Periodic Report (Convention)

A. General information

Name of State Party
Panama

Date of Ratification
2004-08-20

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.

Results from Panama’s periodic report evidence an ongoing effort by the country to achieve recognition of the cultural diversity of its population, through its intangible cultural heritage. Equal appreciation and equality for all groups is a determinant factor in dialogue, building peace and respect for cultural rights as a synonymous for human rights. Panama was one of the first that ratified the Convention through Law 35 of July 7, 2004, less than a year after its establishment. Progress was made in inventories, dissemination of the convention (since 2011) and submission of the first two reports (2015 and 2016). From late 2016 until 2021 we’ve experience growth in matters of maturity and dialogue to propose nominations based on cultural diversity.

The first section of the report requests general information and a recap of the surveys. The National inventory, or the inventories, in the case of Panama they are itemized geographically by provinces, comarcas and collective territories. A link is included online, available temporarily while the Ministry of Culture’s information system is created. That inventory includes inventory/registration files (including indigenous language information), digitalized knowledge bearers’ files (from the over six-thousand applied), a photographs and videos repository. It describes how the parameters, criteria and synergy with other heritages are met, as well as characteristics of inclusion, viability, diversity and community participation. It indicates procedures, consent parameters and trainings prior to ethnographic documentation.

It includes a list of 173 elements at various stages of the internal registration process through a temporary link. This list responds to ethnicity, regions and environments of the element noted.

Section B is a sensitive part that where we determine if the ICH is a matter of State, if we assessed it relation with the environment and with basic needs of coexistence and even survival. We determine if it includes many stakeholders that may contribute. It leads us to
asses what level we are in, what our goal is and what basis we had to enter it. Most of the 26 indicators were marked as partially successful, with comprehensive or satisfactory goals; but it was evident that those partial efforts were mostly not articulated, classified, seized, motivated or available when it comes to research, or public policy needed to safeguard the ICH and its natural and social environment, in situations regarding food, peace, coexistence and even inclusion.

Section C of the report describes the status of elements inscribed to the Representative List of the Intangible Cultural Heritage of Humanity: “Artisanal processes and plant fibers techniques for the talcos, crinejas and pintas weavings of the pintao hat” (2017) and “Ritual and festive expressions of the Congo Culture” (2018).

After assessing all different aspects requested regarding the elements, we conclude that these inscriptions had a positive impact throughout the whole country, especially in the communities where they are represented. Self-esteem, recognition and representation of a diverse culture has been tangible. The mestizo population or the criolla one that weaves their handicraft as a family and community, as well as for the festive and ritual afro-descendant expression that revalues their history, have weaved a network of testimonials, challenges and national commitments. The risks have been noted. Participation of its bearers in the periodic report guides us towards new subject to include to the safeguarding plan, together with the promotion of the ODS and pending tasks herein consigned.

**Question A.2**

**Contact information of the focal point for the periodic report**

If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

**Title (Ms/Mr, etc)**

Ms

**Family name**

Osorio

**Given name**

Katti

**Institution/position**

Director of Cultural Heritage

**Address**

**Telephone number**
E-mail address
kosorio@micultura.gob.pa

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions
  - Ministry of Culture
  - Ministry of Commerce and Industries
  - Authority of Tourism
  - Deputy Ministry of Indigenous Affairs
  - Ministry of Education
  - National Secretariat for the development of people from African descent (known in Spanish as SENADAP)/Ministry of Social Development (known in Spanish as MIDES)
  We have sent the above-mentioned institutions questionnaires and have held forums regarding specific matters according to their relevance. At the forums we have obtained answers relevant to each one of their functions and their relation to the ICH.

- National commission for UNESCO
  We have submitted the questionnaire results, notably the request by various groups to include their cultural history into the school curriculum (the Afro-descendant group during the May 2020 forum, before the Minister of Education (President of UNESCO Committee); indigenous groups representatives during the Mother Tongue Day forum held in February 2020, requested before MEDUCA’s representative to include their history and language and in forums celebrating the Centennial of the Dule Revolution; apart from that, creole groups ask to include a folklore subject. Given this situation, they have been asked to consider enriching Social Science content transversely from cultural diversity, in order to achieve a well-balanced safeguarding of the history of all groups and their intangible cultural heritage.

- Research institutions
  - Specialized University of the Americas Research Center
  - Santa María la Antigua University Research Center
  - University of Panama Anthropologic Research Center
  - Ganexa Art University Research Center
  Similarly, as it has been done with other institutions and organizations, they have
been sent questionnaires, meetings have been held regarding joint projects resulting in key investigations. On the other hand, work together with universities in various forums has taken place: regarding the sombrero pintao’s techniques, the mother tongue; research on Afro-Panamanian and Indigenous traditional foods.

- Centres of expertise
  - Panamanian Academy of Language
  - Ernesto J. Castillero R. National Library
  Both centers have given their opinion on formal and informal education and have supported all activities related to oral traditions, indigenous tongues, development of storytelling for kids and youngsters to tell local stories of various groups.

- Universities
  - University of Panama
  - Specialized University of the Americas
  - Santa María la Antigua University
  - Ganexa Art University Research Center
  - Autonomous University of Chiriquí
  - Panama University of Technology
  With some universities work at the research center level has been carried out and in other cases with faculties that have ICH academic content (gastronomy, in GANEXA and Santa Maria la Antigua University; bilingual intercultural education and a cultural management Master’s Degree at the Specialized University of the Americas; modern and ethnic dance at the University of Panama and anthropology classes at the Autonomous University of Chiriquí) and degrees in social sciences. This information is further explained in point 2.1.

- Museums
  Micultra’s National Directorate of Museums
  Afro-Antillean Museum
  Responses and projects target the transformation of such spaces and the creation of others, such as the Museum of the African diaspora in Portobelo, Colon, where the community is being asked how they wish to be portrayed, from the present and as far back as the era of enslavement and liberation history.

- NGOs
They have been sent questionnaires regarding the periodic report and we have worked and shared with most of them during ICH forums, workshops, seminars and projects in other years, consequently their constructive criticism or recommendations and future joint projects may be of great value.

- **Municipalities**
  - Municipality of Panama and its Municipal Council
  - Municipality of Colon and its Municipal Council
  - Municipality of Portobelo
  - Municipality of Santa Isabel
  - Municipality of Chagres
  - Municipality of Donoso
  - Municipality of La Pintada and its Municipal Council
  - Municipality of Penonomé and its Municipal Council
  - Municipality of Anton
  - Municipality of Aguadulce
  - Municipality of Ola
  - Municipality of Nata
  - Municipality of La Villa de Los Santos
  - Municipality of Parita
  - Municipality of Rio de Jesus
  - Municipality of Alanje

Municipalities that have been sent questionnaires are those that have replied and who we’ve had a working relationship with previously and more recently during forums, meetings, seminars and who have yielded us the floor before the municipal councils allowing us to request support for the implementation of various expressions.

- **Local governments**

Municipalities are regarded as local governments along with the municipal councils comprised of representatives or councilors. Indigenous congresses and local authorities (sagla, noko, cacique) constitute another group.

Local government of Indigenous Congresses

They have been sent questionnaires and have been invited to forums where they have voiced their opinions, achievements and needs, regarding their social and
economic concerns and those related to the support needed to safeguard their culture through workshops, crafts markets and education.

• Charitable bodies

Museum of the Mola (Alberto Motta Foundation)
Their opinion regarding the need for more of these initiatives to take place, such as this museum and the need of promotion aimed at getting more visitors in; it is not just a museum of material things but rather of their history, the processes and meanings of their designs, that also included community members in the design and visitor services.

• Private sector entities

- Panamanian Chamber of Tourism (and Regional Chambers of Tourism)
- Panamanian Public Anthropology
- Associated Anthropologists
They have been sent questionnaires and have participated in forums related to specific ICH informal educational content.

• Others (if yes, specify)

- Rescue of Dances Association “Miguel Leguizamo” (Rescate de Danzas)
- History Enhancement of Portobelo Cultural Group (Realce Histórico de Portobelo)
- Great Devil of La Chorrera Children Dance (Gran Diablo de la Chorrera)
- Rescue of my Dance Group (Rescate de mi Danza)
- GURUBATA
- Congo Brotherhood
They have been sent questionnaires and have participated in forums related to specific ICH content.

Please provide any comments in the box below

The institutions and organizations mentioned above have contributed, to a greater or lesser degree, with enquiries, and their answers have been valuable and resulted in setting commitments. These enquiries have served for future plans and needed measures. Most of them are also cultural agents for the ICH in their respective regions. Municipalities have issued resolutions recognizing their ICH and have made commitments to their communities, and there is an interest for the creation of units, in the instances where there are none in place, that would be responsible for cultural matters and ethnic groups. The Authority of Tourism (known in Spanish as ATP) has not only worked on the report’s questionnaire but also created a forum specifically focused on the remarks of UNESCO’s Evaluation Committee.
and Intergovernmental Committee nomination files. The universities have shown interest in promoting specific investigations regarding ICH safeguarding and content inclusion to the curriculum.

**Question A.4**

**Accredited Non-Governmental Organizations**

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

none

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

No applicable

**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.

This list does not contain any inscriptions yet.

**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>Artisanal processes and plant fibers techniques for talcos, crinejas and pintas weaving of the pintao hat (01272)</td>
<td>2017</td>
</tr>
<tr>
<td>Ritual and festive expressions of the Congo culture (01383)</td>
<td>2018</td>
</tr>
</tbody>
</table>

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

Two Panamanian expressions have been recognized in the Representative List of the Intangible Cultural Heritage: “Artisanal processes and plant fibers techniques for the talcos, crinejas and pintas weavings of the pintao hat” (2017) and “Ritual and festive expressions of the Congo culture” (2018). Both expressions keep their social and cultural meaning and function for their respective communities, and in an extended way for the whole country, that respectfully and joyfully embraced the work and love of the groups associated to these elements. Their roles haven’t changed, in light of their recognition they feel more committed than ever with the transmission and teachings among interested parties.

**Question A.5.3**

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

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

none

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

No programs have been selected at this time.

**Question A.5.4**

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

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

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

No projects have been financed through the ICH fund.

**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

Inventory of the Intangible Cultural Heritage of Panama

b. Hyperlink to the inventory (if any)

https://sites.google.com/micultura.gob.pa/patrimonioinmaterialpma/pci

c. Responsible body

Ministry of Culture

d. Date of establishment

2011-2020

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

Yes

Date of latest update

01-03-2020

f. Method and frequency for updating
The Intangible Cultural Heritage of Panama is divided by geographical regions: ten provinces and twelve indigenous communities (including Comarcas, territories and collective lands). The frequency of the updates varies by region or expression (according to its needs or specific case for each one), depending on distances and resources, it is usually around one, two or three years (when trying to finish incomplete tasks or begin a new expression not yet registered in that community). Methods applied may include: new training of the local team (previous or new) from the local regions completing the updates; outsourced and/or volunteered recorder; new audiovisual documentation (when required) and new file registrations added to the previous ones. Then, the viability of content and procedures, evolutions or changes are assessed and uploaded to a database along with its corresponding statistic analysis. Update date, new bearers as well as new photographs and video links are added to the digital registration files.

g. Number of elements included

173

h. Applicable domains

The Intangible Cultural Heritage of Panama includes elements and expressions in all scopes listed by the Convention. Usually, expressions have dominant scopes and in turn are related to all other scopes or at least many of them. For example, when an element is a festivity or festival, it not only includes other scopes, but other elements that may in turn be deemed independent themselves.

i. Ordering principles

The guiding principles originate from the 2003 Convention regarding the Safeguarding of the Intangible Cultural Heritage. The purpose of the inventory is to register the expressions of the ICH in all across the whole country and to interpret its situation with the purpose of safeguarding (the community itself, with the local and central government’s support and validation). Seeks to demonstrate and acknowledge equity in cultural diversion of the expressions and to promote relations and cooperation with other expressions or elements. Measures viability in order to establish safeguarding plans, urgent revitalizations and possibilities of being acknowledged for its values and collective cooperation models. Requires periodic updating and resources, therefore, the data supports achievements and limitations with statistical information.

j. Criteria for inclusion

Expressions or elements included in the inventory are those practiced and chosen by the community, according to their tradition and the transfer from one generation to the next. In conformity with the training, they must understand the need of documenting all elements in all scopes and defining the sub-fields. While questioning and interviewing knowledge bearers, all participation criteria regarding gender, age, persons with or without disabilities, human rights and the environment (flora and fauna), is followed. Finally, in order to inscribe
an element, files of knowledge bearers (with all contact information), description of the facts, its procedures and when possible, photographs, audio and audiovisuals, must be completed.

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

Yes

Please provide further details, if appropriate:

Once the expression’s knowledge bearers are registered, the information is entered into an excel database. Then, the answers related to the transmission are reviewed, at the ages of the expression’s participants and their participation by age and gender. Statistics of all types are completed using that database, the bearers of various expressions related to a single element are classified, (for example, when taking about a festival: the dancers, teachers, musicians, costume and instrument artisans, historians, chefs, singers, etc.). Usually, some expressions of the elements enjoy growth, while more complex ones have less bearers. (For example: element regarding the singing, composing and playing the mejorana, has many singers and composers, but less people who play the instrument, and also less people who make the instrument itself). Once the data and the interviewees’ perceptions are assessed, the aspects of the element that require revitalization and recommendations for its safeguarding plan are defined.

l. 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

i. Each inventory update or completion (when incomplete) demonstrates if the viability has increased (if more workshops and trainings were held, if the integration of kids and youth increased) or if on the contrary, it decreased due to lack of information transfer or motivation to keep it going. Audiovisual documentation during the days the element is celebrated, also makes it possible to assess the interinstitutional and local authorities support. There are specified areas in the inventory/inscription form to define relevance, vulnerability and viability level. The update also indicates if changes to the local safeguarding plan are needed.

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

Yes

If yes, what are the main threats you have identified?
From an internal standpoint:
A decrease in the number of teachers who transfer the knowledge; lack of motivation from children and grandchildren due to new interest, relocation due to studies or for work; decrease of raw material supply due to lack of revitalization or difficulty obtaining it; misrepresentation of the element due to influences from its own bearers who are uneducated in the matter.
From an external standpoint:
Influence on the element’s perception as a transformation object with the intention of being more appealing, aim at individual gain instead of collective (advertisement, promotions); influence from television and movie personalities related to its design, masks, costumes/outfits, intention of color and accessory uniformity of traditional outfits due to influence and imitation of folkloric groups; local restrictions on holding traditional parties in lower income neighborhoods, alleging safety risks; lack of knowledge and support from some local authorities that prefer some activities over others.

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

Yes

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

The link is directed to the list of elements of the ICH documented with the requested data and the status of the registration process.

http://bit.ly/3rJhFh5

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

Yes

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

Yes

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

Yes

<table>
<thead>
<tr>
<th>Question A.7</th>
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<tbody>
<tr>
<td>Synergies with other international frameworks</td>
</tr>
</tbody>
</table>

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

1

<table>
<thead>
<tr>
<th>Programme/Convention/Organization</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Activity/project</th>
</tr>
</thead>
<tbody>
<tr>
<td>Project: Revival and Convening to the prevention network against illegal trafficking of cultural property. Illegal trafficking of cultural property is the illegal appropriation, robbery, theft and receiving, as well as illegal import and export of cultural property, that contravene existing legislation and cause irreparable damage to a country’s legacy and memory. The Revival and Convening to the prevention network against illegal trafficking of cultural property was proposed for the purpose of establishing and keeping the national inventory updated, with the aim of protecting important cultural, public and private property, whose export would constitute a considerable loss to the national cultural heritage; furthermore, it encourages development or creation of scientific and technical institutions (museums, libraries, archives, laboratories, workshops, etc.), needed to ensure the conservation and appreciation of cultural property.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Contributions to the safeguarding of intangible cultural heritage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panama possesses an immense amount of heritage scattered throughout its vast territory, paleontological, archeological, historical objects, that must be protected but more importantly, awareness is the community must be raised among the community that these</td>
</tr>
</tbody>
</table>
objects are protected by law and that it is perfectly possible for these elements to coexist with a responsible tourism development.

2

Programme/Convention/Organization

2001 Convention on the Protection of the Underwater Cultural Heritage

Activity/project

Project: Creation of a National Underwater Cultural Heritage Inventory, to ensure its protection, in compliance with the UNESCO 2001 Convention for the protection of the Underwater Cultural Heritage, that sets the international reference for planning and policy design aimed at the protection and management of the underwater cultural heritage. It is key to ensure the safeguarding and proper studies of this heritage through specific operational and legal standards and inventories, addressed at all activities related to the underwater cultural heritage. Panama needs to deliver on the commitments acquired during the UNESCO 2001 Convention for the protection of the Underwater Cultural Heritage in relation to the creation of an Underwater Cultural Heritage inventory, by which all shipwrecks in Panamanian waters and relevant information are registered. As well as: aircraft remains, other vehicles, isolated objects, prehistoric sites, pre-Columbian sites, ruins, caves, fish traps, others.

Contributions to the safeguarding of intangible cultural heritage

The key element in any Cultural Heritage safeguarding project is its people, the communities that supply information of findings and part of their survival related to the sea.

3

Programme/Convention/Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

Activity/project

Establishment of the “Colonial Transistmica Route”, heritage of Humanity, comprised of: Casco Antiguo and Panama Viejo Monumental Sites, Colonial Trails (Royal Route and Route of Crosses), Fortification of the Caribbean (San Lorenzo Fort and Portobelo Monumental Sites).

Contributions to the safeguarding of intangible cultural heritage

The “Colonial Transistmica Route” took into consideration natural and cultural aspects, emphasizing the involvement of the population living in and around the heritage, that would
also benefit from the nomination, in pursuit of developing intangible cultural heritage safeguarding projects

4

Programme/Convention/Organization

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

Activity/project

Documentation / joint inventory, together with the Colmena plan, the office for the promotion of reading and the craft register of the Directorate of Crafts.

Contributions to the safeguarding of intangible cultural heritage

The sum of efforts and resources in training, documentation, creation of reading spaces, and sustainable development programs will allow comprehensively favoring the communities where a manifestation of the ICH is documented.

5

Programme/Convention/Organization

World Intellectual Property Organization (WIPO)

Activity/project

To register in the List of Collective Rights of Indigenous Peoples the manifestations documented for the inventory of the ICH.

Contributions to the safeguarding of intangible cultural heritage

Protect indigenous traditions with double safeguard measures from abuses of appropriation and misuse of their designs.
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

Ministry of Culture

Brief description of the safeguarding functions of the body

The General coordination of the intangible cultural heritage (Department of Cultural Heritage) develops and registers inventories and safeguarding plans and coordinates support with local communities and other institutions. Promotes relationships and acknowledgement of the element in the working plans and compromise resolutions of local authorities. Applies to nominate elements to UNESCO’s ICH lists. Provides training for interested groups and communities, and receives themselves trainings. Collects proposals for the safeguarding plans and in other instances, promotes research regarding the ICH. Works as a team with other directorates of culture (crafts, folklore, cultural rights, cultural centers, museums, film direction, creative industries).

Website

www.micultura.gob.pa

Contact details

Address

PH Tula Vía España on the corner with Vía Argentina

Telephone number

+507 524 4198

E-mail address
Name of the body

Vice Ministry of Indigenous Affairs

Brief description of the safeguarding functions of the body

Coordinates and implements programs and projects that promote inclusive public policy and the integral development of indigenous peoples, their identity and fundamental values as part of cultural diversity.

Website

https://www.mingob.gob.pa/viceministerio-asuntos-indigenas/

Contact details

Address

Panama, Panama

Telephone number

+507 512 2159

E-mail address

Name of the body

Ministry of Education

Brief description of the safeguarding functions of the body

The Center of Art and Culture created the Narciso Garay Medal to encourage educators to safeguard the PCI; organizes the traditional festivals Dora Pérez de Zárate and Manuel F. Zárate.

The Directorate of Intercultural Bilingual Education includes the ICH as part of the educational plans of indigenous population.

Website

www.meduca.gob.pa
**Contact details**

**Address**
Panama, Panama

**Telephone number**
+ 507 6999 2315

**E-mail address**
elizabeth.villamil@meduca.gob.pa

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**Name of the body**
National Secretariat for the Development of Afro descent

**Brief description of the safeguarding functions of the body**
SENADAP works with all Afro-descendant people, their ICH and their social development.

**Website**
www.mides.gob.pa

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**Contact details**

**Address**
Panama- Albrook

**Telephone number**
+507 314 1121

**E-mail address**
kcamarena@mides.gob.pa

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**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
Portobelo Foundation

Select the element if it is inscribed on one of the Lists of the 2003 Convention
Ritual and festive expressions of the Congo culture (RL, 2018)

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

https://www.facebook.com/fundacionportobelo

Brief description of the safeguarding functions of the body
The Portobelo Foundation supports the organization of the Congos y Diablos and Pollera Congo festivals, both held in Portobelo. It also supports and offers workshops on music, painting and crafts of the congo culture. It supports exhibition of moralism, objects and photographs that document the expressions of the congo people of Portobelo and Colon.

Website
http://www.congosydiablosportobelo.com/

Contact details

Address
Portobelo, Colon, Panama

Telephone number
+507 6764 0725

E-mail address
sandraeleta@gmail.com

Name of the body
Congo Brotherhood of Maria Chiquita

Select the element if it is inscribed on one of the Lists of the 2003 Convention
Ritual and festive expressions of the Congo culture (RL, 2018)
The Congo Brotherhood of Maria Chiquita is a community cultural organization to promote, transmit and express its ICH. This community organization worked on the inventory of the congo culture and is leading part of its revitalization. It has also organized annually for more than twenty five years the Celebration Meeting of the congo brotherhood with representatives of all the palenques.

Website

Contact details

Address
María Chiquita, Portobelo, Panama

Telephone number
+507 6673 6431

E-mail address
letidemarquez@gmail.com

Name of the body
Board of Trustees of the Corpus Christi of Parita Simón Mon Mendieta

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)

Expressions of the Corpus Christi Feast

Brief description of the safeguarding functions of the body

This organization educate, promotes and organizes the dances of the Corpus Christi Feast in Parita, Herrera.

Website
**Contact details**

**Address**

Herrera, Panamá

**Telephone number**

+507 6539 2975

**E-mail address**

jbernal@atp.gob.pa

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**Name of the body**

Miguel Leguizamo Dance Rescue Association

**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)**

Expressions of the feast of Corpus Cristi

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

This association educate, promotes and organizes the dances of the Corpus Christi Feast in the Villa de Los Santos.

**Website**

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**Contact details**

**Address**

Villa de Los Santos, Panama

**Telephone number**

+507 966 8858

**E-mail address**
Name of the body

IPCPG Cultural Heritage Institute of Pueblo Guna

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)

Lullaby song oral tradition

Brief description of the safeguarding functions of the body

It is a technical, academic and research body to promote scientific research on the knowledge and knowledge of dule culture from historical memory; Encouraging scientific research on technological knowledge and knowledge and innovating them from dule culture; Educate, train, guide and raise awareness of the importance of knowledge, values, spiritual, natural principles and the history of the dule people. Provide information on the different knowledge to the dule community and in general Strengthening, protecting and defending identity from a sweet conscience to the national and international population.

Website

https://www.facebook.com/IPCPG/

Contact details

Address

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Question 1.3
Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?

Yes

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

Some local organizations have their own ICH safeguarding processes in place (holding cultural week events, congresses aimed at sharing expertise, knowledge bearers’ meetings, workshops or trainings). Municipalities issue resolutions acknowledging the ICH and set down commitments; organize events, forums, fairs, festivals aimed at recognizing ICH diversity and dissemination.

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.

These organizations work together with Micultra’s ICH coordination. They are involved in the congresses, forums, trainings, collaboration measures, working tours, mutual cooperation, registration (recordings, photographs, databases); outsourcing and training of field research services); internship of students of anthropology, humanities and similar degrees.

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.

Even though all the data has not yet been uploaded online, statistic data, lists, interview demonstrations are provided during trainings, forums and congresses; for a temporary YouTube channel (Salvaguardia PCI Panama) is available. Those communities able to display information are provided with a USB copy. Institutions of tourism, education and embassies also request copies in order to disseminate cultural diversity.

Question 1.5

Which of the following institutions contribute towards ICH safeguarding and management?
1.5

- **Cultural centres**

  School of rhythm (Portobelo): revitalizes congo culture calypso rhythms; House of Revellin (Maria Chiquita): revitalizes and promotes Congo Culture.

- **Centres of expertise**

  Smithsonian Tropical Research Institute: carries out studies analyzing tropical flora and fauna issues along with the environment of the population and its culture.

- **Research institutions**

  National Institute of Statistics and Censuses: their results are used in all programs, project and analysis of the populations and needs, cultural and language profiles, including ODS, levels of education, etc.

- **Museums**

  The growth of some museums as living ICH has been reviewed and monitored: the Museum of the Interoceanic Canal and its multiple exhibitions, among them the “Layers of Knowledge” exhibition, about the mola, textile art of great significance to the guna people, with exhibitions, conferences and researches. The Afro-Antillean museum, gathering space, exhibitions, analysis and celebrations (in the city of Panama); Casa Gongora, living space of all expressions and exhibitions and sales of handicrafts; at the private level, the Mola museum, a private initiative financed by the Motta Foundation; Casa Congo (in Colon), by Portobelo Foundation. In La Pintada (Cocle), the Pintao Hat museum with exhibitions of the artisanal processes for students and visitors.

- **Archives**

  National Archives. Entity that collects historic and administrative documents that support historic events research that have impacted different groups.

- **Libraries**
Ernesto J. Castillero R. National Library and the national network of libraries, that not only represent a repository of relevant information but also store playful programs of cultural features and oral tradition values of all national groups and a vast variety of international and migrant ones also. The 1925 Dule Revolution celebration (currently preparing for their 100 year anniversary) includes vast information of the Archives, about how they fought for their guna traditions (rituals, outfits, language, territories).

- Others

International Center for Political and Social Studies. Their results are used in educational, cultural, scientific and technological forums. Contributes by providing political information needed in many fields.

### 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:**

There is a growing interest in learning about and participating in activities, procedures and trainings associated with the intangible cultural heritage in Panama and its dissemination, as well as safeguarding in terms of the 2003 Convention. The Ministry of Culture has made a commitment to communities and institutions to strengthen cultural centers that will ensure spaces for revitalization, education for cultural diversity and knowledge of the history of all the groups that make up the Country and of those that have integrated into it over time. Consequently, the Research Center for History, Anthropology and Culture of the Ministry of Culture has been created, as a “space for the study of Social Sciences”. “Research aimed at development of identity”. On the other hand, promotion of ICH projects with university faculties and research centers has been analyzed as well as working meetings in order to
make decisions regarding collaboration: internships, traineeships, research funds, trainings, publications, etc.
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 general, there are no undergraduate or master degrees focused on ICH management or safeguarding. The necessity to create it has been proposed to the Specialized University of the Americas, since they offer a degree on Bilingual Intercultural Education and in the past also offered undergraduate and master degrees in Folklore and Cultural management. In general, high schools currently offer, on an inclusive basis, social sciences degrees (anthropology, history, geography, history with a concentration in tourism, sociology...) with a traditional content of research, definition and description of historical events of expressions in different natures (heritage, ecology, archeology, social); assessment and recommendations may be offered through an academic thesis but it is rarely accompanied by programs created to implement the expression’s safeguarding. Notwithstanding, some are generating or dedicating funds towards their research centers or towards funding competitions that comply with their objectives. Research projects with valuable ICH subjects or other types of heritage are recognized, but not as far as offering academic degrees specialized in safeguarding the ICH.

Santa Maria la Antigua University (known in Spanish as USMA) and Ganexa Art University, offer careers in gastronomy and traditional cooking, in their efforts to safeguard traditional cooking.

The University of the Americas offers undergraduate and master degrees in Folklore and cultural management, focused on content aimed at creole or mestizo cultures and gender participation (this degree does not account for cultural diversity or focuses on anthropology. Indigenous groups deny the folkloric perception of their traditional heritage). The University of Panama’s Fine Arts school offers a degree in “Fine Arts with a concentration on Dances focused on: Classical ballet, modern dance, folklore and national ethnic dance, jazz and character dancing” (chosen focus is elective).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
Merits for research programs and projects promoted by the universities are assessed without gender, ethnicity or economic discrimination. They are usually evaluated by an academic level collegial body.

**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.

Handicrafts, citizen and cultural rights, creative industries, ICH units of the Ministry of Culture and provincial directorates, not only provide and/or create trainings regarding ICH safeguarding, but it also tend to indigenous and rural areas, transversally and interinstitutional, through the Colmena project and ODS; the Ministry of Commerce and Industries implements indigenous people’s Collective Rights, protecting the collective intellectual property (known in Spanish as OMPI) through training and expressions inscription projects; Senadap, the National Secretariat of Development of Afro-Descendant, has developed congo culture workshops; the Ethnic groups Directorate of some municipalities (Panama and San Miguelito), have offered training and forums for Afro-descendants and indigenous people. The following are some examples:

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

They are openly aimed at men, women, people of all ages and ethnicities, and in some cases at Handicrafts and Creative Industries (promoted by the Executive Branch, they have met with groups of women in order to empower them and create not only sustainable development but also the transmission of their knowledge.

**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.

Inclusion is ensured through participation and beneficiaries: Casa Taller’s videos were produced with animation that included indigenous kids and recordings of their own voices.
It also included an audiovisual translated edition subtitled in Spanish and a sign language representation box.

**Do these programmes ensure inclusivity?**

Yes

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

During the Acampadoc film Festival, kids and adults from all cultures and countries participated, creating nationality and gender teams. No one is excluded from any activity because of a disability. Similarly, Escuelita del Ritmo unites people from different groups and ages, even though most of Portobelo’s population is Afro-descendant.

**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:**

All ICH associations and NGO are inclusive from its basic principles. Achieving a more satisfactory objective with the purpose of promoting similar organizations and joint plans or projects, monitoring them, to facilitate inventory updating with communities and also to encourage safeguarding plan across all other sectors.
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).

Every year Micultura’s ICH unit (formerly, Ministry of Commerce and Industries) has provided trainings for community members in charge of making or updating the inventory, about ethnographic technical research, scope and values of the Convention (groups mixed in age, gender, backgrounds and ethnicity, of approximately 25-50 people each time). In other types of trainings offered by institutions (MICI, Miculaturta, Inadhe, ATP, AMPYME, SENADAP, Municipalities, OPINUP – Indigenous People Office of the University of Panama, UDELAS, USMA... (regarding the ICH, a scope or social anthropology research) and competent groups or individuals, an area or content has been chosen, such as artisanal techniques, musical skills, dances and ICH scopes (Ladies of the Pollera, Eduardo Cano - Love for the pollera, Gurubata, Maria Chiquita’s Congo Sisterhood, IPCGP – Institute of the Cultural Heritage of the Guna People). Another example is a training provided by the ICH unit to Comarca Guna Yala’s community clerks (2018), who in turn pass on the knowledge to their communities.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

In principle, ICH headquarters trainings intentionally include members of different ethnicities and cultures, so that while training they may interact with each other during, sharing their diversities in real life and not only in theory. Similarly, the Directorates of Handicrafts and Creative Industries, for example, (except in programs meant for women with the purpose of strengthening transversal matters of rights, economy or gender-based violence). When the trainings of the same expression are held in their own communities, there is open participation of gender, age, regional variants (no one is excluded due to a disability). In some trainings, (for example, parade directors) men predominate because that is what their groups have chosen, or there are certain handicrafts that are usually performed by men or by women, but minorities are always recognized and promoted.
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

One of the usual examples would be the annual organization of the boards and associations of their own expression, to strengthen their expression and prepare according to the dates (their scopes, dances, outfit designs, parameters, roles) and in general, they also include a history, anthropology, ICH expert, to facilitate the understanding of the element, its natural evolution, its risks (Miguel Leguizamo Rescue of Dances Association, Manuel Mon Mendieta of Parita’s Corpus Christi Dances Board, Maria Chiquita’s Congo Sisterhood, Chepo Screening and Culture).

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).

Unesco specialists from the Central American Office in Costa Rica have provided workshops and trainings (2011-2013), and also from the specialist Maria Ismenia Toledo (2015-2017). Targeted at those working in cultural and heritage affairs and at independent representatives. Every year the Intangible Cultural Heritage unit has provided trainings for state officials as well as individuals in the tourism sector; social sciences schools; municipal culture managers, and school and professors of Micul herbs’ art education schools (that will get transferred to Meduca). The focus on developing skills is aimed at reinforce cultural diversity and the 2003 Convention values.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Following the 2016 periodic report, workshops and trainings are still being offered with the purpose of creating awareness of the value of the ICH of the community and the impact of the cultural diversity value and the role of the families, local governments and required public policies. Recently, workshops have been held in cooperation with the Directorate of Handicrafts and Cultural Industries of the ATP and the Municipality of Panama. Micul herbs’ ICH team members participate in forums, trainings, conferences and congresses of anthropology, sociology and content, in synergy with other conventions. Inclusivity is always
celebrated since all trainings are comprised of participants of different genders, ages and types of expressions and ethnicities.

**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:**

Collaboration plans with the University of Panama’s Anthropology School and research centers and some programs in other universities, such as Miculutra’s research center, will continue to enhance trainings for groups of all ethnicities with different leadership levels. On the other hand, it is expected that the General Law of Culture as well as the debate that shall emerge, will create an environment suited to produce State cultural policies that will guarantee adequate training, the ICH Law or Norms and the continuity from one government to the next.
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.

This subject isn’t systematically organized, however, in some expressions, among them handicrafts, knowledge bearers perform demonstrations, offer workshops, visit classrooms when invited.

In the case of the culture of the Gunadule from the four territories and guna Comarcas, the indigenous boards have established their cultural week (extended to a month-long virtual celebration due to the pandemic), having an impact and integrating into the schools; and some emberá y ngäbe territories organize cultural days in their communities and oral competitions in their native tongues to celebrate the Indigenous people International Day. The Armila Sea Turtle Festival works towards their ICH in all scopes and educates the community and visitors about their culture, ecologic practices from their world view and current recycling practices.

**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.

There is no general broad and organized participation of knowledge bearers in formal education (nor in the program designs or development), but there have been some achievements and victories in the bilingual intercultural education school curriculum
regarding indigenous groups' mother tongues. Non-formal education maintains knowledge transmission or transfer of celebrations and practices that identify them, as well as popular events and free workshops in communities and some extracurricular education regional schools. At forums and meetings, they have expressed the need to include their histories and heritage into the school curriculums, especially all afro-descendant and indigenous groups.

**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.**

During planning of competitions and gatherings, for example during Manuel F. Zarate and Dora Perez de Zarate folkloric competitions, some musical genre such as the mejorana and the rhythm of the drum are strengthened, as well as the school folkloric groups creation through music classes (or folklore in some school) in formal and informal education. In the schools, during the celebration of special dates (day or month of Black ethnicity, Indigenous people international day, National holidays), students and professors are encouraged to dress up according to the date, furthermore it is complemented with a social science class. Most school activities strengthen and develop creole expressions of central groups at a national level.

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

This subject is developed by request incorporated to the budget of institutions and/or companies that contribute. The Guna artisanal culture binational gathering, organized by them in three occasions, receives economic and various types of logistic support, additional to audiovisual documentation and new inscriptions to database. Some annual events and/or celebrations have reached funds established by law. For example, the Venado Foundation, has been able to impact the general community, in educational authorities, international organism and institutions in order to celebrate the ngäbere tongue oral competition, that also includes dances and representations of expressions and the history, gastronomy and handicraft sales (having sponsors for prizes, food and transportation for groups coming from different areas). The Casa Taller Foundation manages alliance funds to publish the results of workshops, animated videos and oral tradition publications. Among other contributions. The Women artisan association, ASMUNG, has support for their stores, artisan workshops, places to sell their handicrafts and training management.

**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.

There are always proposals from groups but not all of them stand out. A week prior to holding trainings for educators, they are being motivated about identity values, but we still lack audiovisual material that they may use in a general form. Since trainings vary, the reality is that it is the teachers and professors who have the initiatives to promote subjects according to the celebration, but not in a systematic way. During at least four years (2015-2018) educators and managers of Meduca’s Art and Cultural Center were offered training, materials and support in the Medalla Narciso Garay educator competition, leading in the live heritage management. The UNESCO office in Costa Rica organized the Central-American Gathering of the Forgotten in memory of: Our African legacy, for Central-American educators, held in the province of Colon, with the support of Panama ICH and the Municipality of Colon, with the purpose of including afro-descendant history and culture into the school and university curriculum. It included printed and audiovisual material. The Afro-descendant Decade has had a positive impact.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The civil society and community general movement brought up in various forums and petitions the need to enable and include afro-descendant content into the school curriculum, resulting in the establishment of a commission dedicated to afro-descendant ICH and history inclusion into education (May 2020); indigenous groups have expressed the same in the framework of the mother tongue celebration and before the Decade of the Indigenous languages to begin in 2022. The 2020 Anthropology Days and establishment of
the Ministry of Culture, along with the future creation of a network of cultural centers and a research center, are reason to believe that significant changes will take place regarding the ICH in education at many levels. The most recent UNESCO training about Education and Intangible Cultural Heritage focused on ODS4 had a positive impact.
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

  Educators have told us that it is included in some social sciences, folklore and language classes, when referring to the oral tradition of various groups.

- As a means of explaining or demonstrating other subjects

  During national holidays there’s a growing effort to show all festive expressions and outfits traditional of the intangible cultural heritage.

- Others

  Even though the ICH is not fully integrated, in a transversal and equitable way, with all ethnic groups, there is some context in Social Sciences (history, geography), language, music and physical education (and indigenous languages classes, at an insufficient level).

**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.

Even though it isn’t enough, because racism and classism still exist, cultural diversity is increasingly significant in acknowledging all national and migrant ethnicities that make up the country. Afro-descendant and indigenous inclusion campaigns battles are receiving more support and awareness.
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.

They mostly learn through campaigns and celebrations dedicated to respect and mutual recognition. Some of the teachers inquired said that through traditional music of different groups, folklore, chronologic history of the people who arrived to Panama.

Question 5.3

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

- **Mother tongue education**
  
  Aside from being taught Spanish as a mother tongue and official language, teaching of indigenous mother tongues has been on the rise, but there is still a need to strengthen the concept of the mother tongue as a first language and Spanish as a second language or to reach levels of complete bilingualism.

- **Multilingual education**
  
  It is still insufficient, for now Spanish and English predominate in general terms, and education is progressing in indigenous areas but there is still a lack of skilled educators.

- **Inclusion of 'local content'**
  
  Primary education Social Science classes teach about community and the cultural characteristics of each one. Local celebrations are examples of transversal education as opposed to formal, through the experience with the gastronomy, costumes and dances during the events, festivities and festivals.

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
Natural science and social science formal education, as well as informal education such as recycling and environmental campaigns, are empowered by the recognition of values of the environment, of natural and monumental heritage areas, of raw material areas of certain types of handicrafts, and how residents and their cultural expressions are affected. Climate change consequences and deforestation effects and construction of too many dams are subject debated in middle and high school classrooms, at a significant level.

**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:**

Evident unsatisfaction and hopes that new public policies may improve the situation through effective measures and actions regarding better use of resources and of a culture of peace, where it is understood that the environment belongs to all of us. The unsettling situation due to the pandemic, poverty and lack of quality education (known as ODS), together with increasingly visible effects of climate change, point towards measures to protect vulnerable natural areas, along with more formal and informal education.
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**

  University of Panama’s music degree has a two-credit class called Panamanian musical folklore (this music only regards one heritage or cultural sector). Nonetheless, the universities have music bands, leisure student groups and music and dance artist from different genres and ethnicities that perform at events and spaces relevant to their objectives or on dates significant to them.

- **Arts**

  The music field that includes ICH content is the Dance degree with various types of concentrations, in conformity with the description in question 2.1. Ethnic and folkloric dance classes are elective and many are focused on modern dance (University of Panama, Fine Arts Faculty). In the case of film, photography and audiovisual production, they may be considered to boost transmission by exposure to documental visual and ethnographic documentation that some courses focus on (Ganexa Art University).

- **Crafts**

  Different types of specific handicrafts (that vary depending upon demand) are strengthened, studied or revitalized, as part of specialized courses in INADEH (Spanish for National Institute of Professional Education and Training for Human Development)

- **Technical education/training**
Ganexa Art University and USMA offer traditional cooking and handicraft courses, and content related to design in all its variations: trends and spaces

- **Vocational education/training**

  The Ministry of Culture offers restauration and carpentry courses. “Courses in Panama” (cursoenpanama.com) is a platform that offers courses given by companies, universities and independent managers that include careers related to traditional and technical professions that in some way conserve traditional knowledge.

- **Others**

  The University of Panama includes studies regarding the influence of specific ICH traditional expressions, deemed to add significant value to the design and architecture courses, but not in the safeguarding sense, rather in cultural identification. In these subjects and those of fashion designs, it is emphasized to prevent appropriation and respect collective rights.

**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.

There are no university degrees (or technical degrees) specifically dedicated to the study of the ICH and its safeguarding. Notwithstanding, there are some special cases: The University of Panama offers an Intangible Cultural Heritage course as part of their Master Degree in Tourism and Sustainable Development, ethnography is also taught. In general studies a course on Intercultural Communication is taught, that boosts dialogue between ethnic groups, professionals and emerging and/or migrant urban groups. In technical courses and programs of handicraft, gastronomy, traditional professions and vocational education, it’s a requirement to include heritage content associated to culture and identity values and interculturality. Social Sciences courses, especially cultural or social anthropology are still the ones with the most ICH related content, even though they do not always offer transmission or safeguarding programs. On the other hand, universities develop programs and workshops about Cultural Extension to communities according to their interest, and prepare courses, skills and abilities for senior citizen college, many associated with the ICH.

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

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

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 are facing a cultural and educational situation that has allowed us to communicate with university students, alumni, professors, directors of various schools and faculties, as well as to intervene and inquire in multiple forums held before and during the pandemic. Academic needs regarding relations between cultures, ODS and petitions to minority or discriminated groups shall be attended to with the purpose of perceiving them with respect and recognition of values. High school degrees, technical careers and university degrees and master degrees are being proposed (or the enrichment of the current academic curriculum) to this end. On the other hand, forums created by the Vice-Rector of Extension about education: “Public Education in Panama, challenges and opportunities”, is an important step that
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.

Documentation as well as the dissemination of inventoried content always strives to demonstrate expressions and elements of all ethnicities and diverse scopes. It begins with mixed trainings of researchers and reencounter of everyone in order to provide field work information, where all researchers value, appreciate, recognize and learn from the other cultures with which they establish bonds. Safeguarding is focused on training leaders to keep making the inventory and creating workshops, training and empowerment. The information is analyzed by the group, statistics are generated, viability notices or safeguarding alarms that keep the communities and local authorities informed. In many cases we have selected the “partially” category where the “fully” option could have been selected, because we have not solved the revitalization needs (and ODS development) of the communities externally (poverty, social risks areas, loss of key representatives of the expression, difficulty updating some inventories).

**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.

We have selected “partially” because a satisfactory inventory has not been done in some areas of the country, whether in provinces or in indigenous territories (and expressions of migrants that have been integrated into national culture). Nonetheless, diversity of the element in the inventory may be deemed in the “vastly” category if we consider that various ethnic groups (afro-descendants, indigenous people, creoles or mestizos) are represented in the inventory and in the presentation of nominations; and if we consider that there are elements registered in all scopes of the intangible cultural heritage.

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

Yes

**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 inventory update method varies according to how long it’s passed (deadlines are not always met, due to multiple reasons, including change of government administration since resources decrease during transitions). If local community researchers who completed the previous inventory are still available, they are called upon once again to present previous videos and photos, to report how many new participants need to be registered, to report deaths and if they perceive a viability growth or a reduction. In the case of an expression’s geographic region expansion, some of the locals should be trained by someone of another region with the same element. For example, the elaboration of the mola guna in another guna region not registered; or the congo culture expressions that were already inscribed to the ICH of Humanity list, but some variants of the congo season closing act in Chilibre, in the province of Panama were missing (the number of participants was astounding and demonstrated the viability, since kids, youngsters and adults participated together).
To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Partially

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

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

In some cases, access is less than “partially” and closer to “minimally”. Inventory content has been made available at the request of the communities, or to serve as support for researchers, trainings and conferences where they are partially displayed. Currently, a temporal link appears in the inventory include it in the periodic report, but later on it will be modified and integrated to the intangible cultural heritage inventory system. Some of the videos are stored in the YouTube channel (salvaguardia pci-youtube), free and available to schools, institutions and embassies. Regarding the list of bearers, their personal data is not posted, only the expression they practice. The inventory contains a list of expressions, indicating the scope, region, code, registration status. By clicking on an expression will redirect you to other links with photographs, videos, registration file, knowledge bearers file samples, narrative and statistic descriptions.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Partially

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

In principle, the inventory indicates, based on the knowledge bearers’ answers to the questionnaires, if the knowledge bearer is teaching anyone else, if they transfer their information or not and if anyone is interested in learning about it, if the active population age allows for generational relay, with the purpose of promoting future workshops. On the other hand, the assessment of the questionnaire and statistics are part of the justification for requesting resources and for creating safeguarding plans and acknowledging the element by local governments.

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:
Target for the next report:

Largely

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

It is expected that between 2021 and 2023 the information system will be a reality and the updated inventory will be available (following all regulations), since it is part of the institutional operational plan and the requested investment funds. Given the reality that the inventory is never finished since it is constantly being updated, there will always be a need to update the field researchers or to add new ones. Ideally, local committees will integrate and participate with the community in this process and in the revitalization of the expression. Available information would motivate academics to develop researches and documentation would contribute to general education content.
8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

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

**Question 8.1**

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

Large

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

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

Communities and groups have participated in the inventory process from the beginning and it will continue to be that way. There must be a budget to cover the training program, a documentation team for the intangible heritage (expression, element), outsourcing and/or volunteers with the support of local government. Valuable collaborations with the Anthropology School and its research center have been coordinated with the purpose of incorporating to the team students that will work on their thesis project or internship. We also require to expand the incorporation of NGOs to the process or implementation of programs and later on to the research results publication.

**Question 8.2**

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

Largely

Based on your response in section (q) and (r) of A.6 Inventories

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

The “vastly” option has been selected, instead of “fully” because we still need to cover or update some regions, but in general, from the beginning the process has taken place in a parallel and sometimes simultaneous way, to ensure that Panama’s cultural diversity is represented in the inventory, during trainings, registrations, questionnaires and documentations. There are no restrictions based on life choices, age or disability, on the contrary, people are represented as they wish, showing how they perform their expression. And in the research team, or among intern students, interested parties and/or those proposed by the communities are included in the same way.
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 must continue in the same way and achieve the largest geographic and human representation possible in the inventory, and pursue a way to ensure that cultural diversity of nationals, migrants, and all ethnicities or groups, including options or disabilities are present in the most natural form. The inventory includes representation criteria and what the expression means to their group, and therefore to all those who practice it. The measures begin in the teams with free, ethical and interdisciplinary demonstrations, based on work profiles, and field researchers’ profiles, and community inventories.
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

Besides universities’ research centers, different institutions are dedicating funds towards significant studies in technology and innovation with apps that benefit all disciplines and know-hows: ecology, cultural industries, languages, dissemination, etc. Among others, the “Tommy Guardia” National Geographic Institute, the Smithsonian tropical research, Senacyt (National Secretariat of Science and Technology), receive funds requests and makes grant competitions for research and technology projects available (different applications to locate heritage sites and its history; the geopark project, research on plants and processes that directly impact the ICH environment, of the handicraft raw material; and the recent creation of (Miculutra’s) Center of Historical, Anthropologic and Cultural Research

- Documentation and archiving

The network of libraries regulated by the Ernesto J. Castillero National Library; Simon Bolivar Library (University of Panama), Marcos Gregorio MacGrath Library (Catholic University of Santa Maria la Antigua). The libraries mentioned invest in bibliography and oral tradition and reading workshops.

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 “Bridge of the Americas” Geopark project (geological, cultural and historical heritage) promotes cultural and scientific research in the context of the intangible cultural heritage and monumental and environmental heritage associated to the residents, visitors and
students that receive relevant training. Among potential places are two provinces that house two ICH expressions inscribed in the representative list of intangible cultural heritage of humanity. Moreover, both regions are also house of valuable natural heritage and other ICH elements.

For example, in this case, they receive support from the Technological University and then transmitted it through workshops. Similarly, other research initiatives are valuable (inscribed or not) through various platforms and not only in the academic one, such as Miculutra Film Fund, or private television (“Panama Documentary” by Gente de TVN Media and Alberto Motta Foundation, for over six years), about culture, music, traditions, gastronomy, history, etc. Acampadoc (ICH international film festival, in synergy with the environment) of the Indicri Foundation) with multiple subjects: Corpus Christi, Grioto and Saloma, Rice planting gathering... (among many) and of Latin-American ICH.

**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.

An important aspect is that each year the need to respect collective rights, rights of photographers is more popularized, but also of those that appear in the image, for example. Since the beginning at indigenous congresses (highest traditional authority) and local governments, we ask for the floor to explain our projects and request support; they suggest community field researchers (according to required profile) and attend video presentations, forums and expositions. Just as guides are the ones who suggest who to interview, because of the respect they enjoy since they are considered community masters. Another example of inquiry and synergy between heritages, is inquiries regarding congo ICH content that will be included in the museum of Portobelo, where the anthropology research company hired (Associated anthropologists) carries out interview to collect opinions on how they wish to be seen currently and through the past in the museum and how they wished to be integrated when it’s done.

**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:

All written investigations, video, photographic or digital application must be seen as education tools of all levels and appear in an online registry. An ICH code in the ISBN, ISSN context has been requested, to collect book publications as well as magazines and videos, which requires international agreement and effort, since sometimes registration files lack specific information. Also, it is planned to have bearers attend the results presentations, as it has been done occasionally and also during singing at the nominations.
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?

Limited

Provide any additional details here.

Unfortunately, access is very limited. First, budget funds must be included to submit enough copies of the results of research and documentation, and include them in platforms with highest internet coverage to make them available online. Our database has suffered up and downs and it preparing to enter into the new Ministry of Culture in an integrated information system. Notwithstanding, videos, photographs and dissemination material is shared with communities to ensure proper dissemination and motivation. On the other hand, information collected and included in registries is used in following agreement regarding the element’s processes, but knowledge bearer’s personal information is kept private.

**Question 10.2**

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

Some

Provide any additional details here.

The status of different elements, those viable as well as those that require support have been disseminated in the media, forums and congresses. We have requested the floor at events and meetings to show registrations and analyze possible support from interested parties. The inclusion of graphics of database result at the presentations before local governments and knowledge bearers’ testimonies, has yielded positive outcomes. Assessment of urgent need of scientific and humanistic investigations is evident, as it affects not only the ICH but also culture and science in general. This has generated policies pushed by the City of Knowledge, SENACYT (National Secretariat of Science and Technology) and the Authority of Governmental Innovation (known in Spanish as AIG), among others. The III Science, Technology and Innovation Cabinet approved 1% of the GDP to be spent towards research; approved programs like INNOVATEC, and the History, Anthropology and Cultural Research Center.
Question 10.3

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

Some

Provide any additional details here.

In areas where the community has already been documented, in most cases, there is an appreciation over the condition of their element. Research results and its availability through technology, has allowed them to do more than just transmission. Families now try to organize and offer free or paid workshops for interested parties, in person or online, so it has even had an impact on sustainable development (even if this only occurs with some elements).

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

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:

Everything is aimed at improving the availability of research and to continue supporting, in an increasingly articulated way, so that debates and analysis take place at the different levels of discussion and approval of cultural policies towards the safeguarding of living heritage. The creation of the Ministry of Culture and the General Law of Culture, together with a national education plan towards the SDGs are encouraging signs that our society is making concrete commitments in this regard.
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?

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It is a

- Legal measure

**Name of the policy/measure**

Law 20 regarding Indigenous people collective rights, Convention for ICH safeguarding

**Established**

26-06-2000

**Revised**

20-03-2001

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

Yes

**Brief description**

Its objective is to protect the collective right of intellectual property and traditional knowledge of indigenous peoples about their creations. The Ministry of Commerce and Industries receives requests for the registration of elements of indigenous peoples in the Department of Collective Rights of the General Directorate of Industrial Property Registration

2

It is a
• Administrative measure

Name of the policy/measure

Creation of the Law of Handicrafts Creation of National Handicrafts Fair

Established

Revised

Is the policy/measure being implemented?

Yes

Brief description

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.

Activities and plans of action noted in the Annual Operating Plan include those that implement the Convention from its inventory to its nominations. Since the Safeguarding of the Intangible cultural heritage Project was established, one of the strategies has been interinstitutional work and the addition of individuals from different backgrounds (trainings at various levels); dissemination opportunities at forums and congresses that justify investment budgets and projects that cover representatives from all geographical regions; document in the mother tongues and produce subtitled videos. Enter content at community forums. All strategies and activities have contributed to local authorities showing management achievements because we empower their actions since they participate. We have seen municipal ethnicity directorates and the secretariat for afro-descendant development, organize ICH workshops; we’ve noticed how TVindigena, Radio Voces Originarias and the Panamanian Academy of Language, support and organize the Mother Tongue Day and support publications. And in this sense, communities have been motivated educate their kids and even other interested in the element.

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

Yes

If yes, provide details.
For example: language as a vehicle of culture in all countries, along its oral tradition, is one of the objectives aimed by the Ministry of Culture, Ministry of Education, Specialized University of the Americas and by indigenous congresses; artisanal techniques workshops of some processes of the pollera and other handicrafts are available permanently (workshops of mundillo, tembleques, pollera works); AMPYME funds directed towards workshops and ventures in relation to safeguarding and revitalization of the element (gold work, carving, modelling, etc.)

The same can be said about singing and interpretation of the mejorana, much motivation exists from tradition bearers to share it, and vast support from MEDUCA and the media to hold annual competitions (inspired in Dora P. de Zarate and her husband Manuel F. Zarate), and there’s even a Mejorana Festival that promotes all related expressions and parades with visitors of expressions from across the country.

**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.

A process of understanding that the living heritage is what may increase the significance of other expressions and it is what requires a healthy environment and capability to develop with assurances of peace, quality education and healthy coexistence, is required. The intangible cultural heritage is adjudicated operating funds and investment budget, with phases of ups and downs the staff has been nominated, but it isn’t enough, a structure representative of the provinces and comarcas is needed, not a centralized one. There’s a positive perspective that visible elements with inventories and ICH safeguarding plans, registered or not in the lists, shall generate higher support and public policies on a localized and transversal basis.

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

Yes

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

Budget distribution of the intangible cultural heritage coming out straight from the State through laws and for benefiting communities, for decades have been achieved through legislative initiatives promoted by representatives of the Assembly, towards the central sector of the country and not fairly and according to the element’s conditions. However, even then benefiting communities must work hard to achieve their objectives, and they find it insufficient. This results from the act that there’s a festive vision of luxury and splendor regarding folkloric expressions and economic benefits it should contribute to the sector.
Question 11.4

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

Some

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

Policies and measures are announced in the media, uploaded on the institutions’ webpages, and according to the dissemination capabilities of institutions and units that manage them, programs promoted should reach local leaders and communities. A comprehensive program and institutionally articulated that is being applied is the Colmena plan, that also includes local knowledge, focused on handling poverty levels, ways of promoting local agriculture together with artisanal capabilities, according to skills and local resources. Another program that impacts ICH is MEDUCA’s bilingual intercultural education, in which Miculutra contributes provided oral traditional documentation in indigenous languages (tales, stories, songs, ritual songs...), with total participation from communities.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

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:

Conditions are met by the creation of the Ministry of Culture, interinstitutional work and generation of policies of development of investigations, technology innovation and works with global objectives provided in ODS. Joining programs and work teams from different directorates and institutions during documentation and registration tours may yield more results favoring communities, since safeguarding plans should be a web that is weaved by the community with conductive thread towards institutions able to strengthen them.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

### Question 12.1

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

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**It is a**

**Name of the policy/measure**

Execute Decree 323 that creates Ngöbe-Boglé and Emberá Wounaan school regions, and articles 2 and 3 of the executive decree 446 of November 21, 2006 are amended.

**Established**

21-11-2006

**Revised**

18-02-2007

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

Yes

**Brief description**

The State establishes school administrations according to geographic, environmental and cultural characteristics of the Ngöbe-Boglé and Emberá Wounaan indigenous communities within the comarcas and collective lands. In 1997, when regional administrations were created across the country, Comarca Guna Yala was included, then named San Blas.

### 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
It is a

- Administrative measure

**Name of the policy/measure**

Madungandí Guna ethnicity Student Festival

**Established**

21-08-2016

**Revised**

21-08-2019

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

Yes

**Brief description**

The Ministry of Education together with the community organized cultural activities with guna students, where they displayed skills and knowledge about their traditions focused on handicrafts, signing, poetry, oratory, dances, games and rounds in the guna language.

**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

- Legal measure

**Name of the policy/measure**

Executive Decree 687 that establishes and develops bilingual intercultural education in Panamanian

**Established**

13-12-2008
Is the policy/measure being implemented?
Yes

Brief description
Intercultural bilingual education is implemented focused on teachings about mother tongue literacy of Panamanian indigenous towns, as educational offerings for seven native populations in Panama: Ngäbe, Guna, Buglé, Emberá, Wounaan, Naso and BriBri.

It is a
• Legal measure

Name of the policy/measure
Executive Decree N° 274 establishing the National Directorate of Intercultural Bilingual Education and assigns its functions.

Established
31-08-2007

Revised
31-08-2007

Is the policy/measure being implemented?
Yes

Brief description
The National Directorate of Intercultural Bilingual Education is established, and will be in charge of planning, arranging and coordinating all actions related to the implementation of Intercultural Bilingual Education.

It is a
• Legal measure
Name of the policy/measure

Law 88 of 2010 that recognizes Panamanian indigenous people’s languages and alphabets and establishes norms for the Intercultural Bilingual Education.

Established

26-11-2010

Revised

26-11-2010

Is the policy/measure being implemented?

Yes

Brief description

The State recognizes the language and alphabet of the Ngäbe, Buglé, Guna, Emberá, Wounaan, Naso and Bri Bri indigenous people and its teachings in comarcas and areas where the academic population is comprised mostly of indigenous people.

4

It is a

• Administrative measure

Name of the policy/measure

Agreement N007 -2015 “that updates the Academic degree of Education with a concentration on Intercultural Bilingual Education and approves new naming of said degree”

Established

03-03-2015

Revised

03-03-2015

Is the policy/measure being implemented?

Yes

Brief description
The Academic degree of Education with a concentration on Intercultural Bilingual Education seeks to train educators with knowledge in pedagogy, humanities, science and technology with an aim at transforming the education system established in Panamanian indigenous populations regarding culture and educational quality.

**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:*

Indigenous languages are recognized under the law and progress has been made in their recognition. But it is in the academic curriculum for non-indigenous students, as well as in language centers.
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.

Law N° 64 of September 20, 2013 is enacted, creating the Deputy Minister of Indigenous Affairs, appointed to the Ministry of Government, to coordinate and execute plans, programs and projects that promote a public policy of respect and comprehensive development of indigenous peoples, their identity and fundamental values as part of the Panamanian State’s multiculturalism.

**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**
  
  Panama’s Food and Nutrition Security Plan is a strategy that comprehensively addresses the problem of malnutrition
  
  Beehive Plan for sustainable development in vulnerable areas

- **Gender equality**

  Law No. 4 of January 29, 1999 on Equal Opportunities for Women and its regulation by executive decree No. 53 of 2002 which prohibits all discrimination based on gender
Panama created INAMU National Women's Institute Law 71 of December 23, 2008.

- Access to clean and safe water, and sustainable water use
  
  National Water Commission, created with Cabinet Resolution No. 114 of August 23, 2016 (CONAGUA)

- Knowledge and practices concerning nature and the universe
  
  Law 41 of April 19, 2011, declares October 19 of every year, Civic Day in commemoration of the Sombrero “Pintao” and the District of La Pintada, home of the Sombrero “Pintao”. The State shall encourage the protection, promotion and safeguarding of the ‘artisanal production techniques of the sombrero pintao’ and shall implement the necessary measures to preserve and conserve natural raw materials or plants used for its production.

- Climate change
  
  Since 2007, Panama has a National Policy on Climate Change; The Panamanian State ratified the Kyoto Protocol in 1999; In 2015, it ratified its commitment by approving the Doha Amendment on reducing GHG emissions until December 31, 2020.

- Others
  
  The Ministry of Education and the United Fund of Panama Association signed an agreement regarding projects for improving infrastructure, provision of learning material for primary formal and informal educational centers and trainings aimed at teachers, promoters, supervisors of primary education.

  Los artesanos acreditados reciben la exoneración del 7% del impuesto de su compra.

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**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
With the Law of February 11, 2005, the National Civil Protection System (SINAPROC) is responsible for establishing and executing all policies and action plans aimed at preventing material and psychosocial risks from natural and anthropogenic disasters.

**Question 13.4**

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

Yes

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

- **Income generation and sustainable livelihoods**
  
  Artisanal techniques knowledge bearers accredited as artisans by the Ministry of Culture, are allowed to be affiliated to the Social Security Fund (retirement system, known in Spanish as Caja de Seguro Social) and pay a minimum rate; they are also exonerated from paying ITMBS tax (equivalent to VAT) of 7% when buying raw materials needed for the production of their handicrafts; access to trainings offered by the Ministry of Commerce and Industries, Ministry of Culture and Authority of Micro, Small and Medium Businesses, other entities and spaces to participate in fairs and establishments organized by institutions.

- **Impact of tourism on ICH safeguarding**
  
  - The authorities of the Guna Yala Region create the Secretariat for Tourism Affairs to attend to the development of tourist activity in the region in order to preserve and conserve the tourist, natural and cultural resources of the Gunadule community, developing and strengthening its resources humans, to sign up as a sustainable tourist destination
  - Panama Sustainable Tourism Master Plan
  - Tourism campaign directed towards heritage, science and history as a tourist attraction (tourism routes)

**Question 13.5**

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

Yes

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

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

The laws governing counties and collective lands ensure natural resources for indigenous communities to practice their ICH. These territories may not be exploited or appropriated by persons or companies outside 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:

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:

Work closely with indigenous communities to documentation and safeguard their Intangible Cultural Heritage and collaborate with other institutions responsible for the different basic needs to achieve sustainable development in indigenous peoples.
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.

Law N° 20 of June 26, 2000 of indigenous people intellectual property rights special regime is created, to protect and defend their collective identities, their identities and their traditional knowledge, other provisions are enacted. Executive Decree N°12 that regulates Law N° 20 is established through the Ministry of Commerce and Industries.

**Question 14.2**

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

Yes

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

The Panamanian State has legally established six comarcas that recognize the political structure, traditional administration, autonomy, identity and cultural historic values. Local governments are established headed by traditional authorities, where their administrative autonomy is respected.

Law N° 22 of 1983 establishes the Comarca Emberá of Darién
Law N° 24 of 1996 establishes the Comarca Kuna of Madungandi
Law N° 10 of March 7, 1997 establishes the Comarca Ngäbe Buglé and other measures
Law N° 99 of 1998 that designates the Comarca Kuna Yala to Comarca de San Blas
Law N°34 of 2000 establishes the Comarca Kuna of Wargandi
Law N° 72 of 2008 establishes special procedure for the adjudication of collective property of indigenous lands that are not within the comarcas.
Law N° 656 of 2020 establishes the Comarca Naso Tjër-Di

**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.

Law 37 of 2016 establishes consultation and the prior, free and informed consent of indigenous peoples. This norm validates the right to consultation and the prior, free and informed consent of indigenous peoples of Panama, whenever consideration is being given to legislative and administrative measure which may affect their collective rights. Transparent, objective and prompt information must be provided. Nevertheless, even with this norm in place, conflicts have arisen due to concessions for construction and operation of hydroelectric plants and reservoirs, within and close to indigenous lands, this situation has repeated itself with the case of land exploration for future metallic mining extraction. There’s also been confrontation due to migration of colonos (non-indigenous farmers) engaged mainly in farming and that have settled into lands already occupied by indigenous people.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Largely

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

The state of Panama has laws to protect the culture and lands of indigenous peoples. However, greater recognition and visibility of its ICH in society is sought, respecting the decision of indigenous groups.
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.

Panamanian society is increasingly appreciating and enjoying expressions from different groups and participating in activities such as local festivities, artisanal festivities, festivals and parties, interested in getting acquainted with other forms of culture, traditional foods, desire to learn, which promotes sustainable development based on local tourism, product consumption, gastronomy and learning. Visits may be intended only to get to know the culture, even if there is no commercial sale involved with the expression and the visitor receives nothing besides satisfaction of experiencing those that are festive and open to the public.

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.

For decades, come festivals and religious festivities have been hosted by groups from other cultures during their celebrations, with some expenses paid and disposition to provide them with a space to educate the hosting community; similarly, local fairs stand out for their inclusivity and by offering commercial or free spaces to artisans, musicians and dancers. Other sectors arrange gatherings without competitions or product sales, for the sole purpose of sharing among elements that are similar but with regional variants: congo culture during tempe de soto or during other dates; gathering during Corpus Christi’s Octava; safeguarding planning meetings; guandule culture of Panama and Colombia binational gathers to strengthen their ties, assess differences and even to have disagreements; creation of directives between authorities of one sole culture, but from different territories to reconcile and take action together (in the case of the Dule nation, one cacique directive from many territories).
### 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**
  
  Interinstitutional programs are coordinated taking into account local leaders, their traditional expression, with participation and concrete support during important dates.

- **As a source of knowledge and skills**
  
  Through public recognition to teachers of the living heritage, by disseminating their contribution to the community and country, as role models of work and tenacity towards the safeguarding of the heritage, which elevates knowledge bearer’s self-esteem.

- **As a resource to enable sustainable development**
  
  Supporting their own celebrations and local resources as a source of identity and creation of dignified solutions towards local and regional growth; creation of trainings and spaces from cultural industries allows them to learn and work satisfied by the cultural heritage it represents.

### Baseline and target

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

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

Satisfied

**Target for the next report:**

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

It’s been proven that families acknowledge the importance of their ICH as well as other ICH, even if some regions still consider that if their expression isn’t celebrated in other places then it lacks folklore or identity; resources are invested more in one region’s activities than others. There is still a need to keep working and promoting those activities oriented towards cultural diversity and skill exchange.
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
  Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: it contributes in cultural gatherings, artisanal registries and incorporation of local members, outsourced ones, in their own or in combined trainings and in documenting their expressions.

- Groups with different ethnic identities
  Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: it contributes in cultural gatherings, artisanal registries and incorporation of local members, even outsourced ones, in trainings for the purpose of exchanging experiences and contribute in their safeguarding methods or relation with the ecosystem.

- Migrants, immigrants and refugees
  Even though time is spent together during national and international events and their cultural expressions are appreciated, and even if the government implements policies supporting their human rights, attitude changes from nationals to be receptive to migrants is only achieved through time and by spending time together, where gastronomy and music brings us together.

- People of different ages
  Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: everyone is included without being discriminated. In traditional cultures, the elderly are a symbol of wisdom while kids and young adults are a symbol of hope.
for the future, passing down knowledge through generations. An interesting example is the retiree carnival parade float.

- People of different genders

There is no discrimination in documenting them or in their inclusion as documenters of their expressions. However, there are some expressions that are dominated by one gender. Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: in some occasions outsource documenters are included after being trained.

- Persons with disabilities

There is no discrimination. Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: people with disabilities that are experts in the expression they’ve learned. Up until now we have not had documenters with disabilities, but if any wish to participate, adjustments necessary to accommodate and make him/her feel comfortable will be made.

- Members of vulnerable groups

Exhibitions may be seen in the inventory, in the ICH safeguarding project YouTube channel: the floor has been requested in townships. The case of Congo of Curundu and Chilibre is famous having to fight to be allowed to express their element and for their celebration venues to be respected, without carrying the stigma for living in areas considered ‘red zones/dangerous’.

- Others

At all levels of education there is still a lack of training for teachers and institutions regarding cultural diversity and respect towards local culture without attempting to eliminate it or impose their own; while living peacefully among each other is what’s best.

**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.

They are provided with trainings and support from other institutions to promote gatherings of knowledge expert (to share skills, similarities and differences that makes them valuable) or of young adults, where sometimes online discussions come to light regarding distortion of the expressions, offensive criticism, demonstration of power. Public forums and interviews are used to talk about aggressive words that make coexistence impossible; and to talk about preliminary bills that seek to acknowledge an expression as being superior over another.

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:

It is hoped that to the extent that registrations, safeguarding plans, dissemination and acknowledgment of diversity cultural, as well as opportunities for people from diverse cultures study, continue, they would return to their communities to empower them, to offer development alternatives. To this end, we will continue to publicize achievements and promote gatherings where levels of respect will be characterized by equality.
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.

Communities in their family setting or their peer groups are proactive in raising awareness of their ICH and the safeguarding required through transmission. There is evidence of this action during confinement due to Covid19, through social media. During festivities and holidays, knowledge bearers, teacher and tradition leaders organized virtual forums including stories, music, experiences exchange, testimonies, tributes, archive files, dance performances, analysis of safeguarding plan forums and even about their opinion of the periodic report.

**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.

Before carrying out registration work of the expressions in communities, individual consent is obtained for audiovisual documentation and interviews with knowledge bearers. To this end, trainings are held explaining the Convention for the Safeguarding of the Intangible Cultural Heritage, and identification and viability of the expressions. This process has been done for inventory making as well as for nominations. Boards, indigenous congresses and associations in charge of safeguarding a specific element (including local governments) need to hold meetings to organize programs and special weeks to promote their culture and practices of some elements of the expression.

**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.

Prior to any documentation effort in the communities, traditional authorities are requested authorization to do so (when it applies). For example, cooperation agreements with indigenous congresses. Through these agreements, institutions commit to respect the community’s traditions and to use the material obtain exclusively for educational and safeguarding purposes. This process is performed at the level of the congress and at an individual level with each knowledge bearer. While filling out the inventory sheet, they must sign agreeing to the dissemination of the information and the use of their photos and videos, for the purposes mentioned.

**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 Panamanian government kept up the digital platform, Agora, until February 2021, for public participation in the process of the Bicentenary Pact: Closing gaps. This digital tool allowed anyone over 15 years old to offer their proposals, ideas and opinions on all subjects and needs (including the ICH and its safeguarding). During all activities, festivities or trainings, parents support kids and young adults to continue with the tradition. Almost all viable expressions have kids, youngsters and adults that practice that expression.

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.

People of all ages are included in contracts and trainings as cultural researchers. In many communities, especially indigenous ones, youngster are nominated to carry out inventories and documentation. The entity in charge of ICH documentation trains them in identification of traditional expressions, methods to register and interview knowledge bearers and the use of technologic equipment (voice recorder, camera, computer, etc.)
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.

Young adults are the most knowledgeable when it comes to using technology and social media to raise awareness about their community, its problems, traditions and how to protect them. For example, TVindigena that through a digital platform carries out interviews and documents different activities of all indigenous groups, even though they are guna, and they have been progressively integrating afro-descendant groups and leaders from all places. The Ministry of Education is equipping more and more educators and students with tablets, computers and training and is doing an internet coverage extension project. Simultaneously, its learning about how to best use social media. At an individual and group level, there are associations and cultural leaders, as well as entrepreneurs interested in getting to know and creating applications for the safeguarding of the ecological environment and of different aspects of their ICH.

Baseline and target

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

Extent to which the current indicator is met:

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:

Even though many youngsters are interested in technology, the digital gap still requires much support and training for all ages. There are still areas of the country without telephone communication or internet. The “satisfactory” option has been chosen due to the interest of the population and the programs implemented at all levels with the purpose of yielding the highest educational benefit through technology.
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?

Traditional media favors ICH dissemination of determined cultural groups. Notwithstanding, there’s been an increase in the interest to diversify the ICH coverage in specialized programs and alternative media. For example, inscription of the festive and ritual expressions of the congo culture to UNESCO ICH representative list had vast coverage in traditional and alternative media and raised awareness about the importance of cultural expressions. Visibility of the congo community has facilitated the recognition of their traditions, being able to claim spaces used to develop their palaces or palenques (venues to practice their expressions, rituals and dances). Media coverage and reach, raises awareness through the visual exposure and promotion of traditional cultural events. An important example is the growing attention and segments dedicated to artisans and their stories and needs, more than in the handicrafts themselves, regardless of their price.

- Promote mutual respect among communities, groups and individuals?

Even though all independent programming newscasters do not implement an inclusive language, minding connotations and prejudice in their sense of humor, general tendency of respect towards the communities prevails. The media has diversified coverage of different expressions and have generated visibility for minority traditional cultural groups. The media, primetime news shows of television networks, radio and written press, have produced investigative reporting about the cultural diversity and fund competitions for documentaries (Gente TVNMEDIA). Examples to highlight: State Radio and Television System; TVindigena, that educates about cultural diversity by giving airtime to different ethnic and cultural groups. Traditional themed programs have hosts and content profile of a cultural sector. Even though they are inclusive, open and content rich, they do not represent the country’s cultural diversity nor do they dedicate the same time or investment to all ethnicities.

**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.

Cooperation with the media regarding coverage logistic and editorial resources has been established. They are provided with ICH audiovisual materials and its safeguarding when they are able to obtain them. They are invited to community trainings. The media is directly tended to, they receive assessment regarding inclusive language, usage of terms of the ICH Convention and contact with cultural representatives and knowledge bearers is coordinated. Communicators are invited, with expenses paid when the expression is held in hard-to-reach areas, in order to provide the tools needed to produce investigative reports about the ICH.

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

One of the most important lessons learnt is recognition of cultural diversity and the need to respect regional variants and differences, without praising or minimizing one expression over another. The fact alone of taking communicator to field investigations and guide them through the management of ICH information under the concepts of UNESCO, provides the individual with the ability to objectively and unbiasedly disseminate the country’s ICH diversity.

Question 18.3

Media programming on ICH:

- Is inclusive

  Independent media production has advanced the field of inclusion, since programming focused on popular culture now include other expressions besides the traditionally predominant ones, but they are still not balanced. Spaces granted to minority groups during their local festivities and holidays (Black ethnicity month, international day of indigenous people, anniversaries, etc.). Programming dedicated to all ethnic groups and immigrants is still needed.

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

  Programs in other languages are few, even though there are some online alternatives that allow indigenous groups to have spaces in their own languages, such as TVindigena, that transmits programs in Spanish and in the interviewees native tongue; Radio Voces Originarias de Panama (by the Coordinator of Indigenous people of Panama); Radio Maria station. The State Radio and Television System has
two dule culture radio shows: The voice of the people of Duiren and The voices of the Earth.

- Addresses different target groups

Traditional media has no programs targeting the diversity of the population in a systematic and equitable way. They target the population and celebrations of the people in the mid-region of the country. (A lo panameño, Hecho en Panama). Media outlets managed by groups with no representation on private television or radio, provide some alternatives that offer options to different cultural groups, but they require an online connection to broadcast. The State Radio and Television System to some extent, contributes partially towards the objective, through the program Raices. Similarly, the program Somoscultura 24/7 (Plus Radio and TV) contributes to content diversity for all audiences.

**Question 18.4**

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

Limited

**Provide any additional explanation.**

Open trainings will be on-going and also new proposals targeting specifically journalist, producers and public and private media host.

Master and bachelor degrees on cultural diversity, recognition of media reports and programs about cultural diversity and even management of a program including among its host, a migrant and guests from all cultures and ethnicities, will all be proposed.

**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:

Open trainings will be on-going and also new proposals targeting specifically journalist, producers and public and private media host. Master and bachelor degrees on cultural diversity, recognition of media reports and programs about cultural diversity and even management of a program including among its host, a migrant and guests from all cultures and ethnicities, will all be proposed.
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.**

Social and cultural policies of the Ministry of Culture promote ICH cultural diversity through compliance of the convention. The General Law of Culture and the creation of the Directorate of Citizenship and Cultural Rights promote understanding and mutual respect as a right and requirement for peaceful coexistence. ICH general policy is based in inclusion, equality and recognition of all expressions equally, with no value categories. A program recognized by various institutions (Ministry of Culture, of Education, University of Panama, Panamanian Academy of Language, among others) is the importance to conserve indigenous languages. The Mother tongue Forum has been organized three years in a row with participation of representatives of indigenous people, authorities and scholars.

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

The afro-descendant people have organized and achieved many goals; the establishment of the Black Ethnicity Day and Month; the creation of the National Secretariat for the Afro-Panamanian Development and the directorates of ethnicities in some municipalities. These achievements have contributed to the recognition of their ICH (Afro-Colonial and Afro-Antillean culture) and its contribution to the country’s history and culture. The indigenous people have also made significant achievement: their representation in the Government Cabinet through the Vice-Ministry of Indigenous Affairs; the Law that recognizes seven all indigenous languages; the Law that established bilingual intercultural education and laws that create the comarcas.

### 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

As a result of Covid-19 confinement measures, congo communities held virtual meetings during Tempe de Soto season, for the purpose of discussing the significance of traditions and safeguarding; Corpus Christi Festivities associations took their festivities to social media and indigenous associations called for ICH meetings.

• Researchers

The Anthropology School and its research center conducted conferences related to the ICH and social studies, but did not cover the principles of the Convention. The Safeguarding Project participates in these anthropologic meetings, offering opinions and suggestions.

• Media

The media transmits ICH related events, even though it does not dive into the Convention’s concepts

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 Ecological and Cultural Armila Sea Turtle Festival (Comarca Guna Yala) promotes the safeguarding of different traditional expressions in synergy with the environment. They received support in: training the Armila population and surrounding communities about the ICH and Convention; transportation of media outlets to provide coverage; film documentation and management for the inclusion to UNESCO’s Good Safeguarding Practices List. Another example is the Mejorana Festival, holding various contests, such as traditional singing, playing the mejorana, kid’s drums; accordion, garments, participation of popular music bands and float parades. This event is sponsored by the government and private companies.

Question 19.4

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

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

The ICH Safeguarding Project through the Ministry of Commerce and Industries, now through the Ministry of Culture, has an ongoing public participation in forums, congresses, meetings, trainings and discussions with cultural groups, communities, entities and the media, where respect for diversity is explicitly promoted and illustrations of documentation and investigations from all groups are displayed. Some of the videos that will play a part in the Ministry of Culture’s information system are temporarily available at youtube/@salvaguardiapci (https://www.youtube.com/channel/UCUeKhZOiC8jQAnv5c1jxC_Q)

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

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

It is important to raise awareness and inform those leading entities, organizations, the media and communities regarding the handling of the language used in public information to be in conformity with the principles of the Convention and restrain from using outdated terms not in compliance with these principles.
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](#)
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**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 ICH Safeguarding Project trains communities, knowledge bearers and authorities about the principles of the Convention. The process of raising awareness is carried out respecting the community’s decision over their expressions. In the case of the indigenous groups, traditional authorities are requested a permission to document and train the population about the ICH and the Convention. All cultural groups are treated with the same importance when working with communities.

**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.

Professional standards are still regulated under ethical principles. In public communication inclusive language is used, (if applicable) it is translated to native tongues when it involves indigenous people. En la participación, se busca la representación heterogénea de las comunidades y las decisiones sobre sus manifestaciones se toman bajo el concepto de consentimiento, previo e informado.

**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:**
Target for the next report:

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

It is important to have standardized professional codes in the processes aim at raising awareness. We expect to achieve a level of satisfaction by training knowledge bearers, government employees, trade associations and the media.
21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

**Question 21.1**

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

Some

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

All expressions have individual volunteers that undertake group commitment, full of motivation and success, equanimity and leadership in uniting efforts. There are also some with lack of motivation, pessimism, bad moods and even confrontational attitudes, who believe the element will be lost, that no one is helping and that they have no time, that no one wants to learn or that certain people harm the expression and should be replaced or publicly questioned. All groups representing an expression are different; some are natural leaders and others more formal, according to ethnicities and the clusters they represent. For example, the congo culture has palenques or groups who have their own structure in different communities where they make their own decisions regarding participation and in-house authorizations; however, some leadership groups, such as the Congo fellowship of Maria Chiriqui, brings them to meetings together, motivates them and even united them for the nomination. The safeguarding plan has a combination of local authorities and individual leaders. In the case of indigenous groups, there are categories of authorities and they are managed differently. Safeguarding decisions are taken by these authorities. In some cases, they connect with a culture commission or sub-congress for specific projects.

Describe in particular measures to ensure that this is inclusive.

In the case of indigenous groups, is a complex process that is still progressing since in some congresses no women hold administrative and traditional positions. However, women usually perform activities such as handicrafts and traditional cooking, which are part of the sustainable development programs (this has an effect on information transmission). Institutions have implemented measures such as offering grants or openings for trainings, assuring a specific amount reserved for groups that require it. During trainings, each person is reiterated of their safeguarding role and their role in working commissions, each one contributing according to their gender and age, among other categories. Ultimately, the communities are the ones who decide over their own heritage; they are provided all information, tools and respect to allow them to manage their own inclusion in safeguarding matters.
Question 21.2

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

Some

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

Contributions from civil society and foundations are valuable and appreciated as part of the alliances in favor of the communities. Assuring such participation depends in part of transparency, consultation and work established with the communities. In some cases, the communities were already working with associations, foundations or boards when the inventories began, in other cases they were provided help to organize themselves. Others have procured laws that provides funds constituted by boards to manage themselves (for festivals and some festivities). For example, Casa Taller foundation has created alliances of their funds with institutions with the purpose of publishing products that safeguard ICH practices (oral traditions, were drawings, voices and beneficiaries play an important role) and parallely even innovative projects (recycled paper) that help communities make use of environmental resources, or recovery and recreation of traditional toys with identity-based components reflecting their own ethnic profile.

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.

In conformity with the convention and ethical principles approved in 2015 during the tenth meeting, community members must make decisions relevant to their expression. Members of the civil society, boards or foundations must establish dialogue and negotiations according to consultation. Some examples of conflict are cases where the commercial side of the festival becomes more important than the ICH, or when ‘folklorization’ of the element begins to change the appearance of the expressions. A bad synergy example is asking for permission to create and design a traditional element museum but then excluding knowledge bearers from dialog with visitors. In the following stages, there’s been consideration to establish agreements with foundations or associations to update the inventories, where the contribution would be administrative and trainings, but implementation should be as it’s been so far, by members of the own 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:**

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 need to strengthen civil society, associations and foundations to collaborate in the safeguarding as their role of facilitators, as an element that enhances cultural diversity and offers factors in favor of the ODS. There is plenty of motivation and orientation for ICH stakeholders, businesspersons committed to social responsibility and ICH bearers, investment from UNESCO that held UNESCO’s Regional Alliance Forum for Latin America and the Caribbean on October 3 and 4, 2019 in Panama. The objective: “to build peace and sustainable development through education, science, culture, communication and information”. The Panamanian State participated through its Ministry, Authority of Tourism and the Ministry of Culture. The Handicrafts and ICH unit displayed the living heritage in all its diversity.
22. Extent to which civil society contributes to monitoring of ICH safeguarding

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

Question 22.1

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

Yes

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

Research done prior to the expression's inventory has made evident the little information that was available, lack of updating of existing studies and lack of resources to publish some of the material that was stored. Young adults are taking on the new job of monitoring, documenting and registering, perhaps without scientific academic rigor but with originality, creativity and testimonial character of film and documentaries through technology. This signals to a desire to know more about their ancestors, family members that have left them a legacy that may be at risk. In this sense, we have requested to motivate new generations of students of anthropology, history, geography, visual production, etc. about their final projects.

Question 22.2

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

Yes

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

These groups may carry out and/or create projects research projects and studies with shared funds or mixed efforts, in a more effective manner, ridding of the institutionality of the processes, and joining communities so that they may be involved in the best way possible. Additionally, using an already developed effort, they can update inventories with the communities’ participation. Some organizations or companies, using their social responsibility budget may contribute to different publications, platforms or academic grants.
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.

Revitalization of University of Panama Anthropology School and its research center, creation of the Center for Historical, Anthropological and Cultural Research in Miculutra; as well as a new group of professionals participating in congresses, is taking a chance on the research labor force. Their research may focus the way to safeguard the ICH from many aspects, using technology, economy, health and cultural management tools without compromising their identity. Detecting risks of development and poorly designed study of the population distribution and urban and rural centers that may prevent loss of vital environments that give their ICH meaning.

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:

Cultural policies and operation plans being approved by the State along with the possibility to create grants for education, publications and research. ICH investment projects of Muculutra will include a budget aimed at visible results of research and the online inventory.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

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

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

Question 24.1

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

- Bilateral level

  All being monitored by the Ministry and on-going: Currently, an inventory is being carried out parallelly and jointly with Colombia about afro-descendant foods from both creative cities of gastronomy: Panama City (Panama and city of Buenaventura (Colombia). Art and Creativity Masters from Panama and Mexico about experiences and models of their traditions safeguarding.

- Regional level

  Exhibit of the Panamanian Corpus Christ masks in MAPI (Uruguay) with videos about processes and safeguarding measure and transfer of information.

- International level

  The first ICH International Congress in 2015 displayed safeguarding experiences and collaboration with countries who sent expositors (Ministry of Culture of Colombia and Ecuador, organizations such as OMPI), and those who were sent by Panama as consultants and scholars (from Venezuela, Costa Rica, Mexico). A second congress is being planned to take place between 2022 and 2023

Question 24.2

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

Question 24.3

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

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

We’ve received bibliographical material about experiences of the ICH safeguarding from Colombia and inventory methods and worksheet types from Ecuador. Multiple digitalized material available online from Crespial, Colombia, Peru, Mexico, Guatemala and others, has been used.

Question 24.4

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

No

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

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

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 have discussed with researchers from Costa Rica the need to carry out common plans regarding the indigenous communities of naso tjerdi, bribri and ngäbe; and on the other hand, there are indigenous populations in common with Colombia. It is the opportune moment to expand investigations and experiences of safeguarding through international cooperation. There have also been talks with the new director of Culture of CEEC SICA to share successful ICH experiences in Central America, cooperation with their ministries of culture will also be analyzed.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework: English | French | Spanish

Question 25.1

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

Yes

Choose a category 2 centre

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

Describe the activities and your country’s involvement.

A request for the inclusion of Panama to Crespial has been sent and we are awaiting a reply regarding that inclusion.

Question 25.2

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

Yes

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

The communities of all ethnicities themselves establish gathering ties, visits, testimonials. University study centers and research centers participate in congresses of anthropology, ICH and testimonial experiences. Every year, La Villa and Parita bring international guests during their celebrations, where hosting and respect transcends from the organizers to the public.

Question 25.3

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

Yes

International and regional bodies
**WIPO (World Intellectual Property Organization)**

**ICH-related activity/project**

Participation in trainings and courses of intellectual property on collective rights and folkloric expression, where their expositors have participated in congresses and contributed with printed material to disseminate at workshops. Oral tradition workshop by the Oral archive of Mexico in UNACHI (Autonomus University of Chiriqui, Panama). Gathering of collective rights, Human rights and the ICH in Mexico City. Support for binational exposition of Molas, layers of wisdom, organized by the township of Panama and the Colombian Museum of gold. Various activities jointly coordinated with the Ministry, on-going, about the inventory of the heritage of Panama City’s afro-descendant foods (Panama) and Buenaventura (Colombia), such as Creative Cities of Gastronomy; encounter with Mexican and Panamanian art and creativity masters; organization of Corpus Christi masks exhibitions at MAPI (Museum of indigenous and pre-Columbian art).

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

Training of ICH team workers is necessary and invaluable, in this sense, being government employees, we have been granted scholarships or free spots to complete courses about intellectual property (to be applied to our work); three ICH indigenous workers were benefited by the oral archive course being taught by oral archive specialists, as support from UNACHI and Mexico; Human rights and collective rights gathering allowed the sharing of experiences regarding successful practices from each country and to show testimonies of plagiarism, appropriation and ways to battle affectations of intellectual property. All activities facilitated sharing the ICH of other countries, which is always a lesson of mutual recognition, value of one’s expression and of others, and opens gates between local bearers and those from other regions.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

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

The hope is to establish relations through international cooperation from Micultura and its representatives in other countries, to share our deepest efforts, especially in technical matters of exchanging successful cases in regard to the safeguarding and appreciation of other countries’ ICH.
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
C01272

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>Artisanal processes and plant fibers techniques for talcos, crinejas and pintas weaving of the pintao hat</td>
<td>2017</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 Pintao hat’s artisanal technique bearers are looking forward to participate in events, performances and testimonies that enhance appreciation for the cultural significance of the hat, whether being worn for work or together with traditional outfits. Despite an initial interest to make the hats with classier and more expensive weaves, they know and admit that the pintao hat is for everyone, and they must offer options at all price ranges, allowing them to support themselves while also making it accessible to more people: Children, youth, men and women of all ages, and economic levels.

The artisanal process maintains shared roles that go from the sowing to the process of obtaining fibers and dyes, as well as weaves for the talcos, crinejas and pintas. Putting together the hat over a wooden mold is still a job dominated by men in creating the classier version hat and weaving simpler hats are usually done by women. Nonetheless, in light of
the fact that in many cases the hat is designed by the one making the hat, women are now also participating in the last steps of putting the hat together. In this sense, it is important to note that according to availability of fibers and skills, some opt for performing the easier, faster and more profitable practices. This means that some weave crinejas and then sell or exchange them and others with more weaving skills, end up being those who weave and put the hat together, resulting in the less skillful not being involved in the design. This phenomenon is also observed in the elaboration of the pollera, a women’s garment.

The only role some artisans do not fulfill is not weaving nor sowing, since they decide to opt out of those functions and instead only distribute and sell, placing them exclusively on the commercial side.

**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.

Artesanal technique to produce the pintao hat requires raw materials. The artisan is committed to those that sow and distribute plants used in the weaves, plants used as dyes and swamps where the mud used to make the black color is found. In some cases, the artisan and his family sow and elaborate the weaves, but this isn’t always the case. This is the reason for the interest of local authorities and artisans regarding the element’s viability. This depends on the increase in artisans as well as the availability of raw materials. To this end, it is necessary to increase plot of lands and conserve spaces that are not diminished due to loss or sale of the family heritage.

The inscription of the element has resulted in an increase of the interest in the acquisition of this garment and its use in social and everyday activities. User value it because of its significance and at the same time, it facilitates sustainable development of the artisan families. Regarding transmission of knowledge, it’s on-going, according to artisans surveyed. But many students favor academic careers, instead of hat production, as their main activity. The family’s collective work, housewives and their husbands, fathers and grandfathers carry on with the tradition and expression, while the kids are still young. Artisans offer to teach at schools and it’s a proposal open before educational authorities.

They are concerned about imports of synthetic hats similar to the pintao hat and other traditional hats, this concern is being looked at by the Ministry of Culture. The hope is that now from the Ministry of Culture safeguarding plans committees with local institutional and community representation will be organized.

Fears noted: not having family members involved in the elaboration of the hats, neglection of their plants, creeks and swamps ecosystem, where the chonta palm is the one most at risk, proliferation of intermediaries; and failing to put a stop to synthetic hats import.
Cases of imports of hats similar to the pintao hat made with synthetic materials, were dealt with.
Amid the pandemic, they are hopeful it shall soon pass and that they'll be vaccinated and included in all subsidies, since they have not had many sales and that is their only source of income.

**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.

Inclusion of artisanal techniques of the pintao hat to the Representative List has heightened recognition and visibility of the artisans, and also of the communities where the expression is practiced. There's been a boost in cooperation and mutual support, especially in the acquisition and exchange of raw material needed in the production of the hat. The use of the pintao hat keeps growing and with it, recognition of the artisans and their descriptions for uses with various garments that identifies them. Some artisan women recycle leftover fibers to make dolls, earrings, bracelets and other innovative items. Participation from artisans and their families at the cultural and social forums of various subjects, and the variety of ages, education and investigation, show the dignity and modesty of the worker who values the land, is attuned with her, and the capability and skills required to performed the artisanal processes of the pintao hat and other regional hats. They value their work and understand that in spite of international recognition of their work and being congratulated by everyone, the only thing that guarantees their survival is their work. They can make a difference with the ability to organize, with spaces to educate (some for free and others paid, if they student can afford it. They divide their time between sowing, working or teaching).

**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.

Three years have passed since the inscription. They have received lots of promotion and economic support for festivals, through the media and institutions (Education, Foreign Affairs, Tourism, Municipalities, Commerce and Industries; the National Directorate of Handicrafts dedicated the 2018 national fair theme to the element), and the Ministry of Culture using its resources and through new structures of handicrafts, cultural industries, folklore and cultural heritage.
In 2019, second year, assessment carried out in Cocle analyzed viability, sustainable development and beneficiaries, with artisans and farmers of raw materials, together with regional offices of Micultrura, Commerce and Industries, Tourism, Environment, municipalities and the Technologic University (to request investigations).

In its third year (2020), during the pandemic, significantly affecting production and transmission of knowledge, some promoted themselves on social media, participated in virtual fairs and were benefited with government subsidies.

Among promotion and development measures to achieve transmission, research (along with publications and availability), documentaries, intellectual protection, increase in sowing and raw materials and benefits for artisans, the following actions are encouraged: research fund competitions; training subcontracts; scholarships for ODS training and handicraft management; exemption and/or discounts economic incentive, to those who continue to lend their land; government land purchases (without option to sell) to have as undisturbed ecosystems; continued alliance with the Ministry of Commerce and Industries for the inscription of the geographic area of the hats in Cocle (all types); define social security system for artisans; define control mechanisms for intermediaries (and identity thieves) requesting proof of the author’s identity.

**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.

Artisanal leaders of the pintao hat (men and women) have given their testimony with the aim of motivating other and expressed their surprise and excitement realizing that those things they learned from their grandfather would become an Intangible Cultural Heritage of Humanity. They state with authority and in the Convention’s language, that they have proved a real compromise and sense of belonging regarding the safeguarding of the element.

In the case of artisans of the pintao hat, suffering consequences of the pandemic and decrease of sales and income, they find themselves discouraged. They feel associations are desperate. Other feels there isn’t enough support, despite subsidies. They are still teaching their families and are willing to continue teaching at schools once the pandemic is over. Similarly, they hope to see their inventory online including their weaves (Micultrura) and the continued growth of the Pintao Hat Festival’s webpage (Municipality of La Pintada).

Community members have participated in collaboration with institutions and vice versa, however not in an articulated and permanent manner, but instead in specific activities. Municipalities and the ministries of Culture, Tourism, Education, Social Development, Environment and Commerce and Industries attended meetings with regional and artisan representations, for the purpose of assessing content relevant to the periodic report, establishing the safeguarding plan commission and supporting promotional activities and presenting a proposal of how they may contribute from their institutions. These efforts must be revisited once the pandemic is over.
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.

a. Competent bodies begin in the Ministry of Culture and in local authorities of the municipalities of La Pintada, Penonome, and Anton; other are the Ministry of Commerce and Industries, Tourism, Environment, Social Development and the universities in accordance with motivation towards researchers and proposals posed at forums and meeting at the Technological University, Specialized University of the Americas and the University of Panama.

b. Independent artisans, artisans that are part of associations of artisans of Pedregoso and Membrillal and artisans members of farmers’ cooperatives. Artisans from the commission of the celebration of the pintao hat festival, assembled by the municipality of La Pintada.

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.

During in-person activities in 2019 and beginning of 2020, questions were asked at events organized by ICH, attended by institutions of Handicrafts, Cultural Industries, Miculutra’s Copyrights; and Industrial Property and Collective Rights of the Ministry of Commerce and Industries (“ICH intellectual property and fashion design” workshop; and at handicrafts workshops held in the city of Panama, West Panama, Cocle and Colon).

The inclusion of monthly, annual and periodic reports of the 2003 Convention is usually announced at meetings, forums, petitions for support and event. This evaluation and opinion process is normally conducted from different content and increasingly when it begins the year prior to the submission of the report. Nonetheless, the current report was extent, but it requires more consultation time and time to harmonize the results of the consultation. It’s become more complex due to the pandemic.

For knowledge bearers, questions have been asked during themed-based forums (congo culture, mother tongue, indigenous ICH, gastronomy, etc.). Others have been questioned through whatever mean was available to them (voice and text message, phone calls, audio recordings).
Examination of the element’s specific situation for the periodic report, with the participation of interested parties, institutions and artisans’ representatives, was conducted in December 2019, in Penonome, as part of assessment two years after the inscription. Testimonial content was kept, two conferences: artisanal quality and cooperation, and impressions and recommendations regarding the element and research and promotion were discussed, as well as environmental impact and distribution points.
C. Status of elements inscribed on the Representative List

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

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

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ritual and festive expressions of the Congo culture</td>
<td>2018</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').

In the Congo culture case, the roles have stayed the same and there is a strong interest among its bearers, for families to participate in trainings and for everyone to be educated about their history. They wish to listen to testimonies of the elderly from different regions, because they know and accept the regional variants in dances, music, songs and garments. The years prior to the inscription were characterized by a lot of exposure and enthusiasm in front of the crowd, of many meetings with the purpose of presenting themselves as best as possible. The year of the pandemic has been difficult for bearers of both expressions (and of most of them), a year marked by crisis that has forced to be resilient and stay active through social media. The tempo de soto for congos was one of unity in eminently inclusive virtual forums that allowed them to assess how its evolved differently according to influences from various regions. All communities kept a watchful yet on testimonies, conferences of history, music and language scholars. Each field and subfield of the expressions has been strengthened in their expertise and their relations with other expressions. Currently they are recording educational videos, displaying singing and dancing, making
drums, playing instruments and differentiating their rhythms following the beat. Some roles in the congo culture and other expressions change, others are permanent and kept until old age, in some regions it changes each congo season or tempo de soto.

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.

Regarding ritual and festive expressions of the congo culture, the transmission is viable, whole families come together and prepare for their festivals and rituals. However, some bearers are worried that too many of the elderly, knowledge bearers, are passing away without transmitting it to the next generation. Other consider that the influence of folklore and its plasticity, set a limit for the Ancestral Culture to be seen as only party and dancing. They believe it should be instilled better in the community and should be incorporated into afro-descendent history content in schools and textbooks. The older generation emphasizes that congo values and their struggles for life and liberty should not be lost nor forgotten and that there’s much work to be done in order to set its significance. When they refer to the elderly, they are referring to that knowledge of rituals, oral tradition and its meanings, and the congo language that not all are fluent in and has no formal plan for its revival. They’ve been analyzing areas that should be revitalized, such as sowing of woods required in the elaboration of their drums, growing of other plants to obtain their neckless seeds and the flower used as part of their garments. Regarding various roles, some regions feel they are losing some representations that would tell their stories through games and dances, some are losing dancing characters that interpret the way the move and express themselves according to their congo name and character. Another risk that’s being analyzed at all levels is the emergence of groups of devils in Colon and another province (Bocas del Toro), that has an afro-descendant population but their interest seems to only be targeted at the devil character and not in building values of the Palenque as a community effort. These independent devil groups have organized and associated as artisans of the devil’s costumes. Now they are part of the artisan and dancing devil groups, as part of the congo and devil festival phenomenon that began in its first years as a devil mask and costumes contest.

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.

Inscription of congo culture has enhanced considerably the visibility of the expression, and the recognition of the afro-descendant people in the country’s history and culture. They’re often included in programs where their gastronomy, music, garments, songs and influence of African voices in Panamanian and American Spanish. They were spontaneously added to national parades, where they normally would not be included. As part of their safeguarding plans, they promote opportunities for studying and practicing technological and audiovisual technologies registered and documented by their culture. They keep building among themselves understanding of their different influences and the will to accept regional variants as different influences from the locals and other groups, rather than signs of identity loss.

One of the values of the ritual and festive expressions of the congo culture is its openness to all genders and ages, where the grandparent’s generation is always taken into consideration and respected. They all dance wearing whatever congo garments they have, no one is discriminated or rejected. The dancing, the shared food, the exchange. There is mutual teaching. These groups are so motivated by this recognition that they constantly remind each other as a commitment, a task where everyone has something to inherit or contribute, as they do when they cook their mancrocho soups or ŕimi ŕimi, putting and throwing something in the pot.

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.

During the two years after the recognition of the Ritual and festive expressions of the congo culture (2019-2020), there’s been a lot of teaching and promotion activities from different sectors (universities, institutions, the media) about its cultural and ethnical values. The Ministry of Culture trained and guided the Congo fellowship committee regarding virtual forums about testimonies, periodic reports, investigations, transmission, pandemic, risks and rights of all sectors to their physical spaces and celebration during its tempo de soto (congo’s days of celebration).

A board was created to coordinate two festivals: Congos and Devils Festival and Festival of the Congo pollera. The use of funds will be regulated by a Law that establishes support from three institutions (Micultura, Tourism Authority and Colon Free Zone). Some of the recommendations include providing drum workshops and one publication a year as part of those funds that should impact all sectors.

The Colmena program (sustainable development network in vulnerable areas) includes expressions, farming and artisanal production in vulnerable areas; promotion of the integration of municipalities into local committees to participate and ensure palenques will
have public spaces available and will be able to manifest their expressions on their traditional days. Similarly to other inscribed expressions, competitive funds will be reserved for research and publications; social security policies and scholarships will be proposed; inscription of artisans and entrepreneurs in creative industries will be increased.

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.

In the case of the congos, being organized in community groups, lead by kings and queens, where its common to see whole families practice the expression, they are evaluating which areas need reinforcement. Others have been conducting independent virtual forums, if they’re unable to meet, with the purpose of educating, show representations and dances, discuss all points of views (many are on Facebook and YouTube). Everything suggests that once the pandemic has passed, in person meetings between close members would continue, while the groups will analyze their content, education and concerns virtually. Some members question the emergence of folkloric devil independent associations and groups because they do not respect or distort the traditions. The role of institutions, foundations and organizations is to promote respect with the dialogue.

It is important to value the initiative and motivation of the palenques or groups to promote themselves, teach, learn. This expression was not commonly included in the school curriculum. Colon’s fine arts and folklore schools used to teach a generalized folklore, one from the Azuero region. Testimonies from two educators that are congo queen and king in their community are very interesting, at school they would teach only what was in the curriculum. The congo celebration was living but only in palenques during their festivities.

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.

a. Competent organizations begin with the Ministry of Culture and with local authorities of the municipalities of the Colon and Panama provinces and its directorates of ethnicity; Ministries of Education, Tourism, Environment, Social Development, Senadap (Secretariat for the development of Afro-Panamanians), Ministry and universities in terms of motivation towards research and proposals presented at forums and meetings at the Technologic
University, the Specialized University of the Americas, Ganexa Art University and the University of Panama.

b. Groups or palenques, independent individuals, Renacer de mi danza association, Congo Fellowship of Maria Chiquita, Realce Historic, Fenco (Black ethnicity of Colon Foundation), Portobelo Foundation, the School of Rhythm, among others.

**Question C.7**

C.7. Participation of communities in preparing this report

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

The questions in the report include consultations at different viewpoints or hierarchy levels, from all sectors. For example, in education, not only the authorities, but also professors, parents and students. Regarding social communication in the ICH, to the communicators, the people and knowledge bearers.

Most consultations carried out in 2020 and the beginning of 2021 have been through email or links to a Microsoft Form; others have replied by email or at virtual meetings (representatives from academic sectors, institutions, organizations, foundations).

The framework of open consultation about the expression’s status was in terms of the periodic report, about the assessment of the inscription’s impact, as well as how they are perceived in education, the media, public policy and the ODS. Two workshops were held at Colon’s Fine Arts and Folklore school in 2019 and 2020 (one in person and a virtual one), 2019 anniversary reunion, and six virtual forums (organized by Micultura and Maria Chiquita’s Fellowship of the Congo Culture) during tempo de soto in 2021, that included testimonies, surveys, academic conferences and institutional proposals from SENADAP and Tourism.
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
Katti Osorio

Title
National Director of Cultural Heritage

Date
14-03-2021

Signature
<s>signed</s>