

Periodic Report (Convention)

A. General information

Name of State Party

Mexico

Date of Ratification

2005-12-14

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.

Mexico is a megadiverse country with a great cultural wealth, inheritance of important pre-Columbian cultures and the encounter with Europe, Africa, and Asia, prevailing to date, as a sample of this miscegenation, 68 national indigenous languages, the main means of transmission of knowledge, traditions and cosmogonies of peoples and communities.

As established in the Political Constitution of the United Mexican States in articles 1, 2 and 43, and in accordance with articles 15, 16 and 17 of the General Law of Culture and Cultural Rights, it is the duty of the Mexican State to carry out the necessary actions to comply with the obligation to guarantee the cultural right to heritage, as well as to preserve the multicultural character of the country and the cultural rights of Mexicans. In this regard, Mexico has an important anthropological and community work tradition for the knowledge, continuity, and dissemination of this cultural diversity, particularly of indigenous peoples, which is reflected in the work of long-lived institutions such as the National Institute of Anthropology and History (1939), the General Directorate of Popular, Indigenous and Urban Cultures (1978) and the National Institute of Indigenous Peoples (1948).

In this sense, the Ministry of Culture, the federal agency in charge of monitoring the implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage, has placed at the center of its cultural public policies the importance of promoting and respecting cultural diversity, of popular cultures and the Intangible Cultural Heritage (ICH), through its dependencies and its government programs, such as the Multilingual and Community Cultural Actions Program (PACMyC), the training of cultural promoters (generally young speakers of indigenous languages who act as interlocutors between the instances of the three levels of government and the bearer communities to which they belong) and those carried out by the National Institute of Indigenous Languages; which

prioritize the community management of the bearers over their cultural heritage.

Thus, and in order to respond to the commitments assumed in the framework of the 2003 Convention, the Ministry of Culture has established the National Commission for Intangible Cultural Heritage (CONPCI), which over fifteen years of collegiate work of the cultural sector, has proposed to accompany the communities, peoples and bearers of the ICH in self-managed safeguarding processes, as well as to generate the conditions for this cultural heritage to be reproduced and transmitted to new generations. Currently, the cultural policy has focused on what is related to Collective Rights and not leaving anyone behind, from an inclusive and non-discriminatory perspective.

In general terms, this report also gives an account of the areas of opportunity in which a work of coordination and harmonization of the principles established in the 2003 Convention must be carried out with the different sectors and actors that must necessarily be involved in the ICH safeguarding, such as: Education, Health, Environment, Economic Development, institutions dedicated to Gender and Peacebuilding matters, as well as highlight the importance of joint actions with Non-Governmental Organizations (NGO's) and the Private Sector.

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

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Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

This report has been elaborated by the Directorate for Research and Promotion of the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the Ministry of Culture of Mexico and by the World Heritage Directorate of the National Institute of Anthropology and History (INAH), areas that analyzed and systematized the information provided by the following government institutions:

- Ministry of the Environment and Natural Resources (SEMARNAT)
- National Commission for the Knowledge and Use of Biodiversity (CONABIO)
- Ministry of Welfare
- Ministry of Health
- National Fund for the Promotion of Crafts (FONART)
- National Institute of Copyright (INDAUTOR)
- National Institute of Indigenous Peoples (INPI)
- National Institute of Indigenous Languages (INALI)
- Mexican Institute of Radio (IMER)
- Radio Education
- Channel 22
- Channel 11

- Research institutions

- National Institute of Anthropology and History (INAH)
- National Council of Science and Technology (CONACYT)
- Center for Research and Higher Studies in Social Anthropology (CIESAS)
- Regional Center for Multidisciplinary Research (CRIM-UNAM)
- University Program for Cultural Diversity and Interculturality Studies (PUIC-UNAM)

- Universities

- Intercultural Universities of Sinaloa, State of Mexico, Tabasco, Puebla, Chiapas, Veracruz, Quintana Roo, Guerrero, San Luis Potosí, Hidalgo, and Nayarit
- National Autonomous University of Mexico (UNAM)
- Metropolitan Autonomous University (UAM)

- NGOs
 - Daniel Rubín de la Borbolla Center A.C.
 - Conservatory of Mexican Gastronomic Culture

- Local governments

From the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU):

- Guerrero Regional Unit
- Morelos Regional Unit
- Xalapa Regional Unit
- Chihuahua Regional Unit
- Monterrey Regional Unit

Local instances of Culture:

- Tlaxcala Institute of Culture
- Secretary of Culture of Jalisco
- Council for Culture and the Arts of Nuevo León
- Secretary of Culture of Hidalgo
- State Council for Culture and the Arts of Chiapas
- Veracruz Institute of Culture
- Secretary of Culture of San Luis Potosí
- Tamaulipas Institute for Culture and Arts
- Secretary of Culture of Colima
- Secretary of Culture of Puebla

Local instances of Education:

- Secretary of Education of Mexico City
- Secretary of Education of Coahuila
- Secretary of Education of Chihuahua
- Secretary of Education of Guanajuato
- Secretary of Education of Puebla
- Secretary of Education of Quintana Roo
- Secretary of Education of Querétaro
- Secretary of Education of Sinaloa
- Secretary of Education of Tamaulipas

- Secretary of Education of Yucatán
- Institute of Education of Oaxaca

Please provide any comments in the box below

Question A.4

Accredited Non-Governmental Organizations

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

Name of the NGO	Year of accreditation
Intangible Cultural Heritage Encyclopedia (NGO-90055)	2010
Daniel Rubin de la Borbolla Center, a.c. (NGO-90023)	2010
Conservatory of Mexican Gastronomic Culture (NGO-90001)	2010
Cultural Interactivity and Development, A.C. (NGO-90075)	2010

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

This report includes the contributions made by the following NGO's:

- Daniel Rubin de la Borbolla Center, a.c
- Conservatory of Mexican Gastronomic Culture (NGO-90001)

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

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

Question A.5.2

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

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

Name of the element	Year of inscription
Indigenous festivity dedicated to the dead (00054)	2008
Places of memory and living traditions of the Otomí-Chichimecas people of Tolimán: the Peña de Bernal, guardian of a sacred territory (00174)	2009
Ritual ceremony of the Voladores (00175)	2009
Parachicos in the traditional January feast of Chiapa de Corzo (00399)	2010
Pirekua, traditional song of the P'urhépecha (00398)	2010
Traditional Mexican cuisine - ancestral, ongoing community culture, the Michoacán paradigm (00400)	2010
Mariachi, string music, song and trumpet (00575)	2011
Charrería, equestrian tradition in Mexico (01108)	2016
La Romería (the pilgrimage): ritual cycle of 'La llevada' (the carrying) of the Virgin of Zapopan (01400)	2018
Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process (01462) <i>Multiple: Mexico, Spain</i>	2019

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

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

Name of project/programme/etc.	Year of inscription
Xtaxkgakget Makgkaxtlawana: the Centre for Indigenous Arts and its contribution to safeguarding the intangible cultural heritage of the Totonac people of Veracruz, Mexico (00666)	2012

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

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

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

none

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

Question A.6

Inventories

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

1

a. Name of inventory

Inventory of Intangible Cultural Heritage

b. Hyperlink to the inventory (if any)

<https://sic.cultura.gob.mx/index.php?table=frpintangible>

c. Responsible body

Directorate of Popular, Indigenous and Urban Cultures of the Ministry of Culture

d. Date of establishment

01-09-2008

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

)

Yes

Date of latest update

16-10-2020

f. Method and frequency for updating

The last update that the Intangible Cultural Heritage Inventory had at national level was in relation to editorial criteria on the records that were previously endorsed by the National Commission for Intangible Cultural Heritage. Currently, the Ministry of Culture, through the corresponding bodies, is working on updating the registration and documentation instruments with participatory methodologies, in order to obtain diagnostic inputs and safeguarding of the ICH. Likewise, work is being made on the database and the platform itself to have information cross-referenced with other databases that allow the recognition of the comprehensive vision of the ICH and that could be useful to the three levels of government for generating public policies and programs tailored to the needs of ICH-bearer communities.

g. Number of elements included

319

h. Applicable domains

In general, it has been decided to adopt and slightly adapt the categorization offered by the 2003 Convention, applying the following domains:

- Language, traditions, and oral expressions;
- Performing arts;
- Social practices, rituals, and festive events;
- Knowledge and uses related to nature and the universe;
- Traditional arts and trades.

i. Ordering principles

The following principles have been defined:

- The Inventory must have a systemic character in order to be as faithful as possible to the integral meaning of culture and the interrelation of its different spheres: the productive and the ritual; the worldview and the trades; myths and conceptions about health and disease, among others, should not be just a list of the different expressions and manifestations that comprise the Intangible Cultural Heritage.
- In the registration process, the definitions, concepts, and evaluations of the Intangible Cultural Heritage bearers must be taken into account, considering the registration of the

information in their mother tongue, as well as in Spanish.

- Registered heritage must consider ancestral and social uses, long-standing traditions, the appropriation of local history and collective memory, as well as new expressions.
- The Inventory must register, in addition to the existing manifestations, the testimony of the Intangible Cultural Heritage that has ceased to appear or is in disuse, in order to anticipate its revitalization, as well as those cultural expressions in critical situation or that are more vulnerable to external pressure.
- It is essential to consider the social, cultural, geographical, and environmental context of the practices that are registered as part of the Inventory.
- It is necessary for the Inventory to consider the local, state, regional and transnational geographic location of the country's cultural expressions to have a systemic vision of the Intangible Cultural Heritage.
- The Inventory will not be exhaustive due to the dynamic nature and breadth of the country's cultural universe; in addition, it will be necessary to consider that communities, peoples, and bearers could not be interested in registering and disseminating what is related to their Intangible Cultural Heritage. However, it must be inclusive and constantly updated.

j. Criteria for inclusion

The elaboration of the Inventory should be based on the initiative and wide community participation, as well as from the prior, free, and informed consent and recognition of the right that communities, peoples, and carriers of culture have to the use and preservation of their languages, customs, and identity.

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

Yes

Please provide further details, if appropriate:

The registration instrument that must be filled out for the incorporation of cultural expressions in the ICH Inventory, specifies that information must be included on the breadth of the practice that is being proposed in terms of the number of its bearers and geographical scope, as well as that the risks that it faces are indicated, for example threats to its recreation and transmission to new generations, as well as the implementation of safeguarding measures that have allowed the preservation of cultural expressions, which, together, makes it possible to determine the degree of viability of cultural manifestations.

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

The registration instrument that must be filled out for the incorporation of cultural expressions in the ICH Inventory, specifies that information must be included on the breadth of the practice that is being proposed in terms of the number of its bearers and geographical scope, as well as that the risks that it faces are indicated, for example threats to its recreation and transmission to new generations, as well as the implementation of safeguarding measures that have allowed the preservation of cultural expressions, which, together, makes it possible to determine the degree of viability of cultural manifestations.

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

Yes

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

Currently, the ICH Inventory contains a field regarding the threats faced by cultural practices and expressions in Mexico. In general, the risks they have in common are lack of transmission of knowledge to new generations; contexts of violence; migration and inequity.

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

)

No

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

It is an Inventory of national scope specific in Intangible Cultural Heritage, with the potential to be an intersectoral Inventory that has as a transversal axis the sustainable development of the bearer communities.

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

)

No

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

)

Yes

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

)

Yes

Question A.7

Synergies with other international frameworks

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

1

Programme/Convention /Organization

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

Activity/project

"A tradition for conservation: the use of talavera ceramics in old buildings"

Ongoing project that links the built cultural heritage inscribed on the World Heritage List and the use of traditional knowledge and knowledge for its conservation.

Contributions to the safeguarding of intangible cultural heritage

The project will contribute to the strengthening of the ICH assessment processes and its daily use, thereby also contributing to its transmission to new generations.

2

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

Collaboration agreement with the National Institute of Copyright (INDAUTOR)

Contributions to the safeguarding of intangible cultural heritage

Through the work coordinated by the National Institute of Copyright (INDAUTOR) on the protection of Collective Rights.

3

Programme/Convention /Organization

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

Activity/project

Community Culture Program of the Directorate of Cultural Liaison of the Ministry of Culture

Contributions to the safeguarding of intangible cultural heritage

The purpose of the program is to promote the exercise of the cultural rights of individuals, groups and communities; primarily with those that have been left out of cultural policies, it fosters a culture for peace, social transformation, participation in cultural life, community cultural development and strengthening of local capacities.

B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

Guidance note corresponding to indicator 1 of the Overall Results Framework:

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

Question 1.1

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

Yes

1

Name of the body

General Directorate of Popular, Indigenous and Urban Cultures

Brief description of the safeguarding functions of the body

- a) Promote and encourage research, conservation and promotion of history, traditions, popular art and intangible cultural heritage;
- b) Promote the study, conservation, promotion, expression and dissemination of popular arts, through crafts, traditions, dance, music, languages, clothing, gastronomy, architecture, customs and popular performances, as well as creating and coordinating collections of information on popular and indigenous art and traditions;
- c) Design, establish, coordinate and evaluate strategies to strengthen respect, appreciation, promotion, and safeguarding of popular and indigenous cultural expressions and intangible cultural heritage, in order to promote the country's cultural development;
- d) Promote intangible cultural heritage and popular and indigenous cultures at the national level

Website

<https://www.culturaspopulareseindigenas.gob.mx>

Contact details

Address

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Question 1.2

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

No

1

Name of the body

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

-

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

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

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

Yes

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

The Ministry of Culture has promoted the establishment of the National Commission for Intangible Cultural Heritage (CONPCI) which, over fifteen years of collegiate work in the cultural sector, has proposed to accompany the communities, peoples, and bearers of the ICH in self-managing safeguarding processes, as well as generating the conditions for this cultural heritage to be reproduced and transmitted to new generations.

At the national level there are various government bodies whose work is linked to

community participation, highlights the work carried out within the framework of the programs that the General Directorate of Popular, Indigenous and Urban Cultures of the Ministry of Culture has promoted for thirty years, such as the Multilingual and Community Cultural Actions Program (PACMyC), aimed at strengthening cultural development, through the annual granting of financial support to cultural projects of community groups, creators and practitioners of customs, native languages, rituals, practices and traditions of popular culture, which make up the Intangible Cultural Heritage of indigenous, mestizo and Afro-descendant peoples of Mexico's rural and urban areas. This program has simple operating rules and is easily accessible to communities throughout the country, stimulates local participation and promotes community initiatives, since they are based on their own needs, and are also managed and executed by the community itself.

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 Federation allocates a specific budget for the operation of various institutions in charge of research and documentation on cultural heritage. Specifically, of the institutions whose work is linked to issues related to the ICH, the National Coordination of Anthropology of the National Institute of Anthropology and History stands out, whose research results, publications, etc., are in the digital repository of the INAH's Mediateca.

Likewise, the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) has the "Alberto Beltrán" Research and Documentation Center (CID), created in 1978, a repository for consultation open to the public (physically and digitally), whose collections are characterized by their specialization in the popular and indigenous cultures of Mexico. It has a total of 152 thousand records contained in six collections: library, documentary, sound library, photo library, newspaper library, and video library. The collection of popular musical expressions stands out; in addition to oral testimonies of the traditions, legends and narratives, which have passed from generation to generation since ancient times. As well as Mexican cuisine, ritual songs and poetry of the different indigenous and mestizo peoples of Mexico are in these collections. Different manifestations of the festivities and rituals, the dances and music of the Mexican geography.

In the country operate 22 Regional Units and 9 State Units located in 16 states. Several of these Units have Research and Documentation Centers, where various activities are also scheduled, such as the CID Morelos, which reported the promotion of meetings between chroniclers and promoters who carry out ICH records and documentation.

Are the documentation materials produced utilized to support the continued practice and transmission of ICH?

Yes

Describe briefly how the documentation materials are utilized for these purposes.

These documentation materials, mostly generated by the bearer communities, are part of the historical memory of cultural practices and expressions in a given time and context, so that subsequent generations can consult the elements that constitute it; likewise, it allows communities to reflect on the state of their cultural practices, their risks and the actions they must take so that their traditions continue to live.

Question 1.5

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

1.5

- Cultural centres

Arts Centers of the states of the Mexican Republic, through their stimulus and dissemination programs of the ICH.

- Centres of expertise

- National Music Library of Mexico and
- INAH Music Library, research centers and repositories that preserve and disseminate the sound heritage of Mexico.

- Research institutions

- National Council of Science and Technology (CONACYT)
- National Institute of Anthropology and History (INAH)
- Center for Research and Higher Studies in Social Anthropology, (CIESAS)
- Regional Center for Multidisciplinary Research (CRIM-UNAM)
- University Program for Cultural Diversity and Interculturality Studies (PUIC-UNAM)

They are specialized bodies in anthropological research, which contribute to the identification, preservation, and dissemination of the cultural heritage of Mexico.

- Museums

- National Museum of Popular Cultures
- National Museum of Anthropology
- Museum of Popular Art and Indigenous Museum of the National Institute of Indigenous Peoples (INPI)

They are educational and leisure spaces that promote intercultural dialogue, based on knowledge, recognition, and respect for cultural diversity and popular culture.

- Archives
 - Alberto Beltrán Research and Documentation Center, an instance specialized in the dissemination of popular culture in Mexico that protects, preserves and promotes the documentary and audiovisual memory of Mexico's ICH.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The areas of opportunity that are important to work on have been identified and in this sense it is necessary to strengthen the legal framework that regulates the work of government bodies whose work is linked to the ICH and especially the coordination mechanisms that have been created expressly to follow up and give attention to the implementation of the 2003 Convention at the national level, such as the National Commission for Intangible Cultural Heritage, which should definitely be consolidated.

Likewise, it is essential to promote greater ties with the three levels of government; in addition to the corresponding harmonization with its different regulatory frameworks on ICH.

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

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

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

Question 2.1

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

Yes

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

Substantially, teaching about ICH at the higher education level is not carried out under study plans or programs that address it under that explicit concept. However, in Mexico there are three outstanding examples whose spirit and work methodology are closely related to the ICH and its various dimensions and problems.

On the one hand, we have the model of Intercultural Universities, public institutions of higher education that aim to contribute to the achievement of greater equity in the distribution of educational development opportunities in the country, they are characterized by their quality and cultural and linguistic relevance.

These schools seek to provide opportunities for professional academic development and research to rural populations of young people of diverse cultural origin. Its educational offer is of thirty-six degrees, six masters and four doctorates with four axes of work: Language and culture, Disciplinary, Community Linkage, Sociocultural and Axiological.

Currently, there are 12 Intercultural Universities in the following states: Sinaloa, State of Mexico, Tabasco, Puebla, Chiapas, Veracruz, Quintana Roo, Michoacán, Guerrero, San Luis Potosí, Hidalgo, and Nayarit. It should be noted that they are in localities where there is a greater indigenous and rural population.

There are independent initiatives, promoted by non-governmental actors, as in the case of the Ayuuk Intercultural Superior Institute in Oaxaca (belonging to the Jesuit university system), the Intercultural University of the Southern Peoples of Guerrero and the Indigenous Peasant University Network in Puebla and Chiapas.

On the other hand, there is also the case of the University Program for Cultural Diversity and Interculturality Studies of the National Autonomous University of Mexico (PUIC-UNAM), whose objectives are: to carry out, promote and coordinate disciplinary or interdisciplinary research of a theoretical, methodological and applied nature on problems of Mexico and other regions, within the framework of cultural diversity and interculturality that produce and provide new knowledge to the humanities and social sciences, as well as the full

understanding of the fundamental social, community or family structures of Mexico.

The Program also carries out the Teaching Project "Mexico, a pluricultural nation", which began its activities as an optional course at UNAM in 2002 and is currently taught in a total of 11 higher level schools and contributes to the training of students from the field of cultural diversity in degrees such as Law, Political Science, Architecture, Philosophy and Letters, Economics, Social Work, Design, Medicine, Sciences, among others.

On the other hand, there is also the work carried out by the Regional Center for Multidisciplinary Research (CRIM-UNAM), which currently has diploma courses related to ICH, such as: "Diploma course for teacher training in sustainable human development, cultural diversity and conservation of intangible cultural heritage", the "Diploma course in culture, heritage and development" and the "Diploma course in cultural diversity, intangible heritage and communication".

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

In general, the call for admission to these study plans, and programs is open, with a special focus on the young population in priority attention areas. Thus, they are based on universal principles such as non-discrimination, respect for cultural diversity and human rights.

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.

In general, the specific areas that have been in charge of implementing the spirit of the Convention for the Safeguarding of the Intangible Cultural Heritage in Mexico are the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the federal Ministry of Culture (SC) and the World Heritage Directorate (DPM) of the National Institute of Anthropology and History (INAH).

In this sense, the DGCPIU, which has among its attributions the promotion and boost of the intangible cultural heritage of Mexico, carries out as a fundamental part of its work programming, various training courses aimed at community cultural bearers, promoters, and agents with the objective of strengthening their capacities in favor of ICH's safeguarding. A substantive example of this work is the "Training Course in Methodologies and Pedagogical Instruments for Strengthening the Intangible Cultural Heritage in Mexico", which prioritizes the inclusion of cultural bearers, promoters and agents who have an

interest in the short or medium term in the implementation of an ICH safeguarding plan of their locality.

On the other hand, there are various initiatives carried out by institutions that are not part of the Culture Sector, but which are substantively linked to the safeguarding of the ICH. For example, from the Directorate of Traditional Medicine and Intercultural Development of the Federal Ministry of Health, training courses are held for health personnel, including the course "Interculturality and Gender in the framework of Human Rights" which addresses specific issues related to the traditional knowledge of indigenous peoples, culture and worldview, cultural diversity and identity, traditional medicine, human rights, with the aim of raise awareness in the health personnel about cultural rights related to health and the need to transform institutional services and the legal framework for their operation, considering other perspectives.

Another illustrative example is offered by the work carried out by the Center for Indigenous Arts (CAI) of Veracruz, registered in the Register of Good Safeguarding Practices in 2012, in collaboration with the University Program for Cultural Diversity and Interculturality Studies (PUIC-UNAM), regarding the topic "Health and Traditional Medicine of the Totonac Peoples" developed in the framework project "State of the economic and social development of the Totonac region," for which various activities have been carried out (workshops, training, consultations, field work, preparation of teaching materials, dialogues, etc.) with and for the traditional doctors of Totonacapan, whose specific objective is the creation of the School of Traditional Totonaca Medicine, as an educational model for intergenerational transmission. With an innovative methodology, the project began with a pilot plan, the Xaliskgalalan likuchun / Diploma course in Totonaca Traditional Medicine, which had a theoretical-practical teaching program with the aim of training specialists in traditional Totonac medicine, capable of promoting the recognition of the traditional knowledge of indigenous peoples to maintain biological and cultural diversity, as well as to establish links between traditional medicine and official medicine, domestic medicine, and alternative or complementary medicine.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

To cite a specific example, the call to enter the "Training Course on Methodologies and Pedagogical Instruments for Strengthening the Intangible Cultural Heritage in Mexico" was opened from a registration instrument based on selection principles that included: interest in the safeguarding of the local ICH, aimed especially at cultural promoters and bearers committed to their communities, with a focus on youth, gender, and bearers of priority attention areas.

For their part, the teaching staff that carried out the Diploma course in Traditional Totonaca Medicine developed by CAI and PUIC-UNAM in collaboration, was made up of the indigenous healers and midwives themselves, as well as the grandmothers and grandfathers

of Kantiyan / House School of the Ancestral Wisdom, where they learned the essence of being Totonac, supported by Totonac pedagogues.

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.

The Totonac people, bearer of traditional knowledge associated with the Voladores Ritual Ceremony, a cultural expression inscribed on the Representative List in 2009, created community spaces to awaken the interest of children in receiving theoretical-practical knowledge to be Volador.

It currently has eight community schools in which the Totonac teaching method is implemented, with classes taught by old and young voladores teachers. These schools are located in the Takilhsukut Theme Park, Lizardi, Ojital Viejo, Ojital Nuevo, Plan de Palmar, Plan de Hidalgo, in the municipality of Papantla de Olarte; another in Poza Larga Zapotal, Espinal, and one more in the Totonacapan mountains, in the town of Arenal, Coxquihui, all in the state of Veracruz, with approximately 250 students, thereby guaranteeing transmission to new generations.

The efforts of the Voladores Council and its Educational Council, related to support for the implementation of the Totonac teaching method, allow the viability of the execution, flight techniques and the symbolism of the ritual in an integral way, to be strengthened.

On the other hand, there is also the work carried out by the Conservatory of Mexican Gastronomic Culture, an NGO accredited for consultative purposes before UNESCO, which has collaborated with the federal Public Education Ministry in the preparation and implementation of the Standard of Competence "Preparation of popular and traditional cuisine", whose objective is to serve as a reference for the evaluation and certification of people who work as traditional cooks, both women and men, who have learned this trade in an oral and customary way according to the ancestral practices of their community, and / or people who work in the kitchen of a food and beverage establishment that offers traditional Mexican cuisine. Within the framework of this initiative, from 2018 to date, the first 10 traditional cooks, chefs and practitioners have already been certified.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The actions related to the Voladores Ritual Ceremony give an account of the community initiatives derived from the training related to the management and safeguarding of the ICH and especially its dynamism and adaptation to the new times. In general, this ceremonial was exclusive to men; however, echoing the new roles that women have assumed, the practice has opened to inclusiveness and female recreation, forming new groups of Voladoras women, who have the same respect as any other group of Voladores men.

For its part, the Standard of competence "Preparation of popular and traditional cuisine" defines in its guidelines that, in order to aspire to be certified as a traditional cook, both women and men, no professional title is required, but is open to anyone who have worked as a traditional cook who have learned this trade orally and customarily according to the ancestral practices of their community.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Although there are several illustrative examples that show the work of government entities, higher education institutions, specialized centers, and bearer communities about training related to the management and safeguarding of ICH, it is necessary to establish coordinated actions that strengthen these capacities in a broad, continuous, and well-founded manner, that allow the consolidation of a capacity-building strategy according to the needs of the bearer communities of Mexico.

3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:

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

Question 3.1

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

Yes

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

The General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the federal Ministry of Culture (SC) and the Directorate of World Heritage (DPM) of the National Institute of Anthropology and History (INAH) are the instances that, derived from their attributions, have promoted various training courses, aimed at cultural bearers, promoters, and agents on various topics.

In this sense, the DGCPIU, which has among its attributions the promotion and strengthening of the intangible cultural heritage of Mexico, carries out as a fundamental part of its work programming, various training courses aimed at community cultural promoters and agents with the objective of strengthen their capacities in favor of ICH's safeguarding. A substantive example of this work is the project "Regional Circles of Indigenous Thought", one of the five programs that make up the national project "Work with the Invisibles". The objective is that indigenous and non-indigenous students of post-secondary level, in accompaniment with cultural promoters and artistic creators, generate reflections and dialogues in order to develop projects of a collective nature that contribute to their communities.

For its part, the DPM has focused its training work on the bearer communities of cultural expressions that have been inscribed on the Representative List, this with the aim of strengthening community capacities that guarantee the continuity of the implementation of their Safeguarding Plans. In 2018 and 2019, six training workshops were carried out on the 2003 Convention, its application tools, and the implications of the inscriptions, aimed at bearers and agents of "Pirekua, traditional song of the P'urhépecha", "Parachicos in the traditional January feast of Chiapa de Corzo" and the Center for Indigenous Arts, inscribed in the Register of Good Safeguarding Practices.

In addition to these actions, as part of the consultation process for the preparation of this report, the Veracruz Institute of Culture reported that a bearer of the ceremonial of the Old in Tempoal, who has been constantly trained in the Ministry of Culture and in the Regional Centre for the Safeguarding of the ICH in Latin America (CRESPIAL), is currently training

officials from the state of Veracruz in the preparation of local inventories of the ICH. This project, Cultural Circuits for Creative Diversity, aims to identify, safeguard, and preserve the various manifestations of the ICH in the state of Veracruz.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Inclusion in the training courses is guaranteed as they are based on completely open calls and are particularly aimed at bearers who live in priority attention areas, where ICH is often at greater risk. In this sense, they are either courses that are part of the institutions' annual work schedule; or, of activities whose organization is led by local and / or community instances, as in the case of the cultural expressions inscribed on the Representative List, since the training is carried out at their request and often the cultural bearers are in charge of convening the relevant participants for this purpose - usually bearers who also act as cultural promoters in their communities.

Are any of these training programmes operated by communities themselves?

No

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

Question 3.2

Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?

Yes

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

Inclusion in the training courses is guaranteed as they are based on fully open calls and aimed particularly at bearers who live in priority attention areas, whose dissemination work is carried out mainly by the cultural promoters of the Regional Units of the DGCPIU, who belong to the bearer communities themselves.

An example of this inclusive work was the Training Course on Methodologies and Pedagogical Instruments for Strengthening the Intangible Cultural Heritage in Mexico, in virtual format and with a duration of 11 weeks, in which was registered the participation of 55 persons, prioritizing the inclusion of cultural bearers, promoters and agents who have an interest in the short or medium term in the implementation of a safeguarding plan about the ICH of their locality.

In general, they were provided with the general framework for the application of the 2003 Convention, as well as various tools to the ICH safeguarding. At the end of the course, the participants who were part of a government institution focused on the topic stated that they had strengthened their knowledge about the ICH and had more resources to carry out their work.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Inclusion in the training courses is guaranteed as they are based on fully open calls that are part of the institutions' annual work programming, and in which the participation of people who express their interest and commitment to apply the knowledge they acquire in community projects that promote local development is not ruled out.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

One of the major points of attention of the Mexican government institutions is currently focused on the creation and / or strengthening of capacities of both the bearer communities and officials, who due to the nature of their work are seeking to specialize gradually, with the aim of covering larger regions throughout the country, replicating the exercises that have been carried out and refining the methodologies used.

4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:

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

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

- formal education
- non-formal education

Question 4.1

Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?

Yes

Explain briefly how practitioners and bearers are involved in these activities.

It is necessary to indicate at this point that the National Educational System of Mexico is based on a series of general regulations issued by the federal Ministry of Public Education, which seek to guarantee the recognition and revaluation of cultural and linguistic diversity based on the Plan and programs of national education; however, each state has the autonomy to develop and adapt its own curricula and respective educational materials according to its local context.

In this sense, the local educational bodies reported that a remarkably diverse group of specialists in pedagogy and teaching participate in the design of the mentioned educational plans and materials, whose members include teachers and pedagogues from indigenous peoples and communities, who provide their traditional knowledge in the development of culturally relevant educational materials.

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?

No

Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.

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.

As already mentioned, local education entities have the authority to adapt study plans and programs according to the local context and in that sense, they have developed material according to their specific needs. However, we have found that it is precisely in the field of extracurricular education where the stronger substantive actions related to the knowledge and dissemination of ICH have been carried out, for example, through artistic activities, such as declamation, theater plays, poetry, dance, music, gastronomic exhibitions, etc.

Likewise, the figure of the Cultural Missions in northern states of the country such as Coahuila stands out, which, belonging to the Extracurricular Education Directorate, carry out activities related to the rescue of traditions, as well as the valuation and recognition of the Intangible Cultural Heritage, since their main objective is to promote the economic, cultural, and social improvement of rural and suburban communities.

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

The activities referred to are carried out thanks to the financial support of both the Federation and the State (local entity), since it is part of the educational work programs.

Question 4.4

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Largely

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

After the review and analysis of the study programs of the institutions that are responsible for the training of teachers for the different educational levels, it has been found that in a specific way the topic of Intangible Cultural Heritage is not addressed as such, but there is a greater focus on the aspect of cultural diversity that, given the nature and breadth of its treatment, can be inferred almost as a synonym for ICH. Similarly, given the dynamics of the ICH in Mexico and the strong presence of indigenous languages, its local approach is intricately linked to the teaching of indigenous languages, linking them with festivities or traditions, often folklorized (negative form of recreation) and out of context. For this reason, it is necessary to work on actions aimed at linking educational planning with the concept and various dimensions and scopes of ICH.

5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

Guidance note corresponding to indicator 5 of the Overall Results Framework:

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

Question 5.1

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

- As a means of explaining or demonstrating other subjects

In general, the topics related to ICH are addressed within the framework of subjects such as History and Local Geography, in an interrelated way, with the aim of linking, mainly, the use of the language in the daily lives of students, based on their cultural expressions.

For example, in Yucatán, in southern Mexico, the possibility of addressing some of the region's own cultural expressions that explain its ICH, such as processions and commemorations of the guilds, is raised; the practice of the jarana as a dance for popular celebrations, or Mayan rituals such as the hesmek or Mayan baptism.

Likewise, it has been rescued the fact of being able to refer to their legends such as the Uxmal dwarf, the huaychivo, the huayviento, the aluxes (elves in the Mayan culture), as well as stories of each community or town, which have been transmitted from generation to generation as part of a long-standing oral tradition; many of these stories can be found in books such as the Popol Vuh, or "community book", which compiles ancient Mayan legends, with mythological elements present in all the narratives.

Equally, the way of cooking, the instruments, ingredients, and everything that allows us to know a dish of the traditional cuisine of the region. All this framed by the use of Mayan words, which are adopted in a traditional way, many times incorporated into the Spanish of common use, and many others, as part of a mother tongue that is learned in many households in Yucatan.

- Others

There are other modalities in which the approach to ICH is carried out from a dual perspective: either as an independent topic and as a tool to explain other topics. For example, in the Emiliano Zapata secondary school in Zacatecas, in the subjects of Civic and Ethical Formation and History I, II and III, the aim is to include cultural

diversity and the care of tangible and intangible cultural heritage in didactic planning.

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.

The current General Education Law promotes an education based on cultural identity, as well as the sense of belonging and respect from interculturality. For example, in Guanajuato, in the center of the country, the study plans consider educational actions aimed at showing the student the reality from different cultural and social perspectives, to help them understand the world from different logics of constructing reality and in this way contribute to the recognition and appreciation of cultural diversity. As well as those strategies aimed at promoting intercultural dialogue and equitable and respectful coexistence of linguistic and cultural differences, from an attitude of valuation and learning of differences that allows the transition to peace building.

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.

As has already been mentioned, the National Education System of Mexico is based on the principle of interculturality of the country and in that sense, knowledge, and respect for the vast diversity of cultural expressions is promoted. In the educational plans and programs that are implemented in the various states, they start from a general knowledge base at the national level in which are addressed cultural expressions whose practice may be extended at national level, such as the Indigenous Festivities dedicated to the Dead, or the Mariachi culture, to later relate these practices with local manifestations.

Question 5.3

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

- Mother tongue education

The National Institute of Indigenous Languages (INALI) is a decentralized body of the Ministry of Culture, its objective is to promote the strengthening, preservation and development of indigenous languages spoken in the national territory, the knowledge and benefit of the cultural wealth of the Nation and advise the three levels of government to articulate public policies on the matter.

Among its worklines are the transmission and dissemination of mother tongues, for which the INALI has published the writing standards in bilingual versions of the languages: Tseltal, Tsotsil, Mam, Mocho', Kakchikel, Ch'ol, Otetzame, Tojol-ab'al, Yoremnokki, Jiak Noki, O'otam, Oichkama No'oka / Oishkam No'ok, Tének, Tutunakú, Cmique litom, Maayat'aan and Hñáhñu.

Likewise, the INALI has published alphabets of the Tseltal, Tsotsil, Mam, Mocho', Kakchikel, Ch'ol, Otetzame, Tojol-ab'al, Yoremnokki, Jiak Noki, O'otam, Oichkama No'oka / Oishkam No'ok, Tének, Tutunakú, Cmique litom, Maayat'aan, Bot'una (matlazinca), Tu'un Savi (Mixtec), Pjiekakjo (Tlahuica), Úza '(Chichimeco Jonaz), Lhima'alh'lama / Lhimasipij (Tepehua) and Hñáhñu (otomi).

The writing norms are distributed in indigenous schools with the support of the participants in the development of the norms, academies, intercultural universities, and schools of the General Directorate of Indigenous Education, among others.

These documents are available at:

<https://www.inali.gob.mx/es/difusion/publicaciones.html>

- Multilingual education

It has been mentioned that the National Educational System is based on the multicultural character of the country and in that sense the various instances of the Education Sector have been instructed to take measures aimed at promoting a multilingual education that allows students to acquire simultaneously knowledge and literacy in Spanish and the same instruction in their indigenous language.

For its part, INALI has advised and processed before the Ministry of the Interior for their authorization and use in the indigenous communities of the country, of 13 translations of the Mexican national anthem in the Tutunakú, South Central Totonaco, Úza' (Chichimeco Jonaz) languages, Zapotec from Lower Northwest Valleys, Mayan, Hñáhñu (Otomí), Enná (South Mazatec), Chinantec of the Lower Southeast, High Center Mixe, Central Nahuatl of Veracruz, P'urhepecha, Cmique litom (Seri) and Kuapá.

Educational materials have been developed to variants of 4 linguistic groups that make up the sub-branch: Úza' (chichimeco jonaz), Handbook Chichimeco Jonaz/Spanish. ÚZA', Bot'una (matlazinca) Handbook Matlazinca/Spanish. BOT'UNA, Jñatjo (mazahua); Doctrine and teaching in the Mazahua language: philological study and interlinear editing of the bilingual text of Nájera Yanguas; Jizhi, Xoru Jnatjo. Didactic Manual for the collective learning of the Mazahua language. (Book and Disc); Handbook Mazahua/Spanish. JÑATJO y T'eñe jñatjo. Memory game in Mazahua. Hñáhñu (otomí) He'mipomuhñä ar Hñähño ar Hñämfo Ndämaxei Otomí-Spanish Bilingual Dictionary of the State of Querétaro. Vol. I A-L, Vol. II M-Ñ, Vol. III O-Z; Hmämbät'ot'e yá Nt'epi yä Hñäki yä Hnini Mudi Mem'londa. Terms taken from

free textbooks in hñahñu (Book and disc). Handbook Otomí/Spanish HÑÄHÑÜ.
Alphabet Poster Hñähñu.

The translation of the General Law of Linguistic Rights of Indigenous Peoples in the Otomí language also stands out.

- Inclusion of 'local content'

Throughout the country there are various cases that give account of the adaptation that the states have made of the study plans and programs to the local context. For example, Puebla has incorporated the teaching of Custom Sonets and the manufacture of wool textiles with a pedal loom in towns such as Zacatlán, Tetela De Ocampo and Hueyapan. These cultural practices are addressed in the study plans and programs mainly in indigenous primary education as part of the contextualization of content in the indigenous language subject and the activities of the framework and curricular parameters.

On the other hand, the textbooks of the subjects of History and Geography of each entity have the purpose that the students learn in an articulated way the most important elements of the history and geography of each state, they focus on understanding the environment in which students develop, promote situated learning by investigating the characteristics of the place where they live and the current and past daily life in the locality in order to strengthen the collective identity and the sense of belonging. Consequently, in a linked way through the study of these regional contents, the diversified expressions of the Intangible Cultural Heritage are rescued and disseminated.

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

As mentioned in question 5.3, according to the adapted contents of the study plans and programs to each local context, the teaching of ICH is strongly linked to the subjects of History and Geography at the primary and secondary levels. Being related in this way, the ICH topic is approached from a perspective in which the student understands the impact of cultural expressions in their geographical environment, the existence of places of memory, sacred and the need to preserve them.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

Although the current National Educational System of Mexico starts from a pluricultural notion of teaching and promotes the adaptation of content to local contexts, it is essential to encourage a greater linkage of the Culture Sector with the educational bodies in charge of structuring the educational plans and programs, in order to ensure not only a teaching with cultural relevance, but also that it promotes the symbolic values and the sociocultural functions of the ICH, and its importance in the building of a collective identity and a culture of peace.

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

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

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

Question 6.1

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

- Music

The Faculty of Music of the National Autonomous University of Mexico offers a bachelor's degree in Ethnomusicology, whose objective is to prepare researchers dedicated to the study and recording of different musical cultures, with emphasis on those that make up Mexico. Its preparation in the field of theory and practice of music and in the Social Sciences, allows the ethnomusicologist to develop tasks of recording, musical analysis, historical and sociocultural analysis of the different musical manifestations.

- Crafts

The School of Crafts of the National Institute of Fine Arts offers the studies of Artisan Technician in eight formations: Ceramics, Cabinetmaking, Enamels, Stamping, Jewelry and Goldsmithing, Metals, Textiles and Stained Glass. They are oriented to the development of cognitive and perceptual abilities, the skills for the handling of techniques, materials, and tools, as well as the knowledge of the principles with which the design of manufacture and the production of handicraft objects are carried out. These trainings are taught within a schooling system.

For its part, the Morelos Center of Arts offers the bachelor's degree in Popular Art, which was born from the Diplomas courses in Popular Art, whose purpose was to strengthen, revalue and safeguard the traditional arts as part of traditional knowledge and Intangible Cultural Heritage of Mexico. The courses are taught by traditional knowledge bearers and academics specialized in the topic.

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.

In a substantive way, teaching about ICH at the higher education level is not carried out under study plans or programs that address it under that explicit concept. However, in Mexico there are three outstanding examples whose spirit and work methodology are closely related to the ICH and its various dimensions and problems.

On the one hand, we have the model of the Intercultural Universities, public institutions of higher education that aim to contribute to the achievement of greater equity in the distribution of educational development opportunities in the country, they are characterized by their quality and cultural and linguistic relevance.

These schools seek to provide opportunities for professional academic development and research to rural populations of young people of diverse cultural origin. Its educational offer is of thirty-six bachelor's degrees, six masters and four doctorates with four work axes: Language and culture, Discipline, Community Linkage, Sociocultural and Axiological.

Currently, there are 12 Intercultural Universities in the following states: Sinaloa, State of Mexico, Tabasco, Puebla, Chiapas, Veracruz, Quintana Roo, Michoacán, Guerrero, San Luis Potosí, Hidalgo, and Nayarit. It should be noted that they are in localities where there is a greater indigenous and rural population.

There are independent initiatives, promoted by non-governmental actors, as in the case of the Ayuuk Intercultural Higher Institute in Oaxaca (belonging to the Jesuit university system), the Autonomous Communal University of Oaxaca, the Intercultural University of the Southern Peoples of Guerrero and the Indigenous Peasant University Network in Puebla and Chiapas.

On the other hand, there is also the case of the University Program for Cultural Diversity and Interculturality Studies of the National Autonomous University of Mexico (PUIC-UNAM), whose objectives are: to carry out, promote and coordinate disciplinary and interdisciplinary research of a theoretical, methodological and applied nature on problems of Mexico and other regions, within the framework of cultural diversity and interculturality that produce and provide new knowledge to the humanities and social sciences, as well as a full understanding of the social, community or family structures of Mexico.

The Program also carries out the Teaching Project "Mexico, Multicultural Nation", which began its activities as an optative course at UNAM in 2002 and is currently taught in a total of 11 higher level schools and contributes to the training of students from the field of cultural diversity in degrees such as Law, Political Science, Architecture, Philosophy and Letters, Economics, Social Work, Design, Medicine, Sciences, among others.

There is also the work carried out by the Regional Center for Multidisciplinary Research (CRIM-UNAM) which currently has diplomas courses related to ICH, such as: "Diploma course for teacher training in sustainable human development, cultural diversity and conservation of intangible cultural heritage", the "Diploma course in culture, heritage and

development” and the “Diploma course in cultural diversity, intangible heritage and communication”.

In addition to public and private universities that offer undergraduate and graduate degrees in Anthropology and other careers related to 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:

Largely

Target for the next report:

Largely

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

The strong presence of indigenous cultures in Mexico has promoted the creation of solid and diverse institutions of higher education and in this sense, a vast academic experience has been developed related to the study of diversity and cultural heritage. However, it is necessary to promote the integration of these institutions in the public policies making process that promote the comprehensive safeguarding of ICH, based on the formation of multi and interdisciplinary teams that allow the creation of content that addresses the various dimensions and problems of ICH, as well as its contribution to sustainable development.

7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:

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

Question 7.1.a

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

Largely

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.

The National Commission of Intangible Cultural Heritage has established the following principles that govern the spirit and purpose focused on safeguarding of the Inventory of the Intangible Cultural Heritage of Mexico:

- It should be based on the initiative and broader community participation.
- In the registration process, the definitions, concepts, and assessments of the bearers of the Intangible Cultural Heritage should be considered, considering the registration of the information in their mother tongue, as well as in Spanish.
- Registered heritage must consider ancestral and social uses, long-standing traditions, the appropriation of history and local collective memory, as well as new expressions.
- The Inventory must register, in addition to the existing manifestations, the testimony of the Intangible Cultural Heritage that has ceased to appear or is in disuse, to anticipate its revitalization, as well as those cultural expressions in critical situation or that are more vulnerable to external pressure.
- The Inventory must be organized in such a way that it is possible to manage cross-information, accounting for the different aspects and levels of meaning and use of the Intangible Cultural Heritage.
- The Inventory will be able to offer inputs that help other entities to generate social development programs that raise the living conditions of communities, peoples, and bearers, as well as the design of strategies within the framework of the Comprehensive System for the recognition, accompaniment and protection of collective rights.

Question 7.1.b

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

Largely

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.

The Intangible Cultural Heritage Inventory at the national level has 319 cultural elements from all over the country, with which, statistically speaking, 112,336,538 inhabitants of the different cultural regions are linked, accounting for a wide sample of the diverse cultural, indigenous, mestizo, Afro-Mexican, rural and urban expressions and practices that coexist in Mexico.

Question 7.2

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

No

Based on your response in section A.6 Inventories

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

Question 7.3

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

Minimally

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

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

The last update that the Intangible Cultural Heritage Inventory had at the national level was in relation to editorial criteria on the registers that were previously endorsed by the National Commission for Intangible Cultural Heritage. Currently, the Ministry of Culture, through the corresponding instances, is working on updating the registration and documentation instruments with participatory methodologies, to obtain inputs of diagnostic and safeguarding of the ICH. Likewise, work is being done on the database and the platform itself to have information cross-referenced with other databases that allow to recognize the comprehensive vision of the ICH and that is useful to the three levels of government for generating public policies and programs tailored to the needs of ICH-bearing communities.

The registration instrument that must be filled out for the incorporation of cultural expressions in the ICH Inventory, specifies that information must be included on the breadth of the practice that is being proposed in terms of the number of its bearers and geographical scope, the risks it faces, for example threats to its recreation and transmission to new generations, as well as the implementation of safeguarding measures that have allowed the preservation of cultural expressions, which, together, allows determining the degree of viability of the cultural manifestations.

On the other hand, there have been some local experiences of developing ICH Inventories at

the state level. The case of San Luis Potosí stands out, which has developed a registration process based on the design of 8 specific survey formats, built according to the ICH domains proposed by UNESCO, recovering formats of Oral Tradition, Music and Dance, Crafts, Traditional Medicine (in its various local variants such as medicine, midwifery, bonesetters, herbalists, etc.), Sowing and Harvesting (including rituals), Life and Death Rituals, Patronal Festivities, interpretation of the local space (daily, ritual and sacred), and Cultural Heritage at Risk. The completion of these forms was accompanied by an interview process, to have more in-depth ethnographic information. As stated, until now 11 municipalities of the state have been registered (19%), all of which belong to the Huasteca Potosina, so a 55% advance in the registration of this region may be considered.

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.

The Intangible Cultural Heritage Inventory at the national level is publicly accessible since it can be consulted on the website of the Cultural Information System. In this regard, it should be noted that the information displayed does not contravene the customary principles and personal data of the bearer communities regarding access to their ICH.

Thus, we can refer to other inventory exercises at the local level, such as the case of Chiapas, where the preparation of inventory files of the Intangible Cultural Heritage is in progress, carried out through the State Center for Indigenous Languages, Art, and Literature (CELALI) applied especially in areas with indigenous populations. In this context, the permission of the traditional authorities is requested, awareness workshops are held with the community; information is collected in field work; the information is reviewed in the office; the written authorization of the community and / or its representatives is collected, and an internal control code is assigned.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Largely

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

The National Commission of Intangible Cultural Heritage has established the following principles that govern the spirit and purpose focused on safeguarding of the Inventory of the Intangible Cultural Heritage of Mexico:

- It should be based on the initiative and broader community participation.
- In the registration process, the definitions, concepts, and assessments of the bearers of the Intangible Cultural Heritage should be considered, considering the registration of the information in their mother tongue, as well as in Spanish.
- Registered heritage must consider ancestral and social uses, long-standing traditions, the appropriation of history and local collective memory, as well as new expressions.
- The Inventory must register, in addition to the existing manifestations, the testimony of the Intangible Cultural Heritage that has ceased to appear or is in disuse, to anticipate its revitalization, as well as those cultural expressions in critical situation or that are more vulnerable to external pressure.
- The Inventory must be organized in such a way that it is possible to manage cross-information, accounting for the different aspects and levels of meaning and use of the Intangible Cultural Heritage.
- The Inventory will be able to offer inputs that help other entities to generate social development programs that raise the living conditions of communities, peoples, and bearers, as well as the design of strategies within the framework of the Comprehensive System for the recognition, accompaniment, and protection of collective rights.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Largely

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

In order to strengthen the relevant updating and registration mechanisms of the Inventory of Intangible Cultural Heritage, it is necessary to consolidate the inter-institutional mechanisms that allow the continuity of the initiatives and the establishment of follow-up responsibilities.

In this sense, it is equally important to develop differentiated registration instruments, adapted to the nature of each domain of the ICH, strategies that ensure the widest possible community participation, as well as their free, prior, and informed consent.

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

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

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

Question 8.1

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

Some

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

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

The National Commission of Intangible Cultural Heritage has established the following principles that govern the spirit and purpose focused on safeguarding of the Inventory of the Intangible Cultural Heritage of Mexico:

- It should be based on the initiative and broader community participation.
- In the registration process, the definitions, concepts, and assessments of the bearers of the Intangible Cultural Heritage should be considered, considering the registration of the information in their mother tongue, as well as in Spanish.
- Registered heritage must consider ancestral and social uses, long-standing traditions, the appropriation of history and local collective memory, as well as new expressions.
- The Inventory must register, in addition to the existing manifestations, the testimony of the Intangible Cultural Heritage that has ceased to appear or is in disuse, to anticipate its revitalization, as well as those cultural expressions in critical situation or that are more vulnerable to external pressure.
- The Inventory must be organized in such a way that it is possible to manage cross-information, accounting for the different aspects and levels of meaning and use of the Intangible Cultural Heritage.
- The Inventory will be able to offer inputs that help other entities to generate social development programs that raise the living conditions of communities, peoples, and bearers, as well as the design of strategies within the framework of the Comprehensive System for the recognition, accompaniment, and protection of collective rights.

It is important to note that although there is an important anthropological tradition of registration and documentation of ICH in Mexico, in recent years various proposals of community work and self-management of cultural heritage have been generated, particularly by the bearer communities themselves. In this sense, we can mention proposals that account for the community participation and various actors involved in the safeguarding of the ICH in registration processes, documentation and safeguarding plans of cultural expressions and practices such as the bearers of the Ritual Ceremony of the

Voladores; Mariachi, string music, song and trumpet; Charrería, equestrian tradition in Mexico; Parachicos in the traditional January feast of Chiapa de Corzo; La Romería (the pilgrimage): ritual cycle of 'La llevada' (the carrying) of the Virgin of Zapopan and Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making 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.

As mentioned, the Intangible Cultural Heritage Inventory has 319 cultural elements from all over the country, with which, statistically speaking, 112,336,538 inhabitants of the different cultural regions are linked. This is a convincing example of how the Inventory has been built from an inclusive base of broad cultural diversity, accounting for the cultural, indigenous, mestizo, Afro-Mexican, rural and urban expressions and practices that coexist in Mexico, as well as highlighting the importance of the role of women in the processes of cultural reproduction.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

As mentioned, it is necessary to strengthen the inter-institutional mechanisms that allow the continuity of the initiatives and the establishment of responsibilities of the actors involved for the follow-up, pertinent registration, and periodic updating of the Inventory of the Intangible Cultural Heritage. A fundamental part of this is the generation of strategies that ensure effective and broader community participation, as well as their free, prior, and informed consent in the registration process; but, in addition, position the Inventory as a resource for direct use by the communities that encourages the development of self-managed safeguarding initiatives.

9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework:

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

Question 9.1

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

- Research, scientific, technical and artistic studies

To a large extent, research and documentation centers in Mexico receive direct funding from the Federation and state entities to carry out their activities. The case of the Public Research Centers of the National Council of Science and Technology (CONACYT) stands out, for example, which claims to have academic programs with lines of research related to the ICH; also the National Institute of Anthropology and History (INAH), the Center for Research and Higher Studies in Social Anthropology (CIESAS), the Regional Center for Multidisciplinary Research (CRIM) and the University Program for Cultural Diversity and Interculturality Studies (PUIC) both of the National University Autonomous of Mexico (UNAM), as well as the various public and private universities that carry out research processes whose themes are linked to the ICH.

- Documentation and archiving

There are several examples of documentation centers whose mission is related to the registration of various branches of the ICH, most of which are part of cultural and academic institutions, so their funding also comes from the Federation and to a different extent, from state entities. The case of the Manuel Gamio Documentation Center of PUIC-UNAM stands out. Since its foundation, this instance conceived the need to set up a documentation center to support its research, extension, professional training, dissemination and teaching activities. In 2009, this initiative began to take shape after the Board of Directors of the Inter-American Indian Institute decided to confer on UNAM, under the supervision of the Organization of American States (OAS), the responsibility for the safeguarding, protection, conservation, study, systematization, and organization of the bibliographic and documentary collections of that Institute.

Given the importance and specialization of this collection, which houses part of the historical memory of the indigenous peoples of America since the 1940s, the UNAM

decided to develop a specific project, through the PUIC, to address the needs for safeguarding, research, cataloging and dissemination of such an important documentary heritage.

Question 9.2

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

Yes

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

In general terms, the diagnosis has been prioritized, as well as various types of publications and dissemination products that address the impact that different safeguarding actions have had, particularly on the cultural practices and expressions that have been inscribed on the Representative List. These initiatives have been undertaken both by federal and state cultural bodies, as well as by bearers, cultural agents, and academics. To mention some examples, we specify the contributions in this regard made within the framework of traditional cuisines and traditional trades and arts. The publications that the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) have made on these two areas stand out: old cookbooks, Indigenous and Popular Cuisine and Geometries of the imagination, publications on textiles, traditional toys, among others.

On the other hand, INAH's World Heritage Directorate (DPM) has promoted the elaboration of articles on the state of the cultural manifestations inscribed on the Representative List and the implementation of their respective Safeguarding Plans, within the framework of the anniversaries of their inscription. These texts, prepared by the cultural agents of each cultural expression, are available in various issues of the Hereditas Magazine, a publication specialized in Cultural Heritage issued by the DPM. For example, articles regarding Traditional Mexican Cuisine, the Parachicos in the January Feast of Chiapa de Corzo and the Pirekua, traditional P'urhépecha song, are currently being prepared in the framework of the tenth anniversary of their inscription.

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.

As mentioned in previous sections, Mexico has the model of Intercultural Universities, public institutions of higher education that aim to contribute to greater equity in the distribution of educational development opportunities in the country, characterized by their quality and cultural and linguistic relevance. Within the framework of these Universities,

research projects are developed that promote traditional knowledge and community practices.

Examples of this are: the one oriented to traditional Chontal cuisine; biocultural heritage of the Choles of Tacotalpa, diseases of cultural affiliation and therapeutic resources; rescue of oral narratives; Ch'ol knowledge about aquatic snails, and linguistic attitudes about the use of the Ch'ol language in daily life and in the academic space by minors from localities in the municipality of Tacotalpa, in the state of Tabasco. To carry out this, the methodology of "participatory action" is used, since one of the pillars of the intercultural model is linked research, that is, with the direct participation of the bearer communities.

Based on this methodology, during the first semester of university studies, students make a recognition of the characteristics of their communities of origin that allows interrelation with various community actors such as leaders, community authorities, traditional doctors, the elderly, storytellers, cultural agents, religious administrators, prayers, among others. During the third semester, all groups of students must carry out a community diagnosis that allows the identification of various problems or documentation needs of the communities. Throughout a year and a half of work, both students, teachers and the community interact and form collaborative activities that give way to community and research projects.

The level of community participation, then, ranges from collaboration to authorship. As the work is carried out jointly, the information generated is always returned to the community, most of the time in a printed version. It should be noted that each project is presented through a methodological proposal that is materialized in a protocol that is presented to the communities prior to any intervention, which in synthesis includes: meeting with ejidal authorities and people from the community to inform the intention of the institution; request for permission for intervention; informed consent letter and return for results reporting.

On the other hand, there is the experience developed by the National Institute of Indigenous Languages (INALI), whose work methodology is carried out directly with speakers of indigenous languages, who participate, for example, in the roundtables and discussions held within the framework of the National Indigenous Languages Fair (FLIN); as well as in the contents of the Catalog of National Indigenous Languages and its derived materials such as:

- Catalog of Mexican indigenous languages: Contemporary cartographies of their historical settlements.
- Catalog of National Indigenous Languages: Linguistic Variants of Mexico with their self-denominations.
- Poster of national indigenous languages.
- Information brochure of the catalog of national indigenous languages.
- Pedagogical Grammars of Otomangues Languages.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is considered that, although the shared experiences allow to give account of the important research and documentation work carried out by academic institutions in Mexico, it is essential to implement a dissemination strategy that is based on sharing such experiences and methodologies based on community participation, so that they can be applied more broadly and systematically. The creation of a space for the exchange of experiences will allow the strengthening of methodologies, instruments, and tools, as well as its impact on public policies. Likewise, it is necessary to rethink new approaches in accordance with the challenges that bearers constantly face in safeguarding ICH and linking them with issues related to peacebuilding, a comprehensive vision of ICH, gender, and local sustainable development.

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

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

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

Question 10.1

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

Limited

Provide any additional details here.

When reviewing the scientific production of the governmental institutions of the three levels of government and higher education in Mexico, it is considered that there are lines of research that seek the documentation and analysis of cultural practices, as well as the preservation and dissemination of traditional knowledge related to several domains of the Intangible Cultural Heritage, but in a very notable way in traditional cuisine, community festivities, traditional arts, and trades.

This translates into the possibility that these investigations, increasingly aware of respect for traditional practices and forms of organization of the communities themselves, contribute to making the information that is documented and analyzed accessible to the bearer community, as well as to decision-makers, through printed publications, presentation and discussion forums, creation of networks to make visible the challenges and limitations that bearers face.

An illustrative example of this is the methodology developed by Intercultural Universities, whose educational and intercultural research model is based on research linked to the bearer communities, whose pillar is the participatory action methodology, characterized by joint work with communities, knowledge dialogue and inclusion of the community in research projects.

In this sense, the level of community participation ranges from collaboration to authorship and, since the work is done jointly, the information generated is always returned, most of the time in a printed version.

Question 10.2

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

Some

Provide any additional details here.

Various investigations and documentation actions related to the ICH have been taken up mainly by legal and development plans areas; in addition to sectors such as health and environment. To cite some examples, the Colegio de San Luis, a Public Research Center of the National Council of Science and Technology, has stated that its lines of research have contributed to generating indigenous community registers, with the recognition of 389 indigenous communities in the San Luis Potosí state and become an instrument of legal defense for the indigenous communities at the local level.

Likewise, the Intercultural Universities of Tabasco and Guerrero, reported that for at least 15 years, students, graduates, or teachers - whose research work focuses on problems in their respective communities - participate in consultations for Development Plans, at Municipal, State and Federal levels. The proposals that are submitted in these consultations derive to a great extent from research and community linkage work held by the Intercultural Universities.

As for the Regional Center for Multidisciplinary Research of the National Autonomous University of Mexico has been linked with various government institutions responsible for the design, implementation and evaluation of public policies related to culture and ICH.

There are also various initiatives carried out by institutions that are not part of the Culture Sector, but which are substantively linked to the safeguarding of the ICH and which have been derived from local research and documentation. For example, in the training strategy "Interculturality and Gender within the framework of Human Rights" of the Directorate of Traditional Medicine and Intercultural Development of the Federal Ministry of Health, specific issues related to the traditional knowledge of indigenous peoples, culture and worldview, diversity and cultural identity, traditional medicine and human rights, contents that have been derived from various investigations.

For its part, the National Commission for the Knowledge and Use of Biodiversity (CONABIO) bases its line of work on various investigations carried out throughout the country by different academic bodies and experts, and has created a digital consultation platform on natural and cultural diversity, developing topics such as: what is natural and cultural diversity, evolution under domestication, use-food and beverages, artisanal use, medicinal use, timber use, environmental use and ornamental use, which together constitute an important measure of dissemination of the several uses and linkage areas of the ICH and its impact on sustainable development.

Question 10.3

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

Some

Provide any additional details here.

Most of the investigations of the Public Research Centers of Mexico and higher education institutions have the purpose of analyzing and exploring cultural practices with the objective, mostly, of generating instruments for their preservation and diffusion within and outside the communities. The role of ICH research in the country is generally based on the knowledge and dissemination of oral, festive and community traditions, in addition to making them visible to generate environments where the communities themselves organize and can generate mechanisms for its safeguarding.

In a complementary way, the research works of the academic centers are also the link between the bearers of cultural practices and the institutions dedicated to the safeguarding of the ICH, with attributions to generate the conditions for the accompaniment and preservation of the cultural manifestations, as well how to encourage its reproduction and dissemination.

Baseline and target

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

Extent to which the current indicator is met:

Partially

Target for the next report:

Largely

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

As mentioned above, the research and documentation on the ICH undertaken by the communities themselves, the various government institutions, academia, and other actors involved in the ICH safeguarding are of great importance, both for the knowledge of the state that cultural practices and expressions have, as well as for the decision-making process. Therefore, the link between academia and the government sector must be strengthened to materialize the contributions that are generated from the academic sector and thus have a real impact on the formulation of public policies associated with the ICH, hoping to generate a positive effect, but also steer towards the construction of changes in the society.

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

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

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

Question 11.1

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

Yes

1

It is a

- Legal measure

Name of the policy/measure

General Law of Culture and Cultural Rights

Established

19-06-2017

Revised

Is the policy/measure being implemented?

Yes

Brief description

The General Law of Culture and Cultural Rights (LGCyDC) regulates the right to culture that every person has in the terms of articles 4 and 73 of the Political Constitution of the United Mexican States, which in its 2009 reform introduced the notions of "right of access to culture" and "cultural rights", associated with human rights and the right of every citizen to access to cultural goods and services provided by the State. In this sense, the LGCyDC promotes and protects the exercise of cultural rights and establishes the coordination bases for access to the goods and services provided by the Mexican State in cultural matters and particularly highlights the introduction in a national legal norm, the concept of Intangible Cultural Heritage. Its provisions are of public order and social interest and of general observance in the national territory.

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.

One of the main programs of national scope that the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the Ministry of Culture has promoted for thirty years, is the Multilingual and Community Cultural Actions Program (PACMyC), aimed at developing the culture of communities and municipalities, stimulating local participation, and promoting initiatives for such participation. This program has been consolidated as a strategy aimed at the recovery of popular culture, to strengthen the processes that sustain community expressions, through financing, from federal and state financial resources, to projects that stimulate the initiatives of the ICH bearers.

For the operation of the program in each state, Commissions for Planning and Support for Popular Creation (CACREP) are established, collegiate bodies made up of representatives of local and federal cultural authorities, as well as civil society, in charge of validating the work processes of the program, ensuring its accountability. The projects are selected in state processes of rule that are made up independently to the organizing instances, where creators, academics and specialists of popular culture determine which projects will be financed.

On the other hand, there is the Program for the Economic Strengthening of Indigenous Peoples and Communities (PROECI), implemented by the National Institute of Indigenous Peoples (INPI), which aims to contribute to the strengthening of the economies of indigenous and Afro-Mexican peoples and communities located in the indigenous regions of focused and priority attention, through the implementation of economic projects; tourist; mitigation and adaptation actions to the effects of climate change; generation of added value; access to credit and support for marketing; with community and regional impact, from a participatory, territorial and gender perspective, to achieve the integration of value chains, in order to promote integral, intercultural and sustainable development in those regions.

For this, it seeks to establish criteria that contribute to the strengthening of community organization, traditional techniques and knowledge and the conservation of natural resources. The establishment and promotion of the use of distinctive seals seeks to make visible these characteristics of the products and services generated by indigenous and Afro-Mexican communities, and indigenous community enterprises, allowing the end consumer to recognize and value them.

Another program promoted by INPI is "Indigenous Paradises", which arises as a strategy to strengthen consolidated tourist sites, managed and administered by indigenous communities and community enterprises in the area of promotion and dissemination, in

such a way that a distinctive seal is generated that positions them nationally and internationally as sites that work in networks, offering differentiated tourism products with high natural, cultural and historical value under the management of indigenous communities. This organizational scheme, based on their own normative systems, has allowed them to conserve, transmit and share their heritage and ancestral knowledge; they are also a space for cultural exchange, which allows visitors to know and value the wisdom of indigenous peoples.

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

Yes

If yes, provide details.

To cite some examples, we can mention the Safeguarding Plan for the ceremonial of the dance of the old "La Viejada" of Tempoal, Veracruz, whose initiative arose from the bearers of the tradition, when they considered that their cultural heritage was being displaced by a stage of shows as a tourist attraction promoted by the local government. Its process involved workshops and training on self-management of ICH. In addition to designing a safeguarding plan, they formed the Regional Commission for the safeguarding of the ceremonial dance of the old "La Viejada" in the Huasteca, accompanied by the three orders of government. Currently this tradition is registered in the National Intangible Cultural Heritage Inventory and is not part of the UNESCO's Lists.

On the other hand, there are the Safeguarding Plans for the elements inscribed on the Representative List of the Intangible Cultural Heritage, which are generally implemented and periodically updated. The cases of the Ritual ceremony of the Voladores stand out, whose Safeguarding Plan is implemented directly by the Totonacapan Voladores ritual Council; the Safeguarding Plan of Traditional Mexican Cuisine, in whose spirit the Policy for the Promotion of Mexican Gastronomy that was established in 2015 was based; the Mariachi Safeguarding Plan, in charge of the National Commission for the Safeguarding of Mariachi (CONASAM), established in 2012. It is important to highlight at this point also the cases that are undergoing an update, such as the Pirekua, which, due to a complaint from certain bearer communities, has pushed to the restructuring of its Safeguarding Plan, what has been working on since 2016. About this, we will deepen in section C of this report, which includes the individual reports of the cultural manifestations inscribed on the Representative List

Question 11.3

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

Yes

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

In general terms, the substantive support provided by government institutions is of a technical nature, which is expressed through the following specific actions:

- Training on the 2003 Convention and its application tools
- Training on methodologies for the elaboration of Safeguarding Plans
- Support for anthropological opinion in cases of legal disputes that are associated with a cultural practice.
- Advice to bearer communities for the registration of cultural elements in the ICH Inventory.

Regarding financial support, and as mentioned in the previous point, one of the main means of financing is the Multilingual and Community Cultural Actions Program (PACMyC) implemented by the DGCPUI, aimed at developing the culture of communities and municipalities, stimulating local participation, and promoting the initiatives of that participation. This program has been consolidated as a strategy aimed at strengthening popular culture, to promote the processes that sustain community expressions, through financing, from federal and state financial resources, to projects that stimulate the initiatives of the ICH bearers.

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.

In general terms, in the current programs related to the ICH and the support to communities that participate in popular culture, specific criteria for heritage at risk have not been considered, however, in the Internal Rules of the National Commission of Intangible Cultural Heritage, the urgent need to create the necessary conditions to accompany self-managed processes in ICH-bearing communities that is at risk has been foreseen. To do this, it considers that safeguarding plans should consider the following:

- The strengthening of self-management capacities of the communities, peoples, and bearers, with the understanding that they will be the ones who define, manage, and implement the actions to safeguard their Intangible Cultural Heritage. It is necessary to have as a starting point a diagnosis of all the components, mainly those that are at high risk of disappearance, considering their current contexts.
- They should also consider the development of actions as a result of the diagnostic and reflection exercises, attending to situations present in the original or symbolically appropriate territory, such as: social mobility, national and international migration, displacement, conflict zones, among other significant factors.
- Likewise, those cultural expressions that are in imminent risk of disappearance, particularly of indigenous, Afro-Mexican, and comparable populations, will be considered as priority attention cases in the preparation of safeguarding plans.

Question 11.4

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

Some

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

It is considered that the information process to the actors involved in the safeguarding of the ICH on the policies or administrative measures about it is partial, as there are no adequate mechanisms to inform in a timely and direct way the result of their consultations and ongoing implementation. For example, in the making of the General Law of Culture and Cultural Rights, dialogue tables and consultation spaces were previously held with various actors linked to the topic; however, it lacked a specific report on the result of community participation in this process, except for the information published in the Official Gazette of the Federation and the mass media once such law was approved.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is necessary to work on strengthening the general legal framework that regulates the management and approach of ICH in Mexico. The General Law of Culture and Cultural Rights, which is currently the instrument that provides the legal tools for their protection, is not sufficiently forceful and precise regarding the importance of safeguarding the ICH, nor does it consider the variety of actors that must be involved and their attributions to guarantee comprehensive preservation. Likewise, it would be essential to consider the financial and human resources required to comply with its precepts. The establishment of mechanisms for dialogue with the Legislative Branch will be crucial for achieving this goal.

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

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

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

Question 12.1

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

Yes

1

It is a

- Education policy

Name of the policy/measure

Education Sector Program 2020-2024

Established

06-07-2020

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Education Sector Program 2020-2024 sets the guidelines to be followed by the country's educational policy (the National Educational System), as well as the corresponding indicators that will evaluate its performance. In general terms, its objective is to guarantee the right of the population in Mexico to an equitable, inclusive, intercultural, and comprehensive education, whose main axis is the best interests of girls, boys, and adolescents.

Question 12.2

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

Yes

1

It is a

- Legal measure

Name of the policy/measure

General Law on Education

Established

13-07-1993

Revised

19-01-2018

Is the policy/measure being implemented?

Yes

Brief description

Regulates the education provided by the State-Federation, federative entities and municipalities, their decentralized bodies, and individuals. It establishes that every inhabitant of the country has equal opportunities of access, transit, and permanence in the national educational system. It compels the State to provide quality educational services that guarantee the maximum achievement of student learning, so that the entire population can attend preschool, primary, secondary, and upper secondary education. Among its main objectives are:

- Strengthen awareness of nationality and sovereignty, an appreciation for history, national symbols, and institutions, as well as an appreciation of the traditions and cultural particularities of the various regions of the country.
- Promote through teaching the knowledge of the linguistic plurality of the Nation and respect for the linguistic rights of indigenous peoples.
- Speakers of indigenous languages will have access to compulsory education in their own language and Spanish.

Question 12.3

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

Yes

It is a

- Legal measure

Name of the policy/measure

General Law on Education

Established

13-07-1993

Revised

19-01-2018

Is the policy/measure being implemented?

Yes

Brief description

As mentioned in the previous section, the General Law on Education regulates the education provided by the State-Federation, federative entities and municipalities, their decentralized bodies, and individuals. Regarding indigenous education, the following objectives stand out:

- Promote through teaching the knowledge of the linguistic plurality of the Nation and respect for the linguistic rights of indigenous peoples.
- Speakers of indigenous languages will have access to compulsory education in their own language and Spanish.

On this point, it is important to highlight the contribution made by the National Institute of Indigenous Languages to achieve the objective, with the creation of educational and dissemination materials such as:

- Catalog of Mexican indigenous languages: Contemporary cartographies of their historical settlements.
- Catalog of National Indigenous Languages: Linguistic Variants of Mexico with their self-denominations.
- Poster of national indigenous languages.
- Information brochure of the catalog of national indigenous languages.
- Pedagogical Grammars of Otomangues Languages.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

Although in Mexico there is a constitutional framework and a set of programs and laws of a national nature, complemented by secondary laws at the state level that seek to guarantee the recognition and reevaluation of cultural and linguistic diversity, and that provide an opening for each federative entity to promote contextualized local educational models or programs for pedagogical attention, it is necessary to strengthen the specific link with the concept of Intangible Cultural Heritage and, in addition, that the reference to the 2003 Convention be established within the international normative framework.

13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 13 of the Overall Results Framework:

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

Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

Yes

Provide additional explanation, indicating the sector involved.

Although in Mexico the concept of Intangible Cultural Heritage is not addressed in normative and legal documents under that terminology, it is important to highlight that the spirit of its meaning is taken up in various programs of different sectors of public administration and, in that sense, it can be considered that the Ethical Principles established by UNESCO are also largely respected, even when they are not known as such.

Regarding this point, specific programs of the Ministry of Health and the Ministry of Environment and Natural Resources (SEMARNAT) related to various topics of the ICH stands out:

- Work program of the Directorate of Traditional Medicine and Intercultural Development of the Ministry of Health, with specific functions related to interculturality, traditional indigenous medicine and health of indigenous peoples, has allowed to promote government actions for the inclusion and promotion of cultural diversity in health services, based on the establishment of policies of recognition and respect for the populations, their culture and identity, within the framework of human rights.
- SEMARNAT bases a large part of its functions and work programs on the principles of the Nagoya Protocol, whose objective is the fair and equitable sharing of the benefits derived from the use of genetic resources, considering all rights over these resources contributing to the conservation of biological diversity and the sustainable use of its components. All of which is based on the respect for the rights of indigenous communities, mainly of their prior, free, and informed consultation, as well as the recognition of the rights of indigenous and local communities regarding traditional knowledge associated with genetic resources.

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?

- Health care

As mentioned above, the creation of the Directorate of Traditional Medicine and Intercultural Development of the federal Ministry of Health meant a milestone in the approach to cultural diversity from the perspective of health services, which has undoubtedly promoted inclusive care based on respect for cultural rights regarding health and the need to transform institutional services and the legal framework for their operation considering other perspectives.

- Knowledge and practices concerning nature and the universe

According to the work guidelines of SEMARNAT, there are two laws that consider rights for the bearers of intangible cultural heritage: General Law of Wildlife (LGVS) and the General Law of Ecological Balance and Environmental Protection (LGEEPA):

- The LGVS considers a chapter related to the agreement and social participation of all the people and sectors involved in the formulation and application of measures for the conservation and sustainable use of wildlife. The knowledge, innovations and practices of rural communities that involve traditional lifestyles relevant to the conservation and sustainable use of wildlife and their habitats, as well as their holders, are also recognized. In addition, it establishes that the benefits derived from the use of these knowledge, innovations and practices will be shared equitably.

- The LGEEPA considers the inclusion of indigenous peoples, since it establishes that for the formulation and conduct of environmental policy and the issuance of official standards and other instruments, regarding preservation and restoration of ecological balance and protection of the environment, the Federal Executive (President of the Republic) must guarantee the right of communities, including indigenous peoples, to the protection, preservation, use and sustainable exploitation of natural resources and the safeguarding and use of biodiversity. In addition, it establishes that the co-responsible participation of society in the planning, execution, evaluation and monitoring of environmental and natural resources policy should be promoted.

- Climate change

The Program for the Economic Strengthening of Indigenous Peoples and Communities (PROECI) of the National Institute of Indigenous Peoples (INPI), promotes mitigation and adaptation actions to the effects of climate change, which

consist of support for conservation strategies and sustainable management of natural resources in indigenous and Afro-Mexican peoples and communities.

Among the mitigation actions are the establishment of native tree plantations integrated with traditional crops, milpa intercropped with fruit trees, reforestation of maguey, pine, cedar, among others, activities focused on reducing the emission of greenhouse effect gases or improve sites where carbon dioxide is captured.

Regarding the adaptation actions, there are considered works for the conservation of soils and community springs; establishment of living barriers with traditional plants; improvement of the traditional milpa; productive diversification; mangrove conservation; rescue of native or adapted seeds and plants at risk of disappearance, thus generating initiatives and measures aimed at reducing the risk of natural and human systems facing the effects of climate change.

Question 13.3

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

Not applicable

Provide any additional details

Question 13.4

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

Yes

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

- Income generation and sustainable livelihoods

As mentioned before, the National Institute of Indigenous Peoples (INPI) executes the Program for the Economic Strengthening of Indigenous Peoples and Communities (PROECI), which aims to contribute to the strengthening of the economies of indigenous and Afro-Mexican peoples and communities located in the indigenous regions of focused and priority attention, through the implementation of economic projects; tourist; mitigation and adaptation actions to the effects of climate change.

- Productive employment and decent work

The National Fund for the Promotion of Crafts (FONART) arises as a response to the need to promote the country's handicraft activity and contribute to the generation of a greater family income for artisans, through their human, social, and economic development.

Among its main objectives is to promote the direct sale of artisans; improve the organization of artisans, the production chain and marketing, as well as their workspaces and level of training, all of which is done based on sustainability criteria, which support greater competitiveness in the market and improve income.

- Impact of tourism on ICH safeguarding

As mentioned before, INPI also executes the “Indigenous Paradises” project that arises as a strategy to strengthen consolidated tourist sites, managed and administered by indigenous communities and community enterprises in the field of promotion and dissemination, in such a way that it generates a distinctive seal that positions them nationally and internationally as sites that work in networks, offering differentiated tourist products of high natural, cultural and historical value under the protection of indigenous communities, whose organizational scheme, based on their own regulatory systems, has allowed them to conserve, transmit and share their heritage and ancestral knowledge; these are also a space for cultural exchange, which allows visitors to know and value the wisdom of indigenous peoples.

Another representative example in this area is provided by the Policy for the Promotion of Mexican Gastronomy, which seeks to detonate various production processes based on traditional regional cuisines, including the promotion of gastronomic tourism.

Question 13.5

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

No

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

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

Baseline and target

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

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

Although there are multiple examples that show the importance given to the multicultural character of Mexico and its correspondence in the creation of public policies that promote the recognition and respect of biocultural diversity, it is necessary that the concept of Intangible Cultural Heritage be integrated, as well as the spirit and principles of the 2003 Convention as a normative reference in the regulatory framework of the various areas and sectors that should be included in a comprehensive process of the ICH safeguarding.

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

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

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

Question 14.1

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

Yes

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

In recent years, has been observed in Mexico the multiplication of cases of misappropriation of elements that are part of the culture and identity of indigenous, Afro-Mexican or comparable peoples and communities, especially those related to the field of traditional artisan techniques (their aesthetics, design, symbology and iconography).

In the search to address this problem and the demand of artisans that the Mexican State establish measures so that this area is respected and protected, during 2019 the Senate of the Republic promoted a series of reforms to the Federal Copyright Law, since in this it was stipulated that literary, artistic, or popular art works were of free use and only protected against their deformation. Therefore, as of January 24, 2020, this law establishes that expressions of popular cultures “are protected regardless of whether their individual authorship cannot be determined or whether the term of protection granted to their authors has expired” (Article 156).

In its Title VII, Chapter III, Article 157 stipulates that this law “protects literary, artistic, popular and artisan works, original, collective and derived from popular cultures or expressions of traditional cultures, of the multicultural composition that make up the Mexican State, in which elements of the culture and identity of the peoples and communities referred to in article 2 Constitutional are manifested, to whom this Law recognizes the ownership of the rights”.

Next, in article 158, it determines that the works will be protected by this law “against their exploitation without the written authorization of the titular people or community and against their deformation, made in order to cause demerit to it or damage to the reputation or image of the community or people to which it belongs”.

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.

As mentioned above, the Ministry of the Environment and Natural Resources (SEMARNAT) bases a large part of its functions and work programs on the principles of the Nagoya Protocol, whose objective is the fair and equitable sharing of the benefits derived from the use of genetic resources, considering all rights over such resources, contributing to the conservation of biological diversity and the sustainable use of its components. All of which is based on respect for the rights of indigenous communities, mainly of the prior, free and informed consultation, as well as the recognition of the rights of indigenous and local communities regarding traditional knowledge associated with genetic resources.

Similarly, at the local level, SEMARNAT works with various laws that demonstrate the link between the environment and the rights for the bearers of intangible cultural heritage: the General Law of Wildlife (LGVS) and the General Law of Ecological Balance and Protection of Environment (LGEEPA).

The LGVS includes a chapter related to the agreement and social participation of all the people and sectors involved in the formulation and application of measures for the conservation and sustainable use of wildlife. The knowledge, innovations and practices of rural communities that involve traditional lifestyles relevant for the conservation and sustainable use of wildlife and their habitat, as well as their holders, are also recognized. In addition, it establishes that the benefits derived from the use of these knowledge, innovations and practices will be shared equitably.

The LGEEPA considers the inclusion of indigenous peoples, since it establishes that for the formulation and conduct of environmental policy and the issuance of official standards and other instruments, regarding preservation and restoration of ecological balance and protection of the environment, the Federal Executive (President of the Republic) must guarantee the right of communities, including indigenous peoples, to the protection, preservation, use and sustainable exploitation of natural resources and the safeguarding and use of biodiversity. In addition, it establishes that the co-responsible participation of society in the planning, execution, evaluation and monitoring of environmental and natural resources policy should be promoted.

Question 14.3

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Not satisfied

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

Regarding Collective Rights, it is essential to strengthen the legal instruments, the processes of attention and support of the bearers who state that third parties have misused their knowledge and the elements that make up the ICH; so, it is necessary to allocate human and financial resources for this purpose.

Likewise, it is essential to generate a strategy for the Defense of Collective Rights at the national level that involves various instances and sectors of the public administration, to have interference in the prohibition of piracy, as well as raising awareness among enterprises and consumers about the respect and value of the cultural heritage of indigenous, Afro-Mexican, and comparable communities.

On the other hand, it is essential to strengthen the capacities of the ICH bearer communities that are directly involved in commercial dynamics, issues such as management of their cultural heritage, cultural industries, collective rights, commercialization, and dissemination of the wealth that their cultural heritage keeps, among others.

15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

Guidance note corresponding to indicator 15 of the Overall Results Framework:

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

Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

Yes

Describe briefly, giving examples, how they do so.

As previously mentioned, the Multilingual and Community Cultural Actions Program (PACMyC) of the General Directorate of Popular Cultures supports cultural projects with financial resources, based on community participation and the strengthening of popular culture, which has a positive effect on common well-being.

Likewise, the Program for the Economic Strengthening of Indigenous Peoples and Communities (PROECI), implemented by the National Institute of Indigenous Peoples (INPI), supports with financial resources initiatives of indigenous and Afro-Mexican peoples and communities with the purpose of generate local sustainable development projects based on their own cultural identity elements.

For their part, some states of the republic, such as Morelos, have included in their state development plans (2019-2024) the link between ICH and Sustainable Development, through the connection of the cultural, economic and tourism sector.

While, in Tamaulipas, the state development plan (2016-2022) highlighted the importance of ICH in society, as an instrument of well-being, particularly in children and youth, by strengthening ties with their cultural identity.

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 a broad way, there is still no general understanding of the attributes of the ICH as a factor for dialogue, mutual respect, conflict resolution and peacebuilding; however, the inscriptions on the Representative List have contributed to the understanding of these lines

of work and in general terms, of the objectives sought by the 2003 Convention. In this sense, the experience developed in the framework of the implementation of the Safeguarding Plan of the Ritual ceremony of the Voladores stands out, which has shown the cultural diversity that this practice entails, which is also a reason for union and dialogue between various indigenous groups that are linked to this practice despite being in different geographical points. This demonstrates that, although the broad social understanding of the various social functions that the ICH fulfills is at an incipient stage, inscriptions on the Representative List have contributed to the process.

Question 15.3

Do development interventions recognize the importance of ICH in society?

Yes

If so, how do development interventions recognize the importance of ICH?

- As a source of identity and continuity

As has been shared on other sections, the Multilingual and Community Cultural Actions Program (PACMyC) of the General Directorate of Popular Cultures recognizes the importance of popular cultures as the articulating axis of the development of community life of indigenous, Afro-Mexican mestizo and comparable peoples and communities, deep meanings and a vision of the world that gives identity to the bearer communities of the ICH; so its transmission to the next generations is of vital importance for the enhancement of cultural diversity and common well-being.

- As a source of knowledge and skills

Through the programs promoted by the National Fund for the Promotion of Crafts, the importance of the knowledge, skills, trades, techniques, and materials used by Mexican artisans is recognized, an important source of economic resources for families of Mexican artists, who prove the inventiveness and richness of their culture.

- As a resource to enable sustainable development

Likewise, the strategy of the National Institute of Indigenous Peoples (INPI) with the "Indigenous Paradises" project, recognizes the importance of the cultural heritage of indigenous peoples to promote sustainable development through the possibility of offering tourist services based on local cultural elements and whose scheme of organization is based on regulatory systems of the communities with the possibility of generating spaces for sustainable 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:

Satisfied

Target for the next report:

Satisfied

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

It is essential to implement an awareness strategy aimed at the general public, with an approach that not only values the cultural function of the ICH, but also highlights its social functions, as a factor of intercultural dialogue, of mutual respect, for the conflict resolution and peace building. In this sense, it will be possible to start from the experiences developed in the framework of the inscriptions on the Representative List but strengthening with local examples that allow society in general to see the potential that the ICH entails as a source of resilience, of local sustainable development and to close inequality gaps.

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

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

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

Question 16.1

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

- Indigenous peoples

We give as an example the Multilingual and Community Cultural Actions Program (PACMyC) in its 2020 call, which invites groups that are part of the forms of organization of indigenous and rural communities: stewardships, brotherhoods, and council of elders to participate.

- Groups with different ethnic identities

Returning to the previous case of the PACMyC 2020 call, we refer to the public that serves: indigenous communities, Afro-descendants or vulnerable groups or communities belonging to rural and urban areas in which reference is made to the indigenous population.

- Migrants, immigrants and refugees

Reference is made to the work carried out by the Secretary of Education, Science, Technology and Innovation of Mexico City, an entity that, due to the large influx of indigenous migrant communities from all over the country, has become an urban center of significant cultural and linguistic diversity. An example of the inclusion strategies from the intercultural dimension carried out by this entity, is the implementation of the project Points of Innovation, Freedom, Art, Education and Knowledge (PILARES) for which 86 workshop facilitators were hired who met the profile of belonging to an ethnic group, being a native language speaker, having intercultural studies and, above all, having a vocation and social commitment to promote and revalue the social and historical richness represented by the millenary knowledge of these groups. Of the 86 workshop facilitators, 41 are speakers of 14 native languages, including the Ayuujk (Mixe), jnatrjo (Mazahua), tsuni (Zoque), tidza'(Zapoteco), Enná (Mazateco), xnánj nu' a (triqui), hñähñu(Otomí), tu'un savi

(Mixteco), ñonndaa (Amuzgo), tutunakú (totonaco), tenek (Huasteco), bats'il k'op (Tzeltal) and jujmi dsa maji'i (Chinanteco).

- People of different ages

Following the example of PACMyC, the 2020 call invites to participate collective groups, creators, cultural bearers, over 18 years, without distinction of age, gender or ethnicity.

- People of different genders

In 2020, the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the federal Ministry of Culture, held the XI National Photography Contest "Working Women, Inventors of Realities". The purpose of this contest was to make visible the women who inspire with their example when doing a wide variety of jobs, as well as to raise awareness about the reality they live in relation to inequalities and discrimination based on gender.

- Members of vulnerable groups

The Ministry of Culture through the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) promotes the strategy "Working with the invisible", that is, build from art and culture an environment free of discrimination, inclusive and of respect for human rights with the most vulnerable sectors of the country. This strategy includes five priority programs: Chamakili. Antistories and antipoems, Homeworkers, Hands of Santa Cruz, Cultural Castlings and Regional Circles of Indigenous Thought.

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 Mexico, the inscriptions on the Lists of the 2003 Convention have had different meanings with respect to raising awareness about the importance of self-respect, but especially of mutual respect between communities. In particular, the contribution made in this sense has

been made by the case of the first binational inscription of Mexico: “Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process”. It is generally known that the origin of Talavera ceramics in Mexico has been the constant cause of various frictions between the artisans of Puebla and Tlaxcala, who dispute being the cradle of this tradition. In this sense, the inscription on the Representative List has contributed to the creation of a new space for dialogue and understanding, in which artisans from both states recognize and respect each other as depositories of centenary knowledge, and in which, in addition, are compared on equal terms with Spanish artisans, recognizing themselves as peers.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is important to implement an awareness-raising strategy, aimed especially at cultural bearers, which highlights the social function of the ICH as a factor of intercultural dialogue, of mutual respect for conflict resolution and peacebuilding. In this sense, it will be possible to start from the experiences developed in the framework of the inscriptions on the Representative List but strengthening with local examples that allow society in general to see the potential that the ICH entails as a source of resilience and common well-being.

17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:

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

Question 17.1

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

Yes

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

One of the greatest impulses that the inscriptions of cultural manifestations on the Representative List have contributed has been in terms of dissemination and awareness of the importance of the Intangible Cultural Heritage and, very especially, of its bearer communities. Specifically, the actions have focused on holding multiple forums, meetings, roundtables, talks, colloquia, congresses, and exhibitions whose general objective is to inform and create awareness about the importance of safeguarding the ICH. Just to cite some examples of this type of activities in which have had the participation of bearers of different cultural expressions, are:

a) Cycle of virtual talks: “Intangible Cultural Heritage: source of resilience and local development facing COVID-19”, 25 & 27 August, 2020, which aimed to raise awareness about the importance of the Intangible Cultural Heritage in the context of the pandemic and its social uses; to provide a space for reflection on the impact of the pandemic on Intangible Cultural Heritage practices; to disseminate the success cases of community management in the context of the pandemic and highlight the importance of the participation, use and benefit of the bearers of their cultural heritage in the context of global, health, environmental and economic risks. Bearers from Mexico, Argentina, Spain, and Peru participated.

b) Cycle of virtual talks: “Indigenous Languages and Intangible Cultural Heritage”, within the INALI 2020 National Indigenous Languages Fair, November 3 & 17, 2020, Its objectives were to know the perspective of the bearers of the cultural practices of indigenous peoples and communities that have been inscribed in the Lists of the Convention for the Safeguarding of the Intangible Cultural Heritage of UNESCO, on the importance of the transmission of indigenous languages, in terms of challenges, experiences of good practices for the preservation and transmission of indigenous languages. Bearers from Mexico, Colombia, and Peru participated.

c) Cycle of virtual talks: “Lighting the burners between tradition and innovation. First virtual meeting of Colombia-Mexico cuisines”, from 13 to 17 October 2020, initiative that arose

within the framework of the Agreement for Cultural, Educational and Sports Cooperation between Colombia and Mexico 2018-2021, agreement with which both countries strengthen ties of institutional collaboration, particularly in cultural and educational projects that contribute to the social development of both countries.

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 accordance with the variety of awareness-raising actions cited in point 17.1, the consent of the bearers who participate in those dissemination activities related to the importance of the ICH is established from the moment of invitation, sending of the dissemination project proposal that contains purpose, objectives, methodology, dialogue forum format, participants, and topics to be discussed. Constant written communication is maintained, and in some cases the participants consult the feasibility of their participation with their local authorities, groups, or unions. In case of use of images, they sign the consent for non-profit use and for the purposes of cultural and educational dissemination.

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 monitoring the activities referred to in the previous sections, in the case of publications and dissemination actions in digital media, personal data protection legends are used; as well as copyright if applicable or in the case of crafts, reference to the author of the piece or the workshop.

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 the Regional and Central Units of the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU), the need to train new cadres of young cultural promoters has been detected, since in many cases the first cultural promoters who were trained in a rigorous and relevant program are about to retire, which allowed them to acquire extensive experience in field work, cultural management, applied anthropology, cultural public policies, and ICH. For this reason, it is essential to transmit their experience to young people belonging to the influence area, generally speaking indigenous languages, interested in cultural management, community participation and who may possibly be trained as cultural promoters. The above has been an almost natural mechanism in which the cultural promoters of the states have generated processes of active participation among young ICH bearers.

To cite one example, from 27 November to 2 December 2019, the workshop of new cadres of cultural promotion of the ICH was held with the participation of young people belonging to indigenous communities of Chihuahua, Sinaloa, and Sonora. The workshop was carried out by cultural promoters with great experience and recognition for their work in the community, anthropologists from INAH and officials from the DGCPIU. The structure of the course had a first theoretical phase, a participatory phase with young people and the application of methodologies and new techniques for the registration, documentation, and self-management of the ICH; as well as field work where they not only associated what they learned in the course with the knowledge they recognized as part of their cultural heritage, but also raised new concerns, needs and problems.

On the other hand, in terms of experiences developed by local authorities, the Puebla Children's Cultural Development Program annually conducts the State and National Encounters of Local Knowledge, aimed at girls, boys and adolescents, who share knowledge of their localities and offer various forms of understanding and expression of their environment.

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.

There is a broad participation of young people in the Multilingual and Community Cultural Actions Program (PACMyC), in whose projects they participate extensively in the collection of information and dissemination of their ICH.

On the other hand, and as mentioned in past indicators, the educational model implemented by Intercultural Universities is based on promoting intercommunity research projects from young students, in which young people carry out the identification, registration and documentation processes of various topics that are important to their communities.

Question 17.5

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

Yes

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

As part of the awareness-raising efforts on the importance of the ICH that have been derived from the inscriptions on the Representative List, different actions and strategies have been developed focused on the use of new technologies and platforms, in order to achieve safeguarding objectives of the ICH, especially in the current context of a pandemic that has minimized to the maximum the disposition of face-to-face meeting spaces. Among these actions, the following stand out:

- The pandemic exacerbated precarious working conditions for many, but especially for those whose main source of economic resources is in the practice of some cultural expression. In this case, traditional musicians who perform in traditional, religious, and social festivals were strongly affected, as were their respective families. Therefore, within the framework of the P'urhépecha Musician Day, the Royal Band of Ichán, with the dissemination support of the institutions that contribute to the follow-up of the Safeguarding Plan of the “Pirekua, traditional song of the P'urhépecha”, organized an online concert for the benefit of local musicians (around 350), which was broadcast on social networks and streaming platforms such as Vimeo and YouTube. As a result of this action, approximately \$25,000 (Mexican pesos) was raised that was destined to the maintenance of the local traditional music school.
- One of the main branches of dissemination used by the Center for Indigenous Arts (CAI) of Veracruz, registered in the Register of Good Safeguarding Practices of the 2003 Convention, is the use of social media. Aware of the great dissemination opportunity that the use of new communications technologies means, the CAI created the House-School of Media, an area focused mainly on young Totonacs who have strengthened the resources offered by social and digital media to create and disseminate culturally relevant content that promotes knowledge about the importance of Totonac heritage.
- Among the cases of cultural expressions that are not inscribed in the Convention Lists, the ceremonial of the Dance of the Old Men, la Viejada, in Tempoal, Veracruz, stands out, in which social media have played a preponderant role in the valuation and dissemination of their tradition, since they have profiles in different social networks that allow them to share in real time, the activities they carry out during the year, they do interviews and brief chronicles about the projects in which they participate, for example, if they are invited to another community or some institutional space. The generation of these contents is carried out spontaneously by the community and one of its main purposes is to be linked with the Tempoal people who are in different parts of the country and even in the United States.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is important to implement a capacity building strategy aimed at cultural bearers in general, not only those whose cultural practices are on UNESCO Lists, which highlights the importance of community participation in all activities that are linked to the safeguarding of its ICH, as well as the necessary participation of young people to ensure the transmission from generation to generation of the knowledge that make it possible. In this sense, it will be possible to start from the experiences developed in the framework of the inscriptions on the Representative List and the Register of Good Practices but strengthening with local examples that allow society in general to see the potential that the ICP entails as a source of resilience and common well-being.

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

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

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

Question 18.1

Does media coverage:

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

In Mexico, the media that cover the topics and / or contents related to the ICH belong to the Network of Radio Broadcasters and Educational and Cultural Television Companies of Mexico, as well as to the Public Broadcasting System of the Mexican State (SPR), a decentralized public body not sectorized, in charge of providing the digital public broadcasting service at the national level, in order to ensure access for more people, to a greater offer of plural and diverse content on digital radio and television. The media belonging to the SPR are characterized by disseminating content that highlights the importance of cultural diversity, popular culture, and the wealth of indigenous languages at the informational level, the formation of nationalist values and the enjoyment of the country's cultural expressions; however, there is a lack of a background that really makes the general public aware of the values and social functions of the ICH and, consequently, of the importance of its safeguarding. Regarding the first aspect, we have the following illustrative examples:

- The National Hour, created in 1937 and produced by the General Directorate of Radio, Television and Cinematography of the Ministry of the Interior, is conceived as a means of the federal government to strengthen communication with society and strengthen national integration through language, culture, traditions, and artistic creation. It is broadcast every Sunday from 10pm to 11pm on the nationwide radio stations.
- Radio Educación tries to cover artistic and cultural festivals that allow the recording, testimony, and conservation of cultural practices. An example is the coverage since 1979 of the National Meeting of Jaraneros and Decimistas of Tlacotalpan, Veracruz. It should be noted that the sound collection of Radio Educación was recognized as Memory of the World by UNESCO in 2014.
- Channel 22 highlights what has been done in special programming around the International Day of Indigenous Peoples, International Mother Language Day and particularly throughout 2019, the International Year of Indigenous Languages, to name the most relevant.
- Channel Eleven, through its Directorate of News Broadcasts has addressed the expressions of Mexico inscribed as ICH of Humanity by the UNESCO, such as the following reports: “The Talavera, distinctive of Puebla”; “The Pilgrimage in honor of

the Virgin of Zapopan”, “Voladores of Papantla” and “International Mariachi Fair 2019”.

- Promote mutual respect among communities, groups and individuals?

As mentioned above, the contents of radio and television stations belonging to the Network of Radio Broadcasters and Educational and Cultural Television Companies of Mexico, as well as to the Public Broadcasting System of the Mexican State (SPR), They develop a variety of contents that reflect not only the multicultural character of the nation, but also value the cultural heritage of the various cultural groups under equal conditions, thereby promoting mutual respect and recognition among them. Examples of content diversity are:

- Radio Educación has recorded different music genres with the participation and consent of the bearers. Has recorded materials in indigenous languages and try to include young people. During 2019 in collaboration with the Center for Research and Higher Studies in Social Anthropology (CIESAS), a virtual album was recorded in various national languages and young rappers were included.
- The Mexican Institute of Radio (IMER) develops some projects in conjunction with institutions such as the National Institute of Indigenous Languages (INALI) and the National Institute of Indigenous Peoples (INPI) as specialized bodies, since some content is done in languages indigenous like the series: The Guardavoces (voice keepers), Our Word and 100 phrases in Mam Language. In this sense, since 2018 to date, 316 phonographic units linked to any of the ICH axes have been delivered to the National Sound Library for their safeguarding.

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 general terms, various actions have been registered that show collaboration between institutions whose mission is linked to ICH topics (see 18.1) and media entities, mainly in the creation of dissemination content that reflect the pluricultural character of Mexico. In this sense, in addition to those that have already been mentioned, we highlight the following:

- The Film Library of the National Autonomous University of Mexico directs the Online Cinema Program, section "Multicultural wealth of Mexico" through which it disseminates online part of the collections that it has protected and conserved throughout its existence, in which can be observed the multicultural richness of the country. It consists of film documentaries where can be seen cultural, artisan and religious activities. It is available to

the public. <https://www.filmoteca.unam.mx/cine-en-linea/riqueza-multicultural-de-mexico/>

- Series 1393 of Radio UNAM: Poetry Festival: The languages of America "Carlos Montemayor", 2010, 2012, 2014, 2018. Live and direct transmission from the Nezahualcóyotl room, of the University Cultural Center, of the Poetry Festivals in which poets from the American continent declaim their work in their mother tongue.
- Series 1763 of Radio UNAM: Xochikoskatl. Flower Necklace, we make magazine of ancient Mexico. The series is part of the fight against discrimination and racism and seeks to give a voice to the indigenous peoples of the country. It is a co-production: Radio UNAM and the University Program for Studies of Cultural Diversity Interculturality (PUIC-UNAM), the National Institute of Anthropology and History (INAH), the National Institute of Indigenous Languages (INALI) and the National Commission for Human Rights. Digital Mass Storage System of Radio UNAM and repository (podcast) of Radio UNAM: www.radiopodcast.unam.mx/podcast

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

The General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU), in correspondence with its mission and work objectives, has carried out various actions with the aim of contributing to the creation of culturally relevant journalism. In this sense, stands out the carrying of the forum "Good Journalism Practices in a Multicultural Country" on August 8 and 9, 2020 within the framework of the International Day of Indigenous Peoples, conceived as a space for journalists and communicators to dialogue and to be trained on the particularities of media coverage of indigenous peoples. The forum was made up of a series of roundtables, presentations and talks on journalistic training and indigenous peoples; cultural journalism and indigenous peoples; report to indigenous peoples; public media, communication, and indigenous peoples; human rights and indigenous peoples; woman, indigenous and journalist and national system of indigenous radio stations.

Question 18.3

Media programming on ICH:

- Is inclusive

As mentioned, there are various examples of the inclusive orientation of media programming that is linked to ICH topics and cultural diversity. Examples of this are:

- Radio media: The National Hour; National Meeting of Jaraneros and Decimistas of Tlacotalpan, Veracruz; The Guardavoces; Our Word; 100 phrases in Mam Language; Poetry Festival: The languages of America "Carlos Montemayor"; Xochikoskatl, Flower necklace
- Television media. Channel Eleven, production of the programs "Documentary Sounds of the Wind" (in collaboration with the National Commission of Indigenous Peoples); "Sixty-eight voices, sixty-eight hearts" (second season); "The route of flavor" (seventh season); "Our origin, our language".
- In cinema: "Multicultural wealth of Mexico" from the UNAM Film Library.

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

The Cultural Radio Broadcasting System of the National Institute of Indigenous Peoples, which is made up of 22 stations that broadcast in Amplitude Modulated and Frequency Modulated located in different indigenous regions, broadcast in the majority languages of their coverage areas (more than 35 indigenous languages and dialect variants), disseminating the cultural, musical, and artistic expressions of indigenous and Afro-Mexican peoples.

- Addresses different target groups

Mainly indigenous peoples, see previous information.

Question 18.4

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

No access

Provide any additional explanation.

As mentioned, the media coverage in relation to the ICH is informative and is based on the dissemination of the multicultural sense of the country, without specifically and meaningfully using the concepts and terminology of the 2003 Convention.

Baseline and target

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Satisfied

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

It is essential to strengthen the capacities of the media regarding the ICH subject; as a start it is essential to run a training and awareness strategy on the various contexts and realities faced by the communities and peoples that hold the ICH. On the other hand, it is important to strengthen knowledge regarding the spirit and ethical principles of the 2003 Convention, so that even their participation would be more active and purposeful since the generation of critical and informed public opinion is vital. Likewise, their participation as allies of the bearers of the ICH and disseminators of meaningful and deep content for a wide audience is essential, so that the appropriation and relevance of the subject would be of general interest.

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

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

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

Question 19.1

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

Yes

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

The federal Ministry of Culture implements various recognitions to the bearers of the different domains of the ICH, which has triggered processes of public and peer recognition, as well as the promotion of the transmission of knowledge to the new generations. Stands out:

- National Ceramic Award. This award is aimed at the creators, artists and specialists of Mexican ceramics who have stood out for their commitment, endeavor, and actions in favor of the effective promotion of national ceramics. It focuses on the preservation of artisan techniques and the stimulus of the artistic capacities of artisans, promoting gender equality. The awarding categories are as follows: contemporary pottery, lead-free glazed pottery, traditional pottery, ceramic sculpture, miniature pottery, Christmas pottery, and clay modelling.
- Line of action "Indigenous languages take the rostrum", aims to make indigenous languages visible in the Chamber of Deputies, a venue that represents all Mexicans, and their importance in our country. It consists of inviting a bearer of an indigenous language to give a speech in their language before the plenary session, regarding various topics, such as: the defense of the language and the territory, human rights, discrimination, the displacement of languages by the Spanish language, intercultural education, the value of ancestral knowledge and the diversity of ways of seeing the world. So far, speakers of nahuatl, mixe, totonaco, zapoteco, mazahua, mè'pàà, ñuu savi, mam, ñu-hu, cuicateco, purépecha, tének, maya, triqui and mazateco have been heard.

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

The principles of inclusion in the aforementioned actions are established from the bases of the call and, in some cases, in the operating rules of the national contests, which are widely disseminated and are aimed at the bearers of the ICH, without distinction of any kind.

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:

- Researchers

Seminars, roundtables, talks, various courses on ICH. Such as the International Congress on experiences in the safeguarding of ICH (CIESPCI), an inclusive space where public policies, research, plans and programs, projects and activities from civil society are exchanged, analyzed, and debated, aimed at safeguarding ICH in the current context, organized by the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU), the National Institute of Anthropology and History (INAH) and the Regional Center for Multidisciplinary Research (CRIM-UNAM).

- Other stakeholders

Specifically, the main actors that carry out public events around the ICH, the importance of its safeguarding and the 2003 Convention, are the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU), that every year holds multiple forums, meetings, and roundtables on various topics related to the ICH, its safeguarding and the link with its bearers, as well as the World Heritage Directorate of the INAH, which conducts annual international colloquia focused on various ICH issues: ICH and Tourism, ICH and sustainable development, ICH and Education, ICH and legal frameworks, among others.

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.

In Mexico, one of the most emblematic examples of good practices is the Center for Indigenous Arts (CAI), inscribed in 2012 in the Register of Good Safeguarding Practices of the 2003 Convention.

Although the operational part of the CAI is under the command of members of the Totonac community, the main source of its financial resources to function throughout the year comes from the government of the state of Veracruz, through the local National System for the Comprehensive Development of Families and from the resources obtained from the Cumbre Tajín Festival, an event whose budget also comes from the state government.

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.

To mention an example, the line of action “Languages take the rostrum”, mentioned in section 19.1, shows one of the ways in which mutual respect and recognition among communities regarding cultural and linguistic diversity of the country has spread, since in a symbolic way a space is taken, the rostrum of the Chamber of Deputies, in which does not enter the citizens or guests of any kind, much less the bearers of the ICH, whose position and cosmogony have historically been invisible and not considered in the country's decision-making process.

Baseline and target

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

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

It is essential to design a strategy that allows the incorporation of the principles and objectives of the 2003 Convention in public information channels in a wide and extended way, in order to contribute to raising awareness about its importance, social function and contributions to local development, common well-being and mutual respect, directed not only to the bearer communities, but to the population in general. This strategy should also consider the participation of a variety of actors, such as NGOs and private initiative.

20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

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

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

Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

Yes

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

As mentioned in other sections, in Mexico one of the main public programs that are linked in a substantive way to the safeguarding of the ICH from its community base, is the Multilingual and Community Cultural Actions Program (PACMyC) led by the General Directorate of Popular, Indigenous and Urban Cultures. In general terms, the PACMyC is a strategy aimed at the recovery of popular culture, to strengthen the processes that sustain community expressions, by financing projects that stimulate initiatives that arise from the bearer communities themselves, thereby it is aligned with Ethical Principles 1, 2, 6 and 7.

Federal and state financial resources are combined for the operation of the program. In each State are established Commissions for Planning and Support for Popular Creation (CACREP), collegiate bodies made up of representatives of local and federal cultural authorities, as well as civil society, in charge of validating the program's work processes, ensuring their transparency, in accordance with Ethical Principle 4.

Question 20.2

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

No

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

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

It is essential to generate a dissemination and collaborative work strategy that highlights the ethical principles of the 2003 Convention, so that the ICH is approached in a comprehensive manner by both cultural bearers, decision makers and the general public, fostering transversal working models, in accordance with the 2030 agenda and human rights instruments.

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

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

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

Question 21.1

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

Some

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

One of the most important effects that the inscriptions of cultural expressions on the Representative List have generated has been to highlight the importance of community participation in the ICH safeguarding processes. The examples that account for this are very varied and largely depend on the nature of the expressions themselves; however, it is worth emphasizing the case of the Traditional Mexican Cuisine in which during the years the Safeguarding Plan has been implemented, the base of actors that must necessarily be integrated has been reformulated. For example, the primary role of traditional cooks' groups has been positioned, but also of other actors in the value chain that take up this knowledge and recreate it, as well as the role of farmers in the traditional cuisine process and the positioning of the food sovereignty of the communities.

Describe in particular measures to ensure that this is inclusive.

Returning to the case of the Traditional Mexican Cuisine, the specific measure that has been taken to guarantee the inclusion of all actors is the application of the Policy for the Promotion of Mexican Gastronomy, in which the various actors and sectors are identified, both governmental, from organized civil society as well as from private initiative, which must be considered to ensure the comprehensive safeguarding of the wide diversity of knowledge that make up the Traditional Mexican Cuisine.

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)?

Limited

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

In general terms, the participation of organized civil society in the safeguarding processes of the ICH in Mexico is still incipient, with specific cases being reported in which there has been

a forceful participation of those organizations in various safeguarding processes. In particular, the case of the Conservatory of Traditional Mexican Cuisine stands out, which promoted the nomination of the Traditional Mexican Cuisine and continues to work on its Safeguarding Plan, as well as the Daniel Rubín de la Borbolla Documentation Center, which participates in the safeguarding processes both Traditional Mexican Cuisine, as in the Pilgrimage of the Virgin of Zapopan and in the artisan processes for the elaboration of talavera ceramics.

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?

Not applicable

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

Baseline and target

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

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

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Partially

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

As mentioned, it is necessary to strengthen the inter-institutional, collaboration and linkage mechanisms that accompany the work of the different actors involved in the ICH safeguarding. On the one hand, it is essential to strengthen the self-management capacities of the bearer communities on their ICH and the participation of the institutions of the three levels of government, the academic sector, civil organizations and international cooperation bodies, their scope, and attributions to contribute in different ways in community initiatives. Similarly, it is important to strengthen the inter-institutional work to address ICH in a comprehensive manner, so work in education, peace building, local sustainable

development, common well-being, gender, and environment is fundamental; as well as the participation of the general public, the media and private initiative.

22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:

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

Question 22.1

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

No

Describe briefly, giving examples, how communities, groups and individuals can 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?

No

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

Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Various academic and research institutions such as the Center for Research and Social Studies in Social Anthropology (CIESAS), the Intercultural Universities and the Metropolitan Autonomous University reported having the methodologies, databases and specialized resources necessary to carry out monitoring processes on ICH safeguarding initiatives or programs; however, they also mentioned the budgetary difficulties they would have to face in order to expand their academic scope towards these areas.

Baseline and target

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

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

Extent to which the current indicator is met:

Minimally

State Party-established target

Partially

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

It is necessary to generate the conditions and pertinent strategies to implement actions of monitoring, measurement, evaluation and proposals by the bearer communities, academics, and civil society, on different issues related to the safeguarding of the ICH and the implementation of the 2003 Convention in coordination with the three levels of government.

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

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

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

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

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

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

Question 24.1

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

- Bilateral level
 - During 2020, with the Ministry of Culture of Colombia, a course was held to strengthen capacities about the Intangible Cultural Heritage, it was aimed at bearers, cultural promoters, agents, and other actors involved in the safeguarding of cultural heritage in Mexico. Its objective was to strengthen the technical capacities of cultural promoters, agents, and bearers from different regions of Mexico, to detonate the community self-management of cultural heritage and its safeguarding among the ICH bearer communities, through the formulation of their own methodology, based on the experience in the development of special safeguarding plans in Colombia. In addition, the exchange of strengthening capacities for the safeguarding, preservation, diffusion, and practice of traditional cuisine in Mexico and Colombia. Both initiatives arose within the framework of the Agreement for Cultural, Educational and Sports Cooperation between Colombia and Mexico 2018-2021, an exchange in which both countries strengthen ties of institutional collaboration, particularly in cultural and educational projects that contribute to the social development of both countries.
 - In February 2018, the “International Workshop for the application of the Convention for the Safeguarding of the Intangible Cultural Heritage-UNESCO” was held in Paraguay, with the aim of strengthening the capacities of the Ministry of Culture of Paraguay about the 2003 Convention. Derived from this workshop, was also advised by mexican experts the elaboration process of the first nomination file of Paraguay to the Representative List "Practices and traditional knowledge of Terere in the culture of Pohã Ñana, Guaraní ancestral drink in Paraguay" which was inscribed in 2020.
 - In 2017, officially started the work with Spain on the binational application for the nomination file of the "Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process" to the Representative List of the Intangible Cultural Heritage of Humanity, in which capacity-building processes have been triggered for the rethinking of the respective Safeguarding Plans, to integrate common actions.

- Regional level

The General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the Ministry of Culture participates as the focal point of Mexico before the Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), in various dissemination actions of the ICH, capacity building, exchange of experiences, linkage and collaboration in multinational projects among the States Parties of the region.

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:

- International level

In February 2020, within the framework of the International Year of Indigenous Languages, the High-Level Event Building a Decade of Actions for Indigenous Languages was held, organized by the Government of Mexico and UNESCO, in cooperation with regional, national and international partners, from which the Declaration of Los Pinos [Chapoltepek] arises, which includes milestones to develop the future Global Action Plan for the International Decade of Indigenous Languages (2022-2032), which was proclaimed by the United Nations General Assembly on December 18, 2019.

It sets out the key guiding principles for the International Decade, including the centrality of indigenous peoples with the slogan "Nothing for us without us". The document also highlights the impact and expected outcomes of the International Decade, such as the need for a full spectrum of human rights and fundamental freedoms that address the issues of language vitality and sustainability, greater participation, inclusion, and empowerment of indigenous languages users. To ensure that users of indigenous languages are recognized in the economic, political, social, and cultural spheres, the Declaration identifies strategic directions to improve:

- Inclusive and equitable educational and learning environments for the promotion of indigenous languages.
- Indigenous languages in justice and public services.
- Indigenous languages, climate change and biodiversity.
- Digital empowerment, language technology and indigenous media.
- Indigenous languages for improve health, social cohesion, and humanitarian response.
- Safeguard cultural and linguistic heritage: indigenous languages as a vehicle for living heritage.
- Create equal employment opportunities in indigenous languages and for indigenous languages.

- Indigenous languages for gender equality and the empowerment of women.

The publication of the Los Pinos Declaration marks a milestone towards the construction of the global Action Plan for the International Decade. It creates a platform for joint, targeted, and long-term actions in the promotion of indigenous languages around the world, based on the lessons learned and the good practices of IYIL2019.

Question 24.3

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

Yes

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

As already mentioned, two activities were carried out with Colombia in which experiences of ICH safeguarding were shared: highlights the course for the strengthening of capacities about the Intangible Cultural Heritage, which was aimed at bearers, cultural promoters, agents, and other actors involved in the safeguarding of cultural heritage in Mexico. In this course, 55 participants were attended, concluding the course satisfactorily 37 participants from the following states of the republic: Campeche, Colima, Chihuahua, Mexico City, Guanajuato, Guerrero, Mexico State, Jalisco, Querétaro, Michoacán, Oaxaca, San Luis Potosí, Tlaxcala, Veracruz, Yucatán, and Zacatecas; 5 of them speakers of indigenous languages; 50% were women; 14 bearers and 23 cultural promoters and agents. In addition to three participants from Toledo, Spain. Likewise, there was an exchange of Strengthening of capacities for the safeguarding, preservation, dissemination, and practice of traditional cuisine in Mexico and Colombia. Both initiatives arose within the framework of the Agreement for Cultural, Educational and Sports Cooperation between Colombia and Mexico 2018-2021, an exchange in which both countries strengthen ties of institutional collaboration, particularly in cultural and educational projects that contribute to the social development of both countries.

Question 24.4

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

Yes

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

Within the framework of the elaboration process of the nomination file of the “Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process” to the Representative List of the Intangible Cultural

Heritage of Humanity, information was exchanged with Spain on the historical support of the cultural expression, as well as on the artisanal procedure of its elaboration.

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

Mexico has a long tradition in the field of international cooperation; however, it is important that the aspect about Intangible Cultural Heritage is expanded and strengthened, mainly towards the Ibero-American countries with which similar cultural contexts are shared. Likewise, it is essential to build new cooperation ties with the different regions of the world, in order to promote the creation of new spaces for dialogue, exchange of experiences and good practices. Therefore, it is necessary to professionalize the capacities of the different actors involved in safeguarding the ICH in international cooperation matters, as well as to better measure and evaluate collaboration projects, and to obtain technical and financial support.

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

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

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

Question 25.1

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

Yes

1

Choose a category 2 centre

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

Describe the activities and your country's involvement.

Mexico has an active role and tends to be a benchmark in the safeguarding of ICH in the Latin American and Caribbean region and, in this sense, its participation in CRESPIAL has generated, for example, the recent positioning of fundamental topics for reflection such as Collective Rights, the effective participation of the bearer communities and the point of view of indigenous communities in the implementation of the 2003 Convention.

Likewise, there is a high degree of Mexico's participation in initiatives, calls for technical and economic support to community projects, as well as in training courses and capacity building for cultural bearers and agents and dissemination projects.

In the period 2017-2019, Mexico chaired the Administration Board (CAD), during which the following actions were carried out:

- a. Participation in ad hoc working groups for the evaluation of various projects, review of calls, multinational projects, among other collaborations.
- b. Participation of the General Director of CRESPIAL in the "Meeting for the exchange and reflections on the contribution of the Multilingual and Community Cultural Actions Program (PACMyC) in the safeguarding of the Intangible Cultural Heritage facing new paradigms and political scenarios", 17 - 20 October 2018, in Takilhsukut Park, Papantla, Veracruz, with the keynote address: "Safeguarding the ICH: common challenges in the region"; the workshop: "Strengthening community capacities to safeguard the ICH"; round tables: "The PACMyC and its impact on the safeguarding of the ICH".
- c. Host country of the 22nd meeting of the Executive Board (COE) and 13th meeting of the Administration Board (CAD) from CRESPIAL, in Oaxaca City, 23-27 October, 2018.

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 General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) and its links in the states of the republic, participate in the Network of Academic Cooperation on Intangible Cultural Heritage of Latin America and the Caribbean (ReCA PCI LAC) is a space for cooperation and exchange among the higher education, scientific and technological system, and the participation of researchers, teachers and professionals who are dedicated to the identification, study, recognition, assessment, awareness and dissemination of the ICH, as well as to the training and capacity building. Its mission is to promote the safeguarding of ICH through exchange and cooperation in joint and interdisciplinary projects of research, teaching and extension, allowing the development of topics and the creation of content related to ICH and strengthening the capacities of current and new culture professionals. The creation of the ReCA PCI LAC arises as a result of the "Regional Meeting for the Search for Cooperation Mechanisms on Intangible Cultural Heritage and Higher Education" held in Buenos Aires in November 2017 by UNESCO Montevideo in cooperation with the CRESPIAL, and the support of the Latin American Faculty of Social Sciences (FLACSO), the International Institute for Higher Education in Latin America (IESALC) and the UNESCO Regional Office for Culture for Latin America and the Caribbean (UNESCO Havana).

Another important example of participation in international networks linked to the ICH, is in Puebla, whose Secretary of Culture houses the Puebla Restoration Training Workshop School, which is a mechanism for safeguarding knowledge related to traditional construction systems of the viceregal period. This institution is part of the Network of Workshop Schools of Latin America and the Caribbean, which takes up the premise that Workshop Schools are cultural agents, capable of intervening in the safeguarding of the cultural and natural heritage of peoples, as an instrument of development, using the "learn by doing" methodology; it also considers to make the most of opportunities for the less favored, developing training spaces to dignify young people and adolescents, facilitating job skills according to the real possibilities of labor insertion.

This Network emerged in 2013 in search of a space for meeting, dialogue, debate and exchange of ideas, experiences and knowledge, whose main objective is to face in a coordinated way the continuity of training spaces and the challenges that arise in everyday life, in a complex context, where all countries are considered developing and some have high poverty rates. The Workshop School participates in the Network with the academic exchange of students and teachers who share the knowledge of traditional construction systems with their Latin American peers, this allows students from all institutions to recognize cultural similarities and differences caused by the conditions of the natural environment and the socioeconomic conditions that make the tangible and intangible heritage of their communities special.

Question 25.3

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

No

1

International and regional bodies

-

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage

Baseline and target

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

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

Extent to which the current indicator is met:

Largely

Target for the next report:

Largely

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

As mentioned in the previous indicator, it is essential to establish new ties of cooperation with the different regions of the world, but also with the various international organizations, both United Nations System and organized civil society, which are undertaking new activities and strengthening the comprehensive vision of the ICH. Therefore, it is important to improve capacities for the generation of collaboration networks, exchange of experiences and good practices at the regional and international level, aimed at the different actors involved in ICH safeguarding.

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](#)

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C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Indigenous festivity dedicated to the dead	2008

Question C.1

C.1. Social and cultural functions

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

This celebration constitutes one of the deepest rooted and dynamic traditions of community life in Mexico. The ceremonial ritual of the Day of the Dead has been conformed through the centuries with contributions from both indigenous and Catholicism, as well as from rural areas and urban groups. Despite the forms of celebration being quite different in each cultural region, they all have in common the vision of the ancient inhabitants of Mexico, prevailing the contact with the earth and the sacred while celebrating or remembering the dead, they are celebrations as intimate as they are communal where traditional cuisine, dances, songs and prayers in the ancestor's language are the fundamental axis.

For indigenous communities, these festivities are also associated with the agricultural cycle, so their importance is not reduced to the festive manifestation, but rather organizes their economic and social activities. In some regions, the festivity begins with the rituals of preparing the milpa and continues throughout the summer months, preparing the materials that are used to make domestic altars.

The festive calendar begins with the opening of the underworld, with the carnivals during February/March; it continues with the opening of the land on the day of San Juan, to later give way to the arrival of the deceased from September 29, the day of the Archangel San Miguel, until the festivities of Todos Santos.

Each festivity has different processes and attendants, as well as symbolic elements that are related to the charge systems and the saints of each locality.

Question C.2

C.2. Assessment of its viability and current risks

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

The festivity is practiced annually in both indigenous and mestizo communities, in rural and urban areas throughout the country, so it can be said that has an undeniable viability.

However, various factors have become latent risks that could affect the continuity of the element. Among them:

- Religious conversion. Adhesions to Protestant religions have impacted the festivity. Those who “convert” abandon customs and do not participate in the ceremonies/rituals, which causes divisions within the family and the community.
- Migration and reduction of agricultural activities. Given the conditions of marginalization and poverty of indigenous groups, where there is also a land scarcity and low productivity of agricultural activity, migration has become a mechanism for survival. This has led to the abandonment of the practices and customs that the bearers associate with their homeland, affecting the processes of transmission and recreation of the element.
- Uncontrolled tourism. Given the attractiveness of the festivities, there has been a notable increase in the tourist load, this can damage the setting since in most communities there is no adequate infrastructure to provide an adequate service without interfering with the symbolic meaning of the festivities.
- Loss of indigenous languages. The abandonment of the territory, the loss of collective ties, the discrimination and racism towards indigenous peoples, are factors that put transmission in native languages at risk.
- Distortion of celebrations. Referents unrelated to the local meanings of the festivities, such as the catrina or foreign festivities such as Halloween, are mainly introduced by the urban population.

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.

It is important to note at this point that the Indigenous Festivities Dedicated to the Dead were initially recognized as a Masterpiece of the Oral and Intangible Heritage of Humanity, and in that sense the nomination file did not consider specific actions aimed at highlighting the spirit and objectives of the 2003 Convention and it is worth saying, it also did not meet the criteria for inscription that the Convention defined.

For this reason, even though the Indigenous Festivities Dedicated to the Dead are one of the most deeply rooted and dynamic traditions in Mexico, which guarantees its continuity and transmission to new generations, there is no national and inter-institutional strategy - according to its geographical scope- that consider the identification and definition of general principles and lines of action, in line with the objectives of the Convention, which in turn allows the creation of a differentiated Safeguarding Plan for each state, within which the precise actions are defined in order to raise awareness of the festivities as a sample of the Intangible Cultural Heritage, which trigger processes of community reflection, which help to value other practices of the bearer communities, but also in which the value of the festivities as a shared ICH is highlighted and, therefore, as a means to promote intercultural dialogue, which, as a whole, take account of the wide cultural diversity that come together in this expression and that is the basis of current Mexican society.

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.

At national level stands out the Multilingual and Community Cultural Actions Program (PACMyC), a participatory model based on mixed contributions and implemented by the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU). With this program, community projects linked to the popular culture of Mexico have been directly strengthened, among which those dedicated to the festivities are highlighted.

Also noteworthy are the activities of the National Museum of Popular Cultures regarding this festivity:

- Cultural day for death;
- 400 petals Festival. In 2019 it featured conferences, workshops and artistic presentations

on the diversity of this celebration in different indigenous peoples of the country; expo-sale of handcraft and food products allusive to the festivities offered directly by artisans and producers; altars and offerings are displayed in the courtyards.

At the local level, elementary and middle schools play a fundamental role in spreading the festivities meaning, through activities such as: literary calaverita contests (a humorous literary composition typical of the festivities to make fun of, amusingly and sarcastically, the death); altars of the dead, etc.

In Hidalgo, for example, the Arts Center of the Ministry of Culture holds a festival in honor of the ancestors with the participation of students, teachers, and their families, in addition to the realization of a characteristic altar of each indigenous region of Hidalgo.

Likewise, there are activities related to the recognition of the importance of this ceremonial, through state and local declarations of the festivities in San Luis Potosí, Veracruz and in Ocotepéc, Morelos.

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.

As mentioned, the indigenous Festivities dedicated to the Dead is one of the most deeply rooted traditions at the community level and in society in general, so the degree of community participation, even with the risks identified, is broad and solid. In this sense, there are differentiated community organization models through which participation in these festivals is structured; almost all indigenous communities have a traditional organization, the *mayordomías*, through which the celebrations are organized in coordination with the traditional civil authorities.

For example, the community structuring model developed in Tempoal de Sánchez, Veracruz, stands out for the preservation of the festivity, since they have revitalized it through the organization of the *comparsas* for each neighborhood and organize from the rituals of the agricultural cycle to the definition of the details of the ceremonial, the making of masks and the clothing.

There is also the participation of the communities in this celebration through the *tianguis* (traditional street market) that are activated in almost the entire country on the occasion of the festival, such as the Day of the Dead *tianguis* in Yecapixtla, Morelos, where indigenous communities come down to sell the agricultural products of their crops, as well as various crafts related to the celebration, such as earthenware and waxes. This allows the reactivation of parallel traditions such as bartering and strengthening the community economy.

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.

At national level, one of the main bodies whose mission is strongly linked to the festivities and its safeguarding is the General Directorate of Popular, Indigenous and Urban Cultures (DGCPIU) of the federal Ministry of Culture. Among its working mechanisms is the set of Regional Units that are in different parts of the country, promoting several safeguarding actions (such as documentation, phonographic record, etc.), either individually or in coordination with local governments instances. Thus, there is also its Program PACMyC that promotes participatory community initiatives dedicated to strengthening the ICH.

On the other hand, there is a wide variety of local institutional mechanisms that have been developed by each entity in response to its cultural diversity, such as the Program for the Cultural Development of the Huasteca of the Secretary of Culture of San Luis Potosí, which promotes training of comparsas, the continuity of the tradition, among other aspects.

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.

As mentioned, the origin of this inscription lies within the framework of the Masterpieces Program, whose requirements did not stipulate the participation or the free, prior and informed consent of the bearer communities of the expression that was postulated. For this reason, the path to achieve the structuring of a national strategy that promotes the elaboration of differentiated Safeguarding Plans according to the dynamics and needs of each one of the 42 indigenous groups that are linked to the practice has been difficult to implement. However, this does not mean that actions aimed at the promotion and preservation of the festivities are not carried out, mainly by government institutions and in which the bearer communities participate.

Therefore, given the range, in terms of geographic scope and demographic density of the practicing and bearer communities, this report was prepared based on the information provided by the Regional Units of Guerrero, Xalapa, Morelos and Monterrey, belonging to the Directorate General of Popular, Indigenous and Urban Cultures, and by the cultural promoters who act as links of the communities that participate in the festivities, as well as

by the contributions of the State Councils for Culture and the Arts of Chiapas and Nuevo León, the Institute Veracruzano of Culture, the Institute Tamaulipeco for Culture and the Arts, the Secretariats of Culture of the states of Hidalgo, San Luis Potosí, Puebla, Jalisco and Colima.

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C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Places of memory and living traditions of the Otomí-Chichimecas people of Tolimán: the Peña de Bernal, guardian of a sacred territory	2009

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').

As part of a community celebration, it has several semantics translated into a form of social integration, religious manifestation, and festive experience with cultural value, forming its identity with which it is preserved.

Limited to the global situation of the COVID-19 pandemic that has deconstructed the world life in every way, this element is alive and dynamic. It has come a long way and its permanence persists, getting stronger, because of the concern of its bearers in not to forget or stop celebrating their traditions, and on the historical and traditional frame that is presented every year, it keeps a daily follow-up on the commitments that are established annually.

The preservation of this Intangible Cultural Heritage (ICH) is characterized by an organized

and continuous effort from the community, where its living memory is composed by the agreements, the organization and persistence in the tradition's origin, fulfilling functions of socio-familiar organization, economical, of exchange, but also of expression of meanings that, through the different manifestations done by the bearers, integrate the ritual and material context of the celebration.

The most outstanding feature of this element is that it is internalized in the individuals and in the bearer communities, through the various rituals, codes and experiences that have been drafted over time. It is an inherent heritage and consequently can be considered as the ethos of the community that develops it.

Question C.2

C.2. Assessment of its viability and current risks

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

The structures of community participation are maintained by respecting the periodical changes of the religious administrations and committees of the festivities.

Due to the risk that the COVID-19 pandemic represents, some of the manifestations, such as the peregrinations and other celebrations have been suspended by governmental order, in which reunions of more than 10 people are not allowed. However, the viability of the element with all its diversity and complexity has been maintained in the frequency and extent with which it was inscribed on the Representative List. The participation of different groups persists in the practice of the festivities and in the accomplishment of ritual activities, maintaining its vitality and systematic organization.

Among the bearers there is a firm conviction of the importance of the element with all its manifestations now that some of these have not been carried out and they demonstrate their concern to safeguard and reaffirm them next year.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription on the RL has managed to position the Otomí-Chichimeca cultural values, beyond those that supported the original nomination file, the result of which is the impact it has generated in the participation processes of the bearer communities, the general population, and the local government institutions, to join and establish worktables, consultation forums and a lot of revision work, to have an updated Safeguarding Plan (SP).

Being a cultural element whose complex and diverse nature involves a wide range of expressions that are linked to being Otomí-Chichimeca, the importance of updating the SP has implied a long task to raise awareness of the local governments and the general population. Because where they saw isolated traditions, at the worktables they could validate that these celebrations/rituals conform a living and diverse heritage, in whose context and validity over the years, they have created a whole cultural universe.

In the community process of the SP conformation, it has been found that there is a resonance with its environment in which the element is linked to various factors: economy, education, social development, and environmental protection; all integrated into the document to be addressed jointly and the result of which benefits all the bearer communities.

The challenge is to comprehensively articulate the SP with the educational, organizational, and self-managed dimensions within the bearer communities and to encourage the normative commitment of institutions and governments, for a planned and structured accompaniment according to the region's cultural, economic, and political needs.

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.

In this 3-year period, the organizational process for the management of the SP was intensified, involving the bearers directly in the inter-institutional and inter-municipal work. The efforts were integrated from the Secretariats of Culture, Sustainable Development and Tourism of Querétaro government and the federal government through INPI and INAH, considerably increasing interest in the lines of action in this region, including the following developed activities:

- Participatory writing of information cards with the Peña de Bernal's Traditional Climbers and publication of the book "Escaloneros de la Santa Cruz de la Peña de Bernal" (Santa Cruz's Climbers of the Peña de Bernal).
- Delimitation of Peña de Bernal's conservation area.
- Execution of the project: "Tolimán Sound and Phonographic Record" with the participation of Praisers, Pifaneros, and Concheros' Sones, music of traditional dances, Huapango Huasteco, Wind Band, and Ceremonial Easter Music. Dances of: La Sonaja, Malinches, Apaches, Concheros, and the Conquer Dance of San Miguel. Performing 55 audios for an anthology. The 7 delegations of the municipality of Tolimán participated

- Participation of traditional cooks in national and international meetings.
- Restoration of the sacred image of the Divine Savior in the Community of San Pablo Tolimán.
- Training in the care and maintenance of the built heritage of family chapels in San Miguel, Tolimán.
- Ethnographic research and academic publications, with topics of territoriality, public policies, rituality, worldview, community management and identities.

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.

During the updating of the Safeguarding Plan, the Institutional Technical Committee was established to ensure the continuity of actions facing the municipal government changes and based on a continuous relationship with the bearers.

The diagnosis of actions developed with the bearer communities was carried out, analyzing the thematic of interest that they expressed, which were taken to open forums, where recommendations and requests were compiled, in the short, medium, and long term, addressing problems, horizons and requests

The SP was updated in response to the requests of the bearer communities and including the scope of action covered by the element in the four municipalities, integrating the recommendations made by the bearers regarding the care and protection of the natural heritage linked to the element. Regarding the built heritage, they expressed their concern about the conservation of their chapels, meeting places and paths where they celebrate their traditional festivities. As for the living heritage, they have requested greater interest to safeguard the cultural wealth they possess, hence the project for the “Tolimán Sound and Phonographic Record” is derived, a valuable anthology that is already registered.

The SP has developed the required mechanisms to monitor the actions established through a constant follow-up with the bearer communities.

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.

On November 21, 2018, the development and implementation of the SP was formalized through the Collaboration and Coordination Agreement, integrating an Inter-Institutional Technical Committee with the participation of the municipal governments of Tolimán, Cadereyta, Ezequiel Montes and Colón, at the federal level the INPI and INAH and the Secretary of Culture of the Government of Querétaro, designated as the responsible body of the State Party, whose task of convening and coordinating different institutions and bearers involved with the element in the semi-desert region has the purpose of opening a space of frank and constructive dialogue to update and implement the safeguarding plan.

The Committee has advanced in a consistent and structured manner, reflecting on the importance of cultural heritage and the great value of organizing in a deep and institutional way for its safeguarding, convinced of the enormous historical opportunity that this implies for their communities and organizations.

Question C.7

C.7. Participation of communities in preparing this report

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

The COVID-19 pandemic has significantly limited the community contact that was programmed for the socialization process of the Safeguarding Plan. However, the application and systematization of the survey called "Recovery of Intangible Cultural Heritage experiences in the context of the COVID-19 pandemic" was carried out, where the population's concern about the imminent suspension of the festivities and celebrations activities that they prepare and carry out every year was confirmed. Said survey was applied considering health regulations, through planned and brief visits to the bearer communities and by phone calls.

In the same way, we have been informed about the manifestations that have not been carried out, as well as those that have developed in a more controlled manner, observing a scheme of coordination and respect between the population and the authorities.

The work that has been done, allowing their annual processes to continue, are the changes of mayordomías and the respective tasks that give continuity to the community organization.

C00175

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Ritual ceremony of the Voladores	2009

Question C.1

C.1. Social and cultural functions

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

The Ritual Ceremony of Voladores, in addition to continuing to constitute one of the main axes around which the collective life of the communities of the Totonacapan region is configured, and in other regions where this cultural manifestation is practiced, after its inscription in the Representative List, has detonated the following functions.

Social functions:

- Unite the Voladores through its 6 national and international meetings, as well as other forums.
- Get them to be cultural ambassadors of Mexico, appearing around the world.
- Develop fairer conditions and support in their assessment as Voladores, as well as the tradition's revitalization, transmission, and dissemination.
- Promote the acquisition of life insurance for the Voladores.
- Continue with educational work aimed at new generations, promoting social cohesion, through community schools.

- Promote the reforestation of the sacred tree Tsakat Kiwi and combat its danger of extinction.

Cultural functions:

- Transform the figure of the Volador into a cultural icon and a source of pride.
- Reinforce the sense of identity in the practicing communities and before the people who witness the ritual.
- Achieve a greater appreciation of society towards the Voladores and towards indigenous peoples in general, reducing discrimination rates.

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.

Globalization has put the indigenous communities' customs at risk, so the Totonac people created community spaces to awaken the interest of children in receiving the theoretical-practical knowledge to be Volador.

Today there are 8 community schools in which the Totonac teaching method is implemented, with classes taught by old and young Voladores teachers. These schools are all located in the state of Veracruz, with approximately 250 students, thereby guaranteeing transmission to new generations.

The efforts of the Voladores Council and its Educational Council, regarding support for the implementation of the Totonac teaching method, allow the viability strengthening of the execution, flight techniques and the symbolism of the ritual in an integral way. However, under this community work scheme there is no support from the state government, whose disinterest, paradoxically, has become a serious risk for the continuity of the practice, since community organizations assume the financing of the requirements for teaching (flight equipment, clothing, accessories, etc.).

Another latent risk is the lucrative use by external agents of our image, as the brewery Cuauhtémoc-Moctezuma-Heineken SA did in 2016 in its Indio beer, and the Chevrolet distributor of Poza Rica in August 2019, in the Colorado truck, without no consent from our community, distorting our worldview, giving it a commercial and unspiritual approach to who we really are. We find ourselves defenseless due to the lack of homogeneous public policies since cultural institutions interpret the same act in different ways.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of the Ritual Ceremony of the Voladores on the Representative List has allowed, above all, to create awareness about the importance of cultural heritage and the commitment to its safeguarding in various strata of society. Their contributions to the objectives of the List are:

- 1.- Construction of a truly Voladores community through the formation of Councils for their safeguarding: Ritual Council, Educational Council and Youth Council. Today the Voladores work together and are aware of the greatness of their ceremony.
- 2.- The inscription has served as a guide to other indigenous peoples who have found an example in the Voladores for the safeguarding of their own culture.
- 3.- An expansion of communities where the ceremony takes place has been registered. The practice has become a source of pride and municipal agreements have been created that recognize it. The Voladores are a symbol of intercultural dialogue and Mexicanness.
- 4.- There has been a reinforcement of the Ceremony in the states where the ritual takes place. In Veracruz and San Luis Potosí it has been named as state heritage and intersecretarial strategies have been developed for its safeguarding.
- 5.- As a country, Mexico has established an icon of Mexicity in the Voladores and has established them as cultural ambassadors. Based on this experience, strategies have been promoted to safeguard the different expressions of intangible cultural heritage, although at the moment they have not allocated direct resources to protect them.

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.

Since the inscription, work has been done on the implementation of the Safeguarding Plan for the Ritual Ceremony of Voladores (RCV) from six areas of action:

Assessment:

- Holding the 6th National Meeting of Voladores (May 2018)
- Cutting and sowing of Palo Volador carried out in Takilhukut Park (July 2019), Papantla City, Reforma Escolin (July 2019) and Zapotal Santa Cruz, Ojital Viejo.
- Monthly work meetings of the Voladores Council.

Legal and labor protection:

- Management of flight equipment and costumes for 400 dancers.
- Credentialing of the Voladores guild.
- Risk insurance management with the Papantla City Council.

Conservation of natural heritage:

- In December 2013, the deed of 2 hectares of land donated by the Papantla City Council was received, where more than 3000 palo volador plants (zuelanea guidonea species) and more than 2000 grafted pepper plants have been sown, to counteract global warming.

Dissemination of values:

- Filming of the RCV with different production companies.
- Various national and international presentations of the RCV.
- Creation and exhibition of the Casa Museo del Volador (March 2019)
- Participation in the Cumbre Tajín Festival 2018, 2019 and 2020.
- Participation in the Xanath festival 2018 and 2019.

Formation and transmission of tradition:

- Creation of 4 more schools (2018)
- Monitoring of the 8 Voladores training community schools.

Education:

- Preparation of a proposal for a didactic guide to support the Volador learning.
- Edition of educational brochures with a greater description of the tradition.

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.

Thanks to the inscription, the Voladores have achieved a community organization that has allowed them to achieve objectives of representation in the Council for the Protection and Preservation of the Ritual Ceremony of Voladores A.C. body responsible for the Safeguarding Plan.

In this framework, community participation is given through the Voladores Council, made up of the following associations: Asociación de Voladores Independientes de Papantla Kgosni, S.C., Asociación de Voladores Libres de la Costa; Asociación de Voladores Libres de la Sierra; Organización de Voladores Tutunaku A.C. and Unión de Danzantes y Voladores de Papantla A.C. On average, each organization has 100 members, making a total of approximately 500 inhabitants, helping to preserve the tradition. The Voladores Council has influence in Veracruz, Puebla, San Luis Potosí and Michoacán.

The participating organizations contribute 5% of fees for the maintenance of the Council: payment of taxes, accounting personnel, services, etc.

The Voladores Council is made up of 12 councilors: 4 members and two advisers from the Greater Council; 3 members of the Educational Council and 3 members of the Youth

Council.

- The Greater Council. Organize the meetings; manages the needs of organizations.
- The Educational Council. Responsible for the community schools of voladores children.
- The Youth Council. Keeps the assembly's draft of agreements, helps to monitor the administrative activities of the senior councilors, makes monthly reports and requests.

It is the obligation of the councilors to share with the members of the different organizations the information and the agreements made in the Council.

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.

The Council for the Protection and Preservation of the Ritual Ceremony of Voladores A.C. was instituted by state decree in 2009. It is made up of:

President: Secretariat of Tourism and Culture of Veracruz

Executive Secretary: Takilhsukut Theme Park,

Members: Veracruzano Institute of Culture, Ministry of Finance, Ministry of Education, Center of Indigenous Arts, Veracruzana Academy of Indigenous Languages, Veracruzana University, Municipal Presidency of Papantla, Ritual Council of the Totonacapan Voladores, System for the Integral Development of the Veracruz State Family and the Veracruz Council of Popular Art.

Despite this formality, there is no continuity in economic, material, and human support, and there is a lack of compliance and stability to the so-called Annual Operating Budget. This means that the implementation of activities remains unfinished, generating friction between the bearer community and divisions in the guild.

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.

This report is the result of:

1. The dialogues generated between the Council of Voladores with the different practicing

communities in conducting community visits to find out the current status of these practicing groups.

2. The reflection, the word and the teaching-learning processes that are part of the transmission of the ritual.

3. The regional meetings of Voladores held in the states of Puebla and Veracruz.

4. Meetings of the Regional Council of Voladores.

Among the multiple processes of heritage safeguarding that are broad, inclusive and a permanent reason for new proposals and tasks, the Voladores Meetings stand out. These meetings of the practitioners and bearers of the tradition are already expected, planned, carried out and evaluated by the aerial dancers, who carry them out in a fraternal environment.

Therefore, this document includes the reflective and purposeful processes shared since the Sixth Meeting of Voladores, held at the Takihlsukut Theme Park in May 2018.

This and other meetings allow to generate experiential exchanges, compile voices and add actions to strengthen, diversify and analyze the design of the action plans that will be considered by the State Council of Voladores.

C00399

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Parachicos in the traditional January feast of Chiapa de Corzo	2010

Question C.1

C.1. Social and cultural functions

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

The symbolisms of each part of the festivity continue unchanged and remain strong in the community; nonetheless, considering the dynamics and historicity of the heritage values, distinct innovation processes have emerged – by choosing, appreciating or incorporating new materials or forms of expression – which, are mostly regulated by the community itself. The participants: leaders, “priostes” (people in charge of the celebration), “chuntás” (men who dress up as women), “comideras” (traditional cooks), artisans, each plays a specific role to maintain their cultural practice close to its traditions, which allows the festivities’ dynamic and communal development in consistency with its history, but without this meaning giving up innovation.

The cultural manifestation of the Parachicos has an important collective appropriation level and in recent years multiple actors have emerged seeking to sustain their common inheritance. The new groups have contributed to conflict resolution, as well as maintaining and encouraging expressive practices of the cultural heritage associated with the festivity.

Its dynamics is the result of a stable social cohesion and the commitment to safeguard their heritage, which is also recognizable, in the increase in young participants who become actively involved in the January feast.

In general terms and 10 years after the inscription, the vitality of the social and cultural functions that this manifestation of intangible cultural heritage performs can be confirm.

Question C.2

C.2. Assessment of its viability and current risks

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

The handicraft techniques and knowledge associated with the manufacture of the distinct material elements of the parachicos' attire, continue to be transmitted from generation to generation and enough nuclear families and workshops exist to train new young artisans; while the dance and preparation of the typical food for the Chiapa de Corzo's Great Feast, come from within families, being reinforced by practical experience during the festivity, or in related preparations. That guarantees their viability, however, the cultural manifestation is not without risk.

Perhaps the most important are those associated with economic pressure and trivialization of the cultural practice, considering the overexploitation of the Parachico image and its use out of its ritual context by some commercial enterprises, while excessive tourism exceeds the community's services and load capacity. In terms of handicrafts, low quality masks have been produced, even with variations far from the traditional characteristics. This encourages the ignorance and distortion, especially in people who seek to understand or join the celebration.

On the other hand, the pandemic caused by COVID-19 has had an economic impact on the handicrafts sector and although there are no direct effects on the development of the festivity, it does change the way of dimensioning human relations and forces us to think about the promotion of the celebration based on the principle of guaranteeing the sustainability of human life.

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.

With the inscription on the Representative List, the groups of parachicos increased the dialogue with other Chiapas cultures – zoques, tsotsiles and tzeltales – participating in their rituals and festivals, exchanging experiences, and promoting respect for cultural diversity. They have also done so at the national level, recognizing their similarities to other Mexican cultural expressions and on the international level with Colombians bearers.

Having gained visibility through the inscription on the Representative List, Parachicos groups were strengthened in other Chiapas towns such as Copainalá, Acala, Villa Flores, Tuxtla Gutiérrez, which already existed before the inscription. These representations are not seen by the Chiapa de Corzo population as cultural appropriation because they maintain the parachicos' ceremonial-ritual sense, although the symbolic content and the system of organization by positions is different. The inscription contributed to mutual recognition and respect between these groups.

Other celebrations such as the Chamula and Coiteco carnivals, with similar characteristics to the Fiesta Grande in January, have increased the participation of young people motivated by the influence of the festivity in Chiapa de Corzo, implementing measures to promote it.

We can affirm that higher education institutions, after the inscription, increased the production of research around the festivity in domains ranging from traditional music, art, crafts, to symbolic or food analysis. This conceptual construction allows to register the state of the cultural manifestation and are valuable resources for learning and documentation.

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.

Even though the nomination file included a Safeguarding Plan, resulting from an inter-institutional and community agreement, in the nomination file, the administrative changes have meant that since the 2010 inscription, the safeguarding actions accompanied by the State institutions have been incipient; most are organized and managed by the Patron of the Parachicos, and include the organization of cultural events and transmission workshops among others.

In recent years, other consultative bodies have been formed, with the broad and inclusive participation of the community, for example the Centro de Preservación Cultural Casa Museo del Patrón de los Parachicos, to document this cultural manifestation and its materials, as well as to support the practice and its continuous transmission.

In the educational field, extracurricular activities related to cultural expression and its

transmission were developed, attending local schools, holding talks on the value and history of the cultural expression. In higher education schools, talks were organized with the bearers, so that the students could learn about the meaning of the symbolic elements associated with the traditional festivity and promote, from their professional practice, respect for diversity.

Other activities imply heritage defense. Among them, private initiatives were prevented from using the distinctive “Marca Chiapas”, originally promoted to encourage commercial development of textiles, dance, music, food and other elements associated with the parachicos; now this distinction is given to recognize the protection of the symbolic value behind these manifestations.

Question C.5

C.5. Community participation

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

The strongest community participation continues to be in the organization of every moment of the celebration: from decorating the churches; through preparing the food that the Comideras (traditional cooks) give out; to the logistics for arranging the tours and security among other aspects.

In 2019, different colloquia organized from the community level were detonated to reflect on the cultural manifestation - almost 10 years after being included on the Representative List-; these reflective exercises counted on the participation of the Patron of the Pparachicos along with other traditional authorities: cultural promoters, artisans, Patron of the florists, etc. and it led to the organization of the replication of community discussion forums, temporarily suspended due to social distancing measures derived from the pandemic caused by COVID-19.

It is in this context that perhaps the most important of community participation forms arise; because it implied assuming the challenge of (re)thinking about intangible cultural heritage based on experience, to begin to build, from there, a new relationship with its circumstance - including moments of uncertainty such as that caused by COVID 19. Additionally, analyzing the way in which the festivity, voluntarily or involuntarily, participates in an economic circuit that has become the acceleration of its natural entropic process.

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.

Even though the initial Safeguarding Plane establishes institutional participation and commitment, the reality is that, as years go by, this has decreased – including public budget cuts – meaning that sustainable or systematically applied safeguarding actions do not exist. The contributions made are mostly being borne by community organization.

On the other hand, although it can be said that academia has tried to promote research on cultural heritage, it has not had an impact on the design of cultural policies or on the responsibility of evaluating the effectiveness and impact of said policies. Local governments have not created fiscal or financial measures or incentives to facilitate or encourage the practice and transmission of ICH; while the application of public policies, both educational and cultural, are not efficiently put into practice or are not updated to reinforce the transmission and relevance of intangible heritage.

Question C.7

C.7. Participation of communities in preparing this report

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

The preparation of this 2018-2020 report on the Parachicos in the Traditional January feast of Chiapa de Corzo, is based on and around the opinion of the bearer communities (Parachicos, embroiderers, artisans, priestes, musicians, traditional cooks, etc.) who have shown their point of view through the Chiapa de Corzo Cultural Heritage Council, a civil body created upon the nomination of the cultural expression to the Representative List and which is made up of people from the community and close advisers who collaborate with the Council.

In particular, this last report was prepared by the Patron of the Parachicos in consideration that in recent months there are no conditions to carry out face-to-face community meetings, since they can put people's health and lives at risk due to the pandemic of COVID-19; however, this has not been a limitation for this report to have the broader opinion of the different community bearers expressed.

C00398

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Pirekua, traditional song of the P'urhépecha	2010

Question C.1

C.1. Social and cultural functions

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

The pirekua is the traditional song of the P'urhepecha people. It has the social function of transmitting traditional knowledge and values, including historical events, the relationship with nature, the worldview and language of the P'urhépecha people, as well as a strong factor of identity cohesion. It is tied to other cultural elements of the community that are intimately related, such as language, music, and dance.

Pirekua interpretations can be realized by soloists, duets, trios, or choral groups, either a cappella or accompanied by strings and/or wind instruments, with electric instrumentation becoming incorporated in the last few decades. Two musical genres are currently recognized in the interpretation of pirekuas: the son and the abajeño. Its practice, composition, and performance is realized by men and women, adults, young and children, in both public and private contexts.

Moreover, the figure of the pireri, which translates as "one who sings," continues to be

central to the practice and transmission of the pirekua. However, in the communities the concept has broadened to include those who compose and/or interpret as well.

The community distinguishes between a tradition bearer (pireri) and a practitioner, the latter being a performer who has no family relation and is not recognized as a member of the community; that is, an outsider.

Through the voice of the tradition bearers, the responsibility of transmission and, by extension, the safeguarding of the pirekua, falls under the responsibility of the family and the community.

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.

As an important vehicle of identity and social cohesion, the pirekua has gained prominence in the last decade, due to increased interest by the younger generations, through their participation in the creation and use of this musical form.

Thus, the pirekua continues to be one of the integrating elements of the P'urhépecha people in the different regions in which it is found (Sierra, Lago, Cañada y Ciénega), including the migrant communities of P'urhepecha abroad, through digital or analog local media (local and community radio stations), at festivities, gatherings, and daily life in towns and villages. Given this, the use of the mother tongue is the most favored component as it is the main resource within this expression.

Traditional forms of apprenticeship and transmission continue to center around family or community institutions, with students learning directly from the masters of the tradition. However, newer forms of transmission are being adopted and have achieved increased relevance through social media and new forms of mass media, which communities utilize to share their cultural expression with the world, free of cost and without intermediaries.

At the same time, there is controversy between the older and younger generations, understood as a debate between those who aim to conserve the traditional form of the pirekua and those who are in a process of adaptation to new forms of expression, as well as the use, function, and the direction that the element must take, with respect to its musical structure, content (poetic and lyrical), forms of distribution and commercialization in a globalized context.

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.

As a result of the recognition of the pirekua as Intangible Cultural Heritage, the P'urhépecha community organized in a intercommunity form around the element, carrying out a series of debates aimed at reinforcing its identity, recognizing the various representative elements of its culture, to identify the close relationship that it has with its language and the importance of its preservation, since it is the language that allows the transmission of the values and knowledge that identifies them as P'urhépechas, enhancing the knowledge and appreciation of this cosmogony in different social sectors, inside and outside the P'urhépecha people, from a community perspective.

In this context, the inscription of the pirekua in the Representative List has promoted the reevaluation of the P'urhépecha worldview, through elements such as its language, family- and community-based education, self-determination of its territory and its resources, shared identity of those residing outside their natal communities and traditional P'urhépecha music as a binding element. Likewise, the inscription has fostered communication between the P'urhépecha community and government institutions, through programs providing substantial support for social, artistic, educational, and research development. In addition, the communities have been given a voice, reducing the discrepancy generated in the first years after the inscription, between groups of bearers and between them and government institutions, thus highlighting the role of the ICH as a factor for dialogue and of peace building.

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.

Diverse institutional efforts have been realized at distinct levels of government to strengthen the pirekua, such as the formation of the Inter-Institutional Committee to monitor the Inscription of the Pirekua. This body has focused primarily on the resolution of the conflict arising from the inscription, as well as seeking more efficient channels of direct communication with the bearers. This includes providing more information in P'urhépecha language, transmitted through local authorities and community cultural promoters, with the goal of making an addendum to the Safeguarding Plan, drafted by the bearer communities. In addition, roundtables have been organized, seminars on the subject, support for meetings, festivals, cultural events, sound recording of píreris, donation of musical instruments, training, homages, and financial recognition for composers with experience. Other actions that indirectly impact the element are, for example, musical education institutions whose objective is the preservation of traditional music; likewise, the

broadcasting of a significant number of radio programs related to the traditional song.

Within the institutions making up the Committee, different programs have focused their support on the strengthening, dissemination, documentation, and research of the pirekua and other intrinsic elements that surround it, implementing criteria of relevance to the subject.

Additionally, the protection of collective rights is a topic that has raised substantial concern, given the rise in cases of plagiarism, causing some cultural promoters and pirekua composers to copyright their material to protect themselves.

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.

It is important to recognize the efforts made by communities and organized civil society, who have provided spaces for the preservation and transmission of the pirekua through traditional forms of organization (uses and customs). These efforts include festivals, cultural events, virtual concerts, the founding of the Conservatory of P'urhepecha Music, music schools, as well as music and poetry educational workshops. However, the most symbolically learning begins in the household within the context of multigenerational family life, although there are some pিরeris or composers who manage to enter the art form through their own interest.

Within the communities, there has been a noticeable increase in the use of digital media and implementation of new technology (recording studios, video editing software, and digital platforms) under their own rules and objectives, generating participation in the management and link between pিরeris and musicians. However, the use of these means has favored the adoption of external melodic and rhythmic structures, being the P'urhépecha language the one that is mainly maintained and children and young people who receive this inheritance.

Furthermore, community radio stations (spaces operated from within the communities, broadcast primarily on the internet) are also a platform for dissemination, with regularly scheduled programming for traditional music and musical groups who are renowned and respected within the P'urhepecha communities. And although many such groups may now be defunct, their music remains a fundamental part of the community identity.

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.

The inter-institutional work to follow up on the inscription are:

- Establishment of the Committee to monitoring the Inscription of the Pirekua on the Representative List, consisting of the Culture Secretary, Tourism Secretary, and the State Commission for the Development of Indigenous Communities, all under the auspices of the Government of Michoacán; as well as the World Heritage Directorate of the National Institute of Anthropology and History (INAH), the INAH Center in Michoacán, the National Institute of Indigenous Peoples; the Directorate of Popular, Indigenous, and Urban Cultures of the Federal Ministry of Culture
- Establishing contact with the P'urhepecha community to integrate them into the task force with the hope they will actively participate in the Committee.
- Four informational workshops on the inscription of the element (in Pamatácuaro, Pátzcuaro, Ichán, and Arantepakua)
- A registry of bearers of the tradition was started through interviews
- Participation of the tradition bearers in forums, seminars, and festivals relating to elements of the ICH

The integration of academic institutions and organized civil society is pending.

Question C.7

C.7. Participation of communities in preparing this report

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

The Inter-institutional Committee to monitoring the Inscription of the Pirekua on the Representative List has worked primarily on resolving the conflict that arose from the inscription, achieving an initial approach with the bearer communities, through a respectful and constructive dialogue, with tradition bearers, community cultural promoters and their local authorities, beginning to a far-reaching process for the elaboration of an Addendum to the original Safeguarding Plan.

Currently we are laying the groundwork for the direct and integrated participation of the P'urhepecha community in the drafting of this Addendum, as well as in the process of decision-making with respect to the Committee's efforts. The goal is to be as representative and inclusive as possible, so the bearers themselves could be actively engaged in the safeguarding actions, given that they are the ones responsible for and affected by its preservation.

Given the current restrictions on social gatherings and requirements for social distancing due to the pandemic caused by Covid-19, we have decided to continue with the information obtained previously from the tradition bearers through interviews and informative meetings, for its inclusion in this report. This best reflects the thoughts, feelings, disagreements, and proposals for the Safeguarding of the Pirekua.

C00400

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Traditional Mexican cuisine - ancestral, ongoing community culture, the Michoacán paradigm	2010

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').

Traditional Mexican cuisine is a complex cultural model of social, economic, and cultural relationships made up of a great diversity of elements due to regional, geographical, and historical differences whose articulating axis is a distinctive agri-food system.

Most of the knowledge of traditional cuisines is transmitted orally from bearers to practitioners, as has been done for centuries, including the innovations that give validity to these traditions.

The traditional cooks of the countryside and the city and the small producers ensure the preservation of the element, as well as the agents, disseminators, academics, and trades related to the production, distribution and consumption of food ensure its viability and give it visibility.

What characterizes a traditional cook is the knowledge of the preparations, local products, techniques, utensils, language, and transcendence of these skills, in addition to the entire cycle of the relevant worldview for the sowing, farming, and harvesting of food, the ban on animals and the moments of respect for the earth for fertility and abundance.

The importance of the academic sector lies in fulfilling the task of documenting to disseminate the current culture, as well as keeping a record of all our culinary knowledge.

Undoubtedly, in traditional cuisines there is a transformation that can be observed in the process of the last decade and that has consisted in the transfer of foods considered as traditional and consumed in the domestic sphere, towards the commercial or public space, becoming part of the income-obtaining strategies of families and especially of women considered as traditional, popular or producer cooks.

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.

Traditional Mexican Cuisine is current, it has fed Mexicans for millennia. Many communities continue to prepare traditional foods with proven nutritional, ecological, and gastronomic efficacy on a daily basis. It is present in all regions and social strata of the country, ensuring such viability. However, the risks derived from economic and cultural globalization are affecting it: migration, climate change, commercial use of technology with loss of local varieties of food and changes in eating patterns, mainly.

Thus, traditional cuisines have been subjected to significant exhaustion as in urban areas eating habits have evolved in favor of fast food and processed food.

Other risks are also related to the loss of regional products, some endemic, essential inputs for traditional preparations that are at risk of extinction, mainly due to deforestation or incidents of disasters such as fires and floods.

In the midst of the current pandemic, there are risks in all the links of the value chain: production, collection, transport, storage, distribution, markets, preparation and service of food on the table, while the social distancing and control of non-essential productive and service activities are in force; the main risk is its weakening and even its possible destruction, which is likely if timely and pertinent measures are not taken.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of Traditional Mexican Cuisine on the Representative List triggered safeguarding actions that were linked to traditional gastronomic practices and the entire social, cultural, and symbolic complex with which it is related. Among these actions, the creation of the National Network of Delegates of the Conservatory of Mexican Gastronomic Culture (CCGM) stands out, which, based on the activities of its almost 60 delegates, has contributed to the dissemination and replication of the Safeguarding Plan, generating processes of recognition of local culinary practices. The delegates are traditional cooks, practitioners, small producers, academics, researchers, promoters, agents, entrepreneurs, and heritage defenders.

For its part, the World Forums of Mexican Gastronomy have become an annual call for reflection and exchange around the Mexican culinary phenomenon and its implications on a regional and global scale. To date, six meetings have been held to assess the place of Mexican cuisine in dialogue with other great world gastronomies. At the international level, one of the most significant achievements was the creation of the Regional Food and Cuisines Association of the Americas, which has undoubtedly contributed to the creation of international cooperation networks.

At the governmental level, the National Gastronomy Promotion Policy has made visible the importance of ICH as a factor for sustainable development, as well as the need to establish transversal lines of action, positioning itself as a model in terms of development of public policies on the matter.

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.

Following the Safeguarding Plan, it has been possible to combine the work of government institutions, higher-level educational institutions, civil society, bearers and practitioners interested, highlighting results as:

Research:

- 26 research works
- 200 diploma courses, workshops, conferences, training courses
- 10 gastronomic project consultancies

- Collaboration with the Ministry of Public Education in the Standard of competence for the “Preparation of popular and traditional cuisine” creation

Preservation:

- 50 actions including inventories of regional cuisine, food resources, markets, recipes, and traditional producers; rescue of endemic products, etc.

Promotion and dissemination:

- 200 dissemination actions in the media; publications, television programs, interviews, podcasts, and campaigns on social networks
- Creation of the Gastronomic Seal of Mexico for the promotion of uses, customs, products, practices, and knowledge that distinguish Mexican cuisine

Multidisciplinary:

- 3 National Meetings of the CCGM Delegates Network
- 60 State and Municipal Traditional Cuisine Meetings
- VI World Forum of Mexican Gastronomy. Participation of 100 specialists and more than 70 cooks from 15 states of the country. Attendance: 24 thousand people, held in Long Beach, California, USA
- Advice for the installation of 2 community centers for traditional cuisine
- Participation in the creation of the Regional Food and Cuisines Association of the Americas and signing of the Collaboration Agreement with the CCGM
- Agreements with the Google Arts & Culture and AIRBNB platforms for the dissemination of Mexican Gastronomy
- Support for declarations of gastronomy as cultural heritage at the state and municipal level

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.

It is important to highlight that the basis for the preservation of traditional Mexican cuisine, of the practices, knowledge and uses that make it up, has been primarily the participation of traditional cooks and organized civil society. Prior to the inscription of the element in the RL, numerous society sectors had initiated actions, including bearers and practitioners, developing activities for the preservation, promotion and dissemination that have strengthened the knowledge of traditional cuisine. In this sense, it is necessary to value the impact of these actions on the culinary culture and the food system of Mexico. Some of the actions mentioned above have been promoted directly by the Conservatory, others in association and still others are an initiative of that hyperactive Mexican civil society that show an intense creative activity around cuisine.

Examples of these activities undertaken by the bearers themselves are the Meetings of

Traditional Cooks initiated by the members of the Conservatory and which have now multiplied in the country, seeking to preserve the roots of their creation, and the publication of numerous academic and dissemination texts through different means: books, magazines, newspapers, videos, short films, television and radio programs that contribute to the rescue, safeguarding and protection of Mexico's traditional cuisine.

Traditional cooks have experienced a process of empowerment based on all these actions. Now many of them leave their localities to give talks, workshops, master classes, manage social networks promoting their knowledge nationally and internationally.

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.

The CCGM was the civil entity that promoted the inscription of Traditional Mexican Cuisine and since then has been in charge of coordinating the implementation of its Safeguarding Plan as well as the presentation of the periodic reports. Actively participates in the annual meetings to monitor the Safeguarding Plans of the inscribed elements carried out by the World Heritage Directorate of the National Institute of Anthropology and History.

Many of these actions are achieved thanks to the coordination of the Conservatory with the different instances of the federal government, among other civil society organizations and foundations. As an example of this coordination is the creation of the National Gastronomy Promotion Policy established by the Federal Government in 2015, as a tool for transversal coordination with all the entities involved: Culture, Environment, Economy, etc.

The Ministry of Public Education also joins regarding the certification in labor competencies of traditional cooks.

Question C.7

C.7. Participation of communities in preparing this report

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

The most prominent participation corresponds to traditional cooks and delegates of the Conservatory of Mexican Gastronomic Culture present in all the states of the Mexican Republic, as well as academics, researchers, cultural promoters and small entrepreneurs

who have participated in the definition of the action lines of the Safeguarding Plan, which have been discussed in the different meetings and local forums, and specifically in the National Meetings of the Network of Delegates that has been carried out continuously since 2011. In these meetings, whose 2020 edition had to be held in virtual mode due to the health contingency caused by Covid-19, in addition to serving as a space for exchanging experiences, the 65 delegates from 31 states of the Mexican Republic render their respective reports on the actions that are being carried out in their localities, with which they reliably demonstrate their commitment towards the safeguarding of traditional cuisine seen as a comprehensive model and based on the Safeguarding Plan defined for this purpose. In sum, this report collects the contributions of said delegates of which, it should be noted, not all actions are included due to the limited space in the corresponding section.

C00575

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Mariachi, string music, song and trumpet	2011

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').

It is a living cultural manifestation that develops in the daily life of urban and rural environments in the state of Jalisco, where it fulfills a core function within ritual, civic, ludic, and religious practices. The elements that constitute the manifestation are expressed in their richness and diversity through musical variants, groups, musical genres, instrumentals, lyrical, clothing, dance, and these respond to the demographic, climatic, cultural, and economic characteristics of the regions in which it arises.

The mariachi is representative of Jalisco on a regional, state, national and international scale. The geographical environment, as well as the socioeconomic and sociocultural aspects in which mariachi ensembles operate, have generated the musical, instrumental, and lyrical variants that characterize this cultural manifestation. In western Mexico, mariachi music is an element that characterizes and distinguishes the region and Jalisco, while enriching the cultural mosaic of the state. Mariachi nurtures the cultural identity of the inhabitants of these regions and their musical groups, who distinguish the musical qualities and the

orchestral composition that give them certain singularity.

This manifestation is the result of community construction given by tradition and the transmission of knowledge in its diversity. The teaching of the execution of musical instruments, the voice technique, and the appreciation of music, has been set through orality and gestures, although academically established methods have also been used.

Question C.2

C.2. Assessment of its viability and current risks

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

The safeguarding actions have strengthened the practice of mariachi in the last three years, demonstrating its continuity and viability. Formal teaching was reinforced in the new generations, through schools and formal workshops, and the experienced bearers of the tradition have been recognized to continue their work of oral transmission with the new generations within their communities.

Publications and academic meetings providing new contributions to the knowledge of the manifestation were held. The declaration "Mariachi in its Regional Diversity and Social Contexts" pronounced it as an intangible heritage of the state of Jalisco, fulfilling the sustainability objectives of the manifestation. One of the contemporary risks is the Covid-19 pandemic.

The actions that were implemented to mitigate the threats were to rethink the National Meeting of Traditional Mariachi (ENMT) and the International Meeting of Mariachi and Charrería (EIMCH) to maintain the spirit of gathering among the community. Both events modified their strategies with its virtual transmission. Audience ratings show that the Meetings had an important media impact, demonstrating the active presence of mariachi bearers from the core area and incorporating new geographical spaces.

The Secretary of Culture of Jalisco launched the call "Al Son del Mariachi" ("To the sound of Mariachi") in which it gave incentives for 400 thousand pesos to groups and experienced bearers that constitute the traditional mariachi community and the Sumarte en Casa Program, which also supported the contemporary mariachi community.

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.

Since the mariachi's inscription on the Representative List, greater interest has been generated in the study and strategies for the safeguarding of the Intangible Cultural Heritage (ICH), by making the bearers and their communities visible. This was materialized by declaring in 2020, "The mariachi in its regional diversity and social contexts", where the mariachi community was integrated into the coexistence of the modern mariachi with the traditional, accentuating respect for diversity within a national identity.

In this sense, the state declaration of "La Charrería in Jalisco" in 2019 and the "Guadalupeñas festivities" in 2018, have contributed to the recognition and importance of the safeguarding of the ICH. The impact also meant the creation of specific institutional areas for the management of the ICH in the Secretary of Culture of Jalisco. The Directorate of Integral Management of Projects (DGIP) was created, which oversees the Head of Intangible Heritage and Popular and Urban Cultures, launching research, valorization, protection, and promotion projects as measures aimed at guaranteeing the viability of the ICH in the state. Among these actions are the declarations issued and in the process of an audit opinion, the management guidelines, the update of the Inventory of the Cultural Heritage of Jalisco and the project in process on the digital platform "Jalisco, land of living heritage", in which it is presented the cultural diversity of the ICH classified by manifestation, categories, regions and / or municipalities. The contents are audio-visual ethnographic records that contribute to investigate, value, and promote ICH.

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.

Education: The state of Jalisco has 8 "Mariachi Ecos" training centers in the municipalities of Atengo, Chiquilistlán, Ixtlahuacán del Río, Jesús María, Juchitlán, San Ignacio Cerro Gordo, Tenamaxtlán and Villa Purificación with a total of 481 students. The mariachi group "Ecos Cirilo Marmolejo" has participated in several important events and in 2019 it performed at the Teatro Mayor in the city of Bogotá, Colombia, presenting the program ¡Que Viva Mexico! In Cocula there is the regional Mariachi School based in the municipal capital, with a total of 170 students.

Research: There is the Mariachi Information and Documentation Center (CEDIM). With the participation of bearers, mariachi associations, researchers and the Colegio de Jalisco, the International Mariachi Colloquium was held. Audiovisual records and printed materials on the mariachi culture have also been created from the Jalisco's Secretary of Culture.

Preservation: The preservation strategies have been strengthened with the Declaration

"Mariachi in its regional diversity and social contexts", as ICH of the State, a result of the community construction of tradition and transmission of knowledge in its cultural diversity. Also, with the dissemination on the internet of the traditional mariachi culture through the XVII; XVIII; XIX National Meeting of Traditional Mariachi and the events of the International Meeting of Mariachi and Charrería. In 2020, the Cocula Municipality's Co-participation Agreement was signed with the Secretary of Culture of Jalisco to reaffirm the "Mariachi Museum". The signing of an agreement with the National Music Library is in process.

Question C.5

C.5. Community participation

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

The bearers, academics, promoters, and government institutions have jointly designed the safeguarding strategies integrated into the Mariachi Safeguarding Commission (CONASAM) together with the Secretary of Culture of Jalisco, based on the National Plan for the Safeguarding of Mariachi. These actions include formal education in various areas of the state with ECOS schools, education through the oral tradition of experienced bearers recognized as living heritage within their communities; the encouragement of publications, forums, colloquia, audiovisual and sound records; and the promotion, dissemination and launch of calls for government bodies, civil associations, private initiative, and cultural agents.

Facing the pandemic, it was proposed to innovate with safeguarding actions, in dialogue with bearers, agents and academics, through video calls to hold virtual meetings on the XIX National Meeting of Traditional Mariachi. Here, a change from face-to-face to virtual format was proposed, with the aim of continuing with preservation strategies through technologies and mass dissemination on the internet. The municipal departments of culture and the Secretaries of Culture of various states were coordinated to generate the contents with the production of audiovisual and sound records. In this nineteenth edition of the National Meeting of Traditional Mariachi, sixteen municipalities from Jalisco and the states of Sonora, Michoacán, Colima, Nayarit, State of Mexico, Guerrero and CDMX participated. This allowed the National Meeting of Traditional Mariachi to continue despite difficulties. The collaboration of the civil association of Traditional Mariachis A.C. is fundamental.

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.

The National Commission for the Safeguarding of Mariachi (CONASAM), established in 2012, has adopted the National Plan for the Safeguarding of Mariachi, which indicates that the institutions, organizations, and groups involved in safeguarding are:

- Secretaries of Culture of the states of Jalisco, Nayarit, Colima, Michoacán, Mexico City and the State of Mexico
- Federal Ministry of Culture through the General Directorate of Popular, Indigenous and Urban Cultures.
- National Commission for the Safeguarding of Mariachi (CONASAM)
- National Chamber of Commerce, Services and Tourism of Guadalajara
- Jalisco Radio and Television System
- University of Guadalajara
- The College of Jalisco
- Mariachis Tradicionales Mexicanos, A.C.
- Municipal Governments of Jalisco: Tecalitlán, Cocula, Guadalajara, Santa María del Oro, Jilotlán de los Dolores, Pihuamo, Villa Purificación
- Independent Cultural Promoters
- The College of Michoacán
- National Music Library (FONOTECA)
- National Institute of Anthropology and History (INAH)

Question C.7

C.7. Participation of communities in preparing this report

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

The elaboration of this report arises from two specific actions that work in parallel. In the first instance, it has been drawn up from the agreements and meetings established in 2018-2020 by the National Commission for the Safeguarding of Mariachi (CONASAM) through its ordinary sessions, which in total were five during the triennium. Likewise, focused work has been carried out with key actors within the mariachi community (many of them belonging to CONASAM). In this way, mariachi communities, researchers, cultural agents, and civil associations have been involved in the feedback of the information submitted. Secondly, the participation activities have been worked together with the bearers of the tradition during 2019 and 2020, both in the organization and design of the National Meetings of Traditional Mariachi, and in the construction of the file to motivate the state declaration in Jalisco, making visible the regional identities of Mariachi, reflected in the declaration "El Mariachi in its Regional Diversity and Social Contexts". In the current context of the pandemic, many of the meetings that were held were through virtual sessions, which allowed us to work with a large group of the mariachi community in different geographical locations.

C01108

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Charrería, equestrian tradition in Mexico	2016

Question C.1

C.1. Social and cultural functions

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

This equestrian tradition is practiced by thousands of charros (male and female), sustaining the ethical and moral values emanating from the Mexican family. Among these values, stand out the union, equality, solidarity, respect for persons and animals, collaboration, fraternity, bravery, and defense of the national identity. These values arose from the origins of the charro practice.

To show and transmit these values through an identity-based message, the charros hold charreadas exhibiting, through visual elements, such as their attires, horses, their artistic use of common objects, and their sports abilities, with Mexican folk music performed by the Mariachi, and the charro argot. This constructs an identity rooted in the past to project it into the future, over the need for social and cultural identity, according to modern contexts.

From the inscription in the Representative List of Intangible Cultural Heritage of Humanity, we have undertaken a wide diffusion process to keep the charro community informed of the

relevance and responsibility entailed by wearing an image representing the essence of México, as it is the charro tradition. This image has gone around the world and is globally acknowledged as México's own.

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.

Up until the COVID-19 pandemic, the practice of charrería was frequent y free-flowing all over the country and in the charros associations in the United States of America. However, in February 2020, the charros activities drastically halted until now, due to the confinement ordered by health authorities. Consequently, faced with the competency from other expressions arising from globalization, manifested as new hybrid or flexible identities, the charrería has had a relevant loss within this symbolic field and the Mexican society.

In the face of the impact of new images and figures, younger generations do not have a wide knowledge of their traditions in the Mexican cultural universe; however, the inscription in the Representative List of Intangible Cultural Heritage of Humanity made them turn, see, and consider this tradition as a symbol of México.

Before the pandemic, we had begun a revaluation process of the charro image, targeting these population segments through the diffusion of values and ideals. Once this period ends, we expect to have a more positive impact on society, by adopting these principles, beneficial for human development.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription in the Representative List of Intangible Cultural Heritage of Humanity has led to the recognition of its importance for the sustainability of charrería.

This visibility and diffusion help communities to discuss and take measures to strengthen these values that gave rise to it and are transmitted to the Mexican society, fostering a pluricultural discussion to invigorate and strengthen our national identity.

Around the country, the charros have a showcase where they can exhibit our traditional wisdom, knowledge, and values: the charreadas, and it is there where the public can appreciate through a wide variety of visual symbols, such as their clothes and sports practices, beautified by the Mexican folk music, which currently stands out since the National Commission for the Safeguarding of Mariachi (CONASAM, by its initials in Spanish) prepared their own and unique repertoire for these events.

Synergies have been established with other elements inscribed in the Representative List of Intangible Cultural Heritage of Humanity as it is the case with the CONASAM, with a research program directly targeting auditory elements, part of the identity discourse to disseminate the tradition. We are also working with the Universidad Iberoamericana and other educational and cultural organizations.

Question C.4

C.4. Efforts to promote or reinforce the element

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

The National Conservatory of Charrería was incorporated as a non-profit civil association. We invited the Mexican Federation of Charrería and the National Charro Association, academic organizations, such as the Universidad Nacional Autónoma de México and the Universidad Iberoamericana to participate, as well civil organizations such as the International Youth Foundation México, A.C.

At national level, the charrería is deemed a cultural expression containing symbolic values expressed through a visual and auditory discourse, of nationalist characteristics contributing to the development of an identity, based upon the past to project it into the future, to produce a social and cultural identity, in line with new contexts.

Charreadas stage the expression through which the identity-based message is spread, as the ideological premise of the most needed unity to strengthen our cultural identity. That is why it has been agreed to take the traditional music associated with charrería to public spaces. In this regard, we have begun a collaboration and discussion process with the National Commission for the Safeguarding of Mariachi (CONASAM), which follows-up the Safeguarding Plan of the "Mariachi: string music, song, and trumpet," aiming to gain their advice and retake the musical elements that truly symbolizes charrería, and our Mexican identity.

Question C.5

C.5. Community participation

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

The National Conservatory of Charrería proposes safeguarding measures following the discussion and consent of several charro community members, including the National Charro Association and the Mexican Federation of Charrería, which are the major associations that group the majority of charros and charras. Through their representatives in each of the states of the Mexican Republic, they communicate and provide feedback with the charro associations in a particular way.

Thus, the safeguarding measures that have been applied after the inscription in the Representative List have been consulted, agreed upon, and applied along with the communities since the beginning. There are ongoing discussions between the Mexican Federation of Charrería and the National Charro Association.

We are also consulting several academic organizations, both public and private, to implement these safeguarding measures. The permanent consultation process with the Ministry of Culture and the Directorate of World Heritage from the National Institute of Anthropology and History stands out.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
 - b. the organization(s) of the community or group concerned with the element and its safeguarding.
-
- a. National Conservatory of Charrería
 - i) Universidad Nacional Autónoma de México
 - ii) Universidad Iberoamericana
 - iii) National Institute of Fine Arts
 - b. Mexican Federation of Charrería
 - c. National Charro Association
 - d. Ministry of Culture from the Mexican Federal Government
 - iv) Directorate of World Heritage from the National Institute of Anthropology and History
 - e. Secretary of Culture of the State of Jalisco
 - v) National Commission for the Safeguarding of Mariachi (CONASAM)
 - f. Secretary of Culture of the State of Hidalgo

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.

As mentioned before, the National Conservatory of Charrería proposes safeguarding measures following the discussion and consent of several charro community members, including the National Charro Association and the Mexican Federation of Charrería, which are the major associations that group the majority of charros and charras. Through their representatives in each of the states of the Mexican Republic, they communicate and provide feedback with the charro associations in a particular way.

We have established conversations with communities around the country through the National Conservatory of Charrería, as well as with the Ministry of Culture from the Mexican Federal Government and the National Institute of Anthropology and History through their Directorate of WorldHeritage, and the Ministry of Culture of the State of Jalisco.

The Conservatory is a non-governmental organization where creativity, ideas, and initiatives flow freely, emerging from different governmental and non-governmental organizations, and the support of the Mexican Federation of Charrería and the National Charro Association. Their emerging plans and programs are spread and applied.

The Mexican Youth Movement, a non-governmental organization, has stated their interest in participating in spreading the values featured in the charrería among its members. All the associations participating have declared their information and consent to prepare this report.

C01400

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
La Romería (the pilgrimage): ritual cycle of 'La llevada' (the carrying) of the Virgin of Zapopan	2018

Question C.1

C.1. Social and cultural functions

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

The social and cultural meaning of this element contributes to recognizing the bearers as the legitimate owners of their manifestation, as well as the understanding of such practices, as cultural rights that must be respected, in particular with the participation of the Guard of Honor and the Groups of Dancers (Cuarteles) in the decision-making aimed to guarantee the viability of this intangible heritage.

In 2018 and 2019, the ritual cycle took place without mishap. In the 2020 edition, due to the health crisis, changes were raised in the management of the ritual cycle; although the foreseen schedule was respected, it was agreed to transfer the Image to the suburbs without descending nor spending the night in any of them. Nevertheless, the community did attend and participated by decorating the streets; at each one of the points, she was escorted by representatives of the Honor Guard. The groups of dancers did not make their

customary offerings, but they were present during the Virgin visits.

On October 12, "La Llevada" of the Virgin took place from the Cathedral of Guadalajara to the Basilica of Zapopan, accompanied only by some priests and a group representing the Guard of Honor. The dancers performed in the suburbs where they normally have their rehearsals. The parishioners participated in the "Virtual Pilgrimage" on-line, which generated the proper conditions for viewing the return of the image. These adjustments allowed to maintain the essence of the demonstration.

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.

This manifestation has great strength for the transmission to new generations, it prevails the local and regional community participation, as well as in other communities nationwide, therefore its level of viability is high, highlighting the current health situation in which the cycle of visits was carried out without interruption, and was even strengthened since the image that is recognized as Patroness against Epidemics, increased the participation of people.

The cycle began on the normal date, becoming an opportunity for the bearers to be close to the Virgin, benefiting accessibility.

Due to face-to-face restrictions, dialogues were established with the Groups of Dancers representatives, and new mechanisms for collaboration and coordination were strengthened. They agreed by consensus on the procedures and protocols within the framework of the current contingency.

It is still unknown when the massive face-to-face activities will be possible to be held as usual. However, this is not a serious threat, as it is only an adaptation to maintain this popular expression, which as previously mentioned, is more alive than ever.

Question C.3

C.3. Contribution to the goals of the List

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

The inscription of the Romería has impacted in various areas:

Ties have been strengthened with other Mexican manifestations also recognized by UNESCO. In 2019 the “VIII National Information Meeting on Traditional Mexican Cuisine” was held in Zapopan, with the attendance of multiple communities’ representatives from all over the country. Also, a “National Meeting of Intangible National Cultural Heritage” took place, allowing the exchange between bearers and agents of diverse expressions.

The recognition of this manifestation has contributed to the strengthening of the “Dancer's Day” (October 13), as a cultural manifestation with its own identity, even though it is part of the Pilgrimage and its ritual cycle, with a better promotion and a growing number of participants. Likewise, it has given a boost to other relevant manifestations, such as “The Feast of Santo Santiago and the Tastuanes”.

Another of the relevant features of the manifestation is the strong link that has been achieved with the migrant communities of Zapopan natives, mainly located in the United States, whose cultural practices related to their faith and devotion to the Virgin of Zapopan have fostered the creation of strong ties with people from El Salvador and Honduras, thus becoming a factor of intercultural dialogue, promoting social cohesion.

Furthermore, the inscription has led to the research and rescue of artistic and documentary heritage. In a few weeks there will be a concert and the recording of an album featuring a couple of musical compositions from the XIX century dedicated to the Virgin of Zapopan.

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.

From the inscription of this manifestation, the Government of Zapopan and the Permanent Inter-Institutional Commission of the Government of the State of Jalisco held meetings with the several civil, religious, and governmental groups involved in the promotion of the constitution of the Committee for the Planning of La Romería” and for the follow-up of the Safeguarding Plan.

On September 29, 2020, the Committee was created. Its objective is to guarantee the viability of the ICH, its reevaluation, transmission, preservation, and dissemination, honoring its primary meaning.

In parallel, the following modifications were made to the Rules of Rights and Cultural Activities of the Municipality of Zapopan:

- All people have the right to access to knowledge and information on the tangible and intangible heritage of the cultures that have developed and take place in the Municipality,

as well as of other communities, peoples, and nations. (Article 16, section II).

- The Municipality shall develop actions for research, maintain, protect, promote, form, enrich and disseminate the intangible cultural heritage, favoring the dignity and respect of the manifestations of the native cultures, through research, dissemination, study, and knowledge (Article 17, section XII).
- The General Coordination for Community Building and the Directorate of Culture shall promote the preservation of the tangible and intangible cultural heritage and shall encourage the participation of civil society organizations and indigenous peoples. (Article 19).

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.

There is great participation and commitment of the bearers and the organized groups of dancers, barracks, and the Honor Guard, who are recognized as a main part of the manifestation.

Although the Committee for the Planning of the Pilgrimage and the Follow-Up of the Safeguarding Plan were recently created, and have not begun to properly function yet, there is a willingness to carry out the tasks in favor of the cultural expression.

A novel practice is the one that the Honor Guard has implemented, by collaborating closely in order to support relevant activities of each of the dancers' barracks, such as their mini "Romerías", lectures and presentations of books and related materials

In order to face the changes caused by the pandemic, the communities, groups, actors and independent media that regularly that regularly accompany the process, have reinforced the communication mechanisms with the learning and use of technology that were of big support and help to have a greater approach and a better participation.

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.

The actors or instances involved in the management and safeguarding of this element are the following:

- The Committee for the Planning of the Pilgrimage and the Follow-Up of the Safeguarding Plan:
- The Government of Mexico, through the Ministry of Culture
- The Government of the State of Jalisco, through the Ministry of Culture
- The Municipal Government of Guadalajara, through the City Council Secretariat
- The Municipal Government of Zapopan, through the General Coordination of Community Building
- The Archdiocese of Guadalajara
- The Province of Saints Francisco and Santiago in Mexico
- The Honor Guard of Our Lady of Expectation of Zapopan
- The Royal Barrack Union of Indigenous Dances of the State of Jalisco
- The Barrack of Native Dances of Zapopan
- The Barrack of Chimalhuacan Dances of the State of Jalisco

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.

Several workshops have been held with organized groups of bearers as well as meetings with religious and civil authorities involved with the manifestation. The meetings and workshops have taken place on the dates, times and the facilities suggested by such groups and organizations, since we understand that most of the participants have calendar and time limitations due to their work or school commitments. Proper care has been always considered, in order to include all groups and encourage their own expressions.

The health contingency that we are experiencing has forced us to reflect on the scope and impact that it will have on our Intangible Cultural Heritage, as well as to seek new strategies, to face community impact. On this regard, among other actions, telephone interviews were carried out with experienced bearers to know how they feel and their concerns in the current context, aiming to obtain inputs that will allow the identification of risks and potential attributes that shall determine new actions for the safeguarding this cultural expression.

The process is on good track, generating a lot of interest. We must take advantage of the situation and the interest of the current media and technological tools.

C01462

C

C. Status of elements inscribed on the Representative List

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

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

Name of the element	Year of inscription
Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process <i>Multiple: Mexico, Spain</i>	2019

Question C.1

C.1. Social and cultural functions

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

Artisanal Talavera elaboration processes refers of the passing of time in ancient societies, on more than two continents, in a dynamic transit from the seventh century to the 16th, when Talavera came to the New Spain. This is the reason why today it represents a language that communicates the fusion of multiple cultures. This language is captured by current artisans, who, with their knowledge, cultural background, and creativity, show the cultural heritage of which they are bearers, and that can be appreciated on the streets, buildings, and homes where they live, even in their everyday language.

This tradition represents, for the political territories included in the inscription, which are bonded together by a common history, an opportunity for reconciliation and recognition of a tie that nourished and enriched the culture of both territories. Thanks to this we have the

face that identifies us today, that is, the inscription, which fosters dialogue and cohesion between Spain and Mexico, as well as between Tlaxcala and Puebla.

In Mexico, and particularly in Puebla and Tlaxcala, the production of Talavera takes place in well-established or family workshops where knowledge is transmitted orally either at home or as a workshop employee, where each member is responsible of a specific task in the production process. The contribution of women is here of high importance, as painters and promoters, as well as in the creation of new production lines that respond to the demands of today's world.

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.

Artisanal Talavera making is a strong heritage asset within Puebla and Tlaxcala's artisanal traditions.

In Tlaxcala exists family workshops under a scheme of work specialization, which ensures the transmission of knowledge from parents to children. Given the high demand of this handicraft, some workshops also employ external people who later become independent and give continuance to the model. In Puebla, besides this type of work scheme, there are also workshops owned by small businessmen who transmits the knowledge by the means of formal employment.

Both in Puebla and Tlaxcala there is a risk of the growth of workshops that use industrial raw materials that lower costs and the final price to the consumer, which jeopardizes the workshops that carry out artisanal processes since the 16th century. In 1995, the Designation of Origin tried to put an end to this threat, but there is still the offering of these kinds of products on today's market.

Another risk is the decrease in clay banks with the characteristics for making talavera, which would have negative effects, since it is a fundamental raw material.

The current pandemic has put the small workshops at risk because of their fragile production chain, since digital media is not enough to provide sufficient outreach and create significant impact.

Despite these problems, some workshops try to promote strategies that create social impulse, like the program designed by Talavera Uriarte, which includes female painters from the local jail in the tile making.

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.

Even though the inscription is recent, it has contributed to highlighting the importance and cultural value of this artisanal practice in the local, state, national and international level, through journal articles and promotional videos in Spain and Mexico.

It has also promoted the integration of artisans from Puebla and Tlaxcala with Spanish ceramists who have been able to dialogue about their work, experiences and needs, but above all, who recognize themselves as bearers of a shared knowledge born in a historical process. Therefore, the inscription has become a reference of great value about a shared cultural manifestation and has created communication, cooperation, and companionship bonds within all the involved territories, which are expected to grow stronger and detonate new processes of recognition of ICH.

A dialogue with other cultural manifestations has been created in Tlaxcala. Talavera has presence in painting, at traditional festivities and as a part of everyday life in religious and social spaces, at the altars of the Day of the Dead, at national festivities, among others.

In Puebla, the inscription has helped with the processes of registration for the historical architecture related with tiles, identifying their designs and their state of deterioration. This will allow the creation of priority programs for the conservation of the city's buildings inscribed on the World Heritage List, which encourages dialogue and complementarity between two different UNESCO conventions.

Question C.4

C.4. Efforts to promote or reinforce the element

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

The inscription in the Representative List has created a joint safeguarding commitment for four communities in two countries, process that is in the construction stage, establishment of institutional agreements and capacity building. At the same time, after the inscription, Puebla and Tlaxcala carried out two discussion forums in which the implications of the inscription were addressed; artisans, experts and authorities from both countries took part.

Before the COVID-19 pandemic, Puebla carried out a roundtable and an exhibit at the

Mexican Embassy in Spain, as well as an exhibition at the National Fund for the Promotion of Crafts, in Mexico City. Similarly, a Talavera exhibit was held in Tlaxcala, with the works of Tlaxcaltecan painter Armando Ahuatzí. Likewise, the Secretary of Tourism signed a collaboration agreement with the municipalities of Talavera de la Reina and El Puente del Arzobispo.

In Puebla, there are current works towards a publication regarding tiles and an exhibit about the diversity of products that can be produced through an artisanal process. In Tlaxcala, the efforts of the Talavera artisans from San Pablo del Monte are being promoted among the Mexican community residing in Chicago, with the objective of them not losing touch with their own culture.

Before the inscription, activities were carried out in both states to enhance the artisanal process, such as publications, the creation of a talavera museum, contests and the validation of artisans.

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.

Community participation has been of great importance in this process. Artisans from both Puebla and Tlaxcala have been willing to share their knowledge, how they learnt it, and what it means to them. They have also referred the factors that puts on risk their practices and the possible solutions that they find. This is of key importance to ponder upon the current context in which artisans must develop, and to adequately lead the Safeguarding Plan.

There is a great interest among Puebla's artisans in having feedback with researchers for the development of touristic products and to participate in exhibitions and publications.

Regarding Tlaxcala, the participation of artisans has been carried out through interviews, workshop tours, participation in discussion forums and the planning of exhibitions. By means of phone calls, they have expressed their current situation in facing the pandemic, the risks they face given the current scenario, and the needs that arise because of this.

In general terms, although the pandemic entailed in both states a break from joint work, there are plans to resume this labor to celebrate the first year of the inscription, all according to epidemiological instructions of the government.

Meanwhile, the transmission of knowledge continues thanks to the everyday work carried out by workshops in Puebla and Tlaxcala, which modified their forms of organization to adapt to the safety measures and little by little start to recover from the economic strain caused by the contraction of the market.

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.

For the Governments of the States of Puebla and Tlaxcala, the enhancement of the artisan production process of the talavera is a high priority, given their impact on regional identity, their contribution to the preservation of built heritage and the continuation of related productive chains.

The House of the Crafts of Tlaxcala and the Secretary of Tourism in Tlaxcala are the institutional bodies in charge of monitoring the obligations related to the Safeguarding Plan in this state.

In Puebla, the bodies in charge are the General Directorate of Cultural Heritage and the Secretariat of Culture. The latter works along with the workshops that have Designation of Origin (DO4), as well as with those independent ones that carry out artisanal processes, even if they don't have the accreditation.

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.

As it has been previously stated, the COVID-19 pandemic forced the population to stay isolated at home; therefore, the community participation necessary for this report, both in Puebla and Tlaxcala, has been conducted mainly by telephone.

This query made it possible to gather information regarding the concerns the artisans have. For example, at this moment, they are mainly worried about the revival of commerce, since it is their main source of income. They consider that there has not been an immediate optimal effect of the inscription, which they attribute to the pandemic. Despite this, it is evident that they have become aware of the cultural heritage entailed in the artisanal Talavera making process. They point out that one of the positive outcomes of the pandemic has been the strengthening of family bonds given the constant interaction at the workshop.

In this context, the development of the strategies for the Safeguarding Plan and the dissemination and promotion actions are, for the moment, on hold. However, once there

are healthy conditions, the activities that are scheduled will be resumed, with the assurance that there will be a positive response due to the great interest that exists among the communities of Puebla and Tlaxcala.



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

Edaly Quiroz Moreno

Title

Deputy Director of Intangible Cultural Heritage - World Heritage Directorate / National Institute of Anthropology and History

Date

17-02-2021

Signature

<signed>