

Periodic Report (Convention)

A. General information

Name of State Party

Saint Lucia

Date of Ratification

2007-02-01

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.

St. Lucia ratified the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage on February 2, 2007. The State Party also ratified the World Heritage Convention on October 14, 1991 and successfully inscribed the Pitons Management Area in 2004. It has also since ratified the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Prior to 2007 and well into the present the management of ICH safeguarding has been spread across a number of cultural institutions and entities.

Notwithstanding this, the Cultural Development Foundation, the Folk Research Centre the Saint Lucia National Trust and the National Archives through their mandates and annual work programs have held leading roles in efforts at transmitting and safeguarding the Intangible Cultural Heritage. These institutions established by legal Acts of Parliament have their individual Acts which detail their structures and mandates. Most of these institutions are statutory or non-government organizations but benefit from allocations from central government to fulfill operational and other commitments.

These institutions are largely responsible for the safeguarding of St. Lucia's intangible cultural heritage and fall either under the Ministry of Education, Innovation, Gender Relations and Sustainable Development or the Ministry of Tourism, Information and Broadcasting, Culture and Creative Industries. There are also several other NGOs, academic institutions and community organizations that are involved in the process of documenting, archiving and inventorying St. Lucia's Living Heritage. While they perform discrete and disparate functions, they have recognized the need for greater coordination in the execution of their individual and collective mandates.

Prior to the ratification of the Convention Saint Lucia had been implementing programs geared towards safeguarding its intangible cultural heritage. These programs were motivated by the desire to ensure cultural preservation and enrichment. Subsequent to the

ratification agencies continued programs and projects most of them focused on strengthening cultural identity and nationhood. This report is the first to be submitted since 2007 detailing Saint Lucia's status regarding the implementation of the convention. While considerable resources have been expended on ICH transmission and safeguarding, two fundamental points must be stated:

1. That to date Saint Lucia has not compiled an Inventory of ICH elements for safeguarding according to the Convention's articles and operational directives. Although this is the case, agencies do have ICH elements that they focus on safeguarding. However no approved list has been compiled or communicated to UNESCO. A declaration setting this as a priority was drafted at the end of a capacity building program in 2019. Agencies have identified some elements however, the State Party needs to proceed to adopting this list and ratify it as the official inventory under the Convention.
2. The responsibility for reporting on the implementation of the Convention was assigned officially to the Cultural Development Foundation in 2020 as UNESCO through its National Commission sought to identify an agency to conduct the required data collection complete the reporting process.

Against this backdrop the report here submitted reflects what could be retrieved from agencies and communities during the months subsequent to the training exercises in May to June 2020. The reporting process underscores the need for a central agency monitoring the implementation and collecting the relevant data to evidence its implementation. This is an obvious benefit of the new reporting approach. The contents of this first report demonstrate a focus on community, group and agency participation in ICH transmission and safeguarding through capacity building, celebration and research, but is almost void of regulatory and legislative measures specific to safeguarding ICH. It presents a clear picture of what should be priority on the State Party's implementation agenda for the next cycle.

Question A.2

Contact information of the focal point for the periodic report

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

Title (Ms/Mr, etc)

Ms

Family name

Burton

Given name

Celeste

Institution/position

Cultural Development Foundation (CDF)

Address

Barnard Hill, Castries P.O. Box CP 5405 Saint Lucia

Telephone number**E-mail address**

celesteburton@cdfstlucia.org

Other relevant information**Question A.3****Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

Ministry of Tourism, Broadcasting, Culture and Creative Industries
Ministry of Education, Innovation, Gender Relations and Sustainable Development
Department of External Affairs

- National commission for UNESCO

Provided clarification on specific aspects of the report and overall insight into and understanding of the Convention.

- Cultural centres

The Cultural Development Foundation serves as the focal point for the UNESCO reporting process. The role of the foundation was to coordinate data collection required for the reporting process. The process involved identifying all data sources, requesting relevant data and information from institutions, facilitating data collection through the provision of relevant data collection instruments, managing the compilation of data, verifying and corroborating information and completing the reporting exercise.

- Research institutions

The Folk Research Centre appraised the focal point on research and other safeguarding initiatives and documentation. It also provided evidence and reports on on-going safeguarding programs.

- NGOs

The Saint Lucia National Archives
The Archeological and Historical Society
The Saint Lucia National Trust
The Laborie Development Foundation

These NGO's provided responses to indicators that relate to their work and the specific safeguarding projects that they have engaged in over the reporting period.

- Private sector entities

Youth in Arts Theatre Company
Silver Shadows Dance Academy

These entities provided updated information on their safeguarding initiatives and activities and the impact of them on transmission of ICH elements.

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.

Saint Lucia does not have a list of accredited NGO's. There are NGO's that have been working for years on projects and programs for ICH safeguarding but they have not been formally registered, not has their work been accredited by UNESCO.

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.

Even though communities, groups, agencies and institutions have been working on ICH safeguarding for many years, there is no official approved list of ICH elements that the State party has endorsed or circulated. Individual entities informally address issues of safeguarding on their own in accordance with their institutional mandates.

Question A.5.2

Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

none

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

No list of intangible cultural heritage of humanity exists.

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

b. Hyperlink to the inventory (if any)

c. Responsible body

d. Date of establishment

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

)

Date of latest update

f. Method and frequency for updating

g. Number of elements included

h. Applicable domains

i. Ordering principles

j. Criteria for inclusion

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

Please provide further details, if appropriate:

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

)

Please provide further details, if appropriate

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

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

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

)

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

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

)

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

)

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

)

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

)

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

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

Activity/project

Saint Lucia benefited from a grant of US\$49,664.00 under the International Fund for Cultural Diversity (IFCD) between 2011 and 2012 to implement a Steel pan development project which aimed at training 250 first time steel pan players and school-aged youth in playing steel pan to enable them to earn livelihoods. The successfully implemented project saw the development of a number of new steel pan orchestras emerge from various communities around the island, the creation of renewed enthusiasm for the art form among the youth and the corporate sector and the general public supporting other initiatives for the youth to showcase their skills and engage employers in the creative industry. This project encouraged the transmission of the steel pan music, a component of Saint Lucia's rich ICH to younger generations of Saint Lucians, an initiative that contributed significantly to the sustainability of the art form and its present status within the cultural and creative sector. Some of the groups formed under this project are still in existence today and have grown and expended their reach regionally and internationally. They have participated in development programs, business ventures, and have traveled to several cultural festivals to perform and serve as ambassadors for Saint Lucia. They are also constantly creating opportunities for youth, expanding their membership and ensuring that steel pan music transmission is consistent and effective.

Contributions to the safeguarding of intangible cultural heritage

US \$49,664.00 from International Fund for Cultural Diversity

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

Cultural Development Foundation (CDF)

Brief description of the safeguarding functions of the body

The Cultural Development Foundation (CDF) was established in April 2002 as the agency primarily responsible to align the aspirations of cultural and creative individuals, groups, communities, policymakers and civil society through the implementation of the National Cultural Policy of Saint Lucia. CDF's main mission is to nurture and promote cultural identity and to facilitate the development of artistic expression and the creative industry as key drivers of social transformation, nation building and economic growth. CDF's programming has a heavy focus on building awareness of Saint Lucia's cultural history and traditions as elements of nationalism and identity. Through its preservation and development programming initiatives, CDF implements safeguarding practices of traditional ICH elements. CDF is responsible for organizing and managing the annual celebration of cultural festivals - La Rose and La Marguerite, the December festivals (inclusive of traditional Christmas activities and rituals), the National Arts festival which includes Community exhibitions of unique cultural practices and art-forms, Emancipation which includes identification and awareness raising of Saint Lucia's historical journey. CDF also plays a significant role in safeguarding ICH elements and knowledge through its training and development initiatives which include a range of workshops and programs in the Arts and Cultural forms (dance, drama, song, music, craft, art and film), through its cultural ICON initiative and through its general education programs. In addition to this CDF collaborates with sister agencies in other safeguarding practices, for example in the preservation and the development of the Kweyol language and culture, in the documentation of Saint Lucia's cultural history and in the celebration of other cultural events like carnival.

Website

<http://www.cdfstlucia.org>

Contact details

Address

Barnard Hill, Castries, Saint Lucia

Telephone number

(758) 457-9021

E-mail address

info@cdfstlucia.org

2

Name of the body

Saint Lucia National Trust

Brief description of the safeguarding functions of the body

The Saint Lucia National Trust is not only the longest serving environmental and heritage conservation organization on the island, but also the only membership organization with a legal mandate to conserve both the natural and cultural heritage of Saint Lucia. The Saint Lucia National Trust has been consistent with its mandate to protect Historic buildings. Drawing reference from the Saint Lucia National Trust Act and the Strategic Plan, the Trust launched an initiative to list objects, buildings, monuments and sites of special prehistoric, historic or architectural interest. The ICH associated with the listed activities are also part of this documentation and inventorying.

Website

<https://www.slunatrust.org>

Contact details**Address**

Pigeon Island National Landmark, Gros-Islet, Saint Lucia

Telephone number

758 452 5005

E-mail address

nfo@slunatrust.org

3

Name of the body

Saint Lucia Archeological and Historical Society

Brief description of the safeguarding functions of the body

The Saint Lucia Archeological and Historical Society's safeguarding functions include:

- A) collect and exhibit objects of archaeological and historical interest of the island.
- B) Preservation of archaeological sites and historical monuments and documents and the knowledge associated with these sites.
- C) Assist archaeological and historical research promoted by research institutions.

Website**Contact details****Address**

P.O Box 310 Castries, Saint Lucia, West Indies

Telephone number

758 452-3182

E-mail address

stluciaahs@gmail.com

4

Name of the body

Folk Research Centre

Brief description of the safeguarding functions of the body

The Folk Research Centre (FRC) is a repository for cultural heritage, a vehicle for research, study, recording and promulgating Saint Lucia's rich heritage. The centre conducts research into Saint Lucia's culture and contributes to the cultural development of Saint Lucians.

Safeguarding functions of the FRC include:

1. Research into the Kwéyòl language, culture and customs;
2. Celebration of Kwéyòl culture, festivals and rituals;
3. Cultural and Kwéyòl Literacy Programmes;
4. Exhibitions of cultural art forms and their historical significance
5. Support for community-based transmission and safeguarding initiatives
6. Publication and dissemination of research studies on cultural artforms.

Website

Contact details

Address

Telephone number

(758) 453-1477

E-mail address

rclsocial@gmail.com

5

Name of the body

Laborie Development Foundation

Brief description of the safeguarding functions of the body

The Laborie Development Foundation is a community based organization that focuses on the development of the community through projects of various kinds. Included in its efforts at safeguarding are:

1. Support to community groups and organisations involved in promotion of creole language as a vehicle for the intangible cultural heritage;
2. Hosting and/or support for festive events in the community (notably flowers festivals and fishers' feast), performing arts (steel pan, stilt dance, quadrille) and environmental awareness.
3. Coordination of safeguarding projects by affiliated groups - the Laborie Cooperative Credit Union, the Laborie fishers' and Consumers' Cooperative, the Environmental Conservation and Heritage Organisation of Laborie (ECHO-LAB), the Laborie Youth and Sports Council, and Labowi Promotions.

Website

www.ilovelaborie.com

Contact details

Address

P.O. Box 21, Citrus Grove, Laborie, LC 11101

Telephone number

758 455-9910

E-mail address

laborie.development@gmail.com

Question 1.2

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

Yes

1

Name of the body

Helen Folk Dancers

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

-

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

Traditonal folk Dances

Brief description of the safeguarding functions of the body

The Helen Folk Dancers is a dance group that focuses on teaching and performing the traditional folk dances of Saint Lucia. The group's safeguarding functions include:

1. Teaching traditional dances to group members and students
2. Performing traditional dances at various community and national festivals
3. Cultural exchanges with other regional traditional folk groups
4. Special appearances during celebrations in the Saint Lucian diaspora

These activities seek to transmit the cultural art form across generations and cultures.

Website

Contact details

Address

Telephone number

E-mail address

2

Name of the body

Youth in Arts Theatre Company and Masqueraders

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

-

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

Saint Lucian Masquerade

Brief description of the safeguarding functions of the body

Develop skills and knowledge of young performers and Directors through the production of annual stage performances and management of traditional masquerade and street theatre. These functions ensure that youth acquire knowledge and skills on Saint Lucian Masquerade.

Youth in Arts Theatre Company (YIA) has embarked on a mission to bring Roderick Walcott's work back to stage, by producing one play a year for the five years 2015 to 2019 featuring children from 13-20+ years. This got the blessing of the Walcott family, the music writer, UWI Open Campus and the Cultural Development Foundation; the first production was staged in May 2015 "The Legend of Tom Fool" and the second in November 2016 "Papa Djab, the Devil at Christmas". November has been selected as the Theatre`s season for the "Celebration of Roderick Walcott – the Man and his Mas`".

November 2017 the Company staged "Shrove Tuesday" directed by Kendel Hippolyte. In 2018, the Company staged "Masquerade Master" written by young playwright Drenia Frederick and directed by Director, Michelle Theobalds.

The Company also formed a Traditional Masquerade group, YIA Masqueraders, in order to keep the tradition alive and well during the Season of the Masquerade.

In 2020, it was agreed that The Theatre Company will for the next few years stage media pieces based on the Masquerade, the first, a whodunnit series "Murder in the Masquerade".

Website

<http://culturecornerstlucia.com/>

Contact details**Address****Telephone number**

(758) 584-2074

E-mail address

kiddicrew@yahoo.com

Question 1.3

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

No

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

Question 1.4

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

Yes

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

The State covertly provides overall support (financial and technical) for institutions, organizations and/or initiatives for documenting ICH. This support is within the broad support to culture and the arts and not specific to ICH. Institutions would determine allocation specific to ICH based on their mandates, the needs of their target groups and their strategic priorities.

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.

Documentation materials include information brochures, digital documentaries, videos and films, short publications and photographs. These materials are used to educate and inform on ICH elements in the print, digital and social media. They are also used for promotional purposes in the media. Agencies utilize documents for as support for funding and to encourage similar initiatives in other communities.

Question 1.5

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

- Cultural centres

The Cultural Development Foundation and the National Cultural Centre

- Centres of expertise

National Emergency Management Organization

- Research institutions

The Folk Research Centre

- Archives

The Saint Lucia National Archives
The Archeological and Historical Society

- Others

The Saint Lucia National Trust
The Laborie Development Foundation
The Soufriere Regional Development Foundation
Department of Education
Media Houses and Television stations
University of the West Indies Open Campus Saint Lucia office
Department of Culture and Creative Industries

Baseline and target

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

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

Extent to which the current indicator is met:

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 State Party will work towards building the capacity of institutions to continue to safeguard Saint Lucia's ICH and increase collaboration among the various institutions. It will support more robust documentation of ICH and use the various documents in wider domains for national and civic education and strengthening of the Saint Lucian identity. It will encourage more research into the social impact of ICH and its use in other spheres like health, agriculture and economic development. Research centres and tertiary institutions will be engaged in that regard.

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 Cultural Development Foundation along with several national and community-based organizations has been involved in safeguarding practices through programming that focuses on transmission of ICH forms. Indirectly patrons and cultural enthusiasts receive training in the importance of the various forms, their practice/recognition/celebration, and how they should be preserved and developed. Most of this is done in the field, in communities where they are located or reside, and so deliberate training is not the primary objective.

In 2019 however, the Cultural Development Foundation commenced activities with a more deliberate focus on building capacity for managing and safeguarding ICH elements. An initial workshop "Strengthening local capacities to Safeguard Saint Lucia's Intangible Cultural Heritage: Mapping, Documenting, Sensitizing", held in March 2019 sought to identify the institutions involved in ICH safeguarding and to begin the process of coordinating safeguarding efforts. The 5-day workshop, funded by the UNESCO Participation Program focused on bringing together all the institutions, centers and organizations involved in ICH safeguarding, explaining the 2003 Convention, identifying and understanding aspects of its national implementation. The workshop provided an opportunity for an assessment of the

effectiveness of each local stakeholder in that process. It also dealt with the following specific modules: techniques of audio-visual documentation, archiving and inventorying. This creative combination of topics immersed participants in practical discussions and exposed them to relevant theory which enhanced on-going initiatives geared toward safeguarding the intangible cultural heritage of the State Party. As the first training activity of this type, the workshop identified Saint Lucia's priorities in terms of subsequent training opportunities in safeguarding and management. Pertinent to the process is the identification of a national committee, the furtherance of training and coordination initiatives at safeguarding.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Careful attention is paid to the involvement of all institutions in such initiatives - government, statutory, private and community-based. Representatives of community-based groups and organizations, bearers and practitioners of ICH are invited to participate in relevant training workshops and other initiatives. Also included are former cultural administrators and/or retired persons who would have experience or knowledge about previous safeguarding undocumented practices. Information including workshop resources, documents and reports are circulated among all the relevant organizations.

Question 2.3

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

No

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

Do these programmes ensure inclusivity?

If yes, describe briefly how these programmes ensure inclusivity.

Baseline and target

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Partially

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

The State Party recognizes that sensitizing, building awareness and training in ICH safeguarding and management as a key aspect of the continued implementation of the Convention. It also recognizes that such training has the potential to significantly rationalize and influence much of the informal, but consistent efforts at safeguarding of ICH elements, especially at the community level, as well as strengthening the mandates of NGOs. It can also result in increased quality of safeguarding practices, regularization of efforts and success of safeguarding initiatives. This depends highly on the capacity of the local institutions' resources.

The State Party therefore will explore the development of training programs to enhance and develop that capacity at various levels, i.e. at the level of the community-based organizations, government and non-government organizations. The State Party will seek to achieve this target through engagement with the main tertiary institution to develop and implement curricula for ICH safeguarding and management and will engage in discussion with the University of the West Indies, Open Campus to assess what is available and how existing curricula can be accessed by interested trainees and enriched based on local needs. The State Party also intends to influence the attainment of this target by recommending the inclusion of ICH training on the government's list of national training priorities.

The State Party also intends to work closely with leaders of community groups and cultural organizations to assess their needs and provide relevant training opportunities in ICH safeguarding and management for them and their members.

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).

Saint Lucia held a one week training workshop in March 2019 as a first step to developing capacity for the safeguarding of its ICH. The program which was the first of its kind was titled: "Strengthening local capacities to Safeguard Saint Lucia's Intangible Cultural Heritage: Mapping, Documenting, Sensitizing". It presented participants with a holistic understanding of the UNESCO ICH convention including its implementation at national level. The activity was conducted by the Cultural Development Foundation (CDF) and funded by the UNESCO Participation Program, through the National Commission to UNESCO in Saint Lucia.

The workshop was facilitated by Mr David Brown historian, cultural researcher and current Director: Policy & Research at Jamaica Creative, a Division of the Ministry of Culture, Gender, Entertainment & Sport. It provided an opportunity for an assessment of the effectiveness of each local stakeholder in the on-going process of ICH transmission and safeguarding. Because it was hosted with limited resources, a tailor-made program was prepared by the Facilitator which combined modules on Introduction to the 2003 Convention with modules geared toward exposing participants to techniques of audio-visual documentation as well as modules dealing with archiving and inventorying. This creative combination of topics immersed participants in practical discussions and exposed them to relevant theory which enhanced on-going initiatives geared toward safeguarding the intangible cultural heritage of the State Party.

Twenty-two (22) persons were trained - 10 males and 12 females. There were 4 participants under 25 years. The trainees represented a cross-section of agencies and institutions:

7 - Community group members/NGO's - Artistic and Cultural Youth Development Canvas (ACYDC); Take Over Tent; Anse La Raye Women of Purpose (AWOP).

1 -Ministry officials from Ministry of Education, Innovation, Gender Relations and Sustainable Development; 1

2 - Researchers

9 - Statutory Organizations: (Cultural Development Foundation (CDF); Folk Research Centre (FRC); Saint Lucia National Trust (SLNT); The Archeological and Historical Society (AHS); The

Saint Lucia National Archives,
3 - Individuals/Cultural enthusiasts

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The workshop involved a number of representatives from across the institutions, communities and groups that manage and practice various ICH transmission and safeguarding. There were representatives from government and non-governmental agencies, statutory organizations, youth organizations, private entities and individuals or cultural practitioners. While there was need to include more persons from communities and groups this first training workshop sought to establish essential contact with cultural organizations, communicate the understanding of ICH and set the stage for further capacity development programs.

Are any of these training programmes operated by communities themselves?

No

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

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).

One workshop has been held to build capacity in ICH as was described in 3.1 above and it included persons working in the fields of culture and heritage as well as community groups and individuals. Refer to description of training workshop in 3.1 above.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

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 Party wishes to continue similar capacity building programs and include persons from more communities and groups involved in ICH transmission. It also intends to maintain the level of exclusivity by maintaining contact with community organizations and all stakeholders, creating opportunities for frequent dialogue and reporting on ICH safeguarding.

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.

Bearers are not involved in any formal designing or development of ICH education programmes. They are however consistently involved informally in actual transmission. Practitioners are frequently approached by a wide cross-section of persons and institutions to describe or provide information on various elements - by schools, visiting groups, media houses, tourist and cultural entities. Practitioners have also been involved in a significant number of initiatives focused on documenting ICH elements for posterity and wider transmission.

At the community level, bearers and practitioners are involved in transmission of their heritage to interested parties, e.g. family members, church colleagues, club and social groups. In some cases the living heritage is transmitted to employees where the ICH element has motivated the development of commercial and/or social activity. One example of this is the pottery making art-form - the few persons still involved in it transmit important information on the process(es) and there are actual heritage tours to the communities where pottery is still done. While these practitioners are not directly involved in the designing or development of educational programmes to transmit these practices, their informal transmission practices still impact key persons in their communities.

Some practitioners are also involved in designing and developing ICH education programmes at the group and community level where there is a strong recognition of the importance of the element to the community, and the community sees merit in ensuring that younger generations or greater numbers of residents are aware of a particular heritage element. Two groups for example, a youth theatre group and a dance academy ensure transmission of the traditional masquerade dances and movements. They have contributed to the development of training modules for its transmission in their groups and for Secondary students and have made several presentations and delivered lectures and

practical classes on the artform. One group has also published a resource book and a children's activity book on the Masquerade which seeks to encourage appreciation for the artform.

Generally, programmes that seek to address transmission of the cultural heritage are more evident and widespread than the designing and development of educational programmes for that purpose. While the development of educational programmes is still at the early stages, bearers and practitioners are more involved in transmission at the group, community and national levels.

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.

Practical demonstrations, observations and face-to-face classes have been used most frequently as modes and methods of transmitting ICH. They have been strengthened in the informal educational programmes, but minimal attention is evident in formal education.

Teaching the Traditional Masquerade in formal education programmes for example has been slow but now emerging, especially with the introduction of Theatre Arts as an examination subject in Secondary Schools. This subject has allowed for official and acceptable teaching modules to be used. Also, in the Primary Schools, there have been several collaborations for creating and formalizing modules for the teaching of Traditional Masquerade.

The non-formal programmes include teaching dance tutors and dancers of at least one dance company for stage performances, the staging of productions by local playwrights on the traditional masquerade - an avenue that also allows Theatre Arts students in the formal educational system to complete the practical part of their research.

Children's Summer Workshops from different groups and institutions, some of which have been designed by the producer based on cultural themes have also included stories on the Traditional Masquerade among others.

There is need for greater strengthening within the formal education programmes for schools and educational institutions.

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.

Community groups, cultural and heritage institutions and groups offer several educational programmes concerning ICH and strengthening its transmission. Although the programmes are not referred to overtly as ICH, they are generally arts, heritage and cultural programmes that have the common objective of safeguarding and transmitting ICH elements.

Cultural institutions like the Folk Research Centre and the Cultural Development Foundation have in their regular annual programming educational programmes for ICH transmission. Some examples of these programmes are:

1. Creole Language literacy programmes - teaching the orthography of the language; teaching oral and written use of the language; documenting and celebrating the cultural artforms to which the language is attached, etc.
2. Annual celebration of Flower festivals - community and group rituals - dances, music and song, dress, language, gestures, etc.
3. Annual celebration of rituals of carnival, where traditional song, music, dance, costuming, etc. are transmitted.

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

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:

Satisfied

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

This target has been met to some extent but efforts are wide, varied and largely informal. The State has decided that this target requires greater attention in formal education and the design of educational programmes at all levels of the education system. The use of the electronic and social media as modes of transmission need to be encouraged and further developed. Greater and more deliberate towards integrating ICH into formal and informal education for teachers and providers of non-formal education are required and will be addressed.

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

ICH elements are incorporated in relevant subjects and modules in primary and secondary curricula.

At the primary level the Social Studies curriculum includes topics such as Culture and Heritage, People, Places and Environments which include objectives focused on ICH understanding, transmission and safeguarding. Examples of specific areas are: local customs and traditions, festivals, folk games, folk stories and tales, folk songs and music, local foods, craft and traditional technologies. Content emphasizing the importance of the various elements, their historical significance and relation to the Saint Lucian identity is contained. Traditions are also identified and explained based on their relevance to communities, bearers and contributors. Respect for other's ICH is addressed through areas that teach the history of Saint Lucia and the region where the focus is placed on the various ethnic groups that comprise the population and what their cultural beliefs and practices are.

At the secondary level the Social Studies curriculum includes topics such as My Community and My Island Community where students are taught how to appreciate all aspects of local and island community life including relating to customs, values and practices past and present, and identifying the contribution of early settlers. Another topic: Government and Citizenship focuses on National symbols and their significance to defining a Saint Lucian citizen, as well as national festivals celebrated annually.

community life including relating to customs, values and practices past and present; identifying the contribution of early settlers

Question 5.2

Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?

Yes

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

School students learn to respect and reflect on the ICH of their own country or group through educational activities including:

1. Researching the history, social significance and components of various Saint Lucian cultural forms, e.g. Flower festivals - La Rose and La Marguerite.
2. Field trips to communities of significance to the celebration of various cultural forms and historical sites.
3. Talks and interactions with cultural and historical icons, community leaders and practitioners involved in various ICH activities.
4. Involvement in the celebration of various cultural festivals with ICH elements, hence engaging in transmission and safeguarding practices, e.g. Kweyol (Creole) Heritage festival, Christmas ceremonies like Masquerade, festival of light and lantern making, bamboo bursting, solo, making of traditional dishes and drinks and community séwéna.
5. Training classes and/or workshops in traditional ICH elements, e.g. stilt walking, quardrille folk dance and masquerade.

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

Yes

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

School students learn to respect and reflect on the ICH of others through a few activities that expose them to the celebration of:

1. Indian heritage elements (food, drink, dress and some customs) through Indian arrival day celebrated on May 6th annually.

Question 5.3

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

- Mother tongue education

The Kweyol language is one of the mother tongues of Saint Lucians and has been promoted as a national language. Although proponents of its use in education historically have faced much criticism and have struggled for it to gain its rightful place in the classroom, significant progress has been made in that regard. Presently the Ministry of Education is involved in a regional project that requires clearly defined language policies. The Kweyol language has been defined in the draft policy as a potential official language of communication and education, a recommendation that has been made by several researchers, linguists and cultural practitioners. Because of its origin and development it is intimately related to several cultural forms, expressions and literary works. For some of these, e.g. folk stories, song, cultural references, there is no English equivalent. Hence curricula topics/areas teach the language in that way - referencing the authentic names, oral expressions, etc. With the most recent language education policy the thrust is to achieve bilingualism and multilingualism and hence efforts at standardization of the language and preparation of the required curricula and literature is in its preliminary stages. Notwithstanding this there are several documented small scale research projects that have experimented with the use of the language as a medium of communication for monolingual native speakers and for the development of Literacy.

- Inclusion of 'local content'

Inclusion of Saint Lucian folk stories, place names, names of traditional cultural activities, rituals, literature is evidence of ways in which learners' experience the diversity of Saint Lucia's ICH.

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

Students at all levels engage in instruction that focuses on the identification, history, purpose and protection and/or safeguarding of natural and cultural spaces and places of memory. In Social Studies, Geography and History subjects national symbols (national plant, tree, flowers, dish, flag, anthem, coat of arms) are taught with focus placed on their relevance to the country's history, culture and the Saint Lucian identity. The importance and

protection of historical sites, national parks, beaches, protected areas are also taught. Students do research projects on them, tours are organized to visit these areas of importance, discussions and debates on how the country should proceed to treat them are held at the classroom, school and district levels. Students also engage in activities and competitions organized by the Saint Lucia National Trust to develop awareness and sensitize the public on the importance of natural and cultural spaces and the intangible cultural heritage associated with them.

Some secondary schools also have student clubs as extra-curricula activities. Environmental clubs for example have excursions to visit national monuments, parks, waterfalls, beaches, the pitons, forests reserves and wildlife areas, and embark on sustainability projects which indirectly would involve education on and understanding of some aspects of ICH transmission and 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:

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 State Party would engage in efforts as strengthening what is presently being done with regards to this target. Greater support for schools, teacher training and hands-on experiences for students will be designed and implemented in a carefully detailed action plan. A thorough examination of the early childhood, primary, secondary, tertiary and teacher education curricula will be conducted and specific modules and courses will be designed to supplement the existing curricula.

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?

- Arts

The main post-secondary institution in Saint Lucia is the Sir Arthur Lewis Community College. The college offers associate degree and certificate programs in Humanities, Education and Arts areas. It also offers programs that lead to attainment of the Caribbean Advanced Proficiency Examination (CAPE) qualification. These programs contain various modules that encourage the transmission of ICH. Literature, Performing Arts, Tourism are a few that present concepts that help strengthen the practice and transmission of ICH.

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:

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 State Party would like to commence discussions with post-secondary institutions (the Sir Arthur Lewis Community College and the UWI Open Campus) to design appropriate certificate, degree and non-degree programs in the study of ICH and its social, cultural and other dimensions as a means of ensuring well-managed ICH transmission and encouraging economic development and viability of ICH elements. This relates directly to some of the recent economically sustainable constructs supported by local and regional government entities in an effort to promote cultural authenticity and integrity, promote nationalism and exclusivity while maintaining international appeal. These include heritage tourism, village tourism and the development of sustainable livelihoods through cultural expression where the aim is to use natural and cultural resources to generate economic activity.

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?

Not at all

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.

Question 7.1.b

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

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.

Question 7.2

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

Based on your response in section A.6 Inventories

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

Question 7.3

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

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.

Question 7.4.a

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

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

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

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

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.

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:

Since no inventory exists to date, the State party sets as an initial and immediate priority to conduct relevant consultations, to follow up on suggestions and actions for creating and launching an inventory of ICH elements for safeguarding, to ensure that this inventory is endorsed by all stakeholders, circulated widely and is the official list which cultural agencies use as their point of reference for ICH safeguarding and transmission.

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?

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

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

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?

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.

Baseline and target

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

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Not satisfied

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

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

Saint Lucia has received financial support from Regional and International agencies for ICH research, scientific, technical and artistic studies. The Saint Lucia National Trust through funding from the OAS had implemented research studies in the two communities: Soufriere and Choiseul on the perception residents on the importance of preserving built heritage in Saint Lucia.

Saint Lucia has also been the beneficiary of financial and project support oriented towards safeguarding in the area of research, scientific and artistic studies from OAS. The regional heritage project titled "Enhancing the Development of a Heritage Economy in the Caribbean" was implemented in Saint Lucia along with other Caribbean countries from 2013 to 2019. The project was funded by the Permanent Mission of the USA to the OAS and was managed by the Culture and Tourism Section of the Department of Economic Development of the OAS. It included a comprehensive needs assessment survey which was developed, to evaluate the trends, practices, attitudes and perception of the state of tangible and intangible Cultural and Natural Heritage protection and promotion in the region, as well as the specific needs as perceived by respondents on a range of topics including legislation, government policy, infrastructure, economic impact, community participation and benefits, etc. This survey identified four priority issues: Legal Administration of Heritage, Heritage Planning and Development, Transmission of Heritage Values, and Formal Heritage Education. Each of these four areas we addressed through subsequent training and capacity development programs, research studies shared and action plans prepared.

- Documentation and archiving

Technical and financial support for documenting and archiving has been provided under projects like the OAS funded one described above. The Saint Lucia Archeological and Historical society has also received support for archiving.

However, the support over the years has been minimal and is waning. Cultural agencies continue to seek financial support via grants from international agencies and from international University bodies interested in specific aspects of ICH transmission or safeguarding.

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?

No

Describe briefly the research conducted, in particular the impacts studied.

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.

Practitioners and bearers usually participate in the implementation phase of research studies mainly being respondents to surveys, questionnaires and interviews. They are rarely managers or disseminators of research findings since most studies do not emanate from them or their groups. Where research is conducted by practitioners or bearers it is done informally and results are usually not effectively documented for dissemination. In that regard a predominantly oral tradition still exists.

Consent is usually secured orally since some of the bearers have challenges with literacy, or by having them sign cooperation, consent and release agreements, which are explained and exemplified by researchers prior to data collection.

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 State Party would like to provide greater support for research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements. Although the target is largely attained, the volume of support and the amount of research to be conducted is still large. Greater financial support is also required to support the community based research by bearers and practitioners of ICH, as well as the continued dissemination of research findings and investigations.

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

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

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

Question 10.1

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

Limited

Provide any additional details here.

Individual organizations involved in ICH pay varied attention to documentation and research findings and each has its methods of cataloguing, storing and disseminating these findings. Limited access to this information by communities, groups and individuals is characterized by the absence of a systematic dissemination process, as well as the absence of a central repository of ICH research findings. This is also evidenced by the fact that one of the significant NGOs - the Folk Research Centre which had conducted decades of research on Saint Luci's ICH and had most of its documents stored in physical/hard format was destroyed by fire in 2018.

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?

No access

Provide any additional details here.

Generally policy making is not reflective of ICH research findings. Policy makers are sometimes not versed in ICH information, or have limited access to research, documentation, and scientific, technical and artistic studies on ICH. This is largely due to a disconnect between the work of NGO's, cultural community groups and organizations and the government Ministries who formulate and adopt policy.

Question 10.3

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

Limited

Provide any additional details here.

Due to poor dissemination processes research, documentation, and scientific, technical and artistic studies on ICH are insufficiently publicized or shared, and thus maximum use is not made of such in planning and implementing safeguarding activities or initiatives. Entities and agencies operate independently of each other. do not collaborate enough and sometimes duplicate efforts at 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:

Minimally

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 Party realizes that significant research studies have been conducted on Saint Lucia's ICH and wishes to utilize research findings and documentation to strengthen policy-making and improve safeguarding. Through the Cultural Development Foundation which is the focal point, support will be provided to continue research in ICH, create a repository for, and dissemination framework for these findings and encourage collaboration among all stakeholders in improving safeguarding. The focal point will also establish greater coordination of efforts at ICH safeguarding between government and non-government institutions to strengthen and rationalize ICH policy making.

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

National Cultural Policy

Established

03-07-2000

Revised

Is the policy/measure being implemented?

Yes

Brief description

The National Cultural Policy of Saint Lucia was established in 2000 as the primary document that details the notion of Saint Lucian culture; and guides the management and implementation of all cultural activities, initiatives and practices. The policy presents an understanding of what Saint Lucian culture is and how it relates to other aspects of Saint Lucian life. The Saint Lucian National Cultural Policy framework highlights five major components:

- A. Cultural and Artistic Promotion and Development
- B. Cultural Heritage-Preservation and Protection
- C. Culture and Development

D. Cultural Relations

E. Cultural Financing and Administration

Each component of the policy addresses Saint Lucia's commitment to the implementation of the Convention on the Safeguarding of the Intangible Cultural Heritage. The policy recognizes cultural heritage as "the matrix of a people's cultural identity" and identifies several actions for the protection of this important aspect of culture. The National Cultural Policy of Saint Lucia emphasizes the significance of cultural heritage as the foundation/substance of the cultural identity of the people of Saint Lucia. It speaks to harnessing the diverse and multi-cultural heritage. Subsequent to its enactment the Cultural Development Foundation (CDF) was established in April 2002 by the Act of 2000 as the agency primarily responsible to align the aspirations of cultural and creative individuals, groups, communities, policymakers and civil society through the implementation of the National Cultural Policy of Saint Lucia.

Question 11.2

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

No

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

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

If yes, provide details.

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 process of development of the National Cultural Policy took into consideration and involved a series of observations and consultations with stakeholders from all sectors and communities on island. Plans are being made for the National Cultural Policy to be reviewed and discussions have started with cultural agencies. The revision plan will include consultations and input from all agencies and stakeholders.

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 Party recognizes the importance of policies and/or legal and administrative measures that incorporate ICH and its safeguarding and reflect its diversity. The current National Cultural policy is about 20 years old and in need of review. Although the policy addresses ICH management and safeguarding, there is need to revisit it to acknowledge and address the new national or global demands and changes in culture.

Plans for policy review have already been drawn up and will begin within the ensuing year. The CDF will influence the required inclusion of ICH management and safeguarding and include the strategic plans and projects relevant to this target. Key among them will be the central position of community groups, bearers and practitioners of ICH.

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 State Party has started work on this target but has not reached the stage of establishing policies or administrative measures. 12.3 is in advanced stages of implementation. Draft language education policies have been developed and are awaiting full ratification. Announcements have been made on the inclusion of the Saint Lucian Kweyol as a language of instruction and plans to develop bilingualism and multilingualism by teaching it alongside English and other foreign languages: French and Spanish.

The State Party will address 12.1 and 12.2 as consultations with the Ministry of Education and other agencies regarding transmission of ICH through formal education is discussed and planned.

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.

Generally the notion of ICH being situated in communities, and groups and individuals being the bearers of it is recognized and reflected in the approach to research, documentation and transmission. Managers of ICH projects and initiatives for the most part attempt to make direct contact with original bearers and practitioners of ICH elements. Their views on safeguarding techniques are solicited and considered in the actions and programs developed and implemented. There is mutual respect between bearers and members of cultural agencies and entities and trust is established so that the elicitation process can run smoothly.

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?

No

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

Question 13.3

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

No

Provide any additional details

Question 13.4

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

No

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

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?

No

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

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

Baseline and target

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

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

Extent to which the current indicator is met:

Minimally

Target for the next report:

Partially

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

The State Party will commence consultations and actions towards the development of a broad national policy of ICH promoting the function of the intangible cultural heritage in society, and at integrating the safeguarding of such heritage into planning programmes across sectors. Initial consultations will commence with the Education, Agriculture and Sustainable development sectors and then will broaden to other sectors. National strategic and action plans will be developed and implemented along with policies and legal and administrative measures to guide such programmes and maximize their impacts.

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?

No

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

No

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

Question 14.3

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Not satisfied

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

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.

Several communities form companies, groups and/or academies that assist in facilitating transmission and safeguarding of various ICH elements. Membership in these organizations have various benefits for members that contribute to overall well-being like health, psychological, financial. These organizations also do performances at various events that can carry remuneration and benefit members financially. Some groups and communities have used ICH elements and/or products to develop livelihoods, as businesses, tourists attractions and experiences.

In terms of sustainable development, some communities have also developed their ICH to create unique projects to enhance their communities and contribute to its sustainable development.

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.

ICH is generally used to engage youth into positive activity, to channel their creative energies into cultural promotion and sustainable enterprise. Where delinquent or even criminal behaviours are eminent projects that utilize ICH transmission are put into action so that conflict and delinquency can be addressed. Theatre and music are typically used to develop values of mutual respect, conflict and peace-building. The Cultural Development Foundation successfully implemented a project of training and skill development in music for a groups of 50 youth at risk in 2016-17. This project was successful in providing youth opportunities to turn from or not engage altogether in delinquent behavior, and also increase their chances of gaining and creating employment and developing sustainable

livelihoods. Because they were from communities over the island they now contribute to overall development including the safeguarding of their communities' ICH.

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

In recent times, development interventions have seen greater interest in utilizing unique attributes of communities and have paid greater attention to including community resources including ICH elements in development plans. While this is the case, more effort at inclusion of the bearers in the development of those plans is still needed.

- As a source of knowledge and skills

- As a resource to enable sustainable development

ICH as a resource for sustainable development has been a focus of some cultural agencies in recent times. The challenge of using cultural ICH elements in creative ways to attract the attention of youth and to market communities for development is one that agencies are exploring. Projects and programmes have been developed to create cultural products utilizing the

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:

16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

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

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

Question 16.1

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

- Groups with different ethnic identities

These groups are included in showcasing programs and for business collaborations; they showcase aspects of their cultural heritage during national festivals and celebrations. For example East Indians and Chinese's cultural products are featured at trade shows, exhibitions and concerts.

- People of different ages

Safeguarding plans and programs are available to all ages. In terms of identifying, documenting and researching ICH elements, older generations and community stalwarts are usually engaged. Youthful populations are usually on the opposite end of the spectrum learning about ICH, being the recipients of information on ICH elements. The two groups usually engage in extensive interaction when students are assigned projects that require research on ICH elements. Youth training and development programs, summer camps, and online programs cater to younger sectors, while television programs, documentaries, concerts, debates, etc. cater to older more mature audiences.

- People of different genders

- Members of vulnerable groups

Question 16.2

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Yes

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

Communities are viewed as model communities where ICH elements are strongly protected, practiced and strengthened. Other communities are encouraged to share ideas for safeguarding, while also encouraging them to maintain authenticity as much as possible. Self-respect and mutual respect is also fostered during national events and festivals, training and development programs and national consultations where communities and individual bearers are given equal attention to exhibit, perform and make contributions.

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:

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?

No

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

Awareness-raising actions on ICH cover diverse communities. Institutions like the Folk Research Centre and the Cultural Development Foundation which host highly popular and traditional events with huge followings have been able to attract very wide and inclusive participation. This has been done by tapping into the internet and social media platforms. Social media continues to help the institution sharing knowledge of ICH in a space that is highly utilized by the younger generation. Additionally, through continual community and field work, the institutions have established contact with numerous community gatekeepers, tradition-bearers island wide, which then enables reaching more communities in order to raise awareness.

While this is the case, there are some social groups that require greater awareness raising efforts and so while much has been done it is not at the widest possible level. There are some parts of the population who see no benefit in ICH and culture in general and view preservation and safeguarding as contrary to development. More creative strategies for raising awareness to target those groups need to be developed and implemented.

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.

Community development activities are coordinated following the participatory planning principle. Community groups and individuals are always engaged in dialogue about the elements of ICH that they participate in. When conducting research, interviews and other engagements community representatives and individuals are briefed on all processes prior to their commencement, their consent is sought and they are sometimes required to sign

consent agreements or indicate their agreement in writing. Agreements are very specific to the actual activities, time frame and the use of whatever data is gathered to protect communities and bearers.

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.

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.

Most entities and institutions target youth in transmission efforts and so youth are actively involved in awareness-raising activities. Most entities host summer programs, workshops, demonstrations, debates, tours and other such activities for youth to create interest and enthusiasm in ICH elements and to educate them on the importance of safeguarding. The Saint Lucia National Trust hosts programs in protection and preservation of built heritage and this includes aspects of ICH.

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

No

Describe briefly how young people are engaged, giving examples.

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

Yes

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

The use of media is a fundamental aspect of the all institutions' operations to raise awareness of various ICH elements and its safeguarding. This includes print media, photography, radio television, live video stream and conferencing. Conferences or community activities where traditional skills and knowledge is shared are usually followed up with a publication of the shared knowledge; photographers and videographers are always present to document the expressions and representations of ICH elements. In more recent times, the institutions are increasingly using the internet in the form of social media (Facebook, YouTube, Instragram) to post documented ICH elements, along with live video streams of community activities that facilitate the transmission of traditional knowledge, skills and raising communities' awareness. Some institutions have prepared and aired many documentaries for television and radio. In very recent time these are being shared and in some cases converted to be used on you-tube and other wider reaching platforms.

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 State Party recognizes that awareness raising using media that are most widely used and effective in getting messages across is key to transmission and safeguarding of ICH. While much has been done in terms of raising awareness and distributing relative documents, the State Party wishes to update and find increasingly more effective ways of doing so, engaging communities and groups more in such activities, thus satisfying the target.

18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework:

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

Question 18.1

Does media coverage:

- Raise awareness of the importance of ICH and its safeguarding?

The media is generally very receptive in working with institutions, communities and groups involved in ICH transmission and safeguarding. They therefore cover ICH activities and broadcast widely. Most media houses now also have the ability to broadcast live, on social media and this contributes effective awareness raising of ICH. Media houses and firms also conduct their own research into ICH elements in which they have interest and prepare their own creative programs, interviews, documentaries on these elements for broadcast.

- Promote mutual respect among communities, groups and individuals?

The media generally shows fairness and uses non-bias approaches to their coverage and broadcast of ICH safeguarding activities. They have cordial relationships with most entities and community groups and therefore do not discriminate when conducting their awareness raising duties. They are generally respectful, punctual and resourceful.

Question 18.2

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

No

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

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

Question 18.3

Media programming on ICH:

- Is inclusive
- Utilizes language(s) of the communities and groups concerned
- Addresses different target groups

Question 18.4

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

Limited

Provide any additional explanation.

Independent of guidance from institutions and entities, the media personnel would hardly be aware of the Convention: its concepts and terminology. Hence in their coverage of ICH activities entities provide briefs and explanations required to bring out the Convention's purpose. However the media's willingness and passion to promote ICH safeguarding is rooted in genuine cultural values and a desire to see elements preserved and protected. Some media houses do have programs that reflect their own research into 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:

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:

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.

Cultural ICONs, contributors to ICH development, present enthusiasts, bearers and their influences are recognized significantly in public programs through a number of events - awards ceremonies, documentaries, media programs. Some institutions like the Cultural Development Foundation has a Cultural ICON program which highlights the achievements and work of bearers and persons who have made significant contributions to ICH safeguarding and transmission. Other institutions recognize and reward practitioners and bearers publicly during annual festivals, community events and national celebrations like Independence and Emancipation.

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

Some organizations are membership organizations. The Folk Research Centre for example is a membership organization and being heritage-based, many of its members are heritage communities, practitioners and tradition-bearers. The organization's policies have to be sanctioned by members in order to go into effect, practitioners are provided a forum in the form of membership meetings, emails and phone calls to provide their input and suggestions.

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:

- General public

Some public consultations have been held on the importance of the Kweyol language and the need to safeguard it. Reference however is not made to the Convention even though it can be considered an ICH element.

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.

Most institutions engaged in ICH have annual work programs that include some ICH elements. Through implementation of these programs good safeguarding practices are encouraged. Assessment of program implementation also provides opportunities for inclusion of good safeguarding initiatives.

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.

It develops appreciation for the ICH elements and motivate persons to do further research into them or attend events where they are featured.

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 Party will strengthen the level of awareness of ICH by making the connection between safeguarding efforts at the individual, community, group and the Convention: its

concepts and terminology. Greater awareness of the Convention is required for more successful implementation.

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.

Most institutions observe the Ethical principles but not systematically or consistently. Depending on the relationship between them and community groups and organizations some aspects can inadvertently be overlooked.

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.

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:

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

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

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

Question 21.1

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

Some

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

This is done widely but can still be improved since the level of participation varies from community to community and depending on the level of sensitization and awareness raising that is possible. The Folk Research Centre for example is a research centre which supports, facilitates and promotes research on various ICH elements; creates publications; hosts, sponsors and publicizes various community activities that raises public awareness of different ICH elements. Cultural Literacy classes for young people are facilitated. The institution provides financial support and host these classes which enables tradition-bearers and other individuals involved in various ICH elements to transmit their knowledge to young people. Non-formal means include sharing demonstrative visuals (photographs, video footage, documentaries) on social media platforms.

Describe in particular measures to ensure that this is inclusive.

Question 21.2

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

High

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

Most NGO's have some aspect of ICH safeguarding as integrated in their mandates and thus do so willingly.

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.

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:

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.

There is generally a willingness and interest in conducting research but the ability to implement relevant research studies is constrained by the lack of financial and other required resources.

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?

No

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.

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.

Access to communities is usually facilitated by experts in the various institutions who have relationships with the bearers and community groups and organizations.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

State Party-established target

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:

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:

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:

- Regional level

At least practitioners of one ICH element - the masquerade have established a forum to share ideas, conduct research and combine efforts at safeguarding. It involves countries like Barbados, Saint Lucia, Saint Kitts to name a few. The initiative is still in its early stages but will develop in the coming months.

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).

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.

Baseline and target

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

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Satisfied

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

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

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

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

Question 25.1

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

No

1

Choose a category 2 centre

-

Describe the activities and your country's involvement.

Question 25.2

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

Yes

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

Saint Luci has engaged in several networking initiatives with other international agencies. The Department of External Affairs has identified the following:

1. The signing of Agreements with diplomatic partners in promoting the cultural heritage
2. Finalized an agreement with the Government of Brazil on cultural cooperation.
3. Engaged in Cultural exchanges with diplomatic partners in the promotion of cultural diplomacy:
 - Cultural exchanges with Japan - Junto program where a member of staff of the Department of External Affairs travels to Japan every year to learn of Japanese culture.
 - Cultural exchanges with Korea - Every year a Foreign Service Officer from the Department of External Affairs travels to Korea to participate in a cultural exchange program for 3 months.

Question 25.3

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

Yes

1

International and regional bodies

Organization of American States

ICH-related activity/project

Annual Conference of the Caribbean Heritage Network

b) UN meetings geared towards the promotion of culture, sports and values

"

Contributions to the safeguarding of intangible cultural heritage

The event brings together experts, most of them citizens of the Caribbean, who examined the risks related to cultural heritage; the gaps between public policy and reality; as well as possible responses to the issue of the promotion and protection of the tangible and intangible heritage of the Caribbean region. The group of participants included representatives from government, from the cultural heritage and tourism sectors, civil society, the private sector and academia.

2

International and regional bodies

Others

ICH-related activity/project

UN meetings geared towards the promotion of culture, sports and values

Contributions to the safeguarding of intangible cultural heritage

ICH elements and their contribution to national values, civic duties and discipline.

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:

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:

26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:

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



C

C. Status of elements inscribed on the Representative List

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

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

none

Question C.1

C.1. Social and cultural functions

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

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.

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.

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.

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.

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.

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.

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

Celeste Burton

Title

Deputy Executive Director, Cultural Development Foundation

Date

12-03-2021

Signature

Celeste Burton

