Periodic Report (Convention)

A. General information

Name of State Party
Nicaragua

Date of Ratification
2006-02-14

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.

This Periodical Report provides information on the main actions promoted by the Republic of Nicaragua, in 2014, in regards to the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) and on the status of its elements that have been registered in the Representative List of the Intangible Cultural Heritage of Humanity.

The Report has been prepared by the Nicaraguan Institute of Culture with the participation of the national agencies of Tourism, Education, Economy, Museums, Local Governments, Traditionalists, Bearers and Trustees of the ICH, especially the Garifuna language, dance and music and El Güegüense, under the strategy of alliances, dialogue and consensus.

During the 2014-2020 period, the ICH inventories have continued, this time with a greater emphasis on the community approach. Cooperation has been strengthened with agencies linked to ICH, especially the National Commission for the Creative Economy, which was created in 2018, the Office of Intellectual Property, UNESCO, as well as groups of ICH trustees and bearers.

Work has been done to strengthen the capacities in the field of ICH Safeguarding of Bearers and Trustees, municipal authorities, public servants, and youth organized in cultural movements, among other cultural stakeholders and protagonists, under a gender approach that ensures the equitable participation of women, men, youth and elders.

The elaboration of bibliographic and promotional material on the safeguarding of the Nicaraguan ICH, as well as the elements that comprise it, has been strengthened to serve as instruments for local management of the ICH. On the other hand, the public primary, secondary and university education system has included knowledge of Intangible Cultural Heritage in subjects related to art and culture, as well as in research topics. In turn, the Municipal Mayors’ Offices (Local Governments) have begun to formulate local development plans that include measures for the safeguarding of the ICH.
The various public, private and community stakeholders have strengthened their working ties for the safeguarding of ICH, which has led to a greater appreciation among the population of the importance of ICH and the important role played by its bearers and trustees. In this context, the promotion of ICH through the public and private media, especially television, and the participation of the communities, groups and individuals who are bearers and trustees in the management of the local ICH has increased considerably. This work has the legal support of the Political Constitution of the Republic, the Cultural Policy of the Government of the Republic and the approval of a law, for the first time in the country, which regulates the safeguarding of the ICH: Law 991 for the Strengthening and Promotion of the Traditions, Customs and Gastronomy of the Nicaraguan people, dated 2019.

The Report mentions the safeguarding work developed so far in El Güegüense and the Garifuna Language, Dance and Music, both included in the Representative List of the Intangible Cultural Heritage of Humanity. Their cultural and social values are indicated, as well as the problems they present in terms of their preservation and traditional recreation.

**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**

Morales

**Given name**

Luis

**Institution/position**

Director Instituto Nicaragüense de Cultura (INC)

**Address**

Managua 11001

**Telephone number**

+505 8824 6754
E-mail address
galerianil05@yahoo.com

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions
  
  National Tourism, Education, Economy, Museums, Municipal Governments, Traditionalists, Scholars, Religious authorities participated in the preparation of the periodic report.

- Cultural centres

- Universities

- Museums

Please provide any comments in the box below

Nicaragua has a model of active participation of all sectors of the population in cultural projects. This allows for an adequate exchange of information and an effective process of dialogue and consensus. Each of the aforementioned agencies has shared essential information for the preparation of this report. On the other hand, there are NGOs in the territory that have supported the safeguarding of the ICH through inventories and publications, such is the case of Asociación Medina.

Question A.4

Accredited Non-Governmental Organizations

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.
Please provide in the box below observation(s), if any, on the above-mentioned information.

**Question A.5**

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

**Question A.5.1**

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

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

none

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

To date, Nicaragua has no elements of its ICH registered in the List of Intangible Cultural Heritage requiring Urgent Safeguarding Measures.

**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>El Güegüense (00111)</td>
<td>2008</td>
</tr>
<tr>
<td>Language, dance and music of the Garifuna (00001) <em>Multiple: Belize, Guatemala, Honduras, Nicaragua</em></td>
<td>2008</td>
</tr>
</tbody>
</table>

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

- The Garifuna Language, Music and Dance, proposal submitted by Belize, Guatemala, Honduras and Nicaragua. 2001: Masterpiece of the Oral and Intangible Heritage of
Humanity; 2008: Registered in the Representative List of the Intangible Cultural Heritage of Humanity.

**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.

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none
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Please provide in the box below observation(s), if any, on the above-mentioned information.

**Question A.5.4**

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

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

<table>
<thead>
<tr>
<th>Name of project</th>
<th>Year (start)</th>
<th>Year (end)/Ongoing</th>
<th>Total sum (USD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oral traditions and expressions of Rama people (00355)</td>
<td>2009</td>
<td>2010</td>
<td>9695.00</td>
</tr>
</tbody>
</table>

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

**Question A.6**

**Inventories**

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

1. Diagnosis with empirical and scientific information of El Güegüense and Traditional Dances of the municipality of Diriamba

b. Hyperlink to the inventory (if any)

c. Responsible body


d. Date of establishment

2014 - 2015

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

Yes

Date of latest update

2020

f. Method and frequency for updating

Through a periodical documentation process to carry out research where El Güegüense and the traditional dances of the municipality of Diriamba are included.

g. Number of elements included

1. Six (6). The included elements are as follows: El Güegüense Dance, El Gigante, Las Inditas del Guacal, El Viejo y La Vieja, El Toro Huaco and Las Húngaras. 2. Five (5). Masks, costumes, musical instruments, typed text, and music. 3. Twenty-four (24) cultural traditions of the ICH corresponding to the municipality of Diriamba.

h. Applicable domains

i. Ordering principles

j. Criteria for inclusion

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

Yes
Please provide further details, if appropriate:

Each included element contains the following: Characterization of the environment (historical, geographical and socio-cultural contextualization), constitutive elements both tangible and intangible, symbolic and social importance, forms and levels of knowledge transmission, level of validity period and representativeness, factors that may endanger its continuity specific threats), safeguarding measures implemented to date, conclusions and recommendations for its Safeguarding.

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

) 

Yes

Please provide further details, if appropriate

For its permanence and practice in the community.

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

Yes

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.

1. It is an inventory of specific scope, because it is part of a proposal for a Safeguarding Plan of El Güegüense and the traditional dances of the municipality Diriamba- Carazo, located in the Pacific area of Nicaragua.
2. It is a specialized inventory, because it only compiles information related to the tradition of El Güegüense.
3. It is a specific inventory because it contains only cultural traditions corresponding to the municipality of Diriamba.

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)

)
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**

- 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. In 2018, Nicaragua established the National Creative Economy Commission, which brings together strategic institutions working to promote and develop the country’s cultural and creative industries. One of the objectives of the Commission is the promotion and development of cultural industries regarding to Intangible Cultural Heritage; based on this, the National Creative Economy Strategy and the National Creative Nicaragua Program appeared. The National Commission for Art, Culture and Traditions was also created, which
works together with national institutions to preserve the elements that make up the ICH, among others.

World Intellectual Property Organization (WIPO)
The Ministry of Public Works, Industry and Commerce (MIFIC) along with the Nicaraguan Institute of Culture has developed workshops aimed at protecting the intellectual property of artists, craftsmen and traditionalists.

In particular, it may refer to
- Other international frameworks Activity/project
UNESCO, through the Participation Program 2017-2018 and 2019-2020, has supported the development and distribution of books (printed and digital) and publications related to the promotion and safeguarding of Nicaraguan Intangible Cultural Heritage. Likewise, under this Program, the first "National Workshop on Capacity Building for the Safeguarding of Nicaraguan Intangible Cultural Heritage" was held in June 2019.

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

Strengthened knowledge and skills of city delegates, community, public servants of the Nicaraguan Institute of Culture, Youth of the Leonel Rugama Cultural Movement, traditionalists, bearers, in a better understanding of the concept of Safeguarding and the necessary measures involved in the implementation of this concept in the cultural management of the country.
Publications in the form of community notebooks and publicity tools for the inventory and safeguarding of the ICH, among which priority has been given to children and the youth.
Training is permanently programmed in different municipalities of the country, contributing to the strengthening of local skills.
The Nicaraguan Institute of Culture, through the Cultural Promotion Fund, provides economic support to the traditionalists and bearers of El Güegüense and other traditional dances of the city of Diríamba, which are performed during the San Sebastian Patron Saint Festival.
**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

1) Nicaraguan Institute of Culture. 2) Direction of Popular Art and Traditions, Nicaraguan Institute of Culture. 3) Areas of Culture of the Municipal Mayors and Autonomous Regional Governments

Brief description of the safeguarding functions of the body

The Nicaraguan Institute of Culture (INC) is the main agency of the Nicaraguan State enabled for the safeguarding of Intangible Cultural Heritage, in coordination with related national institutions and municipal and regional governments. In accordance with its legal framework, the INC also promotes the knowledge of all cultural events in the country and encourages research on the past and present cultural heritage of the nation. The INC exercises its ICH functions through the Department of Traditional Heritage of the National Directorate of Cultural Heritage and through the Directorate of Popular Art and Traditions. Law 40, "Law of Municipalities and its reforms", gives municipal governments the authority to promote culture and protect the archaeological, historical, linguistic and artistic heritage of their districts, enabling strategic alliances between institutions and citizens to jointly contribute to the rescue, conservation, safeguarding and sustainable use of the country's cultural resources. In Nicaragua, the Municipal Mayors' Offices have created specific areas with competences in the management of the Tangible and Intangible Cultural Heritage located in their territories.

Likewise, the autonomous system enjoyed by the Autonomous Regions of the Northern and Southern Caribbean Coast grants powers to the regional governments for the safeguarding of the ICH located in their territory, in coordination with national and municipal authorities. The Autonomous Regional Governments have created specific areas with competences in the management of the Tangible and Intangible Cultural Heritage located in their territories.

Website

www.inc.gob.ni

Contact details
**Question 1.2**

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

| Yes | 1 |

**Name of the body**

The Nicaraguan Institute of Culture (INC)

**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**

In Nicaragua, the manifestations of Intangible Cultural Heritage, especially those of a religious (Patron Saint Festivities) and dance nature, have their own organizational structures that work in the representation and recreation of these events in their traditional form; among them we can highlight the Cofradías and the Mayordomías. These traditional structures coordinate with local governments as well as with government agencies for the implementation of specific safeguarding measures according to each case. Example: The National Association of Judeas; Association of Gigantonas "Viva León Jodido" in León; Committee of Traditional Dances in Diria, the Nicaraguan Afro-Garifuna Association, Committee of Traditional Shippers of Santo Domingo, among others.

Especially the Cofradías, the Mayordomías and the Committees or Associations organize themselves throughout the year, carry out studies and practices with their members in order to keep the tradition. They carry out in an orderly way, before national institutions, the management of economic, logistic, publication and promotion support.
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.

Nicaragua’s Cultural Policy establishes the active participation of the population in cultural projects. The different national agencies of the Culture, Education, Tourism, Family Economy and Municipal Development sectors work with the corresponding Depositaries and Communities, promoting their gastronomic practices, handicrafts, ancestral medicine, etc. This allows a broad and inclusive participation of the communities.

Both state agencies and associations encourage generational change by involving children and youth, transmit knowledge on a permanent basis, manage technical and logistical assistance at different levels and especially actively participate in the tradition showing the rootedness and importance of this in the practicing community.

For example, in the "EL GUEGUENSE" Day, 750 traditionalists were helped. Support to the Mayor’s Office of Masaya in the project Casa de las Artesanías in Masaya; Support to the Mayor’s Office of Corn Island in the construction of the Monument to the Blue Crab. Efforts were made in 40 communities where there are public libraries to contribute to the development of the habit of reading and the rescue of stories, legends and traditional games. Meetings were held with Artisans, Primitivist Painters, Popular Actors and Traditionalists of the Judeas and Cofradias. The Garífuna people were supported in dance training with a Honduran Garífuna instructor.

The INC provided assistance and support to 5,150 Traditionalists from different elements of the PCI throughout the country.

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.

Nicaragua is working to update the main ICH safeguarding regulations. In addition, through the Nicaraguan Institute of Culture, guidance is provided on the appropriate management of the ICH in cultural plans and programs planned at the public or private level in the country. Priority has been given to the elaboration of bibliographic material aimed to the documentation and inventory of the ICH (5 specific publications with a total of 5,000 copies), with which children and youth in primary schools, secondary schools, universities and Traditionalists are trained. Moreover, a new project has been presented to UNESCO for a second day of training in the inventory of ICH elements.

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.

Through digital and printed publications, accessible to all the interested public through the institution’s web page and distributed through 45 libraries belonging to the country’s Public Library Network and through 82 museums which are members of the National Council of Museums. It is also being presented at and provided through workshops and discussions to traditionalists, bearers, students, town hall officials, dance instructors, elementary and high school principals.

Question 1.5

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

1.5

- Cultural centres

Cultural and Tourist Center Casa Estelí: Space for exhibition and sale of handicrafts made of clay, wood, marble, leather, corn husk and henequen, which are typical of the northern part of Nicaragua. Rooms for exhibition of paintings by local artists. Cultural Center Old Market of Masaya: Sale of handicrafts from Masaya and other parts of Nicaragua such as decorative clay, wood, marble or different fabrics; toys and useful items, as well as hammocks and blanket and cotton clothing. Cultural Center "Casa de las artesanías" in Masaya: Classes are taught for the crafting of traditional toys, useful and decorative handicrafts made of wood and clay. It has an expo-sales room for handicrafts.

- Centres of expertise

San José Service Cooperative "Las Cureñas". Made by a group of women who work with clay, creating black ceramic pieces. Handicrafts workshop in San Juan de Oriente-Masaya. Replicas of pre-Columbian pottery are made, as well as useful and decorative pottery with varied designs. Workshops for making mud bricks. Municipalities of Yalagüina, Ciudad Darío, La Paz Centro, and Nagarote, mainly. Family sweetshops located in different municipalities of the country.

- Research institutions

Universidad Nacional Autónoma de Nicaragua (UNAN): The Social Anthropology major promotes the recognition and strengthens the human values of Nicaraguans, their origin and identity, through scientific studies which value the dynamic processes with the processes of adaptation and transformation of the communities. The majors of "Pedagogy with a specialization in Music Education", "Culture and Art" and "Dance" which through their academic curriculum promote research on traditional Nicaraguan music, cultural and artistic events and dance art. Universidad Politécnica de Nicaragua (UPOLI): The Institute of Gender Studies conducts research such as "Culture, Tradition and Religion". Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense (URACCAN)-Bilwi: Master Program "Knowledge and wealth, Bilwi women's view". Cultural ideas of poverty from the perspective of the traditional values of the Miskitu and Creole women of Bilwi". The Institute for Linguistic Promotion and Research and Cultural Rescue (IPILC), a model of integral and inclusive education that URACCAN, as a Community and Intercultural University, in place of the Autonomous Regions of the Caribbean Coast of Nicaragua. Universidad Centroamericana (UCA): Center for Sociocultural Analysis (CASC): conducts research, consulting and advisory services on sociocultural issues.
• Museums

The Nicaraguan Institute of Culture (INC), through the National Directorate of Museums, coordinates the National Council of Museums, which currently has 82 museum institutions in the country's municipalities. They stand out for their work in the transmission of the PCI:

National Museum of Nicaragua "Diocleciano Chaves": Made by 14 exhibition halls which includes our natural, paleontological, archaeological, pictorial and sculptural works of Nicaraguan plastic arts. As well as crafts and cultural traditions.

Legends and Traditions Museum "Colonel Joaquin de Arrechavala", Leon: It has five rooms, four of them dedicated to the legends and traditions of Leon and part of Nicaragua and important characters of our history and culture.

Museum of History and Culture of Diriamba: It shows the rich folkloric tradition that Diriamba has preserved through the religious celebration of San Sebastian, Patron Saint of the city.

Anthropological Museum Hacienda Santa Ursula, Rivas: There are exhibitions in the rooms of Archeology, Natural History and Local Identity of Rivas.

Museum of the Solentiname Archipelago, Granada: Artists participated in the museography of the museum, capturing on its walls specific themes such as biodiversity, community development, religious and political history of Solentiname, and indigenous customs; and sculptors made replicas of the fauna in balsa wood, producing attractive and colorful exhibits.

Archaeological Museum "Julio Cesar Salgado", Condega: It exhibits pieces of designs, forms and decorations which reveal the artistic ability of the indigenous people of the area. It has a room of customs and traditions of the municipality.

Museum House "Judith Kain", Puerto Cabezas (Bilwi). It exhibits the history, ethnography and culture of the Caribbean Coast from the time of the Miskito Kings, through the period of the great foreign concessions, to the popular traditions of the different ethnic groups that inhabit the Caribbean Coast, such as the Palo de Mayo, Liwa Marin, King Pulanka, Maskaret, among others. The heart of the Museum House is the art gallery dedicated to house the works of the painter Judith Kain, which is declared patrimony of the municipality of Puerto Cabezas. Temporary exhibitions of Caribbean art and handicraft courses are also held here. Crafts, dance and music fairs are held.

Community and Ethnographic Museum "Insurrection of Monimbó", Masaya. It exhibits the History, Culture and Life of this brave and heroic neighborhood that has fought to keep its identity by preserving its ancestral origins and traditions.

Community Museum "El Almendro", Totogalpa. Archaeology, photo galleries, antique instruments and handicrafts exhibition.

Community and Ethnographic Museum "Nacudarí", Nindirí, Masaya. It has different elements which are part of the Culture of the municipality.

Lovigüisca Community Museum, Santo Tomás, Chontales. It has a collection of archaeological and historical pieces which represent and define the history and culture of the town from pre-Columbian times to date.

Los Chilotes" Community Museum, Jinotepe. Photographs of Jinotepe personalities,
costumes of dances which are represented in the patron saint festivities of the municipality are exhibited.

- Archives

LIBRARIES AND FILES
National Library of Nicaragua Rubén Darío and National File: Agencies of the Nicaraguan Institute of Culture which contain important documentary information in book, newspaper, printed, handwritten, and photographic format for consultations related to the events of the ICH in the national territory.
National Cinematheque of Nicaragua: It collects and produces important documentaries and films on cultural issues and especially on intangible cultural events of our country, compiling an important film file to date.
Central America and Nicaraguan History Institute (IHNCA): Research and documentation entity on the history and culture of Nicaragua. It promotes historical and anthropological research related to cultural events. It also has an important library that constitutes a valuable source of consultation for research related to the events of the ICH existing in Nicaragua.
Center for Information and Documentation of the Atlantic Coast (CIDCA). An entity belonging to the Bluefields Indian and Caribbean University (BICU), which provides services to students, researchers and the general public. CIDCA is currently developing the Project for the Rescue and valorization of indigenous culture, formative exchange between communities and valorization of traditional eco-sustainable economic activities in the Nicaraguan Caribbean Coast.

- Libraries

LIBRARIES AND FILES
National Library of Nicaragua Rubén Darío and National File: Agencies of the Nicaraguan Institute of Culture which contain important documentary information in book, newspaper, printed, handwritten, and photographic format for consultations related to the events of the ICH in the national territory.
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formative exchange between communities and valorization of traditional eco-sustainable economic activities in the Nicaraguan Caribbean Coast.

- Others

Cultural Center Leonel Rugama, Estelí: Musicians, painters, craftspeople and dancers participating to learn, teach and share the most representative of Nicaraguan art, especially from the North of Nicaragua.
Cultural Center Calmecalt, Pueblo Nuevo: Exhibition room with pieces of great archaeological value such as idols and useful cultural goods.
Cultural Center, León: Permanent exhibition of murals, paintings and sculptures by national artists. Services offered include Spanish classes, dance, music, plastic arts, and labor techniques.
Casa de los Tres Mundos, Granada: Organizes cultural events such as concerts, exhibitions, plays and film presentations.

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework:

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

**Question 2.1**

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

Yes

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

In Nicaragua, training in intangible cultural heritage management is recent. It is focused at the university level and related to the professional areas of Anthropology, History and Humanities. The main university in the country that teaches the aforementioned majors is the Universidad Nacional Autónoma de Nicaragua, Managua (UNAN-Managua). In the case of the Social Anthropology major in the development of their research, they take into account the indigenous and Afro-descendant communities of the country, as well as the communities that are depositaries of Cultural Traditions throughout the national territory. The Directorate of Culture at UNAN Managua responds to the growing interest in heritage issues at the national level, in which the study, custody and enjoyment of the cultural heritage of the past are decisive factors for differentiation and development in a globalizing world. As an auxiliary academic unit for the integral formation, the following are developed: Workshops of initiation to artistic creation in folkloric dance, national music, where tradition is compiled through students who are bearers of cultural identity and shared with the other cultures they converge.

The Universidad Nacional de Ingeniería (UNI), together with prestigious universities of other Central American countries, promotes a Postgraduate training program in Conservation and Heritage Management, whose first step has been the creation and implementation of a Central American Master's Degree in Conservation and Management of Cultural Heritage for Development, which is now in its fifth edition. In the case of those who go to the management branch, their work will be aimed to a selected center or site, in this case they will also involve, if appropriate, what concerns the management of the Intangible Heritage of the selected place.

The Nicaraguan Institute of Culture - National Art Schools (Dance, Ballet, Music, Theater, Plastic Arts) prepares young Nicaraguans for the labor market. It also provides spaces for exchange between teachers and traditionalists.

The Universidad Nacional Agraria is developing the project "Rescue Area and revitalization of the Mayangna language and culture in the Amak community of the Mayangna Sauni Bu territory (MSB)"; creation of the Museum of Collective Memory in the multimodal school of the community, with the results of the research processes; creation of the Diego Dixon Community Library, a space where the documentation collected through texts, books and
pamphlets is returned for consultation by students and the community in general; training for teachers in the use of pedagogical tools for the rescue and revitalization of the Mayangna culture, a program managed by the Universidad Nacional Agraria, through its Cultural Extension Department; and 10 years of the Amak Community Extension and Development Project, located in the Mayangna Sauni Bu territory, Bosawás Biosphere Reserve.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The Nicaraguan Institute of Culture, through its agencies, together with the Ministry of Education and the Leonel Rugama Cultural Movement, coordinated the training of 2,076 young people and teachers of Language and Literature and Cultural and Artistic Expressions, from 151 municipalities. The graduation of 15 teachers of Artistic Education in Basic and Secondary Education as Folkloric Dance Instructors and 2 young people as Interpreting Dancers in Modern Dance and National Folklore was achieved, also certifying 153 citizens from different municipalities as Folkloric Dance Instructors.

The State of Nicaragua has been giving a predominant place to ICH in public policies; however, this task must continue in order to increase its impact on a national scale. The Universidad Nacional Agraria (UNA) currently has an agreement with the Mayangna Indigenous Territorial Government for the insertion and adaptation of indigenous youth to the agrarian education system, taking into account their mother tongue as a factor of performance and learning. In the community, participatory community tools include young people, children and elders from different religions in the community, acting as key informants and decision-makers with respect to the use of the information collected. Teacher training is coordinated with the departmental delegation of the Ministry of Education (MINED) maintaining gender proportionality for training workshops on educational tools for the rescue and revitalization of the Mayangna ancestral indigenous culture.

The university cultural action of UNAN – Managua is part of the inclusion and diversity program and aims to disseminate inclusive culture and the concept as a value, which, through a series of artistic methodologies of outreach and social projection, the protagonists share information and significant experiences around the topics: theater, dance, music and visual arts.

On the other hand, links are established with the Nicaraguan Institute of Culture (Heritage Office) with the different programs, the Anthropology Department, taking into account multiculturalism, respect for cultural differences, the integration of both men and women, the establishment of a culture of peace, the establishment of relations with community leaders and community agencies, local museums and cultural institutions, municipal mayors' offices, libraries and municipal files.

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.

In order to contribute to the efforts of inclusive education in Nicaragua, the Ministry of Education (MINED) is in the process of editing video books, which include Rubén Dario's work. With this material, children, adolescents and young people with and without disabilities will be able to share spaces to learn about and enjoy literary works, with the technical and financial support of UNICEF. The initiative consists of the production of 10 Nicaraguan literary works in video-book format, narrated in Nicaraguan Sign Language (NSL) and in Spanish, and will contribute to the inclusive education efforts being carried out in the country, with the promotion of inclusive schools.

The MEFCCA - The Ministry of the Family, Community and Associative Economy promotes the knowledge of the ICH through training with the objective of creating enterprises, so that what is learned empirically serves as a basis to improve their techniques and expand their supply and increase demand, all of this seen from the economic point of view.

INATEC - Instituto Tecnológico Nacional contributes to the insertion of young and adult people in the labor market. It also contributes to the ICH through technical careers with a strong traditional component such as: General Technician in Design and elaboration of leather products; Supervisor of footwear production, among others. Likewise, in coordination with the Ministry of Family, Community and Associative Economy (MEFCCA), it provides certificates to wood craftspeople to strengthen their skills and abilities, providing credibility and added value to their work.

The Nicaraguan Institute of Fisheries and Aquaculture (INPESCA) together with the MEFCCA provide training to artisanal fishermen of the Southern Caribbean of Nicaragua in order to strengthen their knowledge.

The Ministry of Health (MINSA): develops a comprehensive training strategy for midwives in all maternity homes in the country. The training includes the exchange of knowledge, traditional knowledge and the transfer of midwives' wisdom to health personnel, ensuring clean and safe childbirths. It is also responsible for training nurses and doctors through diploma courses on the subject of Natural Medicine, obtaining knowledge on the use of medicinal plants in their correct form, laws that support the benefit of natural, traditional and ancestral medicine in Nicaragua and on the creation of medicinal gardens.

When it comes to the Universidad Nacional Atónoma de Nicaragua, several efforts have been made that should be systematized, expanded and made known to those directly and indirectly involved, guaranteeing equal, inclusive and equitable competition.

Do these programmes ensure inclusivity?
Yes

If yes, describe briefly how these programmes ensure inclusivity.
The above-described programs guarantee respect for knowledge, its function in society and its determining role in safeguarding its heritage. All the products or results are understood from an inclusive perspective, with contents adapted to different audiences in order to advance in a model of universal inclusion, for which we consider the need for more programs adapted to different groups in view of the diversity in all spheres of society. By provision of the Government of the Republic, and in compliance with the current legal framework, these programs must be developed with a focus on inclusiveness, that is to say, integrating representatives equally for reasons of age, gender, religion, ethnicity, etc., without any discrimination, whether physical or cultural in nature.

**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.

In the initiatives, the bearers and practitioners (Stewards or Sponsors) are in charge of organizing and ensuring that the mostly religious celebrations are carried out in their traditional form. Their contribution to the training consists on the fact that before the celebration or performance of a traditional dance, these people usually rehearse with the rest of the participants.

In the case of other organizations which work with the communities, especially with craftspeople, they train them in the use of instruments that allow for greater production as a means of subsistence. Example of the "Telares de la comunidad El Chile" in Matagalpa. The ancestral tradition, which was only known by 4 old women, was recovered through workshops where young women have learned the trade.

Women's Cooperative "Las Cureñas" in Jinotega Almost all the women in the community have been taught to work with clay and have been supported by NGOs such as USAID and at the governmental level by the MEFCCA, which have also provided them with training; the Ministry of Family Economy and the government of China Taiwan promote the use of bamboo by training craftspeople to diversify their handicrafts.

**Do these programmes ensure inclusivity?**

Yes

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

Yes, inclusivity is guaranteed due to the fact that individuals or groups that are part of their programs or work plans are trained according to their roles as ICH practitioners regardless of their religious or political beliefs.
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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

**Guidance note** corresponding to indicator 3 of the Overall Results Framework:

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

**Question 3.1**

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

Yes

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

The Ministry of Family Economy, Community, Cooperative and Associative (MEFCCA).

**Project One Town, One Product (OTOP):** The project proposed the creation of a municipal self-management mechanism to strengthen the production chain in the creation of innovative products with identity, promoting the economic development of the communities of the city of Masaya, with a principal focus on traditionalists in the wood furniture, textile, leather, footwear and clay sectors. **Bamboo Cultivation and Improved Efficiency in Bamboo Handicraft Production in Nicaragua Project:** The purpose of the project was to strengthen the knowledge and skills of Nicaraguan craftspeople, thereby boosting the family economy through the production of innovative, creative products with high-quality designs that will enable them to access competitive markets with demanding tastes.

**Project to Strengthen Women Craftworkers of Tuno in the Sakalwas Community, Mayangna Sauni As Territory, Northern Caribbean Coast of Nicaragua:** The project contributed to the empowerment of women both in society and in the family. It boosted the construction of the family and community economy model through fairs to promote and improve the quality of family farming products, small businesses and family enterprises. Benefited 40 Craftswomen who make handicrafts based on TUNO and women who extract and process TUNO as raw material to make handicrafts.

The Nicaraguan Institute of Culture (INC): **National Workshop for the Safeguarding of Nicaraguan Intangible Cultural Heritage:** Held in June 2019. Several bearers of Nicaraguan ICH elements (Garifuna, Creole, Mestizo, Miskito and Matagalpa), institutional and local actors participated. The main objective was to provide participants with new working tools to strengthen their capacities to improve the inventorying of their local Intangible Cultural Heritage, its preservation, recreation, transmission and promotion, and thus become active participants in the safeguarding of this important cultural legacy.

The INC also offers talks, lectures and workshops to traditionalists, primary and secondary school students, as well as to staff of the Nicaraguan Institute of Municipal Development INIFOM, achieving greater knowledge about the importance, registration and inventory of their cultural traditions from their field of action. This knowledge applies to people between the ages of 6 and 60 years old approximately.

Nicaraguan Institute for Municipal Development: Program to Strengthen Municipal Dance
Schools: Teachers of Theater and Dance: The safeguarding of the ICH of each region of the country is promoted. Students visit tradition bearers to conduct research on elements of the current ICH or that require rescue measures through interviews with elders, traditionalist musicians, compilers, traditional dancers, Cofradías, Councils of Elders of some traditionalists.

**Do these programmes ensure inclusivity?**

Yes

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

The programs are designed to be appropriate for each population sector and in strict respect to traditional knowledge. Bibliographic materials are designed as guides that are easy to understand and intended for all age ranges, academic levels, sex or gender.

**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 majority of the communities express their needs to the national or community management agencies. Then the processes of project preparation are oriented especially to attend these demands.

However, at an independent level, some traditionalists offer private classes in the different municipalities of the country, especially about folklore, marimba, guitar, among other instruments related to the dance arts.

**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).**

Through the "National Workshop on Capacity Building for the Safeguarding of Nicaraguan Intangible Cultural Heritage", workers in the field of culture from the INC, Mayor’s offices, and traditionalists, were able to develop and strengthen their knowledge on how to safeguard and inventory our cultural traditions. There were 23 male and 27 female participants.

**Do these programmes ensure inclusivity?**

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

The didactic materials were distributed to the participants in a general way. The International Expert was able to answer all the participants’ questions, and the need to adapt the theoretical discourse to the variety of academic levels and experiences demonstrated by the participants was a challenge for them. It should be noted that the presence of people from different ethnic origins (Garifuna, Creole, Mestizos, Miskitos and Matagalpas) contributed to the contextualization of the workshop contents according to different perspectives and cultural expectations. The broad multicultural character of the participants in the Workshop allowed them to contribute to the examples of contents and difficulties based on their respective experiences, highlighting the awareness among the participants that many times the expressions of intangible cultural heritage are not adequately visualized by their own bearers.

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:

English | French | Spanish

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

- formal education
- non-formal education

**Question 4.1**

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

Yes

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

In Nicaragua, the ICH is mainly transmitted using the traditional forms of knowledge transmission that each element possesses. It is used as a means of learning in education, from the first levels of early education in which children are taught the values of national symbols, dance, singing, music, and traditional games as part of national identity, as a sample of folklore, even presenting their learning on dates of celebration of national holidays. Likewise in Primary and Secondary Schools guided visits to mixed museums and historical sites are implemented, explaining the importance of Cultural Heritage and its conservation.

In the fourth pedagogical unit for seventh, eighth and ninth grades of regular secondary school we find the concepts where ICH is widely implemented. In the field of Formal Education, the ICH is the object of study in the Primary and Secondary Education levels, especially with the subjects of Artistic Education, Entrepreneurship, Learning and Prosperity, Art and Culture Workshop and Growing in Values.

At the level of non-formal education, the Government of the Republic encourages the promotion of the ICH as one of the elements of national identity, using the media, mainly television and social networks. The work of Channels 6 and 13 stands out, with most of their programming dedicated to the promotion of the Nicaraguan ICH.

There is also the National Map of Cultural, Natural and Tourist Heritage of Nicaragua, which serves as a dissemination tool and source of information on the ICH elements of each municipality in the country.

Within the framework of the activities promoted by different State institutions, mainly the Nicaraguan Institute of Culture (INC) and the Ministry of Family, Community and Associative Economy (MEFCCA), meetings and fairs are held where the practitioners and trustees of ICH elements share their experiences as well as presenting and transmitting their knowledge to different sectors of the population in general.
An example of this is the "Economic Reactivation Plan for Masaya's craftspeople", coordinated by the Municipal Mayor's Office with the objective of promoting local development, through the financing of 733 craftspeople in order to stimulate the economy, strengthening entrepreneurship. As a result, 37 municipal fairs, 9 inter-municipal meetings and 14 days of trade fairs were held to promote and market the products of craftworkers. A credit program was implemented for 80 young people in the indigenous neighborhood of Monimbó, Masaya, where 79 new enterprises were set up: 22 leather and footwear workshops, 12 handicraft workshops, 10 clothing workshops, 15 gastronomy workshops, 15 poultry and pork workshops, 3 carpentry workshops and 2 bakeries. The Mayor's Office of Masaya reactivated and rehabilitated the Handicrafts Market, the Ernesto Fernández Market Improvement and the Rehabilitation of the Tiangue in Monimbó. (In the Nahualt language "Tiangue" it refers to a small market, the Tiangue or Placita from Monimbó, is a space dedicated to the sale of traditional foods from the area of Masaya and specifically from Monimbó, which is an indigenous community)

Audiovisual media. Channel 6 and Channel 15 Educational and Cultural Signal, as free access state television channels, with an audience of 3 million viewers in open signal, more than one million viewers on the Internet inside and outside the country and 50,000 on digital television and social networks. This channel has in its programming 70% of cultural and educational content. One of the main cultural programs with weekly frequency is "Yo te enseño", a program dedicated to stimulate artistic creation in children, youth and adults using techniques in crafts, drawing and free painting and music through the knowledge taught by our Nicaraguan craftworkers, plastic artists and musicians. Craftworkers, musicians and teachers from different institutions are those who teach these teleclasses, also aims to invite children and adolescents to the elaboration of creative products.

**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.*

It has been stated that in Nicaragua the ICH is mainly transmitted using the traditional forms of knowledge transmission that each element possesses. Those programs that present a planned and complete educational design are directed to a greater extent to the students of Primary and Secondary Education. However, we can mention efforts of the Nicaraguan Institute of Culture, in the creation of didactic documents that contribute in the teaching-learning processes; to the local, municipal and regional authorities, bearers, traditionalists. Worth mentioning is the edition of programs broadcasted on television channels with educational profile such as Channel 6, where the population itself is the protagonist being recorded live, having the opportunity to make known its elements of the ICH. The Center "Casa de las Artesanías" located in Masaya has nine workshops where free courses are taught for the creation of paper and sieve masks, cloth dolls, painted clay,
wood-furniture, miniature toys and traditional crafts; whose teachers are traditionalists from the city.

**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 Nicaraguan Institute of Culture has been incipiently developing a work of interaction with Nicaraguan youth and children through the Ministry of Education, bringing to the primary and secondary education sector, didactic booklets that reinforce the transmission of the ICH.

A total of 112,924 children, young people, adults and senior citizens were reached through the "Ruta de la Lectura" (Reading Route) Program, with activities of Promotion and Animation, Reading Circles and Moving Libraries.

In coordination with the Ministry of Education (MINED) and Leonel Rugama Cultural Movement (Movement that encourages the active participation of Nicaraguan youth in the arts and culture), 2,138 young people and teachers of Language and Literature and Cultural and Artistic Expressions from 151 municipalities in the country were trained. In addition, 49 artists attended training that accredits them as trainers in the formal education system. Twelve teachers graduated in the specialty of Artistic Education, as well as instructors in folkloric dance, modern dance and national folklore. Forty-nine Higher Technicians in Arts, 5 Directors and 44 Art School teachers (18 women and 31 men) graduated with honorary degrees. In addition, MINED through the TAC (Art and Culture Workshops) with videoconferences, teleclasses, booklets (3), books (Tiangue of Corn, Biography of Nicaraguan Composers volume 1, Nicaraguan Toponymy and Nicaraguan Dances).

From the point of view of self-management, the civilian population carrying elements of the ICH such as Traditionalists, Popular Actors, Cofradías and Councils of Elders, carry out a series of activities that help the propagation of local culture and that, in turn, allow the self-financing of their clothing, tools and necessary equipment, such as: Collections through processions, mainly carried out by the Councils of Elders. Parties, raffles and movie screenings with specific themes, which are usually of religious nature. The rescue and promotion of the most representative traditions of the country is encouraged through the support given to the promotion of 88 elements of the ICH saved as artistic and traditional memory, uses and customs, in the folklore and in the patron saint festivities of the towns of the Caribbean Coast of Nicaragua, Masaya, Granada, León, Matagalpa and Estelí.

Permanent work is being carried out for the Rescue, Protection, Safeguard, Preservation and Promotion of elements of the ICH of our peoples: Dance of El Güegüense, from Diria. 11 Traditional Judeas from 9 municipalities of the country. The Mantudos of Chinandega. The

There is coordination with the Nicaraguan Institute of Culture (INC), the Nicaraguan Institute of Tourism (INTUR) and the Ministry of Family, Community and Associative Economy (MEFCCA), the creation of the MAP OF THE CULTURAL TRADITIONS OF NICARAGUA, which includes the Traditions, Culture and Popular Gastronomy. The MAP OF THE CRAFTS OF NICARAGUA was developed and updated online, with its areas of Nature, Culture, Architecture, Religious Festivities and Gastronomy. In the specific case of the Schools of Dance and Ballet of the INC offer Summer Courses, in order to disseminate the dance arts during the vacation time of children.

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

Support has been mainly through technical assistance. The State gives priority to the formulation and presentation of projects to international cooperation, aimed at local capacity building and the dissemination of the ICH. However, the Nicaraguan Institute of Culture provides financial support to the following traditions: Virgen de los Remedios Tradition in Quezalguaque; Lenten Traditions: Perritos de San Lázaro (Monimbó and Sutiaba), Viacrucis Acuático (Granada), Carretas Peregrinas de Popoyuapa (Rivas), Judíos de Masatepe, Alfombras Pasionarias (Sutiaba), Encuentro Nacional de Judeas Tradicionales, Los Mantudos de San Pascual in Chinandega; May Pole in the Caribbean Coast and Managua; Los Corazones de Camoapa; Los Diablitos de Nagarote and Jinotepe; Dances of Santo Domingo, Managua; Commemoration of Emancipation from Slavery in Corn Island; San Jerónimo in Masaya; Toro Venado del Malinche de Masaya; Commemoration of the Day of the Dead; La Purísima and La Gritería; Las Pastorelas and the Nativity of the Child God.

**Question 4.4**

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

Yes

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

The national institutions of technical education and promotion such as the National Technological Institute (INATEC) and the Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA), coordinate with the Nicaraguan Institute of Culture (INC) the validation of information that will be part of the educational curriculum in order to integrate and respect the approach of the ICH, as well as in all promotional activities where bearers or traditionalists converge.

The Initial Education programming is included in normal schools, for teachers. Television programs for the public in general, such as the Teleclasses and the educational
capsules broadcasted on channel 6 and channel 15 of education-tv. Radio programs and the Ministry of Education’s educational portal, open to the public in general.

**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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

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

**Question 5.1**

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

- **As a stand-alone subject**

The protection of ICP is included in the content of the subject Growing in Values, where children and young people are instructed on the general concepts of Heritage, along with national traditions.

On the other hand, as an independent subject, both in primary and secondary education, subjects such as Art and Culture Workshop, Painting, Music and Dance are offered; the latter three are taught in a step-by-step manner according to the curriculum of each institution.

The subject of Arts and Culture Workshops (TAC), made up of the following components: Plastic and Visual Arts, Dance, Theater and Music, is developed from first grade of Primary Education to ninth grade of Secondary Education. It focuses on student learning, with a participatory and practical methodology (learning-by-doing). It promotes the development of students' oral and corporal expression and promotes respect for the political, social, cultural and ethnic manifestations of our people and other countries of the world. The teacher explains and motivates students to learn and create art. At present, there are school choirs, symphony orchestras, dance groups, theater and painting groups.

The text "Manguito" Language and Communication-Spanish as a second language, developed respecting the worldview of indigenous and Afro-descendant peoples, is aimed at girls and girls in third grade of primary school in the three ethnolinguistic areas: Mayangna, Miskitu and Creole, in the Nicaraguan Caribbean Coast. The main goal is to improve the quality and thereby the relevance of education and with a gender-equity approach.

- **As a means of explaining or demonstrating other subjects**

The ICP is also addressed indirectly in the subjects of Geography and History, since both subjects are contextualized to the social, economic and cultural conditions of each region under study of our country. In the Language and Literature class, reading, analysis and representation of the Güegüense, our most representative
work of literature, belonging to the ICP, as well as other folkloric dances of the city of Masaya, known as the capital of Nicaraguan folklore, are carried out.

**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.

Practice of patriotic values, by caring for and preserving natural, material and immaterial goods and the National Patrimony. With guided visits to museums, for example, in Managua, students visit the "Museo Huellas de Acahualinca", creating awareness and knowledge so that the educational community sees itself as part of history, knows it, shares it and is able to spread it. In history textbooks, reference is made to ICPs, their origin, classification, location and protection. In the practice of TAC, there is training in dance, folklore, theater, music, and more.

Students create musical instruments using local materials such as chischiles, maracas, drums, timbales, cymbals, cymbals, and other instruments.

Students analyze the musical form and structure, as well as the content of the National Anthem. They participate in artistic performances in the school or community. They value traditional and contemporary musical forms. They listen to folk music, both vocal and instrumental, expressing what they feel when they hear it. They analyze the libretto of national theatrical works such as the story-legend of “the Bride of Tola”.

In the context of the Caribbean Coast of Nicaragua, bilingual intercultural education, with priority given to indigenous or Afro-descendant mother tongues, teaching Spanish as a second language.

**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.

Through teaching, they develop a positive attitude towards the preservation of cultural identity, the ethnic, cultural and linguistic diversity of the Nicaraguan people and other cultures, and promote their exchange.

**Question 5.3**

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

- Mother tongue education

The Law of Official Use of Languages of the Communities of the Nicaraguan Atlantic
Coast (Law No.162 of 1996), acknowledges that the languages of the communities of the Atlantic Coast of Nicaragua will be of official use and, thus, deserve the protection of the State for their preservation and so that no Nicaraguan is subject to discrimination on the basis of their language. Languages such as Miskitu, Creole, Sumu, Garifuna and Rama are languages of official use in the Autonomous Regions of the Nicaraguan Caribbean Coast, as well as, in the departments of Jinotega and Nueva Segovia, in the case of Miskitu and Sumu.

The preschool education implemented contributes to the development of children's ability to develop their own cultural identity, the value system of their ethnic group, respect for their environment and psychomotor and affective development taking into consideration the characteristics of their community.

Primary education instills in children, among other things, understanding, tolerance, gender equality, friendship, fraternity and creativity, respect for ethnic, linguistic and cultural diversity and awareness of the multi-ethnic nature of the Nicaraguan Nation, as well as the appropriate use of the Spanish language and the official language of their community.

The Ministry of Education, in coordination with the General Directorate of Articulation and Liaison MINED-SEAR, has made substantial progress in implementing the intercultural bilingual approach from preschool through the first cycle of secondary education (7th to 9th grades), including teacher training schools. In the communities of the Caribbean Coast of Nicaragua, the mother tongues that are integrated into education are Miskito and Creole (Creole English). Bilingual classes (English and Spanish) and intercultural education are taught in some communities.

- Multilingual education

The Autonomous Regions of the Nicaraguan Caribbean Coast have a regional autonomous educational subsystem (SEAR) aiming at a well-rounded education of men and women of the Afro-descendant indigenous peoples and ethnic communities.

- Inclusion of 'local content'

Through documents whose contents from the scope of the ICP (examples and didactic activities) are adjusted to local, municipal, regional and national realities. Example: The text for third grade "Manguito" Language and Communication - Spanish as a second language.

Since 2018, the subject of English was implemented for students in first grade of primary school. In 2020, students from first to third grades were taught that subject, which is part of the Curriculum. There are bilingual intercultural schools, which keep the culture and tradition of the Autonomous Region of the South Caribbean (RACCS) and the Autonomous Region of the North Caribbean (RACCN) alive.
Through the explanation of regional linguistic idioms, local personalities and their bibliographic study, for example with the work "Toponimias nicaragüenses", each region is represented in the above-mentioned book, through its rivers, mountains, emblematic places; it also reflects their way of life through language, the word tells us about their daily life. In other works, such as: "El Tiangue del Maíz" which contains more than 200 recipes derived from corn, in drinks, sweets, food and bakery, Dances of Nicaragua and primers for kindergarten, primary and secondary education.

**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**

Text for third grade "Manguito" Language and Communication - Spanish as a second language, Unit 1: "Let's Protect Our Natural Resources" whose content is based on examples of our natural resources, benefits obtained from the environment, how to take care of our environment. Unit 3: "Let's learn about children's rights" whose content is based on identity, I read and write in my own language.

Initial Education Booklet "Pride of being a Nicaraguan". It addresses the theme "Tourist and Historical Places of the departments" where it motivates to visit the natural and cultural heritage.

Secondary Education Primer "Proud to be Nicaraguan" addresses the theme "Cultural and Tourist Resources" whose content is based on sub-topics such as Museums and Historical Sites of Nicaragua, Protected Areas, Nicaraguan World Heritage.

With the Environmental Movements, in coordination with the Ministry of Education (MINED), reforestation, protection, preservation and care of areas. Through programs for students of the Geography class.

**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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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 National Universities belonging to the National Council of Universities (CNU) include among their strategic objectives the promotion, teaching and dissemination of national music, prioritizing in the teaching programs and repertoires the learning and inclusion of historical, folkloric, traditional, national and regional pieces, as well as the frequent didactic concerts with students of the different programs with the above mentioned topics, in coordination with the subjects of Linguistic Skills and Communication. In the Caribbean Coast of Nicaragua, due to the presence of indigenous peoples, there are musical practices, in which young people excel in singing and knowledge about musical instruments. At the headquarters of the Bluefields Indian & Caribbean University (BICU), in the city of Bluefields, there is a person responsible for culture, who is in charge of teaching musical instruments such as guitar, violin, drums, war band instruments, conga and Garifuna drums through non-systematic courses and are used for the non-cognitive program of Culture. Likewise, within the National University of Engineering (UNI), there is an Artistic Education Program aiming at teaching how to play instruments used in traditional music such as the marimba, drum, whistle, violin, accordion, and bass tub is taught. Among its contents are the Introduction to Art in Music and Choral Singing Workshop, Artistic Initiation in Music Workshop, Choral Singing: General Introduction to Art History and Advanced Level Courses aimed at students who have traditionally learned to play an instrument or who have studied it before.

The Polytechnic University of Nicaragua-UPOLI. Bachelor’s Degree in Artistic Music Education. It trains music education professionals to work both in the traditional educational system as a teacher or music director, as well as in other private, individual or group undertakings in their field of musical action. Conservatory of Music with programs of Artistic Music Education in the specializations of Piano, Guitar, Singing, Flute, Violin, Viola, Double Bass, Choral Conducting, Artistic Music Education. These training works are linked to the strengthening of the practice and transmission of some elements of the intangible cultural heritage-PCI at a general level.

The National Autonomous University of Nicaragua-UNAN. Bachelor's Degree in Pedagogy with a major in Music Education. It trains professionals in music education pedagogy to perform jobs in the traditional educational system as well as other
functions in enterprises related to their musical training, such as folkloric researcher, instrumentalist, trainer of musical bands and troupes among others. He also offers Music Education workshops in the Pedagogy Program with mention in Early Childhood Education and Primary Education. Musical initiation workshop in marimba, functional guitar, singing, vocal technique. Musical didactics of the history of the Hymns of Nicaragua.

- Arts

The Bluefields Indian & Caribbean University (BICU) has made inroads into poetry by identifying and promoting talent, as well as holding poetry recitals. At the National Autonomous University of Nicaragua (UNAN), there are Literature Workshops focused on the poetry of Rubén Darío. At the undergraduate level, there is a degree in Social Anthropology in the Department of Anthropology of the Faculty of Humanities and Legal Sciences. At the graduate level, there is a Master's degree in Anthropology and social leadership.

- Crafts

As part of the rescue and revitalization of the Mayangna culture, promoted by the National Agrarian University (UNA), the PEDCA project has been developing a plan for the collection of archaeological pottery pieces for the past three years abundant throughout the community and mainly in historical sites of settlements and ritual practices of the Mayangna nation; in this sense, a space has been adapted in the museum of the collective memory of the community, created by the National Autonomous University in the framework of the PEDCA project, aimed at developing two binding processes over time: the exhibition and collection of craft remains, teaching and learning of reproduction of historical pieces by elders and local artisans, with the aim of revitalizing the ancestral cultural practices of pottery and Mayangna craftsmanship.

Bluefields Indian & Caribbean University (BICU) offers handicrafts classes in the non-cognitive program, where students learn how to make traditional handicrafts as well as recycling.

In the Artistic Initiation Workshops promoted by UNI, the creation and elaboration of accessories and scenic elements of popular tradition is promoted, where students are integrated to the development of designs in cabuya, rope, baskets, clay, paper mache; accessories such as: earrings, hats, necklaces, tufts, and making elements for traditional costumes.

The Department of Popular Art and Traditions of the Nicaraguan Institute of Culture. Training courses are held, especially for the country's artisans. A catalog of archaeological assets of the National Museum of Nicaragua has been prepared with the purpose of serving artisans in new designs inspired by ancestral motifs. The National Autonomous University of Nicaragua: Management of the Historical
and Cultural Heritage: It lies in the identification of the heritage elements of a geographic space and its projection towards society.

• Technical education/training

In the case of the Bluefields Indian & Caribbean University (BICU), there is a two-month dance and choral singing workshop given to incoming students, from which new members are elected for the cultural extension groups. Likewise, what has remained systematic since 2011 is the non-cognitive program for the third years of regular programs, in which young students must accumulate 60 hours of theoretical-practical classes on the worldviews of the peoples and practices of traditional dances, indigenous songs and learning musical instruments as well as traditional and recycling handicrafts (painting-drawing). They must take these hours in the second semester of each year when they reach the third year.

• Vocational education/training

In the case of the projects implemented, especially by the National Agrarian University (UNA) and the National Autonomous University of Nicaragua (UNAN), oral tradition has been the most important knowledge tool for researchers because the small Mayangna nation inhabiting mainly the core zone of the Bosawas Biosphere Reserve, besides being one of the least studied native peoples at the national level, has not yet managed to compile its vast and ancestral history; That is why they have established a strategy focused on oral tradition through elders, youth and children as informants, leading them to locate, identify and reference historical sites considered fundamental in the Mayangna culture and worldview, as well as located and identified important findings that connect with the origin of the Mayangna nation and their ancestral ritual practices.

Young artists from the Bluefields Indian & Caribbean University (BICU) integrated into the dance and singing groups since the first year of their degree programs, have remained in the group and have become dance facilitators in the non-cognitive program.

The Conservation of Cultural Heritage is a fundamental part of the training of architects at the National University of Engineering (UNI) since its first curricula in the sixties and seventies to become a subject with outstanding results in applied undergraduate research. This importance is expressed to a great extent in the existence of a particular research line of one of the institutional Research Areas and in the accompaniment of processes of evaluation, documentation and valuation of the national heritage through the Nicaraguan Institute of Culture with the support of international cooperation and the synergies achieved between Central American state universities.

At the National Autonomous University of Nicaragua, students carry out professional internships by attending schools for a semester in order to foster the cultural
identity of Nicaraguans through their assigned classes. They also go to institutions connected to the specialty to put into practice the management and handling of archives or cultural research.

- Others

In the village of Laguna de Perlas, on the Nicaraguan Caribbean Coast, it is characterized by the Minstral show (theater) as well as dance. The mestizo communities of the Paiwas and Rama territories promote cultural extension in dance. The Bluefields Indian & Caribbean University (BICU) in Bluefields has a local dance group and a local singing group through which the area revitalizes the local culture dance customs and rescues beliefs and makes known the coastal singer-songwriters. We also accompany indigenous youth in the creation of murals, gastronomic samples and manuals about their own ethnicities in August in celebration of the International Day of Indigenous Peoples. We also accompany the Creole university population in their celebration in May with forums on the Palo de Mayo and workshops on mental slavery among young blacks. The culture area supports and promotes the celebration of Garifuna festivities at the university and the participation of the dance group in the festivities in the community of Orinoco.

Dance
The National University of Engineering (UNI) promotes the study for the execution of the steps of each of the popular dance traditions of the Pacific, Central and Northern part of the country, through workshops such as Introduction to the Art of Dance and Artistic Initiation in Dance. In the Advanced Level Courses, students who already have mastery over dances in their different genres, join the Dance Group to share and create new knowledge from the theoretical and practical study of traditional and popular dance expressions.

Visual and Plastic Arts
In the Artistic Education Program of the National University of Engineering (UNI) different techniques of drawing, color and knowledge of artistic materials are taught through the following workshops: Introduction to Plastic Arts Workshop, Artistic Initiation in Plastic Arts Workshop, Principle of Design and Composition and Study of Conic and Atmospheric Perspectives. Regarding the Advanced Level Courses, works of free creativity are carried out, application of the different techniques learned, delimiting themes of the culture of the native peoples and exponents of the national culture.

Theater
Through the Artistic Education Program of the National University of Engineering (UNI), studies of the literature of the peoples, cultural forms of communication, non-verbal language and myth as part of the worldview of the native peoples are offered through the following workshops: Introduction to Art in Theater Workshop, where
young people make composition and decomposition of the body, study of everyday nonverbal language, pre-knowledge and construction of new knowledge for character interpretation; Artistic Initiation in Theater Workshop (study of the body, voice and diction, knowledge of the stage) and Advanced Level Courses where texts are analyzed and round table work is done, debates on issues of diversity, script development; Staging of interdisciplinary works from studies of the cultural forms of indigenous peoples based on research conducted by the National University of Creole cultural engineering and Nahua peoples.

Literature
Through the Artistic Education Program of the National University of Engineering (UNI), study of the work of national poets, study of popular traditions, for narrative and literary creation is offered through the following workshops: Introduction to Art in Literature Workshop and Artistic Initiation in Literature Workshop. The Advanced Level courses contain literary creation, where the literature of the native peoples is studied, literary creation from the native cultural form from the contemporaneity, as well as the study of myth and popular tradition as the axis of creation. The Universidad Nacional Agraria (UNA) has been publishing a journal on culture and student life Karebarro, a blog, YouTube channel and pages on social networks every semester for 11 years. Its objective is to disseminate the literary work of young people and the literary work of the great representatives of national literature, as well as everything related to oral tradition, essays, short stories, narrative and poetry of national authors.

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.

The National Autonomous University of Nicaragua (UNAN-Managua) offers a degree in Social Anthropology, which bases an important part of its field of study on work with the country's indigenous and Afro-descendant communities, as well as with the communities that hold Cultural Traditions throughout the national territory. The following subjects are taught in the Architecture program at the Universidad Nacional de Ingenieria, each one contributing according to the main objective they pursue: Culture and Society; as well as Heritage Conservation, where the basic theories and techniques of intervention of heritage assets are learned. The application of these techniques in a case study of the national reality.
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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

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

**Question 7.1.a**

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

Partially

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

The ICP inventories conducted have helped to gradually strengthen the safeguarding of ICP elements.

Diagnosis with empirical and scientific information of El Güegüense and Traditional Dances of the municipality of Diriamba, as part of a future strategy for a Safeguarding Plan, carried out by the Nicaraguan Institute of Culture, which contains a systematization and analysis of the information gathered from the bearers and promoters of the tradition.

Registration and Inventory of the cultural elements of El Güegüense, coordinated by the specialist and researcher Jaime Serrano Mena, under the auspices of UNESCO and technical advice from the Nicaraguan Institute of Culture.

Community Inventory of the Intangible Cultural Heritage (ICP) of the Municipality of Diriamba, in the Department of Carazo, a nationally-outstanding place because of its variety and quantity of elements of the ICP and where El Güegüense or Macho Ratón is represented. With this inventory, a methodology of direct work with the bearers and depositaries was implemented, being the inventory carried out by young people of the community and municipal technicians, organized by the Mayor's Office of Diriamba and advised by the Nicaraguan Institute of Culture.

The Nicaraguan Institute of Culture (INC), since 2015, implements with greater emphasis, a strategy for the realization of inventories with a focus on safeguarding, through the base documentation, in conjunction with Municipal Mayors and specialists, of the elements of the ICP existing at the national level as inputs for an inventory process to be developed in the future, however, support from international cooperation is required for the implementation of a National Inventory Project. With this strategy, 360 cultural traditions have been documented, classified in the following areas: Patron saint festivities, Non-patron saint religious festivities, Non-religious traditional festivities, Oral expressions, Traditional gastronomy and Craft techniques. In addition, catalogs of "Patron Saint Festivities of Nicaragua Volume 1 and 2" were compiled and documented for 44 patron saint festivities and "Nicaraguan Tales, Myths and Legends", where 84 oral traditions were compiled and documented.

This information is available for promotional work carried out by other national institutions dealing with ICP.
Question 7.1.b

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

Partially

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

In the case of the aforementioned inventories, they contain specific elements of Intangible Cultural Heritage, focused mainly on the traditions of the municipality of Diriaamba, as it is one of the areas of the country with the greatest quantity and variety of ICP elements. In regards to the progress of the strategy on the basic documentation of Nicaraguan Intangible Cultural Heritage, a wide diversity of traditions practiced in the different geographic zones of the country (Pacific, North, Central and Caribbean) is reflected. They include traditions corresponding to traditional religious and non-religious festivities, Traditional Gastronomy, Performing Arts, Oral Tradition, Craft Techniques.

Question 7.2

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

Yes

Based on your response in section A.6 Inventories

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

They cover the various aspects that make up the Nicaraguan ICP, document its current situation, as well as highlight the contribution of the depositaries and communities concerned. The latter is of special relevance, since through their participation in the inventory process, the ICP depositaries strengthen their awareness of the safeguarding of these elements as well as their value and prominent role in the local culture.

Question 7.3

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

Partially

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

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

The main source of updates is digital and printed documentation, in-person exhibitions of traditionalists and bearers, dance and theatrical presentations. The inventories are viable
because they make it possible to create research, foster knowledge and promote processes to strengthen identity.

**Question 7.4.a**

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

Largely

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

The inventories carried out by the INC are available to the interested public, students and national researchers, as well as to the depositories and communities concerned. Because ICP elements of wide local and national dissemination have been documented so far, there have been no limitations on customary practices regarding access to specific ICP elements. Information on documented traditions is also provided at the request of other institutions such as the Nicaraguan Institute of Tourism (INTUR), the National Technological Institute (INATEC) and universities, in order to enrich some documents appropriate to their profiles and objectives.

**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

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

The existing documentation to date has made it possible to evaluate the status and situation of specific elements of the ICP, as well as their bearers, and has also provided more appropriate information for defining strategies and actions for safeguarding them. Likewise, these inventories allow us to expand the information required by national tourism and National Technological institutions, as well as in the requirements of Exhibitions, Meetings, Workshops, Conversations and the elaboration of didactic material directed to the communities.

**Baseline and target**

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


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

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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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:

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.

Partially, with a focus on broadening participation.

In the case of the Community Inventory conducted in the Municipality of Diriamba (2014-2016), it was carried out with the direct participation of young people from the community, technicians from the local Municipal Mayor’s Office and the custodians of the inventoried ICP elements. The INC provided training and technical advice. Since 2016, a knowledge strengthening campaign aimed at local authorities, traditionalists and bearers has been promoted, designing, training and delivering publications oriented to the elaboration of inventories by the communities themselves.

Question 8.2

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

Largely

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

It has a Cultural Policy that recognizes and values all expressions of thought, ingenuity, creativity and talent of Nicaraguans. It promotes respect and inclusiveness. According to the work developed, it is considered necessary to document trades, games, music, traditional songs, traditional medicine, traditional use of plants. The ICP inventory processes promoted by the INC have been carried out within the framework of the duty to safeguard established by national legislation, as well as the community participation approach outlined in the Government’s Cultural Policy. Based on
these guidelines, the different types and modes of expression of the Nicaraguan ICP have been worked on, as well as with a broad geographic focus, integrating in a simultaneous work the various ethnic groups and geographic regions of the country.

**Baseline and target**

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

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

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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework:

English | French | Spanish

Question 9.1

Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the Ethical Principles):

- Research, scientific, technical and artistic studies

The National Agricultural Information and Documentation Center (CENIDA) at the National Agrarian University (UNA) is responsible for organizing, facilitating access, dissemination, conservation and preservation of all information resulting from scientific and technical research and studies (theses, texts, guides, journals) and historical information on Nicaragua’s agricultural sector generated by the National Agrarian University. This information is available and freely accessible in the Institutional Repository and Databases.

The Cultural Extension Department of the UNA includes an amount destined to develop specific research projects in each of the artistic areas that are pursued. These research projects include documentary and experimental research at the artistic and technical level, based on the Intangible Cultural Heritage of Nicaragua, as a priority. As part of the cultural policy of the University, the cultural heritage, dance, musical, theatrical, and literary heritage must be subjected to processes of study, analysis and experimentation to support each staging, musical, dance and theatrical production.

The National University of Engineering (UNI) has researcher and innovator funds accredited by the Vice Rector’s Office for Research and Development (VRID)-UNI through the Directorate of Research, in the strategic area of: Design, Construction, Urbanism and Territory.

In the case of the Universidad Nacional Autónoma de Nicaragua, they have the following projects: Regional and Local History Research Project. Binational Project. Project A Local Study for Development: History of the Department of Río San Juan and its Municipalities.

- Documentation and archiving

The Universidad Nacional Agraria (UNA), State Agraria University, has an Archive and Historical Documentation Office, attached to the General Secretariat, responsible for the care and safeguarding of documentation, bibliographic,
photographic, visual and documentary material on the history of the University, as well as all academic and institutional processes related to academia. Regarding the PCI linked to the dissemination of artistic production and creation, it has a database, digital, documentary, visual and audiovisual archives of each of the plays and stagings of national and international impact, in addition to including them in essays and reviews by specialists in the literary magazine "Karebarro", as well as articles in printed and digital newspapers.

In the UNI-RUSB Library/CNU Repository, there are theses related to heritage conservation, including those related to traditional architecture.

**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.**

The National Agrarian University (UNA) has conducted research with its respective documentation, study, staging and staging such as: "Germanic Influence in the music and dances of Northern Nicaragua"; "Guardabarranco, Lord of the Forests, messenger of the gods"; "Ritual Dugu or Walagallo: A staging with a mestizo patent and multicultural dimension"; "Women of the First Light" based on the historical novel "The Brothel of the Pedrarias" and the chronicles of the Indies by Gonzalo Fernández de Oviedo; "Popular Carnivals of Nicaragua"; "Characterization of the Mayangna Community of Amak, Mayangna Sauni Bu Special Regime Zone" (Published book); "Epidemic Syndromes of Cultural Origin in the Mayangna Community of Amak, Alto Bocay" (RBB Impact Diagnosis); "The Community in its Biosphere: Knowledge and Use of Biodiversity in the Mayangna Community of Amak, Alto Bocay." (RBB), (under review, to be published in this 2021, winner of the first place in XII Jornada Científica de Docentes Investigadores de la UNA 2019); and "Mito, tradición Oral y enfermedades mágicas en la comunidad Mayangna de Amak, Territorio Mayangna Sauni Bu". RBB. (in process of triangulation and editing, to be published in 2022).

In the case of UNI, they carried out the research "Strategic plan for the cultural revitalization of the Güegüense (2020) - Zacatecas/Mexico - INC/Nicaragua". The project consisted of generating a strategic plan for the cultural revitalization of the Güegüense linked to the preservation of the cultural values of this intangible heritage along the 950m that make up the route of the popular representation of the satirical drama El Güegüense.

The National Autonomous University of Nicaragua (UNAN): Monograph about "The artisanal work of clay in the zone I and II of San Juan de Oriente and its commercialization. 2015". It analyzes and compiles data such as the organization of workers in the municipality of San Juan de Oriente and at the same time identifies the number of people working in their workshops and thus determine whether the families are self-sufficient in what they produce. Likewise, the elaboration of an article published in the magazine "Raíces" under the theme "Popular medicine and its traditional agents: sobadores, midwives and healers in urban areas". It explains the importance of traditional folk medicine in urban contexts. Protagonists of the rescue of ancestral knowledge are the sobadores, midwives and healers, traditional health agents, who apply their knowledge in the following areas...
the ailments of the inhabitants of the Santa Ana and San Cristobal neighborhoods in Managua. Other researches have been: "Nuestras Comunidades: A historical look at the indigenous peoples of the Central and Northern Pacific of Nicaragua"; Masaya, History and Life. In the field of research through the Directorate of Culture, the following research has been developed: Traditional dance of the artisans of Monimbó; Dance of the Palms; Dance of the Moors and Christians; The dance named “the Devils of Nagarote”.

**Question 9.3**

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

Yes

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

The UNA under the PEDCA project, platform from which all ethnographic, cultural and biodiversity research processes are carried out, has signed a collaboration agreement between the indigenous territorial authorities (GTI) and the university authorities at the highest level; this implies that the main beneficiary of all the products of research processes should be the community, not only at the level of the PCI, but also socially and economically. In this agreement signed in 2018, it is stated that, based on the provisions of the World Intellectual Property Organization (WIPO) and the international regime of intellectual property rights and the rights of indigenous peoples, the community of Amak, the national Mayangna, and its inhabitants are the absolute owners of the rights to the information and products identified throughout the research. To this end, the Museum of Collective Memory of the Community was created, a space under community management, where all the material and immaterial products of the research processes will be returned and exhibited, including the part of biodiversity that is also part of the community’s heritage, and is an area of interest of the raison d’être of UNA. All informants participate in the methodologies with previous consent, individually or collectively, through religious, political and community authorities.

In the studies promoted by the Nicaraguan Institute of Culture-INC, progress has been made in the recognition and need for the active participation of individuals, repositories and communities concerned, as they are the "specialists" in the corresponding ICP elements. It has been an INC policy that the information reflected in the research and documentation on these ICP elements reflects, in the first instance, the opinion of the depositaries and communities, which is complemented by scientific information when appropriate. The work carried out from Anthropology contributes to make the potential visible and to ostrengthen the identity of the people who are around them for development.

**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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle
10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

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

**Question 10.1**

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

Some

Provide any additional details here.

In this regard, the UNA has worked on the creation of the Museum of Collective Memory in Amak, for use of the MSB Territory (space for cultural revitalization). Likewise, the Diego Dixon Community Library, a space where the documentation collected in the research processes is returned, through texts, books and brochures for consultation by students and the community in general. Training for teachers in the use of pedagogical tools for the rescue and revitalization of the Mayangna culture.

The information and results of the research conducted have been made available to the communities, groups and individuals in physical form (through publications produced by the INC) or by making use of new information technologies (publications on the Institute's web page). Another strategy in use is the delivery of informative material in the framework of the Meetings or Training that are developed with depositors and communities concerned. In the case of the National Autonomous University of Nicaragua through the Department of History, at the end of each project, the plays are presented in the communities, returned to their protagonists and delivered to the Ministry of Education, are open to public access, likewise, the staging of works of cultural heritage works such as the Güegüense and other folkloric events.

In the same way, in the Department of Anthropology, workshops are held to validate and develop research with direct and indirect social actors, which are placed digitally in the institutional repository of the University, with free access for anyone interested in the topics.

**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.
According to the National Agrarian University, mention is made of the Exchange and Collaboration Agreement between Indigenous Territorial Governments (GTI), which has served as a basis for other institutions and indigenous governments. The creation of the National Commission for Creative and Entrepreneurial Economy, as a State policy to revalue and promote traditional creative industries, whose main objective is to recognize the contribution of creativity, innovation and entrepreneurship as drivers of social, economic and cultural development based on identity, diversity and sustainability. At the National Autonomous University of Nicaragua, research, apart from serving as a support for documentation, seeks to solve the problems posed by the population in each locality, while allowing the consolidation of the written culture of the peoples and communities being studied, as well as to support the cultural heritage and acquire new categories before UNESCO.

**Question 10.3**

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

High

_Provide any additional details here._

Thanks to the increased interest generated by the ICP in Nicaragua in recent years, as a result of research, documentation and studies on the subject, various strategies and policies aimed at improving the safeguarding of these cultural elements have been strengthened. The role that highlights these elements in the preservation of national identity and strengthening of national sovereignty has been promoted in various radio and television media; the approach of art schools to include in their academic programs the study and promotion of elements of the Nicaraguan ICP; the creation of a new law regulating the safeguarding of these elements (Law 911); the creation of more publications on the subject, produced from the institutional and university levels; the installation of local community museums, whose main exhibits are information about the local ICP, etc.

From the Nicaraguan Institute of Culture and taking as inputs diverse research on the ICP, it has expanded the knowledge of the various traditional practices recorded so far, leading the national institution to publish five Guides for the Safeguarding of Intangible Cultural Heritage, with a total of 5,000 copies, distributed to the population. At the National Autonomous University of Nicaragua through undergraduate and graduate theses, the importance of safeguarding the ICP is recognized in inclusive plans and programs that encourage, documentation, self-respect and mutual respect. Every publication has the clear purpose of rescuing the collective cultural memory, for example, the publications in the repositories of the CNU member universities, specifically in the case of UNAN-Managua in the SIBIUN library network, there is research material on: Archaeology, Anthropology and History that collect the cultural, natural tangible and intangible heritage of the peoples under study.

**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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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
• Legal measure

Name of the policy/measure


Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

Legal measure:
Law No. 991 Law for the Strengthening and Promotion of the Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Heritage of the Nation, published in La Gaceta, Diario Oficial, No. 95 of May 22, 2019.

Cultural Policy of the Government of Reconciliation and National Unity (GRUN): Year 2007. It values national identity and culture, in its multiple ethnic, linguistic, religious, folkloric and idiosyncratic expressions, as the valuable and vibrant heart of the Nicaraguan nation, and is willing to work to rescue, value, defend and promote our national identity and culture, as a positive affirmation of our Nicaraguan pride and dignity, and our sovereign conscience of citizenship.
Cultural Policies of the Autonomous Regions: Approved on August 23, 2011. The cultural policy, apart from its definition and fundamental content, and its guidelines, incorporates the principles on which it is based. These principles are an orientation framework for national and regional policy, as well as considerations of international instruments on the rights of Indigenous and Afro-descendant Peoples. The bases of this policy are the conceptual framework generated by the indigenous peoples, Afro-descendant communities and coastal mestizos, the legal framework of regional autonomy and the cultural policy of the Government of Reconciliation and National Unity (GRUN).

Law 911 was approved as part of the implementation of the GRUN's Cultural Policy for the safeguarding and rescue of the national ICP, especially the Traditions, Customs and Gastronomy of the Nicaraguan People, which by law are considered Intangible Cultural Heritage of the Nation.

The responsibility of safeguarding these cultural elements will correspond to the Nicaraguan Institute of Culture in conjunction with the active participation of the communities that carry these Traditions, and in coordination with other related State Institutions.

Among the fundamental safeguard measures contained in this Law:

a) The incorporation of these Traditions in the National Registry of Cultural Heritage, with an approach of active participation of the communities that carry them.

b) Encouraging research, promotion, dissemination and education on these Traditions.

c) The promotion of actions for the safeguarding, promotion, dissemination, knowledge, appreciation, appropriation and transmission to future generations of the knowledge, values and meanings of these manifestations of our culture.

d) The identification and recognition of outstanding people in the conservation of the Traditions, Customs and elaboration of Nicaraguan Gastronomy.

e) The protection of the copyrights of the depositary communities over their Intangible Cultural Traditions and their relationship with derived artistic works, within the framework of the recognition of Cultural Heritage as a source of the Creative Economy.

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.

Development Strategy for the Caribbean Coast and Upper Wangki Bocay. For Good Living and the Common Good. 2012 – 2016. As part of one of the programs of this strategy whose content is the revitalization and strengthening of the multiethnic, multicultural and multilingual identity. Cultural rescue is mentioned to support and promote the uses, customs, values and traditions of each people; the form of community organization will also be strengthened, articulating it with municipal, regional and national instances. In order to revitalize the collective memory and the rescue of the heritage, cultural activity will be institutionalized in national, regional, municipal and territorial budgets, in addition to deepening heritage research.

In this context, it is important to train local promoters to preserve tangible and intangible
cultural heritage. There will also be greater technological investment to preserve, rescue and promote cultural sites and expressions.

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

Yes

If yes, provide details.

Preparation in 2016 of six specific diagnoses and one general diagnosis of six traditional dances of Diriamba, as part of a future strategy to comply with a specific Safeguard Plan for each of these manifestations.

Question 11.3

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

Yes

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

The Nicaraguan Institute of Culture provides financial and technical support to the following traditions: Virgen de los Remedios Tradition in Quezalguaque; Lenten Traditions: Perritos de San Lázaro (Monimbó and Sutiaba); Viacrucis Acuático (Granada); Carretas Peregrinas de Popoyuapa (Rivas); Judíos de Masatepe; Alfombras Pasionarias (Sutiaba); Encuentro Nacional de Judeas Tradicionales; Los Mantudos de San Pascual in Chinandega; May Pole in the Caribbean Coast and Managua; Los Corazones de Camoapa; Los Diablitos de Nagarote and Jinotepe; Dances of Santo Domingo, Managua; Commemoration of Emancipation from Slavery in Corn Island; San Jerónimo in Masaya; Toro Venado del Malinche of Masaya; Commemoration of All Souls Day; La Purísima and La Gritería; Las Pastorelas and the Nativity of the Child God.

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.

Festivals of Cultural and Traditional Exchanges between Departments; Traditional Patron Saint Festivals; Days of rescue and compilation of games.
The construction of 16 centers for natural medicine and complementary therapies in the departmental capitals, among others.

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.

Consultations were held among state institutions, artists and traditionalists.

Regarding Law No. 991 Law for the Strengthening and Promotion of Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Heritage of the Nation, government institutions such as the Nicaraguan Institute of Culture, Ministry of Education, Ministry of Family Economy, the Nicaraguan Institute of Municipal Development, prominent traditionalists and researchers and cultural promoters linked to the PCI participated during the consultation 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:

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

Question 12.1

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

Yes

1

It is a

- Education policy

Name of the policy/measure

Cultural Policy of the Government of Reconciliation and National Unity.

Established

2007

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Cultural Policy of the Government of Reconciliation and National Unity, issued in 2007, points out the importance of identifying, promoting and strengthening the capacities of artistic and cultural talents, from the local to the national level, an aspect that includes in a special way those individuals or groups that are bearers and depositaries of the Intangible Cultural Heritage. At the same time, the Cultural Policy recognizes the right of the Nicaraguan people to specialized education and training in all forms and languages of art and culture, which foster the development of the creativity and talent of Nicaraguans.

Based on the above, the Ministry of Education and local governments have developed various initiatives in the educational framework that contribute to the recognition and appreciation of the Intangible Cultural Heritage as one of the fundamental axes of
Nicaraguan culture. These activities include the creation of schools of arts, focused on local Intangible Cultural Heritage, as well as the development of the subject "Cultural and Artistic Expression" in primary and secondary school curricula.

**Question 12.2**

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

Yes

- Legal measure

**Name of the policy/measure**

Law No. 162, Law for the Official Use of the Languages of the Communities of the Atlantic Coast of Nicaragua.

**Established**

Published in La Gaceta, Diario Oficial, number 132 of July 15, 1996.

**Revised**

Is the policy/measure being implemented?

Yes

**Brief description**

Since 1987, Nicaragua's educational legal framework has been adjusting to the constitutional recognition of the pluriethnic and pluricultural nature of the Nation, making it possible to contribute significantly to the recognition and valorization of the Intangible Cultural Heritage as one of the fundamental pillars of Nicaraguan culture. The approval and implementation of Law No. 162, Law for the Official Use of the Languages of the Communities of the Atlantic Coast of Nicaragua (published in La Gaceta, Diario Oficial, number 132 of July 15, 1996), which mandates the implementation of primary and secondary education in these Communities in their mother tongues, is noteworthy. This measure seeks to strengthen the transmission and practice of the mother tongues of the indigenous and Afro-descendant groups in Nicaragua, mainly aimed at teaching and promoting the use of the language in the children's sectors of the population of these communities and the adult population sectors that are outside the educational system, in order to create spaces for the use of these languages in the daily life of the communities.

**Question 12.3**
Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?

Yes

It is a

Name of the policy/measure

Law No. 162, Law for the Official Use of the Languages of the Communities of the Atlantic Coast of Nicaragua.

Established

Published in La Gaceta, Diario Oficial, number 132 of July 15, 1996.

Revised

Is the policy/measure being implemented?

Yes

Brief description

Law No. 162, Law for the Official Use of the Languages of the Communities of the Atlantic Coast of Nicaragua (published in La Gaceta, Diario Oficial, number 132 of July 15, 1996), implements Article 11 of the Political Constitution of the Republic of Nicaragua, which recognizes that the Indigenous and Afro-descendant Communities of the Atlantic Coast have the right to education in their native language in their region. To this end, the Law creates a bilingual education system at the preschool, primary and secondary levels, which seeks the rescue and functional use of these languages linked to the identity aspects and characteristics of the Community.

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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.

Within the framework of the implementation of the GRUN Cultural Policy, the various State institutions, local and regional governments and the media have included the promotion of the ICP in their work plans. This approach has been taken to recognize the great variety of ICP existing in our country, reflecting its diverse geographic regions and the ethnic pluralism of the country, as well as the contribution of its depositaries in the preservation and recreation of these elements.

Derived from the approval of Law No. 759, Ancestral Traditional Medicine Law (published in the Gazette, Official Gazette No. 123 of July 4, 2011), in the following years a special recognition and impulse has been given to this type of cultural elements, whose use has been considered a right of the native peoples and Afro-descendants, as well as a valid and legal option for the general population.

It highlights the recognition of the cultural contributions of other ethnic groups, other than native peoples and Afro-descendants, such as, for example, the Chinese community in Nicaragua (Law No. 772, law that declares November 12 of each year as the Day of the Chinese Ethnic Group in Nicaragua, published in La Gaceta, Official Gazette No. 194 of October 14, 2011).

A significant boost has also been given to the development and promotion of cultural industries, with a traditional focus, through the creation and work of the National Commission for the Creative Economy, since most of these industries are eminently traditional in nature.

The Political Constitution of Nicaragua, and its reforms carried out in 2014, reaffirm and strengthen the system of protection of the Human Rights of Nicaraguans, among many, the right to enjoy and have access to Culture (Article 58), a right that includes, as part of the multi-ethnic character of the country (Article 8), the recognition of native and Afro-descendant peoples to maintain and develop their own cultural traditions (Articles 5, paragraph 6, 11, and 89) as well as the free expression and preservation of their languages, art and culture (Article 90).

Likewise, Nicaragua's development model is expressed in the National Human Development Plan (PNDH), where the principle and the end of public policies
The main axes facilitate the development of Nicaraguans through a focus on economic growth with an increase in employment, reduction of poverty and inequalities. With the above, and in accordance with the country's Cultural Policy, specific axes are established to work on the safeguarding of the Intangible Cultural Heritage, being among the most prominent: Promote the rescue of the Traditions and Artistic and Cultural Knowledge of our people, to strengthen our identity and pride in being Nicaraguan; 2. To strengthen and develop all the processes and local and national cultural manifestations according to the particularities of each Municipality, Department or Region; 3. To promote and support all the activities of Faith and Religiosity that mobilize the Local Cultures and the National Culture, and the patron saint festivities of the Nicaraguan people.

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

Law 693, Law of Food and Nutritional Sovereignty and Security, published in La Gaceta, Official Gazette No. 133 of July 16, 2009, aims to guarantee the right of all Nicaraguans to have sufficient, safe and nutritious food according to their vital needs. 133 of July 16, 2009, aims to guarantee the right of all Nicaraguans to have sufficient, safe and nutritious food according to their vital needs; that these are accessible physically, economically, socially and culturally in a timely and permanent manner ensuring the availability, stability and sufficiency of the same through the development and stewardship by the State, of public policies related to food and nutritional sovereignty and security, for its implementation.

One of the objectives of this Law is to facilitate the permanent access of people to safe and culturally acceptable food, for a nutritionally adequate food in quantity and quality. Article 8 defines Food Consumption as the ability of the population to adequately decide on how to select, store, prepare, distribute and consume food at the individual, family and community levels. Food consumption is closely related to the customs, beliefs, knowledge, food practices and educational level of the population.

- Health care

The General Health Law (Law No. 423, published in La Gaceta, Official Gazette No. 91 of May 17, 2002), refers in its Article 11 that "The Autonomous Regions
The Regional Councils of the Atlantic Coast will be able to define a health care model in accordance with their traditions, culture, uses and customs within the framework of the policies, plans, programs and projects of the Ministry of Health. The Ministry of Health will coordinate with the Regional Councils all aspects related to institutional management models, as well as those required to promote decentralization, deconcentration and delegation in these regions”.

Law No. 759, Law of Ancestral Traditional Medicine, (published in the Official Gazette No. 123 of July 4, 2011), was approved as part of the implementation of the Cultural Policy of the GRUN in terms of safeguarding and rescuing the national PCI, especially the Traditions, Customs and Gastronomy of the Nicaraguan People, which by provision of the Law are considered Intangible Cultural Heritage of the Nation. The responsibility of safeguarding these cultural elements will correspond to the Nicaraguan Institute of Culture in conjunction with the active participation of the communities that carry these Traditions, and in coordination with other related State Institutions.

Among the fundamental safeguard measures contained in this Law are the following:

a) The incorporation of these Traditions in the National Registry of Cultural Heritage, with an approach of active participation of the communities that carry them.

b) Encouraging research, promotion, dissemination and education on these Traditions.

c) The promotion of actions for the safeguarding, promotion, dissemination, knowledge, appreciation, appropriation and transmission to future generations of the knowledge, values and meanings of these manifestations of our culture.

d) The identification and recognition of outstanding people in the conservation of the Traditions, Customs and elaboration of Nicaraguan Gastronomy.

e) The protection of the copyrights of the depositary communities over their Intangible Cultural Traditions and their relationship with derived artistic works, within the framework of the recognition of Cultural Heritage as a source of the Creative Economy.

• Gender equality

Law No. 648, Law of Equal Rights and Opportunities, published in La Gaceta, Official Gazette number 51 of March 12, 2008, establishes that the State, Regional and Municipal Governments shall promote culture in Equal Opportunities between women and men in the development of creativity and artistic talent, presentation of cultural or artistic works, editions, exhibitions, concerts, organization of cultural groups and collectives, and other expressions related to the country's cultural activity, recognizing diversities.

Likewise, real equal access to women and men in the promotion and training in all cultural and artistic disciplines must be guaranteed, as well as promoting the rescue and broad dissemination of knowledge of the personality and work of women who have contributed to artistic and cultural life.
- Access to clean and safe water, and sustainable water use

General Law of National Waters. Law No. 620. Approved on May 15, 2007. Published in La Gaceta, Official Gazette No. 169 of September 4, 2007. In its Recital I it is mentioned "That the natural resource water is Patrimony of the Nation and, therefore, it corresponds to the State to promote the economic and social development through the conservation, development and sustainable use of the same, avoiding that it can be the object of any privatization. In its Consideration II it mentions "That it is the right of the indigenous peoples and ethnic communities of the Caribbean Coast to enjoy, use and enjoy the waters found within their communal lands, under the precepts established in the corresponding laws".

**Question 13.3**

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

Yes

Provide any additional details

As part of the Central American Integration System (SICA), Nicaragua has participated since 2011 in the formulation of the Policy for Disaster Risk Management in the Cultural Sphere of the Central American Region. This Policy is based on a series of guiding principles, fundamentally the Promotion of and protection of cultural rights; Multiculturalism, interculturalism, transculturalism; Transparency; and Cultural Dynamics, in order to strengthen the protection of the cultural identity of Central American peoples and the assurance of their rights, applying measures to prevent exposure to threats, reduce vulnerability and reinforce capacities to recover and develop after adverse events have occurred.

**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?

- Impact of tourism on ICH safeguarding

The Cultural Policy of the Government of Reconciliation and National Unity (2007), establishes as one of its fundamental guidelines the importance of promoting the interrelation between Tourism and National Culture, to further affirm the cultural
identity, and to value the resources and heritage treasures. The Culture-Tourism relationship will also allow us to ensure that this economic activity does not deform or negatively affect our cultural patterns; does not alter or distort our values; does not attack our identity; and is, at all times, respectful of our beliefs, our social ethics, and our ways of life. The implementation of this Policy has allowed for closer work between the Nicaraguan Institute of Culture and the Nicaraguan Institute of Tourism, for the development of tourism use of Intangible Cultural Heritage with a focus on sustainability.

- **Others**

Creation of the National Creative Economy Commission and the National Creative Economy Plan.

Due to the importance and social and economic weight of Intangible Cultural Heritage in the daily life of the Nicaraguan people, the Government of the Republic has promoted since 2018 the creation of a strategy for the development of the Creative Economy, which places special emphasis on supporting the creative industries linked to Intangible Cultural Heritage, as well as its bearers and depositaries. As part of the work of this Commission, a National Creative Economy Plan has been formulated, put into application since 2020.

**Question 13.5**

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

Yes

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

Yes

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

Since 1999, Nicaragua has established a series of fiscal incentives aimed at promoting and conserving the country's Cultural Heritage. Since 2012 these incentives were expanded to focus on various activities related to Intangible Cultural Heritage, especially those related to the development of National Handicrafts, the Rescue of Endangered Traditional Industries, and productions of Typical Music Events and folkloric dance. These incentives benefit the acquisition of materials and equipment used exclusively for the production of handicrafts, such as ovens, enamels, thread used for hammocks, wicker, carpentry and stone carving equipment, equipment and utensils specialized in the


manufacture or traditional use of horse-drawn carriages and sedans, and equipment and musical instruments used exclusively for the production of folkloric events and typical music, promoting the use and development of traditional cultural industries.

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

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

**Question 14.1**

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

Yes

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

The Law on Copyright and Related Rights (Law No. 312, published in La Gaceta, Official Journal No. 166 and 167 dated August 31 and September 1, 1999 and its amendments) recognizes as one of the special objects of protection the "Expressions of Folklore", defined as productions of elements characteristic of the Folklore Heritage, as well as the "Expressions of Folklore". 166 and 167 dated August 31 and September 1, 1999 and its reforms) recognizes as one of the special objects of protection the "Expressions of Folklore", defined as the productions of characteristic elements of the Traditional Artistic Heritage developed and perpetuated in the Nicaraguan community or by individuals who recognize that they respond to the expectations of such community as to the expression of their cultural identity, including stories, poetry, songs and popular instrumental music, dances and popular shows, handicrafts, as well as artistic expressions of rites and productions of equally popular arts. Due to the fact that the "Expressions of Folklore" are under the public domain (article 44 Law 312), the protection system of the Moral Rights of Author applies to these expressions, especially those of the integrity of the work, its immaterial cultural nature and its community of origin (articles 95 Law 312 and article 8 Regulation to Law 312). The works derived from "Expressions of Folklore" must comply with the provisions of these articles.

Regarding Traditional Gastronomy, Article 6 of Law 911 (Law for the Strengthening and Promotion of Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Cultural Heritage of the Nation, published in La Gaceta No. 95 dated May 22, 2019) states that any related work shall be made without prejudice to the right of the original towns, Afro-descendants and local trustees to elaborate, consume or commercialize such traditional elements.

**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.

Briefly explain, providing examples, how the policies and/or legal and administrative measures recognize this.

The Political Constitution recognizes the right of native and Afro-descendant towns to keep and develop their culture as well as their own communal forms of ownership of their lands and the enjoyment, use of water, forests and other natural resources located in their territories (article 5, sixth paragraph, article 89, third paragraph and article 180, third paragraph). For this purpose, they have their own forms of territorial organization and administration of their local affairs.

In the case of concessions and projects for the rational exploitation of natural resources located in the territories of indigenous and Afro-descendant towns, the Constitution requires the approval of the corresponding Autonomous Regional Government (article 181, second paragraph).

The Law on Conservation and Sustainable Use of Biological Diversity (Law No. 807, published in La Gaceta No. 200 dated October 19, 2012) establishes mechanisms to regulate the conservation and sustainable use of the country's existing biological diversity, guaranteeing equitable participation and fair distribution of the benefits derived from its use with special attention to indigenous and Afro-descendant communities, as well as respect and recognition of intellectual property rights, traditional and customary forms of use of local communities (Article 1).

Article 81 of this Law states that the State expressly recognizes and protects, under the common name of "sui generis community intellectual rights", the knowledge, traditional practices and innovations of the indigenous and Afro-descendant towns, ethnic and local communities related to the conservation and sustainable use of the biological diversity and its derived products; as well as their power to decide on them". It also mentions in Article 82 that the knowledge, innovations and practices of men and women of the indigenous and Afro-descendant towns, ethnic and local communities associated with biological diversity are their Cultural Heritage. These may only be used with the prior consent of the groups or communities concerned.

**Question 14.3**

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

Yes

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

Nicaragua's Cultural Policy, in its Guideline 6, recognizes the contribution of the diverse elements of the Nicaraguan ICP, especially the local and regional elements, which allow the Communities to identify with their own cultural traits in their experiential and binding communicational aspect.
As part of the prevention of conflicts in Law No 28 "Statute of Autonomy of the Regions of the Caribbean Coast of Nicaragua with its incorporated reforms" Published in the Official Gazette Journal No 155 dated August 18, 2016 and which was approved on July 29, 2016, in its recital No 8 states that the Nicaraguan people is multiethnic in nature and recognizes the rights of the Caribbean communities to preserve their languages, religions, art and culture; the enjoyment, use of water, forests and communal lands; the creation of special programs that contribute to their development and guarantee the right of these communities to organize themselves; and to live under the regulations that correspond to their legitimate traditions (articles. 8,11,49,89,90,91,121,180 and 181 Cn)

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle
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.

Historically, much of the Nicaraguan ICP has served as a means for the social and economic development of the trustees and concerned communities, fundamentally the elements related to Gastronomy, Medicine and Traditional Handicrafts. At the national level, Nicaragua stands out as a country with high consumption of traditional dishes and beverages, as well as the use of natural medicines in important sectors of the population. On the other hand, the wide variety of national handicrafts and their use for utilitarian and decorative purposes (including export) generates the existence of a large number of handicraft workshops throughout the national territory. These traditional elements provide an opportunity for their bearers and the communities concerned to obtain economic resources and improve the living conditions of the bearers, as well as boosting the national economy.

Likewise, the Government of the Republic is promoting a National Creative Economy Plan, which has as one of its fundamental components the promotion and support of traditional cultural industries, which are recognized as one of the most important sources of the national economy.

Within the context of the Development Plan of the Caribbean Coast and Upper Wangki Bocay 2019-2029 and its Development Strategy. In Area #1: Socio-Cultural Development, in the Program: Community Harmony, Social Peace and Justice, the following strategic actions are contemplated: 1. "Strengthen communication capacities and knowledge management of ancestral cultural manifestations, values and principles of the worldview of indigenous and Afro-descendant towns; 2. Revitalize ancestral knowledge and cultural practices of indigenous and Afro-descendant towns, knowledge shared with the family that strengthens the identity as a town; 3. Promote sports and cultural recreation, establishing cultural events as a means and sources of development of indigenous and Afro-descendant towns; and 4. Promote community cultural tourism."

**Question 15.2**

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

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

The Government of Nicaragua, through the Ministry of Family, Community and Associative Economy, the Nicaraguan Institute of Culture and the Nicaraguan Institute of Tourism, has been promoting different actions to promote local elements of the ICP so that they can be known in other parts of the country, thus promoting knowledge, appreciation and respect for local cultures. Among these activities are the Intercultural Exchanges between Cities, which include fairs, presentations of traditional groups, etc. The recognition and restitution of the rights of indigenous and Afro-descendant towns to communal property, the strengthening of self-government based on traditional organizational forms, the application of customary law for the resolution of conflicts and cultural revitalization, as a real expression of the exercise of autonomy, will continue to be a priority.

Question 15.3

Do development interventions recognize the importance of ICH in society?

Yes

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

- As a source of identity and continuity

  Nicaragua's development model is expressed in the National Human Development Plan- PNDH2018 - 2021, where the beginning and end of public policies are people. The Pan stipulates 19 areas which facilitate the development of Nicaraguans, through the approach of economic growth with higher employment, reduction of poverty and inequalities. It mentions Culture as one of its main areas.

- As a source of knowledge and skills

  Within the activities which formed part of the systematization of the intervention in Cultural Tourism as part of the Joint Program "Cultural Revitalization and Creative Productive Development on the Caribbean Coast of Nicaragua", in its first phase, workshops were given to teacher multipliers in Bilwi and Bluefields. This enabled the training of a group of professionals from the regions, under the learning-by-doing modality, so that they could subsequently act as knowledge multipliers as well. The workshops emphasized the relationship between tourism, culture and development providing conceptual and practical bases for the teachers and the training of tourist guides. The tourist guides selected were already involved in tourism promotion
activities on the Caribbean Coast and were people from indigenous towns and Afro-
descendant communities.

- As a resource to enable sustainable development

The National Plan for Human Development of the Republic of Nicaragua, as a national guideline of Social Development, determines in the cultural field five areas of work: "1. To promote the rescue of the Traditions and Artistic and Cultural Knowledge of our town, to strengthen our identity and the pride of being Nicaraguan; 2. To strengthen and develop all the processes and local and national cultural events according to the particularities of each Municipality, City or Region; 3. To develop the interrelation between Culture and Tourism, establishing the resources and patrimonial treasures, as attractions in its national and international projection which promote the Cultural and Creative Industries; 4. To promote and support all the activities of Faith and Religion that encourage Local Cultures and National Culture, and the patron saint festivities of the Nicaraguan people; and 5. To promote the technical and professional formation in Art and Culture".

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

**Guidance note** corresponding to indicator 16 of the Overall Results Framework:

*English* | *French* | *Spanish*

**Question 16.1**

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

- Indigenous peoples

While new Safeguarding Plans are being formulated for Nicaraguan ICP elements declared Intangible Heritage of Humanity, actions have been implemented to promote respect for the traditions and customs of all Nicaraguan people. The Ministry of Environment and Natural Resources has developed a Planning Framework for Indigenous and Afro-descendant Towns, which guides the programs and projects that are expected to be implemented in their lands, which are concentrated in the area and projects to be implemented on their lands, which account for a significant percentage of the country's forests of the country's forests. The participation of their freely chosen representatives is respected according to their own customs, practices and regulations, promoting the equal participation of men and women. The projects must attend to and adapt to the particularities of each indigenous town in which they will be will be acting.

The Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA), develops the Climate Resilient Agriculture Project in the Dry Area of Nicaragua, within the context of participation of Indigenous Towns, to guarantee culturally appropriate participatory processes that safeguard respect for the dignity, culture, ways of life and rights of the indigenous people living in the area of intervention, taking into account international and national standards in the study of socio-cultural impacts.

The PEDCA project led by the Universidad Nacional Agraria (UNA) focuses its research interest on identifying and understanding all aspects related to the ancestral culture, their way of life, the importance and impact on the conservation of forests and ecosystems of the Mayangna indigenous cosmovision. Each of the areas that integrate the project, constituted from the specialties in agricultural sciences, have a transversal axis: the Mayangna ancestral culture.

The Universidad Nacional Autónoma de Nicaragua's Ancient and Colonial History of Nicaragua Program addresses the creation of the identity of Nicaraguans based on their indigenous origins, both in ancient times and their survival in colonial times and the present. The Ancient and Colonial History of America Program: Addresses the formation of Latin American identity based on its indigenous origins, both in ancient times and its survival in colonial times and today. The interculturality between the native towns of the North and South Caribbean which meet in the inter-university
artistic activities. The curriculum of the Social Anthropology major allow the academic-scientific approach of the cultural elements of the towns and cultures in Nicaragua; as well as, the configurations of their identities.

- Groups with different ethnic identities

The Nicaraguan Institute of Culture plans its actions concerning the safeguarding of Intangible Cultural Heritage in a very clear way and aimed at the entire Nicaraguan population. When dealing with any particular group, it is performed respecting and adapting scopes to their own customs, practices and regulations. An example of this is the contribution in the design and promotion, at the initiative of the Rama Town, to design the research protocol for the Rama People, as Cultural Heritage of the Nation.

Different National Universities grouped in the National Council of Universities (CNU), especially the Universidad Nacional Agraria (UNA), are educational institutions which accept students from all parts of the country and therefore from all ethnic groups and representative populations, so that the programs of dissemination, teaching and promotion of artistic and cultural expressions of the country include all traditional expressions, including indigenous peoples and Afro-descendants of the Caribbean coast. An example of this is the repertoires of the dance and musical groups, which compose their compilations of music and dances of heritage expressions of the Central, Pacific, North and Caribbean Coast of the country.

- People of different ages

The Nicaraguan Institute of Culture in recent years has prioritized children and youth in its plans and programs. Every Saturday at the National Palace of Culture, free painting workshops are held; likewise, the National Art Schools offer Saturday workshops in dance, plastic arts, music and theater, with emphasis on children and youth. With respect to publications, "Our Cultural Traditions" booklets have been designed for children between the ages of 6 and 17, with didactic content for a better understanding. Also, since 2007, the work of elderly people who contribute significantly to Nicaraguan Culture has been recognized, among them: Traditionalists, Folklorists, Craftspeople, distinguishing them with the title of "Living Human Treasures". A Professionalization and Maturity Degree Program was implemented, offered through a course and certification program where the trajectory of 30 musicians and 10 circus artists were valued and they received their degrees as Medium Technician in Musical Education and Artist and Educator in Circus Arts.

Art training was provided to 620 children, senior citizens and children with disabilities in the city of Managua, with 52 drawing, painting and portrait workshops. Through the Nicaraguan Institute of Social Security (INSS), the Educational, Labor, Health and Cultural Program for the Elderly is developed. In its cultural component, it is responsible for strengthening recreational and cultural activities with the elderly,
giving them the opportunity to transmit to the new generations the traditions and knowledge they have to strengthen their identity.

- **People of different genders**

  Government institutions linked to ICP safeguarding, develop plans and programs without distinguishing gender aspects, respecting public policies issued by the Government of Nicaragua, which promote gender equity and conditions.

- **Persons with disabilities**

  Based on the Law on the Rights of People with Disabilities, Law No. 763, approved on April 13, 2011, Gazette Official Journal No. 142 and 143 of August 1, 2011, the full enjoyment of people with disabilities is promoted, guaranteeing their integral human development in order to provide them with equal opportunities for inclusion in society without any discrimination. Example: INC conducted the Sign Workshop for cultural personnel in order to prepare them properly in the care of deaf and mute people seeking cultural services; developed conferences on "Archaeology of Nicaragua and its legal protection", given to the Organization of the Blind people in Nicaragua "Maricela Toledo", with the participation of 26 members of the organization, 12 women and 14 men, ranging in age from 18 to 50 years old with the aim of creating inclusive and accessible dynamics for the knowledge of our pre-Columbian history, as part of the restitution of rights.

  In the city of Granada, there is the first establishment of Restaurant and Gallery "Café de las Sonrisas", where the entire staff is made up of young deaf-mute people.

  The Ministry of Family, Community and Associative Economy (MEFCCA), holds for the second consecutive year 2019-2020, the National Expo Fair "Nicaragua Fuerza Bendita Emprendimientos que Inspirán", serving as a space for the projection of all people with disabilities, and is part of the restitution of rights promoted by the Government of Nicaragua. The event promotes the development of enterprises of people with disabilities, highlighting their efforts, dignified work and contribution to the family economy.

**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.
Regarding El Güegüense, a strict respect towards traditionalists and bearers has been kept. Any requirement that arises from the institutions or on their behalf, is carried out keeping mutual respect. Likewise, we support the initiative of the communities to share their traditions by holding meetings or participating in fairs or exhibitions.

The Nicaraguan Institute of Culture, together with the Nicaraguan Institute of Municipal Development, and the Municipal Mayors of the whole country, participate in the National Crafts Contest that takes place every year. It recognizes the talent of men and women who, with their handicrafts, rescue and enhance the national identity.

The Ministry of Family, Community and Associative Economy (MEFCCA) and the Nicaraguan Institute of Tourism (INTUR) have developed the activity "Encounters in Love to Nicaragua", which consists of cultural exchanges between ICP elements and bearers from different parts of the country, so that the local population can get to know better the ICP elements of other areas.

### 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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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.

Article 126 of the Political Constitution of the Republic establishes that the work of rescuing the different elements of national culture must be based on the creative participation of the Nicaraguan people.

An example of this is the creation of the "Manual for the Revitalization of Nicaragua's Caribbean Coast Cultural Heritage", aimed at supporting the collective work of cultural strengthening and directed mainly to potential community revitalizers -professional or not- as well as members of the Cultural Rescue Committees, local actors, promoters, art groups, craftspeople and entrepreneurs. It was elaborated with the contribution of local teams, the Secretaries of Culture of the Autonomous Regional Governments and the recommendations of cultural bearers of both sexes, protagonists of cultural revitalization.

Nicaraguan Institute of Culture, through the UNESCO Participation Program 2018-2019, developed the "Workshop to strengthen national capacities for the safeguarding of the Intangible Cultural Heritage of Nicaragua". A 4-day workshop, in which different traditionalists and bearers of ICP elements from different parts of the national territory, accompanied by technicians from the Nicaraguan Institute of Culture, local authorities and young people from the Leonel Rugama Cultural Movement from different municipalities of the country, participated in an outstanding way. Also noteworthy is the preparation and publication, through the Participation Program, of community booklets "How to identify our Cultural Traditions"; Children's Booklet and Youth Booklet "Our Cultural Traditions" so that the holders themselves (individual and collective) can reproduce and strengthen awareness in their own communities about ICP management and safeguarding tools similar to their own cultural elements, in order to involve more local actors in these tasks.

**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.

Law 991 (Law for the Strengthening and Promotion of the Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Cultural Heritage of the Nation, published in the Gazette, Official Journal, number 95 dated May 22, 2019) establishes that specific safeguarding work on elements of the Nicaraguan ICP, for example the development of inventories, research or awareness processes, must have the consultation and approval of the communities and bearers.

The Ministry of Family, Community, Cooperative and Associative Economy. Comprehensive Support Project to Increase Productivity, Food and Nutritional Security (SAN), agro-industry and small businesses in 6 communities of 3 Indigenous Territorial Governments (GTIs), in the municipality of Waspam Rio Coco of the Northern Caribbean Autonomous Region. All the scopes were carried out through prior, free and informed consultations, with the effective support of the participants, community authorities and representatives of community groups.

The Nicaraguan Institute of Tourism (INTUR). National Tourism Map of Nicaragua as a tool for interactive and dynamic sensibilization of cultural traditions. Developed and validated together with historians, cultural promoters and traditionalists.

The Nicaraguan Institute of Culture. National Meeting of Judeas. Held every year. Promotes religion in the context of Holy Week. Prior to its performance, meetings are held with the Directors of the traditional Judeas groups in order to agree on everything related to its development. Community Inventory of the ICP of the Municipality of Diriamba, in the City of Carazo: Developed between 2014 and 2016, it involved active contact with the groups and trustees of the elements of the local ICP, which implied their approval and participation in the process.

Question 17.3

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

Yes

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

The Political Constitution establishes that the Nicaraguan State recognizes the existence of native and Afro-descendant people, who have the rights, duties and guarantees set forth in the Constitution, especially those of keeping and developing their identity and culture, having their own ways of social organization and managing their local affairs; as well as keeping the communal forms of ownership of their lands and the right use and enjoyment of them, all in accordance with the Law. For the communities of the Caribbean Coast a system of autonomy is established (article 5, paragraph 6).

This is the result of the existence of a system of delimitation of their ancestral territories (article 180 of the Constitution); the recognition of the use and validity of their own ways of government, social organization and administration of their local affairs in accordance with
their traditions (article 89 of the Constitution); the use of their own languages, which will have official status in their territories (article 11 of the Constitution), for which the Ministry of Education develops bilingual education programs; as well as the use of their own ancestral traditional medicine, an aspect recognized by Law 759, Law of Ancestral Traditional Medicine (published in The Gazette Number 123 dated July 4, 2011). Laws 807 (Conservation and Sustainable Use of Biological Diversity, Gazette Official Journal No. XX) and 991, already mentioned, contain provisions to regulate the conservation and sustainable use of the biological diversity existing in the country, guaranteeing an fair participation and fair distribution of the benefits derived from its use with special attention to the indigenous and afro-descendant communities, as well as the respect and recognition of the intellectual property rights, ways of traditional and customary use of the local communities; as well as protecting the copyright of the communities and trustees over their elements of the ICP against the creation of derivative works.

Cultural Policy of Nicaragua. It establishes as a fundamental element to guarantee the moral and material rights and interests of the communities and bearers, in safeguarding activities (including awareness) the work of promoting the elements of the ICP from the local areas, to guarantee a positive identification of the Municipalities and Communities, with their own cultural features and expressions (Guideline 6).

**Question 17.4**

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

Yes

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

The country's cultural policy and the determined action of the Ministry of Youth (MINJUVE) and different youth movements, associations, groups and organizations have in some cases as a mission and strategic objectives their participation in some activities to sensitize about Intangible Cultural Heritage, through the Leonel Rugama Cultural Movement and the Guardabarranco Environmental Movement.

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

Yes

Describe briefly how young people are engaged, giving examples.

**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.

Through the promotion of the National Creative Economy Commission, the institutions that comprise it promote the use of ICTs and the means of communication. Examples: Hackathon Nicaragua platforms that constitutes a space for ideas and entrepreneurship for youth; Nicaragua Diseña, the platform for design, fashion and art most important nationally and internationally; Nicaragua Emprende, created for entrepreneurs to provide, train and support the growth of new ideas. There is also an important promotion through social networks, mainly Instagram and YouTube.

### 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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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?

In the audiovisual sector, the role of Channel 6 and Channel 15 Señal Educativa y Cultural has been promoted, as the main free access state television channels, with an audience of 3 million viewers in open signal, more than one million viewers on the Internet inside and outside the country and 50,000 on digital television and social networks. This channel has in its programming 70% of cultural and educational content, being a platform for Nicaraguan artists that through the cultural programs they broadcast are projected rescuing art and culture in its different expressions. The main cultural programs with weekly frequency are: Yo te enseño, a program dedicated to stimulate artistic creation in children, youth and adults, making use of techniques in crafts, drawing and free painting and music through the knowledge taught by our craftworkers, plastic artists and Nicaraguan musicians. Craftworkers, musicians and teachers from different institutions are the ones who teach these teleclasses. It is also intended to invite children and adolescents to the development of creative works.

Artistas de mi Patria, Development of profiles of artists from different disciplines, highlighting their artistic trajectory, training, contribution and new projects, which tell their stories.

Mosaico cultural, cultural magazine that projects consolidated and new artists.

Así es Nicaragua, a program that aims to strengthen cultural identity through the explanations of a historian who places television viewers in different times and periods of Nicaragua.

A la rueda-rueda, where puppet theater is used to work on life skills and values education.

Sabores de mi País, shows Nicaraguan gastronomy through different recipes from the different cities of the country, promoting cultural exchange through gastronomy.

Yo bailo mi folclore, is made with the purpose of preserving our cultural heritage and promote the teaching of folklore to our people.

Caminando en la historia, a documentary similar to a documentary series, which travels through different places in Nicaragua, in search of tourism and history. It presents emblematic places and highlights their tourist attractions and the creativity of the cities and their inhabitants.
• Promote mutual respect among communities, groups and individuals?

The Nicaraguan Institute of Tourism promotes year after year several festivals, among these "Festivales Nicaragua en Victoria" in which visits are made from one city to another, promoting cultural exchange and mutual respect. These events have national media coverage through TV Channels 2, 4, 6, 8, 13, and 15, who also promote cultural programs such as "Así es Nicaragua" directed by Cultural Promoter Wilmor Lopez, which shows elements of our material and immaterial culture and interviews with traditionalists and bearers.

INATEC promotes training courses for trade schools, people with disabilities and technical schools in the field; in addition to covering the launch of tele-classes, educational programs which are part of a national strategy to work with families and students to strengthen the training and learning processes throughout the country.

Question 18.2

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

Yes

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

The activities developed by the Nicaraguan Institute of Culture (INC), Ministry of Education (MINED), National Technological Institute (INATEC), Nicaraguan Institute of Tourism (INTUR), Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA) together with means of communication such as channels 2, 4, 6, 8, 13 and 15, strengthen the capacities related to the ICP.

In the Caribbean Coast, the Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense (URACCAN) established a network of Community Educational, cultural, recreational and training thought of the community and also the intercultural community channel (Channel 5), under the auspices of different actors such as RUIICAY Red de Universidades Indígenas Interculturales y Comunitarias de Abya Yala, CNU, CSUCA and ONECA. There is also the use of mass media: radio programs such as "Revolution Hour" that broadcast traditional music of Afro-descendant towns (country music, reggae, soul music, soca, calypso) and television programs that promote cultural revitalization. Also in the Caribbean, Radio Yapti Tasba Bila Baikra, Radio Wangki Yapti Tasba Bila Baikra, (Miskitu, Mayagna, Ulwa, Tuahka and Afro-descendant towns) play a role, all aimed at incorporating capacity building activities.

The Nicaraguan Institute of Tourism, together with the Nicaraguan Institute of Culture and the Nicaraguan Institute of Municipal Development (INIFOM), develops the annual Encuentro Nacional de Santos Patronos, with the exhibition of the 153 municipalities and the two Autonomous Regions of the North and South Caribbean. This allows an exchange and general knowledge of the traditions.

The National Tourism Map, the most complete platform on nature, culture, architecture, patron saint festivals, gastronomy, general information and tourism services of the 153 municipalities that make up the country and the two Autonomous Regions of the North and
South Caribbean, was developed together with the aforementioned agencies. The National Technological Institute (INATEC), together with the Nicaraguan Institute of Culture (INC), the Nicaraguan Institute of Tourism (INTUR) and the Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA) worked on the initiative of Traditional Gastronomy Recipes: sweets, food and drinks, with the objective of providing a guide for teachers of Hotel Management majors and its dissemination at a national level.

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

**Question 18.3**

**Media programming on ICH:**

- **Is inclusive**

  In Nicaragua, media programming that refers to ICP is inclusive by law and government orientation, both from the approach of recognizing the equal participation and inclusion of all the diverse communities, groups or individuals who are ICP stakeholders, as well as the gender and youth approaches.

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

  In accordance with Article 11 of the Constitution, which recognizes the official use of the native and Afro-descendant languages of the Communities of the Nicaraguan Caribbean Coast, a great part of the media in the Autonomous Regions of the Northern and Southern Caribbean Coast broadcast their programs in their own languages (Miskito, Mayangna, Rama, Creole and Garífuna). The radio and television media attached to the Caribbean universities BICU and URACCAN, make use of this practice which is very beneficial and promotes their local identities.

- **Addresses different target groups**

  Channels 2, 4, 6, 8, 13, 14, and 15 and some coastal media are examples of how different groups are addressed in their programming. Channel 13 presents in the segment 15 minutes interviews to different important people from the world of art, culture, sports and others, addressing different topics related to the artistic and cultural life of a certain character. Other local channels and radio stations include in their programming some aspects related to the PCI. In the broad sense of groups, we restate that the programming of the national media is aimed at different target groups.

**Question 18.4**
Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

High

Provide any additional explanation.

The promotion of Nicaraguan ICP by the different State institutions and public or private media has focused mainly on the ICP as defined and considered as such by the Convention, that is, on its different types (uses, representations, expressions, knowledge and techniques), as well as its constitutive elements (community identification, transmission by generational means, constant recreation, and sense of identity). Media coverage and national legislation has begun to differentiate ICP communities, bearers, and elements from professional artists and creators of ICP-derived works. However, it is worth to mention that according to its internal legislation, Nicaragua recognizes the use of the term "Cultural Tradition" as equivalent to the term "ICP Element".

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

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

Question 19.1

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

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

The Cultural Policy of Nicaragua recognizes the right of our people to create and enjoy all forms of Art and Culture, for which it is committed to work establishing conditions, instruments and means, so that from the local to the national level, all artistic and cultural events of Nicaraguans are recognized and stimulated, in permanent work to rescue, validate, defend and promote all the features of our identity and national culture, in its multiple expressions of ethnicities, languages and signs of the different towns as well as to create the instruments and indispensable resources for the reappropriation, local and regional, of our patrimonial goods, material and immaterial, alive and historical, as well as the recognition, appropriation, valuation and defense of our art, literature, culture, languages, traditions, folklore, crafts, all aspects of popular, peasant, herbal, culinary, religious, mystical, urban, oral and written culture.

In application of this policy, several legislations issued from 2007 to date (2021) have prominently recognized the role of the Communities and Trustees of ICP elements and the active role they play in safeguarding them. Among these legislations are the Ancestral Traditional Medicine Law (Law 759), the Law for the Conservation and Sustainable Use of Biological Diversity (Law 807) and the Law for the Strengthening and Promotion of Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Heritage of the Nation (Law 991).

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

Question 19.2

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

Are these events organized for:

- Communities, groups and individuals
The public events on ICP organized by the Nicaraguan Institute of Culture (INC) are aimed primarily and directly at the Communities, Groups and Individuals who are bearers of Nicaraguan ICP elements, in order to share experiences and reflections on the needs, trials and challenges they face, and to strengthen their capacities in aspects related to Safeguarding. An example of this are the National Meetings that the INC holds every year (approximately 22) with the trustees and traditionalists of different elements of the Nicaraguan ICP. Among them stands out the National Meeting of Judeas (popular street theater that evokes the Passion, Death and Resurrection of Jesus Christ), which is held every year, prior to Holy Week, with the participation of different groups of Judeas from different parts of the country. In this meeting, forums, exchanges of experiences, as well as presentations of Judea scenes to the general public take place.

- General public

Different activities related to the ICP and carried out by the Nicaraguan Institute of Culture (INC), the Nicaraguan Institute of Tourism (INTUR) and the Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA) are aimed at the general public. Among these activities are the National Meetings of Judeas, where these works are presented to the public; congresses linked to the ICP carried out by INTUR on topics such as Cultural Tourism, Traditional Gastronomy and Religious Tourism; as well as Fairs with Cultural Traditions bearers, mainly in the fields of handicrafts and traditional gastronomy, promoted by the MEFCCA.

- Researchers

The Nicaraguan Institute of Culture (INC) together with the Nicaraguan Institute of Tourism (INTUR) and the Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA), elaborated the MAP OF CULTURAL TRADITIONS OF NICARAGUA, which includes Traditions, Culture and Popular Gastronomy. The MAP OF NICARAGUA’S CRAFTS was presented online, with its characteristics, by Municipality, City and/or Region. The INC developed 27 research projects, highlighting scientific research in the field of archeology, which has enriched the knowledge and legacy of our ancestors; and the development of cultural research through the oral compilation of knowledge, wisdom and practices of traditional Nicaraguan ancestral medicine in the communities of San Marcos, Diria, Santo Tomás de Chontales, La Paz Centro and Santa María, where evidence remains visible and alive.

- Media
During the period, the Nicaraguan Institute of Culture (INC), through its Press and Cultural Heritage Directorates, held a series of talks on Tangible and Intangible Cultural Heritage to journalists from television, radio and print media, where aspects related to the conceptualization of ICP, its importance and the need for its safeguarding were addressed.

- Other stakeholders

National Workshop "Capacity Building for the Safeguarding of Nicaraguan Cultural Heritage", developed from June 10 to 13, 2019 by the Nicaraguan Institute of Culture, under the auspices of the UNESCO Participation Program. Forty-five people were trained in this Workshop, among which stood out ICP element bearers, technicians from municipal mayors' offices and representatives of youth cultural movements.

Habilitation of spaces in the municipalities and capital of the country, to develop 39 Municipal, Regional and National Events, most of them simultaneously in the 153 municipalities of the country and the 2 Autonomous Regions of the North and South Caribbean. These include Fairs, Carnivals, Exhibitions, Festivals, and Competitions. In all these events the knowledge and enjoyment of the different religious traditions, handicrafts, food, sweets, bread, beverages, etc. are promoted, taking into consideration the origin and authenticity, the importance of avoiding their distortion, preserving and valuing them as an integral part of our National Identity.

Annual meetings with groups and individuals with elements of the Nicaraguan ICP. These activities, promoted by the Nicaraguan Institute of Culture, consist of discussion forums on the problems affecting Nicaraguan Cultural Traditions, as well as consensus on strategies to strengthen their safeguarding. For example: Meeting bearers Dance of El Güegüense, from Diriamba; 11 Traditional Judeas from 9 municipalities of the country; Los Mantudos from Chinandega; El Vía Crucis Acuático from The Islets of Granada; Los Perritos de San Lázaro and Las Alfonbras de Aserrín from Sutiaba in León; Los Judíos from Masatepe; Los Corazones from Camoapa; El Toro Venado and Baile de Negras from Masaya; El Atabal; Virgen del Rosario; La Conchita; and El Niño Dios from Granada.

Training provided by the Nicaraguan Institute of Culture in the area of the ICP. Example Advice and support in the traditional use of clothing, language and diction and form of native expression, particularly in the dances of El Güegüense, Toro Huaco, Inditas, El Gigante, El Viejo y La Vieja, Los Aparecidos from Diriamba, Traditional Judeas, Los Mantudos from Chinandega, El Vía Crucis Acuático from Granada's Isletas, Los Perritos de San Lázaro and Las Alfonbras de Aserrín from Sutiaba in León, Los Judíos from Masatepe, Los Corazones from Camoapa, El Toro Venado and Baile de Negras from Masaya, El Atabal, Virgen del Rosario, La Conchita, and El Niño Dios from Granada. Training in Art and Culture for 881 boys and girls, senior citizens and children with different abilities, giving them 86 free Saturday Workshops in drawing, painting and children's portraits, with themes related to the environment, patron saint festivals, study of color and shapes of pre-Columbian pieces, national symbols, Nicaraguan legends, daily life, among others.
"Meetings for the Love of Nicaragua", developed by the Nicaraguan Institute of Tourism (INTUR), in which groups and individuals with ICP elements from one city of the country visit and exchange experiences with groups and individuals from another city, becoming an interesting experience in terms of the dissemination of the local ICP, its appreciation, and the need to safeguard it.

The Nicaraguan Institute of Culture (INC), together with the National Cinematheque of Nicaragua, has participated in Cinemas Forums developed by that institution, where videos of aspects or elements of the ICP are shown to young high school students from different schools in the country. After the screening, a discussion is held in which INC technicians address aspects related to the conceptualization of the ICP, its importance and the need to safeguard it.

**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.

The Nicaraguan Institute of Culture has been implementing since 2007 the program "Living Treasures of Nicaraguan Culture" through which it has recognized the work and good practices developed by groups, individuals, bearers and cultural protagonists of the elements of the Nicaraguan ICP. This program has served as a valuable stimulus and promotion to society of the work carried out by the different Nicaraguan anonymous bearers.

In addition to the above, the promotional efforts implemented by television media (Channels 2, 4, 6, 8, 13, 14 and 15) as well as the work of the Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA) through festivals, exchanges and recognitions, have allowed recognizing and highlighting good practices in relation to the persistence of the traditional forms of the Nicaraguan ICP elements.

**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.

Applying different legal and cultural policy instruments related to the Nicaraguan ICP, and based on the recognition of the multi-ethnic and multicultural character of the Nation as stated in our Political Constitution, the different government institutions, from the national, regional and municipal levels, have worked with an integrative approach that includes the recognition and support of all ICP elements existing at the national level, including the promotion of respect for them (for example through promotion and equitable recognition).
and recognition among other communities and groups (through the development of exchanges and meetings).

### Baseline and target

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

<table>
<thead>
<tr>
<th>Extent to which the current indicator is met:</th>
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<tbody>
<tr>
<td>Satisfied</td>
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<th>Target for the next report:</th>
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<tr>
<td>Satisfied</td>
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</table>

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

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework:
English | French | Spanish

Question 20.1

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

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

The different activities, trainings, workshops and discussions carried out by the different government institutions at the national, regional or municipal (local) level have always been respectful of the ethical principles of ICP safeguarding, access to this heritage, diversity, multiculturalism, beliefs and religious and life choices of communities, groups, genders, age groups, professions and others, as well as the contribution of these ethical principles in safeguarding local ICP.

Question 20.2

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

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

The set of functional parameters and principles related to professional conduct in the development of awareness activities that have been carried out by government institutions at the national, regional or municipal (local) level, have been in line of compliance with the guidelines established by the country’s Cultural Policy, which was implemented in 2007. This Cultural Policy has established fundamental principles that have served as working axes for the safeguarding of the Nicaraguan ICP, such as:

• The recognition of the right of the Nicaraguan people to create and enjoy all forms of Art and Culture, for which it is committed to work establishing conditions, instruments and means, so that from the local to the national level, all artistic and cultural expressions of Nicaraguans are recognized and stimulated; so that talents are identified, appreciated and educated; and so that the creativity and artistic and cultural richness of our peoples are positively achieved.
• The rescue, validation, defense and promotion of all the features of our national identity and culture, in its multiple expressions of ethnicities, languages and signs of the different towns and races which form it.
• To retake, validate, defend and highlight the multiple and diverse national identity and culture, making it into a symbol of pride, sovereignty, dignity and legitimate resistance to all forms of imperialism and neocolonialism in the contemporary world.
• The defense, validation, strengthening, promotion and development of national identity and culture, multiple and diverse, from its local and regional expressions. For which instruments and indispensable resources are being created for the reappropriation, local and regional, of our patrimonial, material and immaterial, living and historical assets, and to guarantee the positive identification of the Municipalities and Communities, with their own cultural traits and expressions; with the national culture.
• And to promote the relationship between Tourism and National Culture, to assert even more our identity, and to value our resources and patrimonial treasures. The Culture-Tourism relationship will also make it possible to guarantee that this economic activity does not modify or negatively affect our cultural patterns; does not change or distort our values; does not attack our identity; and is, at all times, respectful of our beliefs, our social ethics, and our ways of life.

The implementation of the different ethical guidelines mentioned in this section has been brought to the attention of individuals, groups, communities, stakeholders and protagonists of ICP elements at the national and local levels through promotion and training actions promoted by the different state visual media and state institutions.

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

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

**Question 21.1**

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

High

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

The model of alliances, dialogue and consensus promoted by the Government of the Republic and the established in the Political Constitution, has recognized the important role of communities, groups and individuals in the management and safeguarding of their ICP, regardless of whether it is recognized as National Cultural Heritage or World Heritage. This has been shown in a growing interest and appreciation of the general population for the role played by these communities, groups and individuals as bearers of local ICP elements, as an expression of local cultural identity; as well as a greater involvement of the bearers in the safeguarding of these Traditions and the preservation of their traditional forms of representation and recreation.

The mechanisms to guarantee the participation of Communities, Groups and Individuals are fundamentally based on close collaboration between national and regional and municipal (local) government entities, which makes possible a more direct contact with the bearers of the local ICP elements. This allows the participation of these bearers in the different promotion, training, fairs and exchanges that have been promoted. At the same time, the actions of recognition as Living Human Treasures developed by the Nicaraguan Institute of Culture, and aimed at the bearers and protagonists themselves, have made it possible to broaden the participation base of these actors in the safeguarding actions developed at the local level. As a consequence, there has been a notable increase in the participation of traditional bearers as well as new bearers, not only in the number of traditions, but also in the number of participants (three Toros Huacos in Diriamba, more than 500 Jews in Masatepe, more Judeas interested in participating in the National Meeting, more pilgrim carts in Popoyoapa, etc.).

Specifically describe measures to guarantee that this participation is inclusive.

The Political Constitution of the Republic, secondary laws and the country’s Cultural Policy recognize the importance of the participation of Communities, Groups and Individuals and guarantee this participation in the management of Tangible and Intangible Cultural Heritage.

Thus we can observe that article 126 of the Political Constitution states that the rescue, development and strengthening of the national Culture must be based on the participation of the town. It also recognizes the right of indigenous and Afro-descendant groups to keep
and develop their identity and culture; free expression and preservation of their languages, art and culture; to have their own forms of social organization and administration of their local affairs (articles 5, paragraph 6, and 89, 90 and 180 of the Constitution).

Likewise, Article 1 of Law 991 (Law for the Strengthening and Promotion of Traditions, Customs and Gastronomy of the Nicaraguan People as Intangible Cultural Heritage of the Nation) states that the work of safeguarding the Nicaraguan ICP should be carried out "with the active participation of the cultural protagonists". On the other hand, guideline 6 of the Cultural Policy establishes that the safeguarding of the ICP should be based on local and regional expressions. For this purpose, "the indispensable instruments and resources must be created for the local and regional reappropriation of the immaterial Cultural Traditions (elements of the ICP); and to guarantee the positive identification of the Municipalities and Communities with their own cultural traits and expressions".

Describe in particular measures to ensure that this is inclusive.

**Question 21.2**

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

High

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

Through different associations, such as the Nicaraguan Afro-Garifuna Association, the Committee of Traditional Dances of Diriamba, the National Council of Judeas, the Association of Traditional Shippers of Santo Domingo in Managua, among others, the work of different bearers and trustees of Nicaraguan ICP elements is supported. A notable aspect of these collective initiatives is that they are made up of the depositary Communities, Groups and Individuals themselves, which constitutes a valuable example of joint efforts to support the safeguarding and traditional representation of the corresponding ICP elements. The fact that they are formed by the trustees and bearers themselves means that their participation should be especially taken into account by national, regional and local government entities, based on the provisions of the Political Constitution of the Republic and the country's Cultural Policy.

**Question 21.3**

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

Some

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.
Nicaraguan private sector entities participate in ICP safeguarding mainly in aspects related to promotion and dissemination. Companies sponsor carriers and bearers of gastronomic traditions for their participation in fairs, as well as the dissemination of national ICP elements by private sector media, such as Canal 14 Vos TV stands out.

**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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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

<table>
<thead>
<tr>
<th>Question 22.1</th>
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<tbody>
<tr>
<td>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?</td>
</tr>
</tbody>
</table>

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.**

In Nicaragua, the participation of the population is guaranteed by constitutional provision in the processes of monitoring public management, which is included as one of its elements the safeguarding of the Intangible Cultural Heritage (articles 52 and 128 of the Political Constitution of Nicaragua). Likewise, the right of the population to free artistic creation as well as scientific research and its dissemination is protected (Article 125 of the Political Constitution of Nicaragua). Within the context of the above, the Communities, Groups and Individuals bearers of elements of the ICP can carry out research on their traditions together with public or private universities. With Law 991, the legal basis has been established to protect the contributions and traditional knowledge of the Communities, Groups and Individuals bearers within the context of Intellectual Property, so that any scientific, technical or artistic study must guarantee the authorship and origin of such contributions and traditional knowledge.

<table>
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<th>Question 22.2</th>
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<tbody>
<tr>
<td>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?</td>
</tr>
</tbody>
</table>

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.**

In Nicaragua, the participation of the population in public management monitoring processes is guaranteed by constitutional provision, which includes safeguarding intangible cultural heritage as one of its elements (Articles 52 and 128 of the Nicaraguan Constitution). Likewise, the right of the population to free artistic creation is protected, as well as scientific research and its dissemination (Article 125 of the Political Constitution of Nicaragua).
In this sense, Non-Governmental Organizations and other entities of the civil society can carry out scientific, technical or artistic studies on elements of the Nicaraguan ICP, respecting the legal context on the matter; the Intellectual Property rights of the Communities, Groups and Individuals that are bearers; and the permissions and limitations that have been established by such bearers regarding access to these elements.

**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.

In Nicaragua, the participation of the population in public management monitoring processes is guaranteed by constitutional provision, which includes safeguarding intangible cultural heritage as one of its elements (Articles 52 and 128 of the Nicaraguan Constitution). Likewise, the right of the population to free artistic creation as well as scientific research and its dissemination is protected (Article 125 of the Political Constitution of Nicaragua). Consequently, academics, experts, research institutions and centers of expertise may carry out scientific, technical or artistic studies on elements of the Nicaraguan ICP, respecting the legal context on the matter; the Intellectual Property rights of the bearer Communities, Groups and Individuals; and the permissions and limitations on access to such elements established by the bearers.

Universities, especially the Universidad Nacional Autónoma de Nicaragua (UNAN-Managua) through the majors of Social Anthropology and History promote research on cultural aspects of the different ethnic groups in the country. Two studies are currently being developed: "Elements of the Socio-Cultural Identity of the Salinas de Nahualapa Indigenous People", in Tola Rivas and "Knowing the Mayangna Sauni As Culture: The use of its resources, sustenance of an original population in Bonanza", Caribbean Coast of Nicaragua. The common purpose is to learn about the particularities of the indigenous people, including their cultures, traditions, customs and languages.

The Universidad Nacional Agraria (UNA), through the Karebarro Literary Group of the Cultural Extension of the University, carried out the work "Characterization of the Mayangna Amak indigenous community, Alto Bocay Special System Zone (RBB) MSB", within the context of an experimental program of Volunteer-Research-Teaching-Art (VIDA) articulation, developed and integrated by students from different majors of the UNA, mostly members of the artistic groups led by the cultural extension, with the objective of providing the Mayangna de Amak indigenous community with the knowledge taught in the classrooms in a self-managed way; organizing, planning and executing activities in the area in an interdisciplinary way. Within the project, among other sociocultural and research activities, there is a need to create a baseline identifying variables that will be useful when establishing development axes in the area, both for academia, within the context of the
University's agricultural and forestry majors, as well as for public institutions and interested organizations.

**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**

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:

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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](#)
Question 24.1

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

- **Bilateral level**
  
  So far no cooperation initiatives for the implementation of Safeguard measures have been developed at the bilateral level.

- **Regional level**
  
  Nicaragua participates in regional cultural cooperation initiatives promoted by the Cultural Educational Coordinator of the Central American Integration System (CECC-SICA). An example of such initiatives has been the country's participation in the formulation of the Central American Culture Policy, and in the 2019-2020 period, the development of the Culture Resilience Policy, whose one of its fundamental bases is the rich Intangible Cultural Heritage of the region.

- **International level**
  
  Nicaragua has had the support of UNESCO, through its Participation Program, to promote important measures that contribute to the safeguarding of its ICP, mainly focused on the areas of promotion and capacity development. These measures include the production of bibliographic material, promotional material and training.

Question 24.2

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

- **Bilateral level**
  
  No such initiatives have been developed so far.
Regional level

No such initiatives have been developed so far.

International level

No such initiatives have been developed to date.

**Question 24.3**

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

No

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

**Question 24.4**

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

No

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

**Baseline and target**

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

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

Largely

**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:
We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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](#)

<table>
<thead>
<tr>
<th><strong>Question 25.1</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Do you participate in the activities of any category 2 centre for ICH?</strong></td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td><strong>Choose a category 2 centre</strong></td>
</tr>
<tr>
<td>-</td>
</tr>
<tr>
<td><strong>Describe the activities and your country’s involvement.</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Question 25.2</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>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?</strong></td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td><strong>Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Question 25.3</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Do you participate in ICH-related activities of international and regional bodies other than UNESCO?</strong></td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td><strong>International and regional bodies</strong></td>
</tr>
<tr>
<td>-</td>
</tr>
<tr>
<td><strong>ICH-related activity/project</strong></td>
</tr>
<tr>
<td>Contributions to the safeguarding of intangible cultural heritage</td>
</tr>
</tbody>
</table>

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

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

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:**

We believe that the working conditions for the safeguarding of the Nicaraguan Intangible Cultural Heritage have advanced in having a solid normative base, especially work with citizen participation, in alliance, dialogue and consensus. The foregoing will provide us with better conditions and opportunities, carriers, academia, national and local authorities, allowing us to advance and improve substantially for the next reporting cycle.
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
C00111

C

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>El Güegüense</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 Güegüense is considered as the most important cultural expression, because it contains as a play many relevant particularities: music, language, idiosyncrasy (sarcasm), characteristics about the social, administrative and political structure of the Colony. In addition to the fusion or mixture of races, but also for its transcendent literary value and its permanent scenography of popular and folkloric representation.

For the community and population of Diria, the Güegüense, is a fundamental cultural (folkloric) expression, essential within the social life of this city and neighborhoods. It is defined as an expression of street theater, a comedy with dance, which using dialogue sarcastically expresses the complaints about the ruling classes and the abuses and excesses of the authorities. It is an important part of the folkloric manifestations that participate in the festivities of San Sebastian, Patron Saint of Diria.

It is an expression of dignity and identity of mestizo and indigenous communities, in the face
of different ways of domination through time which have defined our history. It is a way of expressing sarcastically what is essential in the social, administrative and political environment. Their participation in religious festivities shows the devotional side through the promises of the participants for the favors received from the Saint.

**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.

It continues with a tradition, El Güegüense is directed, taught and organized by elderly people, with an average age of 50-70 years old, who are the bearers of artisan, musical, dance and theatrical knowledge. Nowadays, the generational relay of functions and leading roles within the manifestation is not fluid due to the modernization and loss of interest in participating in the work. Transculturation and its acculturation, the loss of religious beliefs and the lack of motivation in the transfer of knowledge involving the bearers themselves have had an impact. It has not been possible to increase the current motivation among young people to participate and learn the dialogues. The interpretations and adaptations made by professional dance groups in spaces other than the traditional one, although they help the dissemination of the work, promote partial visions of El Güegüense that do not allow to know and disseminate its dialogues, and can create an alteration to its nature. Tourist promotion must also be taken care of, as it affects the essence of the play through a distorted representation of dance groups. The lack of economic resources is also another danger that contributes to distort and decontextualize the historical, social and cultural meaning of the play. Many groups limit themselves to dance scenography and thus create a limited image of the play.

**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 inclusion has contributed to improve and revitalize this manifestation, which is expressed in the following aspects:
• At the local level, a greater interest and appropriation in the practice of the manifestation
was awakened, developing interest in fully knowing the play.
• Greater strengthening of local structures, authorities and organized society, in support of the popular manifestation.
• Strengthening of the artisan manifestations, especially those related to the elaboration of wooden masks, costumes, and objects that distinguish and carry the characters participating in the play El Güegüense.

As a social response, the bearer groups have been open to dialogue with local municipal authorities, cultural managers and officials of the Nicaraguan Institute of Culture, in an effort to preserve, revitalize and safeguard the manifestations derived from the staging of El Güegüense.

At a general level, interest in issues concerning the National Intangible Cultural Heritage has been reinforced, strengthening an integral vision of heritage that enhances the link between the Tangible Heritage and the Living and Traditional Heritage. Putting the importance of the Intangible Heritage on the agenda has led to the implementation of several safeguarding actions, such as the inventories of Cultural Traditions in the Departments of the Pacific Zone of the country and the setting up, among other actions, of an entity for the management of the National Intangible Cultural Heritage in the Nicaraguan Institute of Culture.

**Question C.4**

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

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

The National Assembly declared El Güegüense play Intangible Heritage of the Nation, through Decree No. 4456, published in The Gazette, number 43 dated March 1, 2006. The Nicaraguan Institute of Culture (INC), with the support of UNESCO, implemented between 2008 and 2010 an Action Plan for the safeguarding of Güegüense. Main results:
• Creation of the National Council for its Protection, Conservation and Promotion.
• Diagnosis of the state of their traditional groups in Diriamba.
• Inventory of its cultural elements.
• Awarding of the medal "Guardadores de la Tradición" to the bearers of El Güegüense.
• Rehabilitation of the Diriamba House of Culture, so that traditional dancers can carry out their practices and training.
• Publication of three works and a video that disseminate and strengthen the knowledge of the work.

Municipal office of Diriamba and Nicaraguan Tourism Institute (INTUR) hold the El Güegüense Cultural Week in November.

Since 2007, the INC grants annual funding to traditional groups. The Ministry of Family, Community, Cooperative and Associative Economy (MEFCCA) encourages the participation of artisans in national fairs.

In 2010, the Museum of History and Culture, a private institution, was founded to preserve and show local traditions. The Museum organizes and carries out the "National Meeting on El Güegüense", continuously from 2015 to 2019.
The Ministry of Education (MINED) includes the knowledge and study of the play in its secondary education programs. In 2016, the Ministry organized the event "Mega Güegüense" in the context of the celebration of Fiestas Patrias.

**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 bearers and the community join efforts and express interest in participating in the representation of the Play, given the high degree of community identification with El Güegüense. Young people and adults, together with the community, organize themselves throughout the year for the representation of the play, carry out periodical practices of the steps and music and at the same time manage resources for the care of the masks and costumes.

In 2010, the Museum of History and Culture, a private institution, was founded with the purpose of preserving and showing local traditions.

In the community inventory process, carried out by the Mayor's Office of Diriamba between 2014 and 2016 and supervised by the Nicaraguan Institute of Culture, a broad participation of local bearers, dancers, stewards and traditionalists was included. This inclusion allowed the local bearers to revalue the event, as there are still traditional dancers of old trajectory who know about the event and the changes it is currently undergoing.

Since 2006 to date, to celebrate the anniversary of the declaration of El Güegüense as a Masterpiece of the Intangible Heritage of Humanity, the bearer community holds El Güegüense Cultural Week from November 20 to 25. Talks, discussions, meetings with cultural bearers, craft fairs, presentation of the El Güegüense dance, and poetry contests are the activities that take place during this Cultural Week.

**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.

At the administrative level, the main authorities involved in the safeguarding of the Play are the following:

- Diriamba Municipal Mayor's Office.
- The Nicaraguan Institute of Culture, through the Departments of Traditional Heritage and Popular Art.
At the level of traditional structures are as follows:
- Dance Steward, Dance Sponsor and Traditional Dancers.
- Craftworkers.
- Traditional musicians.
- The Catholic Church.
- Traditionalist seamstresses.

**Question C.7**

**C.7. Participation of communities in preparing this report**

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

For the writing of this report, several consultations were carried out with representatives of the population of Diriamba. These consultations respond to what is expressed in the Government’s Cultural Policy that guides the work of rescuing and safeguarding Traditions from and with the Communities. It is possible to develop a synergy between institutions and population for the strengthening and conservation of traditional folkloric expressions, representative of our culture.

Likewise, it worked in conjunction with different state institutions that promote Intangible Cultural Heritage from their fields of action. In order to guarantee their participation, face-to-face interviews, telephone consultations and information sent by email were carried out. During this consultation process, no problems arose, achieving our objective in a satisfactory way. Explaining precisely what was wanted to achieve with the preparation of this report aroused interest in the people who collaborated, feeling they were part of it.

It should be noted that the state of Nicaragua, in its interest in promoting culture, recognizes the importance of inter-institutional work whose results have been positive for the progress of the nation.
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>
</table>
| Language, dance and music of the Garifuna  
*Multiple: Belize, Guatemala, Honduras, Nicaragua* | 2008 |

**Question C.1**

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

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

The Garifuna language is identified by the Community as the primary cultural event of their culture, which together with the territory results in the identity of this town. Although the language is not widely used, there is a strong use of Garifuna words and phrases in agricultural activities, fishing, songs, dances, music, gastronomy, cosmovision and religion. For these people, not using Garifuna words for these activities causes them to lose the sense, meaning and symbolism of their diverse cultural elements of the ICP. The use of language through its different expressions, including songs, are vital to the identity of this town, which has been able to keep its identity and worldview, their dances and music are a way of transmitting ancestral wisdom.

Garifuna dance and music are the main instruments to express and promote the Garifuna identity among current and new generations (social cohesion). With dance and music, the Garifuna people enter into contact and relationship with nature and their ancestors in order to guarantee the current order in their environment and determine the social future.
Their main instrument is the drum, which serves as a means of expression for ceremonies and daily life. According to the Garífuna, a celebration without a drum is not a Garífuna celebration and the sound of the drum, singing and dancing have healing effects (it is considered a symbol of resistance).

For the Garífuna people, in these three cultural elements lies their pride as an ethnic group: A Garífuna who does not dance, does not sing, or does not like the drum, is not considered Garífuna.

**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 Garifuna language has an extremely limited range of linguistic proficiency: it is used in very restricted domains, on special occasions and by very few individuals. It should be noted that even on these special occasions only fragments of the language are used. Among children, young people and adults, some knowledge of the language is found, especially words related to dances and ceremonies. Creole English is the language of daily life in Garifuna communities.

Currently very few people speak the Garifuna language. The maximum number of native speakers is estimated at ten, of which only four in Orinoco, the main population center, and most of them are over 80 years old. However, a group of young people who have been learning the language through formal education show enthusiasm and commitment to learn the language. The intergenerational transmission of the Garifuna language is critically threatened: the speakers are in the generation of great-grandparents, and the language is not used in everyday interactions, so there is a demand for the Ministry of Education to promote education in their own language.

With respect to Dance and Music, although they are practiced regularly by Garifuna communities, the strong influence of external cultural patterns can modify their meaning and traditional performance. An example is the negative view of some religions on the practice of Garifuna music and dance.

A problem mentioned by the Garífuna as a serious threat to the safeguarding of their cultural elements is the loss of their natural habitat and territory due to deforestation and invasion of settlers, which reduces the physical space for the use of the Garífuna language, their socio-cultural and spiritual activities.

**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 Garífuna language, dance and music are valuable testimonies of the cultural crossbreeding that occurred on the American continent at the time of its colonization, since it includes, to a greater extent than other American regions, the mixture of indigenous and European traditions with those of African origin. Its inclusion in the Representative List of the Intangible Heritage of Humanity gave a vision to the cultural contribution of this town, often confused with other Afro-descendant ethnic groups and even devalued because of its minority group character. The fact of having preserved their traditions as strong references of their identity is a testimony of the struggle for the survival of this original ethnic group.

The circumstance of having promoted the candidacy from a multinational approach provides an example of the coordinated work between different countries that share common ethnic groups and cultural traditions, breaking down the borders which separate towns and strengthening the bonds of collaboration through the safeguarding of the Intangible Heritage.

The declaration of the Garífuna Language, Dance and Music as Intangible Heritage of Humanity is a powerful tool that has contributed to the implementation of different safeguarding mechanisms and actions, which although they need to be strengthened, have prevented a more accelerated deterioration of these cultural traditions and helped to raise the pride and identity of being Garífuna.

**Question C.4**

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

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

The Statute of Autonomy of the Nicaraguan Caribbean Coast Regions declared Garifuna as one of the official languages in those regions of the country. The language is currently taught as an extracurricular subject in preschool and the first three grades of primary school through the Intercultural Bilingual Education Program (EIB) of the Ministry of Education. The Community has promoted cultural exchange programs with Garifuna from Honduras and Belize, where young people live with Garifuna-speaking families to learn how to master the language.

In November of each year a Garifuna Festival is held to commemorate the arrival of this town to Nicaragua. During 2 weeks, dances, music, gastronomy, language, history, beliefs and cultural traditions are promoted. For its development, a Commission for the Revitalization of the Garífuna Language and Culture has been formed. An Inventory and Mapping of Cultural Resources has been carried out, and a Cultural Notebook and a book on Garífuna Gastronomy have been published. A Cultural House was built to serve as a center for teaching and promotion of music and dance. In 2014 Law 886 was issued declaring the Garífuna Culture as Intangible Cultural Heritage of Humanity.
the Nation. The Law declares November 19 of each year as the National Day of the Garífuna Culture. The Garífuna Community foresees the formulation of a Safeguard Plan for the Garífuna Language, Dance and Music.

**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 Garífuna Community currently shows a high interest in rescuing its language and preserving its dances and music. This interest has grown with the universal value of these elements of the ICP provided by the registration on the Representative List, to such it is now an "honor" to identify oneself as Garifuna.

This interest is expressed in the high level of participation of the Garífuna Community in the different safeguarding initiatives promoted and detailed in the previous section of this report. Among them, the following stand out:

- Existence of community organizations interested in safeguarding these traditions (Afro Garifuna Nicaraguan Association, Commissions for the Revitalization of Garifuna Language and Culture).
- Active use of Garifuna words in agricultural activities, fishing, gastronomy, songs, as well as in the cosmvision.
- The community is the bearer of traditions linked to traditional music and dance which are transmitted to new generations through their oral tradition and collective practice.
- There is a Cultural House to promote the practice of traditional music and dance, kept and promoted by the community itself.
- A Garífuna women's Chorus Group has been formed, which for several years has been learning and transmitting songs in Garífuna.
- In the Anglican Church of Orinoco they sometimes celebrate their mass in Garífuna.

**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 institutional sphere linked to the safeguarding of the Garífuna Language, Dance and Music is made up of two spheres, the first, of an administrative nature, where all the formal institutions at both national and local levels have a place; the second is made up of those institutions of the traditional sphere which work in the Community.
In the administrative sphere, the main authorities involved in the safeguarding of the Garifuna Language, Dance and Music are the following:
- Autonomous Regional Government of the Southern Caribbean.
- Municipal Mayor's Office of Pearl Lagoon.
- The Nicaraguan Institute of Culture. Department of Traditional Heritage of the Direction of Cultural Heritage.
- Nicaraguan Institute of Tourism.

At the level of traditional structures we have as follows:
- Afro-Garifuna Nicaraguan Organization.
- The communal and territorial governments of the Southern Caribbean.

**Question C.7**

**C.7. Participation of communities in preparing this report**

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

For the preparation of this report, consultations were held with representatives of the Garífuna People. These consultations respond to what is expressed in the Cultural Policy that guides the work of rescuing and safeguarding the elements of their ICP from and with the Communities.

Likewise, it worked in conjunction with different state institutions that promote Intangible Cultural Heritage from their fields of action. In order to guarantee their participation, face-to-face interviews, telephone consultations and information sent by email were carried out. During this consultation process, no problems arose, achieving our objective in a satisfactory way. Explaining precisely what was wanted to achieve with the preparation of this report aroused interest in the people who collaborated, feeling they were part of it.

It should be noted that the state of Nicaragua, in its interest in promoting culture, recognizes the importance of inter-institutional work whose results have been positive for the progress of the nation.
Question D

Signature on behalf of the State

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
Luis Morales Alonso

Title
Director General Nicaraguan Institute of Culture

Date
10-05-2021

Signature
<sIGNED>