



## INVENTORY OF THE INTANGIBLE CULTURAL HERITAGE OF MEXICO

### THE BOLERO (ABSTRACT)

#### Registration number

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#### Domains manifested by the element (according to Mexico's ICH categorization)

- Language, traditions and oral expressions
- Social practices, rituals and festive acts

#### Geographic location and range of the element

Mexico

#### Name(s) of the communities, groups or, if applicable, individuals concerned

- Bolero inheritors who maintain its traditions, uses and customs.
- Authors (song writers), composers and arrangers: create and update the musical repertoire of the bolero.
- Performers and interpreters: recreate and keep valid the musical genre.
- Bohemians, general public: people who listen, sing and play the bolero songs.
- Teachers of music, dance and interpretation: contribute to transmit through formal education the particularities of the rhythm and the associated techniques.
- Scholars of the cultural expression and its history, cultural promoters and agents, museums and institutions, who collaborate in safeguarding the



musical tradition of bolero and act as its informants, through publications, podcasts and broadcasts through digital networks.

- Journalists and media presenters, in charge of dissemination.
- Cultural industries: producers of concerts, records and producers of live content on the Internet.

## Description of the element

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The current name of this musical-dance expression was coined at the end of the 19th century in Cuba, to refer to the cultural practice of transmitting stories, experiences, emotions and feelings, through poetry and music, which today is representative of the sentimental song.

The Cuban tradition, which passed from generation to generation in the Caribbean country, arrived in Mexico and was recreated in different regions due to the mobility of its bearers, as well as by the film, radio and television industries, which together have kept the bolero present, for more than a hundred years, in social gatherings and celebrations.

The bolero has maintained its validity by being recreated by communities that maintain strong social and family ties through this musical tradition that involves singing, dancing, communal living and the exacerbation of emotions and feelings towards people, places and times.

Likewise, it is considered part of the Mexican and Latin American popular culture, although there are bolero buffs around the world, which has led to the lyrics of its songs being known, in addition to Spanish and various indigenous languages of Mexico, in French, Portuguese, English, Japanese, Korean, among others.

This cultural practice brings together its bearers and supports the interaction between them, based on collective identity. The new generations of bolero singers have incorporated styles of composition, interpretation and presentation to large audiences, which has allowed its safeguarding, without abandoning the aesthetic, stylistic, musical and dance elements of the traditional musical culture that identifies them.

The phases, events and common emotions alluded to in the bolero pieces generate support and popularity in the family, neighborhood, community and social environment. They are a reflection of the emotional imaginary





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shared among the population that identifies themselves with it, strengthening their sense of belonging.

From generation to generation, the pleasure of listening and interpreting the bolero has been transmitted, from parents or grandparents to children or grandchildren; thanks to the oral tradition and by imitation, the bolero has been transmitted through time, which demonstrates its high sense of durability and cultural resistance.

