

Periodic Report (Convention)

A. General information

Name of State Party

Dominican Republic

Date of Ratification

2006-10-02

Question A.1

Executive summary

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

The Dominican Republic since the 2003 Convention has taken the necessary steps to fulfill the articles written for the Intangible Cultural Heritage. In this sense, the ministry of culture as head of the cultural policies of the nation has followed a model of strategy to restore and safeguard all the traditions and cultural manifestations. This model was implemented and consulted and followed-through by different specialists and researchers in the field of anthropology, sociology, and arts.

The creation of the Ministry of Culture by Law 41-00's in 2000, combined with The law of Cultural Patronage 340-19 of 2019, are the main structures to promote and safeguard the culture in the country.

In the new governmental administration that began on August 16, 2020, in the middle of the Covid-19 pandemic. The first actions carried out by the Ministry of Culture have been to travel through the different localities of the national geography to develop direct modern contact with the traditional bearers of the intangible cultural heritage with elements inscribed in the 2003 Convention. Ministry of Culture represented by the Minister of Culture Ms. Carmen Heredia de Guerrero, the Vice Minister of Cultural Heritage Mr. Gamal Michelen, as well as the Director of Planning and Development Mr. Jesus Emmanuel Castillo, and the Head of the Office of the Intangible Culture Department Heritage Mr. Geo Ripley who coordinated these mobilizations and the cultural advisory Hanna Bueno.

The 4 elements inscribed in the 2003 Convention are the following:

- Cocolo dance-drama tradition --- 2008
- Cultural space of the Brotherhood of the Holy Spirit of the Congo's of Villa Mella ---2008
- Music and dance of the merengue in the Dominican Republic -- 2016
- Music and dance of Dominican Bachata -- 2019

Currently, there is communication with the national congress in its two chambers, for the purpose of legislating an Intangible Cultural Heritage Law, in order to safeguard all the elements, and news to inscribe.

Furthermore, the ICH department has been actively engaging with the private sector and civil society for monitoring the cultural manifestations of the country. This has been arranged through with external view of the different public policies regarding the cultural impact in the different sectors of society.

The Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), a category 2 center-supported by UNESCO, promotes international cooperation between 16 Latin American countries, Dominican Republic included since December 2019. With the constant exchange of information and research, helping and developing new methodologies of identification regarding ICH. This contributes to more efficient and flexible communications between nations.

Question A.2

Contact information of the focal point for the periodic report

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

Title (Ms/Mr, etc)

Mr

Family name

Canela

Given name

Abel

Institution/position

Analista de planificación de desarrollo

Address

Ministry of Culture Santo Domingo

Telephone number

E-mail address

acanela@minc.gob.do

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

Ministry of the culture of D.R

All nations city halls.

All culture departments of all ministry,

- National commission for UNESCO

The national commission of UNESCO provides logistic support in all senses, through advisory of content criteria, linguistic translation, archive selections, and networking with different countries.

- Cultural centres

Cultural Center Perelló - Advisory and document compilation.

National federation of arts and culture - Advisory and document compilation.

- Research institutions

- Anthropological Society of the Dominican Republic

- Academy of Science of the Dominican Republic

- UASD Anthropological Research Center

- Centres of expertise

- Autonomous University of Santo Domingo

- Fine arts

- Universities

Publish:

Autonomous University of Santo Domingo (UASD)
Latin American Faculty of Cs. Soc. (FLACSO)

Private:

Barna Business School
National Technological University (UNNATEC)
Pontifical Catholic University Mother and Teacher (PUCMM)
Open University for Adults (UAPA)
APEC University (UNAPEC)
Catholic University of Santo Domingo (UCSD)
National Institute of Exact Sciences (INCE)
Higher Institute of Universal Technology (INSUTEC)
Oscus San Valero Higher Technical Institute
Technological Institute of the Americas (ITLA)
Technological Institute of Santo Domingo (INTEC)
Central University of the East (UCE)
Central Dominican University of Est. Prof. (UCDEP)
Caribbean University
Universidad del I. Cultural Dominicano-Americano (ICDA)
Dominican University Org. and Method (UDOYM)
Eugenio Maria de Hostos University (UNIREMHOS)
Felix Adam Experimental University (UNEFA)
Federico Henríquez y Carvajal University (UFHEC)
Iberoamerican University (UNIBE)
Interamerican University (UNICA)
National Evangelical University (UNEV)
Pedro Henríquez Ureña National University (UNPHU)
Dominican Dental University (UOD)
Dominican Ind. Psychology University (UPID)
Technological University of Santiago (UTESA)
University of the Third Age (UTE)

- Museums

These are the main museums of the Dominican Republic, they make a great cultural contribution and in their activities they include the intangible cultural heritage of the nation.

- Museum of the Family of Casa de Tostado
- Fortress Museum of Santo Domingo
- Museum of the royal houses
- Alcazar de Colon Museum
- Museum of the Dominican Man
- Museum of History and Geography
- Museum of Modern Art

- Museum July 26, in moca
- Museum monument heroes of the restoration
- Juan Ponce de León Museum, Higüey
- Fortress San Felipe Museum, Puerto Plata
- Faro a Colon Museum

- NGOs

These are the main NGOs in the Dominican Republic associated with Art and Culture and that provide input to the plans and projects of the PCI.

- Foundation for the Development of Crafts (FUNDARTE)
- Asociación de Cronistas de Arte, Inc. (Acroarte)
- Science and Art Foundation
- Juan Bosch Foundation
- Society of Dominican Authors, Composers and Editors of Music, Inc
- Symphony Foundation
- New Dominican Acropolis
- Fundación Cultural Cayenas, Inc
- Erwin Walter Palm Foundation, Inc
- Dominican Society of Interpreters and Performers
- Collective of Dominican-American Visual Artists
- Women Poets International Foundation (MPI) Inc
- Festi-Band Foundation, Inc
- Guabancex Wind and Water
- Dominican Aegean
- Classic Party, Inc
- Photographic Culture
- Retajila
- Wine Templars
- Labor union
- Global Coralition

- Municipalities

These are the main municipalities directly involved in this report due to their cultural activity and direct contributions to the PCI.

- Azua
- Bahoruco
- Barahona
- Dajabón
- Distrito Nacional

- Duarte
 - El Seibo Elias Piña
 - Espaillat
 - Hato Mayor
 - Independencia
 - La Altagracia
 - La Romana
 - La Vega María Trinidad Sánchez
 - Monseñor Nouel
 - Monte Cristi
 - Monte Plata
 - Pedernales
 - Peravia Puerto Plata
 - Hermanas Mirabal
 - Samaná
 - San Cristóbal
 - San Juan
 - San Pedro de Macoris
 - Sánchez Ramírez
 - Santiago Rodríguez
 - Valverde
 - Cañafistol
- Local governments

These are the main provinces directly involved in this report due to their cultural activity and direct contributions to the PCI.

Azua: Azua de Compostela
 Bahoruco: Neiba
 Barahona: Santa Cruz de Barahona
 Dajabón: Dajabón
 Distrito Nacional: Santo Domingo
 Duarte: San Francisco de Macorís
 Elías Piña: Comendador
 El Seibo: Santa Cruz de El Seibo
 Espaillat: Moca
 Hato Mayor: Hato Mayor del Rey
 Hermanas Mirabal: Salcedo
 Independencia: Jimaní
 La Altagracia: Salvaleón de Higüey
 La Romana: La Romana
 La Vega: La Vega
 María Trinidad Sánchez: Nagua
 Monseñor Nouel: Bonaó

Monte Cristi: San Fernando de Monte Cristi
Monte Plata: Monte Plata
Pedernales: Pedernales
Peravia: Baní
Puerto Plata: San Felipe de Puerto Plata
Samaná: Santa Bárbara de Samaná
San Cristóbal: San Cristóbal
San José de Ocoa: San José de Ocoa
San Juan: San Juan de Maguana
San Pedro de Macorís: San Pedro de Macorís
Sánchez Ramírez: Cotuí
Santiago: Santiago de los Caballeros
Santiago Rodríguez: San Ignacio de Sabaneta
Santo Domingo: Santo Domingo Este
Valverde: Santa Cruz de Mao

- Charitable bodies

They were of great support for the communities and groups that carry them in the development of their activities.

León Jiménez Foundation
Church
Perelló Cultural Center
La Negreta Cultural Foundation

- Private sector entities

Perelló Cultural Center, contributed cultural research data for the realization of this report.

Please provide any comments in the box below

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.

- La Negreta Foundation
- Afro-descendant network and empowerment
- Brotherhood Foundation
- Kalalu Dance

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.

- The Brotherhood of the Congos of the Holy Spirit of Villa Mella
- The Cocolo Danzante Theater
- The Guloyas of San Pedro de Macorís.

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*).

Name of the element	Year of inscription
Cocolo dance drama tradition (00104)	2008
Cultural space of the Brotherhood of the Holy Spirit of the Congos of Villa Mella (00006)	2008
Music and dance of the merengue in the Dominican Republic (01162)	2016

Music and dance of Dominican Bachata (01514)	2019
--	------

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

The Casabe is currently postulated in conjunction with other countries as a national heritage of humanity.

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

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.

none

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

Cultural heritage inventories Immaterial in community contexts

b. Hyperlink to the inventory (if any)

<http://www.nuestropatrimonio.gob.do/>

c. Responsible body

Intangible Cultural Heritage Department

d. Date of establishment

06/04/2014

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

)

No

Date of latest update

f. Method and frequency for updating

A survey is annually implemented and carried out for statistics, monitoring and assessment.

g. Number of elements included

27

h. Applicable domains

- Conceptual manifestations.
- Symbolic manifestations.
- Ideological manifestations.
- Plastic arts manifestations.

i. Ordering principles

Ethical Principles for the Safeguarding of the Intangible Cultural Heritage have been drawn up for the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, as well as in the existing international normative instruments that protect the human rights and the rights of indigenous peoples. They represent a set of ambitious fundamental principles - universally recognized as constitutive of practical exemplary for governments, organizations, and individuals - that directly or indirectly concern the intangible cultural heritage with a view to guaranteeing its viability and thereby recognizing its contribution to peaceful and sustainable development.

j. Criteria for inclusion

In the Dominican Republic, the cultural diversity and identities of communities, groups and individuals are fully respected. Regarding the values accepted by communities, groups and individuals and sensitivity to cultural norms, the design and application of safeguard measures that promote gender equality, the participation of young people and respect for ethnic identities.

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

Yes

Please provide further details, if appropriate:

The objective of the Department of Intangible Cultural Heritage for groups, communities and bearers is the conservation of heritage; it also aims to ensure its viability and optimize its potential for sustainable development. The department of intangible cultural heritage and other public and private institutions provide their support in this area to groups, communities and member carriers by promoting policies for safeguarding, establishing institutional and professional frameworks favorable to the sustainable preservation of this living heritage.

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

)

Yes

Please provide further details, if appropriate

Visits to groups, communities and individuals reveal their viability and what state of need they are in. Information is collected at each visit and through them it is determined how much feasibility they have.

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

Yes

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

Globalization and the massive use of information and communication technologies from this perspective are interpreted as a possible dissolving factor for certain cultural practices and a possible threat in some aspects. In other words, the massive dissemination of certain cultural assets represents a threat to others, given their apparent fragility.

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

)

Yes

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

Inventories of Intangible Cultural Heritage in Community Contexts

- This inventory is a registry of participants and native carriers that promote living culture in the Dominican Republic.

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

)

Yes

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

)

Yes

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

)

Yes

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

)

Yes

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

Other international frameworks

Activity/project

Training workshop on safeguarding policies for the cultural heritage of humanity given by the Ministry of Culture of Argentina and CRESPIAL. The same helped in the formation of applicable policies and solved doubts regarding the intangible cultural heritage and the countries that were part of it.

Contributions to the safeguarding of intangible cultural heritage

We improve the policies to safeguard the intangible cultural heritage in our country and the viability of groups, communities and individuals who carry the 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](#)

Question 1.1

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

Yes

1

Name of the body

Department for intangible cultural heritage

Brief description of the safeguarding functions of the body

The "Department for intangible cultural heritage" is in charge of the safeguarding and compilation of all the intangible culture in the Dominican Republic, lead by the ministry of culture.

The department was created in the structure of the "vice-ministry of cultural heritage" of the same institution in the year 2003 of the convention.

functions of the department :

- * Compile all information available regarding the intangible cultural heritage of the island.
- * Guide and promote awareness of the importance of the ICH nationally.
- * Create educational networks of inclusion in regards to ICH.
- * Field Investigations regarding the cultural aspects of ICH.
- *, foment legislations that benefit the different aspects of ICH.

Website

<http://www.nuestropatrimonio.gob.do/>

Contact details

Address

Av. George Washington, Santo Domingo

Telephone number

(809) 221-4141

E-mail address

www.cultura.gob.do

Question 1.2

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

Yes

1

Name of the body

Perello cultural center

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

Cultural space of the Brotherhood of the Holy Spirit of the Congos of Villa Mella (RL, 2008)

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**

At this time, put in their proper place the cultural manifestations of the Intangible Cultural Heritage of the region.

Website

<https://www.ccp.org.do/www/>

Contact details**Address**

Carr. Sánchez Km 2, Baní 94000

Telephone number

(809) 380-3100

E-mail address**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.

Supporting traditional national celebrations and festivities, fostering relations between intercultural groups and holding virtual conferences with groups at the end of the country and abroad.

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.

Empowering native bearers and promoting their festive activities, and cultural manifestations.

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.

During the pandemic, a large number of celebrations and rituals were not held due to the volume of people who attend them. These were carried out in a virtual way by zoom, they used material from previous years.

Question 1.5

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

1.5

- Cultural centres

* Centro Cultural Pelleró // Promotion of ICH and safeguarding criteria towards society.

* Cultural Center Bani R.D // Promotion of ICH and safeguarding criteria towards the society and rural areas.

* Centro Center Leon Jimenez // Promotion of ICH and safeguarding criteria towards the society.

* Centro Center La Negrata // Promotion of ICH and safeguarding criteria towards the afro-descendant culture.

- Centres of expertise

anthropological society of Dominican republic

- Research institutions

General archive of the nation.

- Museums

These are the main museums of the Dominican Republic, they make a great cultural contribution and in their activities they include the intangible cultural heritage of the nation.

- Museum of the Family of Casa de Tostado
- Fortress Museum of Santo Domingo
- Museum of the royal houses
- Alcazar de Colon Museum
- Museum of the Dominican Man
- Museum of History and Geography
- Museum of Modern Art
- Museum July 26, in Moca Province
- Museum monument heroes of the restoration
- Juan Ponce de león Museum, Higüey
- Fortress San Felipe Museum, Puerto Plata
- Faro a Colon Museum

- Archives

General archive of the nation.

- Others
 - Foundation for the Development of Crafts (FUNDARTE)
 - Asociación de Cronistas de Arte, Inc. (Acroarte)
 - Science and Art Foundation
 - Juan Bosch Foundation
 - Society of Dominican Authors, Composers and Editors of Music, Inc
 - Symphony Foundation
 - New Dominican Acropolis
 - Fundación Cultural Cayenas, Inc
 - Erwin Walter Palm Foundation, Inc
 - Dominican Society of Interpreters and Performers
 - Collective of Dominican-American Visual Artists
 - Women Poets International Foundation (MPI) Inc
 - Festi-Band Foundation, Inc
 - Guabancex Wind and Water
 - Dominican Aegean
 - Classic Party, Inc
 - Photographic Culture
 - Retajila
 - Wine Templars
 - Labor union
 - Global Coralition

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The state decided to establish this goal based on the need to safeguard the immense wealth contained in the intangible cultural heritage of the nation, which is expressed in the

diversity of artistic expressions and ancient festivities that take place in the national territory, in the face of to the collective memory. In compliance with Law 41-00 of national culture and the Law 1-12 of the national strategy for development, and the partnership with the cultural private sector.

this vision aligns with several points of the 2003 convention of ICH.

2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

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

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

Question 2.1

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

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

Question 2.2

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

Yes

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

The department of Intangible Cultural Heritage, Ministry of culture. A training course with a degree is in process.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

They are programs where the original bearers become aware of the importance of the particular cultural manifestations, projecting the knowledge of the tradition and in doing so the entire community and all its members are integrated.

Question 2.3

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

Yes

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

In the different GaGá brotherhoods, we have groups with different sexual preferences that participate in the same way in all activities.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Mutual respect and appreciation of the human being is constantly promoted.

Baseline and target

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

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Largely

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

The state decided to establish this goal based on the need to safeguard the immense wealth contained in the intangible cultural heritage of the nation, which is expressed in the diversity of artistic expressions and ancient festivities that take place in the national territory, in the face of to the collective memory. In compliance with Law 41-00.

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).

These are activities carried out by the empowerment ministry in which consciousness is motivated based on tradition, taking into account the importance and appreciation of the intangible cultural heritage.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Inclusion in all cultural activities is encouraged and there are people of all types, races, and sexual orientations.

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

Some of the programs are transmitted by the original bearers as part of the tradition carried to the communities after generations. (Chuineros de Cañafistol Bani and GaGá Groups).

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).

The different pedagogical methods are governed by state policies and all education is open to inclusion. Law 66-97 of educational equity.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Through internal policies and law 66-97 of educational equity.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Largely

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

The state desires recognition through training and sets the goal of indigenous bearers being recognized for carrying these traditions. Luthería, gastronomic, dance workshops, etc.

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.

Through direct consultations with private and public cultural entities in which the transmission of the same is promoted.

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.

Workshops and periodic visits that seek to maintain transmission and recognition by the communities, trying to improve and strengthen educational programs.

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.

A group of American evangelists came to the country to do social work in binational neighborhoods, there was cultural exchange and we were able to show them the Budú traditions of the altars. They did not receive support.

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

The NGOs receive financial support from private and public entities: the Ministry of Culture and/or private companies.

Question 4.4

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

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:

For the next report, I would recommend that ICH and its safeguarding in education as a subject in some educational centers could be formally implemented. This could be seen as part of raising awareness and committing to safeguarding policies for the ICH.

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

Tradition is based on the interpretation of the intangible cultural heritage and the staging of folklore.

- Others

At this time they are working on projects to bring the ICH as an educational subject.

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?

No

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

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

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

Question 5.3

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

- Mother tongue education

Linguistic traditions and particular forms of speech expressed in each province.

- Multilingual education

Awareness of colloquialism, and its attributes as a tool of communication.

- Inclusion of 'local content'

The local content expresses a vast vocabulary, in terms of the axion and morphology of the verb, this contributes to be contemplated as an extraordinary method of teaching,

Question 5.4

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

Yes

Briefly explain, giving examples, how educational programmes teach this

The centenary tree of San Jose De Las Matas, where one of the fathers of the country gathered the troops for one of the most important battles.

The bastion 27 de Febrero, where the flag of the Dominican Republic was raised for the first time.

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:

One of the goals is to make the ICH an independent issue in the educational aspect. Proposals are being worked on to improve the cultural aspect of ICH in schools, with the participation of UNESCO.

6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

Guidance note corresponding to indicator 6 of the Overall Results Framework:

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

Question 6.1

Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?

- Music

The UASD and other universities offer degrees in the musical aspect that strengthen the practice of Intangible Cultural Heritage in music. (BACHELOR OF MUSIC, MENTION OF THEORY AND MUSICAL EDUCATION)

- Arts

Lic. In Letters: He studies and teaches one or more subjects in the field of the literary manifestation of the human group: investigates the origin and evolution of the written manifestations of the human being, writes studies, achievements, or critical essays on written artistic manifestations; teaches one or more literary subjects at a university or institution of secondary or higher education; investigates in the field of philology; spread the correct use of the language; disseminates through conferences and other means of communication the use of specialized expression techniques or in special sections of newspapers and magazines all artistic-literary manifestations.

- Crafts

The history of Handicrafts and the Evolution of Handicrafts are subjects that directly strengthen the intangible cultural heritage inherited through handicrafts.

- Technical education/training

Institutions such as Fine Arts train artisan students in professional technicians.

- Others

Other branches of art are taken into consideration, such as humor, which is taken into account by the Intangible Cultural 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?

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

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:

Offer study plans and degrees for the study of ICH and its social and cultural dimensions in Universities. This has to come with an international advisory system in order to work coherently with other implemented methodologies of the region.

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?

Largely

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.

Based on the manifestation of the intangible cultural heritage, a list of the members of the manifestations to be studied was prepared, a report is made of said manifestations in order to determine the history, the founders, how it has developed, the variants that have been received in terms of time until reaching its current state, establishing the hierarchies and functions of all members.

Question 7.1.b

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

Largely

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.

The feast of the May cross of the Monteria: The sacred part is in the ninth for 9 days, on the ninth day the sacred aspect is united with the ludic one. After the brothers have completed all the prayers in the hermitage, the festive part enters where there are Domino games and typical merengue (Perico Ripiao) is danced, meals are prepared, especially Sancocho, a traditional Dominican dish that is shared with the community.

Question 7.2

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

Yes

Based on your response in section A.6 Inventories

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

The musical part, the making of different types of drums to be used in the demonstrations reflects its diversity. There are different ways of manufacturing the instrument in the same area, since not all drums are the same and some are tensioned in different ways, creating great diversity in the manufacturing process.

Question 7.3

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

Partially

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

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

Carrying out periodic visits, open communication with the original carriers, valuing cultural motivations.

Question 7.4.a

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

Partially

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

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

That information is published and the researcher can take said database and have an approach to the communities, see what happens there and the situation in which they find themselves.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

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

The original bearers promote through their artistic expressions the necessary guidelines to maintain the tradition.

Example: The musical metrics in the performance of presentations and the participation of groups with the community.

Baseline and target

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

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

Extent to which the current indicator is met:

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 be able to give continuity to the investigation of activities and manifestations of the inventories, applying the knowledge to future generations in a continuous way so that the creative way of thinking in the ICH is maintained.

8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

Guidance note corresponding to indicator 8 of the Overall Results Framework:

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

Question 8.1

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

Large

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

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

Having a diaphanous relationship, listening to the community to strengthen tradition, offering transparent communication. Respecting the protagonist of each carrier in its manifestation.

Question 8.2

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

Largely

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

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

The respect regarding gender in the ICH inventories and the cordial treatment is indisputable. The enhancement and inclusion in the demonstrations are evident, promoting diversity and gender inclusion in all processes.

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 have programs and plans so that the communities give value to their manifestations, assuming the responsibility for life so that the tradition is maintained. By maintaining tradition, self-sustaining mechanisms are created.

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 participation of the different municipalities is being sought to provide financial support to research centers and scientific study centers in technical and artistic aspects related to the ICH.

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.

During visits to the original bearer groups, information surveys are carried out that are then reviewed by the Department of Intangible Cultural Heritage to analyze specific elements and their impact on safeguarding.

Question 9.3

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

Yes

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

The bearers maintain direct communication with the Department of Intangible Cultural Heritage and are made to participate in the new research findings. participants with their prior consent.

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:

For the next report, it is expected to carry out sociocultural studies on the ICH and its impact on society, as well as conducting a specific technical survey aimed at the safeguarding and protection of intangible cultural heritage.

10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

Guidance note corresponding to indicator 10 of the Overall Results Framework:

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

Question 10.1

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

Some

Provide any additional details here.

The ICH documentation and collateral information are summarized for different cultural centers and community leaderships to strengthen the necessity of safeguarding the different cultural manifestations.

The different workshops serve the purpose of cultural indicators and statistics, in order to quantify future laws and policy regarding general culture and ICH parameters.

Question 10.2

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

Some

Provide any additional details here.

The different results of cultural research, documentation, and scientific, technical, and artistic studies are the main indicators to check and prove the efficiency of national strategy, taking into account the visibility and method implemented.

The national cultural council requires an annual assessment to validate the inquiries of the different sectors, providing an inclusive national approach to generate new policies and laws.

Question 10.3

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

High

Provide any additional details here.

All the results of research, documentation, and scientific, technical, and artistic studies on ICH, are taken as prime indicators to formulate and identify new elements to be enlisted in the safeguarding list of the 2003 ICH convention.

The first task is to compile, subsequently, different cultural experts to provide their insights to improve the quality of the new method of safeguard implementation.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The Dominican State has in their future planning the creation of a technological database to help incorporate more viable data collection and reduce the risk of statistical failure. Therefore, it's already recommended to cultural authorities, an annual congress debate towards the ICH and general cultural context, with the participation of the cultural civil society.

The assessment as a target will be measured with an increase in visibility and participation of all Dominican society.

11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

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

Question 11.1

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

Yes

1

It is a

- Cultural policy
- Legal measure
- Administrative measure

Name of the policy/measure

Patronage law 340-19

Established

01-03-2019

Revised

01-03-2019

Is the policy/measure being implemented?

Yes

Brief description

The Patronage law 340-19 is designed to act favorably in every context Dominican Culture has to offer. The Law targets the deficiencies of the national cultural budget, allowing different cultural departments the capacity to fundraising with private donors.

This stimulates the capturing of funds for private ICH projects of different institutions cultural institutions.

Law 340-19 contemplates ICH as one of the priorities in its narrative, this contributes to the creation of awareness campaigns for the enlisting elements of ICH.

The law allows donations for tax retribution to third parties entities, this mechanism did not exist in the past.

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.

Law 1-12 of the NDE (National Development Strategy) contemplates in its narrative the inclusion of all sectors with specific paragraphs about cultural equality.

This adhered to Law 41-00 of the ministry of culture, becomes the angled stone for implementation of programs and cultural educational platforms.

Sub-national strategies are created based on this structure, modify each year by region and province, depending on the cultural chart and educational metric.

The safeguard of ICH comes along with an official mandate in the main objectives of the different educational programs.

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

Yes

If yes, provide details.

The plans in the longterm, are defined to create a national network of different institutions committed to transmit and protect the ICH of the country. This started in 2008 until the date, with several encounters with communities and folklore groups, expressing the need and the responsibility of transmitting and safeguard the different elements inscribed in the 2003 Convention.

The statistics of these encounters are near 110 events for ICH, reaching almost 30,000 persons.

The distribution of different didactic material; partnership agreements, filmmaking, and different methodologies of cultural compilation are the main actions for this plan.

Secondary, the periodic awareness campaign in the different national media channels.

Question 11.3

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

No

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

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

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

Question 11.4

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

Some

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

The communities, groups, and individuals were, and are consulted periodically for the implementation of cultural policies.

The ICH department makes a report annually, with the collective opinion of the different sectors.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

The Dominican State is committed to elevating this indicator, by incrementing the legal responsibility of a diversified cultural budget.

The main objective to achieve this goal is the creation of a logical framework and legal normative for fundraising the cultural projects and communities, in that order, reduces the risk of implementing diverse projects in different fields, by not meeting the criteria of

national ICH.

The framework is under process.

12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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

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

Question 12.1

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

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Question 12.2

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

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Question 12.3

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

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Baseline and target

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

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Partially

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

The Dominican State is building and consulting new legislations focus mainly on formal education with the inclusion of safeguard ICH criteria and model.

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 ministry of culture is in charge of the Ethical Principles for Safeguarding Intangible Cultural Heritage regarding development plans, policies, and programs. This contributes to a better collective understanding of what the ICH represents to all sectors of society. These actions are represented in different seminars and academic news.

The independent cultural institutions reach for consultations periodically with the responsible of the ICH department of the ministry of culture.

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

The national Constitution contemplates food security for all Dominican society, with the participation of all sector government.

This national mandate dictates a common belief between all citizens for realizing the importance of mutual assistance as a way of protecting our culture and everything that this involves.

- Health care

The national strategy for the health care system includes all citizens regardless of

their field of expertise. This includes specifically the cultural field, targeting those who are more vulnerable. Taking into consideration the that most vulnerable are the communities who are inscribed in the ICH.

The ministry of culture in its effort to promote human cultural values for future policies and laws takes this subject in high relevance in educational politics, and frontal speeches.

- Gender equality

All legislation and internal policies, comply in their narrative with the inclusion of gender equality for the established educational platforms.

Specific workshops have been implemented to maintain the gender balance, in reference to future plans.

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

Access to clean water and sustainable resources is the main priority for the Dominican government. The building of new dams in the north has secured a water supply for more than 3 million Dominican, with the new extensions. This has projected that beneficiaries come from all the sectors, including the cultural sector.

- Knowledge and practices concerning nature and the universe

knowledge and practices concerning nature and the universe, are commonly transmitting by oral tradition and cultural exchange, considering the Dominican Republic received more than 10 millions tourist every year. The metrics indicate that this type of exchange strengthens future projects in regards to the multicultural context.

This is one of the main indicators to formulate new elements for the ICH 2003 Convention.

- Climate change

National strategies concerning climate change, include the cultural and scientific aspects as a tool of awareness. The cultural heritage as a whole plays a role in sensitizing the population towards climate change. The importance of having collateral meanings

in terms of publicity, it's one of the most effective tactics to increase the value and the importance of the ICH national wide.

- Others

Collateral planning of different sectors is viable and useful, to maintain and promote the safeguarding of ICH.

For example; The publicity market, awareness campaigns, fundraisings, and social media.

Question 13.3

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

Not applicable

Provide any additional details

Question 13.4

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

Yes

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

- Income generation and sustainable livelihoods

The patronage Law 340-19 helps every aspect of the cultural sector, including ICH. The cultural industries estimate that more than 5 thousand people in DR, live specifically on cultural goods, artistic performances, and cultural manifestations.

- Productive employment and decent work

The ministry of culture estimates that more than 60% of the cultural sector, have productive employment and decent work.

The actual challenge for the safeguarding of ICH in this context lies in the value of the economic market, for which the authorities have provided monthly economic to these specific groups, in order to help to guaranteed the perpetuity of this cultural manifestation.

- Impact of tourism on ICH safeguarding

the impact of tourism on ICH safeguarding is mostly positive. The ministry of tourism and the tourism private sectors have incorporated in their structures departments and manuals in regards to the safeguard of the cultural heritage of the Dominican republic. This one of the top priorities in the national strategies of tourism.

- Others

The constant innovation in the technological field has helped to develop new visions to approach in a more effective way formulation of new strategies and methodologies.

Question 13.5

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

Yes

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

Yes

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

The financial or fiscal measures or incentives been established in different types of logistics that the practices of ICH require.

The patronage Law 340-19 and the Law 108-10 for the Promotion of Cinematographic Activity are the mains incentives to ICH in the DR.

For natural resources, and other types of materials needed for these cultural manifestations, the ministry of culture

functions as an intermediary for mobilizing the requested elements, including the specific permits in other jurisdictions.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

The Dominican State seeks in the coming years, to be the first ranked country in the Caribbean in terms of cultural legislation and administrative measures. The main assessment suggested the collaboration and creation of a regional legal team, specifically targeting the economic benefits of safeguarding the ICH.

14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

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

Question 14.1

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

Yes

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

Law No. 107-13 and law No. 41-00 on the Rights of People in their Relationships with the Administration and Administrative Procedure defends intellectual property and privacy rights.

Question 14.2

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

Yes

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

The city councils provide these spaces to the original carriers and the community, all through formal requests. In the same way, they ensure compliance with the General Law on the Environment (Law 64-00) in those spaces.

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.

The Dominican Constitution recognizes cultural manifestations, free expression and peace, as well as Law 41-00 advocates administrative policies and legal measures that recognize such expressions and their prevention.

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:

For the next year it is intended to follow up on awareness raising projects and policies that seek to improve respect for customary rights, practices and expressions.

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.

When there are festive celebrations, productive activities are usually generated where food is sold and gambling games of small sums of money are carried out as entertainment.

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.

When a celebration is held with more than one group, an intercultural relationship occurs between them, this generates a dialogue that promotes mutual respect and conflict resolution with a view to consolidating peace between groups and communities.

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

As the communities have concepts of the importance of the cultural manifestation that they carry, they assume a commitment to maintain, preserve and educate in that tradition and that it is not lost.

- As a source of knowledge and skills

They recognize the interpretation of knowledge and its nature, applying it over time and maintaining it as a tradition.

- As a resource to enable sustainable development

The intangible cultural heritage fosters and supports the orange economy in its manifestations and traditions. Giving the possibility of sustainable development to the carriers and native groups.

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:

As a goal we have to continue empowering native carriers on the importance of their manifestations in conjunction with municipal and governmental authorities in terms of the importance of the PCI for the nation and its identity, as well as contributions to the self-support of carrier groups.

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

In the Dominican Republic, we have indigenous archaeological sites where there is currently a population and they have spontaneously assumed responsibility for the heritage of the indigenous people.

Example: (The corral of the Indians).

- Groups with different ethnic identities

We have as an example the Bateyes, a Haitian Dominican population, among others of different ethnicities that are part of the ICH programs.

- Migrants, immigrants and refugees

The Haitian population and the Venezuelan population are currently part of the traditions, plans, and projects of the ICH.

- People of different ages

The Chuineros de Bani, are people of advanced age who are protected by the safeguard policies, plans, and projects of the ICH.

- People of different genders

At one point a group of transvestites was given counseling, who became transmitters of guidance to prevent HIV / AIDS.

- Persons with disabilities

There are people in different GaGá guilds with disabilities who are supported, as well as in different musical groups.

- Members of vulnerable groups

The Prosolid card provides a monthly financial aid for food of 6,000 Dominican pesos to each member.

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.

Each group has its own way of carrying the heritage, the groups interact with other groups and manifestations. Later they are invited to traditional celebrations and these other groups participate in intercultural activities, creating bonds of mutual respect between them.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Largely

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

It is proposed for the next report, to develop more comprehensive policies of inclusion that serve as a guide for groups and institutions in the same way.

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.

The Department of Intangible Cultural Heritage and the original bearer groups work awareness programs that involve interested groups and individuals.

Question 17.2

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

Yes

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

The Department of Intangible Cultural Heritage conducts visits and / or sends information prior and free to awareness-raising activities to interested groups, communities and individuals.

Question 17.3

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

Yes

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

The laws of the Dominican Republic ensure security, equity and justice through the criminal procedural code and the constitution of the republic. Individuals and groups are protected during awareness activities. Article 49. - Freedom of expression and information. Everyone

has the right to freely express their thoughts, ideas and opinions, by any means, without prior censorship being established.

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.

Article 49 of the constitution on free expression together with free access to public spaces facilitate the active participation of young people in awareness activities.

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.

Young people join actively motivated by groups and traditions in which they are given participation and information on artistic expression and the importance of tradition. For example, the GaGá Groups, with their colorful traditional dances, make an invitation to the dance.

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.

Communities and groups use social media and the press to promote the importance of ICH and its safeguarding through cultural expressions.

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 Department of Intangible Cultural Heritage propose for the next report, encourage widely participate in raising awareness about the importance of ICH and its safeguarding. This with the objective of reaching a level of awareness and promotion of the protection of ICH at the national level.

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?

National media is partially favorable towards culture, with weekly headlines promoting articles with cultural sensitivities.

This helps to raise awareness of the importance of ICH and its safeguarding to all Dominican society.

The ministry of culture has its own media coverage that is watched and read by at least 5% of the national population.

- Promote mutual respect among communities, groups and individuals?

The media is bound to article 49 of the national constitution, promoting the inclusion of freedom of speech. It is regulated by Article 40 of freedom and security, meaning that all national media coverage promotes peace and mutual respect.

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.

ICH stakeholders and media organizations interact mainly in the promotion of activities. examples of joint cooperation activities or programs.

Visibility for promotion campaign.

Discounts for publicity marketing.

Fundraising cooperation towards diffusion to the major public.

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

The main effort currently is to strengthen and develop a new method for capacity-building activities, the reason is that it becomes partialized within the economical context. Therefore, patronage Law 340-19 seeks to cover these weaknesses by establishing a normative that allows the media businesses to interact more efficiently with ICH groups by extrapolating the budget to third parties. Governmental media within all ministries promotes ICH to correct these flaws.

Question 18.3

Media programming on ICH:

- Is inclusive

Governmental media within all ministries promotes ICH as one of the strategies, to include all society in the different sectors.

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

The established system refers to colloquialism as a distinction of tradition within the groups of ICH. Distinct languages such as Haitian Kreol and English are used as a secondary tool.

The ministry of culture as well as education, have in their agenda the expansion of language materials for all educational and cultural purposes.

Question 18.4

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

High

Provide any additional explanation.

media coverage of intangible cultural heritage and its safeguarding lines with the concepts and terminology of the Convention in a high percentage, by utilizing the correct terminology and concepts. ICH department in charge of Mr. Geo Ripley monitors different media publications regarding any ICH elements contemplated in the 2003 convention.

Baseline and target

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

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

Extent to which the current indicator is met:

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 Dominican State seeks in the coming years to transform how the media is involved in raising awareness about the importance of ICH and its safeguarding by creating a special mandate for public diffusion by honoring the elements inscribed in the 2003 Convention. This mandate is currently under formulation.

19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

Guidance note corresponding to indicator 19 of the Overall Results Framework:

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

Question 19.1

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

Yes

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

The policies and programs of professionals holding the PCI are publicly recognized by the Dominican constitution that recognizes the right to equality and free expression. Public and private entities apply the laws inclusively, applying them in cultural aspects.

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

The Dominican Constitution of 2010 in Art. 39, numeral 4 states that “Women and men are equal before the law, any act that has the objective or result of impairing or nullifying the recognition, enjoyment or exercise under conditions of equality is prohibited. of the fundamental rights of women and men ”.

Question 19.2

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

Yes

Are these events organized for:

- Communities, groups and individuals

The GaGa group parades are aimed at groups and individuals who are native carriers and promote the importance of the PCI and its safeguarding through their artistic expressions and traditions.

- General public

The Dominican carnival parade is one of the events organized and directed to the general public, it promotes important traditions for safeguarding.

- Researchers

Traditional festival of San Miguel Negro, aimed at researchers and indigenous groups that celebrate throughout the national territory.

- Media

Periodic visits to GaGa groups, the media and press are invited to cultural expressions.

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.

They are promoted through the media, awareness programs, communities and native carrier groups through educational programs oriented to transmission and cultural heritage.

Question 19.4

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

Yes

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

The media likewise promotes mutual respect between traditions and carrier groups. The ministry of culture and the native bearer groups promote respect between groups within and outside the communities, given the commitment they have assumed as part of the living heritage and their mission, which is to promote the ICH and 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:

Satisfied

Target for the next report:

Largely

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

The Intangible Cultural Heritage department, in commitment to the ICP, has as its goal for the next report new programs to encourage and support programs for the promotion and dissemination of good safeguarding practices.

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.

Dominican society, public and private organizations through training programs in the field of ICH have recognized and respected the rights of the bearer groups, communities and individuals. As well as the importance of their traditions, it supports the continued exercise of the practices, representations, expressions, specialized skills and knowledge that are needed to guarantee the viability of the intangible cultural heritage.

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.

Communities, host groups and individuals respect the physical spaces, the traditions of other groups and the means used for the sensitization process.

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:

Not satisfied

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

For the next report, it is intended to include programs to promote Ethical principles to safeguard Intangible Cultural Heritage in awareness-raising activities aimed at communities, groups and individuals.

21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

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

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

Question 21.1

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

High

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

communities, groups, and individuals participate in a whole variety of cultural manifestations promoted by different institutions including the government; the carnival, province festivities, and religious dates. Creates the widest network of inclusions for safeguarding the ICH. With an estimate of 5 million participants every year. Regardless of the element, whether inscribed or not on the Lists of the 2003 Convention.

Describe in particular measures to ensure that this is inclusive.

the particular measure comes from our democratic system that secures by law that any massive event (publicly or not) should respect the civil rights of its participants.

Question 21.2

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

High

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

NGOs and civil society actors participate constantly in the different workshops, as well as in the different cultural manifestations regarding ICH. These are all monitored by the ICH department of the ministry of culture.

Question 21.3

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

Some

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

Private sector entities participate in the safeguarding of ICH events, periodically by invitation of the ICH department. Ethical Principles are monitored by this department through periodical assessment and reported directly to the National Cultural Council.

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:

In the coming years, the Dominican State plans on creating an overall ranking system to ensure that NGOs and civil society participate according to the parameters provided by the 2003 Convention.

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.

Example: In the GaGa tradition there are patios and arches where the ceremonies in which the community participates are held, these spaces are the meeting point of the groups where the activities prior to the activities are carried out. Cultural managers, anthropologists and journalists go to these places where studies concerning tradition are carried out.

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.

Example: There are cultural spaces such as the Hermitage, La enramada de la Celebration, recreational spaces for games and encounters, as well as the social environment generated by the bearer groups and the communities.

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.

Example: The "Patio de los chuineros de cañafistol", one of the many places open to experts and research institutions so that they can supervise and carry out sociocultural studies.

Example: Institute of Anthropological Research - UASD

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:

For the next report, the Department of Institutional Development proposes protocols and new favorable environments for carrying out scientific, technical, and artistic studies on programs and safeguard measures of the ICH.

23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:

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

24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

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

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

Question 24.1

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

- Bilateral level

The Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), a category 2 center-supported by UNESCO, promotes international cooperation between 16 Latin American countries, Dominican Republic included since December 2019. With the constant exchange of information and research, helping and developing new methodologies of identification regarding ICH.

- Regional level

The Dominican Republic, at the regional level, promotes participation with all countries in the region.
Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) as being one of the main focalized cooperation systems regarding ICH and safeguarding, it periodically consulted if applicable to the different types of approaches that concern with the practices of the Convention 2003.

- International level

on an international level, the Dominican Republic sustains diplomatic relations with more than 50 countries. The Ministry of Foreign Affairs of the Dominican Republic has in its structure a cultural department that collaborates directly with the ministry of culture and the department of ICH. This functions for future referrals and collaborations with other state members of the 2003 Convention regarding ICH.

Question 24.2

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

- Bilateral level

The Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) is currently consulting different nations on the inscription of the ICH element "The Taino Tradition of the Elaboration Cassava" for its safeguarding as the bread of the Americas. Precedents have been established in the past in different aspects, strengthening the cooperation between the 16 nations.

- Regional level

The Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) is the main focal point in identifying and implementing cooperation regarding safeguarding measures for specific elements of ICH, in particular those in danger.

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).

The Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) operates constantly through monthly assessments with state members, providing network support to specialists and researchers. in cultural and anthropological fields.

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.

Dominican Republic as a state member of UNESCO and the 2003 ICH Convention, share and interact with other states regarding the consultation and submission of documents. Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) is currently one of the main platforms for collaboration regarding document exchange.

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:

In the coming years, the Dominican State will seek to strengthen collaborations and cooperations with the state members, by launching a series of specific training programs for external individuals, NGOs, and cultural governmental officers.

The main objective is to create an independent network that can guarantee collateral safeguarding of the ICH, as an independent structure.

The specifications of this program are still under development with the advisory of the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

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

Question 25.1

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

Yes

1

Choose a category 2 centre

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

Describe the activities and your country's involvement.

The Dominican Republic was included in December 2019 and from that point on the nation has been involved in different activities.

- 1- Conferences regarding different cultural and technical subjects.
- 2- Research and consultation on sociology and anthropological points of view.
- 3- Advisory.
- 4- Workshops on ICH and community approach.
- 5- Identifying new elements of ICH.

Question 25.2

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

Yes

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

The Dominican Republic encourages the creation of international ties and networks between communities, groups and individuals, NGOs and experts in the field of ICH. For example, the nomination of Casabe as Intangible Cultural Heritage of Humanity, in relation to our country, establishing contact with different embassies in other countries and cultural exchange centers.

Question 25.3

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

Yes

1

International and regional bodies

Others

ICH-related activity/project

We participate in a training course on ICH, training in safeguarding policies in conjunction with the Ministry of Culture of Argentina and the Department of Intangible Cultural Heritage of the Ministry of Culture.

Contributions to the safeguarding of intangible cultural heritage

CRESPIAL has contributed to the training and certification of safeguard policies for the PCI and its implementation in the different sectors of the country.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

A help was requested from CRESPIAL, to intervene and improve the living conditions of the groups that carry the country's intangible cultural heritage and we are waiting to overcome the pandemic in order to start with this project.

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](#)

C00104

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Cocolo dance drama tradition	2008

Question C.1

C.1. Social and cultural functions

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

Cocolo is a term used in the Spanish-speaking Caribbean to refer to non-Hispanic African descendants. The term originated in the Dominican Republic and is historically used to refer to English-speaking Caribbean immigrants and their descendants and, more rarely, those from the Francophone Caribbean. That is, the cocolos of San Pedro de Macorís, Puerto Plata, the Samaná peninsula, and other Afro-descendants who lived in coastal areas and were culturally different from Hispanized Dominicans. However, the term is also sometimes applied to Dominicans who are Hispanicized but have darker skin tones and live primarily in the coastal regions of the country. Traditionally, both groups were culturally different from Dominicans who lived mainly in the interior of the country and tend to have a higher degree of European descent.

Concerning the leadership role of these groups are in the brotherhood, Mr. Julio Emilio Adame, together with the other exponents in the different youth groups of this manifestation called "cocolitos", a group that covers an age range from 10 years to 15 years.

These become part from an early age, for their training in the tradition in the Cocolo tradition. The group is formed by the exponent group that is made up of 13 people, including women, men, and children. The musicians and dancers are divided into these. However, the group from its training base is made up of around 50 people. Highlighting, a greater number of men, than women. Women currently occupy a percentage of 20% of the group.

Since its proclamation in 2005 and its registration in 2008, the impact of this group on a cultural level has served to reinforce the articles established in the 2003 Convention. The tradition has and has maintained a visible projection, with participation in various national sectors.

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.

At present, the inscribed element of the "Drama Cocolo Dance" has a stable viability of social rapprochement, given its geographical location and the type of religious manifestation, which has lasted through the years. The province of San Pedro de Macorís in the eastern region of the country; It is among the 10 largest cities in the Dominican Republic. The city has approximately 195,000 inhabitants, which allows regular broadcasting and transmission. The festivities are held several times a year with the participation of hundreds of people from the surroundings and different parts of the country. The attendance indicators have been sustainable in the last 10 years, with a considerable increase in the participation of the authorities.

This transmission is reinforced by the reservations managed by the Ministry of Culture that provide help and support for its periodic presentation. The brotherhood makes sporadic appearances in different parts of the city and the country to promote cultural manifestation. The greatest threat is the acquisition of economic resources for their permanence, for this, the Dominican State channeled by the Ministry of Culture, has implemented monthly social benefits for its affiliates through a debit card system of 6,000 DOP equivalent to 100 dollars monthly, for food subsistence and emergency needs. These cards are called PROSOLIS. In addition, the mayor of San Pedro de Macorís has granted them a physical space for their teaching and practice.

The greatest risk identified in the future is not being able to increase the purchasing power of its members, to ensure the permanence of the brotherhood.

For this, a safeguard project is being carried out at the congressional level.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of the element of the "Drama Cocolo and Dance" that has been the second element in the ICH list of the 2003 convention, this element inscribed in 2008, has had a positive impact on the cultural visibility of the Dominican Republic. Republic, consolidating the ground for the inscription of new elements, raising the cultural quality of the nation. Since 2008, the role of Cultural Heritage has taken more place in policies and legislation, as well as in presidential goals formulated to strengthen sovereignty.

At the local level, society has revitalized its artistic manifestations given the support that has been shown with these mechanisms for the safeguarding of intangible cultural heritage, promoting identity and manifestation by having a means of recognition that sensitizes society about its importance, both in the country as in the world.

On the international stage, from the point of view of cultural tourism, it serves as a coupling for visibility policies. Promote a complex destination with a wide range of options for social and anthropological research.

For this reason, the different legislations that have been put in place contemplate cultural heritage as a method of social diversity. The impulse of human creativity is strengthened, favoring the creation of new academic specializations in the different types of university institutions.

This has caused, since its creation, the change of terminology and criteria for the implementation of new projects, in favor of an inclusive discourse towards respect for traditions.

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.

Las medidas implementadas desde la creación del elemento, ha sido tanto de carácter administrativo como estructural.

El principal cambio fue la creación del departamento de Patrimonio Cultural Inmaterial, desde la adhesión de la Republica Dominicana a la convención de ICH del 2003.

Conformando un equipo de seguimiento e identificación, tanto para los elementos inscritos, como para nuevos elementos.

Otras medidas, han sido la creación de una red de inventario humano, con la principal función de fortalecer y promover la misión de la Convención del 2003. Este inventario compuesto de especialistas de diferentes ramas, son la principal fuente de apoyo y seguimiento a las políticas de salvaguardia.

Las diferentes estrategias implementadas, para la protección del elemento han tenido

diferentes cambios, dadas a las diferentes naturalezas de este elemento y de otros. En este sentido la constante búsqueda de una metodología que tenga un enfoque multilateral es el principal motor, en la visión a largo plazo.

Esto sumado al gran impacto que tiene la tradición "Cocolo" en las diferentes provincias nacionales, ha llevado que el apoyo se extrapole de manera colectiva en todos los sectores privados, y públicos.

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 communities, groups, individuals, and different non-governmental organizations has been favorable in all senses, given the creation of the seal of cultural distinction issued by UNESCO, to this type of element.

The impulse in the sense of cultural identity has been of great help for the different pedagogical and ethnographic approaches, which are carried out each to promote human values.

This translates into regular participation in mass events, conferences, relief funds, and government advocacy unprecedented in national history.

The commitment is made gradually through inter-institutional agreements, jointly with the community, seeking to ensure the future of these cultural manifestations in a legal manner. From the social point of view, the connection that the beneficiary groups have caused with the different sectors of society has caused a wave of support in a collateral way that also has a positive impact on the general participation of all elements of the national ICH.

The impulse that the national carnival gives to this manifestation is of enormous visibility, with more than thousands of people as participants.

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.

In the institutional context of the element, there are several institutions that are part of the exhaustive safeguarding task:

- The Ministry of Culture and its different dependencies.
- The Brotherhood of Cocolo

- Regional North City Council.
- Major hall of San Pedro de Macoriz .
- Department of Intangible Cultural Heritage.
- Perello Cultural Center.
- Individual members of civil society.
- Ministry of tourism.
- Cultural NGOs

Question C.7

C.7. Participation of communities in preparing this report

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

The measures implemented for the creation of this report respond to the social and cultural needs that this element needs.

The strategy consists mainly of the empowerment of the locals through motivational talks, for the correct promotion of the safeguarding of the Element. This is coupled with an advertising campaign, for its diffusion and visibility, regardless of gender.

In this sense, non-governmental organizations adhere to the strategies established by the Ministry of Culture, helping themselves to strengthen the measures implemented for the participation of the communities.

From the social point of view, different individuals are also included to serve as replicators, to obtain a discourse that serves as sustenance for cultural democracy and support for the participation of the entire society.

The main measures are:

- Approach to local authorities.
- Approach to local leaders.
- Promotion of the ICH.
- Incentives and guarantees for the groups involved.
- Implementation manual.
- Formulation of an annual plan.
- Gender balance policy.

C00006

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Cultural space of the Brotherhood of the Holy Spirit of the Congos of Villa Mella	2008

Question C.1

C.1. Social and cultural functions

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

The "Congos of the Holy Spirit of Villa Mella" is an expression of a cultural and religious character with historical and social roots. Its social meaning is based on the memory of the events of the era of colonialism and the different intercultural manifestations. Today, the element is part of different ethnographic studies that are carried out to gather precise information, in relation to the transculturation of the Caribbean region.

The main function of the brotherhood is to celebrate the festivities of the Virgen del Rosario (October 7) and the Holy Spirit (Pentecost Sunday), as well as carrying out the funeral ceremonies of the deceased that in one way or another are linked to the tradition of the Congos.

Some of its most recognized members were Sixto Minier and Pío Brasobán, who were Captain and King of the Congos respectively, at the time when the world recognitions of this

expression were made. After the death of Sixto Minier, his son is currently in charge of the captaincy.

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.

At present, the inscribed element of the "The Congo of the Holy Spirit of Villa Mella" has stable viability of social rapprochement, given its geographical location and the type of religious manifestation, which has endured through the years. Villa Mella is one of the most populated sectors of the Great Santo Domingo, with a total population of 529,390, which allows regular broadcasting and transmission. The festivities are held once a year with the participation of hundreds of people from the surrounding areas and different parts of the country. The attendance indicators have been sustainable in the last 10 years, with a considerable increase in the participation of the authorities.

This transmission is strengthened by the managed safeguards of the Ministry of Culture that provide help and support for its regular presentation. The brotherhood makes appearances sporadically in different parts of the city to promote cultural manifestation.

The greatest threat is the acquisition of economic resources for their permanence, for this, the Dominican State channeled by the Ministry of Culture, has implemented monthly social aid for its members through a debit card system of 6,000 DOP equivalent to 100 dollars per month, for food subsistence and emergency needs. These cards are called PROSOLI.

The greatest risk identified in the future is not being able to increase the purchasing power of its members, to ensure the permanence of the brotherhood.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of the element of the "Congos of the Espiritu Santo de Villa brotherhood" which has been the first element in the ICH list of the 2003 convention, this element inscribed in 2008, has had a positive impact on the cultural visibility of the Dominican Republic, consolidating the ground for the inscription of new elements, raising the cultural quality of the nation.

Since 2008, the role of Cultural Heritage has taken more place in policies and legislation, as

well as in the presidential goals formulated to strengthen sovereignty.

At the local level, society has revitalized its artistic manifestations given the support that has been shown with these mechanisms of safeguarding intangible cultural heritage, promoting identity and manifestation by having a means of recognition that makes society aware of its importance, both in the country and in the world.

On the international scene, from the cultural tourism point of view, it serves as a coupling for visibility policies. Promoting a complex destination with a wide range of options for social and anthropological research.

For this reason, the different legislations that have been put in place contemplate cultural heritage as a method of social diversity. The impulse of human creativity is strengthened, favoring the creation of new academic specializations in the different types of university institutions.

This has caused, since its creation, the change of the terminology and criteria for new project implementations, in favor of an inclusive speech towards respect for traditions.

Question C.4

C.4. Efforts to promote or reinforce the element

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

The measures implemented since the creation of the element have been both administrative and structural in nature, including political.

The main change was the creation of the Department of Intangible Cultural Heritage, since the accession of the Dominican Republic to the 2003 ICH convention. Forming a monitoring and identification team, both for the inscribed elements and for new elements.

Other measures have been the creation of a human inventory network, with the main function of strengthening and promoting the mission of the 2003 Convention. This inventory, made up of specialists from different branches, is the main source of support and monitoring of policies of safeguard.

The different strategies implemented for the protection of the element have had different changes, due to the different natures of this element and others. In this sense, the constant search for a methodology that has a multilateral approach is the main driver, in the long-term vision.

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 communities, groups, individuals, and different non-governmental organizations has been favorable in all senses, given the creation of the seal of cultural distinction issued by UNESCO, to this type of element.

The impulse in the sense of cultural identity has been of great help for the different pedagogical and ethnographic approaches, which are carried out each to promote human values.

This translates into regular participation in mass events, conferences, relief funds, and government advocacy unprecedented in national history.

The commitment is made gradually through inter-institutional agreements, jointly with the community, seeking to ensure the future of these cultural manifestations in a legal manner. From the social point of view, the connection that the beneficiary groups have caused with the different sectors of society has caused a wave of support in a collateral way that also has a positive impact on the general participation of all elements of the national ICH.

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.

In the institutional context of the element, there are several institutions that are part of the exhaustive safeguarding task:

- The Ministry of Culture and its different dependencies.
- The Brotherhood of the Holy Spirit of the Congós of Villa Mella
- Santo Domingo Norte City Council.
- Neighborhood Council of Mata Los Indios.
- Department of Intangible Cultural Heritage.
- Perello Cultural Center.
- Individual members of civil society.

Question C.7

C.7. Participation of communities in preparing this report

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

The measures implemented for the creation of this report respond to the social and cultural needs that this element needs.

The strategy consists mainly of the empowerment of the locals through motivational talks,

for the correct promotion of the safeguarding of the Element. This is coupled with an advertising campaign, for its diffusion and visibility, regardless of gender.

In this sense, non-governmental organizations adhere to the strategies established by the Ministry of Culture, helping themselves to strengthen the measures implemented for the participation of the communities.

From the social point of view, different individuals are also included to serve as replicators, to obtain a discourse that serves as sustenance for cultural democracy and support for the participation of the entire society.

The main measures are:

- Approach to local authorities.
- Approach to local leaders.
- Promotion of the ICH.
- Incentives and guarantees for the groups involved.
- Implementation manual.
- Formulation of an annual plan.
- Gender balance policy.

C01162

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Music and dance of the merengue in the Dominican Republic	2016

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').

Merengue, as the national dance of the Dominican Republic, has risen in popularity and has spread through social classes. Currently, the merengue presents a series of modalities within itself, in the north of the country the merengue is still interpreted in its variant, "Perico Ripiao", performed by Guira, Tambora, and accordion. In Santo Domingo, another variant called "Priori" is maintained with the same instruments, in the northwest line the merengue "Liniero" with the same instruments. In San Juan de la Maguana the merengue "Comarca", maintaining the use of the same instruments. New musical instruments are integrated resulting in the "Pericombo", which is a "Perico Ripiao" with traditional instruments plus the saxophone, electric bass, among others. Then come the orchestras with the different metals, trumpets, saxophone, and bara trombone. With the latest variants of urban and street merengue, it is important to note that the great artist "Juan Luis Guerra" has been declared as his first Country Brand Ambassador.

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.

In frank ancestry, traditional genres continue to be made in their specific areas. There is an increase at the student level in musical forms related to merengue and it continues to be the dance par excellence at parties, gatherings, and celebrations. Although shared with bachata and salsa. There is a great proliferation of merengue groups throughout the national geography. During the pandemic, new themes have been recorded with an impact at the national level. It is important to note that great national and international artists have made alliances and merengue has been produced with artists from different countries. Increasing the diffusion of the same genre and giving this action a continental significance. Regarding the new trends, the rise of the musical form is maintained and the lyric that at one time was somewhat aggressive is transformed into a lyric, although denounced, it is currently more respectful of language, maintaining its critical position before the values established before the society.

Question C.3

C.3. Contribution to the goals of the List

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

The merengue, when the inscription was achieved as a cultural heritage of humanity, caused enormous satisfaction at the national level, there were cities where people went out to celebrate in the streets. This is almost all the National Geography, the traditional places of dancing and playing merengue had an explosion of groups and people who went to celebrate. The self-esteem of the Dominican people reached the chasm, seeing reflected in this a heritage element of which they are part of the simple fact of singing a song and/or knowing how to dance it. As merengue was integrated into the lives of all Dominicans, they assumed the importance of making their roots known to the rest of the world through social networks, informational environments, and international cultural activities related to merengue. Currently, the merengue is a musical genre listened to worldwide and continues to grow thanks to many Dominicans identified with the heritage and with the intangible cultural heritage that this genre brings with it.

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.

Restructuring of the Níco Lora center, in the cultural center of the province of Santiago. This school specialized in Perico Ripiao is reestablished with a greater number of students and teachers who provide support in the training process. Currently, the teaching of typical Dominican instruments is maintained.

In the music conservatory of Santo Domingo, the subjects of typical Dominican music are reaffirmed, with special emphasis on the typical Dominican merengue. Likewise, within the neighborhood culture plan, different teachers give classes to young children and adolescents based on instruments of the typical merengue. The manufacturers of typical Tambora in their workshops continuously impart teachings on the Tambora and the Güira, it is very common to see in our country that many people nationwide play some traditional musical instrument of the merengue.

Given the importance of merengue, it is included in cultural groups, university groups, social, sports, and social clubs throughout the national geography.

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.

Throughout the national geography, three people can make a "Perico Ripiao", there are hundreds of groups that roam the capital city playing in cafes, bars, and restaurants offering to play merengue to large and small groups of tourists who visit the city of Santo Domingo. In the same way throughout the national geography there are fixed musical groups of typical Dominican music in its different variants, mainly in merengue. As part of the attraction of the show, it is in teaching tourists to dance merengue. The objective of the Dominican Republic is for every tourist or visitor who arrives in the country to leave the same dancing and listening to merengue, bachata, salsa among others. The Dominican Republic surpassed Russia who gathered 330 couples (660 people) at the Lenin Stadium in Khabarovsk on July 29, 2013, with the Buena Vista Social Dance Club dance group. The country that created the musical genre merengue is the current record holder.

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.

- Culture Ministry
- National Conservatory of Music
- Fine Arts
- National Folk Ballet
- Folkloric Ballet of the Autonomous University of Santo Domingo
- Níco Lora School
- Perelló Cultural Center

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.

Many communities practicing merengue and its variants joined the realization of this inventory in the best attitude of giving a contribution based on the growth, participation, dissemination, and presentation of their merengue groups. Likewise, training schools, folk groups, singers, composers, and arrangers also showed all their support and confidence in our presentation of the report. It is important to note the great spirit of solidarity around merengue and the joy and passion generated by preparing this report of our typical dance par excellence. Institutions such as the Perelló Cultural Center collaborated directly in the realization of this report and since the Dominican merengue expands to the Dominican diaspora fundamentally based in New York, they also gave us their support in carrying it out with the hope that the Dominican merengue produced in that great nation, is also included in this report. The merengue lives grow, transforms, and represent us more every day.

C01514

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Music and dance of Dominican Bachata	2019

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').

Bachata, music of love and heartbreak, music of the famous "amargue", where the protagonist carries within him a feeling of sorrow. A genre that arises with the interpretation of very particular musicians in simultaneous forms and in different places of the national geography. This sentiment bypasses traditional musical forms, with methods such as whispering and tearing the voice in the musical notes of the bachata. His musical accompaniment uses guitars, which exchange accompaniment and soloist roles in a particular way that over time has generated a very Dominican form and style. This is complemented by the metallic Güiro, which, from being an accompaniment instrument due to the talent of its musicians, usually becomes an occasional soloist. Something characteristic of bachata is the simple and colloquial language of the Dominican people, without gimmicks or subtlety. As is the everyday reality of life. The participating bearers are of all ages, from 80-year-old master musicians, initiators of the genre, and young adolescents who, faced with a situation of love and lack of love, compose without great technical musical knowledge, give way to that feeling that characterizes this musical genre.

Question C.2

C.2. Assessment of its viability and current risks

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

The current situation of bachata is in a qualitative and quantitative increase, the interpreters who achieve recognition become national artists, and the Dominican diaspora of the United States consecrates them frequently doing concerts and tours in more than 15 states. The same started in Spain and Germany. Currently, even with the effects of the pandemic, several artists have made recordings and concerts online. Given the importance of the genre, recordings have been made with foreign artists, which allows the greater diffusion of the genre in other countries. Soloists and important groups of Dominicans in the United States have performed concerts in South American countries imposing bachata as a great musical expression, highly valued in that and other countries. Bachata as a musical genre, due to its catchy melody and its peculiar and romantic way of being danced, has become a playful manifestation where countries as distant as Russia participate in this dance, increasing Russian tourism in the country to learn their dance.

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.

On many occasions, the official attitude of the determination of cultural heritage by the state distances the town and its people from those heritage values. Many theorists and people of culture, upon seeing the nomination of bachata, laughed and did not believe that the nomination of this unique expression as intangible cultural heritage of humanity would be achieved. The people had a passion for bachata, but the timidity of this heritage due to the belief that since the musical expression had only been carried out for a short time, it would not pass and would be discarded. Culture once again shows that an ancient musical form can and does generate new musical expressions. Bachata themes are projected in the latest musical expressions, with urban or street merengue, with reggaetón, Dembow, and Dominican Rap. We are in front of an expression that is interrelated with new musical forms and that surely by the feeding and feedback of these forms, new musical expressions will be turned in the not too distant future.

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.

Bachata is a cultural expression that has been successfully promoted in the media and social networks in recent years. It is a popular genre among young people and adults, it is promoted by them in the video, audios, and video imitations through social networks. Radio station statistics reveal that bachata is one of the most listened to music genres nationwide. It is raised in the mass media and it is that with very few elements a pot can be produced at a very low cost and disseminated in the mass media associated with this genre. They have great coverage nationally and internationally. Bachata has generated a whole series of young artists, who have exerted a positive influence in giving value to moral aspects within the musical genre such as Christian bachata. Bachata continues to grow musically among young people and is part of the current Dominican identity and it is intended to continue promoting this growth through the aforementioned media.

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.

Bachata as a musical form is a direct daughter of the people and for the people. It is something everyday that is part of the daily life of a Dominican, therefore, community participation is always present. Non-governmental organizations are not taken into account by the people who generate this music, which expands as the days go by. The bachata does not represent a particular nucleus or a specific space, the bachata is part of a musical tradition of the towns, which began with small groups and with the passage of time generated a form that covered the entire Dominican nation. Today bachata constitutes the common denominator of the music that is heard, danced and commented on by all levels of Dominican society. This genre is reaching unexpected levels of acceptance, not only in the Dominican Republic, but in many parts of the world where bachata is being produced in other languages.

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.

- Culture Ministry
- National Conservatory of Music
- Fine Arts
- National Folk Ballet
- Folkloric Ballet of the Autonomous University of Santo Domingo
- Perelló Cultural Center

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.

Many communities practicing bachata and its variants joined the realization of this inventory in the best attitude of giving a contribution based on the growth, participation, dissemination, and presentation of their bachateros groups. Likewise, training schools, folk groups, singers, composers, and arrangers also showed their full support and confidence in our presentation of the report. It is important to highlight the great solidarity and romantic spirit around bachata and its ability to generate joy and passion in the preparation of this report of musical expressions par excellence. Institutions such as the Perelló Cultural Center collaborated directly in the realization of this report and since the Dominican Bachata expands to other countries, is based mainly in New York, where the groups also gave us their support to carry it out with the hope of that the Dominican bachata produced great musical expressions in that great nation. Bachata is for its followers, the purest expression. Feelings!

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

Abel Efraim Canela Escaño

Title

Analista del Departamento de Desarrollo Institucional

Date

03302021

Signature

<Signed>