REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

DEADLINE 15 DECEMBER 2018
FOR EXAMINATION IN 2019

Instructions for completing the report are available at:
https://ICH.UNESCO.ORG/EN/FORMS

| A. COVER SHEET |
|-----------------|-----------------|-----------------|-----------------|
| A.1. State Party |                |                |                |
| Venezuela        |                |                |                |
| A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession | 2007 |                |                |
| This information is available online |                |                |                |
| A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report. |                |                |                |
| For multinational elements, please indicate the other States concerned |                |                |                |
| Name of element: Tradición oral mapoyo y sus referentes simbólicos en el territorio ancestral / Mapoyo oral tradition and its symbolic references within the ancestral territory |                |                |                |
| Inscribed in: 2013 |                |                |                |
| A.4. Reporting period covered by this report |                |                |                |
| Please indicate the period covered by this report |                |                |                |
| Beginning date: 15-12-14 | Ending date: 15-12-2018 |                |                |
| A.5. Other elements inscribed on the Urgent Safeguarding List, if any |                |                |                |
| Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned |                |                |                |
| Cantos de trabajo de llano colombo-venezolanos (2017) / Colombian-Venezuelan llano work songs |                |                |                |
A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

A research was conducted on the socio-cultural factors that had had an impact on the loss of mapoyo traditions. This in turn led to the nomination of the oral traditions of this people for inscription on the USL of UNESCO’s 2003 Convention. A major indicator of positive impact has been the strengthening of the teaching of oral traditions, by emphasizing among the bearers the significance of passing along the mythical and historical origin stories of their people to the younger generations.

The mapoyo safeguarding plan featured input from several academic institutions, such as the Central University of Venezuela (UCV). A cooperation agreement was signed between said university and Venezuela’s Center for Culture Diversity (CDC) to allow several academic hours to be used on community training programs. Ethnographic research tools were used in this initiative to ensure the autonomy of cultural expressions and some content was selected for future learning materials. A glossary of medicinal plants was one of the products resulting from this cooperation between researchers and community members. It was conceived as a means to preserve local history and as a way to help save traditional medicine, which had been in decline due to the exclusive use of the hospital and its allopathic treatments.

The aspect that was worked on the most during the 2014-2018 period was the transmission of ancestral knowledge. Teachers and community leaders organized and took on the initiative to revive these traditional methods, building upon successful strategies, such as the guided tours with community elders, where contexts and landmark-related concepts are recreated to provide youngsters with a learning experience.

Following the Plan, progress was made regarding the telling of stories and myths in community classrooms. Local place names were registered as well. In order to raise awareness about these toponyms, the mapoyo developed some content for signs to be placed throughout several community spaces, with help from the Venezuela’s National History Center (CNH), who were in charge of printing interpretive devices.

During this period of work, a bibliography on the subject of mapoyo culture was compiled and registered to improve the operation of the community’s document center. Throughout 2018, and as part of a project “Regarding the cultural rights of Venezuela’s indigenous communities and people of African descent rooted in traditional spaces and cross-border territories within Latin America and the Caribbean”, the Center for Culture Diversity has developed strands of work that include the “Creation of a museum focusing on interculturalism and Venezuelan indigenous peoples and the drawing of maps featuring cultural landscapes and cross-border territories inhabited by the Wayuu and the Mapoyo”. In addition to this, in 2017 and 2018, the Center cooperated with the Network of Culture Diversity and Heritage, as part of the Permanent Forum on Cultural Diversity, to find spaces to reflect on and promote the plurality of cultural expressions within cross-border territories, such as the geographical space of the element.

Unfortunately, we have noticed a lack of interest from several institutions that had originally committed their support for the Safeguarding Plan, but who never delivered, despite their letters of intention. Examples of these are some technology resources for the local school and the issue of social responsibility, which should have been addressed by aluminum mining companies within the mapoyo territory.

In spite of this, the activities carried out under the framework of the Safeguarding Plan during the period covered by this report had a favorable impact on the tradition bearers, and could be taken as a reference to develop new projects and public policies that would raise awareness and foster the element of intangible cultural heritage within the country.

A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report. If an email address cannot be provided, indicate a fax number.

Title (Ms/Mr, etc.): Mr.

Family name: Amaiz

Given name: George
B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, 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 previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or from the Secretariat, upon request.

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 preparing this report, and is asked to describe how it has done so in point D below.

B.1. Social and cultural functions

Please 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 U.1 (‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’).

The element fosters self-awareness within the community, and strengthens the knowledge and narrative that tradition bearers use to legitimize their engagement with the Nation. The oral tradition is still linked to a symbolic space associated with landforms within the territory, and represent chapters in the ethnohistory of the mapoyo.

The mapoyo have strived to improve the transmission of stories regarding their social structure, like the one about “mass suicide”. As a result, newer generations have learned about social norms and values that underscore the importance of good humanity.

Each story has a social function, and is recreated in the surrounding geography. They reaffirm the group’s collective memory and contain indispensable knowledge for daily life. They give them a sense of belonging and continuity. The mapoyo oral tradition has kept on fostering solidarity and ethnic self-awareness. Having been inscribed in the USL, the mapoyo have improved their organizational skills, and decided to create a Council of Elders to materialize the Safeguarding Plan and provide ongoing advice and participation. By transforming the roles they held historically, the group is now engaging in a new function within the school system.

Another change is the strengthened role of the community teacher, and the widespread participation of women as a driving force regarding the safeguarding of the element during the 2014-2018 period. The mapoyo teachers wished to have their own education project. So after a period of hard work, which included long trips and meetings outside their territory with a team from the Ministry of Education, the tradition bearers achieved their own curriculum, which includes the mapoyo world view as a subject. Women elders have also played a noticeable role by passing on their artisanal know-how. Their involvement in the community school setting has been deemed significant by the mapoyo children.

The effort to safeguard their oral tradition has encouraged bearers to work on the creation of mental maps, updating the places where they live and farm, and their territorial points of reference. It has also resulted in the creation of socio-productive calendars, and signage in mapoyo language to mark important places for the community. The latter was achieved with help from the National History Center.

The use of the museum as a means of communication has allowed this people to establish itself in the nation’s
collective imagination and add to what is known about the element. Children and teenagers have been learning skills during their training as cultural guides for the museum.

The mapoyo held meetings to extend horizontal dialogs with other societies. The safeguarding of the element during this period contributed to the biological and cultural continuity of the tradition bearers, who have established a harmonious relationship with a very fragile ecosystem, preserving its biodiversity, consolidating a sustainable economy, and overcoming the barrier of visual impairment, by bringing their history to those who will be able to appreciate the audio content of the nomination video, an inclusive effort that is in agreement with the Millennium Development Goals set by the UN.

**B.2. Assessment of its viability and current risks**

*Please 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, giving particular attention to any strengthening or weakening of the element’s viability subsequent to inscription.*

*Between 200 and 500 words*

Among the vulnerable practices identified during the preparation of the nomination dossier were the use of bow and arrow, wooden mortars and pestles, and medicinal plants, as well as the making of ceramic objects, and the playing of traditional games. These elements have been picked up again by the mapoyo elders, who have coordinated with local teachers to pass on this knowledge to newer generations, thus ensuring the viability of the element.

The involvement of universities in the strengthening of skills encouraged the tradition bearers to generate new records on the mapoyo oral tradition. Children, teenagers, adults and seniors from both genders have been actively engaged since 2014 in the materialization of the safeguarding plan.

Since 2015, more positive changes have been taking place, as the tradition bearers have strengthened traditional hunting and fishing practices, as well as basketmaking. Elder women are the ones who teach the children how to make these basket weaves as part of their learning at school. The use of the pestle has been picked up once more. The technique had been disappearing from the local gastronomy, but fortunately mapoyo youngsters have been learning to grind rice through this traditional process.

From the vantage point of our institution, we’ve noticed how the mapoyo teachers have been preparing young individuals to conduct guided tours at the community museum. It is an emerging strategy that has brought about new forms of transmission, as boys and girls tell local stories that used to be exclusively narrated by elders, and that can now be enjoyed on a daily basis by the community in the form of illustrations and museum exhibits.

The mapoyo managed to encourage their elders to pass on their knowledge and practices, by incorporating them into school activities. The community strengthened the teaching of pottery, farming and burial sheets, which require an artisanal and ritualistic preparation that is now known by the newer generations.

In period covered by the present status report, there has been a demographic growth in terms of tradition bearers. Firstly, because seniors are more engaged in the teaching of traditional knowledge; and secondly, the mapoyo have transcended their ethnic boundaries by disseminating the basics of their culture through the local museum. All this, in addition to the existing ethnographic research, has consolidated what is known around the country about the element.

Working against the viability of the element, we have seen with concern that in spite of community efforts to hold periodic meetings with aluminum mining companies operating within the mapoyo territory, there has not been a positive response when it comes to reverting and/or mitigating the damage caused to the local river basin. We hope that a bigger effort can be made in terms of inter-institutional coordination to foster the development of new policies on environmental remediation.

Working in favor is the Mapoyo Educational Program, designed by mapoyo teachers along with the Council of Elders. This initiative includes frequent tours for children to highly symbolic sites, guided by the tales of their
grandparents.

B.3. Implementation of safeguarding measures

Please report on the safeguarding measures described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have substantially contributed to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken to ensure the viability of the element by enabling the community to continue to practise and transmit it. Include the following detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

B.3a. Objectives and results

Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.

**Between 200 and 500 words**

In order to strengthen the transmission process, mapoyo teachers submitted to the local education district a proposal to include learning projects based on their oral tradition and symbolic spaces. They achieved the following for the 2014-2015 school year:

-Projects: i) “Getting to know our mapoyo territory”, ii) “Recognizing the value of my mapoyo culture”, iii) “The mapoyo calendar”, the results of which were made public in the community school at the end of the school year.

-Fun activities related to the mapoyo ICH: i) choreographies and dances inspired in mapoyo rituals, ii) dramatization of the poems: Wîntiri chant to Mother Earth, Las Piñas Hill, Yehe Yepuru father fruit tree.

-Phrases written down in mapoyo language.

-Mythological characters identified to prepare teaching aids that would reinforce the transmission of the element.

-Participation of mapoyo teachers in two workshops with linguists to define the mapoyo grammar.

-Local popular songs translated into their native tongue: mapararu bakanbike (“The chicks”), wakua tarimune (“White dove”), yehe (“Tree hymn”), “Under the small plant” and “Good morning friend” (in process).

-Venezuelan national anthem translated into their native language.

In order to record content about the ICH, the Center for Culture Diversity compiled, between 2013 and 2015, the anthropophagy of the Mapoyo people, who validated the versions themselves. Content from their oral tradition was also formally incorporated into the school curriculum, thanks to an agreement between the Central University of Venezuela and the Center for Cultural Diversity that involves local teachers.

To keep raising awareness about the element, the community took national and international museum representatives on guided tours. The tradition bearers received training in the handling of audiovisual equipment by the National Museums Foundation.

As part of an alliance between the Center for Culture Diversity, the Ministry of Education and non-profit civil associations for the disabled, and with the goal of empowering an equal and respectful society and disseminating more information about the ICH, the audiovisual content for the nomination was adapted to an accessible format.

For the purpose of reducing the threats on the mapoyo territory and with the help of researchers and institutions, the community managed to get the state to grant them a collective title deed (261.493.29 Ha) in April 2013. The process whereby indigenous territories and habitats are delimitated in Venezuela has been a way for the government to acknowledge the self-determination of these peoples. It is a precedent that has its difficulties, but gives legitimacy to
the relationship between the viability of the indigenous lifestyle and the use of their lands.

In another achievement relating to the ancestral land, the tradition bearers organized several environmental activities and agreed on a few guidelines to preserve the ICH, which were discussed with 22 communities coexisting within the mapoyo territory. They also organized workshops on how to build nurseries for fruit and forest trees, aimed at both children and adults from the community.

More investment was needed in technology resources, and the remediation programs for the rivers impacted by nearby industries.

B.3b. Safeguarding activities

List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and note their effectiveness or any problems encountered in implementing them.

Between 500 and 1000 words

Transmission of ancestral knowledge

The Mapoyo Education Program was designed between 2014 and 2015 by local teachers and the Council of Elders. In January 2018, children began to be taken on trips to the sites deemed as highly symbolic for the Mapoyo, which include captaincies, the Las Piñas Hill, the ancestral cemetery and some caves. During the guided visits, elders would accompany the children and tell them stories associated with each place.

According to the mapoyo, between 2015 and 2016, the elders reinforced the transmission of ancestral knowledge, which included basketmaking, the building of traditional houses, pottery, fishing and farming. Among the strategies used to promote learning settings associated with this knowledge were fishing tours in the Orinoco River for young members of the community, the construction of traditional houses for pedagogical purposes, artisanal activities, ancestral gastronomy, the making of bows and arrows, and farming activities to teach children how to grow cassava (Manihot esculenta), sweat potatoes (Ipomoea batatas), corn (Zea mays), and grains.

The safeguarding measures taken by the mapoyo have also strengthened knowledge about musical instruments, dances and rituals. Elder women resumed talks with young girls, regarding a rite of passage associated with menstruation.

The mapoyo have opened a channel for elders to participate in school and keep teaching the newer generations about their experiences. These masters of tradition have conversations with children and teenagers about the world view of the mapoyo, and their knowledge of nature and the universe, such as the prayer to eliminate pests and myths about the origin of life.

In 2017, mapoyo adults passed on oral information to a group of young men on how to approach the outdoors and protect themselves from snakes. Mapoyo teachers had talks about the way traditional education used to be in the past. Tradition bearers taught youngsters new skills in cooking, what to feed children, medicinal plants, midwifery, pottery, and building of traditional dwellings.

In 2018, further teaching took place on weaving, traditional learning methods, dietary restrictions during pregnancy, how to take care of newborns, and menstruation. Elder women from the community taught about the phases of the moon, how to take care of the surroundings depending on the time of the year (winter/summer), and how to prepare ritual beverages and foods. Efforts were made to reinforce the history of various family trees, sacred sites, and myths relating to the present.

The tradition bearers also worked on strategies and accessible communication methods for people with visual and hearing impairment, who will be able to perceive visual stimuli about the ICH through a soundtrack called audio
Research on the ICH

Between 2013 and 2015, and as a result of a community/university exercise, origin stories were recorded. The research associated with the element, which was initiated by the community at the request of the tradition bearers and took place with the technical expertise of the UCV and the Center for Cultural Diversity, was based on sessions that were held to understand this traditional knowledge. During the sessions, mapoyo teachers worked closely with the Council of Elders.

The mapoyo were actively engaged in workshops to reinforce their skills. The workshops took place in the community museum and featured an institutional effort to underscore the spirit of the 2003 ICH convention, as well as the commitment of the state party to the safeguarding of the element. The activity had a positive impact on the adults, as it fostered the creation of socio-productive calendars. This material is also part of the content that the mapoyo wish to publish for educational purposes, and for the benefit of mapoyo teenagers and children. In 2016, a mapoyo glossary of medicinal plants was prepared.

Education with safeguarding in mind

In 2014, the mapoyo organized exhibits and workshops on cultural practices, such as the making of cassava bread and other products that come from the manioc, basketmaking, dugout canoes, pottery, and others. In 2015, local teachers led talks about their culture and promotional campaigns for young men and children of the community.

In 2016, the teaching of the mapoyo language was reinforced among local fifth-graders and sixth-graders. Teachers and community leaders participated in these activities.

Promotion of the ICH

In 2014, rules of coexistence were established among the communities, both indigenous and non-indigenous, that inhabit the mapoyo territory. Afterwards, the community organized a conservational committee called Red Viva El Palomo.

During 2015 and 2016, the community museum became a major space for the dissemination of the mapoyo culture. The community inaugurated an exhibit about the origin stories of the mapoyo people. The museum received several school trips and was visited by other indigenous peoples from nearby. Another achievement was a traditional dance performance organized by mapoyo teachers and representatives.

In 2017, a group of linguists supported the strengthening of the language.

Territorial delimitation

In 2013, the community received a collective title deed to the Mapoyo ancestral territory. Between 2013 and 2014, an inventory was made with the name places of rivers and creeks, hunting and gathering sites, historical sites. It also contained terms associated with the oral tradition that is linked to the landscape. In 2015, the first workshop on spatial-territorial reorganization was held. An exhibit on regional geography took place in 2016. The following year, the conservational committee Red Viva El Palomo met with aluminum mining companies to address pollution in the Simonoro River.

The community also created a Council for the indigenous peoples and communities of the mapoyo ancestral territory or CPI-TAM to reinforce the coexistence agreements and the cultural relations operating within this region once the Orinoco Mining Arc national project started.
B.3 Participation of communities, groups or individuals in the safeguarding activities

c. Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing safeguarding activities.

*Between 200 and 500 words*

The State has assigned some of its agencies to provide support for the safeguarding initiatives. Available resources have been funneled through educational programs, a national tour for the exchange of knowledge and the dissemination of the element, exhibits and the issue of brochures. The national government has sought to facilitate methodological tools to allow the tradition bearers to improve their registry of oral traditions and document the element, just as it has been the case with the alliance between tradition bearers, students and anthropologists.

The community has a major role in the safeguarding, and the public agencies participate in these activities with government funding. An NGO offers sustainable development projects in accordance with the 2003 UNESCO convention guidelines.

The tradition bearers have revitalized the transmission of ancestral knowledge, and various generations are engaged in the implemented measures. The safeguarding plan encouraged the creation of community organizations, such as the Council of Elders, the CPI-TAM and the conservational committee Red Viva El Palomo.

The activities of the community have the support of scholar and cultural public institutions. On this matter, the Central University of Venezuela and the Center for Cultural Diversity were involved in the safeguarding through the community service project *Anthropological Advising of Endogenous Projects in Indigenous Communities* (2013 to 2015). Students and teachers worked on the gathering of data and stories that make up part of the mapoyo oral tradition, for the purpose of consolidating the transmission to the newer generations.

This dynamic resulted in a significant contribution in the form of methodology tools and techniques for the definition and drafting of projects, which is very useful to mapoyo teachers, leaders and spokespersons, who constantly need to submit proposals to various institutions in order to benefit the population in the areas of health and education. As part of the project activities, the mapoyo created a database with bibliographic and hemerographic references associated with their culture. Other products were the glossary and the mental maps of medicinal plants, which will help give continuity to a practice that was originally entrusted only to senior individuals.

The University of Ontario relied on academic research carried out by professionals with postgraduate degrees to participate in the revitalization of the mapoyo language, in order to strengthen the element through traditional teaching methods. The institution also offered training for community teachers so they could cascade these results.

Other institutional contributions (2015-2018) were made by professionals from the National History Center and the state-owned newspaper El Correo del Orinoco, which helped to organize workshops on collection management and audiovisual tools, respectively.

The Andean Development Corporation or CAF is currently studying the possibility of adopting the 2003 ICH Convention among its policies to support sustainable development programs.
B.3 d. Timetable and budget

Indicate, in a timetable, when each activity was implemented and the funds that were used for its implementation, identifying the funding source for each (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

- Between 2013 and 2015, an agreement was forged between the Center for Culture Diversity (CDC) and the UCV, through the community service program Anthropological Advising of Endogenous Projects in Indigenous Communities. It includes transportation costs and travel allowance. Cost: 18,003.27 $

- In 2015, the CDC completed a national tour to promote the exchange of mapoyo knowledge with tradition bearers associated with other expressions of Venezuelan ICH. Cost: 206,326.27 $

- In 2015, the CDC funded the building of “El caney”, a community space. Cost: 740.74 $

- In 2015, the CDC issued brochures about the element. Cost: 4,978.14 $

- In 2015, the CDC funded the construction of a community marketplace. Cost: 740.74 $

- In 2015 the National Museums Foundation (FMN) and the National History Center (CNH) provided assistance to design a script and organize the 2nd exhibit relating to the element in the local museum. Cost: 1,481.48 $

- Training of 12 tradition bearers as guides for the Murükuni community museum, provided by the FMN and the CNH. 2015. Cost: 962.96 $

- In 2015, the community attended a course on environmental pollution, conducted by the Ministry of Eco-socialism and Water. Cost: 962.26 $

- In 2015, the Venezuelan state, through the Venezuelan Institute for Social Security, granted old-age pension benefits to 20 mapoyo tradition bearers. Cost: 114,348.80 $

- In June 2017, the Ministry of Education provided assistance in the printing of teaching aids in mapoyo language. Cost: 3,111.11 $

- In August 2017, the tradition bearers developed a few symbolic maps, for which the mapoyo provided the knowledge of the elders and a few pedagogical tools. Cost: 3,703.30 $

- In July 2017, the Ministry of Education’s Office for Intercultural Education prepared a workshop to develop an education program for the mapoyo people. Cost: 740.74 $

- In 2017, PDVSA La Estancia funded a trip for the team of experts who were going to monitor the safeguarding efforts of the community. Cost: 740.74 $

- In 2017, a meeting took place, as part of the celebration of the Indigenous Resistance Day, to raise awareness about the element. PDVSA La Estancia. Cost: 370.37 $

- In 2018, the CDC developed a project called “Cultural Rights of the indigenous and African-descent peoples of Venezuela, associated with traditional spaces and cross-border territories within Latin America and the Caribbean”. The investment included the hiring of experts in indigenous studies. Cost: 20.30 $

- In 2018, the CDC developed strands of work for the “Creation of the Museum for Interculturalism and the Indigenous Peoples of Venezuela and the mapping of cultural landscapes within cross-border territories inhabited by wayuu and mapoyo”. Cost: 25.88 $

- In 2018, the CDC hired people to adapt the audiovisual content featured in the element nomination dossier, for the visual and hearing impaired. Cost: 48.53 $
### Overall effectiveness of the safeguarding activities

*Provide an overall assessment of the effectiveness of the activities undertaken to achieve the expected results and of the efficiency of the use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.*

*Between 400 and 600 words*

The preparations for the declaration provided the context for the handing over of ownership to the mapoyo. This was the product of many years of work by anthropologists, who contributed to the delimitation process of several indigenous peoples in Venezuela. With this recognition, the State fulfilled a historic commitment and vindicated the mapoyo ethnicity, while recognizing the geographic boundaries of their ancestral territory.

The State has answered the call of the indigenous peoples to reclaim their originary rights and demand agency in the policies that impact their way of life. These social struggles have sprung up in other regions of Latin America, demanding recognition from central governments and prompting the creation of legal frameworks in matters of indigenous rights. In this sense, the State party enforces domestic legal instruments (Constitution of 1999, the 2001 Law on Demarcation and the Preservation of Indigenous Peoples’ Habitat and Land, the 2005 Organic Law of Indigenous Communities and Peoples (Lopci) and ratifies international agreements (2001’s ILO convention No. 169 on Indigenous and Tribal Peoples).

During the nomination period, the community developed a detailed and comprehensive plan, which identifies their needs and priorities regarding the safeguarding of their oral tradition and territory. During the period covered by this report, the mapoyo sought to materialize these goals. The entire community has been involved in implementing each measure and has been actively engaged in every stage to safeguard the element, as can be seen by the participation of children and seniors.

To reduce the threats to the mapoyo territory and the intangible heritage associated with it, the community organized an environmental committee, which has held meetings with nearby industries to address pollution in the Simonero River. They also prepared proposals to move the dumping site next to the Las Piñas Hill, a place of symbolic importance for the mapoyo.

During the first year, the activities were focused on the contribution of elders to the transmission of ancestral knowledge, as well as on the preparation of exhibits and workshops about cultural practices. The school curriculum was enriched with content related to the element. The tradition bearers consolidated the rules of coexistence between them and the surrounding communities. The following years, efforts were more focused on disseminating information about the mapoyo oral tradition among people with visual and hearing disabilities, in order to vindicate the fundamental cultural rights of those who have usually faced situations of exclusion and vulnerability. During this period, the tradition bearers have strengthened their skills through various activities with institutional support and involvement. The community museum has also been used as a means to safeguard the manifestation.

To sum up, the activities developed and managed by the community have achieved optimal results, with very little funds, as human capital has been the main driver of success when it comes to safeguarding initiatives.

Contrary to the achievements of the community, we noticed a lack of sponsoring and involvement from private companies and NGO’s, resulting in less potential resources for the safeguarding of the element.
C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the previous report. In particular, provide detailed information as follows:

What primary **objective(s)** will be addressed and what concrete results will be expected?

What are the key **activities** to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility.

How will the **State(s) Party(ies)** concerned support the implementation of the updated safeguarding plan?

Provide a **timetable** for the updated safeguarding plan and estimate the **funds required** for its implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

*Between 500 and 1000 words*

The following action plan has been prepared to continue with the original safeguarding strategies that have proven to be successful and try to achieve the goals that have not been met yet. The plan update features the following:

1. **Transmission of ancestral knowledge**

Objectives: To further strengthen the oral tradition and the ICH in the planning of Classroom Projects through traditional means of learning. To foster the diversity of cultural expressions under equal conditions and opportunities, while taking into consideration minorities at risk of social exclusion.

Expected outcomes: In the next academic periods, new activities are expected to be developed in collaboration with the Council of Elders, depending on the knowledge of each tradition master. All participating seniors are expected to be granted social welfare and pension benefits. Cultural diversity, disability, accessibility.

Stakeholders: Community Culture Committee, elder tradition bearers, CVG Bauxilum, mayoralty of the Cedeño Municipality.

Allies: IVSS, Casa del Artista Foundation. Public entities from the areas of education, cinema and audiovisual media: CONAPDIS, Society Friends of the Blind, Venezuelan Confederation for the Deaf, Caracas Association for the Deaf, UNEARTE, UCV, CENAC, National Film Archive.

Activities: Guided tours, workshops, lectures, and games to promote the bond between the bearers of the ancestral knowledge, children and teenagers. Preparation of CV’s for the elders. Use of accessible formats for people with disabilities (mapoyo teaching aids in Braille).

Expected community resources: organizational and teaching skills of the community teachers

Budget estimate: 9,747.61 $

Source of funding: governmental


2. **Research of the ICH from, by and for the community**

Objective: To register content about the mapoyo ICH that could later be used to prepare educational material.

Expected results: To further community training associated with the registry of oral tradition, under the participatory action research point of view or any other qualitative method that privileges the emic approach to the safeguarding of the ICH.

Activities: training workshops and registrations relating to the element.

Stakeholders: mapoyo community, Center for Culture Diversity and students or researchers from the School of Anthropology of the UCV, Indigenous University of Venezuela (Tauca, Bolivar State), mayoralty of the Cedeño Municipality (Bolivar State).

Expected community resources: skills acquired by the community to organize previous records and prepare new ones relating to the element with the help of allied researchers.

Budget estimate: 25,714.28 $

Source of funding: state and NGO’s

3. Educating for safeguarding

Objectives: To develop teaching materials based on the mapoyo oral tradition and its symbolic references within the ancestral territory, and to design strategies to alternate between the school setting and the outdoors as learning environments.

Expected outcomes: To produce a collection of materials and interactive programs, made up of a book, a CD and a video, based on oral traditions, traditional practices and the ancestral territory. To issue educational brochures on environmental issues and their impact on the manifestation. To disseminate place names, and use learning tools in the classroom, as well as technological resources to inform about the ICH.

Activities: Management and publishing of educational texts and materials. Preparation of mental maps with place names within the mapoyo territory, use of bilingual signage in the community, adapting of new content and materials for the local school curriculum, training of teachers for the incorporation of new materials.

Stakeholders: mapoyo teachers, Culture Committee of the Mapoyo Communal Council, Ministry of Education (Office of Culture; EDUMEDIA), UCV’s Department of Linguistics; MPPC (National Center for Recording; El Perro y la Rana publishing house, Center for Cultural Diversity), CVG Bauxilum, Ministry of Higher Education, Science and Technology.

Expected community resources:
Budget estimate: 9,523.80 $

Source of funding: state, NGO’s and private sponsors.
Period: 2019 – 2022

4. Promotion of the Mapoyo ICH

Objectives: To raise awareness about the mapoyo cultural heritage throughout the region and the rest of the country.

Expected outcomes: Use of the community museum to promote the mapoyo ICH, and development of new educational programs for the museum. To strengthen the local documentation center with materials on the mapoyo ICH.

Activities: to continue training staff and guides. Educational workshops on the mapoyo ICH, environmental pollution, and respect for sacred sites. To facilitate visits to the museum. Traveling exhibits through a network of regional and national museums and exhibit halls. Remodeling and purchasing of furniture.


Expected community resources: development of skills among the tradition bearers to design museum exhibits, preservation of furniture and planning of activities.

Budget estimate: 9,682.50 $

Source of funding: state
Period: 2019 - 2022

5. Territorial delimitation

Objectives: To renew the coexistence agreements within the Mapoyo territory.

Expected outcomes: The strengthening of the principles of sustainability, respect for the environment, and the preservation of the community’s ICH.

Activities: work sessions with communities, nearby industries and safeguarding allies.

Stakeholders: Communal Council of the Mapoyo Community, Ministry of Indigenous Peoples, National and Regional Demarcation Committee, CVG Bauxilum.

Expected community resources: conciliatory skills and searching of environmental solutions among the tradition bearers
Budget estimate: 5,000.00 $

Source of funding: government and private companies
Period: 2019 - 2022
C.2. Community participation

Please describe how communities, groups and individuals, as well as relevant non-governmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.

Between 200 and 500 words

The community has set new goals to further the Safeguarding Plan associated with the manifestation. The plan has been set up with thought and care, taking into account the areas at risk, for which important measures have been taken. The new objectives involve seniors, adults, youths and children from the community. The tradition bearers wish to leave the elders in charge of the transmission of knowledge, while the teachers will have a leading role regarding activities 2, 3 and 4, featured in the plan, which have to do with the research of the ICH, the local education projects and the promotion of the element.

During the meetings between the Center for Cultural Diversity and the leaders of the mapoyo, attendees highlighted the need to have a secondary education institution in mapoyo territory, as a counter-measure to the increased exposure to transculturation among community youths. Once children finish primary school, they have to leave for education institutions located outside the mapoyo territory, where they experience other cultural dynamics, which eventually permeate and distort their identity. The mapoyo are more than willing to tackle this problem and are working to enhance the design of their own school curriculum and achieve a degree of autonomy by incorporating secondary education to the community’s education system. A group of teachers have been working non-stop to submit said proposal before the Ministry of Education, to achieve a school setting that reinforces their identitarian bonds.

As part of an institutional effort, PDVSA la Estancia provided financial support throughout 2017 to make possible the monitoring of community experiences regarding the safeguarding of the ICH, which include learning tools for young tradition bearers and mapoyo adults.

During the reported period, new institutions have joined and become allies in the safeguarding of the mapoyo oral tradition, and will keep supporting the initiatives of the tradition bearers. In this sense, several entities subordinated to the Ministry of Culture will participate, along with foreign universities and non-governmental organizations that promote sustainable development models and are aware of how important it was for Venezuela to ratify UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage in 2007.

The State party is committed to furthering the safeguarding plan and favoring the participation of the various socio-productive sectors that make up our society. It also commits to supporting the research, documenting and dissemination of the element. The community will remain on the forefront of the safeguarding effort, and will have a central role in the transmission of the ancestral knowledge regarding the oral nature of their culture and the notion of their territory.

C.3. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding List, including:

the competent body(ies) involved in its management and/or safeguarding;
the organization(s) of the community or group concerned with the element and its safeguarding.

Not to exceed 150 words

Organizations that were agents of change regarding the Safeguarding Plan:

PUBLIC INSTITUTIONS
- Institutes providing support in the documenting of the Venezuelan ICH (UCV, ICAS, ULA, UCAB, LUZ, IVIC).
- Ministry of Popular Cultural for Indigenous Peoples.
- Center for Cultural Diversity (Ministry of Culture).
- National History Center (Ministry of Culture).
- Institute of Cultural Heritage (Ministry of Culture).
- National Museums Foundation (Ministry of Culture).
- Office of Intercultural Education (Ministry of Education).
- Office of Special Education (Ministry of Education).
- Indigenous prosecutor's office of Bolivar State.
- PDVSA La Estancia.

NGOs/ INTERNATIONAL INSTITUTIONS
- Andean Development Corporation.
- University of Ontario.

COMMUNITY ORGANIZATIONS
- Legal authorities
- El Palomo Communal Council.
- Council of Elders.
- CPI-TAM.
- Red Viva El Palomo Conservationist Committee.
- Murukuni Community Museum.
- Venezuelan Network of Cultural Heritage and Diversity.

INDIVIDUALS
People with disabilities, who validated the adapted material.

D. 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 preparing this report.

Between 150 and 250 words

Venezuela’s Ministry of Culture has put the Center for Cultural Diversity in charge of supporting, strengthening and monitoring the safeguarding efforts of the community. The mapoyo initiatives have enjoyed the participation of cultural entities (most of them from the public sector), who have showed interest in the strengthening and visibility of the ICH.

The backing and monitoring began in 2013 and ended in 2018, with this report. It was a process that started early, because the tradition bearers had begun to work in the Plan before the element was included in the USL. The report thus features six years of community and institutional synergy. Through a significant number of meetings, group sessions, capacity building, handing in of reports and photographed activities, the tradition bearers have shown the product of their actions in favor of the ICH.

Among the elements that should be updated according to the community is the development of TV and radio spots, as well as mythology animated shorts promoting the world view of the mapoyo people.

The report was developed in several locations. It included the ongoing presence of the CDC team in the El Palomo community, Bolivar state, from 2014 to 2018, and featured the involvement of tradition bearers from other parts of their territory, as well as meeting, workshops and conferences in the country’s capital, Caracas (2014-2017). There was also an exchange of information through the email account of the Murukuni Community Museum (2014-2018).
E. SIGNATURE ON BEHALF OF THE STATE PARTY

The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Benito Irazy</th>
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<tbody>
<tr>
<td>Title:</td>
<td>President</td>
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<tr>
<td>Date:</td>
<td>December 10, 2018</td>
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<td>Signature:</td>
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