

Periodic Report on the Convention (cycle 2020-2024)

A. General information

Name of State Party

Ghana

Date of Ratification

2016-01-20

Question A.1

Executive summary

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

INTRODUCTION

Ghana ratified the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) on the 20th of January, 2016 but has not as yet listed any element onto the Representative List of ICH of Humanity. As a signatory to the Convention, the state aims to take necessary measures to ensure safeguarding of Intangible Cultural Heritage present in its territory through raising awareness about living heritage as well as strengthening capacities for the implementation of the Convention, notably to undertake community-based inventory.

The Ministry of Tourism, Arts and Culture has oversight responsibility for the safeguarding of ICH in Ghana. The Ministry was created through Executive Instrument E.I.1 Civil Service (Ministries) instrument, 2017 to provide a firm, stable policy environment for effective mainstreaming of Ghanaian culture into all aspects of national life and to ensure the strong emergence of a vibrant creative economy to improve and advance the tourism industry. The safeguarding of ICH mandate is carried out by the National Folklore Board, an agency of the Ministry. The National Folklore Board is government's lead advisor and implementing agency on matters of Folklore.

The Ministry is to facilitate the interface between government, implementing bodies in tourism, culture and the creative industries as well as international and civil society partners through the agencies under the Ministry.

HIGHLIGHTS OF THE PERIODIC REPORT ON THE 2003 CONVENTION (CYCLE 2018-2023)

- Validation Workshop on Needs Assessment in the field of Ghana's Intangible Cultural Heritage in Accra from 13th to 14th December, 2018.
- Capacity-building for Safeguarding Intangible Cultural Heritage to contribute to Sustainable Development Project from 1st December, 2021 to 1st December, 2023.
- Undertaking Community-Based Inventory Exercises on ICH.
- Ghana National Heritage Committee formed and its Implementation Plan for the Multi-stakeholder Heritage Strategic Framework Launched.
- Dossier for Inscription of Craftsmanship of Traditional Woven Textile - Kente on the

Representative List of Intangible Cultural Heritage of Humanity.

- Review of the 2004 Cultural Policy of Ghana

Direct Beneficiaries, Key Partners and Other Stakeholders

The National Folklore Board, National Commission on Culture, Ghana National Commission for UNESCO, Ghana Museums and Monuments Board, NGOs in the Cultural Sector, Academics, Traditional Authorities, Researchers and Research Institutions, Religious Leaders, Environmental Organizations, Legal Sector, Media and Education sector. The key partners are the Ministry of Tourism, Arts & Culture, Ministry of Education, Ministry of Finance and the National Development Planning Commission.

Communication and Visibility

The National Folklore Board in collaboration with the Ghana Commission for UNESCO and the Living Heritage Entity disseminated information about the project through their respective websites;

- <https://ich.unesco.org/en/news/ghana-developing-an-enabling-environment-for-the-safeguarding-of-intangible-cultural-heritage-00330>;
- <https://ich.unesco.org/en/news/capacity-building-for-safeguarding-living-heritage-and-sustainable-development-in-ghana-13416>;
- <https://www.motac.gov.gh/strengthening-capacities-for-safeguarding-intangible-cultural-heritage-for-sustainable-development-in-ghana-project-launch/>

The National Folklore Board and the Ghana Commission for UNESCO mobilized the media to cover the project. Key members of various communities concerned under the project were associated with visibility activities.

Challenges

Developing a shared understanding of the project, its focus and modalities took some time. Another challenge was related to the restrictions of COVID-19 pandemic. However, it progressed smoothly with the implementation of the concrete activities effectively carried out.

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

Deh-Kumah

Given name

Bernice Ann

Institution/position

Executive Director
National Folklore Board

Address

2nd Circular Road
Cantonment-Accra

Telephone number

+233 202069927; =253 303970953

E-mail address

info@folkoreboardgh.org

Other relevant information

The Telephone number should read +233 303970953.

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

Governmental institutions

- Ministry of Tourism, Arts and Culture
- Ministry of Justice and Attorney-General's Department
- Copyright Office
- Ministry of Communications
- Ministry of Trade and Industry
- Ministry of Environment, Science, Technology and Innovation
- Ministry of Chieftaincy and Religious Affairs,
- Ministry of Gender, Children and Social Protection
- Ministry of Education
- Ministry of Local Government and Rural Development
- National Folklore Board
- National Commission on Culture
- Bureau of Ghana Languages
- Creative Arts Agency
- National Theater of Ghana
- National Symphony Orchestra
- Ghana Dance Ensemble
- Abibigromma
- Pan African Writers Association
- National Film Authority
- Ghana Tourism Authority

- Ghana Library Authority
- Public Records and Archives Administration Department

These pro-cultural organisations, departments and agencies listed above provided inputs for the preparation of the Periodic Report.

They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

National commission for UNESCO

- Ghana National Commission for UNESCO
- UNESCO Country Office, Ghana

Ghana National Commission for UNESCO provided technical support for the preparation of the Periodic Report.

UNESCO Country Office in Ghana provided financial support for Capacity Building Workshop for the preparation of the Periodic Report.

Cultural centres

- Regional Centres for National Culture
- District Centres for National Culture

The cultural centres listed above provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

Universities

University of Ghana
 University of Cape Coast
 University College of Education
 Kwame Nkrumah University of Science and Technology
 University of Development Studies
 Technical Universities

The universities listed above provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

Museums

- Ghana Museums and Monuments Board

The Ghana Museums and Monuments Board provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

NGOs

- Ghana Culture Forum

The Ghana Cultural Forum provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

Municipalities

- Metropolitan and Municipal Assemblies

The Metropolitan and Municipal Assemblies provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

Local governments

- District Assemblies
- Traditional Authorities

The Local government functionaries listed above provided inputs for the preparation of the Periodic Report. They exist for safeguarding specific elements of ICH and are by law established to ensure the continued practice, safeguarding and transmission of ICH.

Please provide any comments in the box below

N/A

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.

N/A

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.

N/A

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.

N/A

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.

N/A

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.

1. Ghana wishes to commend the earmarked funding from France to UNESCO to support ICH which provided funding for the Strengthening Capacities to Safeguard Intangible Cultural Heritage to contribute to Sustainable Development Project from 1st December, 2021 to 1st December, 2023.
2. UNESCO provided financial support for Capacity Building Workshop for the preparation of the Periodic Report.

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.

Tab 1

a. Name of inventory

National Register - Intangible Cultural Heritage of Ghana

b. Hyperlink to the inventory (if any)

<https://www.motac.gov.gh/national-register-intangible-cultural-heritage-of-ghana-pdf/>

c. Responsible body

National Folklore Board

d. Date of establishment

2nd March, 2021

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

YES

Date of latest update

07-12-2023

f. Method and frequency for updating

The methods include:

- Ethnographic Fieldwork: In-depth study involving participant observation, interviews, and engagements in the community to understand practices, rituals, and traditions. For Instance, Kente weaving, Wood carving etc.
- Oral Histories: The Board gathers stories and narratives from community members to preserve and document intangible heritage passed down through generations. For instance, Ananse stories, Histories of migration etc.
- Performative Documentation: Capturing live performances, rituals, or ceremonies through audio-visual means to preserve and analyze the dynamic aspects of intangible heritage. For instance, “Akomfode” a War dance by Tayi people, “Adowa” Dance by the Akans and “Agbaza” by the Ewes etc.
- Collaborative Research: Involving communities in the research process, respecting their perspectives, and fostering a co-creative approach to safeguarding and promoting intangible cultural heritage.
- Digital Technologies: Using digital tools for documentation, virtual exhibits, and interactive platforms to enhance accessibility and preservation. For Instance, Audio-visual equipment e.g, Cameras, Recorders, Hard-drives etc.
- Collation of Traditional Knowledge: The Board steadily compiling and organizing traditional knowledge, including folklore, myths, and customary practices, through structured procedures. For Instance, Palm wine Tapping, Gari Processing, Oil Production etc.

Frequency of Update - Quarterly

g. Number of elements included

h. Applicable domains

There are 4 applicable Domains on the Inventory as listed below:

a) Oral Traditions and Expressions e.g., : Traditional authentic Ghanaian Music: Highlife, Traditional Symbols in Ghana: Adinkra symbols, Ga Samai and Eve Dzes, The Rich Tapestry of Sefwi Traditional Music and Dance; “Sefwi Skab 4” Traditional Music, Ananse Story-Telling

(b) Performing Arts; e.g.,: Traditional Dance of the Akans: “ADOWA”, Traditional Dance of the Ewes: “AGBAZA”

(c) Social Practices, Rituals And Festive Events; e.g.,: Traditional Food of Ghana: Akplijii or Aprapransa or Akpledze), Kumdum Festival: Kundum Music and Performance Tradition. (Needs Urgent Safeguarding), Traditional Food of Ghana: “Wede Wasa Wasa”, Traditional Production of Gari In Ghana: Kwakese and Sefwi Anyinabrim Communities, Traditional Process of making Palm Oil: ‘Ngo, Traditional Process of Palm Wine Tapping: 'Abetwa', Making of Traditional Food: “ƆƆƆ” (Mashed Cocoyam).

(d) Traditional Craftsmanship e.g.,: Craftsmanship of Traditional Woven Textile – KENTE (Bonwire, Adanwomase, Ntonso, Agotime, Tafi and Agbozume), Traditional Wood Sculpting: "Akuaba Sene", , Traditional Craftsmanship of “Ayewa” (Earthenware Bowl): A Cultural Heritage of Tanoso and Kokokrom., The Arts of Basket Weaving; “Kenten” in Adwumakase, Craftsmanship of Traditional Drums –“Kete Kodum”, Traditional Craftsmanship of Mortar Making; “WADURO”,

i. Ordering principles

The ordering principles reflect on policy issues related to living heritage, and by undertaking community-based inventory exercises. The ordering principles recognized community involvement ensured active participation of the community associated to each element in decision making processes, preservation efforts and transmission strategies related to the specific ICH element. It also acknowledged and embraced diverse nature of ICH within Ghana respecting its uniqueness. The ordering principle concerning Intangible Cultural Heritage (ICH) typically involved recognizing and respecting the values, traditions, and significance attached to the elements. This was done through:

- Focusing on sustainable practices that ensure the continued viability and relevance of ICH elements within their cultural contexts.
- Emphasizing the importance of passing down knowledge and skills related to ICH through generations, often involving mentorship, apprenticeship, and educational initiatives.
- Ensuring that the documentation, protection, and promotion of ICH uphold human rights principles and respect the rights and dignity of the communities involved.
- Recognizing that ICH is a dynamic and evolving part of culture, allowing for adaptations that maintain its essence while responding to changing contexts.

j. Criteria for inclusion

The element should be within a particular community in Ghana, exclusive community ownership, participation and involvement.

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

YES

Please provide further details, if appropriate:

Reverence and indispensability of the item/element as well as its continuous relevance to the community.

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

YES

Please provide further details, if appropriate

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

YES

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

- Over exploitation of the item or uncontrolled exploitation
- Adulteration of intrinsic values of the item
- Climate change adaptations
- Lack of documentation and laid down formula for transmission or handing over to subsequent generations

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

YES

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

Name of the Associated Element / Domain / Ethnic Group / Geographical Region, etc.

1.Craftsmanship of Traditional Woven Textile – KENTE (Bonwire, Adanwomase, Ntonso, Agotime, Tafi and Agbozume) / Traditional Craftsmanship / Akans and Ewes / Ashanti and Volta Region.

2.Traditional Food of Ghana: Akplijii or Aprapransa or Akpledze) / Social Practices, Rituals and Festive Events / Akans, Ewes and Ga-Dangmes / Ashanti, Volta and Greater Accra Region.

3.Traditional Symbols in Ghana: Adinkra symbols, Ga Samai and Eve Dzes / Oral Traditions and Expressions / Akans, Ewes and Ga-Dangmes / Ashanti, Volta and Greater Accra Region.

4.Traditional authentic Ghanaian Music: Highlife / Oral Traditions and Expressions / All Ethnic Groups / All sixteen Regions.

5.Kumдум Festival: Kumдум Music and Performance Tradition. (Needs Urgent Safeguarding) / Social Practices, Rituals and Festive Events / Ahanta and Nzema / Western Region.

6. Others..

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

YES

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

YES

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

YES

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

YES

Question A.7

Synergies with other international frameworks

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

Tab 1

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

WIPO Photography Prize for Indigenous Peoples and Local Community Youth 2021-2022.

LINK: https://ww.wipo.int/tk/en/youth.prize.html?fbclid=IwAR3cd6_H9BWFHOLEwyHjz3uint-lx4yXQNpySMDoW9syWla1lCYWE3GKqI

Contributions to the safeguarding of intangible cultural heritage

This activity was organized by WIPO and the National Folklore Board to promote and appreciate creatives in Photography. The purpose was to illustrate the impact of climate change on your communities, biodiversity and environment (land, air, water, flora and fauna, etc.).practices, including ones based on Indigenous and traditional knowledge, or climate actions that allow traditional communities adapt to or mitigate the impact of climate change.

Tab 2

Programme/Convention /Organization

Activity/project

TASTE OF GHANA FESTIVAL

LINK: <https://visitghana.com/events/taste-of-ghana-4-0/>

Contributions to the safeguarding of intangible cultural heritage

Taste of Ghana Festival is a Ghana Investments Promotion Centre (GIPC) program that is designed to promote Ghana's rich culture while attracting investors.

The Festival aims to showcase the distinct and authentic traditional richness of made in Ghana products which do not only tell stories about the rich cultural heritage of Ghana but also provides business and investment opportunities for Ghanaians, its diaspora, and people from all walks of life. The Festival creates an environment for various aspects of Ghana's diverse cultural elements including food, beverages, cinema, art, and clothing to be highlighted.

Website: <https://visitghana.com/events/taste-of-ghana-4-0/>

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](#) | [Arabic](#)

Question 1.1

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

YES

Tab 1

Name of the body

Ministry of Tourism, Arts and Culture

Brief description of the safeguarding functions of the body

The Ministry of Tourism, Arts and Culture in conjunction with the Ghana Heritage Committee have oversight responsibility for policy making, administration and coordination of ICH safeguarding at the National level and this includes the overall management of national inventory of ICH and creation of ICH database.

Website

www.motac.gov.gh

Address

Ministry of Tourism, Arts and Culture, P. O. Box GP 4386, Accra

Telephone number

+233 (0) 302 256 4879

E-mail address

info@motac.gov.gh

Tab 2

Name of the body

National Folklore Board

Brief description of the safeguarding functions of the body

The National Folklore Board is actively engaged in capacity building, research, documentation, publications and raising awareness on Ghana's intangible cultural heritage resources. The National Folklore Board is an agency under the Ministry of Tourism Arts and Culture mandated by the Copyright Act 2005 to administer, monitor and register the expressions of Ghanaian Folklore on behalf of the President and in trust for the people of the Republic of Ghana. The Board has executed all roles assigned and participated in exhibitions, programmes, research works, workshops / training and meetings on behalf of the Governing Board.

Website

<https://www.folklore.gov.gh/>

Address

National Folklore Board, P. O. Box CT 9705 Cantonments, Accra

Telephone number

+233 (0) 30 3970 953 / 20 2069 927

E-mail address

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

Tab 1

Name of the body

The Ghana Federation of Traditional Medicine Practitioners Associations (GHAFTRAM)

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)

Traditional Herbal Medicine practices

Brief description of the safeguarding functions of the body

Below are the safeguarding functions of the body:

To liaise, collaborate, co-operate and establish good terms with the scientific community, Ministry of Health and other related institutions.

To conduct research, document Traditional Medicine knowledge and practices and to promote good relationship among Traditional Medicine Practitioners.

To encourage and promote the commercialization of safe, effective and proven herbal preparations.

To set up a system for monitoring and evaluating Traditional Medicine Practice in the country.

To mobilize financial and material resources for the development of Traditional Medicine Practice in Ghana.

To establish or help establish a sustainable programme for a pre-service and in-service training of Traditional Medicine Practitioners.

To initiate a sustainable environmental protection programme to prevent the depletion of medicinal plants and other natural resources

Website

<https://ghaftram.com/>

Address

GHAFTRAM National Secretariat P.O.Box AC 402, Arts Centre-Accra Office Location: SCC New weija GICEL Blk No. E28/254, Off Kasoa road- Accra

Telephone number

+233 30 285 3657 | +233 24 224 9039 | +233 55 402 2212

E-mail address

info@ghaftram.com

Tab 2**Name of the body**

Ministry of Food & Agriculture

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)**

Food Ways

Brief description of the safeguarding functions of the body

Agriculture in Ghana is recognised as the mainstay of the economy with a greater impact on poverty reduction than other sectors. It is also critical for rural development and associated cultural values, social stabilisation, environmental sustainability and buffer during economic shocks. Based on the role of agriculture in the national development framework, Food and Agriculture Sector Development Policy (FASDEP II) has the following as its objectives:

Food security and emergency preparedness

Improved growth in incomes

Increased competitiveness and enhanced integration into domestic and international markets

Sustainable management of land and environment

Science and Technology Applied in food and agriculture development

Website

<https://mofa.gov.gh/site/>

Address

Box M37 Ministry Accra

Telephone number

+233 (0)30 394 2271 +233 (0)30 394 2319

E-mail address

ghanacares.agric@mofa.gov.gh

Tab 3**Name of the body**

Creative Arts Agency

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)

Elements classified under Performing Arts and Traditional Craftsmanship.

Brief description of the safeguarding functions of the body

The Creative Arts Agency is a guiding hand established by parliament through the Creative Arts Industry Act, 2020 (Act 1048) to provide the necessary institutional framework for the development and management of the arts industry, focusing on the development of creativity and culture. They support Ghanaians in participating in the arts and developing creative capacities.

Website

<https://www.caa.gov.gh/>

Address

Creative Arts Agency Ekanda Road Off Olusegun Obasanjo Way Achimota Road Accra, Ghana

Telephone number

+233 030 279 2976

E-mail address

info@cac.gov.gh

Tab 4

Name of the body

Ghana Museums and Monuments Board

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)

Elements classified under Performing Arts, Oral Tradition and Expressions, Social Practices, Rituals and Festive Events and Traditional Craftsmanship.

Brief description of the safeguarding functions of the body

- Equipping and managing all material cultural (moveable and immovable) and natural heritage of the nation.
- Establishing, equipping and managing new museums.
- Controlling the export, import, sale and change of ownership of material cultural properties through licensing and issuance of permit.
- Establishing National register and keeping inventory of all material cultural (moveable and immovable) and natural heritage of Ghana.
- Identifying and recommending for declaration as national monuments, structures, objects and

sites of historical and cultural significance

→ Undertaking research and publication of all matters relating to material cultural (movable and immovable) and natural heritage

Website

www.gmmb.gov.gh

Address

2 Barnes Road, Adabraka, Accra P.O. Box GP 3343, Accra

Telephone number

+233-302 221633, +233-302 221635

E-mail address

gmmb.acc@gmail.com

Tab 5

Name of the body

National Theatre of Ghana

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)

Elements classified under Performing Arts

Brief description of the safeguarding functions of the body

→ To promote and develop the performing arts in Ghana

Per the functions of the board (by Law), NTG is to:

→ “formulate criteria and conditions to regulate performance by Ghanaian and international artistes and troupes;

→ establish theatres in such parts of the country as the Council may deem fit;

→ develop and promote a strongly integrated national culture through the performing arts;

→ assist in formulating an effective export promotion programme of works in the performing arts produced in Ghana; and

→ engage in other functions as the Council may assign”

Website

www.nationaltheatre.gov.gh

Address

South Liberia Road P.O.Box GP 198, Accra, Ghana

Telephone number

+233 (0) 555 312 315 / +233 (0) 302 908 350 / +233-302-908-348 / +233-302-908-349

E-mail address

foh.ntg@gmail.com

Tab 6**Name of the body**

National Symphony Orchestra

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)**

Elements classified under Performing Arts

Brief description of the safeguarding functions of the body

it performs at schools, hotels, weddings, and funerals, as well as at Easter and Christmas concerts. Since 1996, the orchestra has presented an African Composer's Series, in which it performs the works of composers from Ghana and other African nations

Website

www.nationaltheatre.gov.gh/music/

Address

South Liberia Road P.O.Box GP 198, Accra, Ghana

Telephone number

+233 (0) 555 312 315 / +233 (0) 302 908 350 / +233-302-908-348 / +233-302-908-349

E-mail address

foh.ntg@gmail.com

Tab 15**Name of the body**

Pan African Writers Association

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

Elements classified under Oral Traditions and Expressions

Brief description of the safeguarding functions of the body

- To provide a forum for all writers of African and those of African origin
- To encourage the establishment and recognition of only one National Writers Association in each African country
- To seek and vigorously defend freedom of expression for all Africans as well as the material and social interests of all African Writers Associations
- To promote literacy and eradicate illiteracy in Africa
- To encourage the inclusion of African literary works in the curriculum of educational institutions
- To promote African languages and the translation of African literature into African languages.
- Collaborating with international organizations such as UNESCO in championing/promoting literary works.

Website

<https://panafricanwritersassociation.com/>

Address

PAWA House. Roman Ridge, Accra - Ghana Postal address: CT 456, Accra.

Telephone number

+223 235973594

E-mail address

panafricanwriters@gmail.com

Tab 16

Name of the body

National Film Authority

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)

Elements classified under Performing Arts

Brief description of the safeguarding functions of the body

- Evolve a dynamic, economically self-sustaining and culturally conscious film industry in the country in the national interest;
- Promote the creation of a conducive environment for the local production, distribution, exhibition and marketing of films;
- Encourage the use of films to project the identity and image of the Republic and its people within and outside the country;
- Promote and facilitate co-production between local and foreign producers;

- Regulate foreign participation in the Ghanaian film industry; and
- Promote the moral ethical and aesthetic values of Ghanaian society.

Website

<https://nfa.gov.gh/>

Address

National Film Authority, Accra Tourist Information Centre Building, Opposite Afrikiko Resturant.

Telephone number

+233 50 984 6023

E-mail address

info@nfa.gov.gh

Tab 17**Name of the body**

Ghana Tourism Authority

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)**

Elements classified under Performing Arts, Oral Tradition and Expressions, Social Practices, Rituals and Festive Events and Traditional Craftsmanship.

Brief description of the safeguarding functions of the body

- The regulation of tourism enterprises namely accommodation, catering, travel and tour, and charter flight operations.
- Promotion and marketing of tourism both in Ghana and abroad, including production of promotional materials.
- Carrying out research and studies on trends in the tourism industry both at home and abroad to aid decision and policymaking.
- Facilitating the development of tourist facilities and products.
- Facilitating human resource development in the tourism industry for both the public and private sectors.

Website

<https://www.ghana.travel/>

Address

No. 2, Haile Selassi Street, South Ridge, Accra (Near GIJ, Adjacent GFA)

Telephone number

+233 (0) 30 700 710 / (0) 57 957 9019

E-mail address

info@ghana.travel

Tab 18**Name of the body**

Ghana Library Authority

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)**

Elements classified under Oral Tradition and Expressions.

Brief description of the safeguarding functions of the body

Act 327 was also amended by Act 562 of 1998 for the Ghana Library Board to become Ghana Library Authority. The mandate of the Ghana Library Authority is to establish, equip, maintain and manage public libraries in Ghana.

Website

<https://www.library.gov.gh/>

Address

Ghana Library Authority P O Box GP 663 Thorpe Rd, Accra, Ghana

Telephone number

+233 (0)302915511 / +233 (0)596658353

E-mail address

support@library.gov.gh

Tab 19**Name of the body**

Public Records and Archives Administration Department

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)**

Elements classified under Oral Tradition and Expressions.

Brief description of the safeguarding functions of the body

Public Records and Archives Administration Department (PRAAD) is the organisation which takes care of public records, archives and documents in Ghana. This department took over the role of the National Archive of Ghana in 1997

Website

<https://praad.gov.gh/>

Address

21 Castle Road Adjacent YWCA, Adabraka. P. O. Box GP 3056, Accra Ghana.

Telephone number

+233 (0) 302-956-522

E-mail address

info@praad.gov.gh

Tab 21

Name of the body

Institute of African Studies, UG

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)

Elements classified under Oral Tradition and Expressions.

Brief description of the safeguarding functions of the body

Website

Address

Telephone number

E-mail address

info@ghaftram.com

Question 1.3

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

YES

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

The National Folklore Board (NFB) and other relevant state and non-state actors train relevant stakeholders, communities and groups on how to better safeguard intangible cultural heritage through the effective implementation of the 2003 Convention and its various mechanisms by reflecting on policy issues related to living heritage, and by undertaking community-based inventory exercises. For Instance, NFB organized a workshop to encourage the use of Ghanaian ICH and measures involved in safeguarding for the students of Ghana Institute of Journalism.

The Ghana Heritage Committee, a body created by the Ministry of Tourism, Arts and Culture and Ghana Commission for UNESCO has created a tool through the Multi-stakeholder Heritage Strategic Framework to harmonize inter-agency efforts and create synergy for the protection of Ghana's cultural and natural heritage in its diverse forms. One of the goals of the implementation plan of the Multi-stakeholder Heritage Strategic Framework is to ensure inclusive engagements of stakeholders including local communities towards heritage management in Ghana. For Instance, the implementation plan encourages the concerned agencies of the technical committee to ensure the participation of local communities in the governance and legislation, capacity building, sustainability as well as research and documentation.

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 supports institutions, organizations and initiatives for documenting ICH through:

- Funding from the central consolidated fund budget, donations, contributions and also from development partners.
- Legislation: The State creates or has policies that mandate institutions to safeguard and document Intangible Cultural Heritage within Ghana. e.g.: Cultural Policy Framework which protects Culture related issues in Ghana and the Creative Arts Industry Act, 2020 (Act 1048) that provides necessary institutional framework for the development and management of the arts industry, focusing on the development of creativity and culture.
- Establishing Cultural Agencies: The State forms agencies that are mandated to protect, promote and preserve all various forms of Intangible Cultural Heritage in Ghana. e.g.: National Folklore Board, Bureau of Ghana Languages, and National Commission on Culture etc.

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 play a crucial role by forming a network of experts, serving as a technical team for community-based inventorying. The documents are used to enhance awareness creation and encourage active community participation in safeguarding their living heritage in schools and colleges. For instance, these materials may include recorded oral histories, photos, and artifacts that collectively contribute to preserving and celebrating cultural diversity. e.g., Publication by Charles M. Korankye. M.D “Adinkra Alphabet” discusses the Adinkra symbols as alphabets and their hidden meanings and Publication by G. F. Kojo Arthur “Cloth As Metaphor” which reads the Adinkra Cloth Symbols of Akan of Ghana.

Question 1.5

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

Elements (institutions 1.5)

Cultural centres

Regional Centers for National Culture
District Centers for National Culture

Cultural centers listed above play essential role in safeguarding and managing Intangible Cultural Heritage (ICH) in Ghana by actively documenting and researching cultural practices, educating the public about ICH and their significance, and promoting community involvement in the safeguarding process. Also, the centers contribute to capacity building through workshops and collaborations with stakeholders, ensuring the sustainability of ICH and encourage the transmission of Ghana’s intangible cultural heritage to visitors both young and old, as well as foreigners who patronize these centres.

Centres of expertise

Aburi Crafts Village
Lododo Arts Foundation
Daboya Smock Village
Bonwire Kente Village
Ntonsu Cloth Village
Agotime Kpetoe Kente Village
Agbozume Kente Village
Mampon Center for Plant Medicine

Centers of expertise listed above play crucial role in safeguarding and managing Intangible Cultural Heritage (ICH) by offering specialized knowledge, guidance, and technical support. These centers provide a focal point for in-depth understanding of specific aspects of ICH, offering expertise in areas such as traditional crafts, performing arts, or language preservation.

Research institutions

- University of Ghana, Legon
- University of Cape Coast (UCC)
- University of Development Studies (UDS)
- Kwame Nkrumah University of Science and Technology (KNUST)
- Others

Research institutions listed above play pivotal role in safeguarding and managing Intangible Cultural Heritage (ICH) by conducting in-depth studies and documentation, providing scholarly expertise, and contributing to the formulation of effective safeguarding strategies. These institutions engage in

interdisciplinary collaborations, that contributes valuable insights to the global discourse on cultural heritage preservation and fostering a holistic approach to the safeguarding of intangible cultural expressions.

Museums

Ghana Museums and Monuments Board

Ghana Museums and Monuments Board plays a key role in safeguarding and managing Intangible Cultural Heritage (ICH) by conducting in-depth studies and documentation, providing scholarly expertise, and contributing to the formulation of effective safeguarding strategies. These institutions engage in interdisciplinary collaborations, that contributes valuable insights to the global discourse on cultural heritage preservation and fostering a holistic approach to the safeguarding of intangible cultural expressions.

Archives

Public Records and Archives Administration Department

Public Records and Archives Administration Department plays a key role in safeguarding and managing Intangible Cultural Heritage (ICH) by conducting in-depth studies and documentation, providing scholarly expertise, and contributing to the formulation of effective safeguarding strategies. These institutions engage in interdisciplinary collaborations, that contributes valuable insights to the global discourse on cultural heritage preservation and fostering a holistic approach to the safeguarding of intangible cultural expressions.

Libraries

Ghana Library Authority

Ghana Library Authority plays a key role in safeguarding and managing Intangible Cultural Heritage (ICH) by conducting in-depth studies and documentation, providing scholarly expertise, and contributing to the formulation of effective safeguarding strategies. These institutions engage in interdisciplinary collaborations, that contributes valuable insights to the global discourse on cultural heritage preservation and fostering a holistic approach to the safeguarding of intangible cultural expressions.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

Ghana is satisfied with the extent to which competent bodies and institutions have been established to support the continued practice and transmission of ICH. Ghana with reference to Indicator 1.1 and 1.2 shall; Complete (1) outstanding cultural infrastructure construction projects by 2029.

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](#) | [Arabic](#)

Question 2.1

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

YES

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

In Ghana, several Tertiary Educational Institutions have developed courses dedicated to the safeguarding and management of Intangible Cultural Heritage. At the University of Ghana, the School of Performing Arts offers courses on Theatre Arts or Dance Studies, focusing on strategies to safeguard traditional performing arts. Kwame Nkrumah University of Science and Technology (KNUST) integrates ICH preservation in cultural studies programs with modules such as African Art and Culture, Textile Design and Creative Arts, which ensure preservation of cultural heritage.

Similarly, the University of Cape Coast, through its Centre for African Studies, explores topics such as Cultural Heritage Documentation and Community-Based Heritage Conservation to provide practical methods and emphasize community involvement. At the Ho Technical University, courses under Art and Culture such as Weaving Process, Traditional Studies, History of African Art and Culture and African studies offer insight into community-centered heritage preservation strategies.

Technical and Vocational Education offers courses and programs in arts and culture administration to equip students with the skills to manage and promote cultural heritage. This contributes to the proper preservation of traditional craftsmanship and skills in Intangible Cultural Heritage.

Folklore Seminars and Training sessions, organized by the National Folklore Board and other stakeholders provide insight into management and reservations of Cultural Heritage, customs and practices, and others related topics. These courses/sessions collectively cover documentation techniques, community engagement, and effective strategies for preserving and promoting the rich tapestry of intangible cultural heritage in Ghana.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

These programs ensure inclusivity by emphasizing active involvement and empowerment of communities. This is achieved by integrating modules that discuss topics such as Preservation of Culture and Ethnographic approaches to ICH. The heritage institutions promote a diverse understanding of ICH, acknowledging and valuing various cultural perspectives. The emphasis on practical methods and community-centered strategies foster an inclusive approach to safeguarding and managing Ghana's rich ICH.

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.

Governmental Institutions such as College of Art- KNUST teach professional Art Education courses such as Sculpture, Painting, Drawing, Graphic Arts, Textiles, Pottery and Ceramics, Metal Design etc.

The Department of Painting, Sculpture, Drawing and Integrated Rural Art – KNUST offer Crafts Training courses such as Rural Art and Industry (Cottage Industries),

Ajumako School of Languages, UCEW, KNUST, UG and UCC offer Ghanaian language courses,

National Film and Television Institute offer courses in Film and Media Arts.

School of Performing Arts – University of Ghana, Legon offer courses in Theatre Arts Management and Administration and Department of Archaeology and Heritage Studies at the University of Ghana, Legon offer courses in Heritage studies. The above institutions use hands on training methods for the courses mentioned.

The National Folklore Board organizes workshops and seminars to encourage the use of Ghanaian Intangible Cultural Heritage and measures involved in safeguarding for the students of Ghana Institute of Journalism.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

These courses support the practice and transmission of intangible cultural heritage as well as the study of its social, cultural and other dimensions including the vulnerable and excluded. The courses embrace gender and sexual preference, social class, ethnic, cultural and geographical diversity as well as diversity of institutional location and employment.

Question 2.3

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

YES

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

Government entities such as the Ministry of Tourism, Arts, Culture, and cognate agencies, along with the Ghana Commission for UNESCO, collaborated to support community-based NGOs. The National Folklore Board, Heritage Institutions and NGOs offered comprehensive training in safeguarding of intangible cultural heritage. This inclusive approach involved various stakeholders in the design and implementation of activities. Organizations such as T. Y. Kente Weaving Enterprise actively contribute to intangible cultural heritage preservation and promotion. They conduct training programs that encompass various aspects of ICH, including traditional music, dance, storytelling, and traditional craftsmanship.

For instance, the T. Y. Kente Weaving Enterprise organizes workshops in collaboration with local communities and cultural centers, teaching traditional craftsmanship, Intangible cultural heritage preservation and promotion. These initiatives often involve experienced community members as instructors, ensuring the transmission of knowledge from generation to generation.

The Musician Union of Ghana (MUSIGA) which is an umbrella body for musicians in Ghana has developed curriculum for teaching traditional instruments like xylophones, attentenben flutes and traditional drums etc. These curricula were developed with the assistance of the Ghana Skills Development Fund (GSDF). This is to ensure that the youth of today are able to learn our traditional and highlife music to protect our intangible cultural heritage.

The World Institute of Africa Culture and Traditions is an NGO based in the Savannah region of Ghana that is oriented to engage in research, document, retrieve and revitalize traditional knowledge, cultures, and languages of Ghana. The NGO also educates children about their cultural heritage so that traditional knowledge and wisdom is transmitted to future generations. They also share concepts of savannah traditions and culture with the world. (Link; wiactghana.org).

The Agotime Vocational Kente Weaving Center engages local communities and cultural centers, teaching traditional craftsmanship in arts and Intangible cultural heritage preservation and promotion.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

These programmes ensure inclusivity by involving various stakeholders, collaborating with community-based NGOs. All dimensions of gender considerations, cultural and geographical diversity are taken into account by engaging local communities in the design and implementation of activities. Initiatives, such as workshops organized by T. Y. Kente Weaving Enterprise, Agotime Vocational Kente Weaving Center, World Institute of Africa Culture and Traditions actively include experienced community members as instructors, fostering the transmission of traditional knowledge across generations.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana is satisfied with its human capacities to promote safeguarding and management of ICH. Ghana with reference to Indicator 2.1, 2.2 and 2.3 shall;

- Establish (1) Technical University to offer degrees in Technical and Vocational education by 2029
- Establish (1) public University to offer degrees that inure to ICH safeguarding and management by 2029
- Establish (1) pro-cultural institution to provide training in ICH safeguarding and management by 2029
- Provide training in ICH safeguarding and management in (1) newly created regions by 2029

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](#) | [Arabic](#)

Question 3.1

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

YES

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

The current project titled “Strengthening Capacities to Safeguard Intangible Cultural Heritage and contribute to Sustainable Development Project from 1st December, 2021 to 1st December, 2023” is on course to build capacities for ICH transmission and safeguarding. The National Folklore Board in collaboration with Ghana Commission for UNESCO, leading the implementation process is addressing the paucity of skilled human resources for the implementation of any ICH project in line with the spirit of the Convention. This training targeted practitioners / bearers, youth members of the communities both Males and Females from different ethnic backgrounds.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The training programmes and initiatives operated by communities themselves provide capacity building in ICH addressed on an inclusive basis to communities, groups and individuals. The training embraces gender and sexual preference, social class, ethnic, cultural and geographical diversity.

Are any of these training programmes operated by communities themselves?

YES

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

- Master Kente weavers in the Agotime and Bonwire traditional areas in the Volta and Ashanti Regions train the youth in kente weaving typical of the community.
- Palm wine tappers in Kwakesse in the Eastern Region train the youth in palm wine tapping.
- Gari Producers in Kawkesse in the Eastern Region train youth in Gari production.
- Basket weavers in Sefwi Adumakese in the Western North Region train the youth in Basketry.
- Master carvers in Donkorkrom in the Eastern region train the youth in wood carving.
- Earthenware Producers in Kpando and Sunyani in the Volta and Bono Regions respectively train the youth in traditional pottery and ceramics.

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).

1. The National Folklore Board has trained sixteen (16) technical team members, sixty four (64) community members, Nineteen (19) key stakeholders (staff from National Folklore Board and National Commission on Culture). The purpose was to train technical team members and keys stakeholders in the communities to understand the 2003 Convention and its mechanisms and how to integrate the safeguarding of ICH into relevant policies and programmes, the process of community-based inventorying and safeguarding measures as well as develop training materials for Community Based Inventory (CBI).
2. The National Folklore Board organized Cultural Mapping Exercise for twenty-one (21) participants in sixteen (16) regions to identify ICH elements in their respective communities for safeguarding and transmission.
3. The National Folklore Board trained fifty-three (53) participants in Periodic Reporting of the 2003 Convention.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The training programmes serve as an inclusive approach to ensure the widest possible participation of relevant stakeholders in the design and implementation of safeguarding activities, the development of materials on community-based inventorying of intangible cultural heritage.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in the promotion of capacity building programmes in ICH. Therefore with reference to Indicator 3.1 and 3.2 Ghana shall;

- 1) Conduct research on traditional symbols within three (3) Regions of Ghana by 2029
- 2) Organize three (3) Cultural Mapping Exercises to train community representatives from various regions to locate and identify Intangible Cultural Heritage elements in their communities by 2029.

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](#) | [Arabic](#)

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.

Practitioners and bearers are actively engaged in the domain of Intangible Cultural Heritage. ICH elements, including sacred objects, norms, and practices, have evolved from individual creations to culturally accepted entities. These elements carry intrinsic value, embodying cultural meaning and function. The collaborative efforts of practitioners and bearers are apparent in the design,

development, presentation, and transmission of ICH education, highlighting the ongoing relevance of these cultural aspects.

In Ghana, the Kente cloth tradition serves as an illustrative example of how practitioners and bearers are intricately involved in Intangible Cultural Heritage. Kente, originally woven by individual artisans, has transformed into a community-accepted symbol of cultural identity and expression. The weavers, as practitioners, actively contribute to the preservation and transmission of this heritage by passing down their weaving skills through generations. Meanwhile, the bearers, often individuals within the community, actively wear and showcase Kente as part of their cultural practices, thereby playing a vital role in sustaining and transmitting the cultural significance of this ICH element. The collaborative effort between practitioners and bearers demonstrate the dynamic involvement in preserving and promoting Ghana's rich cultural heritage.

For Instance, one institution in Ghana where Kente weaving is formally taught is the Kwame Nkrumah University of Science and Technology. KNUST has a College of Art and Built Environment that offers formal education in various art disciplines, including textile design and weaving.

Informally, the transmission of Kente weaving skills often take place within families and communities. Skilled practitioners, often family elders or community members, pass on the intricate techniques, patterns, and cultural significance of Kente weaving to younger generations through apprenticeships and hands-on learning experiences. This informal transmission occurs within the family and communal settings where the craft has been traditionally practiced for generations.

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.

- Modes and Methods of Transmission of Aprapransa/Akpilijii Preparation are included and/or strengthened through formal and informal education.
- Modes and Methods of Transmission of Kente Weaving are included and/or strengthened through Formal and informal education.
- Modes and Methods of Transmission of Traditional Storytelling are included and/or strengthened through formal and informal education.
- Modes and Methods of Transmission of Basket weaving are included and/or strengthened through formal and informal education.
- Modes and Methods of Transmission of Palm Oil Production are included and/or strengthened through formal and informal education.
- Modes and Methods of Transmission of Palm Wine Tapping are included and/or strengthened through formal and informal education.
- Modes and Methods of Transmission of Traditional pottery and Ceramics are included and/or strengthened through Formal and informal education.
- Modes and Methods of Transmission of Wood carving are included and/or strengthened through formal and informal education.

- Modes and Methods of Transmission of Traditional Music and Dance are included and/or strengthened through formal and informal education.

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.

1. The chiefs and people of the Anlo traditional area organize the Hogbetsotso Festival to galvanize support for development projects within the traditional area. The festival showcases traditional dances and music, local foods, chieftaincy regalia and paraphernalia, traditional dressing and costumes. Through this festival all the ICH elements typical of the community are displayed amidst pomp and pageantry, and this rejuvenates youth and community interest and appreciation for ICH strengthening and transmission.
2. The Ankos Festival, also known as the Takoradi Street Carnival or Masquerade Festival is an annual festival held in Takoradi. Over 10,000 people travel all over the world to see the dazzling spectacle. During this festival, masquerading bands demonstrate their culture, skills and arts to the general public by dancing and singing various songs accompanied with the brass band music.
3. The Chale Wote Street Art festival is an annual street festival organized in the Greater Accra Region by a team of vibrant Ghanaian youth led by Mantse Aryeequaye. The festival is one deigned to celebrate the spirit of Ghanaian culture through art works such as Photo Exhibitions, Street Painting, Graffiti, Murals, Interactive Installations, Street Boxing, Movie Screening, Procession of different Cultures, Design Labs etc. The festival which usually comes off a week after the Homowo Traditional Festival of the Ga people focuses on attracting people of diverse cultural backgrounds within and outside Ghana in their large numbers to allow for exchanges between scores of local and international artists and patrons. Chale Wote is a local dialect coined from the the Ga language which means Brother or my friend, let's go!
4. National Folklore Board has established 21 Folklore Clubs in basic schools for the purposes of ICH strengthening and transmission - Music, Dance, Drama, Poetry, Drawings, Beading, Face Painting, Storytelling, Symbol designs, folklore quiz etc.

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

Funding sources include;

1. Central consolidated fund budget.
2. Donations from Churches, Individuals, District Assemblies, Chiefs, Queens etc.
3. Contributions from interested parties, groups, associations etc.
4. Development partners.

Technical Support from Individuals, Specialized groups, Unions, Associations, NGOs, Community Based Organization, Faith Based Organization etc.

Question 4.4

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

YES

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

Teacher training programs and training providers of non-formal education often teach methods such as cultural sensitivity training, integrating diverse perspectives into lesson plans, utilizing multimedia resources to showcase ICH, including a complimentary use of mother tongue as the medium of instruction in these training programmes coupled with meticulous integration and incorporation of other relevant aspects of ICH such as its transmission and safeguarding in their programmes. These programs are designed for educators (teacher trainees) across various disciplines, from primary to higher education.

For non-formal education, methods include hands-on workshops, collaborative projects with local communities and utilizing digital platforms for wider outreach. Target audience for non-formal education training ranges from community leaders and artists to youth workers and adult education instructors. The goal is to empower a diverse range of individuals to incorporate and safeguard intangible cultural heritage in their educational initiatives, on an inclusive basis.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress to strengthen the respect and promotion of ICH in formal and non-formal education, so with reference to Indicator 4.1, 4.2, 4.3 and 4.4 Ghana shall;

- 1) Collaborate with three (3) TV stations to design a show to preserve and promote the comprehensive context, the meanings and messages behind traditional symbols of Ghana by 2029.
- 2) Partner with six (6) FM Stations to run radio programmes designed to educate the general public on Ghanaian folklore expressions with respect to folktales, Ghanaian languages, historic events, Adinkra symbols and Ghanaian proverbs by 2029.
- 3) Organize six (6) Fun Day Programmes to educate both children and adults on Ghana's folklore

and encourage them to identify with Ghanaian cultural heritage by 2029.

4) Assist six (6) community colleges to increase global competency of their studies with emphasis on the Oral History and Folklore of Ghana by 2029.

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](#) | [Arabic](#)

Question 5.1

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

As a stand-alone subject

From Basic the education level it is studied as Cultural Studies and the Senior High School Level it is studied as Social Studies. At the Tertiary level it is broken down into disciplines such as African Studies, Art and Crafts, Music, Dance, Drama, Language etc.

As a means of explaining or demonstrating other subjects

From Archaeology to Zoology, ICH elements are used as examples to explain or to illustrate views, opinions and thoughts to enhance understanding of the subject matter. ICH is therefore used to strengthen education as points of illustration or examples of local or societal realities.

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.

Educational programs and curricula have incorporated ICH into various learning experiences that allow students to respect and reflect on the cultural heritage of their own community.

- **Curricular Integration:** Educational programs have incorporated ICH into subjects like social studies, enabling students to explore and reflect on their own cultural heritage. For instance, Ghanaian school curricula have lessons on folklore, traditional celebrations, or indigenous practices embedded in them. Through this, students learn about the historical significance of these elements and reflect on how they contribute to the identity of their community.

- **Cultural Events and Festivals:** Educational programs within the basic and junior high school, senior high school, universities and Cultural Training Institutions encourage participation in or organization of cultural events and festivals related to ICH. For instance, students are made to celebrate their culture within the basic, junior and senior high schools by performing traditional dance/songs and wearing Ghanaian prints from various ethnic groups etc. The active participation of students during the study of cultural studies, cultural events and festivals, showcasing aspects of their cultural heritage instills a sense of pride and responsibility, as students recognize their role in

safeguarding and transmitting their unique traditions.

• **Interdisciplinary Approaches:** ICH is seamlessly integrated into subjects, encouraging students to explore different facets of their cultural heritage. In literature classes, for instance, students read and analyze works that reflect the community's cultural narratives such as *The Sacred Drum: A Collection of African Proverbs* by Yaa-Lengi Ngemi, showing Ghanaian proverbs, reflecting wisdom and traditions. *The Beautiful Ones Are Not Yet Born* by Ayi Kwei Armah: explores post-colonial Ghana, touching on cultural and societal changes. This interdisciplinary approach allows for a holistic understanding, prompting reflection on the multifaceted nature of ICH.

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.

Field Trips to Local Heritage sites: Educational programs in Ghana often include field trips to local heritage sites, where students can witness and appreciate tangible and intangible aspects of their community's cultural heritage. Visiting historical landmarks, traditional workshops, or museums provides students with firsthand experience, fostering a deeper understanding and respect for other ICH elements.

Community Involvement and Collaboration: Schools facilitate partnerships with cultural organizations or practitioners. For instance, Kwame Nkrumah University of Science and Technology have partnerships with some Kente weaving communities in Bonwire, Ntonsu and other kente weaving communities which through the partnership allow students to actively engage with the community's living heritage. Engaging in Collaborative projects such as art exhibitions or cultural performances, provide platforms for students to showcase their reflections on the significance of their ICH.

Question 5.3

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

Mother tongue education

From Nursery to Kindergarten level through to Lower Primary the approved medium of instruction is the use of mother tongue with a gradual introduction of English and other subjects.

Multilingual education

Within fully urbanized communities, because students and pupils come from different geographical areas the choice of one language as a medium of instruction poses a challenge and that underscores the importance of multi-lingualism to settle on the appropriate medium of instruction.

Inclusion of 'local content'

The inclusion of local content in educational curricula promotes understanding of the subject matter because students and pupils familiarize themselves with the local reality better.

The Ghana Education service in its current curriculum has ensured an adequate consideration of intangible cultural heritage to be taught in basic and high school levels. The introduction of creative arts and design into the school curriculum gives room for the transmission of the Ghanaian cultural heritage.

The Ghana education service also allows schools to organize child-friendly festivals that promote arts and culture.

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

At all levels of the educational ladder students are taught about the sanctity of ICH -e.g., shrines, royal mausoleum, cultural spaces and places of memory e.g., W. E. B. Du Bois Center, Kwame Nkrumah Memorial Park etc . Students are taught to accord special reverence to ICH elements, because they are considered as sacred objects, elements, or places of historical interest or as distinguished landmarks of societal history.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous improvement in safeguarding and integration of ICH in primary and secondary education, so with reference to Indicator 5.1 Ghana shall; Strengthen ICH transmission through formal and informal education within 6 urban, peri-urban and rural communities by 2029.

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](#) | [Arabic](#)

Question 6.1

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

Music

Ethno-musicology is the study of folkloric music like Adowa, Kete, Agbaza, Kpalogo, etc. All these music genres are disciplines under the study of folkloric music in post secondary institutions.

Arts

The study of Humanities at the post secondary level strengthens ICH transmission and safeguarding among students.

Crafts

The study of Crafts at the Technical, Vocational Education and Training (TVET) level also strengthens ICH transmission and safeguarding among students.

Technical education/training

Carpentry and Joinery, Painting and decoration, Block laying and concreting, Fashion design etc within Technical institutions strengthens ICH transmission and safeguarding among students.

Vocational education/training

Hair dressing, Basketry, Beads making, Catering, Fashion design, Leather works etc strengthens ICH transmission and safeguarding among students.

Question 6.2

Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

YES

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

Some post-secondary institutions in Ghana such as the University of Ghana (Department of Archaeology and Heritage Studies, sociology and School of Performing Arts), Kwame Nkrumah University of Science and Technology (KNUST) (Department of General Arts Studies, Sociology and Social work, College of Arts and Built Environment), University of Cape Coast (Department of Sociology and Anthropology, School of Arts) offer programs in Cultural Studies or Anthropology with a focus on ICH. These programs explore the social, cultural, and historical dimensions of ICH, providing students with a deep understanding of the significance and transmission of cultural practices.

Institutions such as University of Cape Coast (School of Arts), University of Ghana (School of Performing Arts and Department of Music) specialize in music and performing arts, and offer programs relating to ethnomusicology or traditional performance studies. These programs often delve into the study of traditional music, dance, and other performing arts as integral components of ICH.

Programs in Heritage Conservation, Museology, or Cultural Heritage Management offered by the University of Ghana and Kwame Nkrumah University of Science and Technology emphasize the preservation and transmission of ICH. Students learn about conservation techniques, exhibition design, and the role of museums in safeguarding and presenting intangible cultural heritage.

Some institutions such as University of Ghana (Department of Archaeology and Heritage Studies and Department of African Studies), University of Cape Coast (Centre for African and International Studies and Department of History) offer minimal programs specifically dedicated to Folklore Studies or Oral History, which focus on the study and transmission of traditional stories, oral traditions, and cultural expressions. These programs contribute to the documentation and preservation 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:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in respect of ICH transmission and safeguarding in the curriculum of post Secondary Education. Therefore, with reference to Indicator 6.1, Ghana shall; Establish (1) Post-secondary education institution for transmitting the skills and knowledge of ICH or for teaching about ICH in society by 2029

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](#) | [Arabic](#)

Question 7.1.a

To what extent are the inventories identified in section A.6

oriented towards safeguarding of ICH?

Fully

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.

Ghana's Intangible Cultural Heritage refers to practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts, and cultural spaces associated therewith – that communities, groups, and, in some cases, individuals in the country recognize as part of their cultural heritage. The inventories currently in place are oriented towards safeguarding Intangible Cultural Heritage (ICH) to a Full extent. While they serve as documentation tools, their effectiveness in actively contributing to the protection and transmission of ICH

Question 7.1.b

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

Fully

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.

There are so many communities in Ghana, and the inventory is composite of the intangible cultural heritage elements from these communities, and therefore reflects the diversity of ICH within these different communities. For instance, the inventory includes elements from the Akan, Ga, Ewe, and other ethnic groups in Ghana, as well as traditional practices from urban and rural communities. The inclusion of various forms of oral traditions, rituals, traditional craftsmanship, and performing arts from different communities contribute to the comprehensive nature of the inventory.

Question 7.2

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

YES

Based on your response in section A.6 Inventories

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

Ghana's inventory covers four domains namely Performing Arts, Oral Traditions and Expressions, Traditional Craftsmanship and Social Practices Rituals and Festive Events. The Elements in the inventory were collected from the 16 regions of Ghana and that reflects its diversity towards the safeguarding of ICH

Question 7.3

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

Largely

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

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

The methods include:

- Ethnographic Fieldwork: In-depth study involving participant observation, interviews, and engagements in the community to understand practices, rituals, and traditions. For instance, Kente weaving, Wood carving etc.
- Oral Histories: The Board gathers stories and narratives from community members to preserve and document intangible heritage passed down through generations. For instance, Ananse stories, Histories of migration etc.
- Performative Documentation: Capturing live performances, rituals, or ceremonies through audio-visual means to preserve and analyze the dynamic aspects of intangible heritage. For instance, "Akomfode" a War dance by Tayi people, "Adowa" Dance by the Akans and "Agbaza" by the Ewes etc.
- Collaborative Research: Involving communities in the research process, respecting their

perspectives, and fostering a co-creative approach to safeguarding and promoting intangible cultural heritage.

- Digital Technologies: Using digital tools for documentation, virtual exhibits, and interactive platforms to enhance accessibility and preservation. For Instance, Audio-visual equipment E.g, Cameras, Recorders, Hard-drives etc.

- Collation of Traditional Knowledge: The Board steadily compiling and organizing traditional knowledge, including folklore, myths, and customary practices, through structured procedures. For Instance, Palm wine Tapping, Gari Processing, Oil Production etc.

Elements on the existing inventory are viable and may not require any urgent safeguarding measures except the Kundum Music and Performance Tradition of the Western Region, and urgent safeguarding measures are being taken.

Question 7.4.a

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

Largely

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

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

With strict adherence to community entry protocols which involves pacification rituals like the offer of alcoholic beverages, rams, fowls, goats, and cola nuts in some cases to dislodge spirits residing in ICH elements and also protocol drinks to be used to pay homage to the traditional authorities, coupled with the active involvement of the bearers of temporal power and justice, and practitioners of ICH within the communities the inventory was compiled and examples include; Traditional Dance of the Akans: “Adowa”, Traditional Dance of the Ewes: “Agbaza” Traditional Food of Ghana: “Wede Wasa Wasa”, Traditional Production of Gari In Ghana: Kwakese and Sefwi Anyinabrim Communities, Traditional Process of making Palm Oil: ‘Ngo, Traditional Process of Palm Wine Tapping: 'Abetwa', The Arts of Basket Weaving; “Kenten” in Adwumakase, Craftsmanship of Traditional Drums –“Kete Kodum”, Traditional Craftsmanship of Mortar Making; “Waduro”,

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

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

Existing Ghana’s inventorying systems comprises 19 elements sourced from the communities and access to intangible cultural heritage is also facilitated by the communities, state and non-state actors, while respecting customary practices governing ICH access and how they are utilized to strengthen safeguarding. The existing inventory has been established to inform curriculum planning and education in respect 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:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in the compilation of its inventory which reflects the diversity of ICH and contribution to safeguarding, so with reference to Indicator 7.1 Ghana shall; Embark on ICH Data collection exercise within 6 districts and communities of Ghana by 2029.

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](#) | [Arabic](#)

Question 8.1

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

Large

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

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

Communities

- Facilitate access to and identification of the ICH elements inherent in the communities.
- Helps with entry protocols to traditional authorities, practitioners and other bearers of temporal power and justice in respect of the ICH elements.
- Help to ascertain the viability of the ICH elements.
- Contribute immensely to the inventorying process.
- Offer training for participants for the inventorying process.

Groups

- Facilitate or provide access to funding
- Helps with entry protocols to traditional authorities, practitioners and other bearers of temporal power and justice in respect of the ICH elements.

- Help to ascertain the viability of the ICH elements.
- Contribute immensely to the inventorying process.
- Offer training for participants for the inventorying process.

Relevant NGOs

- Facilitate or provide access to funding
- Helps with entry protocols to traditional authorities, practitioners and other bearers of temporal power and justice in respect of the ICH elements.
- Help to ascertain the viability of the ICH elements.
- Contribute immensely to the inventorying process.
- Offer training for participants for the inventorying process.

Question 8.2

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

Largely

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

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

The inventorying process takes into account the diversity of ICH within the community and therefore embraces gender and sexual preference, social class, ethnic, cultural and geographical diversity. In Ghana, the inventories are compiled from sixteen administrative regions and this further ensures the diversity of the ICH within the inventory.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in the inventorying process, therefore with reference to Indicator 8.1 Ghana shall; Enhance the capacity of 8 ICH communities, groups and individuals concerned for the inventorying process by 2029.

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](#) | [Arabic](#)

Question 9.1

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

Research, scientific, technical and artistic studies

The Ministry of Tourism, Arts and Culture and its cognate pro-cultural agencies and departments, universities with faculties of heritage education and management, the National Archives, Ghana Library Authority and some concerned NGOs receive annual budgetary financial and other forms of support to foster research, scientific, technical and artistic studies, documentation and archiving, oriented towards safeguarding and carried out in conformity with relevant ethical principles.

Documentation and archiving

Funds are sourced from developing partners to undertake the following;

- Performative Documentation: Capturing live performances, rituals, or ceremonies through audio-visual means to preserve and analyze the dynamic aspects of intangible heritage. For instance, “Akomfode” a War dance by Tayi people, “Adowa” Dance by the Akans and “Agbaza” by the Ewes etc.
- Collaborative Research: Involving communities in the research process, respecting their perspectives, and fostering a co-creative approach to safeguarding and promoting intangible cultural heritage. Data collected are saved in proper retrieval systems for purposes of archiving.

Question 9.2

Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?

YES

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

Research is conducted by the National Folklore Board and other heritage institutions into Ghanaian symbols and other forms of living heritage, particularly to understand the attitudes and cultures behind their creation, the meanings, functions and motivation. The research conducted has informed the compilation of the national register within the domains below;

a) Oral Traditions and Expressions e.g., : Traditional authentic Ghanaian Music: Highlife, Traditional Symbols in Ghana: Adinkra symbols etc.

(b) Performing Arts; e.g.,: Traditional Dance of the Akans: “Adowa”, Traditional Dance of the Ewes: “Agbaza”

(c) Social Practices, Rituals And Festive Events; e.g.,: Traditional Food of Ghana: Akplijii or Aprapransa or Akpledze), Kumdum Festival:

Kundum Music and Performance Tradition. (Needs Urgent Safeguarding), Traditional Food of Ghana: "Wede Wasa Wasa" etc.

(d) Traditional Craftsmanship e.g.,: Craftsmanship of Traditional Woven Textile – Kente (Bonwire, Adanwomase, Ntonso, Agotime, Tafi and Agbozume), Traditional Wood Sculpting: "Akuaba Sene", etc.

Question 9.3

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

YES

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

ICH Practitioners and bearers in Ghana participate in the management, implementation and dissemination of research findings conducted within the communities or their immediate vicinity for purposes of verification and confirmation. Practitioners and bearers of the ICH actively participate in research by providing insight into the historical context of the ICH, share their knowledge and offer feedback on the accuracy of the documentation. This participatory approach ensures that the research aligns with the community's perspectives and expertise of practitioners and bearers of the specific ICH element. This reflects a collaborative and community-centered approach to safeguarding Intangible Cultural Heritage in Ghana.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in research and documentation of ICH, so in with reference to Indicator 9.1 Ghana shall; Conduct research into 60 Ghanaian symbols and other forms of living heritage by 2029

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](#) | [Arabic](#)

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?

High

Provide any additional details here.

For purposes of authenticity all research findings on ICH inherent in the various communities must be validated by the practitioners of that particular ICH element, and if the ICH practitioners within the communities are able to validate the research findings and proof its authenticity then justification has been provided for the inclusion of that particular ICH element(s) in the National Register.

University Libraries, The National Archives, Ghana Library Authority, private community Libraries serve as repositories of documentation and research findings readily accessible to communities, groups and individuals in conformity with customary practices governing access to specific aspects of intangible cultural heritage.

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?

High

Provide any additional details here.

Academics, researchers and policy makers across the public spectrum utilize research findings, documentation, and scientific, technical and artistic studies on intangible cultural heritage to strengthen policy-making across sectors.

Question 10.3

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

High

Provide any additional details here.

Academics, researchers and policy makers across the public spectrum utilize results of research, documentation, and scientific, technical and artistic studies on intangible cultural heritage to improve 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:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in research and documentation including its utilization in policy making and safeguarding so, with reference to Indicator 10.1 Ghana shall; Utilize results of research, documentation, and scientific, technical and artistic studies on intangible cultural heritage to improve safeguarding activities in 6 communities by 2029.

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](#) | [Arabic](#)

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

Tab 1

It is a

Cultural policy

Legal measure

Administrative measure

Name of the policy/measure

The 2004 Cultural policy of Ghana which is currently under review to accommodate modern development trends.

Established

01-12-2004

Revised

01-12-2022

Is the policy/measure being implemented?

YES

Brief description

The 1992 Republican Constitution of Ghana Article 39 (1) - (4) under the Directive Principles of States Policy states;

(1) Subject to clause (2) of this article, the State shall take steps to encourage the integration of appropriate customary values into the fabric of national life through formal and informal education and the conscious introduction of cultural dimensions to relevant aspects of national planning.

(2) The State shall ensure that appropriate customary and cultural values are adapted and developed as an integral part of the growing needs of the society as a whole; and in particular that traditional practices which are injurious to the health and well-being of the person of the person are abolished.

(3) The State shall foster the development of Ghanaian languages and pride in Ghanaian culture.

(4) The State shall endeavour to preserve and protect places of historical interest and artifacts.

Tab 2

It is a

Cultural policy

Legal measure

Administrative measure

Name of the policy/measure

The Copyright Act 2005 (690)

Established

05-12-2005

Revised

Is the policy/measure being implemented?

YES

Brief description

Article 63 of the Copyright Act 2005 states that the National Folklore Board shall:

- 1.administer, monitor and register expressions of folklore on behalf of the Republic,
- 2.maintain a register of expressions of folklore at the Copyright Office,
- 3.preserve and monitor the use of expressions of folklore in the Republic
- 4.provide members of the public with information and advice on matters relating to folklore,
- 5.promote activities which will increase public awareness on the activities of the Board,
- 6.promote activities for the dissemination of expressions of folklore within the Republic and abroad.

Question 11.2

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

YES

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

1. Enforce existing laws on Ghana's folklore.
2. Create Folklore Clubs in schools.
3. Research and Document Ghana's Folklore including ICH.
4. Create awareness of Ghana's Folklore (Capacity Building)
5. Develop the institutional and human resource capacity of NFB.
6. Partner NCC and other affiliate institutions to manage Ghana's folklore.
7. Addressing the impact of Climate change on Ghana's ICH.

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

YES

If yes, provide details.

The Ghana Heritage Committee was set up in 2020 to spearhead the transformation of the heritage sector of Ghana and this will be done together with national institutions with such mandates.

Question 11.3

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

YES

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

The Ministry of Tourism, Arts and Culture and its cognate agencies and departments, universities with faculties of heritage education and management, the National Archives, Ghana Library

Authority and some concerned NGOs receive minimal annual budgetary financial and other forms of support for the safeguarding of intangible cultural heritage elements.

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

YES

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

The funds received are used to organize specific programmes and activities of the Pro-cultural organisations, departments and agencies that exist purposely for safeguarding specific elements of ICH and by law established to ensure the continued practice, safeguarding and transmission of ICH.

Question 11.4

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

High

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

The National Culture Policy is designed through active stakeholder participation involving: The Chiefs and People of Ghana; Owners of Cultural Industries, Museums and Galleries; The Producers and Distributors of Cultural Goods and Services – Music Producers, Visual and Performing Artists, Creative Writers and Publishers, Film Makers, Health Providers etc.; Culture Entrepreneurs; Patrons of Arts and Theatre; Corporate Firms and Industries; Cultural Associations and Activists; Religious Bodies and Faith Communities; Organizers of Traditional and Modern Cultural Events; Stakeholders in Hospitality Industry; Administrators of Cultural Institutions; All MDAs and MMDAs; Others.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review, Ghana has made tremendous progress in developing policies and administrative measures to support ICH safeguarding and transmission, so with reference to Indicator 11.1 Ghana shall;

- 1) Complete Review of the existing 2004 National Culture Policy of Ghana by 2024
- 2) Develop a Strategic Plan for reviewed National Culture Policy and implement by 2029

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](#) | [Arabic](#)

Question 12.1

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

YES

Tab 1

It is a

Education policy

Name of the policy/measure

The Common Core Curriculum (CCC)

Established

11-09-2017

Revised

Is the policy/measure being implemented?

YES

Brief description

The Ministry of Education actively contributes to the preservation, continuity, and safeguarding of Intangible Cultural Heritage (ICH) through various avenues. The Ministry, via the Ghana Education Service (GES), has implemented a policy within the General Education System (GES) that encourages the observance of local festivals in schools nationwide. This initiative is designed to ensure that learners and students, particularly in their formative years, retain a strong connection and respect to cultural heritage, whether it be tangible or intangible.

Question 12.2

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

YES

Tab 1

It is a

Education policy

Name of the policy/measure

The Common Core Curriculum (CCC)

Established

11-09-2017

Revised

Is the policy/measure being implemented?

YES

Brief description

The introduction of the Common Core Curriculum (CCC) in basic schools, replacing the previous Objective Curriculum, includes a dedicated subject known as "Our World Our People" (OWOP). This subject, part of the CCC, is taught at the primary school level and focuses specifically on the study of Ghanaian culture.

In essence, the Ministry of Education, through the Ghana Education Service, has strategically integrated subjects within the new curricula (CCC) to emphasize the teaching and perpetuation of Intangible Cultural Heritage (ICH).

Tab 2

It is a

Education policy

Name of the policy/measure

The Standards-Based Curriculum (SBC)

Established

16-09-2019

Revised

16-12-2019

Is the policy/measure being implemented?

Brief description

To reinforce the cultural teachings and transmission of Cultural heritage from the basic level, the Standards-Based Curriculum (SBC) at the Junior High School level incorporates Social Studies as a subject. This serves as a continuation of the exploration of Ghanaian culture, ensuring that learners build upon their foundational knowledge.

In essence, the Ministry of Education, through the Ghana Education Service, has strategically integrated subjects within the new curricula (SBC) to emphasize the teaching and perpetuation of Intangible Cultural Heritage (ICH).

Question 12.3

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

YES

Tab 1

It is a

Education policy

Name of the policy/measure

Language Policy in Education (Language of Instruction Country Profile: Ghana)

Established

01-05-2020

Revised

Is the policy/measure being implemented?

YES

Brief description

The Policy stipulates that the medium of instruction from Nursery to Lower Primary should be in the L1 with a gradual introduction of the English Language as a subject including others. From Upper Primary to Junior Secondary School the medium of instruction should be in English with the L1 studied as a subject.

At the Senior Secondary School level the English language is the medium of instruction and the L1 is studied as an Elective subject but it compulsory that you select one and study

At the Tertiary level the medium of instruction in English and the Language study is by choice

Key L1 = Local Language

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

for the year under review Ghana has made tremendous progress in the transmission and safeguarding of ICH through Educational Curriculum with the conscious introduction of language Policies in mainstream education, so with reference to Indicator 12.1 Ghana shall; Systematically introduce ICH as a stand-alone subject in 6 post-secondary institutions by 2029

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](#) | [Arabic](#)

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.

In Ghana, the Ethical Principles for Safeguarding Intangible Cultural Heritage are respected because the considerations are found in several development plans, policies and programmes but the actual implementation always faces challenges.

Question 13.2

Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?

YES

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

Food security

The Annual National Farmers' Day is the biggest statutory obligation that provides the platform to celebrate and award Ghanaian farmers and fishers for their contribution to the economy on 1st December for the past 39 years. This event honors the entire agriculture and fishing community, from innovative farming techniques to sustainable practices in fishing. The overwhelming consensus around the celebrations attests to the nation's profound appreciation of the role and contribution of farmers to national development.

The 2023 National Farmers' Day Celebration highlighted the importance of sustainable agriculture practices, celebrate the contributions of farmers, and reflect on the positives, as well as challenges currently impacting the well-being of farmers and Ghana's agriculture in general at the national, regional and district level. The theme for the week-long celebration was "Delivering Smart Solutions for Sustainable Food Security and Resilience" from 27th November to 1st December 2023. The celebration is an inclusive event that honors both male and female practitioners within the agriculture and agribusiness sector. The event is managed and organized by the Ministry of Food and Agriculture.

Knowledge and practices concerning nature and the universe

Indigenous knowledge systems provide clues for sustainable exploitation of all the available natural resources. Through the use of indigenous knowledge, communities are able to predict the times for planting and for harvesting. Indigenous Knowledge still provides clues for the preservation of the ecosystem including biodiversity. e.g., taboo days have been instituted, communities along the coastal belt of Ghana are not allowed to go fishing on Tuesdays because it is a taboo to do so. Farming communities are not allowed to farm on Fridays including other sacred days like Akwasidae, Fofie, Kudapaku. e.t.c. These Traditional regimes have been so constituted to allow water bodies and the forest to replenish itself during the taboo days and these are considered as traditional methods of environmental conservation.

Climate change

Some of the ICH elements in the communities are threatened by climate change and its adaptations e.g., traditional architecture, caves and other nature dwellings, River bodies and sacred groups are all threatened with endangered spices with therapeutic effects or potentials have become vulnerable and are all on the verge of extinction all because of climate change and its adaptations. So fauna and flora have all become vulnerable due to climate change adaptation. Climate change responds actions are being implemented. e.g., Green Ghana

Question 13.3

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

Yes

Provide any additional details

Ghana has by Law established National Disaster Management Organisation (NADMO) to offer relief items to communities affected by varying forms of disaster, the Ghana Fire Service also attends to emergency situations including fire outbreaks. The Ghana Police Service ensures Law and enforcement within the communities, the Ghana Armed Forces also safeguards the territorial integrity of Ghana, and the Small Arms Commission has also been established to regulate the unauthorized possession and use of small arms within the communities. The Ministry of Interior is

to formulate appropriate policies to mitigate the effects or the prevalence of natural disaster within the communities.

Ghana is a signatory to the Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention, The Hague, 14th May, 1954

Question 13.4

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

YES

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

Impact of tourism on ICH safeguarding

The sanctity and purity of ICH prevalent within the communities should never be compromised because we want to reap more tourism prospects. All the associated rites and rituals considered necessary for the sustenance of the ICH inherent in the communities must be strictly adhered to. The Ministry of Tourism, Arts and Culture is to ensure that policies are in place to safeguard ICH in the communities while putting in place appropriate mechanisms to draw in the necessary tourism traffic to the ICH elements

Question 13.5

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

YES

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

Yes

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

The Ghana Tourism Authority provides technical and logistic support to the communities to enhance the practice, safeguarding and transmission of ICH in the communities

The Centers for National Culture provide skills training for the youth at the Community level for sustainable livelihood.

The District Assemblies enact by-laws that inure to the continuous practice, safeguarding and transmission of ICH in the communities

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review Ghana has made strides in policy formulation and administrative measures for ICH transmission and safeguarding in the communities, so with reference to Indicator 13.1 Ghana shall; Sensitize 100 state and non-state actors and other relevant stakeholders to identify the use of ICH safeguarding in rural and urban development plans and programmes by 2029

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](#) | [Arabic](#)

Question 14.1

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

YES

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

If the ICH is registered for copyright protection or if the necessary permits are acquired for the land on which the ICH is located, then legal protection, such as intellectual property rights and privacy rights, are provided to ICH practitioners, bearers and their communities when their ICH is exploited by others for commercial or other purposes.

Question 14.2

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

YES

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

In situations where the ICH is registered for copyright protection or the necessary permits are acquired for the land on which the ICH is located, the importance of customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH is recognized in policies and legal and administrative measures. The inclusive

rights of ICH elements in the community to exist in perpetuity is respected, recognized and integrated in the mainstream land use policies of the Town and Country Planning, Metropolitan Municipal and District Assemblies.

Question 14.3

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

YES

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

In Ghana, several Town and Country Planning, Environmental Protection, Rural and Urban, Metropolitan, Municipal and District Assembly development plans, policies and legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to dispute prevention and peaceful conflict resolution. For example, the ancestral home of the Krobo people which is the Krobo Mountain and its adjoining lands have been designated as both Government and community protected lands to protect the resource from unwarranted land development projects. Again, the Dodowa Forest has also been designated as a community protected land to prevent unsolicited encroachment and unapproved land development project. This is government's resolve to offer recognition and protection of expressions, practices and representations of ICH that contribute to conflicts resolution.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review Ghana has taken urgent steps to ensure that ICH elements in the communities that contribute to conflict resolution are protected, so with reference to Indicator 14.1 Ghana shall; Sensitize 6 Communities, including ICH practitioners, MMDAs and relevant stakeholders on the need for policy and legal frameworks and administrative measures to protect ICH transmission and safeguarding by 2029.

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](#) | [Arabic](#)

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.

In Ghana, ICH always represents a very important dimension in community life so communities, groups and individuals use their ICH for their well-being and sustainable development programmes. The ICH elements in the communities are propellers or enablers for sustainable heritage and or cultural tourism, so the continuous use, adaptation, preservation and sustainable exploitation of the ICH elements contribute to the development of the local economy. For Instance, in Ghana we have communities, towns and villages designated for its ICH elements such as Kente weaving, smock production, pottery works, leather works, Basketry, Beads making, Cloth dyeing and printing, fishing, etc. Ghana has a lot of very celebrated traditional festivals and durbars e.g., Homowo, Akwasidae Kese, Odwira, Hogbetsotso, Damba, Bugum, etc. All these ICH elements are derivatives for sustainable and responsible heritage and cultural tourism which constitute viable planks of economic activities capable of generating foreign income for the development of the local economy.

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.

In Ghana, ICH always represents a very important dimension in community life, so communities, groups and individuals use their ICH for dialogue, promoting mutual respect, conflict resolution and peace-building. In typical farming communities, ICH elements that contribute to land cultivation, animal rearing and land development projects that have the propensity to cause conflicts are exploited based on mutual agreements between neighboring communities of that shared heritage. In doing so all the neighboring communities come to terms on the sustainable exploitation of that shared ICH elements to avoid any form of conflict.

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 the land use development plans and policies of the Metropolitan, Municipal and District Assemblies ICH elements are accorded the respect due. Most of the ICH landed properties within the communities are not tampered with during urban development projects. Such ICH landed properties are allowed to be on the land for its continuous use and service to the people. In most cases such ICH elements are free from demolition. e.g., Traditional shrines, oracles and cultural spaces within Osu, La and James Town in Accra.

As a source of knowledge and skills

ICH elements within the domain of indigenous knowledge control the seasons and cycles for the sustainable exploitation of nature and biodiversity. Such ICH elements control the opening and the closing of the land and sea in respect of sustainable exploitation. This body of knowledge determines when the land should be cultivated, when planting and sowing of seeds should begin as well as when harvesting should also begin. ICH is an important resource for community health and well being, knowledge of herbs and its applications assures the continuous existence of the community in terms of re-procreation.

As a resource to enable sustainable development

ICH resources within the communities when properly preserved or kept in their pristine forms, serve as important heritage attractions capable of drawing in the necessary tourism traffic to the communities and by so doing inure to the development of the local economy.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review Ghana has taken the necessary steps to safeguard and transmit its ICH for sustainable development, so with reference to Indicator 15.2 Ghana shall; Organize 6 Folklore Seminars on how communities, groups and individuals can use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building by 2029.

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](#) | [Arabic](#)

Question 16.1

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

Indigenous peoples

The lands occupied by indigenous people including their ICH elements are kept intact and freed from modern land use development projects by the Metropolitan, Municipal and District Assemblies. This assures the survival and the continuous existence of all the indigenous and the marginalized communities to enable them free adapt and use their ICH for future development. e.g., community protected areas, shrines, scared groves, ancestral villages etc.

Groups with different ethnic identities

Ghana is heterogeneous with many ethnic groups and assorted ICH elements and resources existing together in the midst of national unity in cultural diversity. This is a situation where there is respect for cultural tolerance and as such breeds homogeneity an impetus for sustainable national development.

Migrants, immigrants and refugees

Ghana is very hospitable with the hands stretched out openly to welcome people from both far and near including migrants, immigrants and refugees. Akwaaba is a symbolic gesture of welcoming people both far and near to Ghana. In all cases reverence is accorded to the ICH resources in Ghana and that of the migrant population to promote fruitful coexistence which is a prerequisite for national development.

People of different ages

In Ghana communities have a way of passing down knowledge of the ICH resources from the practitioners and bearers to the youth and children and in most cases it is through apprenticeship, initiation, formal and informal education.

People of different genders

In Ghana gender is seen as a social construction. Custodians of the ICH elements and resources in Ghana can be male or female. We have fetish priest and priestesses and they are by obligation in the course of time to hand over or pass on this body of knowledge to the subsequent generation.

Persons with disabilities

In Ghana, persons with disabilities are given the necessary space, place and pride to enjoy, participate and contribute to the development and sustenance of the ICH elements and resources typical of their communities. There is no room for discrimination or marginalization if it comes to the distribution of benefits that accrue from ICH elements and resources in the community.

Members of vulnerable groups

In Ghana, both the vulnerable and the excluded are given special place and recognition in respect of sustainable exploitation and use of ICH elements and resources typical of every community. Nobody is left out when it comes to the distribution of benefits that accrue from ICH elements and resources in the community.

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.

In Ghana, self-respect and mutual respect are fostered among communities, groups and individuals through safeguarding plans and programmes for ICH in general and for specific elements of ICH, whether or not inscribed. Modern development plans of Metropolitan, Municipal and District Assemblies recognize ICH elements and resources typical of the communities as important resources for overall national development and therefore make room for their continuous

existence and exploitation. e.g., folklore expressions, representations, practices, and the designation of community protected areas as receptacles for 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:

Target for the next report:

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

For the period under review Ghana has taken the necessary steps to safeguard and transmit its ICH for sustainable development, so with reference to Indicator 16.2 Ghana shall; Organize 12 TV and FM Programmes on the need to foster self-respect and mutual respect among communities, groups and individuals through safeguarding plans and programmes for ICH by 2029

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](#) | [Arabic](#)

Question 17.1

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

YES

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

In Ghana, since ICH remains an indispensable and integral part of community life, awareness-raising actions reflect the inclusive and widest possible participation of communities, groups and individuals concerned. Ghana has undertaken several awareness creation and image restoration programmes including live talk shows on radio and television on the contribution of ICH to national development. Folklore clubs in schools and colleges have been established to create awareness on ICH and also to cultivate young minds for sustainable exploitation and preservation of ICH elements and resources.

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.

In Ghana, in reverence to most ICH elements in the communities taboo days and festive days are set aside to commemorate certain community acceptable rites and rituals associated with the ICH in which case the consent of communities, groups and individuals concerned is secured for conducting awareness-raising activities concerning specific elements of their intangible cultural heritage.

For Instance, the traditional practice observed by fishermen in Ghana, specifically the taboo day of "No Fishing on Tuesdays" by the ethnic groups along the coastal belt of Ghana is a cultural practice or tradition for fishermen to observe a taboo day of not fishing on Tuesdays. This practice is rooted in cultural beliefs, religious considerations, or community agreements to ensure sustainable fishing practices. The community, including fishermen, community leaders, and relevant stakeholders, collectively agree on the practice of abstaining from fishing on Tuesdays.

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.

In Ghana, unless there are situations like hooliganism, mayhem and rioting among youth groups and traditional authorities within the communities associated with ICH, the rights of communities, groups and individuals and their moral and material interests are duly protected when raising awareness about their ICH.

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.

In Ghana, the youth are supposed to carry the mantle of leadership and continue with the associated rites and rituals that sustain the ICH. ICH rites and rituals are supposed to be handed over from one generation to the other through initiation and apprenticeship so the youth are actively engaged in awareness-raising activities, including collecting and disseminating information about the ICH of their communities or groups.

For instance, during Kente Festivals in Ashanti and Volta regions, workshops are organized for the youth to educate foreigners and other ethnic groups about the significance of Kente, showcasing how it is woven with respect to both cultures and the different meanings ascribed to the patterns within the Kente, emphasizing the importance of preserving the cultural heritage.

Another, is the Aboakyer Festival by the Effutu traditional area in Winneba, located in the central region. The festival is a significant event for the Effutu people and it typically involves various traditional ceremonies, rituals and festivities which the youths are actively engaged. The youth of the community partake in the ritual session, they go into the sacred forest to catch a live deer for the rituals and rites for the festival to be performed. They capture the live deer, place it on the neck of one individual and they sing joyfully and thank the gods for a successful catch. They perform these rites which emphasize the importance of their cultural heritage and the need for it to be preserved.

Another youth-led discussions also highlight the role of Aboakyer in promoting unity and peace.

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

YES

Describe briefly how young people are engaged, giving examples.

Currently, social media campaigns and interactive exhibits also play crucial role in involving the younger generation in preserving and promoting their cultural heritage. The baton for the continuity process of our cultural heritage by dint of tradition is supposed to be handed over to the youth so that they can carry on and perpetuate the traditions and lifestyles typical of their communities. In so doing ICH bearers and practitioners are supposed to educate subsequent generations on practices, rites, and rituals associated with the ICH elements and resources for its continuous existence and service to the community.

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.

In Ghana, ICT and media deployed for raising awareness of the importance of ICH and its safeguarding include audiovisual equipment, light and sound equipment, video streaming, recording equipment, TV and FM live broadcasts etc. For instance, the National Folklore Board had collaborations with media outlets such as GTV, TV3, Adinkra TV, Metro TV, HSTV and radio stations such as Adinkra Radio, Joy FM, Peace FM etc where discussions concerning ICH and its importance and safeguarding processes were highlighted. The engagement was an interactive session with audience and listeners calling in to ask questions with regard to ICH and the role of the National Folklore Board with respect to handling issues that surround some ICH elements within the country.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review Ghana has made tremendous strides in raising awareness of its ICH inherent potentials, so with reference to Indicator 17.4 Ghana shall; Actively engage 42 Folklore Clubs in awareness-raising activities, including collecting and disseminating information about the intangible cultural heritage of their communities or groups by 2029.

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](#) | [Arabic](#)

Question 18.1

Does media coverage:

Raise awareness of the importance of ICH and its safeguarding?

In Ghana, media coverage raises awareness of the importance of ICH and its safeguarding and promotes mutual respect among communities, groups and individuals. There are currently over 300 FM stations and about 350 television stations that in a ceaseless pattern showcase or broadcast specific elements of Ghana's ICH elements and resources. Examples include; Metro TV Adinkra show, UTV Heritage Ghana, McBrown Kitchen, Talented Kids and Ghana's Most Beautiful on TV3 etc.

Promote mutual respect among communities, groups and individuals?

There is respect for cultural tolerance among communities and groups and this fosters national unity in the midst of cultural diversity and therefore an impetus for overall national development. Examples include; The visit of Otumfuo the Asantehene to the Hogbetsotso Festival of the Anlo people.

<https://countryghana.com/otumfuo-meets-awomefia/>

Question 18.2

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

YES

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

In Ghana, ICH stakeholders during festive occasions and also for purposes of documentation, collaborate with TV and FM stations to organize talk shows and discussions on ICH within certain communities. At times the programmes are broadcast live on TV or on FM and the print media can also take such programmes up through newspapers and other publications. For Instance, the National Folklore Board organizes a show together with Metro TV as partners, educating the public on the importance of ICH and its existence.

The National Folklore Board, organizes two annual events on ICH in Ghana, namely Folklore Fun-Day and Night of Folklore and World Folklore Day. During the Folklore Fun-Day and Night of Folklore, the Board partners with various media houses such as GTV, TV3, GH-One media and other media platforms to organize and create awareness for ICH in Ghana.

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

In Ghana, journalists are offered training in cultural reportage to prepare them adequately for such assignments.

e.g., A seminar was organized by the National Folklore Board for students of the National Film And Television Institute (NAFTI) as part of the Board's initiative to create folk animations and create content which will promote Ghana's folklore.

The importance of safeguarding Ghana's folklore through digitization was discussed. The team stressed on the need to protect and promote Ghana's folklore and invited the participating students to use Ghanaian folklore as content for their school project work. The seminar was attended by sixty final year students from NAFTI.

Question 18.3

Media programming on ICH:

Is inclusive

Information on ICH is sourced from the Bearers and Practitioners, and this assures its authenticity, validity and viability. Examples include; UTV Ghana Heritage show, UTV Kids Cultural Reality Show, Amammere Hema Show on Atinka TV, Ghana's Most Beautiful on TV3 etc.

Utilizes language(s) of the communities and groups concerned

In Ghana Media programming on ICH is inclusive, utilizes the languages of the communities and groups concerned, and addresses different target groups. There are over 50 distinct languages in Ghana used as medium of communication on the numerous TV and Radio stations across the country. Examples include; Akan, Dagbani, Ga, Ewe, Nzema, Dangme etc.

Addresses different target groups

The media programmes address target groups such as;

1. Politicians
2. Academics
3. Businessmen and women / Market women
4. Students
5. Clergy
6. Faith-based organizations
7. Civil Society organizations
8. Traditional Authorities

9. Public / Civil Servants
10. Farmers and Fishermen
11. Transport Owners and Commuters
12. Others

Question 18.4

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

High

Provide any additional explanation.

In Ghana, the line of questioning particularly from journalists trained in cultural reportage makes the Media coverage of intangible cultural heritage and its safeguarding fall in line with the concepts and terminology of the Convention.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For period under review, Ghana has made remarkable improvements for media coverage of its inherent ICH resources. So with reference to Indicator 18.4, Ghana shall build the capacity of 40 Ghanaian Journalists in cultural reportage with emphasis on ICH safeguarding in line with the concepts and terminology of the 2003 Convention by 2029.

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](#) | [Arabic](#)

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.

Policies and programmes always acknowledge the source of the ICH elements and resources in the communities, in which case the role of bearers and practitioners in the preservation, promotion and presentation of the ICH elements are also acknowledged and taken into consideration as a vital resource necessary for the continuous practice and existence of that particular ICH in the community. This includes Highlife music production which acknowledges the artistes and music producers. Video production centers also acknowledge the cast and the producers, award ceremonies and shows e.g. Vodafone Music Awards, Ghana Music Awards etc. acknowledge both artistes and producers.

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

The event organizers produce a nomination list comprising of prospective artistes shortlisted to receive awards. Through collaboration with telecommunication networks like Vodafone, AirtelTigo, MTN, etc. all the shortlisted nominees are assigned with specific numbers and advertised through diverse media and artistic channels for the general public to use and vote for their own choice of contestant or nominee to win the award in the selected category. This means that for a particular contestant or nominee to be selected for the award, this determined by the number of popular votes gained from the general public. And this approach truly ensures inclusivity and eliminates all forms of possible biases.

Question 19.2

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

YES

Are these events organized for:

Communities, groups and individuals

Public events organized to showcase the importance of ICH and its safeguarding include;

1. Festivals and Durbars
2. Exhibitions, Bazaars and Trade Fairs
3. Rites of Passage

General public

Events organized for the general public to showcase the importance of ICH and its safeguarding include;

1. Festivals and Durbars
2. Exhibitions, Bazaars and Trade Fairs
3. Rites of Passage

Researchers

Events organized for the researchers to showcase the importance of ICH and its safeguarding include;

1. Festivals and Durbars
2. Exhibitions, Bazaars and Trade Fairs
3. Rites of Passage
4. Field Trip
6. Data Gathering Workshops
7. Production and Dissemination of questionnaires

Media

Events organized for the media to showcase the importance of ICH and its safeguarding include;

1. Media engagements on ICH
2. Radio and TV talk shows on ICH
3. Content development for ICH
4. Workshops for ICH reportage
5. Media coverage for ICH programmes and activities.

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.

Some Festivals and Durbar of Chiefs receive partial state support, voluntary contributions from members of the community, donations and contributions from well-wishers, assistance from development partners, taxes and advertisements, royalties etc. Rites of passage community programmes are also supported through voluntary contributions from members of the community and donations and contributions from well-wishers.

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.

Public information on ICH promotes mutual respect and appreciation within and between communities and groups. Ghana is very heterogeneous because of the multiplicity of ethnic groups but the disclosure, acceptance and tolerance of the diverse cultures and attitudes behind the various rites of passage including religious beliefs and practices inherent in the different ethnic groups binds us together as one homogeneous entity and this is a precursor for effective nation building which inure to peace and development.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For period under review, Ghana has made tremendous improvement in raising awareness on the importance of its ICH, so with reference to Indicator 19.4 Ghana shall; Develop a Folklore Magazine to disclose public information on ICH to promote mutual respect and appreciation within and between communities and groups by 2029.

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](#) | [Arabic](#)

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.

ICH Practitioners and bearers in Ghana participate in the management, implementation and dissemination of research findings conducted within the communities or their immediate vicinity for purposes of verification and confirmation in respect of the Ethical Principles for Safeguarding Intangible Cultural Heritage. For instance, A community in Ghana named Kpagekope in the Kwahu Afram Plains North, involved in a research project with the National Folklore Board focused on documenting and preservation of their “Bamboo Fishing” which is central to their cultural identity.

ICH practitioners, including fishermen, fishmongers, and community elders, actively participate in the documentation process and share their knowledge, perform the stages of the ICH element, and contribute oral histories associated with the element. The research findings are shared with the community members to have the opportunity to review the documentation, correct any inaccuracies, and provide additional insight to ensure that the information accurately represents their cultural heritage/ICH element.

Throughout the process, informed consent is obtained from the community and practitioners, and the research activities are conducted with respect for the community's cultural norms and values. This includes ensuring that sensitive information is handled with care and that the community's perspectives are accurately reflected in the documentation. This suggests that awareness-raising activities related to ICH in Ghana respect ethical principles by actively involving practitioners and bearers, seeking verification and confirmation from the community, and adhering to the established Ethical Principles for Safeguarding Intangible Cultural Heritage.

Question 20.2

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

YES

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

Items (1) to (12) which focuses on; primary role; right of communities, groups and, where applicable, individuals; Mutual respect; transparent, free, prior, sustained and informed consent; Access; be subject to external judgement of value or worth; benefit from the protection; dynamic and living nature of intangible cultural heritage; impact; threats to their intangible cultural heritage; Cultural diversity, gender, youth, respect for ethnic identities; and general interest to humanity as outlined in the Ethical principles are embodied in relevant professional codes or 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:

Target for the next report:

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

For the period under review the ICH transmission and safeguarding activities were all done in conformity with the ethical principles as contained in the 2003 Convention. So with reference to Indicator 20.2 Ghana shall; Organize 3 Awareness-Raising activities on the need to respect the ICH Ethical Principles as embodied in relevant professional codes or standards by 2029

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](#) | [Arabic](#)

Question 21.1

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

High

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

Ghana has over 70 traditional festivals. Every paramountcy of Ghana has its own traditional festival which is climaxed by a durbar of chiefs among pomp and pageantry. There are also the celebration and enactment of the various rites of passage including funerals in all paramountcy's across Ghana. Others include physical culture activities like archery, traditional wrestling etc. In all cases every member of the community participates. These activities foster social cohesion and social control. No member of the community is left out in the safeguarding of ICH in general or specific elements.

For Instance, During traditional festivals in Ghana, such as the Homowo Festival of the Ga people and Oguaa Fetu Afahye of the Cape Coast people, community participation is extensive. The entire community is involved in various aspects, including organizing processions, performing traditional dances, preparing traditional foods, and actively participating in cultural displays. This inclusive engagement ensures that the entire community contributes to and benefits from the safeguarding of their cultural heritage.

Rites of passage, including funerals, which involves the entire community like the Burial rites for the late Queen mother of Ga State (Naa Dedei Omaedru III) in Greater Accra and Berekum Omanhene (Dassebre Dr. Amankona Diawuo) in Bono Region are significant cultural events where community members actively participate in mourning rituals, traditional dances, and other ceremonial activities.

This collective involvement ensures that cultural practices are safeguarded with the active engagement of the community.

Describe in particular measures to ensure that this is inclusive.

Gender dimensions and cultural norms are taken into consideration. The engagement for safeguarding ICH embraces gender and sexual preference, social class, ethnic, cultural and geographical diversity.

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.

In Ghana, several herbal medicine practitioners, faith-based organizations, and other community-based organizations have formed groups and associations to actively safeguard specific elements of ICH. These groups play a crucial role in protecting the environment and preserving cultural heritage.

Here are practical examples to illustrate their participation: A network of herbal medicine practitioners in Ghana collaborates to document and preserve traditional medicinal practices. They engage in knowledge-sharing sessions, organize workshops, and compile herbal remedy recipes. This ensures the safeguarding of specific elements of ICH related to traditional medicine.

Faith-based organizations participate in the safeguarding of ICH by organizing cultural events and celebrations related to religious practices. For instance, a Christian organization may collaborate

with local communities to preserve and transmit unique religious ceremonies, hymns, and traditional rituals as part of their cultural heritage.

Furthermore, NGOs collaborate with communities to document oral traditions, stories, and rituals. They may facilitate the creation of audiovisual materials, digital archives, or publications that capture and preserve specific elements of ICH, ensuring the continuity of cultural practices.

The NGOs also actively support and organize cultural events and festivals that showcase traditional music, dance, and art forms. These events celebrate and safeguard specific elements of ICH, providing a platform for community members to actively participate and pass on cultural knowledge.

NGOs engage in capacity-building initiatives, providing training to community members on sustainable practices and the importance of preserving cultural heritage, which empowers individuals to actively contribute to the safeguarding of specific elements of ICH within their communities.

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?

High

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

Private sector participation in Intangible Cultural Heritage (ICH) safeguarding come in various forms, with companies and businesses contributing to the preservation and promotion of cultural heritage. For Instance, Private sector and Multinational corporations in Ghana actively support ICH safeguarding initiatives that preserve and promote intangible cultural heritage. They do this through sponsorship, financial contributions, partnerships with local communities, and the integration of cultural elements into business practices. Example: National Folklore Board in partnership with MTN Ghana, Kasapreko Company, Adonko Bitters where these private entities give financial support to events and programs hosted with the focus of safeguarding and promoting ICH in Ghana.

Private sectors and Multinational corporations in Ghana (A hotel or tourism company) collaborates with local communities to develop cultural heritage tourism initiatives, which involve organizing guided tours to historical sites, promoting traditional cuisines, and providing economic opportunities for communities while safeguarding their cultural practices. Example: Kwahu Afahye during Easter where Hotels and private companies organizes tours for Paragliding sessions/activities, introducing foreigners to traditional cuisines of the Kwahu people, historical sites, cultural displays there by creating economic chances for the people of Kwahu.

Private and Multinational Businesses in Ghana collaborate with local artisans to incorporate traditional craftsmanship into their products. For instance, a fashion brand partner with local weavers to include traditional textiles in their designs thereby supporting artisans and preserving traditional weaving techniques.

Private sector entities participate in ICH safeguarding ensuring that their collaborations with

communities are based on informed consent. They engage in transparent communication, clearly outlining the goals and impacts of their initiatives, and seek approval from the community before proceeding. They actively engage with communities, respecting local cultural norms and practices seeking input from community members, acknowledging their expertise in their own cultural heritage, and ensuring that collaborations are based on mutual respect.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

For the period under review Ghana has made tremendous strides in respect of engagement for safeguarding ICH among relevant stakeholders. So with reference to Indicator 21.3 Ghana shall; Organize 3 Sensitization Programmes for private sector entities to participate in the safeguarding of ICH in respect of the Ethical Principles for Safeguarding ICH by 2029

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](#) | [Arabic](#)

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.

The enabling environment has been created for community self-assertion and for policy makers, administrators, artists and artistes, embassies, foreign visitors and all other interested persons to undertake and promote research to create a database on Culture. Aspects of Ghana's ICH are monitored and subjected to academic scrutiny through various forms of research. Others include researching into the therapeutic effects of the fauna and flora in protected areas. Social scientists monitor the social dynamics or behaviour of communities and groups where the ICH is located. Communities, groups and individuals concerned monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Question 22.2

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

YES

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

ICH refers to cultural practices, traditions, expressions, knowledge, and skills that are passed down from generation to generation within a community. ICH has always been a major source of inspiration for creativity in all of its varied forms and NGOs and civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures through the following;

The Ghana Culture Forum, comprising about 93 artistic groups and associations. This forum could initiate scientific studies on the impact of globalization on traditional art forms, technical studies on the preservation of endangered cultural practices, and artistic studies to explore contemporary expressions of cultural heritage.

Collaborative research Projects: NGOs can collaborate with academic institutions to undertake joint research projects on specific aspects of ICH. For instance, an NGO specializing in cultural preservation can partner with a university to conduct scientific research on traditional agricultural practices and their role in preserving biodiversity.

Documentation of Oral Traditions: NGOs focused on cultural heritage documentation can undertake artistic studies in collaboration with local communities. This would involve recording and preserving oral traditions through storytelling, music, or theater performances. The artistic study contributes to the safeguarding of these traditional forms of expression.

Artistic Interpretations of ICH: NGOs with a focus on the arts can support projects that involve contemporary artists creating works inspired by ICH. This includes visual art exhibitions, musical compositions, or dance performances that reinterpret traditional themes in a modern context.

Training and Capacity Building: NGOs can organize workshops and training sessions to build the technical and scientific capacities of local communities in safeguarding their own ICH. This could include training sessions on documentation techniques, scientific methods for preservation, and artistic expressions of cultural identity

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.

The enabling environment has been created for aspects of Ghana's ICH to be monitored and subjected to academic scrutiny by various researchers. Others include researching into the therapeutic effects of the fauna and flora in protected areas. Social scientists monitor the social dynamics or behavior of communities and groups where the ICH are located so communities, groups and individuals concerned monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

For Instance, Scholars and researchers contribute to the field of ICH safeguarding through academic research and publications. This involves in-depth studies, literature reviews, and the publication of scholarly articles or books on specific aspects of intangible cultural heritage. Through policy and advocacy, scholars and experts contribute to the development of policies and guidelines for ICH safeguarding in Ghana.

This involves engaging with governmental bodies and advocating for the integration of cultural preservation measures into broader policy frameworks.

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:

State Party-established target

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

For the period under review a lot of improvement have been made in respect of ICH safeguarding and its monitoring. So with reference to Indicator 22.1 Ghana shall; Monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures within 8 communities by 2029

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](#) | [Arabic](#)

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](#) | [Arabic](#)

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:

Question 24.3

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

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?

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:

Target for the next report:

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

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](#) | [Arabic](#)

Question 25.1

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

YES

Tab 1

Choose a category 2 centre

Regional Centre for the Safeguarding of Intangible Cultural Heritage in Africa

Describe the activities and your country's involvement.

Ghana participated in the Regional Meeting of African Country Focal Points for Periodic reporting in Algeria from 25th to 29th April, 2023.

The National Folklore Board represented Ghana at the Regional Periodic Reporting workshop for 5 days. It was organized to train State Party country focal points to set up and undertake the periodic reporting exercise in their respective countries on the implementation of the 2003 Convention.

Question 25.2

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

YES

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

The UNESCO Country Office in Ghana, Ghana National Commission for UNESCO and government of France has provided support to facilitate networking among communities, groups and individuals, NGOs, experts, centers of expertise and research institutes that are active in the field of ICH.

Question 25.3

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

YES

Tab 1

International and regional bodies

WIPO (World Intellectual Property Organization)

ICH-related activity/project

WIPO Photography Prize for Indigenous Peoples and Local Community Youth 2021-2022.

LINK: https://ww.wipo.int/tk/en/youth.prize.html?fbclid=IwAR3cd6_H9BWFHOLEwyHjz3uint-lx4yXQNpySMDoW9syWla1lCYWE3GKqI

This activity was organized by WIPO and the National Folklore Board to promote and appreciate creatives in Photography. The purpose was to illustrate the impact of climate change on your communities, biodiversity and environment (land, air, water, flora and fauna, etc.).practices, including ones based on Indigenous and traditional knowledge, or climate actions that allow traditional communities adapt to or mitigate the impact of climate change.

Contributions to the safeguarding of intangible cultural heritage

The World Intellectual Property Organization (WIPO) and the Ghana Intellectual Property Organization (GHIPO) assisted in the development of the policy document. The policy is designed to contribute to culture, knowledge, and the country's development over the years. IP rights have been overlooked in several sectors and the country's governance, this policy create a platform for IP within the science domain to receive some level of attention and recognition.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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

Ghana with reference to Indicator 25.3 shall; Continue to participate in the ICH-related activities of international and regional bodies including UNESCO by 2029.

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](#) | [Arabic](#)

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').

N/A

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.

N/A

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.

N/A

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.

N/A

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.

N/A

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.

N/A

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.

N/A

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

Hon. Mark Okraku Mantey

Title

Deputy Minister - Ministry of Tourism, Arts & Culture (MoTAC) Ghana.

Date

15-12-2023

Signature

