers of the Llano work-songs of the Orinoquía Región, and have developed episodes on this ICH element in need of urgent safeguarding for the programs: Cruce de caminos (Crossroads), De Pura Cepa (Pure Stain), and Somos Región (We are Region), which has also showcased my ICH elements.

With Caracol Radio, an alliance was established between this media and the Ministry of Culture between 2012 and 2013 for the purpose of generating awareness on the safeguarding of traditional cuisines in Colombia.

It must be noted that there are many journalists and social communicators that consider themselves stakeholders of ICH elements, and provide their skills for awareness-raising initiatives for safeguarding purposes. One case is Ossiel Villada, Online Editor-in-Chief of El País newspaper from the city, who recognizes himself as a passionate music lover and stakeholder in the safeguarding of the Salsa tradition of Cali. He has played a role in disseminating the processes of safeguarding Salsa Caleña through specialized editorials on the matter.

Finally the stakeholders of the Carnaval de Negros y Blancos have a joint cooperation with Telepasto, a local broadcasting network, to produce and air multiple programs on the Carnival and its safeguarding. Thus, Colombia currently has a favorable environment for cooperation between ICH stakeholders and media organizations.

*Describe in particular any capacity-building activities in this area, with examples.*
Specifically for capacity-building purposes, the Division of Communications, now known as the Division for, Cinema, Audiovisuals and Alternative Media, of the Ministry of Culture of Colombia has developed a series of workshops titled "Different ways of narrating Cultural Heritage", in cooperation with media organizations to generate capacities among local journalists on generating content for ICH safeguarding and awareness raising. This workshops are done with the support of expert journalists in the field of Cultural Heritage coverage such as Nestor Oliveros, who has been a producer of Señal Colombia, Gustavo Montenegro, who has also provided capacity-building workshops in different parts of the country on awareness-raising and production of content on ICH based on his experience working with the Fund for the Promotion of the Arts of Culture and Nariño and the Carnaval de Negros y Blancos. Other experts in the field of media organization and communications that have collaborated with the Ministry of Culture for this capacity-building workshops are Juan Carlos Granada, an expert in radio content production in the field of Intangible Cultural Heritage, Gloria Ximena Garzón, expert in community-based awareness-raising initiatives on ICH, and Juan Carlos Daza, expert in production of convergent context for ICH safeguarding.

Question 18.3

Media programming on ICH:

- Is inclusive

The Ministry of Culture of Colombia has the support of the Division for, Cinema, Audiovisuals and Alternative Media in order to promote an inclusive media content production and programming in Colombia. As has been highlighted before, awareness-raising initiatives and programming is based on promoting participative activities from the outset with the communities concerned in ICH safeguarding. the System of Public Media in Colombia or RTCV, creates programming based on a principle of inclusiveness and to showcase the diversity of Colombia, as a fundamental factor of nationality: https://www.rtvc.gov.co/quienes-somos/mision-vision-principios-y-valores.

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

Both the largest national television broadcast network in Colombia, Señal Colombia, and the largest public radio Station, Radio Nacional de Colombia, have sections and initiatives dedicated to promote programming in the 74 native languages of Colombia- Señal Colombia currently has a documentary series titled "Ancestrality", which has many episodes devoted to native languages within its programming. Señal Colombia, within its programming, has showcased the diverse languages of Colombia, based on an information database produces by the National Administrative Department of Statistics (DANE), called the "sound map" of Colombia: https://www.datos.gov.co/Cultura/Mapa-Sonoro-Lenguas-Nativas-de-Colombia/734hx-gxtndata. Programming on specific ICH elements also highlights the use of the language of the concerned communities, such as documentaries produced
for the Ancestral Knowledge System of the Sierra Nevada: https://www.youtube.com/watch?v=a_cqiHhSc6Q&ab_channel=SeñalColombia.

- Addresses different target groups

As mentioned above, media programming in Colombia addresses different target groups, as there are wide opportunities for content production and programming of the rich diversity of ICH in Colombia, including elements related to ethnic groups such as the production of content and programming developed for the Wayuu Normative System, and for multiple elements of the Afro-Colombian communities, as well as programming that showcases ICH lead by women, as is the case of the alliance between Telepacífico and Señal Colombia for content production and programming on Traditional Midwifery. The Ministry of Culture of Colombia has the Office for Press and Divulgation which facilitates content for programming to different media outlets based on focus for different target groups.

**Question 18.4**

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

**Provide any additional explanation.**

As mentioned beforehand, media organizations receive information through the Office of Press and Divulgation of the Ministry of Culture, with the aid of the ICH Group, which guarantees that media outlets receive such information in line with the concepts and terminology of the 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:**

Satisfied

**Target for the next report:**

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

The State party will continue to promote cooperation between ICH stakeholders and the System of Public Media to foster the participative creation of content and programming for awareness raising on the importance of ICH and its safeguarding. Furthermore, the State Party will continue to expand capacity-building activities with media organizations for ICH stakeholders.
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.

Colombia has a Policy for Communications and Culture, which is the basis for Colombia's main plans, programs, and projects on the production of content and dissemination of culture, including ICH, which is in line with the National Policy for the Safeguarding of ICH. This policy acknowledges that Colombia's main objective in the field of communicating and disseminating culture is to guarantee the inclusion and acknowledgement of practitioners and bearers of the diversity of cultural elements in Colombia, as the only way to guarantee that awareness-raising in Colombia respects and is according to the cultural diversity of the country.

Furthermore, the National Policy for the Safeguarding of ICH, has a strategy dedicated to awareness-raising of ICH and its safeguarding. This strategy seeks to create favorable communication environments for the safeguarding of ICH. In this field, the policy also seeks to contribute to the recognition of collective stakeholders involved in ICH safeguarding, specially the practitioners and bearers and the diversity of cultural identities through programs of social communication and support for meetings and intercultural exchanges.

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

A central strategy of the Policy for Communications and Culture is the Strengthening of of Community Based Awareness Raising, which includes the following activities:

- Provide capacity-building for practitioners and bearers on models, projects and processes of communication of public interest, with a rooted in territorial contexts and based on local agreements.
- Foster the creation and strengthening of representation spaces and / or media councils.
- Generate incentives of the cultural sector for community media.

This activities are provided by the Division of Cinema, Audiovisuals and Alternative Media, through the program "Different ways of narrating Cultural Heritage", which acknowledges the importance of practitioners and bearers on an inclusive basis in the production of public information for awareness raising on ICH and its safeguarding, specially by promoting their
active participation in such activities through grants, prices and other forms of stimulus. The policy also fosters the alliance between the Ministry of Culture and the System of Public Media in Colombia, which is based on the construction of programs that promote awareness and recognition of the importance of ICH and its practitioners and bearers.

**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

Since 2016, the ICH Group of the Ministry of Culture has supported the organization of meetings of the Network of Cultural Agents for the Safeguarding of ICH, a civil society collective of practitioners, bearers, and other cultural agents that have participated in the preparation and implementation of Special Safeguarding Plans in Colombia. This Network was organized on the initiative of practitioners and bearers of all regions of Colombia, in order to organize as a collective and a platform for dialogue on the development of the National Policy for ICH Safeguarding in Colombia. Six meetings have been organized in total: San Basilio de Palenque, Riosucio, Paipa, Cali and Quibdó with the participation of, on average 30 to 40 practitioners and bearers of diverse backgrounds and contexts of ICH transmission and safeguarding. These meeting have been spaces for discussions on the consolidation of networks for ICH safeguarding, capacity-building spaces on different aspects such as funding for ICH safeguarding projects, presentation of reviews and assessments of Special Safeguarding Plans, and presentations of good examples of safeguarding practices. In 2020, sixth national meeting was planned to take place in the city of Pasto, but it was cancelled due to the Covid-19 Pandemic. However, multiple meetings with the National Network have taken place virtually since June 2020, discussing topics such as: the assessment of the impact of the pandemic on ICH safeguarding and preparation of a project for international assistance on the matter, presentation of the Overall Results Framework of the 2003 Convention, the presentation of Call for Projects and Grants for ICH safeguarding in the context of the COVID 19 pandemic, discussions on cultural tourism, and discussions on museums and ICH safeguarding with the National Museum of Colombia.

These, National Meetings with the Network of Cultural Agents for the Safeguarding of ICH, was inspired by the National Encounter of Cultural Heritage organized in 2013 in the city of Barranquilla, which focused on ICH safeguarding and was titled "The Voices of the Intangible". On that opportunity, many ICH stakeholders and practitioners and bearers had the opportunity to meet and thus create cooperation networks, that resulted in the creation of the aforementioned network.

In 2014, the ICH Group of the Ministry of Culture also organized a National
Encounter of ICH safeguarding in peasant communities with the participation of more than 200 practitioners and bearers of ICH of peasant communities. It was an opportunity to generate guidelines and recommendations to build participatory processes with peasant communities and associations to explore and propose relevant ways to address and understand their ICH, within the framework of the recognition of the cultural diversity of the nation and as a contribution to the transition towards peace.

The Ministry of Culture of Colombia also supports public events on specific ICH elements such as the National Encounter of Traditional Midwives of Colombia in Buenaventura and Regional Encounters of the Special Safeguarding Plan of Traditional Vallenato Music in Riohacha (2018) and Valledupar (2019).

• General public

Since 2015, the National Encounters of Cultural Heritage, organized to raise awareness on the importance of ICH, have had a focus in the safeguarding of Intangible Cultural Heritage practices related to craftsmanship. Five large scale events have been organized by the Division of Heritage and Memory on this topic in Bogotá (in 2015 and 2019, Cartagena (2016 and 2018) and Bucaramanga (2017). This Encounters have included live exhibitions of crafts, conferences and seminars on ICH safeguarding focused on craftsmanship, open discussions and workshops on the development of the Strategy for the Safeguarding of Traditional Crafts, as well as fairs on traditional crafts of Colombia.

Furthermore, Handicrafts of Colombia (Artesanías de Colombia) annually organizes Expoartesanías the largest fair of Colombian crafts and cultural products. It is a major event, organized as a fair of traditional crafts with the participation of thousands of visitors annually and promotes awareness on the importance of traditional crafts in Colombia.

• Researchers

The Petronio Álvarez Festival, which celebrates Marimba music and traditional chants of the South Pacific Region of Colombia, has an extensive academic agenda, where researchers on the ethnomusicology with emphasis on Marimba music and traditional chants meet to present the most important current debates on the safeguarding of this ICH element. The Ministry of Culture, with the support of IOM, have supported this academic agenda for researchers.

In 2018 and 2019, the ICH Group of the Ministry of Culture of Colombia organized Symposiums on the Safeguarding of ICH in Urban Contexts. In 2018, this was
organized with the University of Rosario, with the participation of Tim Curtis, Secretary of the 2003 Convention, and other international and national experts that gave different conferences and organized workshops on safeguarding of ICH in urban contexts. The symposium gathered more than 500 people. In 2019, a second Symposium was organized in the National Library of Colombia with the support of the NGO Misión Rural on a smaller scale with the participation of only national experts that presented different cases on ICH safeguarding in urban contexts.

**Question 19.3**

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

Yes

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

Public events on ICH in Colombia include on their agenda, activities dedicated to the promotion and dissemination of good safeguarding practices such as the National Meetings of the Network of Cultural Agents for the Safeguarding of ICH and the Symposiums on ICH safeguarding in urban contexts in 2018 and 2019. Additionally, the Ministry of Culture of Colombia also organizes the National Encounter of Heritage Watchers (Encuentro Nacional de Vigias del Patrimonio). The Heritage Watchers program is a volunteer initiative supported by the ministry of culture of civil society stakeholders interested in Cultural Heritage conservation and safeguarding. These Encounters are mainly focused on generating platforms for the promotion and dissemination of good safeguarding practices (but also includes good practices regarding the conservation of tangible heritage). Besides the National Encounter of Heritage Watchers, the program also promotes and disseminates good practices through social media and through a monthly newsletter directed at certified Heritage Watchers (https://www.mincultura.gov.co/areas/patrimonio/investigacion-y-documentacion/politicas-planes-y-programas/programa-nacional-de-vigias-del-patrimonio/SiteAssets/Paginas/Bolet%C3%ADn-Vig%C3%ADas-del-Patrimonio-Cultural/Bolet%C3%ADn-Nacional-de-Vigias-del-Patrimonio-Cultural/Bolet%C3%ADnfr0Atulaafr0octubre.pdf).

In 2016, the ICH Group of the Ministry of Culture of Colombia published a booklet on good safeguarding practices in the framework of the Strategy for Capacity-Building in the social management of ICH: https://patrimonio.mincultura.gov.co/Eventos/PublishingImages/Paginas/Gu%C3%ADas/metodol%C3%B3gicas/opcionesfr0acciones.pdf.

**Question 19.4**

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

Yes

**Explain briefly, using examples, how public information on ICH promotes this.**
Public information on ICH in Colombia, is directly linked to promotion of mutual respect and appreciation within and between communities and groups. Spaces for promotion and dissemination of ICH and its safeguarding are done with the focus of sharing experience amongst ICH stakeholders of various backgrounds, and thus generate mutual respect and appreciation among them. The Meetings with the Network of Cultural Agents for the Safeguarding of ICH has this clear objective, as a space of mutual respect among ICH stakeholders and practitioners and bearers of very diverse ICH elements, who have fostered strong relationships as a collective despite coming from very different backgrounds. Additionally, the Heritage Watchers program also aims to create space for shared experience among ICH stakeholders of different backgrounds and create a general sense of mutual respect among them, by promoting activities for shared learning.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State party will continue to create more channels, mechanisms and events for the general public and for practitioners and bearers to further raise-awareness on ICH safeguarding. This will be done by continuing to develop the Meeting of the National Network of Cultural Agents for the Safeguarding of ICH, the National Encounter of Cultural Heritage and The National Encounter of Heritage Watchers, among other public events. The State Party will also strive towards improving the mechanisms for sharing of good safeguarding practices such as creating a National List of Good Safeguarding Practices and create a microsite on the ICH website for this purpose specifically, linked with social media of the Ministry of Culture.
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

**Guidance note** corresponding to indicator 20 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

### Question 20.1

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

Yes

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

The Ethical Principles are respected though various mechanisms. First and foremost, all awareness-raising activities developed with the support of the Ministry of Culture, specially through the Divisions of Heritage and Memory and the Division of Cinema, Audiovisuals and Alternative Media, are based on the principle that inclusiveness and the leadership of practitioners and bearers in the development of awareness-raising activities is a must. This guarantees that awareness-raising activities in Colombia comply with the following Ethical Principles:

1. Communities, groups and, where applicable, individuals should have the primary role in safeguarding their own intangible cultural heritage.
2. The right of communities, groups and, where applicable, individuals to continue the practices, representations, expressions, knowledge and skills necessary to ensure the viability of the intangible cultural heritage should be recognized and respected.
3. Mutual respect as well as a respect for and mutual appreciation of intangible cultural heritage, should prevail in interactions between States and between communities, groups and, where applicable, individuals.
4. All interactions with the communities, groups and, where applicable, individuals who create, safeguard, maintain and transmit intangible cultural heritage should be characterized by transparent collaboration, dialogue, negotiation and consultation, and contingent upon their free, prior, sustained and informed consent.
5. Each community, group or individual should assess the value of its own intangible cultural heritage and this intangible cultural heritage should not be subject to external judgements of value or worth.
6. Cultural diversity and the identities of communities, groups and individuals should be fully respected. In the respect of values recognized by communities, groups and individuals and sensitivity to cultural norms, specific attention to gender equality, youth involvement and respect for ethnic identities should be included in the design and implementation of safeguarding measures.

For example, the latest widespread awareness-raising activity on ICH developed in Colombia, was the creation of a virtual exhibition on ICH and its safeguarding in Colombia,
with the support of the Ministry of Culture of Colombia and the University of the Andes. The exhibition was developed with the direct involvement, leadership and input of practitioners and bearers, guaranteeing free, prior, sustained and informed consent, and the production of content based on the practitioners and bearer's conception of ICH (https://facartes.uniandes.edu.co/patrimonio/inmaterial/manifestaciones/).

Furthermore, as the ICH Group of the Ministry of Culture provides guidelines for the Office of Press of Divulgations on the content and material that is shared with media outlets on ICH safeguarding, guaranteeing that it complies with the Ethical Principles. Finally, the ICH Group of the Ministry of Culture also collaborates with the Division of Cinema, Audiovisuals and Alternative Media, in order to guarantee that awareness-raising activities through the System of Public Media of Colombia, complies with the Ethical Principles.

**Question 20.2**

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

Yes

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

The Circle of Journalists of Bogotá has produced a code of ethics for Journalism in Colombia in 2019 which is respected in awareness-raising activities directed at ICH safeguarding. The System of Public Media in Colombia also has a code of integrity applied in awareness-raising activities (https://s3.amazonaws.com/rtvc-assets-qa-sistemasantocolombia.gov.co/archivos/resolucion_473_de_2019_nuevo_codigo_de_integridad.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:**

Satisfied

**Target for the next report:**

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

The State Party will promote further awareness on the Ethical Principles of the Convention through specialized guidelines for journalists and media.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:
English | French | Spanish

Question 21.1

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

High

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

The National Policy for ICH Safeguarding in Colombia contemplates various mechanisms to guarantee participation of communities, groups and individuals in ICH safeguarding in Colombia. First and foremost, the mechanism of the National Representative List of Intangible Cultural Heritage, guarantees that a participative safeguarding framework is established for Colombia’s representative and at risk elements, through the construction of a Special safeguarding Plan with the active engagement of the concerned communities and the practitioners and bearers.

Furthermore, Colombia has prepared capacity-building materials in order to transfer capacities to ICH stakeholders on how to promote the widest possible participation of the concerned communities in all safeguarding initiatives. Thus, it is an integral part of the capacity-building strategy the transfer of capacities to promote participation in ICH safeguarding (https://patrimonio.mincultura.gov.co/Eventos/PublishingImages/Paginas/Gu%C3%ADasfrometodol%C3%B3gicas/manualdeherramientas.pdf).

Colombia also guarantees broad participation of concerned communities in ICH inventory initiatives and safeguarding projects. For the development of inventories, Colombia has prepared a guideline for ICH stakeholders on how to develop inventories, guaranteeing the engagement of communities and practitioners and bearers, which is widely circulated by the Ministry of Culture of Colombia. This further guaranteed as ICH safeguarding projects and inventories that are financed through the revenue generated by the Value Added Tax on mobile phone services, the National Program for Cultural Concertation, and the National Stimulus Program of the Ministry of Culture of Colombia, are evaluated for approval on the basis of how the concerned communities are involved and actively participate in their development.

Describe in particular measures to ensure that this is inclusive.

Based on the National Constitution of Colombia, the National Policy for ICH Safeguarding establishes a principal of inclusiveness. As established by article 2.5.2.11. of Decree 1080 of
Inclusiveness in ICH safeguarding is also a matter touched upon on the Strategy for Capacity-Building in the social management of ICH. For this purpose, the ICH Group of the Ministry of Culture, developed in 2016, a booklet on examples of good safeguarding practices highlighting inclusivity: https://patrimonio.mincultura.gov.co/Eventos/PublishingImages/Paginas/Gu%C3%ADasfr0metodol%C3%B3gicas/opcionesfr0yfr0acciones.pdf. Inclusivity is also fostered in guidelines for the development of inventories and safeguarding initiatives. Inclusivity is also a factor in the assessment of projects financed by the different mechanisms established in Colombia for funding of ICH safeguarding projects.

**Question 21.2**

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

High

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

Broad participation, including civil society stakeholders and NGOs is must in the development of Special Safeguarding Plans according to article 2.5.2.11. of Decree 1080 of 2015, modified by article 22 of Decree 2358 of 2019. Thus NGO and other civil society stakeholders are integral stakeholders of ICH safeguarding in Colombia. Some examples are the leading role that the NGO Mundo Espiral has had in the implementation of the Special Safeguarding Plans of the Carnaval de Negros y Balncos de Pasto and the Pasto Varnish Mopa-Mopa of Putumayo and Nariño, the NGO Asoparupa in the safeguarding of traditional midwifery, and Fundación Cirpa in the safeguarding of Llano Work Songs of the Colombian Orinoquía region, among others. Colombia also generates opportunities for NGO and civil society led safeguarding projects, through the National Stimulus Program which offers grants for ICH safeguarding and the National Concertation Program for the funding of projects of the cultural sector.

Furthermore, the Ministry of Culture of Colombia develops many ICH safeguarding initiatives with NGOs and civil society organizations. For example, in 2020, a project for the safeguarding of traditional cuisines and production of the Wayuu community of La Guajira department, was developed through an alliance with the NGO Fundación Iguaraya. The ICH un urban contexts program in Colombia was also developed with the support of the NGO Misión Rural.

The Ministry of Culture of Colombia has also recognized the Network of Cultural Agents for
the Safeguarding of ICH, a civil society collective of ICH stakeholders involved in the
development and implementation of Special Safeguarding Plans, as an important instance
for dialogue on the development of the National Policy for ICH safeguarding, promoting
spaces of dialogue and decision-making with the Network, and even guaranteeing a spot for
an expert of the Network on the National Council of Cultural Heritage, although for now it is
with voice but without vote.

Finally, it is important to highlight that Colombia has a wide national strategy to promote
civil society participation in Cultural heritage management, including ICH safeguarding, the
National Program of Heritage Watchers (Programa Nacional de Vigias del Patrimonio). The
Program is a citizen participation strategy developed by the Division of Heritage and
Memory to recognize, value, protect and disseminate cultural heritage through the
formation of volunteer brigades of citizens who ensure the protection of cultural heritage,
and to expand the operational body dedicated to the assessment and care of the heritage of
the Colombian localities and regions.

Program features
Summons the community to participate and mobilize around cultural heritage.
It encourages the expressions of creativity and ingenuity of human groups to capture and
activate the cultural resources of the environment.
It fosters spaces for exchange and meeting of expressions in favor of cultural heritage.
It contributes to the generation of local capacities for the effective assessment,
management and safeguarding of cultural heritage.
Promotes creativity, leadership, management skills, resourcefulness and ingenuity of human
groups.
It promotes the creation of ties between members of the Program.

Question 21.3
Do private sector entities participate in the safeguarding of ICH, and of specific elements
of ICH (whether or not inscribed), while respecting the Ethical Principles of Safeguarding
of ICH?
Some

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

there is some participation of entities of the private sector in ICH safeguarding that respects
the Ethical Principles of the 2003 Convention in Colombia. One example is the partnership
that the Network of Sugar Cane Craftswomen in Cali, of the Tradition of celebrating
godchildren with traditional sugar cane crafts, have established with multiple with entities
of the private sector of Cali such as Coomeva, Pepe Grillo, and Pony Malta, and the
newspaper El País, for the development of safeguarding activities in line with the Ethic
Principles of the Convention. Another example is the alliance between the entity San
Francisco Investments and the community organizations of the Neighborhood of Getsemani
in Cartagena, for the safeguarding of the Cultural Space of the Neighborhood of Getsemani,
Cartagena, which also is in line with the the Ethical Principles as the alliance is based on
fostering the initiatives of the concerned communities. Finally, the Holy Week Permanent Board of Popayán, the organization involved in the safeguarding of the Holy Week Processions of Popayán, has established alliances with private sector entities such as Postobon in order to develop initiatives within the framework of the Ethical Principles of the 2003 Convention.

In 2020, with the issuance of Decree 697 of 2020, the Colombian Government and the Ministry of Culture created more incentives through tax exemptions for the financing of cultural projects, prioritizing those contemplated in Special Safeguarding Plans, by private sector entities. Thus, private entities have now more incentives in order to create alliances in line with the Ethical Principles 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:**

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will continue to enhance the engagement for safeguarding ICH is enhanced among stakeholders, specially by guaranteeing mechanisms that allow private sector participation in ICH safeguarding, while respecting the Ethical Principles of the Convention.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

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

**Question 22.1**

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

Yes

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

Information developed on the implementation of the National Policy for the Safeguarding of ICH is accessible to communities, groups and individuals who may wish to monitor or undertake scientific, technical and artistic studies on ICH safeguarding programs and measures. Law 755 of 2015 in Colombia guarantees the right to all Colombian citizens to request information or accountability on public policies or other matters of public interest. Through this mechanism, extensive financial and technical information was recently provided to stakeholders of Traditional Vallenato Music on the implementation of the Special Safeguarding Plan and to stakeholders monitoring the Special Safeguarding Plan of the Festivities of Saint Francis of Assis in Quibdó, but public information is constantly being provided for monitoring and research purposes in the implementation of all aspects of the National Policy for ICH Safeguarding.

Moreover, the ICH Group of Colombia is currently overhauling its official website in order to facilitate access to information on the ICH safeguarding policy to facilitate monitoring processes such as assessment of Special Safeguarding Plans and review and monitoring of the implementation of the Policy.

**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.
As described before, Law 755 of 2015 in Colombia guarantees the right to all Colombian citizens to request information or accountability on public policies or other matters of public interest. NGOs have been allies in the development of monitoring projects of the ICH National Policy and Special Safeguarding Plans, such as Fundación Etnollano and Fundación El Eje, this last one having developed a monitoring process of the National Policy for the Safeguarding of ICH between 2017 and 2018. Other NGO's have developed studies on ICH safeguarding programs in Colombia such as Misión Rural on the ICH in Urban Contexts program in Colombia, and the program for the safeguarding of ICH of Romani communities and of peasant and rural communities. Lado B, a private entity, also helped developed a results framework for the National Policy on ICH Safeguarding in 2018.

Additionally, the ICH Group has been programming, since 2020, periodic meetings with the National Network of Cultural Agents for ICH Safeguarding, an important civil society collective of stakeholders on ICH safeguarding, for the purpose of presenting information relevant for monitoring purposes. On November 4th, 2020, the ICH Group of the Ministry of Culture also established a roundtable with various NGOs in order to foster a more fluent dialogue with this sector and allow for better opportunities for monitoring and research on safeguarding measures and programs.

**Question 22.3**

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

Yes

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

As described before, Law 755 of 2015 in Colombia guarantees the right to all Colombian citizens to request information or accountability on public policies or other matters of public interest. In the past five years, the ICH Group of the Ministry of Culture has provided information for monitoring and research on the National Policy of ICH Safeguarding to scholars and experts on the development of safeguarding programs. Additionally, scholars and experts have been allies in the development of monitoring activities such as the assessment of the implementation of the National Policy for ICH safeguarding between 2017 and 2018 with the NGO Fundación El Eje, who relied in Luisa Sánchez, a prominent expert on ICH safeguarding in Colombia from the Javeriana University. The Javeriana University (Cali Campus) and Rosario University, in 2017 and 2018, respectively, also developed monitoring activities within the ICH in Urban Contexts program on safeguarding measures implemented for that specific purpose.

With the support of CRESPIAL, in 2017, an expert, Hernan Dario Correa, was tasked with developing a state of the art of safeguarding programs and measures in Colombia.

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

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

Satisfied

**State Party-established target**

Satisfied

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

The State Party will further promote opportunities for monitoring and research on safeguarding programs and measures in Colombia by completing the updating of the website to allow more access to public information on the implementation of the National Policy for ICH safeguarding and fostering spaces for dialogue and monitoring with all ICH stakeholders.
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

Yes. At the bilateral level, in addition to the projects developed within the framework of joint commissions with other State Parties of the Convention, safeguarding measures are implemented. For example, in May 2018 a Vietnamese technical mission visited the Colombian Coffee Region in order to exchange experiences and knowledge on issues related to cultural tourism and ICH safeguarding. Likewise, practices aimed at the safeguarding of ICH were exchanged.

Within the Joint Commission with Mexico several cooperation activities on safeguarding of ICH have been developed. On concrete example was the First Virtual Meeting of Traditional Cuisines of Colombia - Mexico "Lighting the stoves: Between Tradition and Innovation" held from October 13 to 17, 2020.

Within the framework of the Bilateral Program Colombia-Panama 2018-2021, the project "Mapping the culinary universe of Afro-descendants in Panama and Colombia" is being carried out, which seeks to strengthen knowledge about traditional Afro-descendant cuisines and their carriers in Buenaventura (Colombia) and Panama City (Panama), as an input to generate action and policy guidelines for their safeguarding, promotion and development, as well as the appreciation and empowerment of the Afro-descendant population. In this sense, actions have been carried out to exchange experiences and the construction of the methodological document to be able to have this mapping in both cities. This is also part of the Network of Creative Cities of Gastronomy, taking into account that the two cities have this recognition. Among the actions carried out are:

1. Visit of a Colombian delegation to Panama City where discussions were held on the work carried out in Buenaventura and the construction of the methodological document.
2. Participation of Panamanian experts and practitioners in virtual cooking events in Buenaventura and Colombia.
3. It is expected in 2021 to start with the implementation of the methodology to obtain the mapping.
• Regional level

Yes. At the regional level, within the framework of the Pro Tempore Presidency of the Andean Community, and the consequent presidency of Colombia in the Andean Committee on Cultural Affairs, Colombia included in its work plan an axis of Integral Management of Tangible and Intangible Cultural Heritage which guaranteed cooperation on the matter on a regional level.

Colombia has an active participation in the Ibercocinas initiative, multilateral integration mechanism for the promotion and rescue of traditional cuisines, among the Ibero-American (Spain and the Spanish speaking countries of the Americas) countries. A few activities carried out within this framework are:

1. Mapping of methodologies for conceptualization and assessment of traditional cuisines as intangible cultural heritage and creative economy in Latin America
2. Mapping of Agrifood Policies
3. Ibero-American Fund of traditional cuisines for sustainable development within the framework of attention due to the Covid-19 pandemic.
4. Training course in Ibero-American cuisines, cultural heritage and creative economy for sustainable development.
5. Cycle of conferences on the knowledge and flavors of Ibero-America.

Colombia has also been an active collaborator of the member states of Mercosur by aiding them in the structuring of mechanisms for ICH safeguarding on a regional level.

• International level

Yes. At the international level, Colombia hosted the fourteenth annual meeting of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage of UNESCO in 2019, reaffirming its commitment to the ICH safeguarding measures. Between 2016 and 2020 it was a member of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage.

Question 24.2

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

• Bilateral level

Yes. For example, within the framework of the Joint Commission of 2014-2016, Colombia developed with Paraguay the project 'Transfer of knowledge and good practices from Paraguay to Colombia for the strengthening of musical capacities
(harp) to San José del Guaviare and Puerto Carreño. Both countries share a tradition of musical ICH elements interpreted with the Harp, which in Colombia relates to the Llano work songs, inscribed in the urgent safeguarding list in 2017, while the Paraguayan Harp is fundamental to multiple musical ICH traditions of that country.

Within the framework of the Peruvian-Colombian Binational Work Plan for the development of activities in favor of the cultural and linguistic diversity of Peru and Colombia, a delegation of representatives of the Project for the investigation, registration and dissemination of the intangible cultural heritage of the Tikuna people, which the Ministry of Culture of Perú promotes from the Directorate of Intangible Heritage and the Directorate of Culture of Loreto, participated in the Meeting for the Exchange of experiences on Intangible Cultural Heritage - ICH Tikuna in the Amazon region. The Ministry of Culture of Colombia organized the event in 2015 with the support of institutions that accompany the process of documentation of expressions of the intangible cultural heritage of the Amazon Trapezoid communities, that is, the Tropenbos International Colombia Foundation, the National University of Colombia Amazon headquarters, the Natútama Foundation and Natural National Parks of Colombia, in coordination with the Ministry of Culture of Peru.

Based on the Cultural Agreement signed between the Republic of Colombia and the Federal Republic of Brazil on April 20, 1963 and approved by Law 64 of 1973 (Republic of Colombia, 1974), cooperation mechanisms have been built that share a common interest in safeguarding the natural and cultural heritage of the Amazon.

Within this framework, on June 4 and 5, 2009, the IV meeting of the Mixed Commission for Culture and Education was held in Bogotá, during which the Executive Program for Cultural and Educational Cooperation was established for the years 2009 - 2012. One of its components, “V. Preservation and Safeguarding of Cultural Assets”, commits the two countries to: (i) facilitate the exchange of information and experiences on the registration of tangible and intangible heritage, cultural cartography and information for heritage; and (ii) encourage broad cooperation between the Instuto de Patrimonio Histórico and Arsco Nacional (IPHAN) of Brazil and the Division of Heritage and Memory of the Ministry of Culture of Colombia, among other aspects.

These commitments were ratified at the VI Meeting of the Mixed Cultural, Education and Sports Commission between the Republic of Colombia and the Federal Republic of Brazil held on July 27 and 28, 2015 in Bogotá, where the Bilateral Cultural, Education and Sports 2015-2018 Program was established that allowed deepening the relationship dynamics established at the level of the bilateral collaboration agenda between the two countries. Therefore, the Ministries of Culture of Colombia and Brazil highlighted the importance of promoting shared cultural processes and initiatives across borders and cities, in order to strengthen cultural activities. Likewise, they stressed the importance to give continuity to joint work for the protection, promotion and safeguarding of tangible and intangible cultural heritage. The delegations from both countries expressed their intention to
work on the joint initiatives that were incorporated in Annex IV of the minutes of the meeting, among which is the Colombian-Brazilian Binational Initiative for the Safeguarding of Cultural Heritage Immaterial of the Amazon Northwest. The result of this initiative was compiled in the following document, published in 2017: https://www.mincultura.gov.co/areas/patrimonio/publicaciones/Documents/Salvaguardia_PCI_Amazonia.pdf.

- Regional level

Yes. Colombia is part of the Qhapaq Ñan (Andean Road System) and actively cooperates for the protection of the Andean route through the Technical Secretariat exercised by the University of Nariño, with the support of the Colombian Institute of Anthropology and History (ICANH) and the Ministry of Culture. This cooperation entails the safeguarding of the ICH cultural elements related to this cultural space and shared by the Andean countries of Argentina, Bolivia (Estado Plurinacional de), Chile, Colombia, Ecuador and Perú.

With the support of CRESPIAL, Colombia has also participated in regional cooperation of specific ICH elements, such as the Safeguarding of ICH of Afrodescendant communities in 2013 and 2014.

**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).

Yes, in the frameworks described above, such as Mixed Commissions for cultural cooperation and bilateral projects. One concrete example was the cooperation established with Mexico to provide a course for ICH stakeholders of that country on the mechanism of Special Safeguarding Plans that Colombia has adopted for ICH safeguarding. This course was provided between August and November of 2020.

The safeguarding strategy of traditional crafts for peace building, inscribed in the Registry for Good Safeguarding Practices in 2019, has also been a platform for broad cooperation programs in progress at the regional and international level, with countries such as El Salvador, Bhutan, Vietnam and Myanmar. The safeguarding strategy has been presented as a model that can be replicated in these countries.

**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 February of 2020, information was shared with the Ministry of Culture of Ecuador on "Pasillo", a traditional musical and dance element of ICH present in the territories of Colombia and Ecuador by the Ministry of Culture of Colombia.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will strive towards strengthening cooperation for the safeguarding of specific elements, specially at an international level when relevant, while continuing its commitment towards cooperation for ICH safeguarding in general.
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.**

Colombia is a beneficiary of the capacity-building activity that CRESPIAL provides for its members, such as capacity-building in development of safeguarding projects and mechanisms. In 2017, Colombia was aided by CRESPIAL in the development of the Course Appropriation and Management of Intangible Cultural Heritage, within the framework of the National Strategy for Capacity-Building on the Social Management of Intangible Cultural Heritage. More than 150 stakeholders of ICH were benefited by this cooperation between Colombia and CRESPIAL. In 2018, community leaders of Colombia participated in the International workshop on community management, "the voice in our own voice", provided by CRESPIAL for community based management of ICH. The objective of this workshop was to exchange information and generate collective knowledge on safeguarding from the perspective of the communities in order to contribute to the strengthening of the capacities, knowledge and practices of the States for the implementation of participatory management policies of ICH in the region.

Colombia is also an active participant of the administrative board of CRESPIAL.

### 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.**
Yes. Cooperation among networks of communities, groups and individuals, NGOs, experts, centres of expertise and research institutes are encouraged and supported within an approach based on South-South cooperation projects. Thus support and encouragement is particularly based it is expected on exchanges of experiences and capacity building activities between the different networks in order to enrich the experience of centers and individuals involved with ICH safeguarding in Colombia, beyond governmental levels.

One specific example is the networking amongst Workshop schools of Colombia, educational centers for craftsmanship which are civil society organizations constituted based on a model established in Spain, with other Workshop Schools from Brasil, Bolivia, Chile, Cuba, Colombia, Ecuador, España, Guatemala, Haití, Honduras, México, Panamá, Paraguay, Perú, Uruguay, and many other countries. In order to promote the exchange of ideas, innovative experiences and good practices around the challenges faced by the Workshop Schools in the region, Colombia hosted the Meeting of Workshop Schools of Latin America and the Caribbean between November 21 to 25, 2017, organized by the Ministry of Culture and the Spanish Agency for International Development Cooperation (Aecid).

In 2020, in the framework of Joint Commission with Mexico, the Ministry of Culture of Colombia, invited several ICH stakeholders that are part of the National Network of Cultural Agents for ICH Safeguarding to participate in the course dictated for ICH stakeholders of Mexico on the development and implementation of Special Safeguarding Plans, based on the Colombian experience. This allowed this practitioners and bearers and ICH stakeholders of the communities to strengthen their networking ties with their partners from Mexico. Stakeholders form Quibdó (Festivities of Saint Francis of Assis, Pasto (Carnaval de Negros y Blancos), and Paipa (National Encounter of Traditional Bands of Paipa), were invited for this sessions as well as an independent expert on ICH from Colombia.

**Question 25.3**

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

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International and regional bodies

Others

ICH-related activity/project

Colombia has an active participation in the Ibercocinas initiative, multilateral integration mechanism for the promotion and rescue of traditional cuisines, among the Ibero-american (Spain and the Spanish speaking countries of the Americas) countries.

**Contributions to the safeguarding of intangible cultural heritage**
Ibercocinas is a multilateral financial fund and integration mechanism to promote traditional cuisines, gastronomy, cultural diversity and cultural tourism. It should be noted that between 2015 and 2020, Colombia has chaired the Intergovernmental Committee for Cooperation Ibercocinas.

Ibercocinas is a technical and financial cooperation project that promotes the cultural, economic and social development of Ibero-America with an emphasis on traditional cuisines, establishing ties of cooperation and integration with the Ibero-American community.

This Program was approved at the XXIV Ibero-American Summit of Heads of State and Government in Veracruz, Mexico in 2014. The Program has financial fund in which all member countries contribute. The total resources will be allocated as follows: 40% Research and safeguarding of ICH related to traditional cuisines; 30% Awareness-raising; 30% Grants and call for projects for the safeguarding of Traditional cuisines.

2

International and regional bodies

MERCOSUR

ICH-related activity/project

Although not an official member, since 2016 Colombia has provided technical assistance to Mercosur Cultural, in the development of safeguarding strategies for ICH shared among its members, such as activities for documentation, awareness-rising, policy-making, and the development of listing mechanisms for the purpose of ICH safeguarding.

Contributions to the safeguarding of intangible cultural heritage

Colombia has actively transferred capacities to the member States of Mercosur to provide more opportunities for the safeguarding of ICH on a regional level.

3

International and regional bodies

WIPO (World Intellectual Property Organization)

ICH-related activity/project

Subcommittee on Traditional Knowledge and Cultural Expressions

Contributions to the safeguarding of intangible cultural heritage

The Ministry of Culture of Colombia leads the recently created Subcommittee on Traditional Knowledge and Cultural Expressions, which is part of the Intersectoral Committee on
Intellectual Property (IP). The aim of the subcommittee is to position and deepen on issues related to the Traditional Knowledge and Cultural Expressions, as well as furthering other instruments related to IP and Traditional Knowledge. The Subcommittee is also a participation forum, in which different central governmental organizations join together to visualize the aim of the subcommittee, those organization includes: the Ministry of International Affairs (Cancilleria), the Ministry of Science and Technology, the Ministry of State, the National Direction of Authors right, the National Department of Planning, the Health Ministry, and the Ministry of Environment. The latter is the designed national authority for the Convention on Biological Diversity. Finally, the Subcommittee in its first opening meeting on 15 May 2020 decided to create a intersectoral document on Traditional Knowledge and cultural Expressions with the aim to identify and to articulate the different efforts of the members of the Subcommittee regarding policies, laws, white papers and international instruments ratified by Colombia on Traditional Knowledge and Cultural Expressions.

As a first step in the elaboration of that document, the Ministry of Culture has drawn up a methodology to collect the information related to the subject of the intersectoral document. Once the members have completed and shared the information according to the proposed methodology, the Ministry of Culture will elaborate a first draft of the intersectoral document to be discussed among the other governmental organizations that are part of the Subcommittee. This will be a guideline of the protection of collective intellectual property for the safeguarding of Traditional Knowledge and Cultural Expressions related to ICH.

4

International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

ICH-related activity/project

Policy for the Safeguarding of Traditional Cuisine in Colombia

Contributions to the safeguarding of intangible cultural heritage

In Colombia, the Food and Agriculture Organization of the United Nations (FAO) and the Ministry of Culture have cooperated in the implementation of the National Policy for the safeguarding of traditional Cuisine, to promote documentation, education and communication initiatives focused on the use and appreciation of local and traditional cuisine. This cooperation supports the creation and implementation of public policies on feeding, in which culinary traditions are recognized as part of the heritage of communities. The organization works to guarantee the fulfillment of SDG 2 - Zero Hunger, and to guarantee the Human Right to Adequate Food. In this regard, FAO has positioned the valuation of food culture as an essential aspect for social appropriation, and for expanding the commitment of decision makers and to promote positive changes in eating habits at home.
On an international level, FAO promotes the Globally Important Agricultural Heritage Systems (GIAHS) model. The GIAHS seeks to recognize and protect diverse ancestral agricultural systems that are characterized by their cultural, ecological and agricultural diversity, which become tangible and intangible cultural heritage for the conservation of biodiversity and the safeguarding of ancestral knowledge in food production. Thus, in the national framework of Colombia, the organization has worked with ethnic groups, rural population and educational institutions to develop technical assistance processes for the recovery of ancestral foods and production for self-consumption, based on the local foods of the communities.

Additionally, the organization promotes the cultural adaptation of the food-based dietary guidelines in ethnic territories and rural population. In this regard, FAO has supported the Ministry of Culture on the formulation of actions for the recovery of ancestral food knowledge and identification of traditional knowledge in La Guajira, Colombia, and it has also accompanied the implementation of different strategies for the School Feeding Program focusing on traditional cuisine.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

The State Party will continue to actively engage in international networking and institutional cooperation, specially by promoting international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH.
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.

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**Question C.1**

C.1. Social and cultural functions

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

The Carnival of Barranquilla is a celebration that takes place every year on the eve of Ash Wednesday. During these days of festive celebration, the city of Barranquilla becomes an amalgam of parades, craftsmanship, oral tradition, music, dances in the neighborhoods, among other festive activities. It should be noted that the practitioners and bearers of the Carnival prepare throughout the year to participate with their art in the public expressions of the Carnival.

The Carnival of Barranquilla Carnival positively impacts citizens in different dimensions of sustainable development. From a social perspective, it strengthens the community fabric and local identity, where social appropriation and safeguarding of heritage are fundamental, and aids with the construction of a cultural citizenship. The Carnival is, in addition, an important laboratory of coexistence that, through a message of celebration of diversity, and with a differential approach, makes possible the inclusion of different forms of expression and artistic discourses that showcase important messages such as the
importance of environmental conservation and social equity.

From an economic perspective, the Carnival contributes significantly to energize the sectoral value chain and generates thousands of jobs that involve craftsmen and craftswomen, artists, such as dancers and musicians, the public sector, private companies, among others agents.

The practitioners and bearers, contribute with their own resources to participate in the Carnival. This includes artisans, choreographers, dancers, tailors, Cumbia musicians, and comedians. The District of Barranquilla has identified that, through the different activities, such as dances, cumbias, Comparsas (dancing parades), costumes, litanies (sarcastic and comedic street theater expressions), among others, more than 60,000 practitioners and bearers, from the neighborhoods of Barranquilla and the municipalities of the Department of the Atlántico and other artists from different towns and cities of the Caribbean region.

**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.

A permanent risk for the Carnival and its traditional elements is possible the folklorization and the presence of commercial brands in public events. However, significant progress has been made with the fulfillment of the proposals to control this phenomenon enshrined in the Special Safeguarding Plan. Thanks to the commitment of the practitioners and bearers, creators and Carnival artists, as well as local authorities, organizers of recreational events and private sector companies in order to create spaces free of brands or of a non-invasive nature.

The socioeconomic vulnerability of many of the practitioners and bearers constitutes a significant risk factor for the safeguarding of the Carnival's cultural heritage; this vulnerability sometimes makes them a target of agents with other commercial interests, which impose aesthetics and standards of a globalized manner and high-cost production, in exchange for some financial funding for their participation in the Carnival. The difficulty of obtaining the necessary inputs for the preparation of the Carnival objects, costumes and paraphernalia raise the production costs of these elements and limits access to these for practitioners and bearers of limited resources. Likewise, it affects the possibility of maintaining the practices and knowledge of artisans, as it is becoming a less sustainable business, and significantly threatens one of the key links in maintaining the traditions associated with Carnival.

According to the perception of the practitioners and bearers, educational curricula, at all
levels do not contemplate and much less incorporate within their contents, themes associated with the culture and heritage represented by the Carnival of Barranquilla. Thus, the appropriation and apprehension of meanings and Carnival symbols are not part of the training processes developed from the educational system. Therefore, practitioners and bearers consider the school is a key reference to carry out transmission, because beyond the family and the community in general, it is there where new generations are concentrated and knowledge can be encouraged, as well as appropriation and practice of traditions.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription in the Representative List of Intangible Cultural Heritage of Humanity was a prime motivator for practitioners and bearers and the community of the District of Barranquilla to participate in the design of the Special Safeguarding Plan of the Barranquilla Carnival, guaranteeing active participation of a broad and diverse group of stakeholders that, from an exercise of dialogue and cultural agreement, managed to finalize a series of agreements that are reflected in said document.

One aspect to highlight is that, thanks to the social appropriation and application of said agreements in the management of the Carnival and its articulation with the different dimensions of development, the SSP has established itself as a roadmap that has allowed to mobilize resources and efforts to revitalize the traditional character of the Carnival, with the knowledge and recognition of its most valued cultural expressions and extol the valuable work of the practitioners and bearers who carry the traditional elements, stimulate actions that guarantee the democratic access of citizens, among other actions.

In short, the inscription has generated more conscience on behalf of all Carnival stakeholders on the importance of ICH safeguarding, which is evident in the broad participation that all planning activities for safeguarding purposes currently enjoy in the District of Barranquilla. It has also promoted more respect on behalf of local, national and even international private entities and corporations on the importance of not invading the cultural and public space of the Carnival with distracting advertisement.

Question C.4

C.4. Efforts to promote or reinforce the element
Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The district administration incorporated the Special Safeguarding Plan on the local agenda through development plans corresponding in the 2016-2019 administration and the 2020-2023 administration. This has contributed to promote institutional articulation and to guarantee safeguarding as a development priority in Barranquilla.

Furthermore, the District of Barranquilla has guaranteed ample opportunities for safeguarding initiatives from grassroots organizations and collectives of practitioners and bearers through the portfolio of grants and calls for projects aimed at:

Promoting awareness-raising and research activities.

Grants for practitioners and bearers to promote artistic creativity and studies on Carnival traditions.

Transmission of traditions and artistic expressions of the Carnival.

The District of Barranquilla has exponentially increased the grants available to practitioners and bearers of the Carnival.

Since 2016, the District has been awarding the prize to lifelong achievements and contributions to the safeguarding of the Carnival of Barranquilla. Another price awarded to practitioners and bearers is the Contributions to the Carnival award, which is awarded to collectives and folkloric groups that enrich the Carnival.

Transmission has been greatly fostered through the District School of Arts and Popular Traditions, EDA, a series of free programs for technical training in Carnival skills, aimed at training people with skills, competencies and sensitivity for the development of traditions related to the Carnival. The programs offered by EDA are:

- Labor technician in floats and carnival lanterns;
- Labor technician in costume craftsman and Carnival headdresses;
- Labor technician in the elaboration of Carnival instruments.

**Question C.5**

**C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The practitioners and bearers of the Carnival have an active participation in the processes of revitalization, safeguarding and promotion of the Carnival and its cultural practices and
expressions.

For the past 25 years, civil society organizations, private entities and community based initiatives have been leaders of their own proposals, mechanisms and programs for the safeguarding of the Carnival of Barranquilla. This has greatly diversified and decentralized the Carnival offer, allowing participation that guarantees the democratic access of citizens to festive events and consolidating new platforms for the circulation of dances, comparsas, cumbias, costumes, among other practices and traditions that are the product of grassroots popular initiatives.

Many organizations participate in the preparation of local and neighbourhood based activities of the Carnival of Barranquilla such as Asociación Cultural Macondo, Association of Folkloric Groups of the Department of Atlántico, Carnaval S.A.S., Corporation the LGBTI Carnival, Carnival of the Southest Foundation, Art and Folklore Foundation of Atlántico, and Fundación Tambó.

There many more organizations that participate in activities of social appropriation of ICH on a local level such as Artists of the Caribbean Association, Asociación Cultural y Folclórica la Gigantona, Asociación de Artesanos del Carnaval Ponte la Máscara, Asociación de Grupos Letanieros del Carnaval de Barranquilla (ASOGLECAB), Asociación de Músicos de Bandas del Atlántico (ASOMUBA), Asociación de Músicos del Atlántico (ASOMUATLANTICO), Cooperativa de Músicos Del Caribe Colombiano, among many others. These organizations carry out transmission and awareness raising activities among other safeguarding initiatives.

**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.

Competent bodies involved in the management and safeguarding of the Carnival of Barranquilla include:

District authorities of Barranquilla, who guarantee conditions for the safeguarding of the element.

The Ministry of Culture of Colombia who provide technical and financial assistance for ICH safeguarding.

Community and civil society organizations involved in the management of cultural spaces and Carnival activities such as Carnaval S.A.S., and those organizations that benefit from the grants offered by the District of Barranquilla.
Question C.7

C.7. Participation of communities in preparing this report

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

The District of Barranquilla was the focal point for the preparation of this report. On September 2020, the District was formally consulted by the Ministry of Culture to prepare the report required on the Carnival of Barranquilla. Although the COVID 19 pandemic was a major obstacle to conduct participative workshops for the preparation of this report, the District of Barranquilla relied on the participative safeguarding structure that it has consolidated with artists and practitioners and bearers through the Stimulos program and the District School of Arts and Popular Traditions, which guaranteed mechanisms and channels of virtual communication in order to prepare the information required for this report.

This participation was also possible thanks to the current participation mechanisms established through the Special Safeguarding Plan. The Special Surveillance and Security Committee for the Carnival of Barranquilla has the participation of the district authorities that have competence in the development of the Carnival and the organizations that carry out about 300 events for the promotion, recognition and visibility of the popular carnival and the exaltation of traditional elements. Thus, this report is the result of consultations with this Committee for civil society participation.
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C. Status of elements inscribed on the Representative List

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

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

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Question C.1

C.1. Social and cultural functions

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

The community of Palenque de San Basilio preserves an ethnic consciousness that allows it to understand itself as a specific people, with the only Creole language with a Spanish lexical base in the African diaspora in the American continent, a sui generis social organization based on the ma-kuagro (groups of age), as well as complex funeral rituals such as lumbalú or traditional medical practices that are an example of cultural and spiritual system on life and death in the Palenque community. For all the above, Palenque de San Basilio exerts a strong influence on the entire Colombian Caribbean region and symbolizes the struggle of Afro-Colombian communities for the abolition of slavery, ethnic vindication, coexistence, and recognition of the nation's cultural diversity.

For the community of Palenque, this element represents notions of freedom, of resistance, and the safeguarding of the memory of the African heritage in the American continent. Palenquera oral tradition is a resource of resistance, a tool of struggle and affirmation of cultural identity, it is a reference from the past that guides the present and keeps alive the
worldview, which contains magical religious practices. Orally transmitted wisdom is a basic element for community organization, hence the word has great value and is one of the ways to maintain identity. This is how we (Palenqueros) find that through oral tradition, the elderly are the guarantors of agreements in cases of territorial boundaries between families, pacts of matrimonial couples, agreements in the face of conflicts, which reveals the sense of justice community.

**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 cultural managers and practitioners and bearers of Palenque have a strong awareness on the importance of the Special Safeguarding Plan of the Cultural Space, its main goals, and mechanisms for its implementation. This allows for swift decision-making processes of safeguarding projects and activities among the community. In the word of cultura manager Rodolfo Palomino, of the Kucha Suto communications collective the Special Safeguarding Plan represents the following: "The SSP for me is a mechanism or an institutional model that guides me to preserve my customs. Lets achieve my goals. (...) When I enter the model, I have a certain peculiarity and I manage to defend myself in this space and I know that everyone does not achieve it".

Through oral tradition, community values are also perpetuated from children, through stories, myths and legends that guide the training in community values. Nevertheless, the community has identified some difficulties in the process of carrying out sustainable safeguarding actions due to lack of awareness of the local municipality with jurisdiction over Palenque, which often does no guarantee that the funding for the Special Safeguarding Plan is directed to the projects prioritized by the community of Palenque, which has required in some instances the intervention of the National and departmental authorities.

Thus, the community perceives a sense of ungovernable environment around Palenque in the face of the management of ICH safeguarding, defined by the low recognition that social groups have in front of their peers that have managed cultural processes at the community level; due to the very rapid alternation of powers and responsibilities vis-à-vis the Special Safeguarding Plan; and due to the relative inefficiency in responding to demands for funding that the element must receive according to the law. Therefore, the great challenge that the Palenque community perceives for the social management of its ICH is local ungovernability.

**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.

In the eyes of the Palenque community, the inscription in the Representative List of Intangible Cultural Heritage of Humanity, has enhanced its capacity to be recognized as a cultural expression that influences the subjectivities and experiences of people worldwide. The immense musical richness of Palenque, for example, has become a recognized paradigm of world music and ethnomusicology all over the world. Researchers and artists from all over the world come to Palenque to expand their musical horizons and possibilities. This allows to enhance the capacity of ICH to be recognized as source of inspiration for cultural creativity worldwide. Additionally, in the framework of the International Decade of People of African Descent, the inscription of the Cultural Space of San Basilio de Palenque, is an important symbolic recognition of the contribution that people of African decent have offered humanity in terms of cultural creativity and achievements. Thus, the inscription is also a contribution towards overthrowing any lingering obstacles of discrimination.

**Question C.4**

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

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

The main efforts promoted to safeguard the element are the following:

**Identity and belonging:** the initiatives that show identity and belonging processes in Palenque are numerous. They are developed mainly through musical and dance creation and production groups, such as Kombilesa Mi, Estrellas del Caribe, Son Palenque, Sexteto Tabalá, among many others. Some of these groups have achieved national and international impact. There are also initiatives for the safeguarding of the preparation of traditional medicines, the preparation of sweets and other traditional food products, through the organization of interested networks and collectives of stakeholders.

**Transmission of knowledge and practices:** the initiatives for the transmission of knowledge and practices are various in Palenque and revolve around at least two different categories: the transmission of the Palenquera language (highly anchored in aspects such as a quota of classes in schools in language, the language activities developed by the Child Development Center (CDI) and, with a more limited scope, in the Palenque Library of the House of Culture) and the schools of musical transmission and dance (Oriki Tabalá Music School and Batata School of Music and Dance).

**Preventive and corrective measures:** A number of organizations such as the Graciela Cha Women’s Collective, the Benkos Roots Women Association, the Cimarrona Guard, the
Mamonasitas Foundation, Amurbe and Adjopa are involved in the safeguarding of the social organizations to promote their vitality.

**Question C.5**

**C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The existence of civil society associations that pursue the objectives of safeguarding the element are varied. In the case of Palenque, there are at least two initiatives: the Palenque House of Culture and the Drum Festival Corporation, which have a great impact on the sustainability of the heritage element. On the other hand, there are other non-institutionalized articulation mechanisms to meet the objectives of safeguarding the element, which in the case of Palenque, the Community Council, which is the official authority of the autonomous territory as an afro-colombian community, is the main articulating agency of the different civil society organizations in Palenque.

In this sense, there are initiatives such as ASOPRADUSE, a community company of women dedicated to the production of sweets, as well as activities for community tourism of the Palentur heritage tourism promoter entity or the musical production activities of the Kucha Suto media collective which are very active in ICH safeguarding. Moreover, it must be highlighted the importance of, among others, the nascent graphic design and lithography company of the Kucha Suto collective and the initiative in development of a tourist space for music and culinary traditions conceived by master Carlos Cassiani. The local educational institutions are also an important platform for community participation, especially for the safeguarding of the palenquera tongue.

**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.

Competent bodies and organizations involved in the Special Safeguarding Plan of the Cultural space of Palenque de San Basilio include:

The Ministry of Culture, in charge of technical and financial assistance, as well as coordination with other entities of the national level for the development of the SSP measures.
The Government of the Department of Bolivar.

The Municipality of Mahates.

The Community Council, as the highest administrative authority of the community.

The Drum Festival Corporation, which contributes to the protection and strengthening of the cultural displays of the community.

Question C.7

C.7. Participation of communities in preparing this report

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

Due to the COVID-19 pandemic it was difficult to generate participation spaces for the preparation of this report with the community. The Community Council of Palenque was requested to lead the participation process in the local context. Invitations to participate were also send to the Institute of Culture of the Department of Bolivar, Icultur, requesting their participation in the preparation of this report. However, they expressed difficulties in carrying out consultations with the community in light of the recent pandemic. However, the report was prepared with the input of the evaluation of the Special Safeguarding Plan with the support of the NGO Isegoria, which was constructed on the basis of surveys in the community of Palenque, interviews with cultural managers and the relevant professionals of the cultural sector, as well as interviews with the representatives of the most important cultural organizations in the Palenque cultural space, community leaders, and practitioners and bearers of the multiple practices that are part of this elements. The assessment of the Special Safeguarding Plan was also prepared through focal groups carried out with the community.
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Question C.1

C.1. Social and cultural functions

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

The Carnival of Negros y Blancos, the city of Pasto’s most beloved cultural tradition, is a diverse and intercultural space where mutual respect and recognition of cultural are translated in all its participants’ actions, so that it becomes a concrete, fundamental and determining a peaceful way of living expressed through art, oral traditions, music, dance and the participation in the Carnival’s games and creativity principles.

Moreover, the Carnival turns out to be a great social expression scenery where different languages such as words, music, faces, smiles, body language, sculptures, masks, and costumes mix and celebrate each other. These languages are always offered as expressive forms aimed at the commmunity of Pasto and other visitors and seek to incite reflection on the renewal of the value of life, based on the cosmogony of the South Andean region of Colombia.

Additionally, Carnival activities look to stimulate the imagination of all participations in
order to imagine a new and better future for all, specially in the Old Year's parade, which celebrates rituals of purification and renewal on the 31st of December of every year. Carnival culture is based on art and games. This is how the communities express their view of life and their concept of the world. The structure of games in Pasto during carnivals (juegos de carnavales) promotes a sense of identity and civic values of mutual responsibility and accountability.

As expressed by the practitioners and bearers, The Carnaval de Negros y Blancos of Pasto is the celebration of all and all in communion with freedom, games, art, creativity, joy and love. It is a historical ritual that the pastusos use to resist tedium, sublimate the work of healthy art and dream of another time and space that allows them to feel pride and recognition for their artists, craftsmen, craftswomen, and peasants who they symbolically celebrate through songs and dances. The Carnival is inclusive as it has a place for all people, and contributes to this purpose though expressions of affection, music, colors and imagination in the different modalities and characters of the festival of the holidays.

The Carnival is the fusion with the others, where the street finds its maximum expression, a city that is transformed, beings that return to their ancestral, mythical and ritual essences, regenerating senses of existence. It has become the highest visible expression of a culture that oxygenates and values the labor of their craftsmen and craftswomen and the values of coexistence of its population, fundamental aspects to consider in the present and future of a society, whose integral development is its greatest wealth: people, culture, carnival, and heritage.

**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 Carnaval de Negros y Blancos (Black and White Carnival) of Pasto takes place every year from December 28 to January 6. Nonetheless, the practitioners and bearers work continuously throughout the year preparing each of the 6 competitive modalities and events of each day, since each year the artistic representations are different. Men and women of different ages participate in it and, in order to guarantee the continuity of the element, boys and girls also learn by doing their displays in the Carnavalito (little Carnival) parade on January 3.

The element counts with a civil society organization, Corpocarnaval, for the management and safeguarding of the Carnival, which also executes actions of the Special Safeguarding Plan, and has allowed private companies and advertising to participate in such a way that they do not affect the creativity of the artists and the activities of the days of celebration. However, the corporation is economically underfunded and private institutions are not
linked due to advertising terms. Added to this is the current pandemic due to COVID-19, which has limited management in the face of public and private institutions.

One of the main risks faced by the element is the gradual loss of the characteristic games of the carnival on the Day of the Blacks (January 5), as musical shows financed by private companies are being given primacy. Another risk is the management of the overwhelming tourism that occurs on Carnival days, which turns out to be unsustainable for the city. This affects the element since some activities are sometimes catered to the tastes of tourists, to the point that a community leader affirmed that "the Carnival is made for the tourists". This argument ends up justifying forms of commercialization that lead to the commodification of the traditional know-how. Also, many of the materials used to make the costumes and floats or for games, such as the carnival foam, are not environmentally sustainable, which ends up generating a large amount of waste and pollution.

**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.

Inclusion in the List motivated the practitioners and bearers, the community, institutions and entities to formulate the Special Safeguarding Plan in a participatory and concerted manner. Currently, said SSP is being implemented. Within the framework of the Carnival, the social organizations of artists are extremely important, as they promote safeguarding activities and participate in decision-making.

On the part of the population of Pasto, there is interest towards the carnival and its heritage, nature, which is reflected in various artistic, research and participation proposals in different fields, such as the Carnival Watchers program (Vigías del Carnaval) to promote the carnival game, especially on the Day of the blacks on January 5.

Also, in recent years more emphasis has been placed raising awareness on the role of women creators of the carnival, who work together with their family in all the activities that allow ephemeral art to be staged, such as the giant floats. Similarly, the population with disabilities has been included in the learning of glued paper and in the parades, mainly on the 'Arrival of the Castañeda family' display on January 4.

Likewise, on December 31 in the 'Old Year Parade' the events of the year are reflected in a humorous and critical way, which in turn leads to reflection on the role of cultural heritage and social and political events at the national and international level.

Thus, in multiple ways, creativity, inclusion, cultural diversity and equity are part of the Carnaval de Negros y Blancos of Pasto.
**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.

In 2010 the Special Safeguarding Plan was approved. Since then, Corpocarnaval in alliance with the Ministry of Culture, the Government of Nariño and the Municipality of Pasto, have sought to ensure that the SSP yields positive results for the practitioners bearers and the element. At the moment, two evaluations of the SSP have been carried out in order to fully understand its development and project actions to strengthen it.

Furthermore, the Municipality has formulated strategies to promote research, teaching, learning and dissemination of the element, such as the Museum and Documentation Center of the Carnival, which is in operation so that it is lived throughout the year and in order to preserve the memories of ephemeral art. It has open access and seeks to be a point of reference, meeting and dialogue between traditional know-how, the academy and the community.

Likewise, the Ministry of Culture and the Municipality work together to consolidate the Carnival Safeguarding Council, which will carry out follow-up and monitoring functions on the implementation of the SSP public policy, and will give guidance, recommendations and calls for attention and alert to avoid putting assets at risk. The Council will also respond to citizen requests that demand concepts in the face of critical carnival or asset risk situations.

Additionally, the bearers maintain the so-called Carnival Schools, which through orality and the learning-by-doing method, seek to link children and young people who will be the future artists of the Carnival.

**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.

On the one hand, practitioners and bearers their own social organizations that participate in each of the days and modalities of the Carnival (murga, comparsa, individual costume, choreographic collective, non-motorized float and motorized float). One of the main collectives of the practitioners and bearers of the Carnaval de Negros y Blancos de Pasto is In addition, the representatives of the organizations have voice and vote in the Safeguarding Council and in the Corpocarnaval Board.

Additionally, the interest of the inhabitants of the region is important and it is reflected in
the different spaces that are organized such as the Carnival Forum, academic events such as the Cultural Heritage Week and meetings organized by Corpocarnaval and the Association of artists and craftsmen of the carnival (Asoarca). Asoarca plays an important role in the preparation of safeguarding projects and programs and have been ambassadors of the Carnival in other cities of Colombia and the world.

Likewise, a group of Carnival Watch volunteers was created in order to promote the game, and the Safeguard Council counts with the participation of the academic sector (Universities, the Nariño History Academy), as well as with a representative of Indigenous Councils, one from the urban sector, one from the rural sector, one from the afro communities in Nariño, and one from the communications and press area.

**Question C.6**

**C.6. Institutional context**

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

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

Competent bodies involved in the management and safeguarding include:

The Ministry of Culture which supports the processes and implementation of the SSP.

The Government of Nariño which administrates, at the departmental level, the economic resources of the national order.

The Municipality of Pasto which watches over the development of Carnival in the city.

Corpocarnaval which is the institution in charge of coordinating the Carnival.

Community organizations involved with the safeguarding of the element:

Different organizations of Carnival artists, organized around each day and each of the modalities (individual costume, comparsa, murga, choreographic collective, non-motorized float, float), totaling approximately 3000 people.

The Group of Carnival Watchers volunteers, whose objective is to promote play on Carnival days and generate social ownership of the element. Throughout the year its members carry out training campaigns and workshops on ICH and the element.

The Council for the Safeguarding of the Carnival, created in 2010, which is part of the guidelines of the SSP and aids the institutional sector of the department and the municipality in the assessment of the SSP.
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.

On September 2020, a request was send from the focal point for the preparation of this report from the Ministry of Culture of Colombia to all competent bodies and community organizations concerned with the safeguarding of the Carnival de Negros y Blancos. The request informed the objective of the report and the importance of the Global Results Framework in the follow-up of the State Party’s involvement in the implementation of the 2003 Convention. The Municipality of Pasto led the activities of consultation required for the preparation of this report with the support of the organizations of Corpocarnaval, the Council for the Safeguarding of the Carnival, and the associations and collectives of practitioners and bearers. This report was also complemented with the results of the assessments of the implementation of the Special Safeguarding Plan, specially the assessment developed with the support of the Ministry of Culture of Colombia in 2015. Information for the preparation of this report was compiled by the Office of the Secretary of Culture of the Municipality of Pasto, who presented the report on behalf of the stakeholders of the Carnaval de Negros y Blancos of Pasto.
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>
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<tbody>
<tr>
<td>Holy Week processions in Popayán</td>
<td>2009</td>
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</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 Holy Week in Popayán, as a cultural ritual and event, allows the integration of the community without distinction of beliefs, ethnicity or social position. This is evidenced in the coordination and organization of the Holy Week, in charge of the Permanent Board for the Safeguarding of Holy Week (whose purpose is to preserve and safeguard the element); the preparation of the pasos (processional floats) in the temples of the historical center of the city, arranged for the admiration of the public; the participation of the protagonists of the different processions, such as the sahumadoras, cargueros, regidores, moqueros, and sindicos, as well as spectators and attendees, who with their devotion, accompany the passage of the different floats.

The people of Popayán also participate, represented by the devotees, the civil society organizations, the academy, the national and local civil authorities, the craftsmen and craftswomen, the economic and cultural guilds, the media and the tourists who arrive attracted by the solemnity and fervor placed in the celebration of Holy Week, thus
generating a cultural and social exchange where citizens build their identity in the recognition of their history and cultural values.

Therefore, the Processions have and radiate a deep meaning for the Popayan community and, therefore, each of the participants is linked to them as a guarantor of their implementation and as a defender of tradition, with the additional commitment to transmit to the new generations the knowledge so that they maintain and contribute to the strengthening of their own culture.

**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 Processions have been carried out, uninterrupted, for 463 years in the time of Holy Week, thanks to the fervor and commitment of the people of Popayan, overcoming difficulties such as earthquakes or civil wars. This has been achieved thanks to the individual and collective conscience, and the spiritual and cultural values of 7,000 main actors, 15,000 attendees and 80,000 spectators, but above all, of 265,702 citizens, who with faith and devotion on the transmission of identity values, belonging to the city and rooted in traditions, transmit to new generations the love for the element, through active participation in processions and particularly, instilling respect for tradition.

The health emergency produced by Covid-19 motivated the national government to order measures such as general isolation in all regions of the country from March 24, 2020. From that date on, public events of all kinds, meetings, inter-municipal mobilization, air traffic, etc., were prohibited. As a consequence of the above, the Holy Week Processions of Popayan, whose origin dates from the year 1556 and which had been held uninterruptedly since that time, had to be suspended in their 464th edition, with serious consequences for the city and its inhabitants who, like every year, had prepared for the event and expected to have a visit from family, friends and tourists in general.

Thus, unfortunately, this year it was not possible to see the Pasos parade through the streets of the historic sector of Popayan. But thanks to the information and communication tools, various activities were carried out through the Zoom platform, transmitted by social networks such as Facebook Live, with which it was possible to carry out the activities of the Processions during the days and the traditional hours in which they take place, counting each night and in each event with the accompaniment of a person belonging to the organizing guild, who narrated the activity and told anecdotes.

Some threats that are putting the element at risk are: disagreements between the Board and the territorial government regarding actions to safeguard tradition and allocation of
resources; annoyances in some social sectors for not feeling represented in the organization of the element; and the presence of tourism that affects local cultural values.

**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.

Inscription produced a positive change in the perception of locals and foreigners towards it, reflected in a greater awareness of its value. Thanks to this, the support of the local academic sector and the national government has been strengthened for the formulation and implementation of the Special Safeguarding Plan, the allocation of resources for the preparation of the Special Plan for the Management and Protection of Movable Property associated with the element, and for works of conservation and restoration of said properties.

The inscription fostered among the citizenship the cultural, social and economic articulation around the defense of the cultural heritage, by means of the increasing demand of the civil authorities for the conservation, protection and safeguarding of traditional values, such as, for example, the integrity of the historic center, the scenario of the Processions, declared as an asset of national cultural interest.

Being an indispensable part of the culture of the city, the processions have promoted the connection and recognition of local communities that did not participate in the past. The creation of spaces for participation and cultural enjoyment have been encouraged, such as artistic and cultural activities, craft fairs, among others, where different ethnic and social groups participate to help enrich the cultural character of the event.

Likewise, the processions have made Popayan an important national and international cultural destination, demonstrated by the increase in tourism and the participation of foreign citizens in different processions or in the cultural activities that the city offers during Holy Week.

**Question C.4**

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

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.
The purpose of the Special Plan for the Safeguarding of the element is to strengthen the processions by proposing a series of protection, maintenance and safeguarding measures. Within this framework, the National Government has allocated resources from the cell phone consumption tax for projects of conservation and restoration of movable property that make up the different "pasos" (floats depict the Passion and resurrection of Christ) of the Processions.

Other actions aimed at the promotion, dissemination, protection and safeguarding of the Processions, led by the Permanent Board for Holy Week, have been awareness raising activities of the value of tradition, through the Youth Group, in educational institutions and community organizations, with the objective of encouraging community participation and strengthening the cultural, historical and sociological values of the event. Likewise, the participation of children in the small processions is promoted as a training tool for the new generations.

Additionally, every two years a contest for composers in sacred music is held so that the winner interprets his creation during the processions, and also it is sent to different peer organizations in Europe for the purpose of cultural exchange. Likewise, a photographic contest is held every year around the construction of the Easter poster. Likewise, the magazine Processions de Popayan, Art and Tradition is published, whose objective is to disseminate information about Holy Week and to educate for the safeguarding of the element.

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.

Countless people, social organizations, craftsmen and craftswomen and restorers who work to preserve the artistic works and religious images that make up the processions participate in the safeguarding of the element. In the elaboration of the pasos, the sindicos and cargueros are integrated with their families, as well as colonies of immigrants in the city of Popayán, guilds, private entities and the community in general.

The mechanism for community participation in matters concerning the processions is decentralized, under a hierarchical network figure. The Permanent Board, made up of a president, a vice president, a treasurer and twelve members (four elected in a popular manner) are in charge of the managerial, administrative, public relations and awareness-raising of the processions. The sindicos or "trustees" (individuals or families in charge of protecting the elements of one of the "pasos" of floats of the processions), are in charge of the care, conservation and arrangement of all the elements of the pasos and choose the cargueros or volunteers who carry the pasos through the streets, and additionally are those who are in charge of transmitting, through the cargueros, the information from the Board to the community and vice versa. They are the permanent communication channel during
the year to articulate the safeguarding of the element. In turn, the cargueros, multiplying agents of information, communicate to their families and members close to their circle about the processions, either the preparations or the agreed guidelines, in terms of conservation and preservation of the elements of the pasos. In the same way, each sindico has a direct connection with a pastor and, through him, with his community. Through this mechanism, information is distributed and collected from at least 2,300 people directly involved with the processions. This articulation allows fluid information among the members of the host community and enables their participation in decision-making on the organization of the processions, as in actions to safeguard the Processions.

**Question C.6**

**C.6. Institutional context**

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

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

The competent bodies involved in the management and safeguarding of the Holy Week Processions in Popayán are:

The Ministry of Culture through the Division of Heritage and Memory who offers advisory on the assessment and implementation of the Special Safeguarding Plan and the conservation and restauration of the objects of cultural value required for the Pasos.

The Government of the Department of Cauca, who provides resources from the Tax for mobile phone services, specially for the conservation of the pasos.

The Municipality of Popayán, who provides funding and support for safeguarding activities.

The Permanent Board for the Safeguarding of the Holy Week Processions, which is the main entity of the practitioners and bearers of the element.

Other cultural collectives such as the Choir, the marching and symphonic bands, and the collectives of craftsmen and craftswomen.

**Question C.7**

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

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.
The Permanent Board for the Safeguarding of the Holy Week Processions of Popayán was the leading organization in preparing this report. The Permanent Board, as the main entity of the practitioners and bearers of this element, was considered the most relevant institution to lead this participation process by the local bodies of Cauca and Popayan. The Permanent Board of the Holy Week processions received the request in the month of September, and organized a consultation process with the different stakeholders of the tradition, namely: sahumadoras, cargueros, regidores, moqueros, and sindicos, as well as musicians and craftsmen and craftswomen. Although the Covid 19 pandemic did not allow for the realization of workshops, consultations were made online with the different stakeholders of the element and its tradition. Additionally, the assessment of the implementation of the Special Safeguarding Plan conducted in 2015, was also an important input for the preparation of this report, particularly in the assessment of risks and the implementation of safeguarding activities. Other reports on specific safeguarding activities were also an important input for the preparation of this report.
C00435

C. Status of elements inscribed on the Representative List

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

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

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<tr>
<th>Name of the element</th>
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<tbody>
<tr>
<td>Wayuu normative system, applied by the Pütchipü’üi (palabrero)</td>
<td>2010</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 Wayuu Normative System is the body of principles, procedures and rites which govern the social and spiritual conduct of the members of the Wayuu community. Its implementation in society is effected through the institution of the Pütchipü’üi, known as “Palabrero”. The Pütchipü’üi acts as an agent of social control to ensure that justice is carried out, by recreating the word and ancestral knowledge which lay the foundations of the spiritual, mythological and social life of the Wayuu people.

As institutional figures, the Pütchipü’üi are the thinkers of all that is peaceful. They are characterized for being experts in resolving conflicts and disputes on the whole social scale. Their power of persuasion makes them indispensable to the whole community, their sole aim being to prevent actions of belligerent violence between clans. Among their virtues predominates a repertoire of words which lead to dialogue and understanding, as well as
the arrangement and payment of compensations, by re-establishing social harmony through conciliation and reconciliation. This also promotes peace, coexistence, progress and links which reinforce fraternity. The palabreros have used their knowledge to facilitate the peaceful coexistence of individuals as much within Wayuu society as in their dealings with western society.

The normative system applied by the palabrero, pütchipü‘üi comprises a series of principles, rites and procedures that guide the social and spiritual conduct of the Wayuu ethnic group. Beyond a system of norms, it refers to a complex framework that considers aspects of the traditional economy, spirituality, territory, social organization and language in which the palabrero is an instrument that acts as a moral authority and as the entity capable of maintaining social harmony. It is therefore a cultural framework that, when developed in an integral way, has allowed the conformation and permanence of the Wayuu ethnic group, under some guiding principles of equity and reciprocity between individuals, in their ancestral territory in the La Guajira peninsula.

**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 viability of traditional Wayuu culture and its normative system have suffered under the weight of processes of colonization, modernization and globalization. Mainly, this system has been affected and with it the entire Wayuu culture has undergone modifications in its original values. For its members, as well as for some institutions close to this cultural universe, such as the Ministry of Culture, the westernization experienced by the Wayuu people represents a threat and a great risk. In this sense, a series of exercises, tools and instruments have been proposed that seek to guarantee a holistic safeguarding of the said normative system. Within these exercises we find the formation of the Autonomous Greater Board of Palabreros, the preparation of assessment documents on the viability of the Palabrero and the Normative System, the inscription of the element in the Representative List of Intangible Cultural Heritage of Humanity and, finally, the construction of a Special Safeguarding Plan (PES), which aims to develop a set of actions for the strengthening, preservation, and transmission of the practices and values that sustain the entire Wayuu normative system applied by the palabrero to the new generations and, with this, guarantee the permanence of the Wayuu people and of its cultural universe.

The element can be considered currently in force and viable, particularly through the implementation of what is known as Encounters of the word and Circles of the word in which Wayuu communities gather to listen to the palabreros and discuss mechanisms for its safeguarding. However, wayuu culture is fragile, and more effort is required for its safeguarding. Particularly, the weakening of the traditional economy that was the basis of
livelihood for the Wayuu, is a major threat to the entire normative system and Wayuu culture. More efforts need to be put in place in order to safeguard this traditional economy, such as research activities and incentives for local agricultural production activities relevant to the desert ecosystem of La Guajira.

Additionally, practitioners and bearers find that institutional support is severely lacking, and local governments have had little participation in supporting the safeguarding of the Wayuu Normative System, often generating frustration on the practitioners and bearers and stakeholders of the communities. La Guajira has had wide governance problems which has made it difficult to generate support for safeguarding projects of the Normative System.

**Question C.3**

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

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

The inscription of the Wayuu Normative System has generated more respect from both the Wayuu community itself as well as from outsiders of the community for the La Guajira departament (called alijuna in Wayuunaiki), on the importance of Wayuu and indigenous traditional knowledge in general. An assessment on the implementation of the Special Safeguarding Plan of the Wayuu normative system carried out in 2015, proved through general surveys applied randomly to the population of La Guajira, that the inscription has indeed created more awareness on the importance of the knowledge that the Wayuu safeguard in their traditional territories. This is very important because the Wayuu have historically been victims of exclusion.

However, it must be highlighted that the Wayuu Normative System is fundamental to contributing to an awareness on ICH in general because it promotes a mechanism for conflict resolution and peace-making that is integral to the existence of an entire ethnic group, specially in a country that is in dire need of healing. Thus, the inscription of the Wayuu Normative System ensures visibility on how communities have for many generations safeguarded mechanisms to promote peaceful coexistence. The Autonomous Greater Board of Palabreros, through the tool of the Special safeguarding Plan, have had a strong involvement in promoting dissemination activities through radio broadcasting and newspapers, as well as other media to raise-awareness on this contribution of the Normative System to peaceful coexistence.

**Question C.4**

**C.4. Efforts to promote or reinforce the element**
Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The practitioners and bearers of this element, represented by the Autonomous Greater Board of Palabreros, have developed several safeguarding activities to safeguard the element. One of these is the constitution of the board itself, which came into existence in 2008.

With the creation of the Board and, later, with the elaboration of the Special Safeguarding Plan, a process of creation and strengthening of its own mechanism of thought and affirmation of Wayuu identity and of consolidation of a sense of belonging has been generated. This to the extent that it was the palabreros themselves, with the other people who are part of the Board, who organized and began to identify those elements that make their element and their system valued as intangible cultural heritage; They themselves identified the threats and the safeguarding needs, at the same time that they involved the carrier community through participatory exercises.

Other successful activities to promote the element, are those in which the palabreros have an opportunity to express themselves. The Wayuu School of Communications has been an interesting mechanism to allow these, promoting the dissemination of the Palabreros voice through printed media, radio and audiovisuals.

Research and documentations activities or the purpose of safeguarding have also been developed, such as research on the role of the ouutsü, the knowledgeable women of the Wayuu. This knowledge was collected through ethnographic exercises and encounters that allowed the women to express themselves.

**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.

Through the Encounters of the Word and the Circles of the Word, the Wayuu community in general have the opportunity of listening to the knowledge accumulated by the palabreros, which is expressed in their mastery of the word and dialogue, that guarantees peaceful coexistence and the continuance of mechanisms for conflict resolution.

The Palabrero is central to the Wayuu Normative System, and thus, these knowledgeable men are central to the development of the element. Today, the palabreros are organized in the Autonomous Greater Board of Palabreros, an organization that allows the palabreros to promote and manage safeguarding activities and projects.

However the Wayuu Normative System promotes the participation of the whole of the
Wayuu community. The ouutsü, which is the name of the knowledgeable women of the Wayuu community are also central to the Normative System, as they are the counterpart of the palabrero, whose knowledge concentrates on the material elements of the physical world, but the ouutsü are the guardians of knowledge of the spiritual world. Thus, when a conflict also generates ruptures on the spiritual dimensions, the ouutsü’s knowledge is fundamental to heal such conflicts and regenerate balance among the community. Additionally, youths have an important role, as the new generations participate in awareness-raising and dissemination activities, through the School of Wayuu Communications, which is training youngsters of the community to collect and disseminate content that strengthens wayuu cultural identity.

Question C.6

C.6. Institutional context

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

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

The competent bodies involved in the Special Safeguarding Plan of the Wayuu Normative System are the following:

The Ministry of Culture through the ICH Group of the Division of Heritage and Memory.

The Cultural Division of the Departament of La Guajira.

The cultural offices and ethnic affairs offices of the municipalities of La Guajira.

The traditional authorities of the Wayuu community.

The Autonomous Greater Board of Palabreros as the main organization that represents the Palabreros.

The School of Wayuu Communications that promotes awareness raising activities on Wayuu culture.

Question C.7

C.7. Participation of communities in preparing this report

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.
The invitation to prepare this report was send to the department of La Guajira and the Autonomous Greater Board of Palabreros. However, due to the COVID 19 Pandemic and communications limitations in the Wayuu Nations territory, it was difficult to generate community participation spaces to prepare this report. Thus, the report had to heavily rely on the assessment of the implementation of the Special Safeguarding Plan carried out in 2015. The assessment was done with the support of the NGO Isegoria and with the participation of the Autonomous Greater Board of Palabreros, and through interviews and surveys with other stakeholders involved with the safeguarding of the element, as well as directed at the general Wayuu and non wayuu community of the department of La Guajira.

Additionally, due to current a safeguarding project based on traditional economy as the basis of the Normative System, the Ministry of Culture also established a dialogue process with the palabreros on the current viability of the element for the purpose of preparing this report. This allowed to further promote the viewpoint of the practitioners and bearers in this assessment.
C. Status of elements inscribed on the Representative List

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

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

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<tr>
<td>Traditional knowledge of the jaguar shamans of Yuruparí</td>
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**Question C.1**

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

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

The mythical and cosmological structures that make up the Traditional knowledge of the jaguar shamans of Yuruparí represent the cultural heritage of the many ethnic groups that live along the Pirá Paraná River in south-eastern Colombia, in the department of Vaupés. According to ancestral wisdom, the Pirá Paraná forms the heart of a large area called the territory of the jaguars of Yuruparí, whose sacred sites contain vital spiritual energy that nurtures all living beings in the world.

The vital energy and traditional knowledge of the shamans are believed to be inherited from an all-powerful, mythical Yuruparí, an anaconda that lived as a person, and is embodied in treasured sacred trumpets fashioned from a palm tree. Each ethnic group that inhabits the Pirá Paraná still conserves a pair of sacred trumpets that were given to their ancestors since the Origin, and are considered the essential tools for safeguarding the territory. On receiving this knowledge, the ancestors started to carry out rituals and to practice the knowledge of the ‘Jaguars of Yuruparí’, which is thought as a way to keep the territory
The rituals and ceremonies carried out by the community are special moments that draw everyone together: children, elders, women, men, youth, and all who want to take part. Those are days of dancing and celebration, where people and Nature benefit from the healing by the *Kubua* to prevent sickness and to revitalize Nature. The calendar of rituals is an ancestral and natural law that they follow, as a norm given to them since the beginning of time, in order to live and interact with the natural environment. It is a practice that is lived during the four seasons of their cultural ecological calendar.

In this culture, the traditional knowledge concerning care of children, pregnant women and food preparation is transmitted among women. For them, there does not exist any particular distinction between people who have reached the maximum level of knowledge in the science of Yurupari and those that have not. They believe that the spirit and energy of life is in Yuruparí and it is acquired by passing through the Hee Biki initiation rite. For that reason, when the male children of the community are approximately 10 years old they must pass through the rite, in which traditional guidelines for maintaining the health of the people are transmitted to them as a part of their passage into adulthood.

However, only the men that manage to keep and comply with all the recommendations acquire the Knowledge, *Keti Oka*, for managing the territory. Thus, at the time of receiving Yuruparí, they learn that the sacred instrument transmits the knowledge and the correct way of living.

**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 managing group, ACAIPI, has carried out a strong work in multiple initiatives that are anchored in the strengthening of its governance, that this organization has undertaken since its formation in 1996. Projects for strengthening traditional practices, in areas such as education, health, work in research and the environment, women's initiatives or governance undertakings, have been added to the general process of strengthening self-government and the self determination.

The life of the Pirá Paraná communities continues to be eminently governed by that particular way of living, thinking and organizing; the element continues to enjoy a very high sense of internal appropriation, and over the years ACAIPI and the element itself have gained several spaces in terms of recognition.

However, some threats for the safeguarding of the element have remained in the three
areas that comprise the Pirá Paraná (High Pirá, Middle Pirá and Low Pirá), and others have become stronger. Nonetheless, the actions that this group of communities have carried out in the initiatives that they have undertaken in the last decades in search of consolidating their well-being have also continued to be very strong.

The threats are divided into internal threats such as the exercise of self-government altered by new contexts, difficulties in the transmission of knowledge to young people, weaknesses in the transmission and practice of women's knowledge, settlement in communities and the change that this implies leaving the multi-family malocas. Internal questions remain, such as the concern represented by the new generations, who were born in new contexts and now they move more within the logics that are imposed from the outside and are mediated by money and factors that threaten living spaces such as that of these ethnic groups.

On the other hand, there are also external threats such as changes in the climate, illegal mining, tourism and investigations of outsiders. In the same way, dissemination and awareness-raising of the element is also a weakness that has been identified at the local, departmental and national level. Both the people of Pirá and the entities consider that a stronger and more periodic work is required in this regard, since it is there that awareness of the differentiating features for the safeguarding occurs, which is ultimately the main challenge that ACAIPI faces in defense of their traditions.

A concern about those internal threats of loss of knowledge through generational change, and in a more evident and felt fear of external pressures, such as the entry of illegal mining into their territory, led the indigenous leaders of this region to undertake a joint work of local investigation and delimitation of lines of action to add to the maintained and fought effort of territorial and cultural protection.

**Question C.3**

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

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

The inscription of the element and the elaboration of the Special Safeguarding Plan have contributed to develop different moments of encounter, exchange and alliances with other indigenous organizations such as ACURIS, AATIZOT, ACIYA, ACIYAVA and indigenous communities across the Brazilian border. In fact, the process of the Jaguars of Yurupari has been a benchmark in the region, as their trajectory is a pioneering safeguarding initiative and they are seen as counting with a solid leadership. It is worth highlighting the importance of the element as an example to develop the initiative of Policy Guidelines for Sacred Sites, which allowed to nurture the policy development exercise of the Ministry of Culture.

Similarly, the inscription and the Special Safeguarding Plan have also granted a recognition
that indirectly endorses other processes and safeguarding initiatives of indigenous groups regarding traditional knowledge. It has also contributed to legitimize this particular perception of the world held by the indigenous communities of the region, and in some sense it has also promoted respect for those traditional ways of life and harmonious visions and management of the land.

**Question C.4**

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

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

Since the creation of the Association of Captains and Traditional Authorities of the Pirá Paraná river in 1996, the main focus areas of work for ACAIPI were defined as environmental governance, education, health and the development of productive projects. In this regard, since 2001, the community has been implementing an Environmental Management Plan to recover the holistic knowledge system that was given to them by their ancestors. Knowledge of the territory has been recovered and is expressed in a series of maps and cartography of the system of sacred sites.

Similarly, using an inter-generational work methodology they also defined the Cultural Ecological Calendars of each ethnic group in the region. Additionally, they have carried out detailed research and examination of the form and significance of their traditional architecture and the significance of the maloca (communal house) as a representation of the world. Through the oral tradition of creation myths they have also reconstructed the route of their ancestors from the delta of the Amazon River to the territories that they inhabit today.

On the other hand, among the actions aimed at safeguarding the element, two central awareness-raising activities stand out: the video made for UNESCO and the book on Hee Yaia Godo - Bakari, published in 2015. Within the communities there are also multiple awareness-raising activities.

For the community, the Special Safeguarding Plan was an opportunity to rethink themselves and allowed the entire population to be aligned with the same purpose and to develop a common language for safeguarding.

**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.
ACAIPI is the representative organization of the community, the managing body of the element, and the traditional space of representation of its bearers. It is important to note that although new government figures have been generated, as is the case with ACAIPI, autonomous leadership positions and roles continue to maintain great strength. The maximum decision-making body for actions is the Captains Assembly, made up of leaders from each community. Despite the changes, these are the authorities that continue to have the validity of directing the routes that the Pirá Paraná follows to organize its life between the maintenance of the traditional basic forms of subsistence and the inclusion of new knowledge and possibilities that the changing present times demand.

Moreover, in order to strengthen relations with neighboring indigenous associations both nationally and internationally, to continue consolidating the idea of local governance in a macro-territory shared by various ethnic groups, different moments of encounter, exchange and alliances with other indigenous organizations have been carried out, as mentioned above.

Additionally, the NGO GAIA Amazonas Foundation has been the entity that has accompanied ACAIPI continuously for more than twenty years. The vast majority of projects have been managed through this entity, and it is clear that, to a large extent, the strengthening of ACAIPI is due to this support. This is considered to be so by the carriers themselves.

Furthermore, ACAIPI has developed several processes that have been linked intermittently to support entities that have joined the Gaia Amazonas Foundation and that from different instances have accompanied the communities of the Pirá Paraná.

**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.

Competent bodies and organizations involved in the Special Safeguarding Plan of the Traditional knowledge of the jaguar shamans of Yurupari include:

The Ministry of Culture through the ICH Group of the Division of Heritage and Memory.

The Governorship of Vaupés.

The Municipality of Mitú.

The Association of Captains and Traditional Indigenous Authorities of the Pira Paraná River
(ACAIPI), as the organization of the inhabitants of the Pira River formed in 1996 to strengthen the traditional management and self-government of the territory, responsible of the coordination of the SSP.

The Gaia Amazonas Foundation, which accompanies and supports various indigenous organizations in the departments of Amazonas, Vaupés, Caquetá and Guainia.

The designated team for the formulation of the SSP, made up of a representative group of leaders from different ethnic groups and from the association's work areas, which include: the legal representative; leaders of the women's group; agents, researchers and coordinators of the environment sector; and ACAIPI pedagogical coordinators and community teachers.

**Question C.7**

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

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

The invitation for participation in the preparation of this report was sent in September 2020 to the Governorship of the department of Vaupés, the municipality of Mitú, and to the Association of Captains and Traditional Indigenous Authorities of the Pira Paraná River (ACAIPI), with the recommendation of generating a participative process with the communities for this report. However, the region of the Northeastern Amazon was one of the most affected by the COVID-19 pandemic, and thus these institutions were not in conditions to participate in the preparing of the report.

Nevertheless, the preparation of this report, was possible with the input of the evaluation of the Special Safeguarding Plan carried out in 2017. This evaluation was conducted with the support of the NGO Etnollano, and was supported by surveys with practitioners and bearers and other stakeholders of the safeguarding process, fieldwork in the territory of the Pirá Paraná, focus groups with the community and other institutions, and key interviews with community leaders and cultural managers involved in the safeguarding of the ICH element, as well as professionals of the institutional context.
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>Festival of Saint Francis of Assisi, Quibdó</td>
<td>2012</td>
</tr>
</tbody>
</table>

**Question C.1**

C.1. Social and cultural functions

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

The "Fiesta de San Pacho" is the main symbolic space in the social, cultural, religious and political life of Quibdó. Its most important function is to strengthen the Chocó identity, promoting social cohesion within the community. Social cohesion is still today one of the main underlying significant factors of this ICH element. The Festivities have a special meaning because they constitute a true form of citizen participation in the cultural life of Quibdó. The festivities are organized by twelve neighborhood boards, each having their own day to promote the festivities in Quibdó’s streets and public spaces. Thus, the festivities are a true expression of the creativity and imagination of the people of Quibdó and could not be possible without the cooperation generated in the social participation spaces of the neighborhood boards.

The festivities are also a testimony of a model of cultural resistance by a community which evolved in a context of colonization and doctrinal imposition and interpreted Catholic values and elements, making them their own through religious syncretism. The dialogue,
generosity, harmony and respect for diversity and nature, emerges as the basis of a changing society in which the identities are constantly transformed but always maintain their sense of continuity. In recent years, the important of Saint Francis of Assisi as a symbol of environmental protection has become ever more relevant, as the population of Chocó sends a public request to the rest of Colombia to acknowledge the importance of the ecosystem of the Biogeographical Chocó, a unique ecosystem in the world, by using these festivities as a platform.

The Festival is an unrivalled space for meeting, dialogue and social integration, where the Quibdó communities discuss, agree, organize and live the Festival together, reflecting a model of society guided by Franciscan values.

The Festival plays a role of integration and visibility for the Chocó diasporas in Colombia’s different urban centres, where the colonies celebrate “San Pachitos” (little San Pachos). Likewise with other communities in the region, who organize their patron saint celebrations using elements from the Quibdó model, such as the neighborhood boards.

This multiple meanings and functions, which include promoting tolerance, positive reaffirmation of Afro-Colombian identity, and the ownership of the territory are, among others, the reasons why the Festival is alive and will continue. Finally, it must be said that during the pandemic, Saint Francis of Assisi has become a symbol of hope for the population of Quibdó, which has helped revitalize the Festivities as space to imagine a better future for all.

**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.

Among the risks to the viability of the element, identified by the management group Fundación Fiestas Franciscanas de Quibdó (Franciscan Festivities Foundation) and the neighbourhood boards of the San Pacho Festivities, reference was made to the following:

On the one hand, from the institutional perspective, it was considered that a public policy was needed to define more precisely the programs and plans that are part of the development of the element. Likewise, a lack of articulation between the development plan and the land ordering plan is perceived, since the use of the land for the routes of the Franciscan Festival is not contemplated.

On the other hand, at the community level, inconveniences were identified in the transmission of ancestral knowledge, such as the absence of files on the knowledge on the history and memory of the Franciscan festivities of Quibdó associated with the cultural...
displays. Likewise, it was found that there is a weakening of the neighbourhood associations or boards that allow the development of the social processes linked to the festivities. This is particularly important, as these neighborhood boards are the heart and soul of the festivities.

Finally, the managing group and the neighborhood boards considered that there is a risk for the economic sustainability of the element. Quibdó is one of the most socioeconomically vulnerable cities in Colombia, and the worsening situation regarding employment and economic opportunities, makes it difficult for the population to continue to finance these festivities on their own. Therefore, the social bases of the Festivities require support from the local public and private entities to support the processes of cultural creation related to these festivities.

**Question C.3**

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

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

The inscription of the Franciscan Festivities has generated more self-awareness on behalf of the artistic and cultural groups on the importance of ICH, and their local and traditional formats. One example has been the ever growing local production of festive attire, with local enterprises, generally led by women, now even exporting festive attires to other parts of Colombia and even internationally. It has also allowed the development of exchanges reflected in the planning of symposiums and dialogues between cultural managers and the academy.

Likewise, the San Pacho festivities have had international support such as that of the German embassy, and support from networks of representative managers. There has also been national support such as that of the national media for the improvement of communication capacity and the implementation of technological tools for web portals; support for improvement in public works and greater investments, as well as the design of projects aimed at political competitiveness and economic development.

Furthermore, national and international exchanges have been carried out on the Festivities, promoting the role of social development of the Franciscan principles on the protection of biocultural assets, gender equality, and respect of cultural diversity. The processes of the institutions have also been strengthened with, for example, the transmission of myths and legends in educational institutions, as well as generating more support from public and private entities. Cultural rights have been promoted by encouraging, within the Franciscan celebrations, the bunde (massive street dancing parade) without violence as a generator of awareness.
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.

In order to promote and reinforce the element, from the Foundation Fiestas Franciscanas of Quibdó, appropriation processes have been carried out on subjects like cultural heritage and social participation, which have been strengthened through the generation of trust processes with the actors involved.

Also, progress has been made in the allocation of technological processes as strategic measures to strengthen the different expressions, such as the tambora and the regulation of mobile party carts.

Likewise, the safeguarding of the artisanal process has been sought to be deepen through various encounters with artisans; and thanks to a process of research and systematization, the stories of the Franciscan festivities have been published in different texts, books, magazines and newspapers.

Moreover, another measure that has been taken in the framework of the celebration of the Franciscan Festivities in times of pandemic, was to regulate the festive activities in digital format for the celebration of the Festival this year.

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.

On the one hand, the social participation of the community should be highlighted, which has made it possible to connect with the neighbourhood units, promote the management of the element, and foster support and solidarity. Indeed, through the festivities a closer relationship with religion and Franciscan mysticism has been generated, which in turn has allowed the strengthening of the community as a Franciscan fraternity.

Additionally, interest in transmission and intergenerational renewal is reflected in the fact that the young people of the community know and spread the values of the Franciscan festivals. There is also the so-called encounter of childhood with culture, which is similar to the preparation of catechesis, where the fervor of the Franciscan festivals is lived, felt and enjoyed, and the children are allowed to define what are the Festivities of San Pacho.

In the same way, through the management of the Foundation, it has been possible to carry
out inventories on the movable assets that are part of the heritage of the seraphic of Saint Francis of Assisi, and on the flags of each of the twelve Franciscan neighbourhood. Likewise, a group of 'Heritage Watchers' was created to strengthen the artistic displays and the tangible and intangible cultural heritage of the Quibdó municipality, as well as a committee of former presidents of the Franciscan neighbourhoods.

On the other hand, in relation to the institutional sector and civil society, alliances have been made with the Ministry of Culture, the German Embassy, the Government of Chocó, the Chamber of Commerce, the Chocó Health Secretariat, the ICANH (Colombian Institute of Anthropology and History), universities such as the UTCH, the New House of Culture Foundation, the solidarity network for Colombia and other inter-institutional networks.

Also, the exchange with other cultural elements of the country has been promoted, such as the Barranquilla Carnival, the Carnaval de Negros y Blancos of Pasto, the Flower Fair of Medellín and the Petronio Álvarez festival in Cali.

**Question C.6**

**C.6. Institutional context**

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

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

The competent bodies involved in the management and safeguarding of the Festivities are:

The Ministry of Culture, through the ICH Group of the Division of Heritage and Memory, who provide financial support and capacity building activities, as well as technical aid for safeguarding activities.

The Governorship of the Department of Chocó, who provide financial support and technical aid for safeguarding activities, with the help of the Departmental Council of Cultural Heritage.

The municipality of Quibdó, which also offer financial and technical support for safeguarding activities.

The Franciscan Festivities Foundation of Quibdó, which acts as the coordinating assembly for the twelve traditional neighborhood boards.

The Traditional neighborhood boards, who organize the spaces for social participation during the days of the festivities.
NGO's such as ASINCH (Association of cultural researchers of Quibdó) and enterprises such as Arte y Joya, who create artistic elements for the celebration of the festivities.

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.

On September 2020, the Governorship of Chocó, the municipality of Quibdó, and the Franciscan Festivities Foundation of Quibdó were informed about the need to provide a participative report on the Festival of Saint Francis of Assisi or San Pacho in Quibdó. Participative activities for the preparation of this report were led jointly by the municipality of Quibdó and the Franciscan Festivities Foundation of Quibdó.

The Foundation, as the leading assembly for the traditional neighborhood boards, gather the viewpoint of the grassroots collectives and associations that elaborate the festivities on a local neighborhood level, through the twelve traditional neighborhood boards, as the principal input for participative preparation of this report. Then, the Foundation of the Municipality of Quibdó, met in order to further strengthen the report with the viewpoint of the institutional context represented by the Cultural Coordinating Office of the Municipality. The Departmental Council of Cultural Heritage, which is comprised of civil society representatives that are experts on matters of Cultural Heritage management and safeguarding, also participated in the consultation process for the preparation of this report.
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>Marimba music, traditional chants and dances from the Colombia South Pacific region and Esmeraldas Province of Ecuador</td>
<td>2015</td>
</tr>
<tr>
<td>Multiple: Colombia, Ecuador</td>
<td></td>
</tr>
</tbody>
</table>

Question C.1

C.1. Social and cultural functions

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

Marimba music and traditional songs have managed to remain active due to the contribution of the practitioners and bearers of each of the Afro-Colombian communities of the river basins of the Pacific Region of Colombia. These bearers are people belonging to musical groups such as chirimias and other practitioners who participate in the signing of lullabies every time a patron saint is celebrated in the communities, as well as the knowledgeable elders, traditional healers, rezanderos (praying leaders), cantadoras (folksingers) and yerbateros (masters of medicinal herbs) who facilitate the inclusion of the youngsters in the traditional music.

The creation processes, interpretation and learning of the marimba music, traditional chants and dances are of a collective nature and are a pillar of identity as they correspond to
customs, rituals, and festive events. The construction of traditional instruments, mainly the marimba de chonta, is carried out in an artisan way based on ancestral knowledge transmitted through the master-apprentice scheme.

It is through the spiritual dimension that the element acquires cultural meaning and heritage value. Experiencing the spiritual is understanding and feeling the identity and the territory. It is what defines the human factor and the transcendence of the physical dimension, towards the emergence of a sacred dimension or psychic support that allows the preservation and externalization of the belief system in all things in the universe. An existential dimension that constitutes a learning process for social cohesion and to build happiness, positioning themselves as participating beings of nature and the universe from which they can build community.

The practitioners and bearers are characterized by being the heirs of a generational transmission that has made it possible to strengthen, spread and preserve traditions, thus being safeguards of customs and promoters of activities carried out with the communities.

The responsibility for safeguarding has always been in the hands of the elder-knowers, who have made it possible for the element to persevere, with their knowledge and ancestral attachment, and with the responsibility of continuing with the generational transmission following the ancestral mandate.

Even before the UNESCO inscription, and up until now, they are the ones who have achieved the viability of the element. Today they continue to do the task, inside and outside the territory, and despite the risks faced by the element, the carriers and even the social, cultural, heritage and environmental surroundings, are ever stronger.

Therefore, carriers recognize that the element may present some relevant changes, and that this is where special attention must be paid since the Special Safeguarding Plan is, precisely, created to prevent this from happening, especially if risks are anticipated.

**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.

If the current level of viability of the element is compared with the one it had before the inscription, the development it has had is very important. The dissemination has had a great impact both inside and outside the territory, and more people have been involved in approaching and understanding the living cultural expressions of the Afro-Colombian communities of the Colombian South Pacific.
The current level of viability of the element is on hiatus due to the global crisis of Covid-19. The pace of the activities that were carried out frequently has decreased abysmally, raising questions about what is happening and when will it stop. There are activities in which the change that has occurred increases the uncertainty about the continuity of the customs of the communities, such as the cessation of mortuary rites, the postponement of the celebration of the patron saint festivities, and the impossibility of congregation spaces for the communities.

There are some positive aspects of the confinement related to the transmission of traditional knowledge, strengthened by the family bond, to be able to dialogue, tell stories, anecdotes and carry out activities within the house.

Being an element based on everyday life, it is present on a daily basis in all spaces of the lives of the bearers. Today the transmission of knowledge is still very important and there is awareness of it. However, the permanent practice does not generate sustainability for the artists of the elements. This is a disadvantage for professionals who are forced to create other types of music to reach a select audience that is unaware of the potential of the element.

Threats to the element include:
- The lack of commitment of the State authorities with the safeguarding activities in the territory.
- The submission of the element to be made visible through a contest at the Petronio Álvarez Festival.
- Processes of homogenization and globalization, placing traditional practices at a disadvantage.
- The effect of the armed conflict that impedes freedom of expression.
- Lack of circulation programs that prevent artistic groups from promoting their creations.

Nevertheless, the practitioners and bearers also recognize that local schools have had an important contribution in the fostering of a new generation of practitioners and bearers of marimba music and traditional chants.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of the element has contributed to:

Place on the public agenda the importance of the Special Safeguarding Plan, with the consequent allocation of resources to be able to finance training, endowment,
entrepreneurship, management, research, and circulation processes.

Define a framework of action that involves the stakeholders of the territory and makes the element visible at the national and international level. This is extremely important since knowledge, generates empathy, respect and protection.

Additionally, through the strengthening of training processes, children and young people have access to the element, allowing intergenerational dialogue between teachers and learners. Also, it is undeniable that the circulation projects have allowed the people of the urban area to know more about the expressions of the bearers of the tradition coming from the rivers, estuaries, the sea and the rural sector in general.

The inscription of Marimba music and traditional chants is fundamental to promote the recognition of the African diaspora worldwide on enriching culture and living knowledge.

**Question C.4**

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

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

Since the inscription of the element the following safeguarding activities have been carried out:

Promotion and dissemination through stage presentations of traditional groups of the region, talks and academic spaces, which allow to raise awareness and provide feedback on the training processes in traditional music that take place in urban and rural areas of the South Pacific.

Training aimed at schools of traditional music and groups of marimba music and singers, located in the rural areas, which have a pedagogical vocation. The target population of the project are children, young people and adults who benefit from various courses to develop knowledge and skills to perform as musicians or singers in traditional music groups, as an alternative for income generation or for recreational purposes.

Training in ancestral techniques of construction, repair and maintenance of instruments related to the element, such as the marimba, the bombo, the cununo and the guasá. The tutors of the project are people who inherited their knowledge from their predecessors, as part of a system of oral tradition that has allowed these practices to be preserved and remain current in the daily cultural practices of the communities of the Colombian South Pacific.

Due to the pandemic and the temporary reallocation of resources, the Governments of the region allocated resources to finance projects associated with the element, with the
aim of supporting part of the population that has historically participated in the processes of formation and circulation of the element.

**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.

On the one hand, the patron saint festivities are the traditional scenario in which the communities participate as whole to rejoice with the marimba music traditional chants. These festivities promote broad participation of the communities and are also spaces for the recognition of the importance of the elders. Around the element, stakeholders of the general community gather, each one playing a role in the different activities such as musicians, singers, and promoters of traditional games.

The Management Group of the Special safeguarding Plan is a network of practitioners and bearers of the South Pacific Region that help to coordinate safeguarding activities in the rural areas and the river basins. The sabedores (traditional bearers) are the center of transmission activities, demonstrating all their percussion skills with the marimba, dances and songs. They are tireless and all night there is a musical rejoice, where great happiness is experienced within the patron saint festivities.

Additionally, community councils, spiritual groups and educational institutions are also part of the local Management Group involved in the safeguarding of the element. The rezandero (faith healers or prayer leader) and the cantadoras are also part of this collective, particularly at funeral ceremonies where they sing a cappella and prayers are made for the soul of the deceased.

Furthermore, the most significant process has been the creation of working groups through the Marimba Traditional Music Schools. Today, most have closed their doors due to lack of instruments, and others due to the death of the sabedores. Among those that have resisted are:

- In Timbiquí: the municipal school ‘Despertar’, the independent school ‘Cañáveral’, the independent school ‘Semillas de Esperanza’, and the independent school ‘Volviendo Saija’. Also the groups Cañáveral, Recatón, Aprendiendo Juntos, La Minga, La Tonga, and Mabonbocu.

- In Guapi: the 'Semblanzas del Río Guapi' foundation, the 'Tejiendo Saberes' school, and the 'Jumpero' school. There are also traditional music groups and cultural managers in each community.

On the other hand, the Secretary of Culture of the Government of Valle del Cauca, the Technical Directorate of Culture of the Buenaventura District and the local Management
Group have maintained a fluid dialogue in order to articulate and make visible all the processes that are part of the Special Safeguarding Plan. The purpose of this dialogue is to agree on the SSP projects that will be financed with the resources available for this purpose. Each project, with the consent of the Technical Directorate of Culture and the Management Group, establishes the mechanisms used to give participation to the bearers of the element and the target population.

Additionally, in relation to the participation of non-profit organizations, relevant events have been developed such as the Meeting of stories and music from the Pacific (Encuentro de historias y músicas del pacífico) organized by the cultural section of the Bank of the Republic, as well as cultural exchange projects such as 'Tejiendo raíces' with the Tradelpa cultural Association, among others.

**Question C.6**

**C.6. Institutional context**

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

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

Competent bodies involved in the management or safeguarding of the element include:

- The Ministry of Culture through the ICH Group of the Division of Heritage and Memory
- Governments of Valle del Cauca, Cauca and Nariño
- Municipality of Buenaventura through its Technical Directorate of Culture, and the cultural offices of the municipalities of Cauca and Nariño.
- The Colombian Institute of Family Welfare
- The Presidential Agency for Social Action and International Cooperation
- The Ministry of Education
- The National Learning Service (SENA)
- Cooperation educational institutions and Universities: del Valle, de Nariño, Javeriana de Cali.

Organizations of the community concerned with the element and its safeguarding include:

- Community Councils of Black Communities present in the area.
The Mixed Fund for the promotion of culture and the arts of Valle del Cauca.

The Regional Management Group of Marimba Music and Traditional Songs of the Colombian South Pacific, chosen by the communities of the 14 municipalities to guarantee the safeguarding of the element.

**Question C.7**

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

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

The invitation for the preparation of this report was sent on September 2020 to the Governorships of Valle del Cauca, Cauca and Nariño, as well the District of Buenaventura. Additionally the invitation was also sent to the Regional Management Group of the Special Safeguarding Plan, a civil society collective of practitioners and bearers that promote safeguarding activities in the local river basin communities of the South Pacific Region of Colombia.

The management group carried out a virtual consultation to representatives of the Management Group in the three departments. Their inputs were collected by the Secretariat of the Management Group and reported back to the Ministry of Culture of Colombia.

Additionally the Department of Valle del Cauca and the District of Buenaventura, responded on behalf of the institutional stakeholders involved in the safeguarding of the element. Their responses were also integrated to provide the viewpoint of a large section of practitioners and bearers and the institutional viewpoint. Furthermore, the report was also strengthened with the input of the NGO Tradelpa, which has had a significant role in the safeguarding of the element in the District of Buenaventura.
The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

Name
Carmen Ines Vasquez Camacho

Title
Minister of Culture

Date
09-12-2020

Signature
<signed>