A. General information

Name of State Party

El Salvador

Date of Ratification

2012-09-13

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.

The State of El Salvador ratified the convention in 2012, and the ICH section of the Ministry of Culture was established as a directorate in 2017 and is responsible for implementing and following up on the 2003 Convention in coordination with national and local stakeholders. This is the first periodic report that El Salvador submits, and it was prepared from June 2020 to February 2021, through meetings and online questionnaires used to collect information, including the participation of government institutions, NGOs and communities; the latter, even though they were invited, did not have full participation due to the difficulties posed by the Covid19 pandemic, in addition to the technological gap regarding Internet access and technological resources. Despite the foregoing, the report provides important findings on the situation of ICH safeguarding management at the national level and has led to a series of commitments in order to gradually improve the situations detected.

The main findings can be summarized as follows:

• There are some coordination mechanisms with the participation of communities and culture bearers, as well as government institutions to safeguard ICH for specific sectors such as indigenous peoples and traditional artisans; and another mechanism with a university to protect the Nahuat language.
• Five NGOs that work on training and capacity building on ICH management from a popular education perspective were identified, considering the awareness of their communities’ cultural identity, a key element.
• At least one private higher education institution offers a bachelor’s degree that involves the participation of craftsmen in order to reinforce knowledge and skill transfer to university students.
• Teacher training provided by government institutions include diploma courses on intercultural education and courses on cultural identity and Nahuat. There is also a Nahuat language immersion program for early childhood learners, in coordination with a private university.
• The Salvadoran Inventory of ICH is oriented towards safeguarding the documentation of practices; the files describe current practices and mention the transformations over time; they document the culture bearers and identify their threats. Some inventory sheets are the basis for the declaration of cultural assets, which allows for the establishment of protection and safeguarding measures involving local and national stakeholders.
• There is legislation in place for the protection of ICH. For instance, the 1993 Special Law for the Protection of the Cultural Heritage of El Salvador (LEPPCES), and for community and local management: the 2016 Culture Act. Through partnerships with local governments, 6 municipal ordinances have been enacted to protect indigenous communities based on their knowledge and cosmovision.
• A public policy for indigenous peoples (2015) and a national health policy for indigenous peoples (2018) were also designed to provide guarantees for indigenous peoples regarding respect and recognition of their ancestral practices, as well as a Law for the Promotion, Protection and Development of the Artisanal Sector (2016) which draws the attention to traditional crafts and artisans.
• The 2016-2031 Local Sustainable Development Plan (PDLS) for the Apaneca-Illamatepec Biosphere Reserve was defined. Based on it, the intangible cultural heritage was collectively identified together with the community as a resource for sustainable development; also, as an object of conservation in the territory, rescuing of cultural heritage for a harmonious coexistence between mother nature and human beings, fostering community participation.

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

Aráuz

Given name

María Isaura

Institution/position
Question A.3

Institutions and organizations involved in the preparation of the periodic report

- **Governmental institutions**
  - Ministry of Culture of El Salvador through:
    - Intangible Cultural Heritage Directorate (DPCI)
    - National Directorate of Cultural Centers
    - Regional Museum for the East Region (National Directorate of Museums and Exhibit Halls)
    - General Directorate of International Affairs and Cooperation
    - National Folkloric Ballet
  - Ministry of Education through:
    - National Institute for Teacher Education (INFOD)
    - Village El Mozote School in the municipality of Meanguera, department of Morazán.
    - Yucuaiquín School in the municipality of Yucuaiquín, department of La Unión.
    - Izalco National Institute in the municipality of Izalco, department of Sonsonate (they offer a Technical Vocational High School Diploma on Cultural Heritage).
    - Departmental Office of Education, department of Morazán
    - Departmental Office of Education, department of La Union
  - Technological Institute of Morazán (Segundo Montes community, department of Morazán)
  - Ministry of Health (MINSAL)
  - Salvadoran Institute for Agricultural Transformation (ISTA)
  - Salvadoran Institute for the Protection of Women (ISDEMU)
  - Ministry of Foreign Affairs (RREE),
Salvadoran Tourism Corporation (CORSATUR)
National Commission for Micro and Small Enterprises (CONAMYPE)

All the institutions have provided input about the public policies they implement in their areas which are linked to ICH; some participated in a webinar on ICH, the objective of the Periodic Report and provided information through a questionnaire.

- Universities

Dr. José Matías Delgado University (Universidad Dr. José Matías Delgado -UJMD)
Technological University of El Salvador (Universidad Tecnológica de El Salvador - UTEC)

Through an online questionnaire, universities provided input on their work in higher education related to ICH, and also participated in a virtual meeting where the ICH and the Periodic Report were discussed.

- NGOs

Foundation for Socioeconomic Development and Environmental Restoration (FUNDESYRAM)
The foundation collaborated with input about the work they carry out in communities in the department of Ahuachapán; their work is aimed at rescuing ancestral production practices and consumption of healthy food.

Manos Mágicas Foundation
The foundation collaborated by providing information for training programs on human rights topics and specifically on the rights of persons with disabilities; they provide training in Salvadoran Sign Language, which was declared a Cultural Asset.

Association of Organized Salvadorans of African Descent
Is an organization that works towards the recognition, endurance and struggle of the Salvadoran population of African Descent, guaranteeing the rights of the community; it provided information on its actions in the field black minorities’ rights in the country.

Salvadoran Indigenous Ancestral Rescue Institute (RAIS)
This organization provided input for this report from an indigenous perspective that documents, researches and disseminates the tangible and intangible cultural heritage of El Salvador, from and for communities; its objective is to contribute to the recovery of the ancestral historical memory of the Mesoamerican region.

Salvadoran Association for Integral Development (ASALDI)
This association collaborated with information related to its activities in the cultural
and environmental fields, in accordance with its principles, which are to work with economic, social, environmental and preventive development projects.

- Municipalities

The Municipality of Mercedes Umaña, Department of Usulután, provided information through a questionnaire and participated in a webinar on the ICH and Periodic Report.

- Others (if yes, specify)

The School of Engineering ITCA-FEPAD Santa Ana Campus (offers a Technical Diploma on Technological Management of Cultural Heritage), using an online form has provided information, on the Technical Diploma on Technological Management of Cultural Heritage; they attended a virtual meeting where the ICH and Periodic Report were discussed.

Researchers:

Morena Magaña has a PhD in Education with a specialty in Pedagogical Mediation from Universidad De La Salle de Costa Rica. She graduated from the Educational Management Postgraduate Program at Higher Institute of Economics and Business Administration (Instituto Superior de Economía y Administración de Empresas - ISEADE). She has a bachelor’s degree in Education Sciences, with a major in Language and Literature, from the Pedagogical University of El Salvador (Universidad Pedagógica de El Salvador) and holds a Teaching Degree in High School Education, with a major in Philosophy and Literature, as well as a postgraduate degree in Virtual Environments for Educational Practice, Technological University of El Salvador. Benjamin Palomo is a musician and professor at Dr. José Matías Delgado University. He plays music with pre-Hispanic instruments.

Oscar Martínez Peñate holds a bachelor’s degree in International Relations from Central American Autonomous University (Universidad Autónoma de Centro América -UACA), Costa Rica. He holds an M.A. in Political Science from L'Université du Quebec à Montreal (UQAM), Canada and an M.A. in Democratic Governance and Senior Public Management from the José Ortega y Gasset University Research Institute (Instituto Universitario de Investigación José Ortega y Gasset), affiliated to the Complutense University of Madrid, Spain and holds a Ph.D. in Social Sciences from the University of El Salvador (UES). He works as a University professor. He is also an Academic researcher at the School for Registrar Training (ESFOR) at the National Registry (CNR).

They have provided input on safeguarding activities and projects linked to the ICH by filling out a questionnaire that collects data on research work and safeguarding projects.
Culture bearers from the municipality of Panchimalco:
Manuel Cruz (traditional dancer from Panchimalco) Claudia Vega (artisan from Panchimalco)
Roberto Martínez (traditional musician from Panchimalco) Marcos Melara (Panchimalco brotherhood steward)
They contributed with their experiences as part of the Panchimalco community, providing information through a brochure that was printed and sent, to be filled out as they were unable to connect via internet.

Please provide any comments in the box below

Question A.4

Accredited Non-Governmental Organizations

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

none

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

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

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

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

none

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

Question A.5.2

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

none

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.

none

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

**Question A.5.4**

**Projects financed through International Assistance (Intangible Cultural Heritage Fund)**

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

<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>Titajtakezakan. Speaking across time, oral tradition and use of information and communication technologies (01249)</td>
<td>2017</td>
<td>2018</td>
<td>24995.00</td>
</tr>
</tbody>
</table>

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

**Question A.6**

**Inventories**

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State’s territory, as referred to in Articles 11
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

Salvadorean List of Intangible Cultural Heritage - Inventario Salvadoreño de Patrimonio Cultural Inmaterial (ISPCI)

b. Hyperlink to the inventory (if any)

https://drive.google.com/drive/folders/1BHLZ8qJVPT7eoajVbyBkP2aQgtrySzqX?usp=sharing

c. Responsible body

Intangible Cultural Heritage Directorate (DPCI)

d. Date of establishment

In 2007, formal work documenting the ICH began on behalf of the Ministry of Culture (at that time the Ministry of Culture was the National Council for Culture and Arts)

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

No

Date of latest update

g. Number of elements included

55

h. Applicable domains

In the National List in addition to the domains of the Convention, an area of places of historical memory has been identified. According to this List, the distribution of the elements is as follows:
1. Oral traditions and expressions: 1
2. Performing arts: 5
3. Social practices, rituals and festive events: 25
4. Knowledge and practices concerning nature and the universe: 2
5. Traditional craftsmanship: 9
6. Places of historical memory: 13

i. Ordering principles

To date, the List does not have formal guiding principles but do follow the ethical principles of the 2003 Convention.

j. Criteria for inclusion

Criteria of prevalence in time: cultural expressions have been transmitted from generation to generation through oral tradition and/or formal or non-formal teaching processes. Factors that have prevented the continued practice of the element must be taken into account, for example: acts of violence, banning certain practices, and natural disasters, among others.

Identity criteria: the people of a community identify with a particular cultural expression, considering it part of their culture, history and collective memory; it provides them with a sense of continuity linking the past to the present.

Collectivity criteria: they belong to the collective memory of a particular and defined social group (collectivity, community) and are recreated within the same social group, they do not possess recognized individual or institutional authorship, but are instead the product of a collective process of creativity and reproduction, therefore the cultural expressions of the ICH are not subject to be legislated under copyright and/or intellectual property laws.

Criteria of social meaning: they give the community a special value or meaning and within the social and collective framework they have a reason for existing. Although the cultural expressions of the ICH may change over time due to the dynamic nature of culture, history and social relations, the ICH element maintains its own meaning and reason for being, a sense of continuity, belonging and permanence in response to reasons why the traditions, practices or knowledge are fulfilled.

Criteria of respect for diversity: cultural expressions help in promoting respect for cultural diversity and human creativity, without diminishing or belittling the expressions of other cultures or other expressions within the national territory.

Ethics criteria: refers to the fact that cultural expressions do not violate Human Rights and/or Cultural Rights.

In the case of places of historical memory, the following inclusion criteria are added to the List:
• Sites or locations where massacres occurred or are represented in the context of the Salvadoran armed conflict.
• Locations where human remains of victims of the Salvadoran armed conflict are found.
• Places where commemorations are held, which in turn trigger the memory of the communities who organize themselves around these activities.
• Buildings/structures that represent the dignity and symbolic reparations in commemoration of the victims.

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

No

**Please provide further details, if appropriate:**

**l. Does the updating of the inventory reflect the current viability of elements included?**

(provide further details in section 7.3)

No

**Please provide further details, if appropriate**

To date there has been no update to the existing list.

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

Yes

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

1- Poverty.
2- Migration of cultural bearers to the city and overseas.
3- Loss of knowledge thorough generational transmission, mostly due to lack of interest in younger generations.
4- Negative impact derived from the commercialization of cultural manifestations, as well as digital commerce that encourages the excessive use of information that can distort the historical value.
5- Tourism: as it can abuse the socio-cultural context and generate an excessive mobilization of tourists that impacts and transforms their authenticity, its respect for customary norms and the historical value of cultural manifestations.
6- With regards to the manifestations that are linked to traditional music, currently recordings are used and not the development of live musical performances.
7- Little commitment and financial support from public and / or private institutions to sustain cultural events.
8- Lack of educational material.
9- Lack of government programs with permanent financial support for the protection, promotion and safeguarding of ICH.
10- Denial in accepting and diffusion in places of historical memory.
11- Little awareness and promotion through the media about the expressions of the ICH, its value and means for its safeguard.
12- Lack of institutional recognition towards the bearers of culture
n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2)

   Yes

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

The Salvadorean List of Intangible Cultural Heritage (ISPCI) is an inventory of the elements that are present in the national territory.

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)

   No

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

Local and Indigenous Knowledge Systems programme (LINKS)

Activity/project

- In 2018: The National Health Policy of the Indigenous Peoples of El Salvador was launched
- In 2019: The National Action Plan for Indigenous Peoples in El Salvador and Public Policy for Indigenous Peoples in El Salvador were launched

Contributions to the safeguarding of intangible cultural heritage

Regulatory frameworks allow the protection of ancestral knowledge and practices.
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**

Intangible Cultural Heritage Directorate (DPCI) attached to the Cultural Heritage National Directorate of the Ministry of Culture of El Salvador.

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

Among its functions, the DPCI must formulate, manage and monitor actions to safeguard the nation's Intangible Cultural Heritage (ICH), through educational and research processes, for the valuation and dissemination of the ICH, with the participation of communities, culture bearers, organizations, interested citizens, institutions and/or municipalities, coordinating and discussing with local and national actors for the safeguarding of the ICH. It maintains an ICH inventory and carries out declarations of Cultural Assets within the framework of the Special Law for the Protection of the Cultural Heritage of El Salvador (LEPPCES). Since 2013, declarations have been made through free, prior, and informed consultations, including the vision of the bearers and by establishing safeguarding commitments with local and national stakeholders. In addition, the public there are talks and training workshops for the public about national ICH in order to raise awareness and knowledge.

**Website**

http://www.cultura.gob.sv/

**Contact details**

**Address**


**Telephone number**
Question 1.2

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

No

Name of the body

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

-

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

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

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

Yes

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

Some coordination mechanisms were identified and are described below:
The Technological University of El Salvador has the Cátedra Indígena Náhuat program which has been operating since 2016 and, in order to engage the communities, it founded a network of Culture Guardian, with 8 youth who support the program. It seeks to raise awareness on the status of the Nahuat language in El Salvador and the importance of
bringing back the value and revitalizing it with educational strategies. It intends to recognize the speakers, make their culture and traditions visible, emphasizing on the treaties which mandate the State and other institutions to safeguard, protect and disseminate the language. In addition, it engages with the University's scientific community as well as other institutions through forums, intercultural gatherings, commemorations, the national day of the Nahuat language, and activities in which the culture bearers participate. The National Commission for Micro and Small Enterprises (CONAMYPE) works in coordination with traditional artisans through the National Artisan Development Board, engaging communities to foster and strengthen associative processes in artisan communities. Different actions for artisan development are coordinated at the National Artisan Development Board (33 boards were organized in the territories in 2019) regarding the transfer dissemination and promotion of artisan crafts as an identity element and source of income; they promote the National Artisan crafts Award, and support processes for the declaration of Cultural Assets in coordination with local governments, artisans, and the Ministry of Culture. The Ministry of Health (MINSAL) has created the National Committee for the Health of Indigenous Peoples, which includes representatives of indigenous organizations as well as representatives from government and non-governmental institutions. Its purpose is to establish the main activities and define those responsible for implementing and meeting the objectives, results and strategic lines of the National Policy for the Health of Indigenous Peoples. The Intangible Cultural Heritage Directorate promoted the creation of a Committee for the Safeguarding of the Nahuat Language in the municipality of Santo Domingo de Guzmán to follow up on measures to protect and safeguard the Nahuat language in the locality, as it is the place with the largest number of Nahuat speakers. The committee was created with the representation of community sectors, namely the elderly, women’s organizations, students and artisans, among others. Each month this committee met to identify partnerships with local actors to safeguard the language and prepared project proposals; however, due to the pandemic, this initiative has not been able to continue with the work.

Question 1.4

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

Yes

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

The Ministry of Culture through the Resource Transfer Program (PTR) supported the Pro-Popular Art Initiative Association (INAR), during 2015 through a financial contribution of 10 thousand USD, to update the database on popular artists and increase the collection of the Museum of Popular Art, through research and registration of popular art experts’ production. The actions taken were: design, production and inauguration of a new traveling photographic exhibition about a group of popular artists representative of El Salvador; assembly of a new exhibition of the products of a group of popular artists of El Salvador; assembly of a new traveling exhibition about popular artists in 3 cultural venues in the
country; assembly of a new temporary exhibition at the Museum of Popular Art of El Salvador, called Homage to the Masters of Popular Art of El Salvador; and continue the guided tour activity for visitors; registration of 20 pieces from the collection. The Intangible Cultural Heritage Directorate has supported some initiatives to document ICH; for example, it carried out the identification of oral tradition, gastronomy and artisan crafts with residents of San Antonio Masahuat together with the Salvadoran Foundation for Development and Basic Housing (FUNDASAL); on gastronomy in the municipality of San Miguel together with the Migueleños in Action Association. It has also assisted in documenting specific expressions such as pottery from Santo Domingo de Guzmán, weaving looms from San Sebastián, and waxed flowers from Quezaltepeque, jointly with local artisans.

The National Institute for Teacher Education (INFOD has collaborated with the Association of Indigenous and Community Midwifery (ASPARINCO) and other community-based groups in different activities such as research and recording of cultural practices characteristic of the ICH.

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

No

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

Question 1.5

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

1.5

- Cultural centres

The national network of Cultural Centers is a government entity attached to the Ministry of Culture which decentralizes services in the territories, operating as true local cultural centers. In these centers, lines of action have been established to promote and disseminate Intangible Cultural Heritage through festivals that take place at local, department and national level; studies have been conducted, for example, the “Historical Compilation of the Folklore of Morazán” (Recopilación Histórica del Folklore de Morazán). Moreover, other actions have been developed, such as: Book of the People (Libro del Pueblo) with 47 municipalities: a compilation of local history and oral tradition through the participation of the elderly; basic museography with the objective of identifying culture and tradition bearers, with an ICH approach. The project also participated in the consultation to create the Local Sustainable Development Plan (PDLS) of the Apaneca-Ilamatepec Biosphere Reserve, which involved several Houses of Culture in Sonsonate, Ahuachapán and Santa Ana; there was active participation in the consultation, the proposal was validated and there was involvement in the activities that were established in the
For the action timeline of each of the participating houses; the ICH component was represented, see the document: https://fundesyram.info/wp-content/uploads/2020/01/Plan-de-Desarrollo-Local-Sostenible-Apaneca-Ilamatepec-final.pdf. Finally, the entire proposal for the artists and creators’ inventory was developed, which has a clear ICH approach.

- **Museums**

  The National Museum of Anthropology "David J. Guzmán"; Eastern Regional Museum and Western Regional Museum (attached to the Ministry of Culture), collaborate by providing appropriate venues for workshops, follow-up meetings and invitations related to culture bearers. In the months of December 2019 and February 2020, meetings were jointly organized with interested parties and culture promoters to define nomination proposals for national ICH expressions for the Unesco Representative List of Humanity.

  In 2017, an exhibition of artisanal processes of the eastern region was carried out through talks and workshops aimed at different audiences with the participation of artisans and museum users.

  The Museum of Popular Art conducts ludic workshops on the craft techniques of papel picado, clay modeling, miniature handcrafts of Ilobasco, tuza flowers (corn husk), kite workshops and handcrafted balloons. Research on the different cultural expressions, arranging documentation and talks to disseminate research and raise awareness on the importance of those expressions.

- **Others**

  The National Folkloric Ballet conducts Saturday artistic education workshop about folkloric dance for teachers and youth with the purpose of becoming multipliers of the folkloric dance instruction.

  The Salvadoran Institute for the Development of Women (ISDEMU), participates in the execution of joint projects with other institutions that contribute to safeguard the Intangible Cultural Heritage, in relation to the technical support to the Department of Indigenous Peoples of the Ministry of Culture in the implementation of the National Policy on Indigenous Peoples and the National Action Plan for Indigenous Peoples; providing technical assistance, support and reviewing various documents related to the components of the project "Dissemination, Awareness Raising and Political Advocacy towards the implementation of the National Action Plan for Indigenous Peoples in El Salvador with a focus on Indigenous Women's Rights", financed by AECID and executed by the Salvadoran Institute for Agricultural Transformation (ISTA).

  Additionally, it encourages the continuous participation of women from the culture-bearing communities who contribute to safeguard their ICH expressions. Regarding
the recovery of Historical Memory, all actions are carried out with the constant participation of women. In 2019, a research was conducted on life stories of women who were killed in massacres told through the testimony of their relatives. There are 18 testimonies that build 15 life stories.

As part of the research, a workshop was organized with survivors (men and women) of the massacre, as well as family members to present research progress and elaborate on the collective historical memory. Different topics were addressed, such as life before the massacres, traditions, customs, fairs and children's games, among others. All this allows us to rescue and safeguard the cultural heritage. The aforementioned research is the basis for a documentary, short films, artistic photographs and the traveling exhibition "ALTARES‘: life stories of women who were killed in the massacre of El Mozote and surrounding areas". It appeared for the first time at the Memory Festival, as part of the commemoration of the massacres, in which people from the community participate.

Based on the research, a documentary film, 4 short films and 30 artistic photographs edited in high resolution were produced to document the life stories and testimonies of the massacres, as well as their customs and traditions before these took place.

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

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

Largely

**Target for the next report:**

Largely

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

Evaluation factor 1.4. will be strengthened through the commitment of the Ministry of Culture, which will promote the signing of an agreement to use the documentation generated on ICH in processes regarding the practices' transfers, especially those related to artisan processes, taking into account the Law on Fostering Craftsmanship in coordination with the Ministry of Education, which must carry out transfer processes in accordance with the aforementioned law.
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?

No

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

Do these programmes ensure inclusivity?

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.

The Directorate of Intangible Cultural Heritage facilitates workshops on local ICH management since 2019, both in person and virtually; the workshops are practical and theoretical and address the concepts of ICH and community participation in safeguarding measures; participants exchange experiences in safeguarding initiatives and tools to document ICH expressions are reenforced.

The Salvadoran Institute for Agricultural Transformation (ISTA) has created political advocacy and cosmovision training workshops, to train trainers and create the Multicultural School for Indigenous Rights, to be implemented by the National Counsel for the Defense of Human Rights of El Salvador to strengthen the capacities of indigenous populations.

The National Commission for Micro and Small Enterprises (CONAMYPE) implements the “Strengthening the Productive Capacity of the Artisan Community (FOCAP)” program, whose objective is to provide communities with a comprehensive and targeted support, and the Artisan Production Community Workshop has been created in Santo Domingo de Guzmán as part of this program.

The Salvadoran Tourism Corporation (CORSATUR) has, throughout the year, provided training in the development of tourist routes that allow communities to disseminate their traditions. It has provided technical assistance to culture bearers in the areas of social
network promotion, tourist packages and maps, tourist tours and presentation of information through the dissemination platform (Press trip).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Regarding the workshops facilitated by the Directorate of Intangible Cultural Heritage, broad and general invitations are made so that people interested in safeguarding the ICH can participate. The 2019 workshop was held for culture bearers, teachers and students from the eastern region of El Salvador, participants were convened through institutional social networks and a local university; in 2020, a local ICH management workshop was held in the municipality of Mercedes Umaña in coordination with the mayor's office, who supported the invitation to people from urban and rural areas.

The trainings provided by Salvadoran Institute for Agricultural Transformation (ISTA) are aimed at training trainers on indigenous rights; its target audience are public officials working on Indigenous Peoples' Rights including Indigenous Women's Rights; and community training, indigenous women and indigenous peoples' organizations for advocacy in the implementation of the National Plan for Indigenous Peoples in El Salvador.

Question 2.3

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

Yes

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

The five non-government organizations consulted have worked on ICH training programs from a popular education perspective, considering ICH awareness in their communities as a key element.

The Salvadoran Indigenous Ancestral Rescue Institute (RAIS) is working on the implementation of the following training programs:

• Participatory processes with local stakeholders to identify, register, document, map and disseminate ICH, both in terms of their manifestations and bearers in the territory.
• Training in the implementation of ICH in community development and territorial management strategies with the biocultural approach.
• Participatory training in the design, development and implementation of community cultural products, based on the ICH identified under the biocultural approach.
• Awareness programs to reevaluate the ICH and the importance of acknowledging its bearers, with the objective of fostering local and national cultural self-esteem.

The Salvadoran Association for Integral Development - ASALDI The Salvadoran Association
for Integral Development - ASALDI conducts training workshops and workshops to preserve ancestral, natural areas and ancestral knowledge. They also provide productive workshops to strengthen personal skills and abilities of the indigenous population.
The Foundation for Socioeconomic Development and Environmental Restoration - FUNDESYRAM has conducted Diploma courses to train Community Outreach Workers in Agroecology and Business Development.
The Manos Mágicas foundation conducts training and awareness-raising on the rights of persons with disabilities, Salvadoran Sign Language (LESA) and American Sign Language (ASL English).

Do these programmes ensure inclusivity?
No

If yes, describe briefly how these programmes ensure inclusivity.

There is no information available for this item.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

Evaluation factor 2.2. will be strengthened through the commitment of the Ministry of Culture, represented by the DPCI, to continue capacity building through local ICH management workshops. Partnerships will be promoted with institutions of higher education to support diploma courses on ICH management (training for trainers).
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 programs implemented by NGOs focus on strengthening and capacity building in people/sectors.

Empowerment Diploma Course in the field of environment, without leaving out social and economic development, taught by the Foundation for Socioeconomic Development and Environmental Restoration – FUNDESYRAM. It is aimed at indigenous communities, as well as general communities in the western area, specifically for women and youth.

LESSA Language Teaching, taught by Manos Mágicas Foundation. Their work is aimed at people (men and women of all ages) who have a hearing impairment.

Education and awareness, empowering the black community; discrimination and racism, taught by the Association of Organized Salvadorans of African Descent, aimed at the African descendant community in El Salvador (youth, adults, boys, girls, LGBTI community).

Awareness-raising workshops on oral tradition, organized by Salvadoran Indigenous Ancestral Rescue Institute (RAIS), directs its work towards indigenous communities, particularly older adults who provide information through oral tradition within a context of rural and indigenous communities, non-governmental organizations (NGOs), local governments, schools and universities.

Do these programmes ensure inclusivity?

No

If yes, describe briefly how these programmes ensure inclusivity.

Are any of these training programmes operated by communities themselves?

No

Provide examples of such trainings, describing the involvement of communities in operating these programmes.
Question 3.2

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

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

The goal will be to strengthen the evaluation factor 3.2 through the commitment of the Ministry of Culture, specifically the ICH Directorate, of continuing to support capacity building through ICH workshops on local management, including all population invited and community leader training.
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

**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.

Educating Handcraft Product Design bachelor’s degree students, as well as students of the bachelor’s degree on Graphic Design taught at Dr. José Matías Delgado University (UJMD). The craftsmen are involved in the lectures and in guiding students from different classes, working hand in hand with design professors and students. This coordinated format has been used since 1991, acknowledging the importance of the oral and technical transmission of their knowledge as part of the content, study, promotion and appreciation of the Intangible Cultural Heritage.

**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?  
No

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

**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?  
No
Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

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

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 National Institute for Teacher Education (INFOD) developed the first diploma course on intercultural education; the invitation was sent to the western area of El Salvador, calling on teachers trained in the Nahuat language, specialists in artistic education and teachers who identified themselves as indigenous. Work has also been done with social sciences teachers. One of the components of the National Teacher Training Plan (PNFD), developed between 2014 and 2019, is an anthropology module that includes aspects of cultural heritage in general and addresses ICH. This is because the National Teacher Training Plan was designed to be offered to all teaching staff in the national system. A very diverse group of teachers throughout the country have studied the module. Culture bearers are frequently found among teachers. The first cohort of the INFOD diploma course included teachers participating in the "Cuna Náhuat” project, teachers from Panchimalco who develop awareness-raising programs of the Nahuat culture, teachers with no previous training, and department education directors. ICH is addressed more broadly in the intercultural education diploma course, which included 3 modules.

Active education, cultural theory and cultural and natural diversity from the indigenous cosmovision. ICH, as a component of intercultural education, has been developed with (non-institutional) training efforts through independent work with community-based and indigenous communities in the municipalities of Nahuizalco and Tacuba.

Other actions carried out by INFOD:
- Training program for tour guides from the Salvadoran Tourism Corporation (CORSATUR).
- Teaching and training of guides and tour guides, with the purpose of acknowledging the ICH values.
- Teacher training at the national level, both public and private,
- Public policy proposal to work with teachers who are culture bearers, members of indigenous peoples, speakers of indigenous languages, of African descent and/or with special abilities.

During 2018 and 2019, the Ministry of Education:
- Developed an in-class course to train teachers; three sites were available in Sonsonate, Izalco y San Salvador.
- Graduation of 70 teachers from the course on cultural identity and the Nahuat language.
- Preparation of 15 documents and instruction materials to teach and learn Nahuat language and to strengthen Nahuat culture through in-class courses for teachers in the
same schools where these teachers work.

- Forum on the experiences of El Salvador, Guatemala and Ecuador in building the Intercultural Education System, in coordination with the Ministry of Culture, the Ministry of the Interior and Territory Development.
- Eight projects in the areas of education, music, research on cultural identity and Nahuat language.
- Participation of indigenous communities, university students, certified teachers and trainee teachers on cultural identity and Nahuat language.

Compilation and design of cultural tales in children’s version; teachers and leaders participated in the compilation or in the creation of stories.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

The goal will be to strengthen the evaluation factors 4.2 and 4.3. through the commitment of the Ministry of Culture to sign an agreement with the Ministry of Education to incorporate ICH safeguarding into the curriculum and teacher training.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

Guidance note corresponding to indicator 5 of the Overall Results Framework:
English | French | Spanish

Question 5.1

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

- As a stand-alone subject

In 2013, ITCA-FEPADE, a private technical education institution, began training on Technological Management of Cultural Heritage, with the goal of training professionals to support the work of tangible and intangible heritage. In 2019, a curricular update, which incorporates the topic of ICH in a more relevant manner, was implemented; specific ICH topics were included in the modules such as "Historical and geographical contextualization of intangible cultural expressions (80 hours)" and "Native ethnolinguistic expressions"(60 hours). The promotion of values is an important part of students' education. They have the option of carrying out professional practices or social service in institutions dedicated to ICH or to participate in related projects.

In secondary education at El Mozote school (department of Morazán), the Patrimonitos program is implemented to address issues related to cultural heritage (tangible and intangible), dealing with the values, principles, traditions and customs of the people. Above all, through the discussion of many themes related to culture, heritage and identity, the objective is to educate students by promoting a culture of identity, peace and healthy coexistence.

Question 5.2

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

No

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

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

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

Question 5.3
The diversity of learners’ ICH is reflected through educational curriculum via:

- **Mother tongue education**

  The Ministry of Education (MINED), using the linguistic immersion model, executes the Náhuat/ Xuchikisa “Cuna Náhuat” project with the Don Bosco University, whose objective is to promote the development of educational processes in early childhood in order to strengthen the Nahuat language and cultural identity.  
  

  Among the most significant activities during 2018 and 2019, we highlight the participation of 40 girls and boys of “Cuna Náhuat” in Santo Domingo de Guzmán and the start of Cuna Náhuat in Santa Catarina Masahuat, with 46 girls and boys.

### 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**

The Department of Education of Morazán of the Ministry of Culture notes that this is included in the contents and also part of the research processes which institutions promote through teaching guides. Emphasis is made on what these sacred places mean to them and on the fact that they have value and should be respected. For example, the Cave of the Holy Spirit in Corinto and ceremonial sites.

### Baseline and target

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

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

Partially

**Target for the next report:**

Partially

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**
In order to meet part of the indicator objectives, the goal will be to strengthen the evaluation factors through the commitment of the Ministry of Culture to sign an agreement with the Ministry of Education and the support of the National Commission to incorporate ICH content in elementary and secondary school levels in order to reinforce education and respect for ICH.
6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

**Guidance note** corresponding to indicator 6 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 6.1**

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

- **Crafts**

  Students in the bachelor's degree in craft product design and graphic design at the Universidad Dr. José Matías Delgado (UJMD) have the ethical foundation to support the approach to different academic platforms related to cultural identity projects, revisiting historical or anthropological basis supported by academic sources as well as members of academia; this allows recording crafting techniques. For example, valuing the communities which create these ancestral techniques and allowing the designer that brings them back to life and the craftsman that uses them, take center stage.

  On the other hand, various projects are undertaken with a focus on masterful recreation in which artisanal techniques are rescued, but also enhanced with new raw materials. Audiovisual narratives of these stakeholders' stories are also rescued to serve as a reliable historical record of these key actors, many of them anonymous; and with this type of materials, ensure the protection of their heritage for future generations of designers and others interested in these issues.

  The contents related to the ICH are addressed as follows:
  - Through face-to-face classes, virtual platforms and educational activities in the classroom. Primary research and field trips. A full study unit is dedicated to the recognition and enhancement of the ICH, incorporating interviews and specialists' visits, trips to strategic sites and official bibliography.
  - Within the course, competencies related to the ICH are developed and acquired through projects that students carry out.
  - Analysis, evolution and development of design concepts, and bringing a product into context within a specific culture and time.

  In general, they contribute to safeguard ICH without harming the value of cultural expressions: ancestral knowledge linked to the Mesoamerican heritage. They also take into account personal experiences of working in the field.

  The institution makes efforts to provide culture bearers with this type of education by promoting and working to share knowledge and the opportunity to teach and learn at the same time. Based on the knowledge of their cultural values, they can undertake internal conservation actions and build respect for the external actors that directly or indirectly affect their cultural processes.
• Vocational education/training

The Tourism bachelor’s degree program of Universidad Dr. José Matías Delgado (UJMD) reinforces the practice and transmission of the ICH within its academic programs, especially in the History and Cultural Heritage class. In academic education, the ICH is recognized and valued through workshops, stakeholder interviews, as well as advise for technicians on the proper ICH management. One example is the development of a tourist product catalog for San Juan Opico; after identifying ICH, we worked with craftsman and small producers. Culture bearers are engaged in the education process, especially in knowledge transmission, taking into account their customary rights. Bearers participated throughout the creation process of the product catalog and in their tourist development proposal. They make expert visits to the classroom. See: https://www.ujmd.edu.sv/ecc-y-teen-disenan-catalogoturistico-a-san-juan-opico/

Question 6.2

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

No

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

Baseline and target

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
In order to meet part of the indicator objectives, the goal will be to strengthen the evaluation factors through the commitment of the Ministry of Culture to sign an agreement with the Ministry of Education and the support of the National Commission, to promote the incorporation of ICH safeguard in higher education institutions.
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?

Partially

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 Salvadoran ICH Inventory is oriented towards documenting practices. In the files there is a description of current practices and it also notes the transformations over time. There are documents on the culture bearers and threats are identified. The latter is important as it has enabled actions that allow minimizing its effects, especially the files created since 2013 when the ICH Directorate began implementing the 2003 Convention; some inventory sheets are the basis for Cultural Asset declarations which allows establishing protection and safeguarding measures and achieving a commitment from local actors. Of the total number of inventory sheets, less than half have protection measures (23 out of 55 files)

**Question 7.1.b**

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

Partially

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

The Salvadoran ICH Inventory reflects the diversity of the country, but not in an exhaustive manner; for example, it includes cultural expressions of indigenous communities, but not from the community of African descent. On the other hand, it reflects the expressions of different periods of Salvadoran history, for example, pre-Columbian dances such as the Danza de los Emplumados; the establishment of the Salvadoran nation and the celebration of the Savior of the World Day (El Salvador del Mundo) and more recently, the San Miguel Carnival and the Torch Festival which commemorates the nation’s independence. Finally, the expressions of the post-war period are reflected as the remembrance of victims of the massacres that occurred during the Salvadoran armed conflict. In terms of geographic distribution, all regions of the country are represented.

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

Yes

Based on your response in section A.6 Inventories

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

The Salvadoran Inventory of ICH contributes to safeguarding in terms of documentation and dissemination of the ICH to raise awareness among the local population about its importance. In addition, the inventory sheets identify the threats that affect the cultural expressions; in some cases, these threats are transformed into protection and safeguarding measures through declarations of Cultural Assets. Although it has information on all aspects of the Convention, there is an imbalance of sheets for each area. For example, the area of oral traditions and expressions has 1 sheet and the area of knowledge and nature-related uses and the universe has only 2 sheets, while the area of social uses, rituals and festive events has 25 documented expressions. Therefore, in 2018, the identification of expressions linked to knowledge and nature-related uses and the universe focused on the east of the country began, covering 4 departments.

Question 7.3

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

Not at all

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.

Question 7.4.a

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

Partially

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

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

To date, the data sheets that make up the Salvadoran ICH Inventory do not contain information that is restricted by the communities. In addition, the inventory can be consulted at the ICH Directorate offices or through the hyperlink on the Drive platform, where all the files have been placed.
**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Minimally

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.

Some files contain information on the threats to ICH expressions and have made it possible to establish protection and safeguarding measures through a declaration of Cultural Asset, but this is not a guarantee, as local institutions and some sectors of the community do not take direct responsibility for compliance with the protection and safeguarding measures assigned to them by the community; the latter is the main obstacle. On the other hand, not all of the expressions listed in the inventory have a legal declaration. Other obstacles have been identified, such as the lack of dissemination of the information contained in the inventories, which is not adopted and used in schools or by other institutions, such as local governments, which could support the safeguarding of the expressions.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

The goal will be to strengthen the evaluation factors 7.2 and 7.3. through the ICH Directorate's commitment to adapt the inventory in order to reflect cultural diversity and contribute to safeguarding; will focus on including the national identity elements that are not included in the current inventory. In addition, it will begin updating the inventory to reflect the feasibility of the items currently included.
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?

Some

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

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

Since the ratification of the 2003 Convention in 2012, the ICH Directorate started community work to manage ICH, and one of its guidelines has been the declaration of Cultural Assets, for which a documentation process is carried out through inventory sheets. The creation of the inventory sheets involves the culture bearers with whom the descriptive elements of each of the cultural expressions are drafted. In addition, local stakeholders, which vary in each locality, are invited to meet, such as local governments, NGOs, government institutions, Cultural Centers, community associations, cooperatives, among others; the latter are important because they identify specific actions to protect and safeguard the expressions. For example, to prepare the inventory sheets of artisan processes, we work hand in hand with the Artisans’ Roundtables, the National Commission of Small and Medium Enterprises (CONAMYPE) and local governments. In these opportunities for dialogue, the concerns of the sectors are presented, and real supporting arrangements for the artisan expressions and their artisans are made.

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?

Minimally

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 creation of ICH Salvadoran Inventory began using a community-based approach in 2012 and the task is not complete, as not all Salvadoran identities are represented. For example, Afro-descendant expressions are not documented. However, there is a representation of
the different regions of El Salvador and at least some of the expressions for each area are included.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

Efforts will be made to strengthen the evaluation factors 8.2 through the ICH Directorate’s commitment to include in the inventory expressions from all sectors of society and genres, as well as from all regions of the country.
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

  Morena Magaña, a researcher, identifies the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean. This fund is also recognized as a multilateral international cooperation agency specialized in promoting self-development and on the recognition of the rights of indigenous peoples.
  The Technological University of El Salvador (UTEC), a private institution, has a research line on cultural heritage, history and identity, and has produced documents on these topics in some of the country’s municipalities, which have been prepared by professionals in the fields of anthropology and history.
  See: https://www.utec.edu.sv/movil/Inicio/Publicaciones/Coleccion-Investigaciones

Question 9.2

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

No

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

Question 9.3

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

Yes

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

The culture bearers of the dance of the Historiantes de Panchimalco explain that the researchers make the product known to the community and they feel included, and it is the community who decides how to take care of the traditions.
According to Morena Magaña, the bearers contribute by sharing their daily experiences and their constant struggles to keep their identity alive and vibrant and to maintain the heritage and cultural legacy of their ancestors in each of the communities that have indigenous population in El Salvador. Benjamín Palomo, a researcher, explains that they are always respectful of the bearers' participation, respecting their customs and their own cosmovision; since the research was always carried out with groups of 6 to 10 indigenous elders who know the correct use of their own phonology, phonetics, diction in the original way of pronouncing words. They always heard complaints that national and foreign ethnolinguistic researchers would come to their communities and they were never taken into account; they recorded their voices, took photographs and videos and then they would take that heritage with them, only to present their great scientific publications, sometimes even doctoral theses, and their names and their linguistic contributions would never appear in this important material. The work carried out by Palomo, a linguist, is done under the guidance of a native speaker, Don Genaro Ramirez de Santo Domingo de Guzman, now deceased; always under consensual and free participation and duly informed of the progress and difficulties.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

Evaluation factors 9.2. and 9.3. will be strengthened through the commitment of the Ministry of Culture to promote partnerships with higher education institutions to include research programs with an ICH safeguarding approach and impact by involving practitioners and custodians in the management, implementation and dissemination of the results obtained from such investigations.
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?**

Not applicable

**Provide any additional details here.**

The culture bearers of Panchimalco explain that when the researchers are done, they receive a document or book. According to the interviewee, these investigations could be useful for the new generations to learn and generate more research in order to obtain the necessary recognition required to continue with the traditions. They think that it has some impact on the population, but they also believe that these investigations do not guarantee or would not be used to protect and promote their traditions; they believe that the communities are the ones to care for, protect and practice the traditions and brotherhoods.

### 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 National Commission for Micro and Small Enterprises (CONAMYPE) uses the results of the research and the documents produced to design comprehensive craft development strategies that favor the protection of the ICH and the economic sustainability of the communities. Thanks to the inputs collected and the consultations with artisans, an artisan’s law was created: The Law for the Promotion, Protection and Development of the Artisan Sector.

The Ministry of Health (MINSAL) explains that the contributions for the creation of the National Health Policy for Indigenous Peoples included documents and research on practices and ways of life of the indigenous cosmovision, as well as research, scientific and technical studies on the comprehensive approach to health, interculturality and cultural relevance in an attempt to contribute to incorporate these paradigms while searching for answers regarding the health needs of indigenous peoples at a national and international level.
Question 10.3

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

Limited

Provide any additional details here.

Morena Magaña considers that, to a certain extent, the results of the research, documentation and the scientific, technical and artistic studies on the ICH are used to improve the safeguarding of the language and the recovery of cultural identity, but universities and research institutions should be more supportive of the communities, groups the cooperate in generating new scientific knowledge; They should disseminate research results in a systematic and timely manner, as well as implement impact and outreach projects as a way to revalue the ICH and contribute to the communities or study groups.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Minimally

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 evaluation factors will be strengthened to partially meet the objectives of the indicator through the Ministry of Culture's commitment to strengthen alliances with higher education institutions to make research available through publications and dissemination to key and strategic stakeholders.
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

- Legal measure

**Name of the policy/measure**

Special Law for the Protection of the Cultural Heritage of El Salvador

**Established**

22-04-1993

**Revised**

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

Yes

**Brief description**

The goal of the Special Law for the Protection of the Cultural Heritage of El Salvador (LEPPCES) is to regulate the rescue, research, conservation, protection, promotion, development, dissemination and appreciation of Salvadoran Cultural Heritage or Treasure. The law establishes the protection of Cultural Assets. With this tool, safeguarding measures have been established for the ICH cultural expressions declared as Cultural Assets since 2007 to date. A total of 24 expressions have been declared; some of these have specific protection measures for each asset, however and because they are legal measures, they are all protected under the LEPPCES.

2
It is a
• Cultural policy

Name of the policy/measure
Culture Act

Established
30-08-2016

Revised

Is the policy/measure being implemented?
No

Brief description

Its purpose is to establish the legal regime that develops, protects and promotes culture, as well as the principles, definitions, institutional structure and legal framework on which the state policy is founded. It is based on the fact that the right to culture is inherent to humans; consequently, it is an obligation and primary purpose of the State to protect, foster, disseminate and create the conditions for the development of cultural and artistic processes promoted by society, considering the cultural diversity of the people. Therefore, it establishes that the Salvadoran State is obliged to protect the artistic, historical and archeological wealth of the country that is part of the Salvadoran cultural treasure, recognizing its national, Central American and international importance. It is critical to highlight the importance the law gives to the inhabitants’ involvement in cultural activities as a guiding principle, which must include incentives and alternatives for it; such participation must be in cultural and artistic activities, appreciating their performance. As for languages, it states that Spanish is the official language of El Salvador and is part of the cultural heritage, which also includes the languages of the indigenous peoples, whether they are alive or in the process of being rescued. The State must promote and preserve the rescue, teaching and respect for ancestral languages in the country.

It is a
• Legal measure

Name of the policy/measure
Municipal Ordinances

Established
Revised

Is the policy/measure being implemented?

Yes

Brief description

To date, 6 municipal ordinances have been enacted through alliances with local governments. This includes specific programs to vindicate indigenous peoples' rights, in addition to promoting consultation processes and adapting municipal policies to the needs of indigenous peoples. The participating municipalities are Nahuizalco (2011), Izalco (2012), Panchimalco, Cuisnahuat (2015), Conchagua and Santo Domingo de Guzmán (2016). When adopting the municipal ordinance, the municipalities recognize the indigenous community of the municipality, whose members, women and men, are descendants of the first settlers of the territory. These communities possess cultural traits in different aspects such as ancestry, language, agricultural practices, handicrafts, and all their own expressions. Consequently, the Municipality will be especially committed to promote and protect the rights of each member of said community, which includes the protection, conservation and preservation of their own culture, land, territory and organization, especially of the renewable and non-renewable natural resources, which constitute the ecological environment of the community. Promotes cultural rights, including the practice, revitalization, protection and development of their cultural traditions and customs, past, present and future manifestations of their culture, such as the Nahuat language, archaeological and historical sites, utensils, designs, ceremonies, technologies, visual and performing arts and literature. In this context, special emphasis should be placed on rescuing the true history of the indigenous community. The municipality will promote the protection, restoration, rescue and recovery of the historical-cultural objects of the indigenous community's heritage. Finally, the ordinances establish that the municipality, in coordination with the indigenous community, will carry out efforts to recover, systematize and promote the historical memory with the purpose of making it part of the intercultural education of the municipality's students and for all other purposes deemed pertinent.

Question 11.2

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

No

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

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

If yes, provide details.
**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?

No

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

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

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

**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 Culture Law was drafted as a result of a national consultation. Through working groups in different regions of the country, we identified the artist’s concerns and those of the sectors working in the field of culture. This work was promoted and coordinated by the Ministry of Culture with financial support of international cooperation.

Regarding declarations of Cultural Assets, which are legal measures to protect expressions, only 15 of them have been developed including the participation of communities and culture bearers; since 2012, with the ratification of the convention, a consultation process began to establish protection and safeguarding measures. Within this work, we can highlight the protection measures established for the Nahuat language with the participation of Nahuat speakers from 4 municipalities in the western part of the country, which are the places where the language is still alive. In addition, the declarations of Cultural Assets of artisan processes have been work processes, engaging local artisan organizations, interviewing, and meeting with them to establish their protection regime.

On the other hand, the indigenous municipal ordinances are the result of consultative work carried out by the General Directorate of Multiculturalism of the Ministry of Culture together with indigenous organizations in the different municipalities. The proposals for ordinances’ content were developed and validated through work meetings.

**Baseline and target**

The first scale below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a baseline for future reporting.

The second scale allows you, on a voluntary basis, to define a target for the next reporting
exercise, in six-year time, and a text box allows you to explain how you intend to achieve this target.

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

Partially

**Target for the next report:**

Partially

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

Evaluation factor 11.1. will be strengthened through the commitment of the Ministry of Culture to promote the reform of both, the Special Law for the Protection of the Cultural Heritage of El Salvador (LEPPCES) and the Culture Act, in order to incorporate ICH management.
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?

<table>
<thead>
<tr>
<th>No</th>
<th>1</th>
</tr>
</thead>
</table>

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

**Question 12.2**

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

<table>
<thead>
<tr>
<th>No</th>
<th>1</th>
</tr>
</thead>
</table>

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description
Question 12.3

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

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Baseline and target

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Minimally

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 evaluation factors will be strengthened in order to meet a part of the indicator’s objectives through the commitment of the Ministry of Culture to sign an agreement with the Ministry of Education and drive the creation of policies or legal measures to safeguard ICH in the area of education, with the support of the National Commission.
13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

Question 13.1

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

No

Provide additional explanation, indicating the sector involved.

Question 13.2

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

Yes

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

- Others

The Territorial Planning and Development Law resumes cultural heritage management. It is important to note that some of its principles are linked to citizen participation, gender equality and citizen consultation, through previous information procedures that favor agreements between the sectors involved, aiming at territorial development planning, democratic governance and comprehensive development, which includes sustainable development, social equity, social integration, territorial cohesion, environmental sustainability, comprehensive risk management, solidarity, and access to information. The law provides guidelines for the State to regulate the use of the territory and guide public and private investments necessary to achieve sustainable development, and to regulate the coordination between the national and local levels of the government. The protection and conservation of cultural and archeological heritage is included in its scope of application for territorial planning and development. Looking at the concept of land-use management with a focus, among others, on economic and socio-cultural development, the main objective is the development and welfare of the people; and considering territorial development as a process that promotes harmony between the welfare of the population, territorial development conservation and protection of natural resources and the promotion of productive activities, should have as its main objective, improving the
The Public Policy on Indigenous Peoples has five main strategies within the policy: social development, economic development, cultural development, environmental sustainability, and state management. These strategies seek to improve the living conditions of the indigenous population, and to recognize and promote their national cultural heritage. The strategies also aim to ensure the sustainability of natural resources, aligned with the vision of indigenous peoples, and to promote environmental management and awareness. At the national level, the Indigenous Peoples' Consultation and Community Roundtable, better known as the Multisectoral Indigenous Peoples' Roundtable, was created. The purpose of this body is to generate immediate actions and follow-up of the indigenous peoples' policy, within a framework of dialogue between government institutions and indigenous organizations.

The National Health Policy for Indigenous Peoples seeks to guarantee the right of indigenous peoples to comprehensive health care in El Salvador with an intercultural and gender approach. This document contemplates the identification, documentation, research, promotion and valorization of the knowledge of the ancestral cosmosvision of indigenous peoples regarding culture, knowledge, wisdom and practices related to health. This policy considers a permanent strategy for continuous training on health promotion and primary health care, to strengthen health practices and knowledge of indigenous health agents, respecting their cosmosvision and ancestral knowledge.

The Local Sustainable Development Plan (PDSL) of the Apaneca-Ilamatepec Biosphere Reserve 2016-2031 is the tool that facilitates interagency coordination and decision-making to manage and invest technical and financial resources; its goal is to promote the conservation of landscapes, ecosystems, species, and genetic variation, while fostering human development from a socio-cultural, ecological and economic point of view; as well as the development of education, research, rescue of ancestral knowledge and pilot projects as benchmarks for learning. The main donors were: Initiatives for the Americas Fund (FIAES) and other donors. In addition, the 15-year PDSL will be the document that the Management Committee of the Apaneca Ilamatepec Biosphere Reserve will use to manage and develop the interventions with different stakeholders in the territory.

To create the Plan, we have considered the Ministry of Environment and Natural Resources’ (MARN) regulations, policies and strategies as well as international frameworks such as UNESCO, and the Strategic Plan of the Initiatives for the Americas Fund (FIAES). In addition, it is based on the Stakeholder Mapping prepared for the territory with the participation of 163 stakeholders; also, the results of the Socio-Environmental Diagnosis were considered, including problems related to ecosystems resulting from the discussion, analysis and recommendations of 286 key actors; the Reserve’s Map Catalog has also been considered for the geographic identification of the areas where the actions proposed in the Plan will be carried out. The strategic components of the PDSL are consistent with:

a) Restoration of degraded ecosystems and landscapes,
b) Comprehensive environmental sanitation,
c) Integrated water resource management,
d) Integration of the environmental dimension in land-use management,
e) Environmental responsibility and compliance, and
f) Climate change adaptation and risk reduction as defined in MARN's National Environmental Strategy and Policy.

Natural, economic, and cultural conservation targets were defined and prioritized in the PDLS, the Natural Protected Areas (NPAs) within the reserve, with which three environmental corridors are proposed.

Both in the diagnosis and in the plan, the Intangible Cultural Heritage is mentioned as a resource for sustainable development. In this sense, one of the conservation targets is the ICH, through the recovery of the ancestors' cultural legacy in the region to establish a harmonious coexistence between mother nature and mankind for a good life, promoting the participation of the community. The Intangible Heritage presents different cultural elements that must be recovered and appropriated. The ancestral knowledge or wisdom represents the basis of indigenous education. Likewise, the foundation of life and health is the land, therefore, the rescue and strengthening of these factors is important for the development of the Salvadoran Indigenous People. Thus, we find knowledge about the land, culture, language, spirituality, rules of conduct, historical origin, cosmovision, plants, animals, fire, wind, social organization, water, the sea, the sun, the moon and the stars.

**Question 13.3**

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

No

Provide any additional details

**Question 13.4**

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

Yes

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

- Others

The Law for the Promotion, Protection and Development of the Handicraft Sector, whose executing agency is the National Commission for Micro and Small Enterprises (CONAMYPE), aims to promote the creation, protection, development and strengthening of micro and small enterprises and to contribute to strengthening the competitiveness of existing enterprises, in order to improve their capacity to
generate employment and added value to production; to promote greater access for women to business development under equitable conditions, establishing the general framework for their integration into the country's formal economy, by creating a favorable, equitable, inclusive, sustainable and competitive environment for the proper functioning and growth of this business sector. Favoring culture bearers whose livelihood is the production of handicrafts with programs and credit mechanisms designed to support their enterprises. In addition, plans to promote and manage the specialization of artisans in the production of their handicrafts, trade fairs to promote and market their crafts, plans to open national markets, manage and register seals or collective marks for safeguarding, promoting favorable policies for the procurement of raw materials, keeping the National Registry of Artisans up to date.

Additionally, the aim is to: a) Protect and recognize the artisan; b) The development of artistic skills and productive capacities of the artisan sector; c) Safeguarding of traditions and ancestral knowledge, as well as the promotion of cultural expressions that creates national identity. Handicrafts of national origin will be recognized as part of the country's cultural heritage, thus safeguarding the knowledge and techniques inherent to handicrafts, which are transmitted from generation to generation, ensuring that these continue to be practiced in the communities as a form of creative expression, tradition and cultural identity. CONAMYPE, in coordination with the Ministry of Culture, will promote special programs to protect and safeguard native and identity crafts.

**Question 13.5**

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

No

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

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

**Baseline and target**

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

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

Partially
Target for the next report:

Partially

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

The evaluation factors will be strengthened in order to meet a part of the indicator’s objectives through the commitment of the Ministry of Culture to sign an agreement with the National Council for Territorial Planning and Development (CNODT) and the Ministry of Government and Territorial Development to promote the inclusion of ethical principles to safeguard ICH in territorial development plans, policies and/or programs.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

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

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

---

**Question 14.1**

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

No

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

**Question 14.2**

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

No

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

**Question 14.3**

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

No

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

**Baseline and target**

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

**Extent to which the current indicator is met:**
Not satisfied

**Target for the next report:**

Minimally

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:

Evaluation factor 14.1. will be strengthened through the commitment of the Ministry of Culture of signing an agreement with the National Registry Center to promote legal measures or policies to protect ICH practices. At the same time, inventories will be shared to initiate the protection and safeguarding of what has been identified, documented and inventoried by the Ministry of Culture.
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.

An exceptional experience that breaks the rule is the Local Sustainable Development Plan of Apaneca Ilamatepec, in which measures for the protection and safeguarding of the ICH were included; a plan that was carried out through public consultations with local communities, the document included the safeguarding of ancestral practices to produce and consume healthy food. The plan was promoted by the Foundation for Socioeconomic Development and Environmental Restoration – FUNDESYRAM - and adopted by the communities through an Agroecological Network that reinforces the transfer and care of knowledge and practices at the national level.

**Question 15.2**

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

No

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

**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 resource to enable sustainable development

A program that aligns with this vision is the Local Sustainable Development Plan 2016-2031 (PDLS) of the Apaneca-Ilamatepec Biosphere Reserve, which places the ICH as a conservation target based on the recovery of knowledge and practices linked to the universe and nature to protect the Biosphere Reserve.
Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

Evaluation factors 15.1 and 15.3 will be strengthened through the commitment of the Ministry of Culture to sign an agreement with the National Council for Territorial Planning and Development and the Ministry of Government and Territorial Development to include the ICH as a resource for sustainable development in national and local territorial development plans or programs.
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:

**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?

No

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

**Baseline and target**

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

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

Not satisfied

**Target for the next report:**

Not satisfied

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

The remaining indicators and evaluation factors should be consolidated to propose safeguarding programs and plans, creating strategic and stronger alliances with institutions, associations and communities along the way.
17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework: English | French | Spanish

**Question 17.1**

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

Yes

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

In the territory, the Cultural Centers carry out a variety of awareness-raising activities on local culture; for example, in Panchimalco, the bearers participate in awareness-raising activities about backstrap loom weaving, promoting it in the Cultural Center of Panchimalco. Raising awareness allows them to protect their rights and knowledge of the loom as other interested people ask for their permission to learn. They teach young people how to gather information about their work on the loom, encouraging the participation of all those interested in learning. The local Community Center and the mayor's office also encourage the participation of Panchimalco's brotherhoods and dancers and organize awareness activities.

**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?

No

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

**Question 17.3**

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

No

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

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

Yes

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

The Intangible Cultural Heritage Directorate, with the participation of young people, implemented the Titajtakezakan project: Speaking Through Time: Oral Tradition and Use of ICTs, during 2017 and 2018, in the community of Santo Domingo de Guzmán.

**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.

The young participants from the municipality’s school, received tools to recognize and value their own ICH. Workshops were held to raise awareness, build capacities related to documentation and research, as well as the use of ICTs to disseminate and acknowledge traditional culture bearers, documenting local stories, myths and legends. Finally, a document was printed showing the community’s oral tradition and the most representative bearers.

**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.

As a result of the Titajtakezakan project: Speaking Through Time: Oral Tradition and Use of ICTs, we implemented a video editing workshop, the use of video and audio equipment, creation of electronic media using Google platforms, such as Maps, Blogger, Gmail, Web. Also, Facebook, creating specialized pages updated by the students. The different cultural expressions are increasingly seen in social networks, for example, brotherhoods, dancers and artisans who present their traditions.

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

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

Partially

**Target for the next report:**

Partially

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

Evaluation factor 17.4. will be strengthened through the commitment of the Ministry of Culture to sign an agreement with the Youth Institute (INJUVE) for the creation of a network of young people committed to the ICH using ICTs.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework: English | French | Spanish

**Question 18.1**

Does media coverage:

- None of the two

   There is no information available for this item

**Question 18.2**

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

No

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

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

**Question 18.3**

Media programming on ICH:

- None of the three

   There is no information available for this item

**Question 18.4**

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

Not applicable

Provide any additional explanation.

There is no information available for this item

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

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

Not satisfied

**Target for the next report:**

Minimally

**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 evaluation factors will be strengthened to meet the indicator objectives at a minimum level, through the commitment of the Ministry of Culture to promote alliances with the media (private, national and community) so that their broadcasts or media coverages raise awareness on the importance of the ICH, in accordance with specific groups and with the concepts of the 2003 Convention. At the same time, the General Directorate of Institutional Communications of the Ministry of Culture will support the analysis of media coverage and will follow up on this commitment.
19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

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

**Question 19.1**

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

Yes

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

The Ministry of Culture is responsible for safeguarding the Intangible Cultural Heritage of the communities. The purpose of the Culture Act is to establish the legal regime for the development, protection and promotion of culture, as well as the principles, definitions, institutional framework and legal framework on which the state policy in this area is based, and to protect the cultural rights recognized by the Constitution and international treaties in force.

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

The Cultural and Community Centers documented biographies of culture bearers in some municipalities, including men and women (urban and rural, indigenous people and people of different ages); the information was placed in public spaces in the Cultural Centers.

**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

  The Intangible Cultural Heritage Directorate gives awareness-raising talks to culture bearers and local stakeholders to recognize the importance of safeguarding and protecting declared Cultural Assets.

- General public
The Ministry of Culture commemorates, every February 21st, the National Nahuat Language Day, declared by the Legislative Assembly through Legislative Decree No. 528, as part of the efforts to draw attention to the only indigenous language spoken in the country: http://crespial.org/celebraran-el-dia-nacional-de-la-lengua-nahuat-el-salvador/http://crespial.org/celebraran-el-dia-nacional-de-la-lengua-nahuat-el-salvador/#:~:text=Elfr0pr%C3%B3ximofr021fr0defr0febrero,elfr0occidentefr0defr0El%20Salvador. http://www.cultura.gob.sv/celebraran-el-dia-nacional-de-la-lengua-nahuat/

The Intangible Cultural Heritage Directorate carries out dissemination, awareness and education activities about ICH and the 2003 Convention, targeting the general population, especially bearer groups, cultural managers and researchers. In addition, from January to October 2020, the National Consultation Program to nominate the Representative List of Humanity has been developed, which included workshops, webinars and the distribution of information material.

**Question 19.3**

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

No

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

**Question 19.4**

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

Yes

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

The material on traditional dances and others, which the National Folkloric Ballet produces, is public documentation, including photographs and videos, which are published on social networks such as Facebook and other websites; the promotion and dissemination of the dances encourages respect for peoples’ identity. http://www.cultura.gob.sv/ballet-folklorico-nacional/.

In the Cultural and Community Centers, documenting the different cultural expressions promotes respect, recognition, and recovery of these cultural expressions through different activities (festivals, craft fairs, popular art encounters, etc.).

**Baseline and target**

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

Largely

**Target for the next report:**

Largely

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

Evaluation factor 19.3 will be strengthened through the commitment of the Ministry of Culture to identify good safeguarding practices in order for the media to support their dissemination through alliances with the institution; in addition, an agreement will be signed with the Communications Secretariat of the Presidency to disseminate and raise awareness of the information provided by the Ministry of Culture regarding the ICH.
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 Intangible Cultural Heritage Directorate carries out awareness-raising activities through workshops or talks with diverse groups and specific culture bearers. The idea is for the community to assume the main role in safeguarding its ICH. It is important to note that all safeguarding activities are carried out under transparent processes with stakeholders and communities and under a free, prior, sustained and informed consent.

The National Folkloric Ballet addresses conservation of the original dance expressions, respecting their costumes and clothing. It sensitizes the public to respect the native groups through their cosmovision, spirituality, customs and traditions.

The Cultural and Community Centers, in their awareness-raising activities such as talks, exhibitions, etc., respect the characteristics of each community, informing people on how to use the inputs, as well as ensuring that the results are accessible to the community in a way that implies dignity and respect.

The Salvadoran Institute for the Development of Women (ISDEMU) has held three forums to commemorate the International Day of Indigenous Women. These forums were carried out by ISDEMU in coordination with the Salvadoran National Indigenous Coordinating Council (CCNIS), the Indigenous Women’s Network; also coordinated with different State Institutions, Cooperation Agencies, Universities and Non-Governmental Organizations that promote and carry out actions to preserve and rescue the memory and ancestral knowledge, the teaching of indigenous languages and the recognition of the human rights of indigenous peoples, among others.

Question 20.2

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

No

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

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

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

Largely

**Target for the next report:**

Largely

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

Evaluation factor 20.1. will be strengthened through the commitment of the ICH Directorate to promote awareness activities emphasizing respect for ethical principles to safeguard ICH.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

English | French | Spanish

**Question 21.1**

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

Some

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

The Intangible Cultural Heritage Directorate executes participatory processes when making Cultural Heritage declarations. These declarations are requested by culture bearers who must sign and subscribe to the Cultural Heritage National Directorate, thus ensuring that the request does not come from an individual, but rather a community interest; when working on the process of declaring Cultural Assets, broad invitations are made with the support of local stakeholders such as municipalities or national ministries.

On the other hand, Panchimalco’s community leaders participate in their festivities to ensure their continuity; for example, in the flower and palm festivities, groups of dancers, brotherhoods and others participate. They use the internet to make their traditions known through posts and other web pages. The community's participation in caring for their traditions is through citizen participation with the different groups that make up the community. With these and other actions, participation is guaranteed, these are religious activities.

Describe in particular measures to ensure that this is inclusive.

The actions carried out by the Intangible Cultural Heritage Directorate are public and the invitation is extended to local and territorial sectors; local invitations are made with the support of municipalities or the Cultural Centers that have databases of bearers, groups and interested individuals; using social networks to convene and inform.

**Question 21.2**

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

Some

Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.
The organizations operate in both urban and rural sectors. In the rural area, they coordinate with the Community Development Association (ADESCOS), which follows up on the ICH safeguarding work through community outreach. In the urban area, the associations are made up of the collectives that are affiliated with them, and with these sectors of civil society they carry out their safeguarding work.

The Foundation for Socioeconomic Development and Environmental Restoration - FUNDESYRAM participates in the safeguarding through discussion and analysis forums, and the creation of alliances, discussion roundtables and networks of organizations; this is done with the communities; there is a program to promote and develop ancestral knowledge in agroecology, healthy eating, ancestral medicine, promotion and follow up on the rights’ approach.

The Salvadoran Association for Integral Development - ASALDI, through interviews and special events in which grandparents and elders from indigenous communities and Cultural Centers; and through social networks, they guarantee participation.

Manos Magicas Foundation conducts virtual trainings and invites deaf people, allowing civil society and deaf people the opportunity to participate.

The Association of Organized Salvadorans of African Descent participate in the safeguard by involving the communities in the activities, in addition to the alliances with the representatives that are particularly important for the development of ICH expressions.

The Salvadoran Indigenous Ancestral Rescue Institute (RAIS) is in a constant validation and construction process, hand in hand with the communities. In general, some of the strategies and approaches followed are: 1. Identify and respect the protocols on which the communities base their interrelationships and agreements. 2. Their language and means of communication, which not only involves creating material in their language, but also the recognition of cultural ways of communicating. They encourage opportunities for horizontal dialogues, which, based on this inclusion, motivate them to participate in these efforts. 3. The implementation of methodologies for recreational documentation of the ICH, with the communities. 4. Linking the process of documentation, creation, and implementation of actions to revitalize ICH, not as an independent action, but as a cross-cutting part of local strategies and actions. Another example that is being implemented are municipal strategic plans with a biocultural approach.

**Question 21.3**

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

Not applicable

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

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

Evaluation factors will be strengthen to meet part of the indicator objectives' through the commitment of the Ministry of Culture to promote the signing of an agreement with the Ministry of Government and Territorial Development (MIGOBDT) so that, through departmental governments, knowledge of the ICH and the participation of territorial stakeholders will be promoted to support the safeguarding of the ICH. In addition to encourage the signing of agreements with the Salvadoran Institute for Municipal Development (ISDEM) and the Corporation of Municipalities of the Republic of El Salvador (COMURES) for the involvement of local governments.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

**Guidance note** corresponding to indicator 22 of the Overall Results Framework:

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

---

**Question 22.1**

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

No

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

**Question 22.2**

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

Yes

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

Some NGOs mention that the favorable environment for research and monitoring is complex, the presence in these territories must be very well planned due to social security situations, and the work with the ICH is linked to territorial development plans. The Foundation for Socioeconomic Development and Environmental Restoration (FUNDESYRAM) is monitoring the project through the publication of a monthly bulletin in the virtual library and through permanent testing. The Salvadoran Indigenous Ancestral Rescue Institute (RAIS) is dedicated to the investigation and implementation of actions that promote ICH safeguarding, with emphasis on revaluing the local cosmovision, ancestral knowledge, oral tradition, in addition to the importance of its bearers and the possibilities of social innovation that can be generated through them; they do research and pay special attention to the implementation of actions and the creation of spaces.

**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.

INFOD has recently published the diary of Eugenio Valencia Hernández, a Nahuat speaker from Cuisnahuat, called: I Know Two Worlds. This contribution opens a new investigation line for INFOD’s anthropological studies with educational value for El Salvador. The contributions of other investigations are especially useful for student training. The investigation is developed with institutional support and dialogue with the communities. In this regard, we are in the process of creating an enabling environment; however, the level of security required to carry out investigations in communities is not the best.

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

State Party-established target

Largely

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

The evaluation factors will be strengthened in order to meet a part of the indicator’s objectives through the commitment of the Ministry of Culture to sign an agreement with the National Council of Science and Technology (CONACYT) from the Ministry of Education to display the contents of ICH for cultural, science and technology investigations, among other investigations that are produced at the national level.
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:

- International level

In November 2019, the USD $4,000.00 project called "My Country and its World Heritage" funded by UNESCO (cooperation modality: multilateral-financial) was carried out. This project implemented 4 days of awareness workshops, to promote basic knowledge of the tangible and intangible heritage of our country. The content of the workshops consisted in two parts:

1) Heritage and identity:
   - The universal and exceptional value of Joya de Cerén
   - Intangible Cultural Heritage (ICH)
   - The pottery of Joya de Cerén, as a local identity element

2) Community, where the entrepreneurial experience of young people from the Joya de Cerén village was presented.

The workshops were held at the Cultural Centers in downtown San Salvador; Metapán (located in the department of Santa Ana); San Juan Opico (located in the department of La Libertad), and San Miguel. There were 102 participants; 54 women and 48 men between the ages of 13 to 19 and some adults, including a person who works as a tour guide in the Department of San Miguel and other college students from San Salvador and Metapán.

Question 24.2

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

Question 24.3

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

Yes

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).
CRESPIAL has supported the exchange of experiences through training workshops and provided assistance to attend international congresses in Mexico, where experiences have been exchanged among the technical and administrative staff of the Focal Points.

**Question 24.4**

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

No

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

**Baseline and target**

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

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

Minimally

**Target for the next report:**

Minimally

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:

Evaluation factor 24.4 will be strengthened through the commitment of the Ministry of Culture to promote information exchange on shared expressions with other States through the Central American Integration System (SICA) and the CECC (Central American Educational and Cultural Coordinator).
### 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.

The Cultural Heritage National Directorate has been one of the Focal Points of the Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) since 2013. The staff at the Ministry of Culture has strengthened its capacities through multiple workshops provided or managed by the center; for example, the training for trainers’ workshop in June 2019, in Antigua Guatemala. With center’s assistance, we have also participated in the International Congress on Experiences in ICH Safeguarding (CIESPCI), in 2015 and 2017. A document describing the status of ICH art in El Salvador was also prepared.

As the Focal Point, we participate in regular meetings held by the Board of Directors for relevant decision making and feedback to improve the center’s work.

In 2016 a competitive fund was awarded to El Salvador through the Salvadoran Foundation for Development and Basic Housing FUNDASAL with the project "Rescuing Our Legacy: Youth and Community Working Together, Promoting Safeguard Processes in San Antonio La Loma". As the Focal Point, we followed up on activities related to ICH documentation and awareness-raising talks.

### Question 25.2

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

No

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

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

International and regional bodies

Others

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage

The International Council of Organizations for Folklore Festivals and Folk Art (CIOFF): we contribute to the artistic training of Latin American dances through a virtual workshop, invited by the International Council of Organizations for Folklore Festivals and Folk Art (CIOFF): http://www.cultura.gob.sv/asiste-a-los-talleres-del-ballet-folclorico-nacional/

El Salvador is a Member State of the Central American Integration System (SICA), created on October 14, 1991, aligned with the Sustainable Development Goals, working to overcome the challenges of the Central American region. In the educational and cultural field, it is part of the Educational and Cultural Coordination (CECC) of SICA, whose mission is to promote and foster a Central American regional integration in the areas of Education and Culture, as fundamental pillars for sustainable human development, through a process of deconcentrating, while respecting the socio-cultural and natural diversity of its member countries.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
Evaluation factor 25.1. will be strengthened through the commitment of the Ministry of Culture to strengthen alliances with CRESPIAL and to seek its participation in specific projects to support the national ICH management.
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.

none

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’).

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.

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.

**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.

**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.

**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.

**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 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
María Isaura Aráuz

Title
National Director of Cultural Heritage

Date
10-03-2021

Signature
<singed>