Periodic Report (Convention)

A. General information

Name of State Party
Honduras

Date of Ratification
2006-07-24

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 Constitution of the Republic (Articles 172 and 173) provides that all anthropological and historical heritage, as well as the manifestations of living cultures, genuine expressions of national folklore, popular art and handicrafts, constitute the Cultural Heritage of the Nation. and therefore they will enjoy the protection of the State through the Law for the Protection of the Cultural Heritage of the Nation (Legislative Decree 220-97), which declares the cultural elements of living indigenous people (their languages, traditions, knowledge and techniques, their forms of social organization, their value systems, their religious practices and the places associated with them) as well as the cultural elements of living vernacular origin of anthropological and historical value (religious organizations and celebrations, music and dance, the prototypes of artisan production and culinary art, oral tradition) to be cultural heritage (Art. 2) ; and the Fundamental Education Law (Decree no. 262-2011), which stipulates respect for and the stimulus of intercultural and multi-cultural values (Art.13). It should be noted that, although cultural expressions of an intangible nature are described, the cultural legislation of Honduras does not use the concept of Intangible Cultural Heritage. In addition to what is indicated in the Law for the Protection of the Cultural Heritage of the Nation, there is no specific legislation on ICH in Honduras.

Overall responsibility for intangible cultural heritage safeguarding and management rests on the Honduran Institute of Anthropology and History. However, in the preparation of this report the need to establish synergies with other governmental institutions closely linked to the issue has been evidenced. Such institutions are: the Secretaría de Estado en los Despachos de Pueblos Indígenas y Afro hondureños (SEDINAFROH, State Secretariat of Indigenous and Afro-Descendants People), el Ministerio de Educación (Ministry of Education) and the Dirección Ejecutiva de Cultura y Artes (Executive Directorate of Culture and Arts-DECA). At the same time, research, management and safeguarding of intangible
heritage will be strengthened through alliances with academic bodies and research centers, as well as with specialized NGOs.

Honduras has not undertaken a comprehensive inventorying of intangible cultural heritage although relevant information has been gathered in over decades of anthropological research throughout the country. There is also a corpus of data on intangible heritage elements that need to be systematized, such as a preliminary a cultural census on intangible cultural heritage, undertaken in 2001, which contains raw information on gastronomy, dance, traditional festivities, crafts, etc., from all regions of the country. The IHAH, together with the relevant institutions, will initiate the systematization and analysis of the information that is already available and will begin the process of drawing up a national inventory of elements of intangible heritage. This inventory process will be strengthened by the implementation of other important measures for the safeguarding of intangible heritage; such as local capacity-building activities. The Cultural Heritage Keepers (Guardarecursos Culturales) program, which includes educational modules on intangible heritage, aims to develop local capacities and promote awareness-raising activities in seven regions of the country. Among other things, this program will stimulate the preparation of local community inventory development processes.

The State continues to make efforts to strengthen the intercultural bilingual education program, directed fundamentally to the indigenous and Afro-descendant peoples of Honduras. This educational model has the purpose of preserving, stimulating and safeguarding the native languages and cultures of the country. The Ministry of Education has also taken actions to include extracurricular activities that promote respect for cultural diversity and appreciation of tangible and intangible heritage.

**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**

Martínez Ordóñez

**Given name**

Eva Lilia
Institution/position
Subgerente de Patrimonio, Instituto Hondureño de Antropología e Historia

Address
Villa Roy, B Buenos Aires A.P. 1518 Tegucigalpa

Telephone number
(504) 99470152

E-mail address
evam225@yahoo.com

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions
  Instituto Hondureño de Antropología e Historia-Honduran Institute of Anthropology and History (IHAH), leading role in preparing the periodic reporting.

- National commission for UNESCO
  The Honduran National Commission for UNESCO has been consulted regarding specific information on ICH initiatives.

- Cultural centres
  The Centro de Arte y Cultura-Center of Arts and Culture (CAC), located in the capital, was consulted regarding specific information on ICH initiatives.

- Universities
  Academic Units, research institutes and research groups from the Universidad Nacional Autónoma de Honduras-Autonomous National University of Honduras (UNAH) have been consulted regarding specific information on ICH.
In the past four years the UNAH has strengthened its Anthropology Department and developed research institutes and groups that have been working with ICH and culture. It is worth mentioning that the Anthropology Department has been recently created, so, its contributions to anthropological and cultural heritage research is developing and probably will have a more evident contribution in the next years. The IHAH and the UNAH are currently signing interinstitutional agreements in order to systematize information already available on ICH elements and begin a joint community-based inventory, as well as to carry out intangible heritage assessments on tangible cultural heritage.

**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.**

None

**Question A.5**

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

**Question A.5.1**

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

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

none

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

None
**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>
</tbody>
</table>

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

It is necessary for the four countries to establish a line of communication regarding this element, since there is no official channel or mechanism in place so far to report on this element or implement common safeguarding actions.

**Question A.5.3**

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

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

none

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

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>
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</thead>
<tbody>
<tr>
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</tbody>
</table>
Please provide in the box below observation(s), if any, on the above-mentioned information.

It is necessary to resume this initiative since, although the assistance was granted to the State of Honduras, the element was not incorporated into the Urgent Safeguarding List due to problems in the dossier submitted in 2013.

**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.

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<table>
<thead>
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<tbody>
<tr>
<td>No Date of latest update</td>
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<td></td>
<td>f. Method and frequency for updating</td>
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<td></td>
<td>g. Number of elements included</td>
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<td></td>
<td>h. Applicable domains</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>i. Ordering principles</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
j. Criteria for inclusion

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

No

Please provide further details, if appropriate:

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

No

Please provide further details, if appropriate

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

No

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

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

No

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

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

No

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

No
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)

No

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

No

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**


**Activity/project**

Inventory of religious expressions of personal property assets.

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

This project, developed by the IHAH, aims to complement the inventory of religious personal property, which is susceptible to theft and illicit trafficking. The pilot project focused on five communities in the center and south of the country. Rapid anthropological evaluations were carried out in order to explore the identification of communities with religious images as well as to collect information on religious celebrations (celebration of Holy Week, pilgrimages, festivities of patron saints, etc.).
B. Reporting against core indicators

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

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

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

Question 1.1

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

Name of the body

Instituto Hondureño de Antropología e Historia- Honduran Institute of Anthropology and History (IHAH)

Brief description of the safeguarding functions of the body

According to Law, IHAH is the institution with the main responsibility in terms of implementing safeguarding plans and actions directed to ICH.

Website

https://ihah.hn/quienes-somos/

Contact details

Address

Villa Roy, Barrio Buenos Aires, Tegucigalpa, Honduras

Telephone number

(504) 2222-0079

E-mail address

secretariagerencia.ihah@gmail.com

Question 1.2

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

No
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?

No

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

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

- Cultural centres

  The Centro de Cultura Garinagu de Honduras (Honduran Center of Garinagu Culture) is one of the most visible and active cultural centers that contribute to the safeguarding and documentation of ICH related to the Garifuna (Garinagu) people.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Largely

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

This indicator reflects the need of establishing concrete State policies in terms of safeguarding ICH and creating relationships with NGOs and cultural centers that foster local or regional initiatives for documenting ICH and even developing community-based inventories. The State will take advantage of current agreements with local governments, research institutions, and archives that deal with cultural heritage in general (but currently directed to the protection of tangible heritable) to include ICH as one main component of their collaborations and endeavors.
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.

Governmental institutions such as IHAH, provide occasional training in ICH safeguarding and management but directed mostly to employees of the institution.

Do these programmes ensure inclusivity?

No

If yes, describe briefly how these programmes ensure inclusivity.

Question 2.3

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

No

Describe briefly, using examples and focusing on the training offered and the organization providing it.
Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Largely

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

Even though the Anthropology Department at UNAH does include in its curricula one class on cultural heritage (which provides some training on ICH safeguarding and management), it is far from inclusive right now. However, the agreement being signed between the IHAH and the UNAH offers the possibility of expanding this type of training in a more intensive and inclusive way.

On the other hand, IHAH is redesigning its Cultural Heritage Keepers (Guardarecursos Culturales) program, and including educational modules on intangible heritage, aimed at 150 people from 7 regions of the country. The program will start on April 2021.
3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

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

**Question 3.1**

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

Yes

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

The Cultural Heritage Keepers (Guardarecursos Culturales) program has been designed to provide training precisely to communities, groups and individuals (including holders of intangible heritage) taking into consideration criteria of inclusivity such as equitable representation of gender, different age groups, and ethnic diversity. At this point in the process we are selecting 150 participants from 7 regions of the country following these criteria.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Selection criteria for program candidates have been established to ensure inclusiveness.

Are any of these training programmes operated by communities themselves?

No

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

**Question 3.2**

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

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).
Among the candidates for the program, representatives of local governments and individuals from civil society who work directly with cultural heritage have been selected.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

One of the objectives of the program is to guarantee inclusiveness, given the selection criteria of the candidates, but also under the model of Training of Trainers, providing further engagement of other community members, groups and individual.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The implementation of the Cultural Heritage Keepers (Guardarecursos Culturales) program is fundamental for the State, through the IHAH, as it contributes to de-centralize the management of cultural heritage and to strengthen local capacities in safeguarding intangible heritage. Likewise, it constitutes a solid platform for the identification of intangible heritage elements and the preparation of community-based inventories.
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 formal education, the Ministry of Education has implemented the Intercultural Bilingual Education Program, within which teachers are native speakers of the languages of the Tawahka, Garífuna, and Misquito peoples. This program emphasizes, among other things, respect for cultural diversity and the importance of the transmission of oral traditions. In some cases, the teachers themselves are practitioners or bearers of ICH, therefore, actively transmitting their heritage to their students in the context of formal education and participating in the development of curricula or educational programmes.

**Question 4.2**

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

Yes

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

In cases of non-formal education, which are varied and very dynamic, communities, groups or individuals actively participate in teaching children and young people the modes of transmission of some elements of intangible heritage, especially those related to knowledge about the elaboration of handicraft products. For instance, the project Workshops for the Transmission of Artisanal Knowledge (Talleres de Transmisión de Saberes Artesanales), developed by IHAH, focuses on the transmission of traditional knowledge about pottery and wood carving, promoting educational spaces in which the bearers of
tradition of the communities share their knowledge with the young members in an interactive way.

**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:**

Partially

**Target for the next report:**

Largely

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

This indicator points out the importance of establishing inter-institutional synergies, especially between the IH AH and the Ministry of Education, in order to strengthen the
components of the Intercultural Bilingual Program and to develop capacity-building activities for teachers in order to strengthen the incorporation of the teaching of cultural heritage in programs aimed at training teachers and teaching students in formal and non-formal contexts.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

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

Question 5.1

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

- As a means of explaining or demonstrating other subjects

The national program of Intercultural Bilingual Education is based on the readjustment of the Basic General Curriculum of primary education, using interculturality as the central axis. It should be noted that this pedagogical approach proposes that language is fundamental as a support for cultural identity and for the transmission of both the language itself and the cultural traditions of each each indigenous and africandescent groups in the country. ICH is not the stand-alone subject per se, but it is a pivotal element of the program.

Question 5.2

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

Yes

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

The national program of Intercultural Bilingual Education is one example, since it includes the in its curricula the languages spoken in indigenous and Afro-Honduran regions where the use of the mother tongue is strong (as in the case of the Tawahka, Garifuna, Isleño and Misquito peoples), as well it emphasizes research and strengthening of languages in regions where indigenous and Afro-Honduran languages have fallen into some type of disuse (such as Pech, Tolupán, Ch’orti ’and Lenca). In the classroom and outside of it, students carry out a series of activities that promote the transmission of elements of the worldview, oral tradition and traditional knowledge. The program has developed bilingual texts that also use examples that reflect peoples' ways of life and cultural expressions.

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

Yes

Explain briefly, with examples, how school students learn this.
One educational practice that reflects how students learn to respect and reflect on the ICH of others, and their own, is the program Rescate de la Identidad Nacional a través del compromiso cívico para alcanzar la Convivencia Pacífica, en las Escuelas Asociadas de la RED PEA en Honduras (Rescue of the National Identity through civic commitment to achieve Peaceful Coexistence, in the Associated Schools of the RED PEA in Honduras). The practice is incorporated as part of the extracurricular activities of the Social Studies subject of the National Basic Curriculum within the transversal axis of National Identity. The educational centers that have incorporated this program are part of the UNESCO Associated Schools Network (45 schools in total), under the auspices of the Honduran Commission for Cooperation with UNESCO. Each educational center built different methodological strategies, through which elements of the Intangible Cultural Heritage identified by the communities where the schools are located are highlighted, such as: traditional games, dance festivals, gastronomy festivals, among others.

Question 5.3

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

- Multilingual education

  The national program of Intercultural Bilingual Education is based on the readjustment of the Basic General Curriculum of primary education. (See previous answers to Questions 5.1 and 5.2).

- Inclusion of 'local content'

  Inclusion of local content has been developed through the implementation of specific programs, such as the one indicated in the answer to Question 5.2, related to the (Rescue of the National Identity through civic commitment to achieve Peaceful Coexistence, in the Associated Schools of the RED PEA in Honduras).

Question 5.4

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

Yes

Briefly explain, giving examples, how educational programmes teach this

The program Vigías del Patrimonio Cultural y Natural (Watchers of Cultural and Natural Heritage), sponsored by the Honduran Commission for Cooperation with UNESCO, incorporates in the extracurricular activities of the subjects of Social Studies and Natural Sciences of the National Basic Curriculum, within the transversal axis of National Identity, topics that promote community participation in the social appropriation of natural, tangible and intangible cultural heritage strengthening for cultural diversity. Its activities and
methodological practices include participatory mapping exercises that stimulate the identification of local intangible cultural expressions, such as oral tradition, gastronomy and community celebrations within the local territories and/or landscapes.

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

This indicator also reflects the need of establishing inter-institutional synergies, especially between the IHAD and the Ministry of Education, as well as with the Honduran Commission for Cooperation with UNESCO.
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**

  Music Education is a compulsory subject within the Educational System of Honduras. There are also music schools that offer degrees at the high school level. The curricula includes transmission of ICH in an indirect manner, basically under the classification of folk or traditional music.

**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:
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?
Not at all

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.

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Question 7.1.b**

To what extent do these inventories reflect the diversity of ICH present in your territory?
Not at all

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.

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Question 7.2**

Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?
No

Based on your response in section A.6 Inventories, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

**Question 7.3**

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

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Question 7.4.a**

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

Not at all

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

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Not at all

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.

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Baseline and target**

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

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

Not satisfied

**Target for the next report:**
Partially

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

Work towards the preparation of an inventory is the main goal of Honduras for the next four years. The IHAN is systematizing information that has been collected over decades on intangible cultural expressions from different regions of the country. However, this systematization exercise does not constitute an inventory by itself.
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?

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

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Question 8.2**

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

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

As indicated in section A.6, the State, through the IHAH, has not properly developed an inventory.

**Baseline and target**

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

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

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

Not satisfied
Target for the next report:

Partially

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

As indicated in the previous section, working on the preparation of an inventory of elements of the intangible heritage of Honduras constitutes our main goal to guarantee their safeguarding, taking as basic criteria a community-centered approach and carried out in an inclusive and participatory manner.
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

The UNAH has at its disposal funds for which the Department of Anthropology can apply to carry out research on intangible cultural heritage including the development of safeguarding plans.

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.

This line of inquiry is gaining strength at UNAH. So far, there have been two main projects that investigated the uses of medicinal plants and the knowledge-transmission processes associated with them. Both studies took place among indigenous (Lenca) communities in central and western Honduras, showing how ancestral and traditional knowledge about healing are used daily by communities with little access to the national health system or in a complementary way to it. One such study has explored the importance of traditional medicine in the context of COVID-19, indicating the trust of communities towards this knowledge, as well as the viability of these ICH elements.

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.
Free, prior and informed consent is part of the anthropological practice and within the UNAH there are ethical codes in places to to ensure that investigations are carried out with the consent of the communities. In both projects mentioned above (Question 9.2), bearers have actively participated in the design and implementation of the 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:

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 IHAH and UNAH are developing joint research projects intended to conduct research on ICH with both an academic and applied approach. This inter-institutional collaboration is linked to the goal of developing community-based inventories and safeguarding plans.
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

**Question 10.1**

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

High

Provide any additional details here.

In terms of the projects mentioned in the previous section (Questions 9.1-9.3) documentation and research finding are accessible to the communities or individuals involved in the research process and respecting customary practices in terms of privacy and access to certain information.

**Question 10.2**

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

Limited

Provide any additional details here.

The goal is to utilize the results of the research for applied purposes such as strengthening policy-making and safeguarding, but so far, the reach of this objective has been limited.

**Question 10.3**

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

Limited

Provide any additional details here.

The goal is to utilize the results of the research for applied purposes such as strengthening policy-making and safeguarding, but so far, the reach of this objective has been limited.

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

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

Partially

**Target for the next report:**

Largely

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

As the alliances between the institutions that investigate (UNAH) and those that establish policies (IHAH) are consolidated, the capacity of the State to guarantee the fulfillment of this goal will be strengthened and satisfied.
11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

Question 11.1

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

Yes

It is a

- Legal measure

Name of the policy/measure

Cultural Heritage Protection Law

Established

16-12-1997

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Law identifies two categories of cultural heritage that reflect elements of intangible heritage:

1. The Cultural Manifestations of the living indigenous peoples, their languages, their historical traditions, their knowledge and techniques, their forms of organization, their value systems, their religious practices and the places associated with them.

2. Living Cultural Manifestations of vernacular origin that are of anthropological and historical interest, religious organizations and celebrations, music and dance, the prototypes of artisan production and culinary art, oral tradition.
<table>
<thead>
<tr>
<th>Question 11.2</th>
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<tbody>
<tr>
<td>Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?</td>
</tr>
<tr>
<td>No</td>
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<tr>
<td>Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.</td>
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<th>Question 11.3</th>
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<tbody>
<tr>
<td>Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?</td>
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<tr>
<td>If yes, provide details.</td>
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<tr>
<th>Question 11.4</th>
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<tbody>
<tr>
<td>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?</td>
</tr>
<tr>
<td>Not applicable</td>
</tr>
<tr>
<td>Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.</td>
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</table>

**Baseline and target**

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

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

Target for the next report:

Largely

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

As the work of making inventories of intangible heritage progresses, the IHAH will be able to glimpse both national and subregional policies or strategies that incorporate safeguard actions.
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?

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<td>Yes</td>
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**It is a**

- Legal measure

**Name of the policy/measure**

Fundamental Education Law (Decree no. 262-2011)

**Established**

19-01-2012

**Revised**

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

Yes

**Brief description**

This stipulates respect for and the stimulus of intercultural and multi-cultural values (Art.13, Art. 60)

### 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?

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**It is a**
• Legal measure

Name of the policy/measure

Executive Decree Number PCM-M-024-2009

Established

19-10-2009

Revised

Is the policy/measure being implemented?

Yes

Brief description

Through Executive Decree Number PCM-M-024-2009, it is decreed to create in the Secretary of Education, the General Directorate of Multilingual Intercultural Education (DIGEIM) as one of the means to preserve and stimulate the native culture of Honduras, including the transmission and practice of ICH (even though the actual concept is not used, the Law describes elements that can be indeed categorized as ICH).

**Question 12.3**

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

Yes

It is a

• Education policy

Name of the policy/measure

Bilingual Intercultural Educational Model

Established

22-06-1997

Revised

Is the policy/measure being implemented?
Yes

**Brief description**

Intercultural Bilingual Education is directed fundamentally to Indigenous and Afro-Honduran Peoples and has the purpose of preserving, stimulating and developing the native languages and cultures 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:**

Satisfied

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

The State plans to continue developing synergies and collaborations to strengthen educational programs that promote the transmission and safeguarding of intangible 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.

The actions carried out by the State regarding the management of intangible heritage have been carried out with the free, prior and informed consent of the communities, groups or individuals involved, as well as with the active and representative participation of the different stakeholders.

**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?

No

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

**Question 13.3**

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

No

Provide any additional details

**Question 13.4**

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

No
In which of the following themes, policies and/or legal administrative measures have been established or revised?

**Question 13.5**

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?
No

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

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

**Baseline and target**

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

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

Minimally

**Target for the next report:**

Partially

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

In the next four years, the State will work to advance policies linked to: response to situations of disasters (disaster risk reduction) and inclusive economic measurements that take into account ICH and its safeguarding.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:
English | French | Spanish

**Question 14.1**

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

Yes

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

The Law for the Protection of the Cultural Heritage of the Nation (Legislative Decree 220-97) indicates that "popular culture goods are owned by the communities that produce them" (Art.3).

**Question 14.2**

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

Yes

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

The Territorial Regulation Law (Decree No. 180-2003) establishes the figure of "entities or areas under special regime" (Article 22), which "correspond to those entities or geographic spaces subject to the national administration regime protected by specific legislation or special management such as: Protected Areas, System of Regions, System of Hydrographic Basins, Tourist Zones, Border Zones, Territorial Sea Spaces and Continental Shelf and others of similar condition that are constituted in accordance with the Law". Therefore, cultural heritage must be considered in the plans, policies, strategies and instruments of land use in accordance with the provisions of the Territorial Regulation Law (Art. 40).

The Property Law (Decree No. 82-2004), also indicates that "the State, due to the special importance that its relationship with the lands has for cultures and spiritual values, recognizes the right that indigenous and [afrodescent] peoples have over the lands that they traditionally occupy and that the law does not prohibit. The process established in this title will be used by the Property Institute to guarantee to these peoples the full recognition of the rights of communal property, use, administration, land management and sustainable
use of their natural resources, through the demarcation and titling in full domain of the same." (Art. 99).

**Question 14.3**

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

No

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

**Baseline and target**

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

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

Largely

**Target for the next report:**

Largely

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

The State recognizes the need to establish more stronger policies on intellectual property rights and privacy rights for communities, groups and individuals to combat the misappropriation and economic exploitation by others of intangible heritage elements.
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? |
| No |
| Describe briefly, giving examples, how they do so. |

| Question 15.2 |
| Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building? |
| No |
| Describe briefly, giving examples, how they use their ICH for one or more of these purposes. |

| Question 15.3 |
| Do development interventions recognize the importance of ICH in society? |
| 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:

Not satisfied

Target for the next report:

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

The issues raised in Questions 15.1-15.3 need to be investigated in depth in order to establish mechanism to evaluate the recognition of communities, groups or individuals regarding their ICH along the lines indicated here.
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

  Both formal educational programs as well as those that promote the transmission of knowledge in non-formal spaces are aimed at indigenous groups.

**Question 16.2**

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

No

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

**Baseline and target**

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

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

Not satisfied

**Target for the next report:**

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The issues posed in this section could be tackled properly during the process of community-based inventory process. An important challenge is to raise awareness among the population regarding the value of intangible cultural heritage and to reflect on the view that it consists only of "exotic" or static ("folklorized") cultural practices, related to ideas of otherness.
17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

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

**Question 17.1**

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

Yes

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

Awareness-raising actions about the importance of ICH and its safeguarding are practically nonexistent. However it is worth pointing out again that The Cultural Heritage Keepers (Guardarecursos Culturales) program seeks to solve precisely these gaps in terms of awareness raising actions and inclusive participation. 150 participants from seven regions of Honduras will be part of this program. The selection of participants is aimed at ensuring inclusiveness (gender, age, and ethnic affiliation).

**Question 17.2**

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

Yes

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

The state has ratified ILO Convention 169 and is committed to ethical principles established in the Convention regarding the respect of the rights of communities in research, documentation awareness-raising activities.

**Question 17.3**

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

Yes

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.
The state has ratified ILO Convention 169 and is committed to ethical principles established in the Convention regarding the respect of the rights of communities in research, documentation awareness-raising activities.

**Question 17.4**

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

Yes

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

Awareness-raising actions about the importance of ICH and its safeguarding are practically nonexistent. Participation of youth in sporadic awareness-raising activities is not common. Again, The Cultural Heritage Keepers (Guardarecursos Culturales) program seeks to solve precisely these gaps in terms of awareness raising actions and inclusive participation, including the youth.

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

No

Describe briefly how young people are engaged, giving examples.

**Question 17.5**

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

Yes

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

Some communities are using social media to disseminate information about local cultural heritage in general and occasionally elements of ICH, in particular craft production. Most of these references to cultural heritage in the media emphasize heritage as a tourist attraction.

**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:**

Largely

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

These indicators clearly reflect the need to develop coherent actions regarding ICH awareness-raising activities. The State, though IHAH, is confident about the positive results of the cultural Heritage Keepers (Guardarecursos Culturales) program in providing an important and needed platform to launch awareness raising actions and promote inclusive participation of communities, groups and individuals.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

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

**Question 18.1**

Does media coverage:

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

   Media coverage does raise awareness on the importance of ICH. However, it seems that mainstream emphasizes ICH mostly from a touristic perspective.

**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:

- Addresses different target groups

   Mainstream media aims to reach a diverse audience; However, as indicated above, the objectives are more oriented to promote tourism and in that sense intangible heritage is presented as a tourist product.

**Question 18.4**

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

Limited

Provide any additional explanation.
The media coverage of intangible cultural heritage is minimal and when it is covered by the main media it is not in line with the language of the Convention.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Partially

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

As in the previous section, these indicators reflect the need to develop coherent actions regarding ICH awareness-raising activities and their media coverage guided by the language of the Convention and its ethic principles.
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.

Programas such as the Workshops for the Transmission of Artisanal Knowledge (Talleres de Transmisión de Saberes Artesanales), publicly acknowledge the participation and contribution of bearers (potters and other artisans) in the development of this specific project.

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

In the case indicated above, the activities are carried out the IHAH, so the institution complies with the Ethical Principals. In order to ensure inclusivity, it will be necessary to work on a systematic program of awareness-raising on the importance of ICH and the implementation of the Convention.

**Question 19.2**

Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

No

Are these events organized for:

**Question 19.3**

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

No

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

**Question 19.4**
Does public information on ICH promote mutual respect and appreciation within and between communities and groups?
No

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

Baseline and target

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

Extent to which the current indicator is met:
Minimally

Target for the next report:
Partially

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

There are no cohesive or systematic programs to communicate the importance of the ICH. The State has another goal to fulfill in the in the following years.
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

**Guidance note** corresponding to indicator 20 of the Overall Results Framework:

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

### Question 20.1

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

Yes

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

When awareness-raising activities do take place, sporadically, and are sponsored by the State (IHAH), these are carried out with the consent of communities, groups or individuals, and based on respect and transparency.

### Question 20.2

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

Yes

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

In the case of anthropologists involved in actions related to intangible heritage, they are governed by the code of ethics of their profession, mainly the Ethical Guidelines for Ethnographic Research from the AAA and the Code of Ethics of the American Anthropological Association, which are in accordance with the Ethical Principals.

### Baseline and target

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

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

Satisfied

**Target for the next report:**
Satisfied

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

The State reiterates the need to promote awareness-raising actions/programs guided by the Ethical Principals.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

Question 21.1

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

Some

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

What we have observed in the field or in situ is that communities, groups or individuals actively participate in the safeguarding of the elements of their intangible heritage, in an organic way, following the organizational principles that they themselves have implemented, modified and adapted over time. In the case of Honduras, where the safeguard actions orchestrated from the State have been minimal, the same communal dynamics dictate the parameters of participation.

There are no formal safeguarding plans on the part of communities, groups or individuals regarding specific ICH elements.

Describe in particular measures to ensure that this is inclusive.

We understand the importance of promoting inclusiveness in participation; However, we believe that it will be the communities themselves that propose the measures they consider culturally appropriate to stimulate an inclusive participation.

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.

Related to Question 21.1, civil society participates in the safeguarding of the elements of their intangible heritage experiencing the element. There are no formal safeguarding plans on the part of civil society representatives.

We were unable to find information on the role of NGOs in safeguarding intangible heritage.
**Question 21.3**

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

Not at all

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

**Baseline and target**

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

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

Partially

**Target for the next report:**

Largely

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

The state recognizes the need to map the actors involved in the safeguarding of intangible heritage (directly or indirectly), as well as to reflect on measures that guarantee inclusiveness in the safeguarding processes, respecting the customary norms of the communities.
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?

Yes

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

UNAH has strengthened its Anthropology Department and developed research institutes and groups that have been working with ICH and culture. University scholars from different academic units are conducting research in ICH, in particular, in particular topics on the use of traditional medicine. The investigations carried out to date allow the creation of a baseline for the monitoring of the elements and their safeguards measures. It is important to note that UNAH researchers have developed their research, through the years, based on respect and active participation of the communities.
**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

**State Party-established target**

Largely

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

The state identifies the importance of promoting the participation of civil society and qualified NGOs to undertake ICH safeguarding programs, as well as to promote capacity-building actions especially among communities, groups and individuals in order to undertake studies on different aspects of ICH.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

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

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

**Question 24.1**

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

- Bilateral level
  
  There is current cooperation (bilateral, regional or international) to implement safeguarding measures.

**Question 24.2**

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

- Bilateral level
  
  There is current cooperation (bilateral, regional or international) to implement safeguarding measures for those elements of ICH in danger.

**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:**

Partially

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

Regarding Questions 24.1 and 24.2: There is no actual bilateral, regional or international cooperation to implement measures for ICH in general.

The State recognizes the need to implement measures to stimulate international collaboration at different scales.
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?  
No  
1

Choose a category 2 centre

-

Describe the activities and your country’s involvement.

Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?  
No

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

Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?  
Yes  
1

International and regional bodies

Others

ICH-related activity/project

I participate as editorial board member of the International Journal of Intangible Heritage (IJIH) publish by the National Folk Museum of Korea and ICOM.

Contributions to the safeguarding of intangible cultural heritage
The IJIH is an international academic journal dedicated to the promotion of all aspects of intangible cultural heritage, communicating research on ICH, providing examples of good professional practice, safeguarding actions and policy-making from around the world.

**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:**

Largely

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

The state recognizes the need to establish official participation in CRESPIAL and stimulate networking.
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](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>
</table>
| Language, dance and music of the Garifuna  
*Multiple: Belize, Guatemala, Honduras, Nicaragua* | 2008 |

**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 element is fundamental in the Garifuna culture. The oral traditions (úragas) that are transmitted in the Garifuna language, as well as the dance and music that express aspects of daily life as well as aspects of religious life; ceremonial life related to rites of passage and life cycles. Dealing with these life cycles, especially death, is a very important theme in Garifuna music and dance, and orality. The cult of the ancestors is a central theme in Garifuna songs and dance, the cult of one's own ancestors and also the cult of historical ancestors. The songs are extremely diverse and are categorized according to the topic they deal with and the context in which they are performed. For instance, the songs and rhythms of work speak about agricultural and domestic activities such as how to cut down a tree or build a canoe. So the dance movements reflect the body movements of those domestic activities. There are also songs and ceremonial rites that refer to the wisdom of the ancestors and also refers to death as part of the process of life and communication with spirits and ancestors. This form of song and dance has a much more private character, within families and is not
usually performed in public presentations or representations for an audience outside the community. The fedu consists of ceremonial songs and rhythms, that express social and historical situations; they are also rebellious songs, which talk about the problems of the communities satirically.

The influence of the (agüburigu), as bearers and practitioners, is notorious in all spheres of public and private life. Music and religion specialists are important bearers in Garífuna communities. The cult of the ancestors is fundamental in the life and cultural transmission of the Garífuna; The connection between the spirits (gubida) and the living are performed by a religious specialist (buyei) who engage in medical and counseling practices for the community. These bearers hold a great deal of respect within their communities. Garífuna society is matrilocal, which is why, among other factors, the role of women is crucial in the transmission of ICH.

Language, music and dance are elements completely integrated into the social and cultural fabric of the communities, it is part of their culture and the element inscribed reflect the dynamic nature of it. The element is transmitted at the family level but also through the collective celebrations; through the experience of the cultural expressions.

**Question C.2**

**C.2. Assessment of its viability and current risks**

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

The element is viable and strong since it is part of everyday life as well as the celebrations of individual and communal life cycles.

As for the Garífuna economy, in almost all of its history it has been one of subsistence fundamentally concentrated in fishing and small agricultural production. Fishing is an activity that has become difficult, due to the fact that national and foreign companies have invaded some of the Garífuna fishing areas. Lately, unemployment in Garífuna communities is considerable and it is considered that Approximately 70% of the population between the ages of 17 and 32 have problems finding stable employment. Many families receive financial assistance from their relatives in the United States, some unofficial figures about the Garífuna population residing in the United States indicate that the number of migrants is significant. So, unemployment and subsequent migration must be considered as factors to assess changes on the transmission of intangible heritage elements.

A recent study on the impact of Hurricanes Eta and Iota in Honduras (November 2020) indicates that indigenous and Afro-descendant populations were significantly affected. The report states that the Garífuna communities of Punta Piedra and San José de la Punta in
Colón, and Travesía and Baja Mar in Cortés, present serious floods, damage to homes and loss of crops. Garífuna communities have been terribly affected by both the hurricanes and the COVID-19 health crisis. In this sense, it is also necessary to evaluate the impact of these factors on the transmission processes of the element. This report (Rapid assessment report on the recovery needs of the culture sector after tropical storms Eta and Iota, sponsored by the UNESCO Cluster Office in Costa Rica, 2020) urgently recommends the participatory survey and the construction of participatory measures to safeguard these practices, of all indigenous peoples and the entire country, as well as a series of recovery proposals, from a multi and inter sectoral perspective, in the short and medium term. This report highlights the importance of intangible heritage as a source of resilience and knowledge to face moments of crisis the identification of natural and man-made threats must be professionally evaluated in order to incorporate risk reduction actions in the safeguarding plans of the items inscribed on the Representative List.

Considering that one of the most notable effects of the inscription of elements on the Representative List of World Heritage is the increase in tourism to places associated with elements of intangible cultural heritage, the decontextualization, fossilization and inadequate representation of the ICH and its communities constitute threats to be taken into account in the management of safeguard measures. On the other hand, some tourism initiatives have caused the loss of land by Garífuna communities by being sold to large infrastructure projects. The loss of land threatens the viability of the communities' intangible cultural expressions insofar as they are associated with materiality: with the territory and its resources, with cultural spaces.

**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 overall reflection on this element must be approached from two perspectives or dimensions: The State and the Communities. For the State, the inscription on the Representative List is used as part of the national campaign to promote tourism and the “country brand”, which also includes the only cultural site Heritage of Humanity in Honduras: the Mayan Site of Copán. For the state, these inscriptions constitute sources of prestige and international recognition.

For communities, the inscription of the element can be understood, in turn, from two spheres: public and private. From the public sphere (outward) the effect of the inscription of the element is made visible through the Garífuna national ballet, local shows for tourists, participation in national and international festivals, etc. The inscription gives a seal of quality and international recognition of the element seen mainly as an artistic expression or performance. In the private dimension, it is recognized that certain cultural expressions are
part of the representative list, but this is not the factor that promotes the transmission of cultural elements. Within this private dimension, a series of communal and family celebrations are held on a permanent basis.

**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 state has promoted or provided support in the management of funds to develop festivals and meetings of artistic organizations, as well as the strengthening of intercultural bilingual education programs. There is a strengthened intercultural bilingual educational policy and the language of the Garífuna people has definitely also been strengthened with the establishment of these national education policies.

However, the State must establish measures to protect the intellectual property rights of Garífuna music, which has been affected by misappropriation on several occasions, appropriation that has not generated benefits to the communities. It has been argued that the commercialization of Garífuna music by people outside the communities, groups or individuals has increased the visibility of the Garífuna culture and stimulated respect for it; However, commercialization without a direct economic benefit for the communities, due to the lack of regulation on collective or communal intellectual property rights, is problematic and unethical and requires immediate attention.

**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.

Communities are the key actors in safeguarding their cultural expressions. Many Garífuna communities have taken charge of the management of their intangible heritage. It is the Garífuna communities themselves who promote safeguard actions aimed at guaranteeing the viability of these cultural expressions, their continuity and transmission. There are a number of community organizations, such as community patronages or cultural centers, which participate very actively in local decision-making. Artistic-cultural organizations are present in each Garífuna community.

Some Garífuna communities have been proactive in identifying elements of their intangible heritage and have initiated the development of community inventories that include: gastronomy and musical instruments associated with particular forms of dance and music. Dictionaries have been produced by the communities themselves and knowledge for the
manufacture of musical instruments has been recorded.

As indicated above, Garifuna communities understand and are aware of the different dimensions in which their music, dance, and oral traditions are expressed, and the implications of these dimensions in terms of safeguarding actions.

Since the creation of SEDINAFROH (Secretary of Indigenous and Afro-descendant Peoples), interest and activities aimed at developing public policies from a cultural diversity approach have been strengthened. It is worth noting that the leaders representing the Garifuna communities have played an important role in the formation and operation of this institution. This institution has been important to strengthen non-governmental organizations such as Organización de Desarrollo Étnico Comunitario (ODECO, Ethnic Community Development Organization) and the Organización Fraternal Negra Hondureña (OFRANEH, Black Fraternal Organization of Honduras).

**Question C.6**

**C.6. Institutional context**

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

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

The competent bodies and organizations are:

Instituto Hondureño de Antropología e Historia (Honduran Institute of Anthropology and History-IHAH).

Secretaría de los Pueblos Indígenas y Afrodescendientes (Secretary for Indigenous and Afro-descendant Peoples-SEDINAFROH).

Centro Cultural Garífuna de Honduras (Garifuna Cultural Center of Honduras).

**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 involvement of the communities was minimal; in part due to the movement restrictions imposed by the health crisis as well as lack of access to contact information. As a result of hurricanes Eta and Iota, communication was much more complicated. Some community
members were contacted but we are aware that a more representative presence from communities needs to be guaranteed in the next exercises of periodic reporting.

Consultations were made with Garífuna community organizations through representatives of the Organización de Desarrollo Étnico Comunitario (ODECO, Ethnic Community Development Organization) and the Organización Fraternal Negra Hondureña (OFRANEH, Black Fraternal Organization of Honduras). Some telephone consultations were made with members of Garífuna communities, and communication was also establish contacting facebook pages and el Centro de Cultura Garífuna in Tegucigalpa.

The State will incorporate representatives of Garífuna communities in the Cultural Heritage Keepers (Guardarecursos Culturales) program. We hope that this involvement strengthens communication ties with communities, groups and individuals (bearers and practitioners).
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
Eva Lilia Martínez Ordóñez

Title
Subgerente de Patrimonio IHAH

Date
12-03-2021

Signature
<signed>