Periodic Report (Convention)

A. General information

Name of State Party

Saint Vincent and the Grenadines

Date of Ratification

2009-09-25

Question A.1

Executive summary

Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.

In Saint Vincent and the Grenadines (SVG), we continue to maintain, finance, promote, protect, and make every attempt to preserve our intangible cultural heritage through varied entities that continue to be involved and or responsible: Communities, groups, individuals, organizations, government through governmental agencies or ministries, NGO's and the list could be almost innumerable. Administratively speaking, the powers that be and or the authorities continue to make provisions to promote and engage the convention. Of equal importance, we must indicate that the work of the ICH continues to be done and or enabled by Vincentians, and pockets of people further enabled by the National Trust, the National Treasures, the Garifuna Heritage Foundation, Rosehall Cultural Development Organization, Fancy, Owia, Greiggs Heritage clubs— all Garifuna oriented communities, and more. Some of these organizations do their part to work each time to engage the conversation and change the mindset to research, share, respect, and safeguard our intangible cultural heritage.

Amidst these organizations, sometimes the leader’s focus is different. In that, if the leader’s focus is dance, the groups’ foci would be dance should s/he be versed in theatre that organization’s group would be drama oriented versus someone whose focus is in poetry. All things point to ICH and although the spectrum may be broad, they all support the ICH Convention.

It is therefore important for us to build and celebrate our environment, our intangibles, our ICH, and this is done through our festival traditions: Nine Mornings, Carnival, Madongo Festival, Folk Festival, Storytelling, Dance Festivals, Maroon Festival, and much much more. However, here’s the interesting part/s: Legislatively speaking there is no official act that deals with or and regulates the measures we continue to take, at a national level to implement the Convention. In that, there is no law that explicitly supports it, although the interest is there, the content in terms of our heritage is there, the activities that promote ICH is there, but the legislation seems to be lacking therein. Furthermore, there has to be a
clear and concerted effort for work to be done as the Government and people of SVG continue to do their part/s so that the practitioners can get their work done - efficaciously.

There is work to be done and it has to be embarked upon with the added interest, of the key stakeholders who have recognized the importance of the ICH Convention; we have to continue to do the works, we have to invest the time, we have to start and follow up with it to completion - Consistency is key and amidst the struggle, we have to make it work in our quest to respect, reflect and embrace our history our heritage, our story, our inventory whilst we research, document and safeguard who we are and from whence we came as a true investment in our people whilst we simultaneously work to enhance the overall status of all the aforementioned measures to implement the convention from all angles. All in all our efforts combine need to be regulatory: polices have to be developed and enacted, the passion must be so great that the urge to make an invention and subsequently work towards having at least one element inscribed, laws, rules that govern, so we can effectively execute the plan to meet not only the local but the regionally and eventually international standards as they pertain to the ICH UNESCO.

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

Brown

Given name

Maxine

Institution/position

Cultural Officer Ministry of Sports and Culture

Address

Telephone number

+784433-5334

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

- Governmental institutions
  
  Department of Culture. The Department of Culture has a Research Unit whose role it is to research and provide the necessary information that is relevant to all areas of culture and or the arts among other areas (of research that is needed for the conservation and or preservation of our cultural heritage as it pertains to Saint Vincent and the Grenadines.

- National commission for UNESCO
  
  The National Commission gives reminders about the impending deadline - ICH Periodic Reporting and promises to give assistance if needed and or requested. Moreover, the current director Mrs. Janeil Henry-Rose was able to provide pertinent information on the ICH Convention and clarified any area that the new focal point person was not clear about and or where advice and or clarity was needed.

- Creative and Cultural Industries. Another department within the Department of Culture that overseas all areas of the creative and cultural forms as to consults with various communities to assess their need as well as help them to grow and or develop whilst creating visible for their works to be highlighted, showcased and documented.

- Centres of expertise
  
  SVG National Trust. The National Trust among other things is charged with the responsibility of preserving our cultural and historic heritage of Saint Vincent and the Grenadines and with a wealth of information they were a great source to tap on re: Intangible Cultural Heritage as it pertains to the Periodic Reporting.

  National Treasures. The work and the activities of National Treasures of St Vincent and the Grenadines are primarily the intangible, constantly evolving aspects of our cultural heritage, which are often recorded in the memories and oral histories of a people; and will resonate with individuals, communities and the nation as a whole, highlighting and reminding us of our shared cultural identity.
**NGOs**

The Garifuna Heritage Foundation continues to create an awakening as it educates, promotes and preserves the Garifuna Heritage of our homeland which bears relevance on the Intangible Cultural Heritage.

- Rosehall Cultural Development Organisation
- Greiggs Community Organisation
- Fancy Community Organisation

**Others (if yes, specify)**

- National Cultural Foundation. It hinges a lot on our intangible cultural heritage and to sought from this wealth of experience is quite ideal and three cultural ambassadors sit on this foundation.

Please provide any comments in the box below

Although there may be other entities that promote ICH, I am not sure if they are registered and have been categorized. Thus, in my new role as focal person, I would definitely have to do more research on what pertains.

**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.

Garifuna Heritage Foundation -a well structured organisation
National Treasure - was recognized in 2014 and by the Government of Saint Vincent and the Grenadines (SVG) in 2015.

**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.

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]).

none

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

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

none

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

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.
Please provide in the box below observation(s), if any, on the above-mentioned information.

**Question A.6**

**Inventories**

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

1

a. Name of inventory

b. Hyperlink to the inventory (if any)

c. Responsible body

d. Date of establishment

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

Date of latest update

f. Method and frequency for updating


g. Number of elements included

h. Applicable domains

i. Ordering principles

j. Criteria for inclusion

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

Please provide further details, if appropriate:
i. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)

Please provide further details, if appropriate

m. Does the inventory identify threats to the ICH elements included?
If yes, what are the main threats you have identified?

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

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

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

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

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)

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

Question A.7

Synergies with other international frameworks

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

Activity/project

Contributions to the safeguarding of intangible cultural heritage
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]

<table>
<thead>
<tr>
<th>Question 1.1</th>
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<tbody>
<tr>
<td>Have one or more competent bodies for ICH safeguarding been designated or established?</td>
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<tr>
<td>Yes</td>
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**Name of the body**

Garifuna Heritage Foundation

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

This organization, although it is non-governmental assists in promoting, creating awareness, and preserving our Garifuna Cultural Heritage. For years our "Garifuna Story" / Garifuna Heritage was almost lost as it was not spoken about nor was it taught in schools and or even in our communities. Since the establishment of this foundation, there has been a lot of talks, discussion, awakening in schools and communities. Every year they hold International Garifuna Conferences, collaborate with Department of Culture, who sometimes provide financial support and human resources (skills of cultural /technical officers) when they host big conferences, workshops, festivals and things of an educational and cultural nature. The foundation provides training in indigenous dance, indigenous food preparations, Garifuna language, etc. Most of the programs they facilitate in collaboration with other entities, such as the National Schools' Garifuna Folk Festival cater to a wide cross-section of our country including schools and the wider communities.

**Website**

https://garifunaresearchcenter.org/

**Contact details**

**Address**

Winston Davis Drive, Villa, St. Vincent

**Telephone number**

17844562124
<table>
<thead>
<tr>
<th>Name of the body</th>
<th>National Treasures</th>
</tr>
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<tbody>
<tr>
<td>Brief description of the safeguarding functions of the body</td>
<td>National Treasures of St Vincent and the Grenadines is committed to the procurement, preservation, protection, promotion and dissemination of that which encompasses the intangible as well as the tangible history, heritage and culture of St. Vincent and the Grenadines and its people.</td>
</tr>
<tr>
<td>Website</td>
<td>national treasuressvg.org</td>
</tr>
</tbody>
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<th>Contact details</th>
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<tbody>
<tr>
<td>Address</td>
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<tr>
<td>Telephone number</td>
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<tr>
<td>E-mail address</td>
</tr>
</tbody>
</table>
E-mail address
tghfoundationsvg@yahoo.com

**Question 1.2**

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

Yes

**Name of the body**

National Trust

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

-

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

-

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

The National Trust main role is to facilitate the preservation and management of historical sites as well as to conserve and or safeguard the national and or cultural sites in SVG

**Website**

http://svgnationaltrust.moonfruit.com/membership/4568167559

**Contact details**

**Address**

Carnegie Building

**Telephone number**

17844512921

**E-mail address**

svgntrust@gmail.com

**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.

At the Department of Culture we preserve and conserve our cultural heritage; inculcate an appreciation for, and understanding of our culture including cultures of the Caribbean; we seek to encourage and or establish appropriate institutions as we simultaneously inculcate an appreciation for, and respect for the aesthetics and functional value of our surrounding. Along these lines, it is safe to conclude that we do encourage and support the broad and inclusive involvement of communities and individuals in ICH safeguarding and management. A lot of our work entails uplifting communities as we help them to maintain the various traditions and or customs that exist there and some of these communities are very indigenous oriented like Sandy Bay, Owia and Fancy on the windward side of the island and Rosehall on the leeward side. The Grenadines with their various traditions like Maroon Festivals and Boom-Drum and other dancers are never left out either. Through our yearly cultural calendar an inventory is automatically taken of our intangible heritage. We have a book of remembrance where we remember the fallen cultural icons from who would have made a significant contribution, our freedom fighters, treasured culture mamas and cultural papas who left a legacy for us not to transcend and transmit to those who would eventually take over when we have gone to the great beyond.

Question 1.4

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

Yes

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

The state has appointed committees to identify, document, and promote works of an indigenous and or cultural nation. One such committee is the World Heritage Committee that deals with the identification and documents of sites be it natural and or "man-made" and or cultural that could be listed and or considered for listing as World Heritage Sites through UNESCO. There is also a UNESCO Commission through the Ministry of Education that provides guidance to the various groups here as it pertains to our cultural heritage and ways in which we could promote and preserve it - this too is endorsed by the state. Some organizations get funding to undertake community projects through the Department of Culture and other governmental ministries. Ministry officials sit on various committees that promote our heritage such as the Garifuna Heritage Foundation, African Heritage Foundation among others. In fact, through our various ministries, we assist with programming and give suggestions on ways to enhance these programs as we engage schools. One such program is the National Schools' Garifuna Folk Festival, "ARWE" [Folk]
Game, etc. and nowadays an exerted effort is made to document all our works as we collaborate with various entities.

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.

These documentations are not only filed but are promoted - showcased visually and or promoted by the media. Thus both the electronic and printed media gets the word out to our people. The information are also made available to students who are undertaking research and or for the public's general perusal and knowledge.

**Question 1.5**

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

1.5

- **Cultural centres**
  
The Peace Memorial Hall - a place where our cultural heritage is showcase through the arts

- **Centres of expertise**
  
SVG National Trust - epitomizes the conservation, promotion and or preservation of our heritage and the works of ICH stand strongly here. 
UNESCO Commission - recognizes and pushes for the ICH to be researched and documented

- **Research institutions**
  
Department of Culture - documents the information and provides it to the general public including students who are undergoing research. Various Government Ministries tap on our resources too for information as it pertains to ICH safeguarding and management.
• Archives

The National Archives sits on the same grounds as the National Public Library and likewise provides information on ICH as well.

• Libraries

National Public Library, constitutes one of the true documentation centers - so the information would definitely be acquired here. Established in 1969, The National Trust is charged with the preservation of the natural, historic, cultural, and built heritage of Saint Vincent and the Grenadines

• Others

Calinago Tribe Headquarters - Located in Kingstown this facility is being managed by Mr. Augustine “Sardo” Sutherland. It is a “Mini” heritage site where Calinago artefacts are on display - a visit to the site is quite engaging. This private facility owned by a Calinago promotes the works that promote 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:

This target for the next reporting is established because the focal person, having submitted her first ICH Periodic Reporting would become more versed in the delivery promotion and preservation of the works that the ICH entails. Through this added motivation we would become more adept and interested and so would be therefore driven to educate the
general public about ICH why it should be preserved. In fact, with some additional training SVG would indeed become quite skillful in its mandate and or delivery of any and everything that pertains to OUR INTANGIBLE CULTURAL HERITAGE.
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](#)

<table>
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<th>Question 2.1</th>
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Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

<table>
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<th>Question 2.2</th>
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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.

Government institutions, centres and other bodies provide training on ICH safeguarding and management...in the following ways:
- They offer workshops, seminars, conferences etc that promote training in ICH safeguarding etc.
- There has been a new awakening in and of things of an ICH nature, with this consciousness and or revival, this indirectly causes us to know of and therefore think of ways to protect and preserve what is truly ours.
- Finances are usually contribution to organisations that help to manage and safeguard our ICH
- Through more and more talks and or exposure to ICH, we become conscious and therefore take pride in maintaining what is ours.
- Facilitating festivals the promote our ICH
- New organisations, whether the government and or non-governmental take more pride in community events; they are more serious in their approach to safeguarding our ICH. Thus through interest, the passion is there to safeguard and manage ICH.
- in some centres such as the National Trust, the archives and other sites artefacts are stored and or display so that future generation can be privy to them
At the Department of Culture, there are two units that promote ICH safeguarding and management - The Research Unit which researches and documents and the Creative and Cultural Industries (CCI) that consults and provide training in all areas of CCI. Through these units we are able to listen to the concerns, documents and provide the necessary training to assist with ICH.

- Oral tradition is dying in our parts of the world, and a lot of our elders are dying with the important skill set thus a lot of emphases are or training are investing in documentation through the the media - both print and electronic.

**Do these programmes ensure inclusivity?**

Yes

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

Initially, inclusivity may have not been a dominant factor but nowadays inclusivity is key. Programs cater to/for the youth/young, the elders/old, people with and without disability as we now stress disability is not inability. People of different ethnic backgrounds - Carib, Garifuna, Indian, Blacks, White - All, including people of different religious belief. A difference is seen in people coming together with the aim of achieving the common good as well all do our part in being proud of our cultural and historic heritage.

**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.**

Community-based and or NGO-based organizations provide training, albeit sometimes to assistance from the Government and or other entities - local, regional, and internationally. As small as some of these groups are they take a lot of pride in what they do and every effort is employed to safeguard and manage OUR ICH. They undertake and facilitates: conferences - locally, regionally, and sometimes internationally as well. They teach what is known to the younger generation so that the tradition could be kept alive when they are dead gone. They engage them in festivals etc.

**Do these programmes ensure inclusivity?**

No

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

Though the response is no in this particular cases, some NGO-based organizations do promote inclusivity, but most often than not some communities, from observations and or
experiences tend to want to particularly engage the people in that community only. They think teaching it and or sharing information about heritage not necessarily indicative to the community only, is unwise - and or taking it away and or outside the village in which it should be held. It is important to add that inclusivity is indeed shared, as paradoxical as this may seem it true- they prefer to include only the people of that particular areas/village/constituency.

### 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:**

With a renewed vigour by the Government and people of Saint Vincent and the Grenadines, more and more efforts would be made to engage the government, NG-base organisations the promoting of our ICH would take more prevalence. The fact remains a lot of research and documents are done but individuals and or groups do not, sometimes, use the work ICH. Thus it is an area in which we continue to make stride.
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).

Training programs provide capacity building in ICH addressed to communities, groups, and individuals in several ways. Programs facilitated by the department of culture, the Garifuna Heritage Foundation, National Trust, and other community groups have become more aware of the importance of "lifting the game" when it comes to enhancing the productivity of their organizations and or groups. Thus the workshops facilitated in this regard seek to empower the youth, adult and those community engaged as key topics are brought to light:
- Importance of the organization in maintaining the community groups
- Importance of being trained in developing the groups
- Keyways in which we can continue to safeguard our ICH

Scholarships are offered to people of the indigenous communities to study areas related to ICH so that the standards as it pertains to indigenous culture can be lifted.
- Through consultations communities can identify their needs and ways in which can be improved, along with areas of needs specific to that organisation/group or entity.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

All ages groups are involved. The opportunities are available to all but on some occasions some groups especially those from the rural areas think preference is given to groups that are closer to the city.

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
To some extent, the training programs are operated by the communities themselves who believe in taking the lead to develop their various occasions but on several occasions the government though various departments contribute financially to the capacity-building workshops of these groups.
- Training on organizational skills
- Development of projects to enhance a site to make it more accessible
- overseas trips that pertains to ICH where training in the area of capacity building is the focus
Fundraising events to acquire funding for organisation
- organisation of festivals, etc

**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).

- How to maintain a sustainable organization - Department of Culture - Heads of Organisation
- Skills training workshops i.e craft, technology etc., - National Heritage Foundation - Women & Youth
- Conference - Garifuna Heritage Foundation - People of varied background
- Addressing needs of organization - Creative and Cultural Industries: dance, music, film, folk games/ring games etc

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Expect where foci are placed on a specific group, inclusivity goes without saying - all are involved/engaged

**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 strength in the growth and or development of any organization lies truly in the ability to build and or enhance the skills of its leaders and or participants. Thus capacity building amidst cultural groups involved in maintaining the cultural heritage is a big factor. These trainings made possible the communities themselves, funding from government and other local, regional, and international organizations. Thus having met the baseline/target we would only seek to keep it on a similar scale and or even better as we work hand in hand
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.

Nowadays, practitioners and bears are involved. This is based on several factors. As our country and or state take more pride in our heritage, practitioners and bearers have used this as motivator/motivation to get the message out to our people who now are eager and willing to listen because of the various educational drives undertaken in contrast to the past. Conferences be it the Garifuna Heritage Foundation and or other entities/organizations are held which speak to and or address our heritage - issues that are related to our heritage. This plan of action now incorporates the schools, both primary and secondary and to a smaller extent tertiary. Through discussions, one of the rationale for this is to reach out to the younger generation so that they can grow up with the knowledge and pride of who we are and from whence. In that to start designing programs for the youth it would have a stronger and bigger impact in the long run. Additionally with the increase in festivals, such as National Schools' Garifuna Folk Festival, National Schools' Music Bands Showcase, other youth conferences, mini-talks, encouraging them to write what does heroes and heritage month mean to them has truly created a difference re ICH Education. On contrast some practitioners are of the opinion that more could still be done to integrate its teaching is schools at all level but progress has indeed been made, albeit more can be done on a general level.

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.

During Heroes and Heritage Month in March (strongly celebrated) and Black History Month in February (not as strongly celebrated here but it is catching on) modes and methods of transmitting ICH are strengthened in formal and informal educational programs. Several festivals are held where students speak to and of their heritage. Some of the main objectives of the program include some of the following: WE WANT OUR STUDENTS TO KNOW OUR HISTORY - OUR LOCAL HISTORY. How is this achieved? We teach our Garifuna heritage to our students. Through Arts Integration, The Garifuna Heritage Foundation, the Ministry of Education and the Ministry of Tourism, Civil Aviation, Sustainable Development, and CULTURE Make learning history more fun and exciting; and in showcasing the talents of our students, We take the time, to celebrate our rich heritage. In doing so, we allow our students to experience, and or become aware, of our Garifuna Cultural Heritage. T.G.H.F (The Garifuna Heritage Foundation) continues to contribute, to the overall enhancement, of our Heroes and Heritage Month held every year in the month of March AND MOST OF ALL...The Garifuna Heritage Foundation including the aforementioned ministries aim is to engender National Pride regarding our RICH INTANGIBLE Cultural Heritage. Some of these program surrounds theme like "Children of Chatoyer; Fruits of our Heritage. "Arwe" Games", "Arwe Folk Songs" etc.

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.

Yes, this is one of the highlights of the communities, groups, NGOs, etc., in Saint Vincent and the Grenadines - they offered educational programs and or extra-curricular activities that promote and strengthen the transmission of ICH. The use the arts to make learning fun. In that through the arts, the message appears to be a stronger force of acceptance by those exposed. So students and people in the communities gravitate toward these programs because not only do they learn more but they get to showcase what they have learnt. There is also story-telling, dramatic re-enactment, etc. Most of these groups use group funds and or even their personal funds to undertake these programs. However, through fundraising activities, they acquire the fund in which to host these workshops or training and most often than not the receive funding from the local government through the various ministries that oversees program of this nature. On a few occasions, their groups would apply for funding, small grants, etc to enable the programs the facilitate.

Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.
Financial - through government via ministries like Department of Culture in the Ministry of Tourism, Civil Aviation, Sustainable Development and Culture. Ministry of education, local grants (small) - GEF; regional (Impact Justice) and or international organizations, Small fundraisers within communities - concerts, food sales, sponsor sheets/walk etc., CFLI Funds etc.

Technical Support - Resource persons form other ministries or in community

In-kind contributions - Person donate items, skills, etc, sponsor materials etc

**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.

To some extent yes. With regards to teacher training it may be minimal or happen by chance should a particular subject address that. However, it is more of passion. Teachers who are passionate about arts integration, would integrate it particularly during Heroes and Heritage Month, and or whether the topic advertently and or inadvertently presents itself for discussion would it be incorporated. More exerted efforts need to be made to fully ensure that is it formally and or informally. Teacher are from various backgrounds, just like students, and whereas some would place emphases on ; other may not. It could be concluded that this could actually be a yes, but can also be a no answer. However in light of those who still make the exerted effort to integrate it the answer has to be a yes, but more has to be done to ensure it is fully integrated.

Methods: Arts Integrations

Target Audience; Primary and Secondary Schools Student

**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:

Through hard work merged with dedication to ensure the schools incorporate the teaching and training as it pertains to ICH and safeguarding. A lot of work still has to be done in this regard.
5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one’s own and others’ ICH

**Guidance note** corresponding to indicator 5 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 5.1**

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

- As a means of explaining or demonstrating other subjects

We always speak to and of our heritage but it has never been actually taught as a separate subject, hence this selection. Thus, in schools the concept of ICH is brought out as it maybe addressed in Social Studies, History and other sub-topics that may hinge on our intangible cultural heritage. In light of this some substantial discussion may be addressed. More importantly it is important to emphasize that during Heroes and Heritage Month in March a lot of foci are placed on paying attention to and or teaching of and about our heritage and issues of ICH and relevant and or related content would be addressed.

**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.**

During Heroes and Heritage Month a lot of emphases are placed on ensuring that students learn about our heritage. I must hasten to add that there are more or less an all year round approach to learning and or respecting and reflection on ICH but it is heighten in March. There is also programmes that promotes heritage such as the National Schools’ Garifuna Folk Festival. In schools students get to write about the importance of learning about our heritage and this hinges a lot on matters of Intangible cultural heritage. Additionally, showcases and or competitions are held where students have to undergo research and present according what they have learnt, what is means to them and how do they intend to do their part in helping to maintain and or preserve our ICH. The Department of Culture and the Garifuna Heritage Foundation take pride in ensuring that our students learn about who we are and from whence we came so that they could show more appreciation for heritage. In the curricula we continue to appeal for our heritage to be taught and in the new awaking set by the department of culture, more and more school - curricula wise are coming on board. In fact one of the supervisor of schools and head of the curriculum unit sits on the board of the Garifuna Heritage Foundation.
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.

Though programming: Schools' Garifuna Folk Festivals, History Expos, Essay writing, debate (competitive) and the list could be almost innumerable. The appeal continues to be made to KNOW AND LEARN OUR HERITAGE so nowadays and since the added emphases during Heroes and Heritage Month -schools i.e, principals, teachers, and students alike have grown to appreciate our heritage. They are also given opportunities' to attend heritage symposia and encourage to even present and ask questions so that they can grow and or on the long term continue the tradition of maintaining, uplifting and preserving our ICH.

Question 5.3

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

- Inclusion of 'local content'

Over the years a emphases has been placed on including "local content" in the curriculum. Before this era everything seems to be "British-oriented" where we learn others' story and not "our-story" and in a situation where we do undergo a Caribbean examination dubbed CXC - Caribbean Examination Council- more and more stress is placed on knowing your local content - country by country but other Caribbean regions' heritage as well - so that option is available- local and regional. Now students in SVG are more aware of: Garinagu Heritage, African Heritage, Local icon,our dances and folk songs etc.

Question 5.4

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

No

Briefly explain, giving examples, how educational programmes teach this

Baseline and target

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

Extent to which the current indicator is met:
Partially

**Target for the next report:**

Largely

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

This target was set because we still have a lot of work to bring the standards up in this regard. We intend to achieve this in the next cycle by making the exerted effort to ensure that it is incorporated in our school system so that students could only know its’ content but use it as a stepping stone to understanding where we come from, to be able to be appreciative of who we are. Collaboration with the Ministry of Education and other Governmental institutions could help us address and or achieve this target.
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**

  Students and or artiste engaged in this programme are exposed to and encourage to learn our traditional folk songs, create content that fosters the maintaining and documenting of folk music that is traditional to us, they are given scholarships to pursue music where they can return and upgrade our music industry and now that we have a creative and cultural industries established since 2017 more students are encourage to undertake that field of student so that together we can continue to make a different in the all areas of the arts including music.

- **Arts**

  The arts including visual and performing arts help to maintain our heritage. Our Story is told, dramatized, dance etc the incorporation of the arts tell stories that could be easily understood, and bears strong message to those who may not pay attention otherwise. The youth gravitate to this.

- **Crafts**

  There are a lot of craft centers that address and or teach the skills that is required to maintain our craft industry; students learn basket weaving, tie-dying, screen printing etc - areas that are slowing dying should we not make time for the elders to teach these skills to our students secondary and moreso post secondary. Nowadays local and regional organization, through some embassy/High Commission see the important of this industry and invest more in women and youth so that they can learn the skills to continue this trade.
• Technical education/training

The hands-on experience is becoming very dominant here. Students learn worthwhile skills that are sometimes "shun-upon" in wider communities.

• Vocational education/training

Students learn a trade which can have lifelong benefits in maintaining our heritage.

**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.

Basically the cultural dimension bears a stronger force. In that a lot of programmes place a stronger emphasis on culture: Cultural history, our local culture, our Garifuna heritage, a scholarship is granted to an indigenous community yearly to undertake a field of study - that may fall in the arts culturally and or others. Preference is sometimes given to students who study their indigenous heritage/culture. Ministries [Governmental] collaborate with other countries to provide students in culture in particular.

**Baseline and target**

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

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

Satisfied

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
This is an area that we continue to develop through funding from government, countries in which we bear strong alliance, personal funding, as people get more awaken about the importance of the arts. Thus though this may be an expensive venture, we sometimes get the assistance and so maintaining this baseline maybe easier to address.
7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

**Guidance note** corresponding to indicator 7 of the Overall Results Framework:  
[English](#) | [French](#) | [Spanish](#)

### Question 7.1.a

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

Although there are no official listings and or submitted inventories whatever is available here is oriented toward the safeguarding of ICH. Through various entities the promotion and safeguarding of ICH still bears relevance. There is more and more documentation of what is truly ours: food, history, games, culture re: music, dance, drama, singing of our traditional folk songs etc.

### 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.

Well there are diverse cultures and people involved as the food, arts, etc are promoted

### Question 7.2

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

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

### Question 7.3
To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?

Minimally

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.

We are drawn to the conclusion because to not have an official listing but can boost existing inventories speaks to the fact that they are not regularly updated. Should there however be a regular update re: existing inventories then and only then could and would we be able to boost of it and or them taking into full account the current viability of the elements included therein. So we do indeed have a lot of work to do in this regard.

Question 7.4.a

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

Minimally

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

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

Much work has to be done in this regard.

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.

They basically are utilized when our groups and or communities continue to promote them, make attempts to have them officially listed, host programmes to showcase our local indigenous heritage re: food,culture - the full works and making strides in terms of collaborating with other entities governmental and or private to document our ICH inventories., albeit at a slow pace.

Baseline and target

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

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

Partially

**Target for the next report:**

Partially

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

This area needs attention. With appropriate consultations and a great task force, we could indeed lift the standards as it pertains to existing inventories to have an official list that can be inscribed.
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?

Limited

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

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

To some extent, albeit at a slow pace attempts are usually made to participate in inventorying but to create and or submit an official listing and making the time to update it is taken for granted.

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?

Partially

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.

1. Various elements are involved to showcase and mutual respect is encouraged.
2. We promote ICH: traditions, living expressions, oral history, performing arts, rituals, festivals, traditional craft - all related to intangible cultural heritage
3. Workshops are held to showcase and promote and teach and train so that the younger generation can be exposed
4. Foci are place on women and children, males, abled and disabled - a wide spectrum of our society
5. We try at best to maintain and uphold our cultural heritage

Baseline and target

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

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

Partially

**Target for the next report:**

Partially

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

This area too, continues to be an areas that extensive work has to be done to uplift and or upgrade the standards here.
9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework: [English] [French] [Spanish]

Question 9.1

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

- Research, scientific, technical and artistic studies

  The Government of Saint Vincent and the Grenadines continue to provide financial and or other support oriented towards safeguarding in research... technical and artistic studies. Since the creation of the Creative and Cultural Industries in 2007 as a unit within the Department of Culture. This department is charged with the responsibility of researching, promoting, assessing the needs, safeguarding our ICH in the various sectors. Thus this unit ensures that there is ample respect for recognition of and a wide range of areas in which capacity building is enhanced and differences in cultural diversity are eminent. Also, the Nine Mornings Committee which co-ordinates our unique Vincentian Tradition "Nine Mornings" ensure that games, etc., are indigenous to certain communities are respected

- Documentation and archiving

  The importance of Documentation and Archiving is slowly but surely becoming a necessity in our society. Thus more and more attempts are being made to earnestly document and archive, our dances, games, etc. as an essential tool in safeguarding our intangible heritage.

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.

It is encouraged and or supported but to pin it down to particular research is difficult to ascertain at this time.
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.

ICH practitioners and or bears undertake studies, undertake calls for proposals, keep organizations/groups informed about upcoming programs, sometimes during and or after conferences information is shared via email. Their contents are usually secure - through copyright, published booked/journey, application of "fair use" and or permission granted.

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:

A lot of awareness is still needed in this regard but because of the renewed vigour in creating the change to be towards promoting and safeguarding ICH with a strong team it would be able to be satisfactorily achieved and as the new focal person where the interest, enthusiasm and passion for this field of work exist, as I have lived this life for almost a lifetime; even though the first time in undertaking this report was a bit challenging, it would indeed be achievable. This experience has opened our eyes to a world of thing.
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.

Although we have embraced the convention and anything that pertains to the convention including documentation and research findings done and are available more can be done to make it more accessible to communities, groups and individuals. The conclusion became a reality during interviews via different media and some individuals and or groups did not know what ICH was and had to go and do some research to understand what is ICH and what is all about. So more could indeed be done, and would be done [in the future] to get the word out to the people. Moreover, although as the focal person I knew what it means I had to do a lot of research on my own to get the full scope of ICH Convention. The onus now is on yours truly, as focal person with assistance from the UNESCO Commission here, to make an exerted effort to get and or make the documents and or findings more accessible to the people of Saint Vincent and the Grenadines: talks/discussion using the mass media, interview with the Agency for Public Information, VC3 and SVGTV, NBC Radio, community meetings and things of this nature so that Vincentians can become more aware of all the ICH entails.

**Question 10.2**

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

Limited

Provide any additional details here.

Efforts have been made to strengthen policy-making across different sectors but more needs to be done.

**Question 10.3**

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?
Over the years, there has been a new awakening in terms of safeguarding our intangible cultural heritage and the message has become clear to our people as they now take more pride in our heritage as well as make the exerted effort to care: teach it to their children, ask questions as it pertains to our heritage as they speak and document ways in which we can continue to preserve our heritage for the future.

**Baseline and target**

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

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

Minimally

**Target for the next report:**

Partially

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

This target is established because we are aware that more can be done and because the current indicator show minimal the onus is now on us to invest the time in ensuring that we improve in this regard hence this approach re indicator. In fact, to stretch the baseline to largely to satisfied is our aim but it is important to be realistic as we work in achieving this end.
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

<table>
<thead>
<tr>
<th>Question 11.1</th>
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<tbody>
<tr>
<td>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?</td>
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<tr>
<td>Yes</td>
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<td>1</td>
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</tbody>
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It is a

- Cultural policy
- Legal measure
- Administrative measure

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

The Government continues to promote diversity throughout all spheres as an ingredient for nation-building. Efforts have been made to preserve cultural identity and diversity in regards to Carib (black and yellow) including our Kalinago Heritage and specifically Garifuna heritage as well as Portuguese and Indian Heritage. Strong efforts have been made to promote and preserve our beliefs, values, customs, and traditions that not only enhance human dignity but contribute toward safeguarding ICH including promoting tolerance for the new immigrants of 20th century understanding of our culture. There are guidelines amongst others to promote ICH including national, anthem, the order of national heroes, parks, etc. Of equal importance is the quest to protect and preserve our heritage and to create sufficient support to the action required. Thus there are 6 legislative tools to support our creative and cultural sectors::

The National Authority Act, SVG National Trust Act, Town and Country Planning Act, Preservation of Historic Building and Antiquettes, The Botanical Gardens Act, Kings Hill Forest Reserve where there are a lot of key areas of culture including our intangible Cultural Heritage. The aforementioned acts are stated in the draft cultural policy (2012) but the
document has not been enacted officially. However, since 2020 the Department of Culture under it new portfolio in the Ministry of Tourism, Civil Aviation, Sustainable development and Culture is in the process of undertaking consultations to revise and or make the draft cultural policy more inclusive of methods that apply however and to have it officially enacted thereafter.

**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.

The Government, as stated in the draft cultural policy continue to promote heritage awareness, to guard our oral traditions and folklore, to guard traditional knowledge and indigenous knowledge within the WIPO Established conventions and protocols as it simultaneously develops programs to do just that - preserve our ICH. They continue to partner with other private and public organisation etc in maintaining our heritage and or cultural landscape.

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

Yes

If yes, provide details.

To preserve our cultural heritage has always been the focus and or objective as we promote our heritage from theft, illicit trafficking, and legal exchanges, to secure the protection of the heritage site from damage due to "modern" construction and development. This is due to sensitization of our architect etc of and or about our indigenous ideals and ways in which they can incorporate their designs to strengthen and not lessen our heritage presence. Efforts could be made to enhance and or update and or upgrade our listing whilst schools are encouraged to incorporate into the curriculum the teaching of our Garifuna Language and other cultural and or heritage studies.

**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.
I think this is a yes and no response. Yes because the Government continues to earnesly invest in the safeguarding of our ICH elements nowadays but still more could be done that focus specifically to it. In the Department of Culture, a lot of investments and or program and or even departmental units to better and or more equally address the needs of those integrally involved. Contributions are given to groups during the Covid pandemic as a stimulus package, they get monies as cultural ambassadors, they get monies for their community programs be in Heroes and Heritage Month in March, April Gospel Fest and Independence along with some Maroon festival in the grenadines of Union Isalnd

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.

This is our heritage and if we do not take up the mantel to give it down now when would we do it. So yes more definitely has to be done to support and prioritize our ICH urgently.

Question 11.4

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

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

The views and or decisions of the communities are important and through consultation with various entities this is achieved but sometimes more could be done to engage the active participants hence that aforementioned response

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

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

This is an area that still need a lot of focus on and should we finally achieve the goal of having our cultural policy officially enacted would continue to make pathways for us to shine in the areas of ICH culture.
12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 12 of the Overall Results Framework:

[English] [French] [Spanish]

### Question 12.1

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

**Yes**

**1**

**It is a**

**Name of the policy/measure**

**Established**

**Revised**

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

**Brief description**

It was difficult to locate that policy although various interviews and or questioning pointed to such. What is definite and or indicate a level of credibility points to the following:
- The Ministry of education continues to embrace and or promote the safeguarding of our intangible cultural heritage:
  - Local history is taught - National Hero - Paramount Chief Joseph Catoyer
  - Our Garifuna Heritage is taught in school
  - The arts continue to be recognized as a key role in education
  - The ministry continues to collaborate with the Ministry of Culture to enable dance to be taught in schools during working hours. In fact there is a set dance programs in some schools.
  - They endorse and actively participate in the National Schools' Garifuna Folk Festival
  - There is the Schools' Band Showcase sponsored by the Teacher's Credit Union and the Department of Culture
  - There is the Primary Schools' Performing Arts Festival
  - Through the Deparment of Culture there is a Local History Book being prepared - there is also a students' version

### Question 12.2
Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

Yes

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

In reference to the response in 12.1, the Ministry of Education continues to collaborate with various entities to incorporate our heritage into our curriculum and their support of programmes that promote our indigenous culture as highlighted above greatly attest to the aforementioned that speaks to the strengthening and or transmission of our cultural heritage.

Question 12.3

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

Yes

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

There is no set policy but plans are in the making to teach the Garifuna Language in school. Thus far and or to some extent, students are exposed during Summer Programme held by the Garifuna Diaspora in New York where they learn the Garifuna dances and language. With the success of this program plus the many appeals from the Garifuna Diaspora
including in New York and Belize, there is an urgent call to teach our native language in school lest we lost it completely.

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:

This target was established because we continue to earnestly work to incorporate to inculcate our ICH in education. There have been talks, discussions and with renewed vigor and support from the government, and the people this could be a true success story.
13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

**Guidance note** corresponding to indicator 13 of the Overall Results Framework:
[English](#) | [French](#) | [Spanish](#)

**Question 13.1**

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

**Yes**

Provide additional explanation, indicating the sector involved.

The guidelines laid down by the ICH are followed. Basically, the full protocols re Ethical Principles are highly considered, from confidentiality, to respect, to the engagement i.e., protecting the rights of the people in the communities in which we engage, acquiring permission to be interviewed, recorded, showcased, treating them in an humane way etc., So this is not a problem here as we seek to ensure, highly ensure that the ethical principles are strongly adhered to. More importantly, we have a draft cultural policy that is currently being revised to make it more inclusive as we seek counsel from key stakeholders, as we identify areas of weaknesses merged with the issue of more inclusion of current, up-to-date and timely policies or methods as we make every effort to finalise the document - the draft cultural policy drafted so that it could be enacted. The aforementioned draft cultural policy was created as a final draft by the then Hon. Rene Baptiste former Minister of Culture, is also a barrister at Law. Additionally at the Department of Culture, a new and vibrant Creative and Cultural Industries established in 2017 addresses matters that pertain to the right and privileges and ethical principles at it pertains to all artistez.

**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**

  Ther is food security as it pertains to the indigenous people. High emphases are placed on the breadfruit plant and other indigenous foods or SVG. The Ministry of Agriculture continues to establish frameworks and a sustainable balance between
nature and our future. So misuse of the environment which were slighted then is strictly enforced now as it pertains to the protection of the environment to include our trees and foods, fish, turtle watching etc.

- Health care

In light of the current COVID-19 pandemic that has beset us, there has been an increased focus on the health care of our people. Health is definitely our wealth and though the pandemic may have presented so many challenges, it brought a much-needed benefit of good and effective health care for our people who constitute but moreso contribute most if not all of our intangible heritage.

- Gender equality

With a Gender Affair Department in the Ministry of National Mobilisation, Social Development, Family, Gender Affairs, Youth, Housing and Informal Human Settlement there has been an increase in the policies and or guidelines re: gender equality and the indigenous people who fall under these guidelines would indeed be the beneficiary of these actions.

- Access to clean and safe water, and sustainable water use

Saint Vincent and the Grenadines through the Central Water and Sewage Authority, excellent access to clean and safe water and sustainable water use. The system is well structured and caters to all Vincenians. Every part of the country has clean and safe access - country wide. So we are quite competent in this area.

- Knowledge and practices concerning nature and the universe

The sustainable Development Unit along with National continues to make strides and or advances in this area.

- Climate change

Through NEMO, and the various entities that work closely with the National Emergency Management Organization the issue of Climate change continues to be a necessary talk amongst us. Without a sound and clean environment, the work of ICH could be adversely affected and so every effort is made to pay attention to the issue
of climate change, and our role in making this world a better place is paramount amongst our nation.

**Question 13.3**

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

No

Provide any additional details

**Question 13.4**

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

Yes

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

- Impact of tourism on ICH safeguarding

  More of a discussion has been had as we work on establishing the policies but the discussions continue to highlight and or show the correlation between the impact of the tourism industry if we do not safeguard our ICH.

**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.

From discussions, human resources through various governmental agencies and or ministries continue to be a key facet required for the practice of ICH. Moreover, financial assistance is available to enable the various ministries, organizations, etc to undertake and or facilitate workshops etc. that foster the practice of ICH. Additionally, facilities such as land space, use of the building - community centers, etc are made available for groups to execute their programming etc.
**Baseline and target**

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

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

Largely

**Target for the next report:**

Partially

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

This area continues to be one that needs improvement and or growth to reach the target we wish to achieve.
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.

CIPO - Commerce and Intellectual Property Office, St Vincent, provides sound legal, administrative, and regulatory measures to support, endorse and protect ICH, property rights through increased awareness of the rights and the value IP promotes. Additionally, there are various IP workshops held to apprise communities, groups and individuals of their rights so that the level of exploitation could be dealt with and or minimized as we all work to promote, protect and preserve all aspects of ICH.

**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.

There are measures set to protect the rights of communities in the aforementioned areas identified:
- Land boundaries are established,
- There is protection re Zone in the waters,
- Firms measures are in place to stop and or prevent deforestation - in fact, there are protective areas, forest reserves, etc

**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.

Our society continues to be more who within recent times has become more learned, more pronounced, more aware, and more appreciative of our Cultural Heritage. Thus the practices and representation of our ICH continue to take dominance as we recognize and promote our expressions, our practices etc.

In this learned culture people thus take more pride in using these newly acquired or learned skills to live peaceably amongst all. Nowadays there are fewer issues of conflict amongst us.

**Baseline and target**

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

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

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

Satisfied

**Target for the next report:**

Satisfied

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

This area is fairly developed more work just has to be done to maintain this target as we all work to enact more policies.
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.

- Community groups and individuals try at best to be sustainable. They:
  - Create craft items from the skill set they possess,
  - Conduct tours, guided tours to their sites and or places of historic and or cultural nature
  - Host festivals where a lot of items they prepare are on sale especially indigenous foods
  - Prepare gift items indicative of their culture/heritage for sale among other things

In this way, they make a life for themselves from their immediate surrounding whilst trying to make the group self-sufficient.

**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.

- An understanding of our Intangible Cultural Heritage allows community groups and or individuals to promote mutual respect - through awareness and understanding they acquire a level of respect for each other. In that, they understand what it takes to reach this level of dialogue and because they understand each other's struggle to reach this far, they have a deeper bond that is unbreakable because we fight for the same cause. In this way, peace is easily attainable and groups sometimes depend on each other to achieve a common end or good.

**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

If we do not know who we are; we may not understand from whence we came and this is a key factor in recognizing the importance of ICH in society

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

To work to achieve success in this domain.
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
  
  Appreciation of the indigenous people continues to be so strong in our society that they now get the chance to be truly included. Research and promotion have been carried out throughout SVG. A lot of this has to do with the continued works and conferences of the Garifuna Heritage Foundation and the Government's support of and appreciation for our indigenous people.

- Groups with different ethnic identities
  
  There are Indians, Blacks, Yellow Caribs, African, Garifuna/Kalinago/Black Caribs, Portuguese the full works and they are truly incorporated because within the Cultural Calendar a month where they continue to be promoted is high up on the agenda.

- People of different ages
  
  This is perhaps one of the easier ones to be achieved.

- People of different genders
  
  Gender Affairs continue to create and emphasize the role of unapologetic gender equality amongst all.

- Persons with disabilities
This is a bit new because we have, most Vincentians, have grasped the concept "disability is not inability". There is now a cultural ambassador - a past student of the school for children with special needs in SVG, they get to participate in society because no longer are their families too ashamed to let them be in public. We have truly grown in this regard.

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.

To reach a level of understanding as it pertains to safeguarding plans and programmes for ICH, opens the mind to a level where self-respect within and throughout communities becomes dominant. From understanding and or discussions plans to safeguard etc. creates a heightened sense of loyalty, respect, a togetherness that seems unbreakable to the experts engaged in this field of work. In that groups tend to look out more for each other, highlight issues that could affect them that needs to be address, expose others to programme that may help them to grow and or develop and support each other's cry as we all seek to reach that level of trust, reliability and growth.

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 continue to grow in leaps and bounds in this regard so this target is quite easy to achieve.
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.

To a high degree, the awareness actions have sought to not only engage some communities but most if not all of the concerned in the various domains: community groups and or individuals. This is achieved through promotion and or the mass media so that a lot of persons could be up-to-date on matters pertaining to our cultural heritage.

**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.

Through written letters and or documentation requesting permission. If not written formally a phone call to the leader could be addressed and or create the same effect. Be that as it may in a few instances some journalist, videographer would like to "show-up" unnoticed. Base on the institution - the more established ones - this is highly shunned.

**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.
- Some content cannot be videotaped and or showcase to the public
- Respect is paramount and is stressed
- Some material cannot be touched or photographed
- This is most often than not highlighted to the visitor/s

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.

Nowadays the youth are more overly engaged. They are considered the future and to leave them out is like leaving out a part of who we are. So emphases are sometimes placed on the males, other times the females, and we alternate to have a balance of an equal number of team players.

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.

yes they are. The youth tend to be the more tech savvy ones and are usually the ones to be asked to transmit the necessary information via the electronic or print media. In this war they learn their culture and can be counted on to teach it.

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.

As alluded to in the question above (17.4) the new age and more so in this Covid-19 pandemic may have been detrimental but it has bought some good. People have a wider range of access to the web/internet, they know and can manipulate the device easier and overall has become versed in using media to communicate effectively.

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

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

Satisfied

**Target for the next report:**

Satisfied

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

This is an area that can be easier to maneuver hence the satisfying selection on the baseline target.
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?

Promoting the efforts and works of ICH and its safeguarding is meaningfully achieved through the mass media, both electronic and print media. Without the media, the works, life, and efforts of the various groups and or organizations and individuals continue to be promoted, brought to the wider communities, and serve as an educational tool as people learn about the works that are being done in this area.

**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.*

In our state, ICH stakeholder and media organization have envisioned the importance of working together, including capacity building:
- They share and promote the work done by each be it so that they can both learn and grow from each other's efforts
- They make time to evaluate their growth
- They speak up through "Views on Issues" programmes that allow them to express the trials and triumphs of each organisation
- They attempt to create programmes that allow them to learn from each other to achieve the strongest and dedicated bonds in rallying for ICH to appeal to all so that they can participate to educate to appreciate.

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

**Question 18.3**

**Media programming on ICH:**
Is inclusive

The appeal to all involved: age, gender, religious background, status - a wider cadre of groups and or organisation including individuals become informed in this ways.

Question 18.4

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

Limited

Provide any additional explanation.

The media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention continues to promote and be in line with the terminology of the convention but an exerted effort needs to be employed to heighten that awareness so that more can be done by and through the media, once why are engaged and or invited to participate. The media continues to be an avenue for us to get the word out sometimes they need to be utilized more.

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:

In its current state more has to and or needs to be done, and in establishing a team to enable this we should be able to include and or more meaningfully engage the media in the works we continue to love, promote and preserve.
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?

No

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

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

Question 19.2

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

Yes

Are these events organized for:

- Communities, groups and individuals

  Communities, groups, and individuals take pride in organizing public events that concern ICH and all that is relevant to it. So there would be conferences held, concerts, etc but whereas the importance and safeguarding may be stressed and emphasized more attention needs to be undertaken re: Convention

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.

Through the various ministries including the Department of Culture and the various units that promote. In that communities/groups etc are encouraged and supported. These include consultations, concerts, special programmes in which we collaborate etc.

Question 19.4
Does public information on ICH promote mutual respect and appreciation within and between communities and groups?
Yes

Explain briefly, using examples, how public information on ICH promotes this.
Knowledge is power and groups they are passionate about ICH and all areas of it have a level of mutual respect and appreciation for our heritage and how it can be preserved. It comes with the territory; to be learnt in this domain is to understand the power in working together peaceably.

Baseline and target

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

Extent to which the current indicator is met:
Largely

Target for the next report:
Satisfied

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

This is an area that groups and organizations are passionate about; it thus provides the motivation to enhance the way in which we continue to raise awareness to make the issues as it relates to ICH is done
20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

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

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

**Question 20.1**

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

Yes

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

Having reviewed the overarching principles laid down by the convention, and have compared them to the awareness-raising activities it is safe to conclude that the ethical principles are most often than not respected. If the awareness campaign is being conducted by any other groups and or media the organization being showcased and or promoted is informed. In that permission is sought, the full agreement must be had before any level of promotion is undergone. In that consent must be granted. They have the right to say what can be showcased and what cannot. During awareness-activities, there is mutual respect, boundaries are respected if certain aspects cannot be photographed. It is important to emphasize that despite this being the case in some instances photographer, media personnel may still try to "sneak a picture or two" but this is highly shunned upon. However it is important to emphasize as our people become more and more aware of the ethical principles that applied, compliance is respecting boundaries, heritage, etc. is becoming more and more pronounced.

**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.

Respect is shown to the organization, groups and or individual/s during awareness-raising activities. Our society is slowly acquiring and showcasing a more "learned-behavior-attitude" and so nowadays there is due care being practices, groups' ideas, ideals, behaviors are being respected. The awareness campaigns hinge on integrity so saying what they would do and doing what they would say is done and proven. Therefore more and more are the ethical and proper behaviors - the professional codes or standards are being exhibited. Thus, there is now trust and confidence when dealing with the media and or special projects that undertake awareness-raising activities.
Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

This is an area that we have truly advanced in following the ethical and right principles and so that would be much easier to enhance, achieved, and or continually bring about or concretize in our next season.
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.

Communities, groups, and or individuals are firmed in their approaches to the ICH safeguarding to the widest possible extents but others are not reached and or achieved that threshold in general and or specific elements - hence the aforementioned response. In that, whereas some community groups etc follow all the mandates and or principles laid down by UNESCO in the 2003 Convention, others take on a more lackadaisical approach to their safeguarding. The determined and dedicated ones who uphold these principles document, preserve, protect, promote, create awareness, and or have identified who they are, take pride in their heritage, and do everything within their power to protect it without fear or favor.

Describe in particular measures to ensure that this is inclusive.

This policy of inclusivity entails engaging the rich, the poor, the employed or unemployed, the able and disabled, the youth, the age and all cross-section of society so no one is left out once they willing to follow the guidelines laid down in safeguarding our ICH and work towards the preservation of our heritage

**Question 21.2**

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

Some

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

They so within their power, the best to officially lay claim, to dentify, protect and preserve whilst simultaneously documenting their ICH to ensure that is kept secure for future generations to learn, partake and continue the tradition of upholding and or preserving what is truly theirs.
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?

Limited

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

They assist with documentation, in that they may sponsor a program that would take the time to document the works and behaviors of these organizations or groups. They show interest in learning about our heritage and take pride in its safeguarding.

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:

With the right team, this is an area that can be improved, as we promote the importance of safeguarding our heritage throughout SVG.
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.**

This could actually take on a yes and no response simultaneously but as paradoxical as it may seem, it is true. Some may argue that the response should be no but having evaluated the questions it does indeed provide an enabling environment as the varied groups and individuals can undertake research albeit more of and or on a technical and artistic slant.

**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.**

NGO are more at liberty in achieving this end. They are sometime a bit more structure, they acquire bigger funding from regional and international organisation inspite of assitance from the government ministries. Their works is much more out there publicly and so it is easier for them to apply for grants to undertake studies, host international conference etc where they can constantly assess the ICH measure that can be undertakne to safeguard

**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.

This too is a more definite answer in the affirmative. In fact one of the highlight is that organization continue to provide funding to indigenous organization to undertake a scholarship to pursue an area that pertains to indigenous culture/heritage. With this knowledge re: capacity building these individuals can return to their homelands/communities and help to lift the standards - scientifically, technically and artistically.

**Baseline and target**

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

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

Satisfied

**State Party-established target**

Satisfied

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

This area is a bit easier to work on because it is much easier to be sustained and or fulfilled. This could be achieved by getting the various entities engaged to achieve the desire end.
23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

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

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

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

**Question 24.1**

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

- **Regional level**

  We do have anything on our list regarding ICH as it pertains to the aforementioned level. This however does not directly mean that we are not collaborating and or co-operating with anyone. It is important to emphasize that Our Garifuna Heritage continues to be and or create resounding responses or actions. In that, the Garifuna Heritage Foundation continues to incorporate our Caribbean counterparts. We in Saint Vincent and the Grenadines continue to be the ancestral home re: Garifuna. We continue to have regional co-operation with Belize and the wider diaspora helping us to therefore establish further regional and international co-operations. However, we need to make this officially recognized at UNESCO's Level. We have made strides re World Heritage, we now need to undertake the work to bring to fruition one that speaks to ICH and Garifuna practices across the region. The fact that Garifuna has been declared, officially declared by UNESCO as a Masterpiece of the Intangible Heritage of Mankind and is in its 20th year of celebration attests to the strength of our heritage. We do not have any current and or active engagement for ICH status but we have the awakening, raising awareness, education etc. We now need to work on having the official status established.

- **International level**

  See the response above as it pertains to Regional Level. Almost the same response would apply.

**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).
Through conference etc we continue to adhere to the protocols that pertains to ICH’s safeguarding and we share our experiences with descendants or our Garifuna heritage with our people who are based in Belize, Guatemala and Honduras amidst the wider Garifuna diaspora that includes the US especially New York.

Question 24.4

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

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.
Again, a lot of emphases have been placed on the Garifuna, especially so because we are the home of the Garinagu and the Garifuna Heritage Foundation continues to bring the issues a: music, dance, the cuisine of our people to life and or to the forefront. Through conference information are shared, some local historians would have published books and they too are share. In fact, we are in the process of creating a local history of Saint Vincent - student-friendly an adult/scholarly, or more advanced version so that our people could know and learn our history as we continue to proudly share it with the other state parties.

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:

To maintain this new target we would have to make the exerted efforts to do the work to achieve more in this domain.
25. Percentage of States Parties actively engaged in international networking and institutional cooperation

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

### Question 25.1

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

| No | 1 |

Choose a category 2 centre

- 

Describe the activities and your country’s involvement.

### Question 25.2

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

| Yes | |

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

Collaboration is key in the aforementioned regard and therefore networking amongst all entities as previously mentioned is ideal and or integral. This allows us to tap on each other resources to enable not only awareness but growth.

### Question 25.3

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

| No | 1 |

International and regional bodies

- 

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage
Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

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

This may be a harder target to achieve, however, it is possible with a great team to improve in this area - slowly but surely to enable activities in level 2 centers for ICH and building other regional and international bodies.
26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

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

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

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

none

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’).

This section was the hardest section of my reporting. It was a bit ambiguous and I definitely had to seek counsel from the more versed periodic-reporters and or the local UNESCO representative who had to provide me with some worthwhile suggestions and or a bit of clarity, amidst my many questions for which I was grateful. Within the social and cultural function and meaning of the elements today it can be established that there continues to be a heavy social and cultural presence amongst our people. Socially the community groups, and by extension most if not all of our people are much more aware, much more knowledgeable about our intangible cultural heritage because of the various promotions through the media during festivals, special months of activities like Heroes and Heritage, Emancipation Month etc. as promoted by the Department of Culture, The Garifuna Heritage Foundation, The Indian and the wider African community in SVG, et cetera. Communities especially the indigenous ones are more engaged, in proudly showcasing who they are and where they come from. They tell stories of our local story, our local encounter and not of another’s his-story as mainly relayed in school – but that too is changing as we at the department of culture and the ministry of education make the exerted effort to collaborate in teaching our local history to our student during history and even during our social studies classes. In fact, local history books are being prepared by our local historians. Nowadays the bearers and practitioners are so determined to let our heritage reign they take time to
write, yes to document our oral history - something that we have lacked in for years - before the inevitable happens. Nowadays the population understand the role and importance of our elements. Thus more pride is taking in its safeguarding. To identify and gain the appreciation is a big step in the right direction to promoting and safeguarding.

**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.

ICH elements, albeit they are not inscribed, are quite active through the indigenous communities in SVG. They are practiced throughout the various indigenous space during special ceremonies but become more pronounced during the various months of activities especially Heroes and Heritage Month and or when they have a special event that calls for something ceremonial be it locally, nationally, regionally and or international, like expos etc. ICH element remains a very powerful tool and is passed on from generation to generation through practicing it, teaching it, engaging the entire family/community and or varied age groups. During festivals they are showcased to a wide range of audience of varying ages in different communities. The threat to the element is that the older folks are dying out and should the time not be made to document we may lose it all. Hence the importance of passing on, teaching, recording and or documenting the tradition. Thus, in this regard it is important that we make the time to incorporate them now and rally with the relevant entities to have them inscribed and or enacted.

**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.

Well I definitely think that I am on the wrong path in addressing this question and or section because from my research I have not found and or do I know of any inscription of element for our state. I know we are definitely working towards this end. What I can say, as I continue to research, ask questions, to ascertain if there is an inscription of element for SVG, is that it can be said that through enhance visibility of our current and constant ICH with regards to raising awareness at local, national and international level, our people now take pride in who they are and are always willing and ready to protect and promote who we are, what’s ours, what’s truly “Vincy”. Word of our intangible ICH continue to hit the
airwaves at all levels thanks to core organizations like the Garifuna Heritage Foundation, National Treasures and the Department of Culture who [all] continue to teach, tell, promote and persevere what we inherited from our forebears through regional and international conferences, programmes on our cultural calendars and village activities each year with differing emphases based on the month.

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.

A lot of measures have been implemented, though not inscripted – as yet, to promote and reinforce the elements:
1. Awareness of the ICH has become a watchword;
2. More emphases is placed on documentation – an integral element
3. Population now understand and know about ICH
4. Education has become a key force as we it awakens the awareness and institutional capacity
5. There is need to work on a listing and or inventory of ICH
6. There is the added drive to have our elements inscribed
7. There is talk about memory of the world as it regards the Indian Heritage
8. Our Garifuna Heritage is considered a masterpiece re: intangible Heritage and is in its 20th year
9. The need for policies to be put in place and officially enacted.
10. The pride that our people not hold for ICH.

Question C.5

C.5. Community participation

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

The participation of the communities, groups, and individuals as well as relevant non-governmental organizations play a key role in the continued safeguarding of our element and their commitment to safeguarding it. This is so because nowadays more and more communities are proud to showcase their heritage having been educated directly and or indirectly about the importance of knowing, respecting, promoting and safeguarding our heritage. Through constant exposure from festivals, months of activities, radio programs, lecture, community events and the list could go on and on more people are excited about what is truly our story. To this end, especially with the various educational programmes we do not only undertake activities in communities where they only take pride in what's unique and or indigenous to them but they use this pride to propel them to get others on board to
help promote and protect and preserve our intangible heritage for future generations to be proud of as we inculcate the best practices so that they too could thereafter instill the pride, joy, resistance, and passion of our people in carry on the mantle when we are dead gone.

**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 lot of institutions be it government in terms of departments/ministries, or sub-sector of such have been busy promoting, protecting and or preserving, teaching and documenting in order to safeguard the elements on the Representative list. Some of these bodies include the Creative and Cultural Industries at the Department of Culture in the Ministry of Tourism, Civil Aviation, Sustainable Development and Culture, National Cultural Foundation, National Treasures, National Trust, Indian Heritage Foundation, African Heritage Foundation along with other entities take pride in the management and or safeguarding of our ICH as they engage the indigenous and more cultural oriented communities to take the necessary steps to inculcate a sense of love, dedication and respect as they pride themselves and the youth who fall under their tutelage to take ownership in the safeguarding our our ICH/ELEMENTS.

**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.

It was indeed a challenge during this COVID-19 pandemic to reach out to the widest possible participation of the communities, groups, where applicable and individuals concerned as well as relevant non-governmental organizations during this process of preparing this report. In fact, merged with a spike in COVID-19, Saint Vincent and the Grenadines (SVG), had a dengue outbreak and whilst our La Soufrière Volcano erupts effusively precautionary measures had to be undertaken in the eventuality that it erupts - explosively. This made the “outreach” a bit more difficult in accessing personnel. Be that as it may, the work had to be done, and together with the Research Department at the Department of Culture, which consists of only two persons, and in part the UNESCO Commission here in SVG, including National Treasures and National Trust and the Garifuna Heritage Foundation etc, we knew that the outreach still had to be made even though the face vis-à-vis/ the one-on-one meet was not as prevalent. Thus, the other measures employed to engage the relevant bodies and or organizations were: phone calls, emails, WhatsApp and online research. In fact,
knowledge of the groups/communities having worked extensively with them in previous years and so more or less knew the works they are engaged in as it pertains to ICH was indeed an asset. Having reached these organizations, they were able to suggest other individuals or groups who are engaged in this field of work. I reiterate that should so many challenges not have beset us more groups could have been engaged and the face-to-face visits could have presented a "clearer-picture" but overall, I think amidst the challenges we were able to still reach out as we stepped out of the usual box to acquire the information whilst engaging these organizations to achieve this end.
**Question D**

**Signature on behalf of the State**

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

**Name**

Maxine Browne

**Title**

Cultural Officer

**Date**

12-03-2021

**Signature**

<s>signed</s>