Periodic Report (Convention)

A. General information

Name of State Party

Jamaica

Date of Ratification

2010-09-27

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 status of the elements of intangible cultural heritage in Jamaica since the state party's last periodic report in 2016 remains relatively stable although there have been some challenges faced as a consequence of the onset of the Corona 19 Virus pandemic. This has all but eliminated face to face engagement with stakeholder communities across the country. However, some contact has been maintained electronically via telephone and the Internet where this particular service has been available. The latter, it must be noted, is not uniformly available across the country.

The two (2) elements on the ICH representative list, namely the heritage of the Moore Town Maroons and the Reggae Music of Jamaica, although facing challenges arising from restrictions imposed as a consequence of the covid pandemic are not considered to be in any danger at the present time and remain viable and sustainable. In the case of the Maroon Heritage of Moore Town there continues to be a strong commitment to maintaining the traditions which have persisted for centuries, further bolstered by the involvement of younger generations in this community in participating in Maroon heritage and culture, manifested in language retention as well as observance of ritual, dance and musical traditions. As far as the reggae music of Jamaica is concerned its level of popularity has constantly remained high and its visibility as an element of intangible cultural heritage is undoubtably consistent with the aims and objectives of the 2003 convention.

Promotion of intangible cultural heritage in various sectors, importantly including education does exist to varying degrees and it is hoped that this will become more formalised over time, particularly in those areas such as the schools curricula, explicitly incorporating an awareness of intangible cultural heritage as a discrete subject area.

The revision of the national cultural policy has as a critical component the recognition of the importance of intangible cultural heritage and it is envisaged that this will become a reality well in advance of the next reporting period.
The inventory of elements of the state party's intangible cultural heritage is a constantly evolving national effort, spearheaded by the African Caribbean Institute of Jamaica/Jamaica Memory Bank, the designated national focal point for the implementation of the 2003 UNESCO convention for the safeguarding of the intangible cultural heritage of humanity. The inventory is currently undergoing revision, which includes digitising the database as well as allowing for a greater capacity to analyse and track the status of elements in the database over time.

There is hope that there will be a return to at the very least some semblance of normality in the not too distant future. However, with the recent spike in covid cases across the country there is some uncertainty surrounding the possibility of this occurring soon. Work will continue nevertheless despite the current restrictions as there is every intention on the part of the national focal point, in concert with the stakeholder network and other relevant partners to ensure the continued implementation of the 2003 convention as it relates to the protection of the state party's rich and diverse intangible cultural 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)**

Mr

**Family name**

Jankee

**Given name**

Bernard

**Institution/position**

Director African Caribbean Institute of Jamaica/Jamaica Memory Bank

**Address**

12 Ocean Boulevard Kingston Mall Kingston

**Telephone number**

+1876.922.4793 / 7415

**E-mail address**
Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions
  The African Caribbean Institute of Jamaica/Jamaica Memory Bank

Please provide any comments in the box below

The ACIJ/JMB is mainly responsible for the preparation of the report for the current cycle. Some initial discussions were held with some stakeholder groups in early 2019 with the intention of entering into widespread consultations but the onset of the covid 19 pandemic and severe budgetary contractions seriously impacted the ability of the national focal point to continue this exercise. Given the situation, which has not improved but is indeed worsening and facing the unacceptable alternative of foregoing submission it was decided to go ahead regardless based on earlier discussions and the information already in hand.

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.

There are no such relevant organisations during this reporting period

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.

There are no such elements relevant to Jamaica at the time of this report.

**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>Maroon heritage of Moore Town (00053)</td>
<td>2008</td>
</tr>
<tr>
<td>Reggae music of Jamaica (01398)</td>
<td>2018</td>
</tr>
</tbody>
</table>

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

Both inscribed elements continue to be viable and sustainable although challenges posed by the corona virus pandemic has had an impact in the sense that in the case of the Maroons for example, in person contact and traditional ceremonials have had to be curtailed. They have managed to some extent to overcome this challenge by utilising on line platforms but the instability of Internet connections has imposed some limitations. In the case of reggae, the restrictions on public gatherings has also had a negative impact as a number of shows have had to be cancelled or postponed. Here again though, the use of on line platforms has overcome this restriction to some extent. While this is not considered an ideal situation in the eyes of many artistes, it is nevertheless recognised as the best of a bad situation under the circumstances where mass gatherings are seen as super spreader conditions for covid infections and therefore of necessity such gatherings have had to be suspended. This situation is under constant review but given the recent spike in covid cases it is unlikely that large public gatherings will be permitted at least in the immediate future.

**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.

There are no such programmes under consideration at the time of this report.

**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.

none

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

There are no such projects under consideration at the time of this report.

**Question A.6**

Inventories

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

1

a. Name of inventory

The Institute of Jamaica Online Libraries: African Caribbean Institute of Jamaica ICH

b. Hyperlink to the inventory (if any)

http:iojlibrries.org.jm:8081/

c. Responsible body
The African Caribbean Institute of Jamaica/Jamaica Memory Bank

d. Date of establishment

Originally 1972, current revision 2019 (ongoing)

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

Yes

Date of latest update

09-03-2021

f. Method and frequency for updating

The information on the element is catalogued, classified and added to the KOHA database. This database is updated twice each quarter

g. Number of elements included

Approximately fifty (50)

h. Applicable domains

Under review

i. Ordering principles

Under review

j. Criteria for inclusion

Recognised as constituting an element of ICH in accordance with the definition outlined in the 2003 convention

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

No

Please provide further details, if appropriate:

The inventory currently under review. It is in the process of migrating to a new platform, which will enable such fields as the viability of each element to be included, as well as allowing for easier on line access.
i. 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

This is further explained in section 7.3

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

Yes

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

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

Yes

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

Yes

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

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**

-

**Activity/project**

Consideration has been given to cross national collaboration on projects but to date only preliminary discussions have been held. Furthermore the covid pandemic has made any further face to face joint projects unfeasible at this time. This is an area which the ACIJ/JMB intends to continue to pursue with relevant regional institutions once circumstances permit.

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

Not applicable during the period under review
B. Reporting against core indicators

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

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

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

Question 1.1

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

Yes

1

Name of the body

The African Caribbean Institute of Jamaica/Jamaica Memory Bank

Brief description of the safeguarding functions of the body

The African Caribbean Institute of Jamaica/Jamaica Memory Bank (ACIJ/JMB) is the principal agency established by the Government of Jamaica with the mandate to research, document, inventorise and disseminate information on the living heritage of the Jamaican people. Its research programme provides the basis for understanding the richness and diversity of the intangible cultural heritage of the nation. Working closely with various traditional communities and other relevant stakeholder groups it seeks to promote capacity building within and among these groups to engage them in the documentation and inventorising of their various ICH elements.

Website

acij-ioj.org.jm

Contact details

Address

12 Ocean Boulevard, Kingston Mall, Kingston, Jamaica

Telephone number

+1 876.922.4793/7415

E-mail address

info@acij-ioj.org.jm
### Question 1.2

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

No

**Name of the body**

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

-  

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

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

**Website**

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<th>Contact details</th>
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<tbody>
<tr>
<td><strong>Address</strong></td>
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<td><strong>Telephone number</strong></td>
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<tr>
<td><strong>E-mail address</strong></td>
</tr>
</tbody>
</table>

### Question 1.3

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

Yes

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

This occurs largely through the work of the ACII/JMB with stakeholder communities.

### Question 1.4

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

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

The Government of Jamaica is responsible for funding the work of the ACIJ/JMB, the national focal point for the implementation of the 2003 convention.

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

Yes

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

The inventories are utilised by researchers at various levels of the formal educational system from primary to tertiary levels as well as by independent researchers and the ICH communities themselves. For example, the ICH handbook/toolkit produced by the ACIJ/JMB and currently under revision has provided guidance to stakeholder groups and is used in their own safeguarding efforts.

**Question 1.5**

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

1. Research institutions

   - African Caribbean Institute of Jamaica/Jamaica Memory Bank as the focal point for intangible cultural heritage in Jamaica engages in documentation, capacity building and monitoring and evaluation of safeguarding measures in ICH 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:**

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 aim is to foster greater inter agency collaboration in the safeguarding of ICH elements. Particular attention will also need to be paid to maintaining the existing ICH stakeholder network as a critical aspect of the safeguarding and management process.
2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

Guidance note corresponding to indicator 2 of the Overall Results Framework: [English] [French] [Spanish]

**Question 2.1**

Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

**Question 2.2**

Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.

The ACIJ/JMB has conducted a series of capacity building workshops over the years for various stakeholder groups. The Programmes division of the Institute of Jamaica and the Jamaica Cultural Development Commission (JCDC) also conduct workshops particularly with schools and community groups on aspects of cultural heritage. In both instances, however, the covid pandemic has necessitated a pause to these initiatives and in the current climate it is uncertain when these will be allowed to safely resume.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Some programmes target youth, others a broader age grouping. However, efforts are made in either case to effect a gender balance as much as is possible. In the instances where a wider target audience is involved, there is a conscious effort to achieve a balance between age groups in addition to the gender balance. In the latter instance this age/gender balance
becomes of particular importance when the objective of the programme involves transmission of knowledge and practice from one generation to another to foster sustainability and continuity. This, for example was the case with the "Safeguarding of the maroon heritage of Moore Town" project, a major project supported by UNESCO between 2005 to 2007 in the wake of the declaration of the Heritage of Moore Town to the representative list of ICH. This project revolved around protecting the heritage of the Moore Town Maroons through a capacity building programme involving training in documenting the history of the community by community members working alongside ACIJ/JMB researchers and a series of transmission workshops which, for the first time engaged in a systematic programme of training young members of the community in the traditions involving music, dance and the making of traditional instruments among other things.

**Question 2.3**

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

Yes

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

Some community groups in the ICH stakeholder network have held workshops in their respective locales, with logistical support from the national focal point. As part of the UNESCO funded Moore Town project in 2005, community elders led transmission workshops with community youth in traditional music and dance, as well as in drum making. Similarly, transmission workshops were conducted in the Maroon community of Charles Town. Another grouping, the Rasta Indigenous Village in the western parish of St. James, held a series of workshops with community members on various aspects of natural and cultural heritage, with guidance from two of the divisions of the Institute of Jamaica, the Natural History Museum of Jamaica (NHMJ) and the ACIJ/JMB.

**Do these programmes ensure inclusivity?**

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The training initiatives undertaken have all sought to involve community members across age and gender groupings with the aim of achieving the greatest possible level of buy in and participation and has been an exercise in not only capacity building but also heightening awareness of the importance of cultural heritage.

**Baseline and target**

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

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

Partially

**Target for the next report:**

Largely

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

It is of critical importance to expand training opportunities. As the national focal point for the implementation of the 2003 convention and in respect of its originating mandate, the ACIJ/JMB intends to propose collaborative programmes with stakeholder communities and institutions to offer courses and related supporting materials in ICH. This is one of the reasons, for example, why the ACIJ/JMB is updating its ICH handbook for wider distribution to the various stakeholder groups. Plans are also afoot to make this available in an on line version to facilitate wide access.
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).

A number of initiatives have been undertaken under the auspices of the national focal point, with considerable support from UNESCO in this regard. These have included, for example;

- Eight-day capacity building workshop on community-based inventorying (CBI) for implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage - September 4 -13, 2013
- Pilot inventorying of the jippy-jappa straw and woodcarving in the rural community of Ashley District, Glengoffe in the parish of St. Catherine - February to April 2014
- Six-day capacity building workshop on community based inventorying of the intangible cultural heritage -11-16 March, 2019

These are in addition to the regular programme of activities of the ACU/JMB with stakeholder communities which has included village/community history projects involving schools across the country where training was done with primary and secondary level students in research and documentation practices. This has also been done with other stakeholder groups and has included an history of the Buff Bay valley in the parish of Portland. This was commissioned by the Inter-American Institute for Cooperation on Agriculture. It was a major project and involved an extensive training component involving community members in this largely agricultural zone and included techniques of research utilising oral and archival sources.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
Inclusivity is considered a critical aspect of community involvement and as much as is practicable and relevant, depending on the nature of a particular initiative every effort is made to ensure the widest possible participation crossing age and gender matrices. It is also important to note that many of Jamaica's ICH elements do involve both genders and so this is in sense already "built in" and consequently makes it relatively easy to meet this particular criterion. In treating with ICH it is of paramount importance as most of the tradition bearers across communities are elderly and in order to ensure sustainability and continuity it is necessary to involve youth and younger adults in processes of transmission.

Are any of these training programmes operated by communities themselves?

Yes

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

The Revival Church community, although they do not describe it as such, consciously inculcates the principles and values of their faith throughout the body of their adherents. This is an entirely internal initiative, supported as they see fit and require, by the national focal point. The Rasta Indigenous Village also conducts training internally with support and advice from the national focal point. Within the Maroon communities of Moore Town, Charles Town and Scotts Hall training continues to ensure the continuity of their long standing traditional intangible cultural heritage expressions.

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).

While not considered training programmes in the usual sense of the term, the national focal point has, through its outreach programme provided sessions on research, documentation and inventorying of ICH to groups and institutions, mainly upon request. This has included presentations to the Heritage Studies programme (post graduate) at the University of the West Indies, presentations at Northern Caribbean University. Some of these students do go on to careers in teaching and research.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
To the best of our ability we aim to meet these criteria but this, in terms of making presentations to institutions is largely determined by the composition of the groups we address.

**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:**

Again, it is of critical importance to expand training opportunities. As the national focal point for the implementation of the 2003 convention and in respect of its originating mandate, the ACIJ/JMB intends to propose collaborative programmes with stakeholder communities and institutions to offer courses and related supporting materials in ICH. This is one of the reasons, for example, why the ACIJ/JMB is updating its ICH handbook for wider distribution to the various stakeholder groups. Plans are also afoot to make this available in an on line version to facilitate wide access.
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.**

As stated previously, the Revival Church community, although they do not describe it as such, consciously inculcates the principles and values of their faith throughout the body of their adherents. This is an entirely internal initiative, supported as they see fit and require, by the national focal point. The Rasta Indigenous Village also conducts training internally with support and advice from the national focal point. Within the Maroon communities of Moore Town, Charles Town and Scotts Hall training continues to ensure the continuity of their long standing traditional cultural expressions.

**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.**

To some extent this is the case, although not articulated in those terms. Some time ago, there was a culture in education programme operating out of the Ministry of Education and with multi stakeholder participation, including the ACIJ/JMB but this has been dormant now for a number of years. There has been talk of reviving this initiative but to date no concrete plans have emerged for this to happen.
**Question 4.3**

Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?

Yes

Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

The Institute of Jamaica through its divisions and departments, including the ACIJ/JMB does mount programmes giving instruction in some of the ICH forms particularly in traditional music and dance forms. For its part, the ACIJ/JMB focuses its work substantially on the research, documentation, inventorying and disseminating material on Jamaica's ICH.

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

Support comes from the state but there has also been inputs from multilateral agencies and win some instances foreign government funding of specific projects.

**Question 4.4**

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

Yes

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

However, not in a formal sense. This is done through presentations by external organisations like the ACIJ/JMB. There were attempts at various times and through different state agencies to establish culture clubs within schools and teacher training colleges but these initiatives have so far met with mixed results.

**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:

While this is a massive undertaking and will of necessity involve multi state agency and educational institutional involvement, if the goals of Jamaica’s Vision 2030 plan for the state’s development in respect of culture in the process are to be met. This plan, coordinated by the Planning Institute of Jamaica (PIOJ) and which involved extensive sectoral consultation including cultural institutions like the ACIJ/JMB.
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

This used to obtain under the culture in education programme which is hoped will be revived in the not too distant future. The Caribbean Examinations Council's syllabi for CSEC and CAPE subject of social studies do include material related to ICH, rather than a stand alone subject in itself.

**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.**

Some initiatives have been undertaken in this regard over the years. Mention has been made earlier of the village history project as well as other community history programmes undertaken in conjunction with primary and secondary level schools. There was also the culture club initiative in schools and community groups which is undertaken by the Jamaica Cultural Development Commission.

**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.**

This takes place particularly in the Caribbean Examination Council’s (CXC) CSEC examinations at grade 10 and 11 levels and their Caribbean Advanced Proficiency (CAPE) for grades 12 to 13. While not framed precisely as ICH in the curricula, in effect there are segments which require students to have some knowledge of cultural practices. This is achieved through field trips and projects that form part of student assessment.
Question 5.3

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

- Inclusion of 'local content'

This is reflected in the response to 5.2 above

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

Yes but but within the context of the CXC and CAPE syllabi.

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:

As stated previously, the intention is to ground ICH more firmly in the formal education system through the revival of programmes like the culture in education initiative, for example.
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**
  
  The Jamaica School of Music at the Edna Manley College of the Visual and Performing Arts (EMCVPA) does include traditional music genres in its curriculum

- **Arts**
  
  The Jamaica School of Art at the Edna Manley College of the Visual and Performing Arts does include traditional art forms in its curriculum

- **Others**
  
  The Jamaica School of Dance at the Edna Manley College of the Visual and Performing Arts does include traditional dance in its curriculum. Similarly the Jamaica School of Drama within the Edna Manley College draws on traditional forms of theatre for part of its training of students

**Question 6.2**

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

Yes

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

Elements of ICH do find a place within the offerings of the EMCVPA as stated above but at present there are no specific curricula or degree programmes in place during this reporting period.
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 hope is to at least maintain what currently exists of not expand the offerings within existing institutions.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:
English | French | Spanish

**Question 7.1.a**

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

Fully

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

By including elements of ICH in the inventory, the national focal point has established evidence of their existence in the first place. Subsequent to that, through continuing research and documentation of the elements in collaboration with the communities from which they emanate, the ACIJ/JMB will be able to monitor the status of the elements and update the inventory periodically. It is to be noted that the current inventorying system is under review. This will also allow the institution, as well as the respective community/ies where relevant to identify any threats to the sustainability of the element/s and take the necessary remedial action or, in the case where good practices persist so document those for submission to UNESCO under the relevant category of the 2003 convention.

**Question 7.1.b**

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

Fully

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

To the best of our knowledge the inventory reflects the breadth of the intangible cultural heritage of the state party.

**Question 7.2**

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

Yes

Based on your response in section A.6 Inventories
In the main, these inventories establish the existence of ICH elements as a first step to assessing their viability. This is one aspect that will be addressed by the review of the inventory currently being undertaken.

**Question 7.3**

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

Largely

Based on your response in section (f) and (l) of A.6 Inventories

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

The inventory is frequently updated but does not currently include an assessment of the viability of elements included. As stated earlier, the inventory is undergoing a review, which will allow for noting the current viability of the elements.

**Question 7.4.a**

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

Fully

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

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

Access to the ICH inventory is widely available, subject to any restrictions that might be placed on any item within it by the community from which the information has come. In the case of the Jamaica Memory Bank interviewees sign a consent form giving public access to their information with the scope for including any provisos they may wish to include, such as putting an embargo on the release of this information to the public for a defined period, for example X years after they have passed.

**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Partially

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.
Because the current inventory does not do a status assessment of elements, and although this will become possible when the review and upgrade are completed, our research has identified a few real areas of concern in some traditional communities, one of which at least has been partially addressed by further documentation. However, efforts to to continue and expand this assessment on the ground has been severely stymied by the outbreak of the covid pandemic, which has all but caused cessation of field work in the affected communities. Given the current upward trajectory of infections across the country, an in particularly in one of the very parishes where the threat was identified, it is not clear when this matter will be addressed and this is cause for concern. However, periodic contact has been maintained in one of the communities whose ICH elements is under threat.

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 intent here is to maintain and possibly enhance the capacity of the inventorying system to meet current and future demands
8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

**Guidance note** corresponding to indicator 8 of the Overall Results Framework:
[English] [French] [Spanish]

### Question 8.1

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

Some

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

The approach of the ACIJ/JMB has from its earliest days has been to work with stakeholder communities in the documentation and safeguarding of their cultural practices. An important aspect of this collaboration has been a long-standing focus on capacity building. Numerous workshops for example have been conducted over the years among stakeholder groups and this continues to be a focus to ensure the sustainability of their intangible cultural heritage. In the more contemporary scenario and with UNESCO support the ACIJ/JMB facilitated capacity building workshops with stakeholder groups. This process has aimed to more greatly empower stakeholder communities in the safeguarding of their ICH through continued training in research and documentation techniques and also inventorying.

### 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?

Fully

**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.

This has been a guiding principle of the ACIJ/JMB since its inception; respect for cultural diversity. It has driven the research programme of the institution and is reflected in the inventory that has been established. Consequent to this the inventory is seen as a resource for public education and outreach with the aim of promoting the widest possible public education to foster deeper understanding of and respect for Jamaica's rich and diverse cultural heritage.
**Baseline and target**

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

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

Largely

**Target for the next report:**

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 stated above, this target constitutes a fundamental aspect of the work of cultural heritage research, documentation and inventorying, not for its own sake but to be able to reflect the history and culture of Jamaica bearing in mind the national motto, "Out of many, One People" which in itself implies a recognition of the various ethnic and cultural antecedents which have constituted the essence of what it means to be Jamaican.
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):

- Documentation and archiving

**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 occurs through research projects that have been undertaken to firstly identify ICH elements and subsequently to assess their impact. As an example, a study of the evolution of Jamaican popular music conducted by the ACIJ/JMB recognised the influence of traditional musical genres on the development of more contemporary genres, including reggae.

**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.

To some extent this is the case and is an area marked for further review. One of the initiatives of the national focal point has been not only to establish and maintain an inventory of ICH at its base but also to establish mirror inventories at the community level. This has been done with the Moore Town Maroon inventory as an example.

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

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

Largely

**Target for the next report:**

Largely

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

It is the intention to maintain and expand this process subject to funding for expanding human and infrastructural capacity.
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.

**Question 10.2**

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

Some

Provide any additional details here.

The input of the culture sector in the national development plan, "Vision 2030" coordinated by the Planning Institute of Jamaica (PIOJ) provides a role for recognising the importance of ICH. While this has not as yet been fully actioned, it is envisaged that it will be more fully utilised in policy initiatives going forward.

**Question 10.3**

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

Some

Provide any additional details here.

The review of the current ICH inventory should provide increased opportunities for safeguarding 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.

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

It is felt that the body of research contained within the ICH inventory is an invaluable resource which can be much more utilised, not only in terms of enhancing safeguarding, but also more fundamentally in contributing to influencing national policy.
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

- Cultural policy

Name of the policy/measure

Jamaica's National Cultural Policy

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

It is important to note that the policy is currently under review and one of the imperatives is to more explicitly recognise the fundamental importance of ICH within it.

Question 11.2

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

Yes

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

As stated above, this is being contemplated in the revision of the national cultural policy.
Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?

Yes

If yes, provide details.

They are but the details are still under discussion and thus not currently available.

Question 11.3

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

No

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

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

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

Question 11.4

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

High

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

The existing national cultural policy was the result of extensive islandwide public consultation. The revision took a similar approach and is still a work in progress.

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:

It is envisaged that by the time of the next periodic report the revised national cultural policy will be fully implemented.
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?

| No | 1 |

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

### Question 12.2

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

| No | 1 |

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description
**Question 12.3**

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

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It is a

**Name of the policy/measure**

**Established**

**Revised**

Is the policy/measure being implemented?

**Brief description**

**Baseline and target**

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

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

Not satisfied

**Target for the next report:**

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:**

This is not applicable in this reporting period.
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.

There is long standing respect for Jamaica's diverse cultural heritage by the state and this is reflected in the responsibility given to the Ministry responsible for culture and its attendant agencies and departments in the culture sector.

Question 13.2

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

Yes

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

- Food security
  
  This is implicit in the national development plan - Vision 2030

- Gender equality
  
  This is implicit in the national development plan - Vision 2030

- Knowledge and practices concerning nature and the universe
  
  This is implicit in the national development plan - Vision 2030
Climate change
This has yet to be included

**Question 13.3**

Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?
Not applicable

Provide any additional details

**Question 13.4**

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

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

- Others

  This is implicit in the national development plan - Vision 2030

**Question 13.5**

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

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

Not applicable

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:**

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 fulfilment of the national development plan should facilitate the advancement of this indicator. However, given the economic fallout as a consequence of the cover pandemic fully satisfying this target will be dependent on the extent of economic recovery.
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.

Intellectual property legislation exists and offers measure of protection in this regard. Additionally there is an initiative by the Jamaica Intellectual Property Office (JIPO) in conjunction with Caribbean Community (CARICOM) partners to establish protection regimes for traditional knowledge (TK) traditional cultural expressions (TCE) and genetic resources (GR).

**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.

This is largely a policy initiative, largely the preview of number of agencies including the Institute of Jamaica through the Natural History Museum and the ACIJ/JMB, JIPO and the Ministry of Economic Growth and Job Creation's division and agencies responsible for natural resource management. there are also some legislative instruments in place giving effect to the work of these agencies.

**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:

It is expected that these initiatives will continue to function to recognise and protect TK, TCE and GR going forward.
15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

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

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

**Question 15.1**

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

Yes

Describe briefly, giving examples, how they do so.

This has been the case, particularly in some traditional communities. Sustainable agricultural practices, for example have been the mainstay in a number of these, although "modern" techniques have become more important over the years. Many communities, however, continue to utilise traditional methods of farming, utilising the Traditional knowledge passed down from previous generations. An example of this is in the Rasta Indigenous Village, which utilises traditional agricultural methods in its herbal garden, free of chemical fertilisers, pesticides etc.

**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:

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 importance of ICH in broader sustainable development initiatives needs to become more explicit in contributing to policy in this area.
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:

- Groups with different ethnic identities
  
  This occurs through the research and documentation mandate of the ACIJ/JMB which, while it recognises the critical impact of African retention in the Jamaican cultural ethos, does so as well in relation to the other ethnic groups which also constitute the totality of the population.

- People of different ages
  
  There is a recognition of, and in practice inclusion of persons of different age groups in the research and documentation project of the national focal point, particularly as it relates to the retention, and transmission of cultural traditions.

- People of different genders
  
  Similarly there is the recognition of the importance of gender balance and the research, documentation programme makes every effort to include this in the work done and interaction with stakeholder communities.

- Persons with disabilities
  
  Outreach activities are modified to accommodate respective groups.

- Members of vulnerable groups
  
  Outreach activities are modified to accommodate all 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?

Yes

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

As outlined earlier, this is a critical guiding principle of the national focal point.

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:

The aim here is to maintain the guiding principles of the national focal point and related agencies and stakeholders, taking into acorn the ethical principles outlined in the 2003 convention.
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.

This varies from community to community. On the part of the national focal point there is every effort made to have the widest possible participation in this regard.

**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.

This is a work in progress but the ACIJ/JMB has always maintained a policy of securing free and prior informed consent in its work with traditional communities, through discussion and more formally in writing. This issue has also been on the agenda of the series of capacity building workshops that have been conducted with the stakeholder network over the years.

**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.

Indeed; this has been addressed in section 14 above.
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.

These are not necessarily formal but it is an issue that forms part of the engagement with stakeholder communities. In many of these there is already an involvement of youth in understanding the importance of, and hence the necessity to respect and protect the ICH relevant to their respective communities.

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.

This has been the case in some of the communities but is not evenly spread across the country as access to the Internet, a necessary prerequisite for the successful use of ICTs is not universal, putting some traditional communities at a disadvantage. However, where access is available, various IT platforms have been and are being utilised including on line meeting platforms such as Zoom and various social media such as Facebook, for example. It has to be noted that in the current climate with the covid pandemic posing a serious challenge to the ability of traditional communities to practice their rituals and other observances some have turned to on line platforms to maintain at the very least some semblance of their way of life. What this will mean going forward and the impact it can or will have on the integrity of the ICH of traditional communities is something that remains to be seen but needs to be observed.
**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:**

This target needs to be maintained or even exceeded, particularly as it relates to the impact of the covid pandemic on the ability of ICH practices to be observed in traditional ways. While there is concern for the sustainability of traditional forms, there is the possibility that sustainability can be achieved utilising ICTs but this has to be carefully and sensitively researched. This is an area that is under consideration for follow up by the national focal point as it represents a phenomenon that has not been encountered by the state party in living memory.
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 do to some extent through interviews periodically but there is no sustained programming existing during this reporting period.

- Promote mutual respect among communities, groups and individuals?
  
  To some extent this is done especially during periods of national celebrations.

**Question 18.2**

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

No

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

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

**Question 18.3**

Media programming on ICH:

- None of the three

**Question 18.4**

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

Some
Provide any additional explanation.

Media do to some extent through interviews periodically but there is no sustained programming existing during this reporting period.

### Baseline and target

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

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

It is hoped to establish a greater media presence in support of a greater and more sustained awareness of ICH.
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.

This does happen to some extent, mainly at the programme level and largely through interaction of cultural agencies with stakeholder communities. This has, however, been negatively impacted by the covid pandemic, which has of necessity restricted access to the various stakeholder communities.

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

This happens to some extent, mainly at the programme level and largely through interaction of cultural agencies with stakeholder communities. This has, however, been negatively impacted by the covid pandemic, which has of necessity restricted access to the various stakeholder communities.

| 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? |
| Yes  |

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

This has come largely through capacity building projects with stakeholder communities as well as regular interaction with them outside of formal training, documentation etc.
**Question 19.4**

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

Yes

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

This happens wherever the opportunity aries, for example through outreach on the part of the national focal point as well as through media interviews when these do happen.

**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:

Public education strategies need to be developed that are inclusive and sustained in order to have an impact in relation to building a wider awareness of ICH and its importance. This is an area that will need more attention going forward.
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.

As stated earlier, awareness raising activities do observe and maintain respect the importance of the ICH of relevant communities. This has been one of the motivating factors driving the focus on capacity building as well as formalising the stakeholder network to foster mutual support for ICH from within the communities themselves.

**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.

Further to the response to 20.1 above, the ethical principles outlined in the context of the 2003 convention are observed as far as is practicable. For example, there is the recognition of the right of communities and groups to continue their traditional practices. Also, through the stakeholder network, mutual respect within and between communities is actively encouraged and promoted.

**Baseline and target**

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

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

Satisfied
Target for the next report:

Satisfied

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

It is important to maintain this trajectory as this is a very useful indicator of the extent to which mutual respect within and between communities is maintained as well as how well awareness raising activities are successful.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

**Question 21.1**

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

High

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

Participation is secured mainly through constant contact and the maintenance of relationships with the relevant communities and groups. The capacity building exercises have also been instrumental in helping to achieve this target.

Describe in particular measures to ensure that this is inclusive.

Every effort is made to ensure participation across age and gender matrices when undertaking awareness activities aimed at safeguarding ICH.

**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)?

Not applicable

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

Community groups that are involved in safeguarding of ICH are not registered NGOs.

**Question 21.3**

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

Not applicable

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

Private sector entities do not participate in the safeguarding of ICH.
**Baseline and target**

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

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

Partially

**Target for the next report:**

Largely

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

It is hoped that by the time of the next reporting period, at least some of the issues, particularly concerning private sector involvement and support will be addressed.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework: English | French | Spanish

Question 22.1

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

Yes

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

Cultural institutions, public libraries and educational institutions exist for interested communities, groups or individuals who are inclined to pursue such endeavors. Capacity building training is carried out by institutions such as the Institute of Jamaica from time to time to benefit communities and individuals.

Question 22.2

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

Yes

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

Cultural institutions, public libraries and educational institutions exist for all members of civil society. There are no restrictions.

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.
Through consultation of library and archival resources and engagement with ICH 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:**

Satisfied

**State Party-established target**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

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

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

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

**Question 24.1**

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

- International level

**Question 24.2**

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

- International level

**Question 24.3**

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

Yes

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

However, this has only been informally done, usually with colleagues at the IGC meetings

**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:**

Partially

**Target for the next report:**

Partially

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

There is scope for formalising relations with other state parties, particularly at a regional level. This will mean building on institutional relationships. It is considered important to enter into collaborative ventures at the bilateral, regional and international levels. While some informal discussions have taken place at the regional level, none of these have as yet resulted in concrete action in respect of promoting and safeguarding ICH and this is an area that requires action for the future.
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?

Yes

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

This has come through collaboration involving JIPO seeking to establish protection regimes for TK, TCE and GR. It has also involved dialogue via JIPO with WIPO through their TK division. The national focal point has also been engaged in projects under the Convention on Biodiversity (CBD) and the Nagoya Protocol as these relate to the establishment of regimes to facilitate access and benefit sharing of TK and GRs.
Contributions to the safeguarding of intangible cultural heritage

Documenting intangible cultural heritage in communities across Jamaica and maintaining an inventory of Intangible Cultural Heritage.

**Baseline and target**

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

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

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:

No targets have as yet been established in relation to this area.
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
C00053

C. Status of elements inscribed on the Representative List

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maroon heritage of Moore Town</td>
<td>2008</td>
</tr>
</tbody>
</table>

**Question C.1**

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

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

The intangible cultural heritage of the Moore Town Maroons typifies the life of the community and continues to fundamentally define the identity of this group. The Moore Town Maroons have continued to show strong evidence of cultural retention through the persistence of the culinary practices, traditional healing practices using herbs, Kromante language form, Kromante play embodying music, dance forms and ritual practices - all of which are elements considered critical to maintaining ancestral links. The fact that this retention has persisted over roughly five centuries is itself worthy of mention and commendation. This has sustained the community through the years. A strong recognition of the tradition bearers continues to be maintained in the community and this includes some of whom have sadly passed on since the last report. Notwithstanding their transition to the spirit realm, the contribution made by these people during their lifetime to the sustainability of the cultural heritage of Moore Town is still recognised and honoured.
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 remains consistent with the relevant criteria for inscription at the present time. As stated earlier, these traditions are the essence of Maroon identity, and the retention has survived over five centuries. The ACIJ/JMB through its long standing interaction with the community has been able to, over the years assess the status of the element and has been able to verify its viability. There was some concern though that the youth in the community wasn’t engaging or being sufficiently engaged by the elders and there was a seeming reluctance to pass on traditional knowledge to the upcoming generation. Following the inscription a major project was undertaken, with UNESCO support and in consultation and coordination with the community to ensure the safeguarding of the Maroon heritage. A significant aspect of this project was the organisation and conducting of a series of transmission workshops which brought the youth together with the tradition bearers so that traditional knowledge in the various facets of Maroon heritage and culture could be passed on. As a result there was a greater level of involvement of the youth in Maroon ceremonials and this has been largely maintained.

However as previously noted the onset of the cover pandemic has, at least in the short term impacted the ability to conduct ceremonials in the traditional manner. Public functions, such as the annual Nanny Day celebrations, which commemorate the contribution of one of the earliest leaders through a programme involving traditional music, dance and oral tributes was done on line as there were severe restrictions on in person public gatherings.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription to the representative list has in the first instance lifted the pride of the Maroon community itself at having their cultural heritage internationally recognised in this way. This recognition by UNESCO has given added impetus to the community to maintain their traditions as seen by the greater participation for example by the community youth. Indeed this was also facilitated by the transmission workshops organised by the national focal point in conjunction with the MooreTown Maroon Council. The action plan also aimed to highlight aspects of material culture which directly related to the Intangible Cultural
Heritage, and this resulted in the establishment of the Moore Town Cultural Centre, which was constructed by the community members to house a museum, archive and meeting/performance space. This space continues to be utilised by the community for these functions and it is hoped that the physical space itself will be extended over time as the need arises.

Another component of the action plan involved the organising and conducting of a public forum on Maroon history and culture, which had the added component of involving other Maroon communities through a series of oral presentations coupled with performances to reflect the varied history and culture of the Maroons and the persistence of these traditions through the ages. This forum had local and overseas participants.

**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.

Consequent on the inscription of the Heritage of the Moore Town Maroons to the Representative List of Intangible Cultural Heritage a multi-stage programme was initiated, which aimed to complement and enhance already existing initiatives which broadly aligned with the aspirations outlined in Article 14 of the Convention and paragraph 155 of the Operational Directives as outlined above. For instance, the results of research and documentation activities involving the Moore Town Maroons, going back to the 1960s, have been used in supplementing information for students of history and social studies, particularly in the Caribbean Examinations Council examinations system in these subject areas. Institutions, such as the ACIJ/JMB were recognised as resource centres for students participating in these examinations. The existing inventories were also consulted by scholars engaged in research into Marronage.

The Action plan for the Safeguarding and Revitalisation of the Oral and Intangible Heritage of the Moore Town Maroons: 2005 - 2007, supported by UNESCO through the Norway Funds-in-Trust, recognised the historical importance of the heritage, including the musical heritage, of the Moore Town Maroons as it represented the intangible, largely oral record of the history of this local community that had successfully resisted the enslavement, firstly of the Spanish and subsequently British colonisers and asserted their freedom by treaty in 1739.

**Question C.5**

**C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.
The Moore Town Maroon community is very much engaged in the safeguarding of their own intangible cultural heritage with support from the national focal point, the African Caribbean Institute of Jamaica/Jamaica Memory Bank, a division of the Institute of Jamaica, as well as the Ministry of Culture, Gender, Entertainment and Sport. This comes through constant dialogue with the community via documentation exercises in the community facilitated by the Maroon leadership as well as community involvement in various meetings including ICH stakeholders’ network meetings. The community has also maintained a strong relationship with primary level educational institution that is located in the community. This serves to ensure that transmission of Maroon culture and tradition is a part and parcel of the offerings to students.

It must be noted that since 2020 however since the advent of the novel corona virus, the in person contact that the parties have been accustomed to having has been all but cut off, relying instead on electronic communication, which is not always reliable. However, from the contact that has been made there is every indication that the ICH of the Moore Town Maroon community is by and large intact.

**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 Moore Town Maroon Council serves as the custodians of Maroon culture and as such is the primary body responsible for the safeguarding of the element. This body holds the administrative powers and authority for the Moore Town Maroons. In accordance with Maroon tradition the Council is comprised of the Colonel-in-Chief who is elected by the community, deputies and captains, both males and females who are appointed by the Colonel. The current Colonel Wallace Sterling has served the community faithfully for over twenty-five years.

Support is also provided by the African Caribbean Institute of Jamaica/Jamaica Memory Bank a division of the Institute of Jamaica an agency of the Ministry of Culture, Gender, Entertainment and Sport. Assistance is principally provided through continued research and documentation efforts although these have been curtailed due to restrictions imposed in the face of covid19. Nevertheless the library of the African Caribbean Institute of Jamaica/Jamaica Memory Bank continues to maintain and update the inventory related to this element.

**Question C.7**

**C.7. Participation of communities in preparing this report**
Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of this report.

As stated earlier, the African Caribbean Institute of Jamaica/Jamaica Memory Bank has been mainly responsible for the preparation of this report. We have cited earlier the severe restrictions imposed in the wake of the covid19 pandemic that have prevented the usual participation of other stakeholders in the process. It is our fervent desire that the situation will return to a level of normality that will allow for broader participation in the future. Nevertheless, the data presented in this report is based primarily on pre-covid engagements with the community in various ways. The African Caribbean Institute of Jamaica/Jamaica Memory Bank maintained contact with the community through various meetings at the community level as well as through the Ministry of Culture, Gender, Entertainment and Sport. Audio/visual documentation of community festivals and traditions as well as oral history research in the community were other significant means of contact maintained with the community prior to the sever restrictions that resulted due to the covid19 pandemic.
C. Status of elements inscribed on the Representative List

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

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

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<td>Reggae music of Jamaica</td>
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**Question C.1**

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

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

Jamaican Reggae music is an example of oral and intangible heritage, evolved out of creative expressions of many peoples and groups with a history of colonial occupation. Passed on through generations are the codified messages of that shared history, belief systems, and the hopes and aspirations for the future. Reggae is the sound of Jamaica. The diversity in the Jamaican culture has created an eclectic mix that has spawned this authentic music. Reggae music is listened to by all age groups and its unique sound and rhythms have been used to teach a variety of subjects and life lessons to children of all ages. Examples of established artistes passing on the knowledge and techniques of playing Reggae to next generations, is the case of the Marley, Tosh or Morgan families in Jamaica. Other practitioners pass on techniques to upcoming generations who learn from observation, where every musician is apart of the creative experience of the music. Others understudy established practitioners in recording studios or during tours. Formal training in the element is conducted at institutional academies such as the Edna Manley College for the Visual & Performing Arts, the University of the West Indies (Mona), and the Alpha Institute.
Complementing the work of these institutions are primary and secondary schools islandwide which have established music programmes where students are introduced to and immersed in the genre. The element embraces strong social commentary; a current example of this is at least one recent song released by a local artiste speaking to the covid pandemic, evidence of the almost immediate response within the genre to events and situations that have an effect on the society.

**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.

Reggae enjoys an extremely high level of viability as its popularity both locally and internationally. Reggae as an art form has inspired the birth of several versions of music worldwide. Indeed, festivals to celebrate and showcase the genre have sprung up in diverse cultures and locations ranging from Australia's "Reggae in the Desert" to Japan's "Reggae Japansplash" to Spain's "Rototom Sunsplash", to Zimbabwe's "Harare Reggae Festival". Although the covid pandemic has had an impact in recent times on the ability of artistes to perform before live audiences, on line performances have served as an alternative. Also worthy of note is the fact that, separate and apart from live performances, reggae forms a significant part of the play lists of many radio stations locally and in some instances internationally as well. in Jamaica, there is one radio station, Irie FM that has built its programming entirely around the Genre. The BBC's Radio 1Extra with David Rodigan is another example where reggae is prominently the genre of choice.

**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.

By its very nature, and by the level of popularity of the genre locally, nationally and internationally, reggae has long established itself as an important and internationally recognised art form. Inscription has underscored the element's role as facilitator for dialogue and the appreciation of cultural diversity among racial and ethnic groups worldwide.

Reggae Music, as a musical art form, is all embracing. Pioneering Reggae artistes in the 1960's advocated for universal love and respect and condemned existing breaches to human
rights instruments such as the "Unhappy regime" sung about by Bob Marley and the Wailers and "Apartheid" by Peter Tosh, both in reference to Apartheid and unjust colonial rule and exploitation worldwide. Reggae has also condemned international warfare, wherever it occurred, and reinforced the cause of an international brotherhood and the need to move toward the pursuit of international peace.

Songs by female Reggae artistes such as Judy Mowatt's "Hush Baby Mother" and Etana’s "Learn to Love" promote women's rights and speak out against domestic and physical abuse.

The collective impact of Reggae music, in particular the Abyssinians’ "Declaration of Rights," served to uphold and affirm international legal instruments such as the 1948 Universal Declaration of Human Rights at a time and in a space when it was not fashionable nor expedient.

Reggae music has been the soundtrack for philosophies of self sustainability and self reliance and has been a tool used to encourage and promote agriculture, tourism and more recently, industries associated with marijuana and its by-products.

**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.

Despite covid, the viability of The Reggae Music of Jamaica is ensured through several simultaneously occurring strategies:

1. Radio stations in Jamaica, such as IRIE FM which plays continuous Reggae music, hosts interviews with practitioners, recording artistes, producers, engineers and related stakeholders.

2. The Jamaica Music Museum (JMM) mounts regular public exhibitions and presentations on Reggae music and has a repository of Reggae recordings, instruments and artefacts. Other notable museums of a similar focus include the Bob Marley and the Peter Tosh museums.

3. February, celebrated as Reggae Month, is also the birth month of icons Robert Nesta Marley (February 6th) and Dennis Brown (February 1st). Activities to commemorate these occasions include day-long playing of the catalogues of each singer on local radio stations and islandwide celebrations including gatherings within the Rastafarian community.

4. Formal transmission of the element occurs in several local institutions of learning islandwide including the Alpha Institute and the Edna Manley College of the Visual & Performing Arts which nurture talents such as contemporary Reggae artistes Chronixx and the Zinc Fence Band.

5. The Jamaica Cultural Development Commission stages annual competitions focused on showcasing the element in its Festival of Arts, Pop and Variety and Festival Song competitions.

5. The Creative Production and Training Centre through its cable station, JamVision, trains media professionals in the technical and production skills of the music industry including Reggae music.
6. Academic institutions host lectures as well as the International Reggae Conference which complement the Jamaica Music Museum's 'Grounation' series.

**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.

Reggae enjoys wide popularity and participation at various levels, from individual acts of creativity to performing artistes, to institutions both national and regional, ensuring the safeguarding and sustainability of the element. By its very nature, reggae inspires creativity and the proliferation of recording studios and the numerous aspirants to successfully "break out" to public notice and acclaim speak to the strength of the genre. consequently, individual artistes both aspiring and established constitute a formidable body which in effect work to safeguard the element. there are also associations such as the Jamaica Reggae Industry Association, JARIA and the Jamaica Association of Vintage Artistes and Affiliates, JAAVA which are umbrellas that serve to protect and advance the interests of artistes who range under their banners. Thus reggae maintains itself as a strong and vibrant brand with the involvement of these varied and committed stakeholders. This is a trend that continues despite the restrictions emanating from the covid pandemic

**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 Government of Jamaica has undertaken:
1. Revising the Institute of Jamaica Act (1978) and enacting the 1973 Cabinet Submission that created the ACIJ/JMB, together creating institutions to safeguard Jamaica's ICH. This was complemented by the ratification of the 2003 UNESCO Convention in 2010.
2. The commissioning and erection of a statue to celebrate the life and work of Reggae artiste and icon Robert Nesta "Bob" Marley
4. The nomination to UNESCO for the city of Kingston to be designated a Creative City of Music in 2013, resulting in a declaration in December 2015.
5. Hosting of state sponsored workshops and seminars with Reggae music stakeholders to address issues such as intellectual property rights through the Jamaica Intellectual Property Office.
6. The State Party has entered into cultural, bilateral agreements that provide opportunities for musicians, including Reggae practitioners, to hone their skills and crafts.
7. Funding support through the Tourism Enhancement Fund to promote the element worldwide to enhance "Brand Jamaica".

**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 unusual circumstances that the nation has faced in light of advent of pandemic caused by the novel corona virus from March 2020 has adversely affected the ability of the African Caribbean Institute of Jamaica/Jamaica Memory Bank, a division of the Institute of Jamaica and an agency of the Ministry of Culture, Gender, Entertainment and Sport to engage the participation of communities, groups, individuals and relevant non-governmental organizations during the process of this report. As such, the African Caribbean Institute of Jamaica/ Jamaica Memory Bank has been mainly responsible for the preparation of this report. The agency has been closed to the public from 2020 and severe restrictions imposed in the wake of the covid19 pandemic have prevented the usual participation of other stakeholders in the process. It is our fervent desire that the situation will return to a level of normality that will allow for broader participation in the future.
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
Bernard Jankee

Title
Director, African Caribbean Institute of Jamaica/Jamaica Memory Bank

Date
08-04-2021

Signature
<signed>