A. General information

Name of State Party
Guatemala

Date of Ratification
2006-10-25

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 Political Constitution of Guatemalan Republic establishes in its articles 57, 58, 60, 61, 65 and 66 aspects of composition, prohibitions and safeguard of cultural heritage, art and cultural manifestations, as well as the right to creative expression, preservation and promotion of culture and protection of ethnic groups, Thus ensuring respect for the country's cultural diversity.

The Law for the protection of the cultural heritage of the nation and its regulation (Decree number 26-97), establish the regulation of protection, defense, research, conservation and recovery of goods that constitute the cultural heritage of the nation. Article 3, numeral II, establishes: It is constituted by institutions, traditions and customs such as: oral, musical, medicinal, culinary, handicraft, religious, dance and theater traditions, medicinal, culinary, culinary, handicraft, religious, dance and theater traditions. The cultural assets referred to in this article in its Roman numeral one, which are more than one year old, are subject to the present law. Roman numeral one, that are more than fifty years old, from the moment of their construction or creation and that or creation and that represent a historical or artistic value, being able to be included those that do not have that not have that number of years, but that are of relevant interest for art, history, science, architecture, culture in general and that contribute to the architecture, culture in general and contribute to the strengthening of the identity of Guatemalans.

The purpose of Governmental Decree number 37-2019 is to develop the concepts, principles, criteria and procedures established in the Law for the Protection of the Cultural Heritage of the Nation, related to the safeguarding, protection, defense, research, conservation, integral management, sustainable management and recovery of the cultural heritage of the Nation; as well as the guidelines for its application.
Within the Cultural, sports and recreational policies of the Ministry of Culture and Sports (2015-2034), there are substantive policies in which strategies and lines of action have been settled to address the cultural and natural heritage, within which the subject of intangible cultural heritage is immersed.

Guatemala has taken actions through awareness about the protection, promotion, disclosure and safeguard of the several cultural manifestations, with active participation of communities, groups and individuals that make processes possible and intangible cultural heritage techniques. In this manner, Guatemala has established a process to carry out declarations, based on the free, prior and informed consent as a primary condition of the cultural task.

**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**

Ramírez Klee

**Given name**

Nelly Elizabeth

**Institution/position**

Director Technical Direction of the Intangible Cultural Heritage

**Address**

Ministry of Culture and Sports 12 avenida, 11-11 zona 1 Ciudad de Guatemala

**Telephone number**

+502 2208 6600, ext. 265; +502 4777 6305

**E-mail address**

patrimoniointangiblemcd@gmail.com
Other relevant information

**Question A.3**

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

  Technical Directorate of Intangible Heritage, of the Vice Ministry of Cultural and Natural Heritage of the Ministry of Culture and Sports.

Please provide any comments in the box below

The Technical Directorate of Intangible Cultural Heritage is in charge of implementing and developing actions aimed at the safeguarding of the Intangible Cultural Heritage of Guatemala.

**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.


Associations of artisans (Ajkem, Ixoqi, AFEDES, Councils of Weavers, Association of Potters of Chinautla, Owop San Juan Comalapa, Association of Traditional Culture Weaving, Association of Sunflowers, Cosamaj Jun am San Atonio Aguas Calientes, Association Nojib'al Ixoqui Santa Catarina Barahona, Growing Better Solola Association, Comalapa Artisans Committee, Maya Mam Ch'omool B'ee Association, Ixmukane Women's Development Education Center, AMUT Association and ADIMA Baja Verapaz).

**Question A.5**
Participation to the international mechanisms of the 2003 Convention

**Question A.5.1**

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nan Pa’ch ceremony (00863)</td>
<td>2013</td>
</tr>
</tbody>
</table>

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

The periodic report for this element will be developed in 2021.

**Question A.5.2**

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language, dance and music of the Garifuna (00001)</td>
<td>2008</td>
</tr>
<tr>
<td><em>Multiple: Belize, Guatemala, Honduras, Nicaragua</em></td>
<td></td>
</tr>
<tr>
<td>Rabinal Achi dance drama tradition (00144)</td>
<td>2008</td>
</tr>
</tbody>
</table>

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

**Question A.5.3**

**Programmes selected for the Register of Good Safeguarding Practices**

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

*none*
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>Ceremonial de la Paach (00485)</td>
<td>2009</td>
<td>2010</td>
<td>8000.00</td>
</tr>
</tbody>
</table>

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

Strengthening of national capacities for the safeguarding of intangible cultural heritage in Guatemala, were developed in four workshops:

1. Application of the Convention for the safeguarding of the intangible cultural heritage.
2. Preparation of inventories with the participation of the communities.
3. Preparation of inventories for the safeguarding of the intangible cultural heritage with community participation of the Eastern Region.
4. Workshop for the preparation of safeguarding plans for intangible cultural heritage.

This project was carried out thanks to the contribution of the Government of Azerbaijan, which benefited the tradition bearers and practitioners, municipalities, academics and the staff of the Technical Directorate of Intangible Cultural Heritage.

Likewise, the Municipality of Santa Apolonia, Chimaltenango and the Municipality of Esquipulas, Chiquimula were provided with computers and audiovisual equipment.

Question A.6

Inventories

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

1.

a. Name of inventory
Nan Pa’ch ceremony.

b. Hyperlink to the inventory (if any)

c. Responsible body

Technical Directorate of Intangible Heritage, Ministry of Culture and Sports.

d. Date of establishment

2014

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

No

Date of latest update

01-10-2014

f. Method and frequency for updating

None.

g. Number of elements included

13

h. Applicable domains

a) Oral traditions and expressions, including language as a vehicle for intangible cultural heritage.
b) social practices, rituals and festive events.
c) knowledge and practices concerning nature and the universe
d) traditional craftsmanship

i. Ordering principles

Prior, free and informed consent granted.

j. Criteria for inclusion

Tradition bearers and practitioners (men and women).
Municipal authorities.
Organizations (Academy of Mayan Languages of Guatemala, Shecana Fraternity, Nan Jal Organization).

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

Yes

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

The elements included are:

- Corn (twin cob).
- The proclamation.
- Parliamentarians.
- The crosses (inherent spaces).
- Ceremonial Drink.
- Ceremonial Dance.
- Ceremonial Costumes.
- Tun.
- Hornpipe.
- Marimba.
- Godmothers and Grandmothers.
- The celebration space.
- Staff of the Parliamentarians.

**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**

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

Yes

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

a) Only one person knows the parliament.
b) They no longer do the Pregon tour at night, due the advanced age of men.
c) The Proclamation is no longer carried out as it was before.
d) The population no longer follows the ritual of gratitude, there are people who mock and insult them, calling them crazy, every time they go out with the Pachitas in the streets, there are even those who throw stones at them.
e) The transmission from parents to children along the part of the members of the Pro Madre Maíz group, has not been noted as one of the factors that affects transmission, migration and the change of religion, from catholic to evangelical protestantism.
f) Youth no longer practices it.
g) Social conflicts that lead, in some cases, to seek individual benefits and leaves aside the tradition bearers.
h) All the crosses are no longer visited, due to the destruction of outsiders.
i) There is no appreciation and therefore lack of respect for the tradition bearers and practitioners, who feel used.

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.  

It covers the following areas:  
a) oral traditions and expressions; including language as a vehicle for intangible cultural heritage.  
b) social practices, rituals and festive events.  
c) knowledge and practices concerning nature and the universe  
d) traditional craftsmanship 

Maya-Mam language community.  
Municipality of San Pedro Sacatepéquez, department of San Marcos.  

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

)  

No  

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

)  

Yes  

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

)  

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**

Other international frameworks

**Activity/project**


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

These International instruments emphasize the respect for consultation with indigenous peoples. As well as the promotion and safeguarding of cultural and spiritual practices and respect to their identity.
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**

Technical Directorate of Intangible Cultural Heritage, Ministry of Culture and Sports

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

The Technical Directorate of Intangible Cultural Heritage is made up of the following departments: Crafts and Popular Arts, Sacred Places and Practices of Mayan Spirituality, Inventories / Studies and Promotion and Diffusion.

It is in charge of planning, promoting, and developing actions for the safeguarding of intangible cultural heritage at the national level. Including ancestral techniques and processes in spaces inherent to the different cultural manifestations of communities, groups and individuals, through the identification, investigation, documentation and registration of the elements of the intangible cultural heritage.

Advises the General Directorate of Cultural and Natural Heritage, Vice Ministry of Cultural and Natural Heritage, Vice Ministry of Cultural and Natural Heritage and the Superior Office of the Ministry of Culture and Sports, within the framework of the Convention for the safeguarding of the Intangible Cultural Heritage UNESCO 2003. The Technical Directorate of Intangible Cultural Heritage is also the focal point of Guatemala at the Centro Regional para la Salvaguardia del Patrimonio Inmaterial de América Latina - CRESPIAL.

**Website**

www.mcd.gob.gt

**Contact details**

**Address**

12 Avenue, 11-11 zone 1
Question 1.2

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

Yes

1

Name of the body

Municipality of San Pedro Sacatepéquez San Marcos and Pro Madre Maíz Committee

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)

Ceremonial called the Pach, the Proclamation and its Parliaments.

Brief description of the safeguarding functions of the body

There is documentary and audiovisual material on the aforementioned demonstration as a means of promotion and awareness.

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.

The Intangible Heritage Technical Directorate, through its departments, who develop the following actions:

Department of Handicrafts and Popular Arts: promotion and dissemination of Guatemalan handicrafts; technical assistance in the artisan field, recognition and dignity of artisans and the national artisan registry.

Department of Sacred Places and Practice of Mayan Spirituality: Identification, verification, registration and georeferencing of sacred places as spaces inherent to the practice of Mayan spirituality; recognition of spiritual guides (Ajq'ijab') as carriers of the culture on the practice of Mayan spirituality.

**Question 1.4**

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

No

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

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

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

- Research institutions
  
  Institute for Research and Projection on Sociocultural Diversity and Interculturality (URL)
  Institute for Interethnic Studies, University of San Carlos de Guatemala
  Department of Archaeological, Anthropological and Historical Research, General Directorate of Cultural and Natural Heritage
  Mesoamerican Regional Research Center -CIRMA- USAC General Directorate of Research
Baseline and target

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

Extent to which the current indicator is met:

Largely

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:

Promote workshops on intangible cultural heritage, to manage and safeguard the different cultural manifestations, in the subjects of promotion, dissemination and research.
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.

1. Capacity building workshops for tradition bearers and practitioners of the intangible cultural heritage.
2. Regulations on sacred places.
3. Technical assistance in the artisan field for the development of ancestral knowledge and techniques.
4. Training on the formulation of municipal cultural policies.

All the above carried out by the Technical Directorate of Intangible Heritage through its departments.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
Specific topics include men and women of different ages from the four ethnic groups in Guatemala: Maya, Xinca, Garífuna and Mestiza.

**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.

Taught by the Technical Directorate of Intangible Heritage, through its departments of Crafts and Popular Arts and the Department of Sacred Places and Practice of Mayan Spirituality.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Specific topics include men and women of different ages from the four ethnic groups in Guatemala: Maya, Xinca, Garífuna and Mestiza.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
Guatemala will continue to carry out inclusive safeguarding actions through participative workshops and technical assistance that include all genders, ages, ethnical groups and spirituality of tradition bearers and practitioners, through virtual and on site activities.
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).

1. What is intangible cultural heritage.
2. Symbols and meanings in Mayan costumes.
3. Intangible Cultural Heritage and Sustainable Development.
4. Free, prior and informed consent workshops.
5. Preparation of inventories with the participation of the communities.
6. Safeguarding the intangible cultural heritage.
7. Workshop on natural dyes as a rescue of ancestral knowledge.
8. Use of the Mayan calendar.
9. Socialization of the regulations of sacred places.
10. Workshops on the identification, verification and georeferencing of sacred places.
11. Meeting of Ajq’ijab ’or Spiritual Guides on ancestral knowledge and knowledge of natural medicine applied to the mitigation and control of diseases that afflict human life.

These workshops are given to men and women ages +3 years old.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

In all the training groups of the four ethnic groups of Guatemala are considered: Xinca, Garifuna, Maya and Mestiza, including the tradition bearers and practitioners, people from civil society and local authorities.

Are any of these training programmes operated by communities themselves?

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

The training program implemented by the Technical Directorate of Intangible Heritage has strengthened capacities, replicating the knowledge at the local level, for example:

In the municipality of San José Poaquil, in the department of Chimaltenango, awareness workshops and artisan information were replicated to strengthen intangible cultural heritage, coordinated by the Office of Management of Social and Cultural Development of the Local Municipality.

**Question 3.2**

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

Yes

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

The Zacapaneca Association of Storytellers and Anecdotes -AZCCA-, develops workshops to safeguard the orality of the middle valley of Motagua, with groups of children, youth and adults, with the aim of transmitting knowledge and putting the manifestation into practice.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The training programs are addressed to children, youth and adults from the department of Zacapa, in the eastern part of the country.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**
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:

Expand coverage of training programs with the active participation of the communities, tradition bearers and practitioners.
4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

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

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

- formal education
- non-formal education

**Question 4.1**

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

Yes

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

In most municipalities where there are declarations of intangible heritage, the bearers have initiated actions to socialize their knowledge to young people to get involved to ensure the viability of the manifestation.

One of the actions undertaken is the implementation of drawing contests in the different educational levels of the municipality of Momostenango, Totonicapán; specifically, the manifestation of the elaboration of the traditional Ponchos and their original designs.

In the case of the cultural manifestation of orality in the middle valley of Motagua, the Zacapanec Association of Storytellers and Anecdotes, gives oratory workshops and contests in which children of primary and basic education participate.

**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?
No

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

Baseline and target

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

Extent to which the current indicator is met:
Minimally

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:

Establish inter-institutional alliances with the objective of creating educational programs at different levels, which include intangible cultural heritage within their different curricula.
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

  Regardless of the study curricula, the subject of intangible cultural heritage is freely addressed, within projects such as: academic exercises, theses, degree projects, contests, demonstrations of ancestral knowledge and techniques.

**Question 5.2**

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

Yes

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

Through awareness, which includes talks and demonstrations of the process of making or creating different cultural manifestations.

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

No

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

**Question 5.3**

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

- Multilingual education

  Currently, the Ministry of Education included a required course in the mother tongue of each region within its national base curricula.
Question 5.4

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

No

Briefly explain, giving examples, how educational programmes teach this

Baseline and target

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

Extent to which the current indicator is met:

Minimally

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:

6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

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

**Question 6.1**

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

- **Music**

  There is a career for music teachers, which include content within their curriculum with topics related to intangible cultural heritage.

- **Technical education/training**

  There are several technical careers that focus their content in a certain part on the practice and transmission of intangible cultural heritage, such as: Bachelor of Tourism, who have extensive knowledge about different cultural manifestations of the country, as well as the threats that affect the manifestations and its generational transmission.

  Within the modernization and professionalization promoted by the Ministry of Culture and Sports, there are currently technicians graduated in Cultural Management.

**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:**

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:

Establishment of letters of agreements between the Ministry of Culture and Sports and the Ministry of Education, the Public and Private Universities, so that within the contents of the study curriculum they include courses on intangible cultural heritage.
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.

In process of definition.

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.

In process of definition.

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 inventory is a way that allows to identify the actual situation of the cultural element, for example: threats, risks and knowing the viability. This tool promotes the active participation of the communities, being the protagonists of it.

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.

Up to now, no update has been made to the existing inventories at the national level, however it is considered necessary to update them in a mid term.

**Question 7.4.a**

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

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

Access to the inventory depends on the consent of the bearers and practitioners of the intangible cultural heritage element.

**Question 7.4.b**

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

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

In process of definition.

**Baseline and target**

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

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

Partially
Target for the next report:

Not satisfied

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

Carry out the intangible cultural heritage inventories of the different declarations.
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.

1. Training for communities, groups and individuals on what the intangible cultural heritage is.
2. Training on the preparation of inventories with the active participation of the communities.
3. Preparation of the SWOT.
4. Realization of the inventory of the cultural manifestation.

**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?

Largely

**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 participation of direct and indirect actors of the cultural manifestation is encouraged, this is being reflected at the beginning of each process with the prior, free and informed consent, participating men and women of different ages.

**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:**

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:**

Encouraging the participation of the direct and indirect actors of the cultural manifestation, this being reflected at the beginning of each process with the prior, free and informed consent, participating men and women of different ages. Respecting their customs, traditions and in some cases the mother tongue of each region.
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**
  1. Technical assistance in the identification and definition of their intangible cultural heritage.
  2. Accompaniment for the elaboration of municipal cultural policies.

- **Documentation and archiving**
  Inventories and their registration in the Technical Directorate of Register of Cultural Assets.

  Technical reports of verification, georeferencing, mapping and registration of sacred places of indigenous peoples, as spaces inherent to the practice of spirituality, Mayan, Xinca and Garífuna.

  National register of artisans.

**Question 9.2**

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

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

**Publications:**
Research and publications carried out:
1. Guide to the intangible cultural heritage evaluation process in Guatemala;
2. The traditional culinary crafts of Guatemala.
3. Ceremonial of the Paach
4. Ancestral knowledge about the biodiversity of Mother Earth.
5. Analysis and interpretation of the Popol Wuj
6. Corn Cultural Heritage of the Nation.
7. Knowing terms for mutual respect between people of different cultures.

Impacts:
1. Socialization of the different manifestations of intangible cultural heritage
2. Recognition and appropriation of the use of sacred places as spaces inherent to their ancestral spiritual practice.
3. Through these publications and research, the manifestations of intangible cultural heritage are kept alive.
4. National and international recognition of the different identified cultural manifestations.

**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.

By means of a written document in which they give their prior, free and informed consent, in which they include their name, number of personal identification documentation as well as their signature or fingerprint.

Through a special act carried out by the community, the bearers and practitioners or by the Local-Municipal Authority.

**Baseline and target**

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

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

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

Satisfied

**Target for the next report:**

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:

1. Encourage the participation of local communities in research, rescue, conservation, defense and social implementation of the intangible cultural heritage.
2. Subscription of interinstitutional letters of understanding, for the promotion, dissemination and safeguarding of the intangible cultural heritage.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

### Question 10.1

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

Some

Provide any additional details here.

The tradition bearers and practitioners, community authorities, municipal authorities and civil society are made aware of the results of the investigations prior to their validation, not the original documentation, which remains under the protection of the Technical Directorate of Intangible Heritage, of the Ministry of Culture and Sports.

### 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.

National Policy of Intangible Cultural Heritage, in process.

### Question 10.3

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

Some

Provide any additional details here.

The results of the research are used to formulate safeguard plans and direct actions to minimize risks; however, follow-up actions must be implemented to help in this objective.

### Baseline and target

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

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

Partially

**Target for the next report:**

Not satisfied

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

Making alliances with local, public and private communities and institutions for the effective development of research and documentation.
11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

Question 11.1

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

Yes

1

It is a

• Cultural policy

Name of the policy/measure

National Policy of Intangible Cultural Heritage

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

This policy was formulated in 2007 and is being implemented in some extent, nevertheless it is in the process of being validated for legal recognition.

2

It is a

• Cultural policy

Name of the policy/measure

Cultural, Sports and Recreational Policies (2015-2034)
Established
21-10-2015

Revised

Is the policy/measure being implemented?
Yes

Brief description

Cultural, Sports and Recreational Policies (2015-2034)

From the Cultural, Sports and Recreational Policies it can be inferred that each substantive and operational policy recognizes that its scope of application is for the four ethnic groups that make up Guatemala. And that each program, project and action must be carried out with cultural, linguistic and contextual relevance, preserving and safeguarding the authenticity of cultural manifestations and expressions. Emphasizing in this way that the country is multicultural, multilingual and multiethnic.

It is a

• Legal measure

Name of the policy/measure

The law for the Protection of the Cultural Heritage of the Nation and its Regulations

Established
09-04-1997

Revised
04-03-2019

Is the policy/measure being implemented?
Yes

Brief description

The law for the Protection of the Cultural Heritage of the Nation and its Regulations

The Law for the Protection of the Cultural Heritage of the Nation, Decree number 26-97,
looks to regulate the protection, defense, investigation, conservation and recovery of the assets that make up the cultural heritage of the Nation.

The Regulation aims to develop the concepts, principles, criteria and procedures established in the Law for the Protection of the Cultural Heritage of the Nation, related to the safeguarding, protection, defense, investigation, conservation, integral management, sustainable management and recovery of the Cultural Heritage of the Nation; as well as the guidelines for its application.

**Question 11.2**

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

Yes

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

1. Promotion, enhancement and safeguarding of intangible cultural heritage.
2. Active participation of the different instances involved in safeguarding the intangible cultural heritage.
3. Strengthening the dynamics and actors of the intangible cultural heritage.
4. Strengthening, application and dissemination of the legal and regulatory framework of the intangible cultural heritage.
5. Knowledge development and information management on intangible cultural heritage.

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

Yes

If yes, provide details.

1. In the case of sacred places, their identification, verification, georeferencing, mapping and registration are carried out.
3. Training workshops on the rescue of ancestral knowledge in yarn dyeing.
4. Awareness, recognition and inventorying workshops on intangible cultural heritage.
5. Registration of the different cultural manifestations in the Technical Directorate of Register of Cultural goods.
6. Making of inventories and safeguarding plans for intangible cultural heritage declarations in the mid term.

**Question 11.3**
Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?

Yes

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

1. Providing technical assistance in the creation of files for declarations of intangible cultural heritage at a national level, counting so far with 45 declarations with Ministerial Agreements.
2. Training workshops for capacity building at the local level where the intangible cultural heritage is located.
3. Socialization of the regulations on sacred places as inherent spaces, to the practice of Mayan, Xinca and Garífuna spirituality.

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

No

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

From the local, regional and national level, no prominence or priority is given to safeguarding the different cultural manifestations of the intangible cultural heritage that require urgent measures.

Question 11.4

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

Limited

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

In the formulation of the Cultural, Sports and Recreational Policies, we had the participation of social actors, tradition bearers and practitioners and authorities.

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:**

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:

Socialization of the laws, regulations and provisions that regulate the defense and safeguarding of the intangible cultural heritage.

Education and training program in research, systematization, inventory, registration and cataloging of the intangible cultural heritage.

Follow-up and monitoring program in the different communities that practice the different cultural manifestations of the country.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

**Question 12.1**

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

| Yes |

**It is a**

- Legal measure

**Name of the policy/measure**

National Languages Law, Decree No. 19-2003

**Established**

23-05-2003

**Revised**

23-05-2003

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

Yes

**Brief description**

1. Description: The purpose of the Law is to regulate matters relating to the recognition, respect, promotion, development and use of the languages of the Mayan, Garifuna and Xinca people. This law responds to one of the areas of the Convention for the Safeguarding of the Intangible Cultural Heritage; being oral traditions and expressions, including language as the vehicle of the intangible cultural heritage.
Education policy

Name of the policy/measure
National Curriculum Base

Established

Revised

Is the policy/measure being implemented?
Yes

Brief description

The basic national curriculum is the technical and pedagogical instrument that develops and strengthens the cultural and linguistic diversity of the country, since the Guatemalan State is conceived as the educational project for the integral development of the human person, of the Guatemalan peoples and of the plural nation.

It is a

• Legal measure

Name of the policy/measure
Framework Law of the Peace Accords

Established

Revised

Is the policy/measure being implemented?
Yes

Brief description

The purpose of this Law is to establish norms and mechanisms that regulate and guide the process of compliance with peace agreements, as part of the constitutional duties of the State to protect the person and the family. Within these agreements is the identity and rights of indigenous peoples, which promotes, develops and makes known the identity of indigenous peoples, the cultural rights within which is the language, the spirituality of the peoples, ceremonial centers, sacred places and the use of the costume.
**Question 12.2**

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

Yes

1

**It is a**

- Education policy

**Name of the policy/measure**

National Curriculum Base

**Established**

2004

**Revised**

2005

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

Yes

**Brief description**

The CNB emphasizes the valuation of cultural identity, interculturality and organizational structures for social exchange in educational centers, through the practice, respect, knowledge and promotion of cultures and worldview of the Garífuna, Ladino, Mayan and Xinca culture.

**Question 12.3**

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

Yes

1

**It is a**

- Legal measure

**Name of the policy/measure**
Generalization of multicultural and intercultural Bilingual Education, Government Agreement No. 22-2004

Established

12-01-2004

Revised

12-01-2004

Is the policy/measure being implemented?

Yes

Brief description

The Government Agreement No. 22-2004 establishes the obligatory nature of bilingualism in national languages, as a national linguistic policy, which will apply to all students in the public and private sectors. The first language for learning is the same for each person, the second language is another national language (Spanish) and the third language must be foreign. (English, French or German).

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

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:

Establish inter-institutional alliances with the Ministry of Education and universities, to promote the inclusion of the processes of transmission and practice of the intangible cultural heritage.
13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 13 of the Overall Results Framework:

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

**Question 13.1**

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

Yes

Provide additional explanation, indicating the sector involved.

Not completely, some sectors still do not consult with the people of the community, such is the case of mining and hydroelectric projects.

**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?

- Gender equality

  Women and men of all ages and from the four ethnic groups of Guatemala, Maya, Xinca, Garifuna and Mestizo, take part in most of the actions that are carried out.

- Knowledge and practices concerning nature and the universe

  There is a regulation on the access of spiritual guides to the different archaeological sites and sacred places administered by the Ministry of Culture and Sports.

- Others

  The law on the Registry of Cadastral Information (RIC), Decree 41-2005, aims to
establish, maintain and update the national cadastre, in accordance with the provisions of this Law and its regulations. According to article 66 related to sacred places if during a cadastral process a sacred place or places are identified, the RIC will make the topographic survey of the corresponding fraction and its easements and will notify within a period of 30 days to the owner or possessor of the property, the interested communities or the corresponding institution to initiate those actions aimed at guaranteeing its existence and ceremonial use.

**Question 13.3**

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

Not applicable

Provide any additional details

**Question 13.4**

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

Yes

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

- Income generation and sustainable livelihoods
  
  Through exposition sales and artisan demonstrations, the generation of income and sustainable livelihoods of the different artisans at the national level, men and women, is encouraged.

- Impact of tourism on ICH safeguarding
  
  In some cases, sustainable community tourism contributes in some way to safeguarding cultural manifestations, generating incomes directly to the tradition bearers and practitioners preserving their knowledge.

**Question 13.5**

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

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

Yes

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

The incentive program for small holders of forest or agroforestry land - PINPEP-, established in Decree No. 51-2010, of the Congress of the Republic of Guatemala –PINPEP Law-, has the objective of giving participation to the holders of small tracts of forestry or agroforestry lands that do not have land title that apply to the benefits of economic incentives in forestry matters.

Through the forestry incentive program -PINFOR-, the State grants incentives through the National Institute of Forests INAB, in coordination with the Ministry of Public Finance, to landowners, including municipalities, who are engaged in reforestation projects and maintenance on forestry lands.

The two programs described promote the continuity of different cultural manifestations by providing raw materials for their realization, such as: ceramic and pottery elaboration, natural dyes and ceremonial materials for the practice of ancestral spirituality.

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:

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:

Establish a financial fund within the Annual Operative Plan (AOP) of the Technical Directorate of Intangible and Natural Cultural Heritage to attend cultural manifestations.
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?

Yes

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

Through legal and administrative measures, the Technical Directorate has initiated efforts to raise awareness among the population about the importance of demonstrations and ancestral knowledge. They have fostered spaces for dialogue with communities, groups and individuals, for the continuity of their intangible cultural heritage.

Cases:
1. Cultural expertise carried out by the Department of Sacred Places in the municipality of Santa María Cahabon, department of Alta Verapaz, to evaluate the status of the sacred place Serok Hix, due to the operation of the OXEC II hydroelectric plant.
2. Mediation by the Department of Sacred Places, between spiritual guides and municipal authorities, for the resolution of the case of the Kalpul Sacred Place of the municipality of Joyabaj, department of El Quiché, due to the construction of a water tank in the sacred 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:**

Minimally

**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:**

Resume the National Intangible Cultural Heritage Policy project, in order to have updated and pertinent legal provisions for the protection of intangible cultural heritage in all its areas of expression.
15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

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

- English
- French
- Spanish

**Question 15.1**

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

Yes

Describe briefly, giving examples, how they do so.

The different cultural manifestations of the intangible cultural heritage contribute to the sustainable development of families, carrying out ancestral practices and knowledge, for generational transmission, thus strengthening their customs and traditions.

Example:

a) Production and sale of artisan products.
b) Practice of the spirituality of the four ethnic groups: Mayan, Xinca, Garífuna and Mestizo.
c) Community tourism.
d) Financial incentives for presentations.

**Question 15.2**

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

Yes

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

The existence of ancestral community authorities, such as brotherhoods, indigenous mayoralties, water committees, and other forms of organization play an important role in the resolution of conflicts in their communities, such as land conflicts (communal lands and boundaries), marriages, social conflicts and water use, distribution and conservation.

Example:

a) Indigenous Mayor's Office of Chichicastenango, El Quiché
b) Indigenous Mayor's Office of Sololá, Sololá
c) The 48 cantons of Totonicapán
d) Xinca People's Council
e) Guatemalan Association of Indigenous Mayors
f) Ajq’ijab ‘councils or Mayan spiritual guides
**Question 15.3**

Do development interventions recognize the importance of ICH in society?
No

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

**Baseline and target**

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

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

Partially

**Target for the next report:**

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:*

Capacity building program (awareness workshops on the importance of intangible cultural heritage and its link with sustainable development).
16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

Guidance note corresponding to indicator 16 of the Overall Results Framework:
English | French | Spanish

Question 16.1

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

- Indigenous peoples
  
  Most of them are creators, tradition bearers, practitioners and beneficiaries of the intangible cultural heritage, therefore they are an essential part for safeguarding.

- Groups with different ethnic identities
  
  Capacity-building trainings include the four ethnic groups in Guatemala: Maya, Xinca, Garifuna and Mestizo.

- People of different ages
  
  In the different safeguarding plans, children, young people, adults and the elderly are taken into account. Example: awareness and promotion with elementary school’s children, through drawing contests on the designs and symbols of the ponchos (blankets made of cotton) of the Momostenango municipality, declared as intangible cultural heritage of the nation.

- People of different genders
  
  Both men and women participate in all cultural events.

Question 16.2

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

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

Through information and dissemination workshops on intangible cultural heritage regulations and international agreements within the intangible cultural heritage framework. For example, The Agreement 169 and the Convention for the Safeguarding of the Intangible Cultural Heritage.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

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:

Capacity building program (awareness workshops on the importance of intangible cultural heritage and its link with sustainable development).
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.

There is effective communication between the Technical Directorate of Intangible Cultural Heritage, which includes Departments and the organizations, associations, groups, councils of culture bearers and local authorities, in the different awareness-raising and sensitization activities of the intangible cultural heritage. Examples: Capacity building project at the national level; socialization of the regulations of sacred places, socialization of the map of sacred places and the events of craft demonstrations.

Question 17.2

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

Yes

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

For the identification, verification, georeferencing, mapping and registration of sacred places where indigenous people perform their ancestral ceremonies, prior, free and informed consent is previously obtained through a special document.

Prior to a declaration of the intangible cultural heritage of the nation, an awareness workshop on intangible cultural heritage is carried out, given to the tradition bearers and practitioners as well as to other sectors involved in intangible cultural heritage. During this process, prior, free and informed consent is obtained by means of a document, which includes name, personal identification document number, as well as the signature or fingerprint.

Question 17.3
Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

Yes

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

For example, the knowledge and information provided on the intangible cultural heritage, in awareness activities, are used only for educational purposes of the tradition bearers, practitioners and the technicians of the Technical Directorate of Intangible Cultural Heritage.

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 mechanism is through local authorities to make the participation of young people effective.

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

No

Describe briefly how young people are engaged, giving examples.

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

No

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

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**.

<table>
<thead>
<tr>
<th><strong>Extent to which the current indicator is met:</strong></th>
</tr>
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<tbody>
<tr>
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<tr>
<th><strong>Target for the next report:</strong></th>
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<tr>
<td>Not satisfied</td>
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</table>

**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:**

Create other awareness mechanisms such as the use of community radios, as well as written news media.
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:

- Promote mutual respect among communities, groups and individuals?

Some media do promote mutual respect between communities, groups, and individuals through written and audiovisual reports on the importance of cultural manifestations in Guatemala.

**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

In Guatemala, two types of media are identified: corporate and alternative.

Alternative media do reach the communities using the mother tongue many times and are inclusive. Among these are community radio stations, community press, and Telesur.

**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.

Up to date, there has been no approachment with the media for the socialization of the Convention for the safeguarding of intangible cultural heritage.

**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:**

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:**

Dissemination program through spots (radio and television) in various languages of the State Party, on the importance and national and international legislation for the safeguarding of the intangible cultural heritage.
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 State has several units that respond to the needs, such as recognition, appreciation and promotion of culture in general and several have been dedicated to the identification and safeguarding of intangible cultural heritage.

There are civil society organizations that influence in the rescue, promotion, dissemination and safeguarding of intangible cultural heritage.

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

The Thechnical Directorate of Intangible Heritage monthly reports the activities concerning intangible cultural heritage, based on government policies and plans that include gender, age, and the four ethnic groups of Guatemala: Xinca, Garifuna, Mayan and Mestizo.

**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
  Granting of free, prior and informed consent, validation of inventories and safeguarding plans, delivery of Declarations through Ministerial Agreement to interested communities.

- Media
Act of delivery of the declaration of the ceremonial of the Pa’ach of San Pedro Sacatepéquez San Marcos, of the process of making ceramics, pottery and handicrafts of Santa Cruz Chinautla, Guatemala, the ancestral knowledge of pottery, in the Municipality of Santa Apolonia, Chimaltenango; and workshops of natural dyes with weaving artisans from different communities.

**Question 19.3**

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

No

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

**Question 19.4**

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

Yes

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

Public information, within the framework of the intangible cultural heritage, at the State level, the right to collective knowledge of the traditional bearers and practitioners is respected and only with their consent can such information be provided to civil society, otherwise it is protected.

At the community level, groups and individuals handle information according to their idiosyncrasies, beliefs and 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:**

Largely

**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:

Ensure that public information about intangible cultural heritage reaches the communities through municipal authorities so that they can undertake actions to promote and disseminate local ICH and its safeguarding.
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](http://example.com) 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 information provided by the tradition bearers and practitioners is only for educational use in awareness-raising activities.

In certain cases, consent is given to refer to a cultural manifestation.

**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:**

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:

Strengthen awareness programs on ethical principles.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

**Guidance note** corresponding to indicator 21 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 21.1**

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

**High**

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

In the declaration at the national level The Pilgrimage to “El señor de las tres caídas” of the City of Tecún Uman, Ayutla, San Marcos, where more than 2000 people issued their free, prior and informed consent on a document that includes their name, identification number and signature.

In the case of the declaration of the ancestral knowledge of the Pottery of Santa Apolonia, of the department of Chimaltenango, the community participated in the declaration process, facilitating previous permission, their free, prior and informed consent through a certificate issued by the municipal authorities in which the representatives of the Community Development Councils signed, together with the artisans, approximately 200 people.

In the case of the registration of sacred places, for the practice of Mayan spirituality, to register Cultural assets, previous permission, prior, free and informed consent is granted, through a written format prepared by the community involved, with the support of the technical staff of the Sacred Places department, of the Technical Directorate of Intangible Heritage.

**Describe in particular measures to ensure that this is inclusive.**

Identify that the signers of the free, prior and informed consent documents are tradition bearers and practitioners of the culture and the elements of intangible cultural heritage.

That the tradition bearers are the ones who request the safeguarding of their intangible cultural heritage.

Provide technical assistance by the staff of the Technical Directorate of Intangible Heritage, to the tradition bearers and practitioners, for the identification of risks and threats of their intangible cultural heritage.
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 participation of society contributes to the promotion and use of the specific elements of the intangible cultural heritage of a community.

Question 21.3

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

Some

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

Some do recognize and respect traditional knowledge, however, it is necessary to strengthen and socialize the legal regulations on intangible cultural heritage.

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:

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:

Programs and actions for updating and relevance of legal provisions, their dissemination and knowledge.
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?
No

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.

Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?
No

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

Baseline and target

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

Not satisfied

State Party-established target

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:

Programs and actions to strengthen the research, systematization, inventory, registration and cataloging of the intangible cultural heritage.

Programs and actions to strengthen and safeguard the dynamics and actors of the intangible cultural heritage.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

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

Guidance note corresponding to indicator 24 of the Overall Result Framework:

English | French | Spanish

Question 24.1

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

- Regional level

The State of Guatemala is the focal point of the Regional Center for the safeguarding of the Intangible Heritage for Latin America -CRESPIAL-, based in Peru. Through this center, virtual trainings have been received in which part of the staff of the Technical Directorate of Intangible Cultural Heritage has participated. The knowledge obtained in these trainings has been replicated in several communities with bearers of the culture.

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:

- International level

Guatemala had the technical assistance of a UNESCO consultant to make observations on the safeguarding measures to be taken in the “Pa'ach” ceremonial cultural manifestation, which is inscribed on the List of Intangible Cultural Heritage that requires urgent safeguarding measures.

Question 24.3

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

No

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

Question 24.4

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

No
Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

**Baseline and target**

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

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

Minimally

**Target for the next report:**

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:

Begin to identify cultural manifestations present in Guatemala and in other States that belong to the Convention, to subsequently seek possible cooperative alliances in safeguarding the intangible cultural heritage.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

**Guidance note** corresponding to indicator 25 of the Overall Result Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 25.1**

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

Yes

1

Choose a category 2 centre

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

Describe the activities and your country’s involvement.

a) Guatemala is the focal point of the Regional Center for the safeguarding of the Intangible Heritage for Latin America -CRESPIAL- and was at the presidency of the Executive Committee from 2018-2020.

b) Participation in training, such as: preparing requests for international assistance to the intangible cultural heritage fund; training for the management of intangible cultural heritage within the scope of COOP SUR; Introduction to Intangible Cultural Heritage.

c) CRESPIAL has contributed to financing projects of different organizations to promote and rescue the intangible cultural heritage in their community.

**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?

No

1
International and regional bodies

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage

**Baseline and target**

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

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

Partially

**Target for the next report:**

Not satisfied

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

The cultural heritage is the most important part of the project.
26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

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

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

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

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

**Question C.1**

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

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

The Garifuna language in Guatemala is the vehicle through which the Garifuna community recognizes and vindicates ancestral knowledge and practices. In terms of music and dance, there are songs that are proclaimed in the Garifuna language with a diversity of narratives: historical events relevant to the community, spiritual concepts, collective struggles, among other things:

“Among the ceremonies, spirituality is the most important thing for us Garifuna. It is an essential part, within all the components. To make a Casabe, which has been the tortilla for us, even in the process of making the Casabe, we have songs, intonations of songs in the Garifuna culture. Also for agriculture, which was one of our strengths at the time. Also to be in the field there are songs ... ”(Technical coordinator of the safeguard project for Garifuna culture).
Currently, there is no entity that regulates the use of Garifuna language, and it is not taught in public schools as part of the school curriculum, so learning it is strongly linked to the family environment, to the transmission from generation to generation, traditionally, through the teachings of mothers, although it is a practice that has weakened.

“The woman is the one who spends the most time at home. The mother is the one in charge of speaking to the child in Garifuna. So, she is the one who plays the role of teacher in what is the Garifuna cultural formation” (Technical coordinator of the safeguard project for Garifuna culture).

It is important to see Garifuna language, music, and dance as current expressions of the identity of a population that has historically been marginalized. In this sense, the recognition of the intrinsic value of these cultural expressions plays a transcendental role in a multicultural country, especially as part of state responsibilities after the Peace Treaty and within the framework of the Agreement on Identity and Rights of Indigenous Peoples.

**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.

In the Garifuna community, in the urban area of the Livingston municipality of the department of Izabal, there is daily oral use of the Garifuna language, in the classroom, for example, by students. However, currently there is no entity that regulates the use of the language, and it is not taught in public schools as part of the school curriculum. Its learning is strongly linked to the family environment, to the transmission from generation to generation, traditionally, through the teachings of mothers, although it is a practice that has weakened.

The lack of entities that reinforce it, and the constant need to learn Spanish as a communication tool, limits the learning and use of the Garifuna language.

“Here in the community, the practice of the language by children and young people has been disappearing. It has been lost a bit due to the integration of other cultures. It’s time to interact with other cultures, so the base has to be Spanish, even at school. Going to a store to buy a product, it has to be Spanish too. They have injected us that the important thing is Spanish, so at home, Spanish is beginning to be used more, not the mother tongue, which is Garifuna” (Technical coordinator of the safeguard project for Garifuna culture).

In response to this context, the Council of Garifuna Teachers - DUNDEI - was formed. This collective is organized around the struggle for self-determination and promotion of the Garifuna language. This is a clear manifestation of the community’s involvement in the
defense of their heritage. One of the main threats identified by this group is the institutional lack in the regulation and self-determination of the Garifuna language.

On the other hand, through the project to safeguard the Garifuna heritage, it has been implemented specific facilities to carry out activities to promote and strengthen the Garifuna heritage. There has been a broad participation of the community through the artistic expression component, especially of children and young people. Workshops of music, dance, and traditional Garifuna instruments are developed, and oriented, by trainers that are people from the community, cultural bearers.

**Question C.3**

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

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

There are some strategies developed by different organizations and institutions aimed to safeguard the Garifuna culture in collaboration with the community through these actions:

- Active participation in the technical board constituted by the Culture Commission of the Congress of the Republic and Garifuna civil society.
- Support the election of representatives of the Garifuna People at the Community development councils - COCODE.
- Support the operation of the Garifuna Council for the International Decade for Afro-descendants.
- Support the two meetings of the Garifuna and Afro-descendant National Council.

Regarding visibility, work has been done on the preparation and publication of historical and scientific research material related to the Garifuna culture, in addition to having a strategy to promote the Garifuna culture based on the following celebrations and activities:

- Traditional “Palo de Mayo”.
- El Estor gastronomic festival.
- Garifuna Women's Day.
- Conferences in the International Decade for People of African Descent.
- Gastronomy workshops.

The Technical coordinator of the safeguard project for Garifuna culture also mentioned that it has had positive impacts in the tourism field. There are more visits from people who are more interested in knowing more about the culture.

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

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

The Direction of Cultural Diversity as part of the Ministry of Culture, has worked on the project "Promotion and safeguarding of the Garifuna culture" which aims to promote and safeguard the cultural expressions of the Garifuna people through educational processes, in which the knowledge and cultural practices of generation are transmitted. The objective is to promote the integral development of the Garifuna people through the following components: museography, literacy, cultural artistic expression and gastronomy.

This project is directly focused on the Garifuna population, comprised of children, youth and adults, as beneficiaries of cultural training processes. The non-Garifuna population benefits from information and cultural education, through this it is expected that Livingston will be understood as a multicultural and multilingual.

The municipality of Livingston created the "Garifuna Culture Promotion and Safeguarding Headquarters" that works in facilities rented by the Ministry of Culture and Sports in the department of Izabal since 2008, however for 2021 it is contemplated that the staff will work in other municipalities on cultural training programs.

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.

There are some initiatives by centralized institutions, but there is also a diversity of initiatives from organized community groups, that work directly or are related in some way to the promotion, safeguarding and vindication of Garifuna culture, of which the following can be mentioned:

• The elaboration of a mural alluding to the Garifuna culture outside the facilities of the Garifuna Culture and Promotion Headquarters, that was coordinated with Guatemalan Institute of Tourism - INGUAT.

• Formation of the children's and youth artistic group that works with personnel from the Garifuna Culture and Promotion Headquarters.

• “Furendei Wamá Garifuna” in coordination with the Guatemalan Black Organization - ONEGUA - worked in the reprint of copies of the book for learning the Garifuna language for second grade children.

• Logistical and financial support to the International Decade for People of African Descent.
• Casa Casabe, that works to safeguard the gastronomy through the cuisine of the Casabe in a traditional way.
• Council of Garifuna Teachers -DUNDEI-, who is working to position the Garifuna language on the country’s political agenda.

Question C.6

C.6. Institutional context

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

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

The Technical Directorate for Intangible Heritage of the Ministry of Culture, which is the focal point at the Intangible Cultural Heritage Committe - Unesco.

The Comission for the safeguarding, revitalization and development of the Garifuna culture, created by Ministerial Agreement 794-2008, was headed by representatives of the different Garifuna organizations and stablished The Garifuna Culture Promotion and Safeguarding Project in 2008.

The Coordinating Council that makes up the comission is constituted by: Guatemalan Black Organization — ONEGUA, Association of Guatemalan Garifuna Women — ASOMUGAGUA, AHARI Association, RUGUMA Association, BUDURU Guatemalan Garifuna Association, LUBA AWANSE RUNI Association, HEBEGECHU GARIFUNA Association, Afro-Caribbean Research Center WADIMALU GARIFUNA, Afro-descendant roots, AFROWA Association, Afro América 21, Grupo Despertar Garifuna Sánchez Díaz, Artisanal Fishermen, UBAFU Group, Coordinator of the Garifuna People’s Organizations of Guatemala COPUGAGUA, Garifuna Spirituality, Livingston Artisans and Garifuna Despertar Association, There ara also other organizations that are not mentioned in the comission but that also works in the safeguarding of Garifuna culture, such as Casa Casabe, Council of Garifuna Teachers -DUNDEI-, and Guatemalan Institute of Tourism - Inguat.

Question C.7

C.7. Participation of communities in preparing this report

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

For Guatemala, the COVID-19 pandemic implied strict restrictions in relation to mobilization and meeting with groups of people. This context made in-person interaction and, fieldwork
in general really difficult. In this sense, the work for this report has two dimensions: the first one is a bibliographic review. This was made to have a general view to the approach that has been made on heritage. This phase allowed access to interviews that have been carried out and previously registered with the Garifuna community. The second one was the direct dialogue with cultural bearers, through video calls. Contact with key figures was provided by The Direction of Cultural Diversity. From the first interview snowball modality was followed to contact other people.

Highlighting the voices of people who are directly linked to heritage is an important horizon, so we try to make them visible in this report through specific quotes from their testimonies, including a member of the Gariganu National Teachers Association –DUNDEI – and the Technical Coordinator of the project to safeguard Garifuna culture.
C00144

C. Status of elements inscribed on the Representative List

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabinal Achí dance drama tradition</td>
<td>2008</td>
</tr>
</tbody>
</table>

Question C.1

C.1. Social and cultural functions

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

The Rabinal Achí is presented every year on the occasion of the Catholic feast of Saints Peter and Paul, between January 12th and 25th, in the municipality of Rabinal, Baja Verapaz. This year, due to the COVID-19 pandemic, only two presentations were made. In addition, two of the dancers died.

The dance narrates events of a political nature, social relations and power dynamics, based on the Maya Achi cosmovision. The staging of this dance-drama responds to an understanding of the Achi population's own world, and through this is that the elements that make up the dance obtain their sense and meaning. It also makes reference to historical processes about settlements and mobilizations.

One of the main elements of this dance-drama is that it is written and performed entirely in the Achi language. This is especially important because the language is a vehicle for the cosmovision and communication of knowledge, social and cultural parameters.
“Rabinal Achi is important from several points of view. The cultural elements that are practiced within the drama. One of them is the language. The language for us is the most valuable thing because it transmits history, it transmits culture, it transmits a series of knowledge... even mathematics. Historically, we have the ceremonial points where the Rabinaleb people’s reign was settled. So far, there are still traces of the places where our grandparents lived. However, due to the fact that these archaeological sites have passed into private hands, they have already been destroyed. For the history, for the culture, the conflictive situation in our society, how it is treated and how it is solved. Also the sciences. In the Rabinal Achi they talk about the lunar calendar and the participants, and the moon, the sun, the sky and the earth. There is a lot of knowledge. In natural sciences they talk about the animals that lived at that time and that are now extinct” (Current Director of Rabinal Achi).

The play is represented by 7 characters/dancers: Job’ Toj, Rabinal Achi, Kiche Achi, U chuch Q’uq’, Achj Mun, Ixoq Mun, the representation of 12 eagle warriors, and 12 tiger warriors. On the day of the patron saint’s fair, several presentations are made so that several people represent the same character. As for the music, three musicians participate, one plays the tun, another the high trumpet, and the other the low trumpet.

A historical review of Guatemala identifies important periods of intense and systematic repression of indigenous populations and their cultural expressions, especially during the internal armed conflict, the region of Baja Verapaz, and specifically the municipality of Rabinal, was one of those that suffered the most acute State violence (1960-1996). The permanence of a pre-Hispanic cultural expression such as the Rabinal Achi, then, is also important because it is the expression of the continuity and resistance of the Achi population. Through the performance of the dance-drama there is also an important process of use of public space and vindication of culture.

Question C.2

C.2. Assessment of its viability and current risks

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element’s continued transmission and enactment and describe the severity and immediacy of such threats.

In terms of viability, the Rabinal Achi dance-drama has been present throughout Rabinal’s history. Its execution depends on volunteers who are interested in participating in the dance. In earlier times, participation was focused on adults and the elderly, but nowadays the invitation has been extended to young people.

"They used to be more selective. They sought the participation of the elderly because they are more serious and responsible. Nowadays young people have come in, and they have been very responsible and very respectful." (Rabinal Achi).
One of the biggest challenges to its continuity is related to Achi language skills. The script and dialogues are written in Achi, so only people who speak the language tend to be interested in getting directly involved, or attending the presentations.

"We lived through more than 500 years of discrimination and racism. Most people oriented their children to only learn Spanish. That means that today many people don't know the language. Young people do not know the language. Those who do know the language come and listen to the story. Those who don't, don't attend to any of it." (Rabinal Achi).

On the other hand, the lack of specific resources for Rabinal Achi makes that the conditions surrounding this execution are not optimal. There has been difficulty in updating the board of directors, and this has limited the possibility of receiving funds. In the interview with the current director, it was mentioned that the only fixed financial resource available comes from the municipality.

Nowadays, we make presentations if we get help to do so because it is a little difficult. We have to keep the dancers fed, there are times when the costumes deteriorate and we have to renew them. It is a cultural heritage, and it is a legacy of our ancestors, but it means an investment that is not reimbursable. But we do it for pleasure, for the memory of my father, my grandfather, our grandparents... When we get help we are happy because, apart from easing the burden a little, there is a significant stipend for the dancers, which if it were for a professional actor would be a pittance. We spend an average of 10 days between the preparation and the presentation. If we are doing well, they give us a stipend of about Q. 200,00 for each character. Now we have to split that into 10 days. Anyone who uses logic would say no, if you have to support your family, it wouldn't work out. (Current Director of Rabinal Achi).

**Question C.3**

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

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

The designation of the Rabinal Achi as intangible cultural heritage brought a change in its organization. The current director of the drama-dance mentions that originally this was a cultural expression that was managed among families. However, after the declaration, a board of directors was formed and, more than the family sphere, it refers to the community sphere to which the drama belongs.

"The Rabinal Achi drama-dance before it was declared heritage was a family dance. When it was declared cultural heritage, UNESCO suggested that a board of directors be created. As a result, since it is heritage, it belongs to the people, it belongs to humanity... it began to have
an ambivalence because it is family and it belongs to the people" (current Director Rabinal Achi).

For Guatemala, specific actions for the recognition of intangible heritage are especially relevant when read in the light of the Peace Treaty and, specifically, the Agreement on Identity and Rights of Indigenous Peoples, as they constitute an official recognition of cultural expressions. They also represent a parameter to understanding them as sources of knowledge and value.

**Question C.4**

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

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

- In order to promote and safeguard the Rabinal Achí as intangible cultural heritage, a board of directors was created with the capacity to make decisions on the management of the cultural manifestation.

- Approaches have been generated by the Anthropology and Sociology Department of the Universidad del Valle de Guatemala.

- The municipality of Rabinal provides a stipend for the general expenses involved in the Rabinal Achi presentations.

- For the Academia de Lenguas Mayas it is important the promotion and development of Mayan languages in Guatemala, fulfilling this objective through research projects, diffusion and learning of Mayan languages. In this sense, at its headquarters in Rabinal, it has a specific space to promote Rabinal Achi.

- Most of the resources that are used come from the community itself, whether it is from cofrades, householders, dancers, or people who have a personal interest in the promotion and safeguarding of the Rabinal Achi.

**Question C.5**

**C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

- The Xajooj Tun Rabinal Achi Cultural Association works to preserve the intangible cultural heritage of the dance-drama "Rabinal Achi". It is made up of the dancers themselves, i.e. the bearers of culture, who in turn transmit their knowledge to the new generations to keep the work alive.
- The Danzas-Semilleros project: these are short versions of traditional dances, performed by children, adolescents and young adults from schools in the municipality of Rabinal. The Danzas-Semilleros arise as a response to the cessation of these cultural manifestations caused by several factors such as the lack of diffusion of the Achi language or the unavailability of economic resources destined to the promotion of the manifestation. The main objective is then to preserve the dances and promote participation and appreciation for them, from an early age.

- This year, in the global context caused by the COVID-19 pandemic, the San Carlos University of Guatemala organized a virtual seminar specifically focused on the promotion and safeguarding of the Rabinal Achi.

**Question C.6**

**C.6. Institutional context**

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

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

As for the institutions involved in the safeguarding of the Rabinal Achi, we can mention, at the central level, and study centers, mainly the following: Ministry of Culture and Sports, through the Technical Directorate of Intangible Heritage, University of San Carlos de Guatemala, Research Institute of projection on socio-cultural diversity and interculturality, University Cultural Center.

At the local and community level: Academy of Mayan Languages, Achi Linguistic Community, Community Museum of Rabinal, Community of Rabinal, Baja Verapaz, Dance Group of Rabinal Achi, Departmental Government of Baja Verapaz, Municipal Government of Rabinal, Baja Verapaz.

**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 context of the COVID-19 pandemic made it difficult to travel to the municipality of Rabinal, in the department of Baja Verapaz, making it impossible to interact directly with all the groups of people directly related to the representation, preservation and transmission of the Rabinal Achi dance-drama.
For this reason, an extensive review of bibliographic sources was made, and people from different sectors were contacted to provide a global vision of the representation of the cultural manifestation. In this sense, we approached people from academia to map key characters directly related to the Rabinal Achi.

Likewise, dialogues were established through video calls with culture bearers, who carry out the manifestation and in turn transmit it to the following generations. Highlighting the voices of the people who are directly related to the heritage is an important horizon, and is in fact vital, so we try to make them visible in this report through specific quotes from their testimonies.
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
Msc. Mario Roberto Maldonado Samayoa

Title
Vice Minister of Cultural and Natural Heritage of Guatemala

Date
01-03-2021

Signature
<s>signed</s>