Periodic Report (Convention)

A. General information

Name of State Party
Paraguay

Date of Ratification
2006-09-14

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.


b. NATIONAL CONSTITUTION 92. It establishes cultural policies that promote recognition, guaranteeing the right of indigenous peoples to preserve and develop their ethnic identity in their respective habitat. They also have the right to freely apply their systems of political, social, economic, cultural organization and, above all, the free participation of their culture in the country in accordance with their traditional uses.

- ART. INDIGENOUS PEOPLES AND ETHNIC GROUPS: it recognizes the existence of indigenous peoples, defined as groups of culture prior to the formation and organization of the Paraguayan state.
- ART. ETHNIC IDENTITY: The right of indigenous peoples to preserve and develop their ethnic identity in their respective habitat is recognized and guaranteed. They have the right, likewise, to freely apply their systems of political, social, economic, cultural and religious organization.
- ART. 81. CULTURAL HERITAGE: The necessary means shall be provided for the conservation, rescue and restoration of objects, documents and spaces of historical, archaeological, paleontological, artistic or scientific value, as well as their respective physical environments, which are part of the cultural heritage of the nation. The state will define and register those found in the country and, where appropriate, will manage the recovery of those found abroad. The competent bodies shall be
in charge of safeguarding and rescuing the various expressions of oral culture and the collective memory of the nation.

c. NATIONAL CULTURE LAW NO. 3051/06. It is based on the principles, guarantees and constitutional declarations that enshrine cultural rights, as well as on the international treaties that recognize such rights as human rights. From these foundations, the following duties of the state in cultural matters are determined in Article 1 b) the protection and enhancement of tangible and intangible assets that make up the cultural heritage of Paraguay

d. LAW N° 5621/16, ON THE PROTECTION OF THE CULTURAL HERITAGE: Its purpose is the protection, safeguarding, preservation, rescue, restoration and registration of cultural property throughout the country; as well as the promotion, dissemination, study, research and enhancement of such property which in its Article 2°, paragraph (f) states: identify, register cultural property comprising the cultural heritage.

-ART. 3°. Paraguay's cultural heritage is constituted by movable and immovable, material and immaterial, environmental goods.

-ART. CLASSIFICATION OF THE CULTURAL PROPERTY THAT INTEGRATES THE HERITAGE; B) THE EXPRESSIONS, TRADITIONS AND KNOWLEDGE: coming from sectors that maintain and elaborate collective memories or introduce innovations from their own cultural processes. Such sectors are constituted by indigenous peoples and communities of immigrants and Afrodescendants, as well as by diverse popular collectivities.

DEC. N°8392/18. CREATING THE "NATIONAL COMMITTEE FOR THE SAFEGUARD OF THE IMMATERIAL CULTURAL HERITAGE".

RESOL. NSC N°605/18. CREATING THE REGISTRY BOOK OF NATIONAL CULTURAL HERITAGE PROPERTIES on a physical support available to the public.

RESOL. NSC NO. 325/18. APPROVING THE NATIONAL CULTURAL PLAN AND THE ACTION PROGRAM OF THE NSC.

**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**

González

**Given name**

Rossana Alicia
Institution/position: Head of Department of Intangible Culture under the General Directorate of Cultural Heritage, of the National Secretariat of Culture (NSC)

Address: Street, Mariscal Estigarribia and Iturbe, Asuncion, Paraguay

Telephone number

+5959927661

E-mail address

rossanagonzalez47@gmail.com

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

Governmental institutions

1. National Secretariat of Culture.

It is the institution under the Presidency of the Republic, responsible for "Designing, regulating and promoting cultural policies; protecting the tangible and intangible cultural heritage, preserving cultural and linguistic diversity; promoting and protecting citizen participation in the practices of cultural manifestations, as well as in artistic and cultural creations and activities, with the purpose of reinforcing national identity.

And it is responsible for the elaboration of the periodic country report, through the Department of Intangible Culture, of the Directorate of Studies, Anthropology, Archeology and Paleontology dependent on the General Directorate of Cultural Heritage DGPC, in coordination with other institutions for the elaboration of this report.


The purpose of the Committee is to develop a national strategic agenda for the safeguarding of the cultural heritage of the country's communities, groups and individuals, as well as to carry out an awareness campaign for the recognition of the importance of Paraguay's intangible cultural heritage. It is chaired by the National Secretary of Culture and integrated by various institutions through a political level and a technical level.

3. Paraguayan Institute of Crafts (PIH).

It was created by Law Nº 2448/2004 and its purpose is to promote the development of national handicrafts, stimulate and protect artisans, seek marketing channels and encourage the training of artisans, among other functions.

Body that establishes the national tourism policy guiding, promoting, facilitating and regulating the development of tourism in Paraguay, for the benefit of visitors and citizens in general.


DINAPI designs, implements, promotes and coordinates public policies on intellectual property, granting the protection of the rights derived from this matter in order to guarantee legal security to its owners.

- **National commission for UNESCO**

The National Commission for UNESCO-Paraguay was created by Decree No. 15,373 of October 25, 1955, with the fundamental objective of maintaining and developing Paraguay's mutual cooperation with UNESCO and promoting the activities carried out in the country, in accordance with its programs and ideals. It is made up of representatives of public and private institutions, governmental and non-governmental organizations and independent intellectuals related to education, social and human sciences, culture, communication and information. They are involved in the collection of data, reports and all types of inputs necessary for the preparation of the Periodic Report.

- **Cultural centres**

  - Cultural Center of the Republic of Paraguay in Buenos Aires, inaugurated on March 20, 2019, in the Argentine capital and managed by the Ministry of Foreign Affairs, the NSC and other institutions such as SENATUR and the PIH.
  - Departmental Conservatory of Music Dr. Pablo Contessi Pérez (Presidente Hayes): Institution created by the Government of the Department of Presidente Hayes for the teaching and dissemination of music in that Department.
  - Carlos Colombino Cultural Center (Concepción).
  - Mburukuja Cultural Space (President Hayes).
  - Emiliano R. Fernández Cultural Center (Alto Paraná).
  - Centro Cultural Melodía (Presidente Hayes).
  - Cultural Divino Niño Center (Alto Paraná).
  - Association of United Runners of Paraguay (Central).
  - Cultural Mercedita Center (Presidente Hayes).
  - Centro Cultural Guavirá Poty Center (Paraguarí), Cultural María Auxiliadora Center (Alto Paraná).
  - House of Culture of Pilar (Ñeembucú).
  - Secretariat of Tourism and Culture of the Government of San Pedro (San Pedro).
  - Bewitched Pitcher Cultural Center (Central).
  - Historical Cultural Center "Sapucai" (Central) and El Políglota Cultural Center (Capital).
  - Lake Cultural Center (Areguá City- Central Department, Paraguay)
https://www.facebook.com/centroculturaldellago/. The main objective of the entity is to offer Aregüeño potters a place to exhibit and promote their creations. In this decade, artists have been positioned, as well as bringing together others from the region, including those from Asunción.

Cultural Center of the Republic - El Cabildo - The Cultural Center of the Republic el Cabildo has an important collection of the cultural history of Paraguay, organized in different rooms, related to pictorial, musical, folk art, and important characters who made works of relevance in the culture of Paraguay.

- Centres of expertise
- Universities
- Museums

Please provide any comments in the box below

According to the information we receive about the filling out of the form, the table on "Institutions and organizations involved in the preparation of the Periodic Report" is being expanded. Different cultural sectors have been in contact with us in the uploading of information. With this work we have been in contact with various institutions, creating new links within the transversality of the functions aimed at the living heritage of Paraguay.

**Question A.4**

**Accredited Non-Governmental Organizations**

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

none

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

none

**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.

none

Question A.5.2

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

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

none

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

01603-Prácticas y Saberes Tradicionales del Tereré en la cultura del Pohã Ñana. Bebida Ancestral Guaraní en Paraguay- 2020

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

none

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

none

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.

none

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

REGISTRY BOOK OF NATIONAL CULTURAL HERITAGE PROPERTIES-INTANGIBLE HERITAGE

b. Hyperlink to the inventory (if any)

ÑANDUTI SYSTEM

c. Responsible body

NATIONAL SECRETARIAT OF CULTURE ‐HERITAGE REGISTRY DIRECTORATE

d. Date of establishment

2018

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

Yes

Date of latest update
01-12-2020

f. Method and frequency for updating

The assets are registered in the Registry Book after each declaration as Intangible Heritage of the Nation, which has a methodology for cataloging the intangible cultural manifestation, with photography and in the process of having an audiovisual for each manifestation that is in the inventory book.

In addition, we are projecting in the future to have a decentralized inventory, working with different municipalities, groups or communities so that these institutions can have their own inventories of intangible cultural manifestations that would be of greater scope.

g. Number of elements included

21

h. Applicable domains

a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage  
(b) performing arts  
(c) social practices, rituals and festive events  
(d) knowledge and practices relating to nature and the universe  
(e) traditional craftsmanship

i. Ordering principles

Inventorying intangible cultural heritage gives us the opportunity to make available to the public, thus valuing creativity and keeping alive the self-esteem of communities, the bearers of cultural expressions. The inventories serve as a basis for formulating concrete plans for safeguarding the inventoried intangible cultural heritage.

j. Criteria for inclusion

Inventorying intangible cultural heritage gives us the opportunity to make available to the public, thus valuing creativity and keeping alive the self-esteem of communities, the bearers of cultural expressions. The inventories serve as a basis for formulating concrete plans for safeguarding the inventoried intangible cultural heritage.

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

Yes
Please provide further details, if appropriate:

The inventory reflects the viability of each element and its possible evidence of risks for the protection and construction of safeguarding plans according to each cultural manifestation. Contact with the bearers and photographic data on the registered Intangible Cultural Heritage.

i. 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

Si refleja la viabilidad, van incluidos con declaratorias, planes de salvaguardias y con una revisión dependiendo del elemento cada 2 años o más.

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

Yes

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

The inventory identifies threats to transmission and sustainability, lack of community empowerment over the manifestation and other factors that could put the registered Intangible Cultural Heritage at risk.

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

Yes

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

It is a first inventory of specific scope in which each cultural manifestation with declaration as Intangible Heritage of the Nation is registered, since 2018, where it is included and updated according to each declaration. It is planned to improve the inventory by working with the different governments and municipalities of the country, with the inclusion of records of cultural manifestations by peoples or regions, communities or groups of bearers for a greater scope and visibility of their Intangible Cultural Heritage.

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

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

Yes

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

Yes

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

Yes

**Question A.7**

**Synergies with other international frameworks**

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

1

**Programme/Convention/Organization**

Globally Important Agricultural Heritage Systems (GIAHS)

**Activity/project**

**Project: Green Culture, Culture of Pohã Ñana**

Seeing this reality, the idea arises to raise awareness among the population about the conservation of an important factor in the health and economy of the country and especially the rural sector, such as medicinal plants.

- Raise awareness about the value of the care and protection of green areas, through virtual training, planting medicinal herbs in natural habitat environments.
- Organize training and awareness days through virtual media on the importance of the POHÃ ÑANA.
- Stimulate the rational production and conservation of the POHÃ ÑANA, improving living conditions and the environment.
- Raise awareness, preserve and recover the health of the environment through the sustainable use of the natural wealth of the land.

**ACTIVITIES**
- Conduct awareness and training sessions using virtual media for the preservation and safeguarding of ancestral knowledge of POHÃ ÑANA cultivation.
- Preparing the land for planting using traditional cultivation methods.
- Planting the seeds according to the recommendations given in this regard.
- Continue with the necessary care.
- Harvest according to estimated time.
- Exhibition and sale of the product according to the estimated time.

EXPECTED OUTPUT

- Raise awareness of the community involved about the importance of caring for medicinal plants as a means to achieve a healthy and sustainable environment.
- Identify those medicinal plants that are at risk due to overexploitation or lack of knowledge in the management of cultivation.

ORGANIZATIONS LINKED TO THE PROJECT

- Members of the El Cántaro Embrujado Cultural Center.
- Members of the Network of Cultural Spaces and Centers of Paraguay.
- Members of the Centro Cultural Tereré Literario


Contributions to the safeguarding of intangible cultural heritage

Paraguay declared Intangible Cultural Heritage the culture of Pohã Ñana (medicinal plants) of Paraguay, by Resolution NSC N° 994 of 2014, in the field of knowledge and uses related to nature and the universe. This declaration seeks to make visible the producers (farmers), as well as the carriers who prescribe and market medicinal plants.

The methods of cultivation, sustainability and risk regarding the exploitation and risk of overexploitation of Pohã Ñana (medicinal plants). Within the framework of the 2005 Convention and Systems of Globally Important Agricultural Heritage (SPIHM) transversal to the 2003 Convention, the aim is to promote and raise awareness regarding the sustainable management of this ancestral practice and its intangible cultural manifestations in force as Living Heritage.

Programme/Convention /Organization

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

Activity/project

Project to revitalize and preserve the traditional Poncho Para'i of 60 Listas - Workshop School of the city of Piribebuy.

Activity
- Creation of a workshop school
- To train craftswomen of the town of Piribebuy in the traditional techniques of elaboration of the Poncho 60 Listas.
- Promote interest in our intangible cultural heritage.

ORGANIZACIONES VINCULADAS AL PROYECTO

- National Secretariat of Culture
- Paraguayan Institute of Crafts
- Ministry of Women.
- MunicPIHlity of the City of Piribebuy.

Contributions to the safeguarding of intangible cultural heritage

Resolution S N C N° 318/2020 By which "The knowledge, techniques and methods of traditional elaboration Poncho Para’i de 60 Listas" are declared Intangible Cultural Heritage of the Nation, in the field of traditional handicraft techniques.

- Documentation and registration of the different techniques that are part of the elaboration of the pocho.
- Visibilization and enhancement of the value of the handmade elaboration of pocho.
- Sustainability in terms of artisanal work.
- In view of the risk of losing this handicraft practice, the artisans of the town of Piribebuy are trained for its preservation.

3

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

National Policy Project for the Protection of Traditional Knowledge from and with Indigenous Peoples for the protection of Traditional Knowledge in compliance with the National Intellectual Property Plan -Decree 7132/17, from an approach of Rights and respect for Interculturality.

Contributions to the safeguarding of intangible cultural heritage

Protection from the Intellectual Property Law for the traditional knowledge of communities and indigenous peoples.

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**

The National Secretariat of Culture through the Department of Intangible Culture of the Directorate of Studies, Anthropology, Archaeology and Paleontology.

**Brief description of the safeguarding functions of the body**

- Register cultural manifestations and elevate them to Intangible Cultural Heritage of the Nation.
- Carry out safeguarding plans with the bearers of the Intangible Cultural Heritage or cultural managers linked to the intangible cultural manifestation.
- Promotion and Dissemination for its recognition and valuation by the population in relation to the bearers and the determined intangible element.

**Website**


**Contact details**

**Address**

Víctor Segovia
Street, Mariscal Estigarribia and Iturbe, Asuncion, Paraguay

Telephone number
+595 961925250

E-mail address
investigacionNSC@gmail.com

Name of the body
Paraguayan Institute of Handicrafts (PIH)

Brief description of the safeguarding functions of the body
To position and preserve Paraguayan Handicrafts as National Heritage and Identity through the articulation of different actors, promoting the creation and sustainability of quality handicraft products to positively impact the quality of life of artisans and craftsmen.

Website

Contact details

Address
Zulma Massi

Telephone number
+595985845554

E-mail address
dir.patrimonioartesanalPIH@gmail.com

Name of the body
National Directorate of Intellectual Property
**Brief description of the safeguarding functions of the body**

The creation of spaces within the National Directorate of Intellectual Property for those who are responsible for the country’s cultural development, providing them with an exhibition space for the valuation of their works, allowing them to receive remuneration from those who acquire them and thus make a living from their creations, in addition to continuing to contribute to our culture.

In this sense, the General Directorate of Copyright and Related Rights carries out and promotes the creation of Artisans' Fairs, helping those who approach jointly or privately.

**Website**

https://www.dinapi.gov.py/portal/v3/derecho-de-autor/folklore/

**Contact details**

**Address**

Dra. Berta Dávalos Julián

**Telephone number**

+59521210977

**E-mail address**

bdavalos@dinapi.gov.py

**Question 1.2**

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

Yes

1

**Name of the body**

National Committee for the Safeguarding of the Intangible Cultural Heritage (PCI).

**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)

01603-Practices and Traditional Knowledge of Terere in the culture of Pohã Ñana. Guaraní Ancestral Drink in Paraguay.

Brief description of the safeguarding functions of the body

The purpose of the Committee is to develop a national strategic agenda for the safeguarding of the cultural heritage of the country's communities, groups and individuals, as well as to carry out an awareness campaign for the recognition of the importance of Paraguay's intangible cultural heritage.

The Committee has considered the various aspects involved in the continuity of the "Practices and Traditional Knowledge of Terere in the culture of Pohã Ñana. Ancestral Guaraní Drink in Paraguay", emphasizing the cultural revaluation of the element with the objective of creating awareness in Paraguayan society about the significance of the practices and traditional knowledge of Terere in the culture of Pohã Ñana.

FIRST STAGE: The National Secretariat of Tourism (SENATUR) and the National Secretariat of Culture (NSC), together with the communities involved, have promoted the "Ka'a Rape" (Yerba Mate Route) tourist circuit project, to disseminate the value of yerba mate, making visible the process that enriches it, as well as contributing to the sustained social and economic growth of the communities involved.

Paseo de los Yuyos del Mercado 4 of Asunción: Plan to improve the facilities in this area, with the support of the Ministry of Public Works and Communications, with financing from the Inter-American Development Bank. The initiative has arisen from the bearers themselves, and is supported by the National Secretariat of Culture. The place is currently a fair open to the public, with all varieties of medicinal plants in the country, with this project seeks to improve the care and quality of sale of the product (pohã Ñana-medinal plant). But the main thing will be the good physical installation for the carriers (sellers with knowledge about the traditional knowledge of medicinal plants), they will have adequate space with water, electricity and other facilities that will dignify the work of the people who maintain this tradition.

SECOND STAGE: Pohã Ñana Route (project), a circuit that could be divided by regions due to the distance from one production center to another. A work to initiate would be with the MuniciPIHlity of Acahay and the Government of Paraguari, to work closely with the small producers installed in Cerro Acahay and that need assistance from the Paraguayan State to be able to sustain this practice of cultivation and harvesting, promoting awareness, transmission and revaluation of this culture. This community needs drinking water, improved roads, as well as better assistance for the community's schooling, essential for cultural transmission, which will help prevent the migration of carriers, which would imply the loss of this tradition in the area. The National Secretariat of Culture could articulate actions with the different institutions
(Government, MunicPILHlity, Ministry of Public Works and Communications, Ministry of Education and Science), thus sustaining this heritage.

Another inter-institutional task would be with the National Secretariat of Tourism to make excursions to the hill, which would provide an opportunity to publicize their work and products and at the same time generate an income to the economy of the community (sustainability) and therefore a better standard of living that would help to take root in the site with optimism and sustaining the practice.

THIRD STAGE: The following production sites such as Villa Hayes (Chaco), Itapúa, Ñeembucú, Caazapá, among others, would adopt the same pattern for the sustainability, visibility and revaluation of the practice of Pohã Ñana cultivation and planting. Website http://www.cultura.gov.py/

### Contact details

**Address**

Ruben Capdevila – Ministro de Cultura

**Telephone number**

(+595) 21 442 515

**E-mail address**

secretariaprivada.NSC@gmail.com

### Question 1.3

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

Yes

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

The Committee shall be chaired by the Minister - Executive Secretary of the National Secretariat of Culture, under the Office of the President of the Republic, or by whoever he/she may designate as Coordinator.

» The following public institutions will be members of the Committee and will designate their representatives:

a) National Secretariat of Culture.
b) Ministry of Foreign Affairs.

c) Ministry of Education and Science.

d) Secretariat of Information and Communication.

e) Secretariat of Linguistic Policies.


g) Paraguayan Institute of Crafts (PIH).

» The National Secretariat of Culture (NSC) may summon other public or private organizations and institutions for the effective and participatory fulfillment of the functions of the organization.

The purpose of the Committee will be to develop a national strategic agenda for the safeguarding of the intangible cultural heritage of the country's communities, groups and individuals, as well as to carry out an awareness campaign for the recognition of the importance of Paraguay's intangible cultural heritage. It will be an instance that will collaborate to establish the technical procedures and appropriate mechanisms for the safeguarding of Paraguay's intangible cultural heritage.

**Question 1.4**

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

Yes

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

The State promotes: research, documentation, safeguarding and enhancement of Paraguay's Intangible Cultural Heritage (ICH), encouraging the bearers and cultural managers to organize themselves and discuss their Intangible Cultural Heritage, seeking plans for its visibility and safeguarding, bearing in mind that the bearer community is ultimately responsible for the survival of the cultural manifestation. We work with the community, first with bibliographic consultation, then with interviews, as well as using different tools that can help to elaborate the base document, inventory and cataloguing cards (based on field and bibliographic work). Reiterating that the base document is an important instrument that will help to generate the technical report to finally draft the Resolution, where the Minister of Culture will promulgate the promulgation that will help, from the State, to give visibility and support the safeguarding plans established together with the community.

**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.**
The documentation materials are useful:
- To review whether they are at risk the manifestation.
- To propose plans for its visibility.
- To propose safeguarding plans.
- As support material for new research.
- As a tool of the National Secretariat of Culture for the work with the communities.

**Question 1.5**

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

- **Cultural centers**
  - Cultural Center of the Republic of Paraguay in Buenos Aires, inaugurated on March 20, 2019, in the Argentine capital and managed by the Ministry of Foreign Affairs, the NSC and other institutions such as SENATUR and the PIH.
  - Departmental Conservatory of Music Dr. Pablo Contessi Pérez (President Hayes): Institution created by the Government of the Department of Presidente Hayes for the teaching and dissemination of music in that Department.
  - Carlos Colombino Cultural Center (ConcePTION).
  - Mburukuja Cultural Space (President Hayes).
  - Divino Niño Cultural Center (Alto Paraná).
  - Association of United Runners of Paraguay (Central).
  - Mercedita Cultural Center (Presidente Hayes).
  - Guavira Poty Cultural Center (Paraguarí), María Auxiliadora Cultural Center (Alto Paraná).
  - House of Culture of Pilar (Ñeembucú).
  - Secretary of Tourism and Culture of the Government of San Pedro (San Pedro),
  - Bewitched Cántaro Cultural Center (Central).
  - "Sapucai" Historical Cultural Center (Central) and El Políglota Cultural Center (Capital).
  - Lake Cultural Center (City of Areguá- Central Department, Paraguay). [https://www.facebook.com/centroculturaldellago/](https://www.facebook.com/centroculturaldellago/). The main objective of the entity is to offer Aregüeño potters a place to exhibit and promote their creations. In this decade, artists have been positioned, as well as bringing together others from the region, including those from Asunción.
  - Cultural Center of the Republic - El Cabildo -The Cultural Center of the Republic el Cabildo has an important collection of the cultural history of Paraguay, organized in different rooms, related to pictorial, musical, folk art, and important characters who made works of relevance in the culture of Paraguay.
  - Juan de Salazar Cultural Center of Spain. The central axis of activity is culture understood as unavoidable component of development, understanding it with its different aspects, both human, political, social and economic.
• Centres of expertise

o Cultural Heritage Conservation Center (CCPC): Study and research; preservation and rescue; restoration, rehabilitation and enhancement; promotion and dissemination of the cultural assets of Paraguay Research Collection and dissemination of information. Conservation Valorization of culture in the political and social field of Paraguay. Link: www.patrimonio-cultural-ccpc.org.py/Patrimonio.html.

o Center for Archaeological and Historical Studies of Paraguay. CEAHP: promotes the conservation, research and dissemination of national treasures through education and awareness about the importance of heritage assets. https://www.facebook.com/ceaahpy/

o The Yvy Marãe'ỹ Foundation (in Spanish, Tierra sin mal): is an entity with Legal Status N° 9184/07, created on April 23, 2005. Its main objective is to contribute to the construction of a multicultural, multilingual country and intercultural, where cultural and linguistic rights are respected, the use of Guaraní and Spanish is equated as official languages in the State and society, and indigenous languages are promoted and defended and the right of everyone to live in their language. He dabbles in linguistic research. It carries out research with the co-financing of the National Council of Science and Technology (CONACYT). One of the most important academic activities carried out annually by the entity is the International Seminar on Translation, Terminology and Minorized Languages. https://www.yvymaraey.com.py/

• Research institutions

o Center for Anthropological Studies of the Catholic University of Asunción It has selected people from the scientific field, carrying out work on anthropology in Paraguay. Link: https://www.facebook.com/centrodeestudiosantropologicos/

o Ethnographic Museum Doctor Andrés Barbero. The Museum encourages ethnographic and anthropological research, has competitive funds that encourage researchers and students to carry out work in these areas. Link: https://www.museobarbero.org.py/

o Guido Boggiani Archaeological and Ethnographic Museum. Museum has a select group of specialists who investigate and disseminate works on anthropology and ethnology. Link: https://ilamdir.org/recurso/4793/museo-guido-boggiani.


• Museums.

o Ethnographic Museum Doctor Andrés Barbero It has a collection of great importance for the ethnographic and anthropological study. Exhibition room and library, in addition to sharing talks and workshops related to anthropology and ethnography, linked to the Intangible Cultural Heritage, almost daily. Link: https://www.museobarbero.org.py/

o Guido Boggiani Archaeological and Ethnographic Museum. With an important collection of materials, related to archeology and anthropology, which are transversely linked to the Intangible Cultural Heritage of Paraguay. Link: https://ilamdir.org/recurso/4793/museo-guido-boggiani.
• Ramón Elías Mythological Museum. The museum is located in the city of Capiatá, 19 km from Asunción, on the Mariscal Estigarribia Route. This museum, while evoking the historical memory of the ancestors of Paraguay, is a call to keep current in the culture of the people, the magical presence of the myths that are part of the cultural heritage of this country. The interest and passion shown by its founder, Ramón Elías, for the fantastic figures of Paraguayan mythology was evident. He dedicated his days to researching and collecting everything related to ancient objects and their respective stories. Thus he managed to collect pieces of great historical and cultural value from Paraguay. It was thus that this great artist had the vision of creating a space to house all these objects of Guaranitic, Franciscan, Jesuit and those colonial origins that were witnesses to a large part of the history of Paraguay.

• Archives

  o National Archive: It contains an important collection of documents from colonial times, one of the oldest Archives in America. Its value lies in the fact that there are many documents linked to the PCI, many of them have served as the basis for studies of Paraguayan folklore, as well as documents related to the Catholic Church, which transport us to festivities and manifestations of remote times that reach our days as living heritage. Link: http://www.archivonacional.gov.py/?page_id=2

  o Center for Anthropological Studies Universidad Católica de Asunción Link: https://www.facebook.com/centrodeestudiosantropologicos/

  o It has important printed material available to the general public, especially for researchers. All the works are related to the anthropological study of Paraguay.

  o Doctor Andrés Barbero Ethnographic Museum: It has a collection of great importance for the ethnographic and anthropological study. Exhibition room and library, in addition to sharing talks and workshops related to anthropology and ethnography, linked to the Intangible Cultural Heritage, almost daily. Link: https://www.museobarbero.org.py/

  o Guido Boggiani Archaeological and Ethnographic Museum With an important collection of bibliographic materials and documents, related to archeology and anthropology, which are transversely linked to the Intangible Cultural Heritage of Paraguay. Link: https://ilamdir.org/recurso/4793/museo-guido-boggiani

• Libraries

  o National Library. It is one of the institutions that watch over the bibliographic memory of Paraguay. In its collection there is an important collection of materials related to the ICH: Folklore, myths and legends, anthropology, music, theater, crafts, pottery, etc., which are used for the investigation of the Intangible Cultural Heritage of Paraguay. Link: http://bibliotecanacional.gov.py/

• Others
Museo del Barro: The Visual Arts Center opens a scene where the various visual expressions of Paraguay and Latin America are exhibited, mainly, and the multicultural and multi-ethnic character of the country is manifested. Indigenous and Popular Art are considered on an equal footing with the so-called Erudite Art. The intention is thus to confront the art forms of Paraguay with those of other Ibero-American countries, particularly those of the Mercosur region. Link: https://www.museodelbarro.org/museo/objetivos

- 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 objective foreseen for the next report is once again to satisfactorily fulfill the expectations of the Periodic Report, adding the current parameters to new standards of reporting and fulfillment of objectives, reliable measurement values and more cross-cutting task links with other institutions in the area of Intangible Cultural Heritage. The current task was not easy, due to the limitation imposed by the COVID-19 pandemic. However, this limitation has been used as an "opportunity" to find new ways of cooperation and compilation of information. We hope to have better opportunities for the next report and, from the current experience, to add new tools that will allow us to fully comply with the objective of the report.

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.

Chapter VII of the National Constitution of Paraguay refers to "Education and Culture". In Article 73 - The Right to Education and its purposes. Every person has the right to integral and permanent education, which as a system and process is carried out in the context of the culture of the community. Its purposes are the full development of the human personality and the promotion of freedom and peace, social justice, solidarity, cooperation and integration of peoples; respect for human rights and democratic principles; the affirmation of commitment to the homeland, cultural identity and intellectual, moral and civic training, as well as the elimination of discriminatory educational content. The eradication of illiteracy and job training are permanent objectives of the educational system. Article 74. The right to learn and the freedom to teach. The right to learn and equal opportunity to access the benefits of humanistic culture, science and technology, without discrimination of any kind, are guaranteed.

The freedom to teach is also guaranteed, with no other requirements than suitability and ethical integrity, as well as the right to religious education and ideological pluralism. Article 75 - Educational responsibility. Education is the responsibility of society and falls in particular on the family, the MunicIPILity and the State. The State shall promote programs of nutritional supplementation and supply of school supplies for students of scarce resources.

Article 76 - Of the obligations of the State. Basic school education is compulsory. In public schools it shall be free of charge. The State shall promote secondary, technical, agricultural, livestock, industrial and higher or university education, as well as scientific and technological research. The organization of the educational system is the essential responsibility of the State, with the participation of the different educational communities. This system shall include the public and private sectors, as well as the school and out-of-school environments. Article 77 - Teaching in the mother tongue.

The teaching at the beginning of the school process will be carried out in the official mother tongue of the student. The knowledge and use of both official languages of the Republic shall also be taught.

In the case of ethnic minorities whose mother tongue is not Guarani, one of the two official languages may be chosen. Article 78 - Technical Education. The State shall encourage job training through technical education, in order to train the human resources required for national development.

Article 79 - Universities and Higher Institutes The main purpose of universities and higher institutes shall be higher professional training, scientific and technological research, as well as university extension. The universities are autonomous. They will establish their statutes and
forms of government and will elaborate their study plans in accordance with the educational policy and national development plans. Freedom of teaching and professorship is guaranteed. Universities, both public and private, shall be created by law, which shall determine the professions that require university degrees for their practice.

Article 80 - Scholarship and aid funds. The law shall provide for the constitution of funds for scholarships and other aids, with the purpose of facilitating the intellectual, scientific, technical or artistic training of persons with preference to those who lack resources.

There are other laws that guarantee the inclusion of persons in tertiary education institutions. However, the Magna Carta just mentioned, refers to the training of the person, as an individual, without stereotypes, thus guaranteeing plurality as a capable human being, ensuring their inclusion for training within the educational field.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The programs elaborated by the Ministry of Education and Sciences, guarantee the inclusion in such a way that it does not discriminate any form of stereotype of the students, but it looks for the interest of the student in the protection of the Intangible Cultural Heritage, many times in a transversal way, but with the final objective of the transmission of the knowledge, without conditioning the student with some type of discrimination. Women in the Paraguayan culture play a preponderant role, just as they exist in the majority of ICH carriers, they are also in the majority at the head of tertiary education institutions, so the presence of these women guarantees the inclusion of their peers in the educational cultural.

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.

Government institutions, centers and other agencies provide training in the protection of Intangible Cultural Heritage in an inclusive manner.

- Ministry of Education and Sciences (MEC). Within the study programs of Basic School Education 1st to 3rd Cycle and Middle Education, programs on artistic education, music, and
dance are included, in the view of a cultural and historical context of the cultural heritage of Paraguay. Teaching degrees in careers granted by the General Directorate of Artistic Education from the Ministry of Education and Sciences.

- School of Popular Theater.
- Folk dance schools
- Conservatories of Music

All with an emphasis on Paraguayan culture with research for the thesis of some Paraguayan cultural manifestation, music or author.

- Faculty of Architecture, Design and Art of the National University of Asunción: it has Bachelor's degrees in Dance and Music.
  - The degree in dance: This arises from the need to approach the study of dance from other fields of knowledge, taking it as a science of movement and space, with an interdisciplinary vision, pointing to a multiethnic and multicultural training, of way to revalue Paraguayan culture from a contemporary perspective and in order to develop the area of dance at the university level in the field of research.
  - The Bachelor of Music: The student will be able to comprehensively develop disciplinary, interdisciplinary, investigative, teaching, social and communicative competencies, to perform their profession with solvency, and lead processes of musical development at the institutional and community, national and regional levels.

- Faculty of Chemical Sciences of the National University of Asunción
  One of the important tasks in the contribution to the PCI has been Research on medicinal plants (pohã ñana), for their knowledge and safeguarding of the sustainable use of nature, widely used in our country, linked to ancestral knowledge and practices, for their curative properties, the Faculty of Chemical Sciences in this case collaborates to revalue and propose safeguarding plans, through a scientific vision on the Intangible Cultural Heritage.

- Autonomous University of Paraguay, Columbia University of Paraguay, National Secretary of Culture.
  - Diploma in Cultural Management: The Diploma in Cultural Management is aimed at professionals in activity or with several years of experience, and to all those who want to improve their training in areas of cultural management, in its methodologies and processes.
    - Program:
      - Introduction to Cultural Management
      - Institutions and Cultural Policies
      - Tools for the Management of Culture
      - Design and Management of cultural projects
      - Analysis and Management of cultural sectors

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**
Any institution dedicated to art, both popular or aesthetic, as well as theater, music and dance, guarantee inclusion by the form of the curriculum, which does not discriminate but includes both sexes in the collective participation of work in the classroom and outside of it for the fulfillment of the objectives proposed by the program, which in turn guarantees the participation of people with different orientations or ideologies.

Until the closing of this investigation, there are no known complaints of discrimination of any kind, in the field of education where training is provided in the management and protection of intangible Cultural Heritage in a direct or transversal way.

**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 community and Non-Governmental Organizations (NGOs) provide, as in question 2.2, inclusive training in the protection and management of ICH. In general, these community spaces offer in a more open way a non-formal education system and more linked to art, so it offers even more freedom and inclusion to people without them feeling unworthy due to any condition of sex or sexual orientation. Perhaps when it comes to immigrant-based initiatives, you feel a bit of limitation in terms of language and customs, that, however, in Paraguay, the culture itself is so inclusive and absorbing that elements are quickly created in common, so it is easy to be in these environments as well.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

- The program is focused on training in the protection and management of ICH, without discriminating sexual orientation, sex, race, religion or any other known discriminatory stereotype.
- The program prioritizes the transmission of knowledge about culture, in the area that is being developed (music, theater, dance, painting, etc.), putting the human being as the protagonist, without stigmatizing anyone for any stereotype.
- The program is transcendent in time and space, that is, it seeks to connect the history of culture with the reality of the present, portraying the world of the human being as a purpose and culture as an indivisible component, which makes it unique. The human being is a cultural being (he does not mention any stereotype, only the human being as a thinking living being).
The program defines strategies, just like an educational program, for the teaching-learning process, according to the receptive capacity of the participating individuals, in no case does it discriminate anyone in terms of sexual orientation, sex, ideology or any other form of stereotype, but simply according to their intellectual capacity, interest and motivation. In any case, the participating human being can be a true protagonist in the training and management of the PCI regardless of any kind of stereotype.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The State has decided to reach the maximum goal for the next reporting cycle, this will be achieved by improving the sources of information, as in this section of the Ministry of Education and Science. In the current survey and access to information with reference to curricula that guarantee inclusion in all its areas, it has been very useful the dialogue, and to be able to realize that many times people do PCI work without knowing exactly the value of their contribution and transmission, within the educational field and cultural management. This type of report helps to weave new paths, new definitions and new experiences of knowledge of Intangible Cultural Heritage. We hope to have for the next report a greater volume of information that reflects even more the work from the educational field: centers and other organizations that provide training in the protection and management of ICH in an inclusive manner.

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).

Year 2018

- International Workshop for the application of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, given by the Mexican expert, Dr. Francisco López Morales.

This workshop was framed within the provisions of Law 5621/16 for the Defense of Heritage and Decree 8392/2018 that creates the National Committee for the Safeguarding of Intangible Cultural Heritage, for such reason, the National Secretariat of Culture, carried out the training to technicians from public institutions and professionals from the private sector. The purpose of the training was to orient national technicians and bearers on the appropriate methodology for the presentation of candidature files to be declared Intangible Cultural Heritage of Humanity by Unesco; and to leave an installed capacity to Paraguayan professionals.

It was achieved through a bilateral agreement between Paraguay and Mexico through negotiations between the Minister of Culture and the Embassy of Mexico, with a particIPation of 45 particIPants of both sexes and approximate age 25 to 60 years.

Year 2019

- Conference on Intangible Cultural Heritage (ICH) in Paraguay: Towards an intersectoral development of public policies, to identify opportunities for articulated work between the different sectors: education, culture, tourism and agriculture. With a broad particIPation of 120 people of both sexes with a majority of women between 20 and 70 years old. It was organized by UNESCO Montevideo, the National Secretariat of Culture, the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), with the support of the Academic Cooperation Network on Intangible Cultural Heritage of Latin America and the Caribbean (ReCA PCI LAC).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The programs are always inclusive: In Paraguay, women are considered to be the bearers of culture since the time of the Conquest. The Spanish went out to conquer lands and was in charge...
of the administration of the Spanish Province, the indigenous woman (wife or partner) was in charge of the children, at that time the cultural transmission was carried out by women. The role of women in the cultural transmission became even stronger after the devastating War against the Triple Alliance 1864-1870, in this war the male population was practically decimated, again the role of women was fundamental for the cultural transmission until today. Citing the historical foundations, it can be said that all programs are inclusive, without discriminating against any carrier by gender, ideology, race or religion, but valued for their knowledge that comes from generation to generation. In many cases, the bearers or cultural managers are mostly women.

Are any of these training programmes operated by communities themselves?

Yes

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

Capacity Building Workshops were held from 2017 and 2018 with bearers from various parts of the country for the implementation of good practices and safeguarding plans. ICH workshop requested by bearers and cultural managers with the objective of raising awareness of the 2003 Convention- The importance of Intangible Heritage in their communities fundamental for the identification of Intangible Heritage.

Workshop with bearers of the Traditional Practices and Knowledge of Tereré in the Pohã Ñana Culture. Ancestral Guarani Drink in Paraguay, about the appropriate methodology for the presentation of candidacy files to be declared Intangible Cultural Heritage of Humanity by UNESCO, where they were giving their contribution to the realization of the Candidacy.

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).

Inclusive training programs in the communities that are bearers of culture and heritage: We can mention first of all the Conferences and Workshops for the Safeguarding of ICH, carried out in the framework of cooperation organized by UNESCO Montevideo, the National Secretariat of Culture, the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), with support from the Network for Academic Cooperation in Intangible Cultural Heritage of Latin America and the Caribbean (ReCA ICH LAC), aimed at bearers, cultural managers, educators, anthropologists and educators linked to intangible cultural heritage, has been conducive to the training of cultural managers linked to the safeguarding of ICH, and has
also been a moment of great interest for capacity building in terms of knowledge of ICH by communities, groups and individuals linked directly or indirectly.

The program has been inclusive, with a large female particIPation. Among the particIPants were people between 20 and 60 years of age, who attended the workshop held at the Library of the National Congress and later the workshop held at the National Archive in the city of Asunción, without discrimination of sex or sexual orientation, with a majority of female speakers of different nationalities. Strengthening the capacities of the particIPants in knowledge of the ICH.

Another example of inclusive programs developed: The Workshop School for the Safeguarding of the Poncho of 60 Lists developed in the city of Piribebuy; Workshop School of the Ao Poí weaving, developed in the city of Yataity del Guairá, in both workshops the presence of the female carrier community has been fundamental.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The purpose of the programs has always been the empowerment of the intangible cultural manifestation, its valuation and visibility, safeguarding plans, so that training and capacity building in communities, groups and individuals linked to the PCI is done in an inclusive manner, prioritizing their knowledge of intangible culture, without discriminating against their sexual orientation, gender or any other form of stereotype. It is also common to find them in the task of safeguarding intangible cultural manifestations as teachers or researchers of the cultural wealth of the people.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

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

The State establishes for the next reporting cycle, the goal as satisfied. Trying to achieve it largely through new tools emerged with the passing of this COVID 19 pandemic.

To the extent that the training is aimed at communities, groups and individuals, as well as those working in the fields of culture and heritage, it has been a somewhat complicated experience due to the current pandemic, solved in part thanks to technology, which allows us to somehow reach the communities and individuals in question, to foster new partnerships, to know the strengths and weaknesses in terms of training and referent agents of culture and heritage.

The new tools that have emerged during this time, added to the field work and face-to-face monitoring tools that we hope will be available again, can help to achieve better objectives and a clearer goal in terms of PCI management, in relation to the degree to which training is directed to communities, groups and individuals, as well as to those who work in the fields of culture and heritage.

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.

The Ministry of Education and Science has implemented an arts education program, which is present at all levels of the national educational system: early childhood education, basic school education, secondary education and higher education.

The enhancement of native culture and its projection towards universal culture: the arts are instruments for the transmission of cultural content specific to the peoples. Through the
knowledge and analysis of artistic works, it is possible to understand the vision of the world and the system of social relations, among other aspects, of the peoples who use them. Therefore, teaching art is also teaching the culture it transmits. In this sense, it is important to emphasize the importance that Art Education is acquiring and developing in the national curricula with the clear concept that only on the knowledge, understanding, acceptance and appreciation of the values of the native cultures of the peoples, it will be possible to successfully access the values of the universal culture.

In this sense, we are concerned about Intangible Heritage as a more relevant concept, in order to adjust to the requirement of working with the communities that carry the cultural elements that should be included in this curriculum.

Projects and programs for the enhancement of the transmission of their knowledge. We are working with several institutions from the National Secretariat of Culture, the Paraguayan Institute of Crafts (PIH), the National Secretariat of Tourism (SENATUR), the Secretariat of Linguistic Policies (SPL) and Cultural Centers with the strengthening of capacities, where the bearers of knowledge have been teachers in these projects for the transmission of their heritage.

**Question 4.2**

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

Yes

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

The degree to which formal and non-formal education strengthens the transmission of ICH and promotes respect for ICH, the modes and methods of transmission are focused on face-to-face classes, workshops, with the participation of carriers, often as instructors and/or teachers. These people do not discriminate, nor prioritize the teaching of one or another student, by social condition, ideology, gender or sex, or any other stereotype that assigns any condition in disadvantage over the other classmates. In Paraguay the social formation is pluricultural and pluriethnic, so that almost permanently new mechanisms are sought to ensure more inclusion of other sectors, which by ignorance or for some reason is not participating in this process.

**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.

Communities, groups, NGOs or heritage institutions offer educational programs and/or extracurricular activities on ICH and the strengthening of its transmission, receiving in many cases, support from the state, in other cases support from people organized in associations or NGOs for the safeguarding, validity, transmission and sustainability of the element, so that with this support the transmission is strengthened. The aim is to improve the self-esteem of the bearer, providing new strategies for action in the safeguarding and transmission of ICH to new generations.

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

- Paraguayan Crafts Fund (FAP) It is a fund of the Paraguayan Institute of Crafts for transfers to institutions (Associations, Committees, Non-governmental Organizations, Foundations, Commissions or other private non-profit legal entities) that work in Promotion and Development of Popular and / or Indigenous Paraguayan Crafts.
- National Fund for Culture and the Arts (FONDEC) Promote and finance private cultural activities throughout the national territory.
- Regional Center for the Safeguarding of the Intangible Cultural Heritage (CRESPIAL) multinational projects focused on safeguarding the ICH of Afro-descendant and Guarani communities of CRESPIAL member countries.

Question 4.4

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

Yes

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

The Institute of Higher Education (ISE), Dr. Raúl Peña, has among its study programs for teacher training, methods to integrate the PCI and its safeguarding in education. His vision is transversal, pointing to the traditions of Paraguay that are part of the folklore, which nevertheless integrate the areas of the PCI.

Baseline and target

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The State sets as satisfied, the goal for the next reporting cycle, trying to achieve it with better data collection regarding the extent to which formal and non-formal education, its strengthening in the transmission of ICH, promoting respect for ICH. The data collected were limited by the pandemic, the experience gained in terms of consultations will facilitate more and better data collection in the next report.

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 stand-alone subject

  - In the area of social sciences, anthropology, history, myths and legends, which in a meaningful way for the student studies and exposes with nuances the different elements previously mentioned: myths, their creation and the difference between the myths of the native peoples and the myths compiled by folklorists.
  - In the area of anthropology, the customs of the native peoples prior to the arrival of the Europeans are also described. This constitutes a vital source of information in comparison with the works of ethnologists and anthropologists of the end of the 19th century, the entire 20th century and the new millennium. The ICH of the native peoples, in many cases was
changed and modified by the influence of the Spaniards, but survived and adapted to the new times as a living heritage, often in accordance with the immaterial cultural manifestations of the different peoples of Paraguay, which is interesting for the student to find points in common, in many cases with the native peoples related largely to ancestral knowledge and ritual practice, many of these manifestations survive among the Paraguayan community.

- Work and technology is another important subject where interesting principles of elaboration of the diverse artisan products of the country are made known, many times this subject is adapted to the PCI of the zone, as for the manufacture of some exclusive product of the place, example: Poncho of 60 Listas in the city Piribebuy; elaboration of the fabric Ñandutí in the city of Itauguá; confection of Hammock in the city of Carapeguá.

- This helps to encourage the participation in the construction of plans for the safeguarding of the PCI, as well as the revaluation of the autochthonous immaterial culture and the positioning of handicraft work, so much affected in terms of price, which is not very competitive with industrial products.

- As a means of explaining or demonstrating other subjects

Subjects related to art generally entail knowledge of the ICH; people involved in artistic work must have an in-depth knowledge of the intangible cultural wealth in order to capture it in their work. A pictorial work about an inland area requires knowledge of everything from nature to daily chores and customs.

The same with art installations, sculptures or works on fabric, leads to an in-depth investigation of the ICH. Currently there are even modern garments that give sustainability to the artisans, thanks to the fact that they share part of their cultural wealth to go for the garment, thus giving a touch of originality.

The same with ceramic products and others, which use part of the national ICH, resulting in the sustainability of the element in question, thanks to the study by artists in this area.

**Question 5.2**

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

Yes

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

School students learn to respect and reflect on the ICH of their own community or group through educational programs and curricula, this through the preparation or training of teachers in this area. Of course, the teaching-learning process obliges the teacher to internalize the topics in question, in this case the ICH would deserve a better space in the world of teaching, both initial, primary, secondary and even tertiary and university.
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.

It is a challenge to strengthen this point, so that the ICH is not reduced to folklore, art, or limited to the academic world within the scientific field, considering that the 2003 Convention proposes the dialogue of the Community on its Cultural Heritage, in its various fields, for its revaluation, enhancement and safeguarding, and within the latter, sustainability, so important for the bearer. Independently to the kinds of studies, workshops, talks or actions would determine the improvement of the knowledge of the ICH from the school, at present limited, perhaps by art, folklore and other subjects. Therefore, it seems appropriate in this report to assume that there is a lack of greater knowledge of Intangible Cultural Heritage among students to value the local ICH, in many cases even to empower themselves of this wealth, and also to value the ICH of sister countries, taking into account that these practices are loaded with meanings, which have passed from generation to generation until today, and that due to the limitation of a curriculum are often omitted, so that the student does not appreciate in depth the meaning of Intangible Cultural Heritage in its different areas.

Question 5.3

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

- Mother tongue education

Mother tongue refers to the first language acquired by a person, generally in the home and transferred by the mother. In Paraguay, Guarani is still the mother tongue of most of the inhabitants.

In Paraguay, the mother tongue has always been the basis of education, which is why it has influenced by region the implementation of ICH teaching. Although in a transversal way, Guarani has historically been the vehicle of cultural transmission of the Paraguayan people, whose use is stronger in the interior of Paraguay, and not so much in the city, so that the preparation of the educational curriculum is often adapted to this difference in terms of the application of the mother tongue.

Paraguay is a country rich in linguistic diversity, consisting of official bilingualism (Guarani-Spanish), 19 indigenous languages, sign language and other languages present in the national territory.

The recognition of the importance of the mother tongue and the attention to it are rights enshrined in Law 4251/10 "On languages".
• Multilingual education

Paraguay apart from being a bilingual country is multilingual, due to the great variety of immigrant communities that have arrived to these lands, these communities also want to teach their customs and traditions to their children using their language as a vehicle of the Intangible Cultural Heritage. Thus we find: Germans, Japanese, Russians, Ukrainians, Brazilians, Italians and other nationalities that make up the multilingual education in addition to the bilingual education of Paraguay (Spanish and Guarani). These immigrants are located in different areas of the country, from the Chaco in the western region and a large part of the Eastern Region such as Itapúa, Guairá, Alto Paraná, San Pedro, Cordillera, among others.

• Inclusion of 'local content'

There are several school subjects that reflect the PCI of the students' community, because these educational plans are made by region, one of them is Work and Technology: The city of Itauguá is known for its ñandutí handicraft, students in this area receive training from the state for the realization of works in this fabric, thus giving a diversified knowledge about the PCI, these students have in common that their parents, grandparents or some relative or ancestor also made works based on this handicraft. At the same level, students from other regions of Paraguay are taught in this subject to carry out works that are linked to the PCI of the area. Inclusion is given by the form of diversified work by sector, although the knowledge of the PCI is always transversal, however, it helps the student to value and respect the PCI of another area. Students are not excluded by any of its forms, but empowered in terms of knowledge without discriminating ideology, sex or any other form of stereotype.

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

Cultural programs are often linked to the area of Social Sciences, from which History, Anthropology and several school subjects are derived: In these subjects, Intangible Cultural Heritage is developed transversally, not as a specific study, but as a study of human culture, its history and evolution, whereby it is possible to appreciate the cultural spaces in which man develops his culture, For example, in Paraguay there is a city called "Limpio", where a kind of palm tree, called "karanday" in Guarani, grows, and from this plant many families have developed weaving techniques, thus creating hats, baskets, among others.

Another case developed in the school is related to myths and legends, a clear example is the hill of the city of Yaguarón from where an infinity of myths are born, all from one family, giving life to the hill as a cultural space of the city. Thus there is a strong link between the area and the
work developed, so that many students learn to differentiate between the PCI of one area and another. What would be missing would be to better enhance the knowledge so that it is not limited to a subject or included within the educational field such as literature, history, art or another subject that somehow transversely speaks of the PCI.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The state has found it necessary to maintain the high level of compliance with the current indicator, entering in future studies on indigenous peoples and immigrant colonies, this would expand knowledge about the bilingual and multilingual ICH, valuing little known aspects within formal education, improving for the student the process of perception regarding the dynamism of the Living Heritage. 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.

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**

Bachelor of Music: [https://oficial.fada.una.py/service-page/musica-desc/](https://oficial.fada.una.py/service-page/musica-desc/). Definition: The graduate of the music degree will be able to comprehensively develop disciplinary, interdisciplinary, investigative, teaching, social and communication skills, to perform their profession with solvency, and lead musical development processes at the institutional and community level, national and regional.

**General objectives:**

To train graduates in music in four different specialties: instrumentalist, musical education, choral and orchestral conducting and musical research, with a high scientific and artistic level.

Promote research and creative activity, to contribute to national and regional development.

To form ethical and moral values as part of the development of integral beings.

**Academic degree:**

Bachelor of Music with an emphasis on the chosen specialty.

**Duration of the race:**

It lasts 10 semesters. The first 5 semesters share a common plan, from the sixth semester specific subjects are developed, with an emphasis on:

- Instrumentalist
- Musical education
- Choral and Orchestral Direction

- **Musical Research**

**Arts**

- There are Acting Careers where within the program the Guaraní language as a vehicle of intangible heritage, works, interpretations of popular Paraguayan works and predisposition towards the popular bilingual experience are analyzed.

**General purpose:**

- Communicate feelings, sensations, ideas, concepts through the Guaraní language.
- Analyze popular Paraguayan works
- Carry out oral interpretive practices of popular Paraguayan works.
- Demonstrates openness and predisposition towards the popular bilingual experience.
Objetivos.

It promotes the knowledge and dissemination of folk dances, which represent the cultural manifestations of the different historical stages of our town through danced scenes, the socio-cultural development of our town is investigated in regard to the dances of different times.

It arises from the need to approach the study of dance from other fields of knowledge, taking it as a science of movement and space, with an interdisciplinary vision, aiming at a multiethnic and multicultural training, in order to revalue Paraguayan culture from a contemporary look and in order to develop the area of dance at the university level in the field of research.

Crafts

The Paraguayan Institute of Crafts promotes various strengthening practices throughout the year with master craftsmen from all over the country.

Safeguard Schools.

The promotion of the Safeguarding Schools is one of the main strategies of the Paraguayan Institute of Handicrafts for the enhancement and preservation of handicraft knowledge and techniques, as authentic expressions of Paraguay's intangible cultural heritage. The objective of the Schools is the preservation of craft knowledge and techniques, threatened or in danger of extinction, through the activation of processes that direct their attention towards the conservation of the practices and crafts of local communities, which were transmitted from generation to generation, with works of high cultural value, which constitute the memories, histories and identities of each people.

The Schools have 3 phases: the training phase, the design, creation and innovation phase, and the market positioning phase. These schools are intended to be dynamic spaces for constant training that activate pedagogical didactic processes focused on the conservation of traditional trades of local communities and the safeguarding of the practices that were exercised, over time, by women and men who received the "know-how", of their descendants, from generation to generation, and that today, there is a small number of people who continue the legacy of these practices. In 2019, the IPA promoted the first Safeguard School for the recovery and preservation of the traditional Poncho Para’i of 60 lists in agreement and with the support of the Office of the First Lady of the Nation (OPD) the National Secretariat of Culture (NSC), the Ministry of Women (MM), the MunicPIHlity of Piribebui and the Joseph Coiffure Company. The first phase of the School was developed in the city of Piribeuy.

In October 2020, the second School of Safeguarding, the Authentic Ao Po’i, was inaugurated in the city of Yataity, Guaira. The first phase (training phase) is currently underway, with the Cotton
Spinning Workshop Course. This management model is intended to be replicated with other techniques in danger of extinction.

First Crafts Catalog and National Directory of Artisans - Artesanías del Paraguay

One of the strategies for the promotion of crafts and its different actors is the promotion of the First National Crafts Catalog and National Directory of Artisans called "Artesanías del Paraguay" (first phase), which is promoted through an account on the social network, Instagram (@artesaniasdelpy). This initiative constitutes a digital platform that allows access to the production of existing crafts at the national level, in its different modalities, as well as the contacts of craftsmen and craftswomen of the national territory. It has generated a positive economic impact on thousands of families, since the objective is to give greater prominence to the communities of artisan producers, avoiding the participation of intermediaries and encouraging the direct relationship between the final consumer and the artisan producer. As for the repercussions, since its creation (March 2020) until today, it has reached more than 11,400 followers, without commercial guidelines for its promotion.

It should be noted that the design of the National Crafts Catalog and National Directory of Artisans has a dual purpose: on the one hand, it is educational in nature and, on the other, it promotes direct contact between the artisan and the end consumer, thus promoting fair trade and the circular economy. "Artesanías del Paraguay" is an institutional program of the PIH, with the idea of bringing local identity and its creators to a wider public, for its valorization and fair trade. Therefore, this program is the axis that encourages the safeguarding of ancestral and traditional knowledge so that they can survive over time.

As a result of this initiative, there are already two catalogs of two types of handicrafts (with product images, contact information for artisans and prices): a catalog of basketry products and a catalog of ceramic products.

- Technical education/training

- International Workshop for the application of the 2003 Convention for the Safeguarding of ICH, with Mr. Francisco López Morales. Bilateral organization between the National Secretariat of Culture and the Embassy of Mexico. Year 2018

- Workshop on Intangible Heritage with Miguel Hernández and Owan Lay. Bilateral organization between the National Secretariat of Culture and the Ministry of Culture of Peru and the Regional Center for the Safeguarding of ICH in Latin America (CRESPIAL). Year 2018

- Conference and Workshops on Intangible Cultural Heritage: Towards an intersectoral development of public policies. Held at the Library of Congress and the National Archive. The event, organized by UNESCO Montevideo jointly with the National Secretariat of Culture of Paraguay and the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL) and with support from the Intangible Cultural Heritage Academic Cooperation Network for Latin America and the Caribbean (ReCA PCI LAC). Year 2019
Vocational education/training


Diploma in Cultural Management. Columbia University of Paraguay. Aimed at professionals related to the field of Culture. 2019

The student had as subjects

1) Introduction to Cultural Management
2) Cultural Institutions and Policies
3) Tools for Cultural Management
4) Design and Management of Cultural Projects
5) Analysis and Management of Cultural Sectors
6) Cultural Heritage Management

Leadership and Technological Innovations

* Professional training by the Regional Center for the Safeguarding of ICH in Latin America*

The ICH Trainers of Trainers Workshop was held in Antigua City, Guatemala.

The objective of the workshop was to strengthen the capacities of the Center's member countries by training officials in the ICH field to provide training on the safeguarding and management of ICH from the perspective of CRESPIAL's Plan "Dialogue and strengthening of capacities, knowledge and practices for the safeguarding of ICH".

Question 6.2

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

Yes

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

Post-secondary educational institutions offer curricula and degrees for the study of PCI in a cross-cutting manner and its social, cultural and other dimensions. This field of study is found in the area of Social Sciences such as:

- The Faculty of Philosophy of the National University of Asuncion: History, Social Work, Journalism. [http://www.fil.una.py/home/](http://www.fil.una.py/home/)
- The Faculty of Philosophy and Human Sciences of the Catholic University of Asuncion, one of its careers is the Master's degree in Anthropology. [http://www.filosofia.uc.edu.py/](http://www.filosofia.uc.edu.py/)
The Faculty of Architecture, Design and Art of the National University of Asuncion, which graduates professionals related to the artistic world in several of its branches, transversally linked to PCI. [https://oficial.fada.una.py/](https://oficial.fada.una.py/)

**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:

In the next report, the State wants to maintain the high degree of compliance, as satisfied. Taking advantage of new experiences in terms of data collection.

The tools born due to the COVID-19 pandemic, which despite multiple obstacles has resulted in new interagency ways of working, many of them linked to the digital environment, but also in a face-to-face manner, limited by current protocols. More information [https://drive.google.com/file/d/1WT9HISSJJRb-vRzg4KtOrPeS8J2Bo_GI/view](https://drive.google.com/file/d/1WT9HISSJJRb-vRzg4KtOrPeS8J2Bo_GI/view).

In 2020 the NSC enabled the TÉRA system, which is the National Registry of artists, managers and cultural organizations and has given a kick-off for the systematization of cultural data and information that will be part of the country's cultural information system (SICPY) and which in turn will promote the long-awaited Culture Satellite Account (CSC). TÉRA was developed in coordination with different organizations and institutions of the national and international cultural sector and is framed within Article 4 of the National Culture Law No. 3051/2006. [http://tera.cultura.gov.py/](http://tera.cultura.gov.py/)
However, if in the course of the months or soon if the situation improves, the data to be collected can be more, quantitatively and qualitatively.

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?

Partially

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 inventory of movable, immovable and intangible assets is an essential tool for the safeguarding, conservation and promotion of cultural heritage. Being able to know and quantify them also helps in the management and planning of cultural public policies and in the fight against illicit trafficking of cultural property.

The national inventory is oriented to the declarations as Intangible Cultural Heritage of the Nation, issued by the National Secretariat of Culture, is of public access, being able to consult its viability:

- Identify best practices
- Strengthen safeguards
- Opportunities for cooperation and technical assistance
- Risks and threats to the registered cultural manifestation


**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 current inventory identifies and defines the different elements of intangible cultural heritage present in our territory, with the participation of communities, groups and bearers.

The attached documentation: photograph, general data and status of the intangible cultural manifestation, contact number with the bearers and e-mail (in some cases), help to keep the element updated, analyzing risks and threats, in case there are any of these it is reviewed to develop with the bearers new safeguarding plans that would help the sustainability of the ICH and ensure the transmission to new generations.

**Question 7.2**

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

Yes

**Based on your response in section A.6 Inventories, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity**

The need for a specialized inventory that would help decentralize the registration of intangible cultural manifestations by region at the national level is in the project stage. We are currently limited by ICH declarations, while we hope to open this registry to elements that have not been declared but could be at risk.

In this sense, it is essential to maintain the viability of the elements of Living Heritage in Paraguay to have a specialized book to help ensure the immediate action of the State in helping the bearers to sustain their ICH.

**Question 7.3**

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

Fully

**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 review of the elements is carried out every two years, and it should be noted that the inventories only record the declarations issued by the National Secretariat of Culture, so a more open and dynamic inventory that records all intangible cultural manifestations of Paraguay is missing.
This is being discussed, proposed and looking for a more effective and decentralized way to visualize and safeguard the intangible cultural manifestations of Paraguay in a broader way and thus comply with Law 5621/16 "On the Protection of Cultural Heritage" and Law No. 3.966/2010 MunicPIHI Organic Law which grants, among other things, powers in the field of historical and cultural heritage, for historical or artistic preservation, and sites or places of environmental or landscape value; and the formation of the inventory of historical or artistic heritage.

**Question 7.4.a**

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

Fully

Based on your response in section (o) of A.6 Inventories, explain briefly, giving examples, how this is accomplished.

Access to ICH inventories is facilitated, respecting the usual practices governing access to specific inventoried elements, given that we currently have only one type of inventory, under declarations issued by the National Secretariat of Culture, whose formality is linked to the flowchart established for the Directorate for the Registration of Cultural Property.

**Question 7.4.b**

To what extent are ICH inventories utilized to strengthen safeguarding?

Fully

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 protection of the inventoried ICH elements is strengthened through the Inventory that allows its revision according to the proposed time, 2, 3 or more years, even in the time that the cultural manager or bearer requests the revision of the same requesting to the State new Safeguarding plans. It also strengthens the element, since by means of this registry the element can be made visible, giving diffusion and sustainability in many cases thanks to the safeguarding plans established with the declaration. This inventory also strengthens the study of the ICH by professionals linked to the cultural field or associations concerned with safeguarding the intangible cultural manifestation, guaranteeing access to information and knowledge of the practice.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Largely

**Target for the next report:**

Satisfied

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

The State maintains the high level of expectation for the next report (Satisfied) for the degree to which the inventories reflect the diversity of ICH and their contribution to safeguarding. We hope to improve the registration tools, as well as to implement a more open inventory at the national level, not limited only to ICH declarations, but open to all intangible cultural manifestations, which in one way or another require attention. This will also serve for a better diagnosis of Paraguay's ICH, much broader than at present.

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?

Large

Based on your response in section (p) of A.6 Inventories, explain briefly, giving examples, how this is accomplished.

Once the element has been identified, a socialization is carried out with the bearers where the base document, the draft cataloging sheets and the technical opinion for the future declaration of ICH with concrete plans for safeguarding and inclusion in the national inventory are jointly prepared.
The Inventory is a management tool composed of a list of intangible cultural heritage elements with their description, categorized as cultural expressions that are deeply rooted and have a strong sense of belonging and identity for the community or that are at risk of disappearing.

**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?

Fully

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

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

The inventory is totally inclusive, working jointly with the communities, with prior, free and informed knowledge, guaranteeing respect for their cultural diversity. But it would have more scope if there were specific inventories to work with the communities from their environment.

The objective of the Inventory is: to recognize, organize and conduct the management of intangible cultural heritage elements present in Paraguayan territory, which are representative or at risk, in order to generate safeguarding strategies based on a diagnosis of their current state, participatory research and existing documentation (file).

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The State has determined to achieve the maximum goal for the next report on the degree to which the inventory process is inclusive, respects the diversity of ICH and its practitioners, and supports protection by interested communities, groups and individuals. It is proposed to continue implementing specific factors for the implementation of inventories with greater scope and decentralized, where the bearers themselves can include their cultural manifestations as they deem appropriate. A determining factor at present is the minimal number of officials in charge of the decentralized work of the inventories.

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**
  - Culture Funds for citizen projects of the National Secretariat of Culture include from 2020-Research works, plans or projects of Safeguarding Intangible Cultural Heritage - With financial support. [http://www.cultura.gov.py/convocatorias/fondos-de-cultura-para-proyectos-ciudadanos-2020/](http://www.cultura.gov.py/convocatorias/fondos-de-cultura-para-proyectos-ciudadanos-2020/)
  - Fondo Nacional de la Cultura y las Artes (FONDEC) - promotes and finances private cultural activities throughout the national territory. [https://www.fondec.gov.py/](https://www.fondec.gov.py/)
  - Paraguayan Crafts Fund (FAP) - is a fund of the Paraguayan Institute of Crafts (PIH) for transfers to institutions (Associations, Committees, Non-Governmental Organizations, Foundations, Commissions or other private non-profit legal entities) that work in the Promotion and Development of Paraguayan Popular and/or Indigenous Crafts.
  - Agreements with Binational entities for projects and programs to promote Heritage -Itaipu Binacional with the "Green Culture" project.
  - National Council of Science and Technology (CONACYT); Governing body in the field of Science, Technology, Innovation and Quality, in charge of formulating, coordinating, articulating, promoting, evaluating and executing public policies for scientific and technological development, innovation and quality, in order to contribute to the sustainable development of Paraguay".

- **Documentation and archiving**

Publication: State of the Art on public policies for ICH safeguarding in the member countries of the Regional Center for the Safeguarding of the ICH of Latin America (CRESPIAL). In 2010 the work was carried out by Susana Amarilla and in 2017 by Rossana González.
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.

La Banda Ancestral Peteke Peteke - "Ancestral musical genre and the manufacture of its traditional native instruments".
- Origin of the name: It derives from the onomatopoeic sound of the box (or angu'a pararã in Guaraní), which it produces when it is struck. This instrument of indigenous origin is still in use today, just as our ancestors used to build it, in a rustic and natural way. Their repertoire is totally instrumental, they play exotic, simple pieces, with instruments made by themselves, performing in processions, religious and cultural events.
- Background- Historical Review:
It is the living manifestation of a long tradition of more than 300 years of ancestral sounds influenced by the native peoples, thus safeguarding the pure root of our music and its essence as such. The conformation of the same one was changing with the passage of time renewing itself constantly thanks to the oral and empirical transmission of the knowledge of the masters of this ancestral art. The members are from a company in the city of Yaguarón, 60 kilometers from the capital of the country.
- Actions and activities carried out by the community to give continuity to the practice of the cultural manifestation: In festivities of religious content. This cultural heritage of the city is an important figure in the development of cultural and traditional activities in the region.
Every last Sunday of February: month of San Blas, Patron Saint of several cities. For several years, the band has accompanied the procession of the Saint from one chapel to another, with the sounds of the band, the image is accompanied by several pledgers and believers.
Every August 16: Feast of San Roque, who according to the villagers was the first patron saint of Yaguaron.
First Sunday of September: Kurusu San Roque.
- Social Aspect, Heritage and Cultural Relic:
According to Resolution 40/03 of the MunicPIHlity of Yaguarón, it has declared the Band as Heritage and Cultural Relic of the.
City of Yaguarón.
- Instruments: These instruments survive to the present day through indigenous music that was passed down from generation to generation.
- Impact on the community and real safeguarding plans.
- Declaration of Intangible Cultural Heritage of the Nation.
- Monument to the last director of the band as a didactic use and incentive to know the Ancestral Peteke Peteke Band, its origins and musical genre.
- Participation in international concerts as well as in the World Harp Festival with the Ancestral Conscience Project.
- Transmission: Safeguarding Plans with the local MunicPIHlity, Conciencia Ancestral (Associated Group) and the National Secretary of Culture. Training workshops for citizens on the making of their instruments, music workshops with music students in the region. Transmission that is passed orally and techniques of making musical instruments from generation to generation to children in the community.
- Impact: Citizen empowerment of their heritage.
- Cuadernos de la Diversidad: this is a physical and digital publication, in the form of a biannual magazine, which aims to be a permanent instrument of information and dissemination of policies and actions carried out by governments and civil society in terms of disseminating expressions of cultural diversity. The first two editions of the Cuadernos compiled public policies on cultural diversity with a gender perspective carried out in the MERCOSUR countries. During the 2020 Paraguay TPP, first semester, articles were published by MERCOSUR countries on "MERCOSUR Good Practices. Contingency Measures during the COVID - 19 Pandemic".

**Question 9.3**

Do ICH practitioners and bearers particIPIn 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' particIPItion and how their consent is secured.

The bearers and professionals of Paraguay's Intangible Heritage are working in a coordinated manner with field work and interviews. The depositaries of the cultural manifestations are gaining confidence to give their consent. In this sense, the work with the communities can take years for its valorization and safeguarding.

The NSC has developed within the National Culture Plan, programs and projects related to the decentralization of cultural policies and especially with representatives of the cultural areas of the Governorates and MunicPIHlities.

In 2019, the NSC was able to make a compendium of the different services it offers as the governing institution of cultural policies in our country to society, which was delivered to representatives of the Secretaries of Culture of the Governorates and the MunicPIHlity of Asuncion during a conference held at the headquarters of the Organization of Ibero-American States (OEI).

These are programs and projects promoted by the different Directorates of the NSC, framed in the National Culture Plan 2018-2023 (PND), in order to address institutionalism, cultural decentralization and the transversality of cultural policies through the strengthening of the Departmental Secretariats of Culture (SDC) and the MunicPIHI Secretariats of Culture (SMC); as well as the promotion of cultural processes, diversity, cultural law, and respect for cultures.
On the other hand, this work is intended to address through the articulation and accompaniment of the Departmental and MunicPIHI Secretariats of Culture, as well as the Cultural Centers and Spaces, the promotion of organized sectors and groups in coordination with other related institutions, through the use of national and international cooperation in the different platforms and mechanisms established in relation to cultural diplomacy.

Among the main objectives is the decentralization of the work from Asunción to different parts of the country, involving the local population, rescuing, strengthening and visualizing those customs, elements or history of the city or area, highlighting their value and making their heritage visible.

In addition, the NSC offers professional technical assistance in different areas of cultural, artistic and heritage work, such as expression and creativity workshops in the interior of the country, sustainable development campaigns with the population to raise awareness through cultural tools aimed at children, youth, women, indigenous people, Afro-descendants, among others.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The State decided to establish this goal for the next cycle of reports on the extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding.

It will be sought to achieve through new alliances with sectors carrying the ICH, academics in the area of anthropology, among others, experts in the legal area, which in some way will provide new information, so that new actions will be taken that will become experience, thus being able to expose a more scientific and complete report.
The articulated work between the NSC, research institutions and the different universities, as well as researchers and scientists, will result in the quality of the collection of quantitative and qualitative information, as well as with the ICH carriers.

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?

High

Provide any additional details here.

There is a methodology for the investigation and safeguarding of ICH, elaborated with all the processes based on the Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO 2003).

a) Identification with the community is the first stage of Safeguarding Intangible Culture; it is the beginning of the research that is developed by including the subject in a flexible inventory submitted to the Registration and Cataloguing Directorate of the National Secretariat of Culture, which in turn will do the same with UNESCO, with the free, prior and informed consent of the community.

b) The Documentation: it is the survey of known and unpublished antecedents of the origins of the cultural manifestations, as well as of its validity and evaluation or decadence within the community, antecedents for its registration and the interventions for the safeguarding of the mentioned manifestations.

c) As for the third stage, it refers to the Investigation:

   c.1 ) Both bibliography and documentation of ICH manifestations of the uses, representations, expressions, knowledge and techniques that communities, groups and, in some cases, individuals recognize as an integral part of their cultural heritage, its transmission from generation to generation; the way in which it is constantly recreated by communities and groups according to their environment, their interaction with nature, their history; as well as the way in which it instills in communities and groups a sense of identity and continuity; the promotion of respect for cultural diversity and human creativity; compatibility with existing international human rights instruments; and compliance with the imperatives of mutual respect between communities, groups and individuals and their sustainable development.
c.2) Research of survey works: of field, interviews to culturists and cultural actors, it is transcendental the communitarian participation and its legal authorization and protection of its intellectual property.

c.3) Filing and Cataloguing according to the Intangible Cultural Heritage nomenclature.

d) The following stages of Preservation, Protection, Promotion, Transmission, Revitalization and Safeguarding of the Cultural Heritage will preferably respect the established stages, each action being interpreted as follows:

The Directorate of Anthropology, Archeology and Paleontology Studies with its Department of Intangible Culture under the General Directorate of Cultural Heritage, of the National Secretariat of Culture (NSC), is responsible for articulating and making known the results of the research to the groups or bearers of the ICH.

**Question 10.2**

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

High

Provide any additional details here.

From research, documentation and studies on ICH, several advances were made, such as the creation of the National Safeguarding Committee that includes State institutions and Civil Society as they work on the different national cultural manifestations.

Inter-institutional alliances are strengthening policies in different sectors such as: sustainable tourism, with a focus on intangible cultural heritage, for example:

Hiring of native guides for the three Jesuit Missions in the department of Itapúa, who freely carry out guided tours telling and exposing their culture, their rites and customs, thus contributing to the preservation and dissemination of their ancestral culture.

**Question 10.3**

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

High

Provide any additional details here.

Research and documentation show us the importance of improving the total or partial protection of intangible heritage, where the inventory and safeguarding plans are the main axes for the protection of cultural manifestations from the point of view of the communities.
In the academic field, there is scientific work, such as that of the Faculty of Chemical Sciences of the National University of Asuncion, with medicinal plants, highlighting in the research the benefits for health and the record in terms of subsistence over time.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The State has set the maximum goal (satisfied) for the next report. It will try to achieve this goal by improving alliances with academies and faculties on the importance of the intangible cultural heritage of the peoples, for its research, documentation and safeguarding in all areas that could be carried out.

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

**Guidance note** corresponding to indicator 11 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#)

**Question 11.1**

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

Yes

1
It is a

- Cultural policy
- Legal measure
- Administrative measure

Name of the policy/measure

The National Committee for the Safeguarding of the Intangible Cultural Heritage

Established

17-12-2018

Revised

Is the policy/measure being implemented?

Yes

Brief description

- It is worth remembering the creation of the National Secretariat of Culture in 2006, as an institution and authority for the application of its provisions, policies, programs and protection and promotion projects.
- Law 5621/16 "On the Protection of Cultural Heritage": In 2016 a new law was approved that replaces Law 946/82, which was in force for more than 30 years.

Said Law affects not only the function of the State in relation to the legal protection that it must exercise, but also and mainly, individuals, especially those who they have the property of cultural property, because, although this grants the rights of use, enjoyment and disposition, they are certainly limited by certain conditions, which we will be analyzing.

The object of the Law is the protection, safeguarding, preservation, rescue, restoration and registration of cultural property throughout the country and even the promotion, dissemination, study, research and enhancement of such assets.

- DECREE N° 8392 /2018. CREATING THE "NATIONAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE. The Committee is a political instance that will collaborate plans to establish technical procedures and appropriate mechanisms for the safeguarding of the Intangible Cultural Heritage of Paraguay. Its functions are:

a. To establish the technical procedures and adequate mechanisms for the Safeguarding of the ICH at national level, according to the General Conference of the United Nations Educational,
b. Promote awareness campaigns about the need to document, register, protect, preserve and disseminate the Intangible Cultural Heritage.

c. Establish recognitions to bearers, institutions or communities, for the exercise of good practices for the Safeguarding of the ICH.

d. Establish training programs for urgent safeguarding and warning systems in the event of improper use, decadence or possible loss of cultural manifestations of the Intangible Cultural Heritage within the communities concerned and State agencies.

e. Maintain updated in the National Registry of Heritage, the manifestations of the ICH, elevated to the category of Intangible Cultural Heritage.

f. To manage before international organizations, at regional level, before the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), and at world level before the United Nations Educational, Scientific and Cultural Organization (UNESCO), the inclusion of manifestations recognized as Intangible Cultural Heritage of Paraguay, so that they are included in the Representative List of the Intangible Cultural Heritage of Humanity.


2

It is a

• Cultural policy
• Legal measure
• Administrative measure

Name of the policy/measure

Constitucion Nacional del Paraguay

Established

20-06-1992

Revised

Is the policy/measure being implemented?

Yes

Brief description

The Constitution of the Republic of Paraguay 1992:
Constitutes cultural policies where it promotes the recognition, guaranteed the right of indigenous peoples to preserve and develop their ethnic identity in the respective habitat. They also have the right to freely apply their systems of political, social, economic, cultural organization and above all the free participation of their culture in the country, in accordance with the Constitution of the Republic of Paraguay 1992.

culture in the country, according to their traditional uses.

Article 81 - Cultural Heritage:

The necessary means shall be arbitrated for the conservation, rescue and restoration of objects, documents and spaces of historical, archeological, paleontological, artistic or scientific value, as well as their respective physical environments, which are part of the cultural heritage of the Nation. The State will define and register those found in the country and, if necessary, will manage the recovery of those found abroad. The competent bodies shall be in charge of safeguarding and rescuing the various expressions of oral culture and the collective memory of the Nation".

3

It is a

- Cultural policy

**Name of the policy/measure**

Law No. 5.621/16, on the Protection of Cultural Heritage

**Established**

12-07-2016

**Revised**

14-07-2016

**Is the policy/measure being implemented?**

Yes

**Brief description**

Article 1 °. - PURPOSE OF THE LAW.
The purpose of this Law is the protection, safeguarding, preservation, rescue, restoration and registration of cultural property throughout the country; as well as the promotion, dissemination, study, research and enhancement of such property.

Article 5.- CLASSIFICATION OF THE CULTURAL ASSETS THAT INTEGRATE THE HERITAGE.
b) Expressions, traditions and knowledge from sectors that maintain and elaborate collective memories or introduce innovations based on their own cultural processes. These sectors are made up of indigenous peoples and immigrant and Afro-descendant communities, as well as diverse popular collectives. These manifestations make up the living heritage of the country: rituals, festivities, artistic manifestations and languages insofar as they correspond to the object of this Law.

Article 37.- REGIME OF PROTECTION OF ASSETS OF EQUITY VALUE.
Create a database of all assets of patrimonial value, dependent on the National Secretariat of Culture and linked to the Cultural Information System of Paraguay (SICPY). It is intended to systematize information and data on these assets, for the purposes of their identification, protection, study and dissemination. Assets of patrimonial value are subject to protection in accordance with all those measures contemplated in the National Constitution, and in the laws.

Article 38.- REGISTRATION OF NATIONAL CULTURAL HERITAGE ASSETS.
Create the Registry of National Cultural Heritage Assets, dependent on the National Secretariat of Culture. The purpose of the same is the registration of national patrimonial assets, as well as certain assets, whose exceptional value justifies their registration by the National Secretariat of Culture.
The Registry of National Cultural Heritage Assets will be applied throughout the national territory, in accordance with the powers of the governorates and municipalities.

Article 39.- REGULATION OF THE REGISTRY.
The National Secretariat of Culture will regulate the application regime of the Registry of National Cultural Heritage Assets and the Database.

**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.

The Cultural Heritage Commission (CPC) of MERCOSUR Cultural, received, in relation to Art. 7º-Of the principles for the management, in Annex II of the REGULATION FOR THE CULTURAL HERITAGE OF MERCOSUR, the proposal of Paraguay, the candidacy of the Yerba Mate, committing itself to promoting the Cultural Good, constituting a bond of union, integration, as well as development at the regional and national level. In this cultural element, material and immaterial components are contemplated, among which the modalities of use and forms of consumption are mentioned; the traits of cultural identity linked to the practices; the round of
mate, cooked burnt and the tereré; traditional production; the techniques for making objects associated with use and production.

This candidacy was presented within the framework of the MERCOSUR CULTURAL- PPTA, held in Buenos Aires, October 2017- with the definition and scope of the Yerba Mate Cultural System. Then in the CPC PPTP 2018 - topic 3 - the proposal of countries for the conformation of the Ad Doc Committee to analyze the Proposal of the Cultural System of Yerba Mate was discussed.

During the XVII Meeting of the Cultural Heritage Commission (CPC) of MERCOSUR Cultural, held in Montevideo, Uruguay, between October 30 and 31, 2018, the application of Paraguay “Yerba Mate - Ka’a” was approved as a Cultural System of Yerba Mate that becomes Cultural Heritage of MERCOSUR. Establishing works such as MERCOSUR Cultural with regional declaration projects with cultural elements associated with yerba mate.

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

Yes

**If yes, provide details.**

- In Law N ° 5,621 / 16, on the Protection of Cultural Heritage, it is mentioned that the NSC is the entity in charge of its compliance: Chapter V Article 37 ° Regime for the Protection of Assets of Patrimonial Value. Unfortunately, it does not incorporate the term SAFEGUARD, but it does insist on protective measures.
- National Plan of Culture (PNC) 2018-2023: It arises as a government instrument to facilitate the public policies of the State, it must attend and resolve the cultural life of citizens, elaborate through dialogue, work tables with the particPILHtion of departmental governments, muniPILHlties, cultural references and civil society organizada. El propósito central es la safeguarding of tangible and intangible heritage, rescue and cultural rights of citizens. With the main purpose of a decentralization program, which seeks to strengthen the capacities of departmental governments, promoting and accompanying the creation of cultural units, where it involves the public and private sectors, taking into account that to do so it is basically necessary to strengthen management.
- MERCOSUR Cultural: Meeting of Ministers of Culture of Mercosur (RMC), created in August 1995 by Decision of the Common Market Council No. 02/95, being the instance of dialogue between the highest authorities of culture within the institutional structure of the MERCOSUR. Its function is to promote the dissemination and knowledge of the cultural values and traditions of the States Parties, as well as the presentation to the Common Market Council (CMC) of proposals for cooperation and coordination in the field of culture.
- The National Secretariat of Culture through the Department of Intangible Culture, dependent on the General Directorate of Cultural Heritage, is responsible for promoting knowledge, awareness and understanding of the 2003 Convention as well as safeguarding, seeking funding for the training of representatives of the State, in the efforts of the ICH within the government,
promote members of carrier communities based on their traditional knowledge, the theories and concepts about ICH, so that they become managers of their own heritage in their community.

In the methodology for preparing the Safeguarding Plan, we apply the following stages:

a) Identification
b) Documentation
c) Research
d) Preservation
e) Protection
f) Promotion
g) Transmission through teaching (formal and informal)
h) Revitalization

In the elaboration and execution of the Safeguarding Plan, the total and compliant participation of the community is proposed.

It is important to develop a safeguard plan with the carrier (s) and with community participation. Eg. In the elaboration of the safeguard plan of the poncho of 60 lists, for the courses the carrier established the costs of the material, estimated time for the elaboration and duration of the course, etc. On the other hand, municipalities and governorates generally provide physical spaces and other necessary resources.

**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.

Law No. 5621 / ON THE PROTECTION OF CULTURAL HERITAGE Article 40.- ON FINANCING.

The following will constitute resources of the General Directorate of Cultural Heritage:

a) The funds allocated to it in the General Budget of the Nation, through the National Secretariat of Culture.
b) The income from fines for the application of the present Law.
c) The legacies and donations received, through the National Secretariat of Culture.
d) The contributions resulting from agreements, national and international cooperation.
e) Other resources from the application of fiscal measures sanctioned by law.

The financing comes from different sources of State Secretariats, governors' offices, municipalities, or entities related to the safeguarding of the manifestation and allied companies of the private sector.
On the other hand, the NSC has signed bilateral cooperation agreements with shared costs (south-south cooperation) with several countries with strong cultural policies for the protection of intangible assets. For example, Mexico, Brazil, etc. In addition, UNESCO, especially the Montevideo office, has always provided support for technical assistance in this area.

**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.**

Priority is given to the urgent safeguarding of ICH, with the funds provided by the National Secretariat of Culture. However, resources are still limited due to the countless tasks to be carried out at the national level: inventory, upgrading of at-risk events to ICH, improvement of safeguarding plans. In addition, promotion and awareness campaigns on the value of these assets for their protection and dissemination.

The improvement of the public budget system granted to the NSC in the General Budget of the Nation (PGN) and the search for new financial support (public, private and international) is important in order to make progress in the protection of Paraguay's Intangible Cultural Heritage.

**Question 11.4**

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

High

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

Cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding are shaped by the active participIPIHtion of communities, groups and individuals:

The working tables constitute a form of involvement between the public, private and bearer sectors. The Technical Tables of Culture are tools of citizen participIPIHtion for the construction of public policies of the different sectors, which seek the promotion and development of cultural processes, at the national level. [http://www.cultura.gov.py/convocatorias/convocatoria-abierta-para-integrar-las-mesas-tecnicas-de-cultura](http://www.cultura.gov.py/convocatorias/convocatoria-abierta-para-integrar-las-mesas-tecnicas-de-cultura), [http://www.cultura.gov.py/2020/08/convocatoria-para-integrar-mesas-tecnicas-de-cultura-sera-hasta-el-31-de-agosto/](http://www.cultura.gov.py/2020/08/convocatoria-para-integrar-mesas-tecnicas-de-cultura-sera-hasta-el-31-de-agosto/), [https://web.facebook.com/culturapy/photos/mesas-t%C3%A9cnicas-de-cultura-extendemos-el-periodo-de-postulaci%C3%B3n-a-la-convocatoria/3262860907095444/?_rdr=1&_rdr](https://web.facebook.com/culturapy/photos/mesas-t%C3%A9cnicas-de-cultura-extendemos-el-periodo-de-postulaci%C3%B3n-a-la-convocatoria/3262860907095444/?_rdr=1&_rdr)

The main committee is the National Committee for the Safeguarding of ICH, chaired by the National Secretariat of Culture, which, together with other institutions, approves plans and
programs for safeguarding ICH and/or elevating an element to the Representative List of Humanity.

Other institutions also form inter-institutional working groups that, together with the bearers, carry out work for the sustainability of an intangible element. This is the case of the National Directorate of Intellectual Property DINAPI, which is working on the creation of the Promotion Team for the elaboration of the national policy for the protection of traditional knowledge from the point of view of intellectual property. [https://www.dinapi.gov.py/portal/v3/?url=/](https://www.dinapi.gov.py/portal/v3/?url=/)

**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:

In the future report we intend to reach the maximum goal, using the experience of this presentation and adding new methods of collecting reports with the other institutions, hoping that the information collected will help in the conformation of a report model that reflects the state of the ICH of Paraguay, as well as its weaknesses and strengths to work on and improve. Also achieving inter-institutional alliances that share their experiences and experiences around the ICH, its status, valuation, visibility, and the main task of interacting with the carriers, knowing the status of the element, its risks and potential that can provide sustainability to a community and help the empowerment of the actors involved, both directly and indirectly.

**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
- Legal measure
- Administrative measure

**Name of the policy/measure**

- Law No. 1264/1998 GENERAL ON EDUCATION
- National Education Plan 2024
- The Educational Action Plan 2018-2023

**Established**

26-05-1998

**Revised**

29-05-1998

**Is the policy/measure being implemented?**

Yes

**Brief description**

**Law No. 1264/1998 GENERAL ON EDUCATION**

The aforementioned law establishes the general principles and purposes that should inspire and guide education. It regulates the management, organization, structure of the national educational system, general and special education, the school system and its modalities.
It guarantees the right to a comprehensive and permanent education that, as a system and process, will be carried out in the context of the culture of the community.

Regarding the national educational system, it establishes that it must be formulated to benefit all the inhabitants of the Republic. Indigenous peoples enjoy the rights that are recognized by the National Constitution and this law.

In addition, it will guarantee the right to learn and equal opportunities to access the knowledge and benefits of humanistic culture, science and technology, without any discrimination and also the freedom to teach, with no other requirements than suitability and ethical integrity, the right to religious education and ideological pluralism.

And it confers on the State the responsibility of ensuring access to education for the entire population of the country and creating the conditions for real equality of opportunities.

https://www.bacn.gov.py/leyes-paraguayas/3766/ley-n-1264-general-de-educacion

National Education Plan 2024

The National Education Plan 2024 "Towards the centenary of the New School of Ramón Indalecio Cardozo" is the framework document of the Paraguayan educational policy, which outlines the main actions to be developed in the education sector in the coming years. In it, the educational goals are established in the short, medium and long term.

The objective of the Plan is to guarantee access, improvement of the quality, efficiency and equity of Paraguayan education as a public good.

It has three Strategic Axes and each strategic axis in turn is developed through strategic lines and actions. Among which we can cite: Expansion and diversification of educational offers, Provision of didactic and technological resources to educational institutions,

The Educational Action Plan 2018-2023

This document synthesizes the actions for the education sector in accordance with the Education Plan 2024, the National Development Plan 2030, and the Sustainable Development Goals (SDG), in order to ensure access and quality of education in the country; that the high levels of poverty and inequality are reduced and, consequently, serve as the basis for the sustainable development of the country, where its great cultural richness and diversity is harmonized and strengthened. The Educational Action Plan 2018-2023 is a planning instrument that includes three strategic axes: equal opportunities in access and the guarantee of conditions for the timely completion of students of the different educational levels and modalities; quality of education at all educational levels and modalities; and management of educational policy in a participatory, efficient, effective and articulated manner between the national, departmental and local levels.
**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?

<table>
<thead>
<tr>
<th>No</th>
<th>1</th>
</tr>
</thead>
</table>

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

**Question 12.3**

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

<table>
<thead>
<tr>
<th>Yes</th>
<th>1</th>
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</thead>
</table>

It is a

- Education policy
- Legal measure

Name of the policy/measure

Law Nº 4251 / OF LANGUAGES

Established

29-12-2010

Revised
Is the policy/measure being implemented?

Yes

Brief description

In its articles:

**Article 2º.** - Pluriculturality. The Paraguayan State shall safeguard its pluricultural and bilingual character, ensuring the promotion and development of the two official languages and the preservation and promotion of indigenous languages and cultures. The State shall support efforts to ensure the use of said languages in all its social functions and shall ensure respect for the other languages used by the various cultural communities in the country.

**Article 3º.** - Official languages. The official languages of the Republic shall be in force and in use in the three branches of government and in all public institutions. The guaraní language shall be the object of special attention by the State, as a sign of the cultural identity of the nation, an instrument of national cohesion and a means of communication for the majority of the Paraguayan population.

**Article 4º.**- Guaraní in supranational organizations. The State shall promote the recognition of guaraní as an official language of the supranational organizations it participates.

**Article 5º.**- Promotion of native languages. The State shall promote the preservation and use of the native languages of America, both in the country and in the international organizations in which it participates.

**Article 6º.**- On the teaching of foreign languages. The State shall promote the teaching of foreign languages, of those that are official languages of the States that are partners in supranational organizations.

**CHAPTER II**
**OF LINGUISTIC RIGHTS**

**Article 9º.** - Individual linguistic rights: All the inhabitants of the Republic have the right to:
1. To know and use the two official languages, both orally and in writing, and to communicate with public officials in general in one of them. Indigenous citizens also have the right to know and use their own language.

**Article 11º.** - Collective community linguistic rights. They are linguistic rights of the differentiated cultural communities:
1. To be recognized as members of a distinct linguistic community.
2. To maintain the language and culture of their own people.
3. To associate with other members of the same linguistic community for the defense and promotion of their own language and culture.
4. To receive collaboration from the members of the national community in the face of cross-border complications.
Article 12º.- Of the responsibility of the State towards the indigenous peoples. The indigenous peoples that inhabit the national territory have the right to receive support from the State to guarantee the survival and functionality of their languages and cultures, as a means to strengthen their ethnic identity.

Article 13º.- Of the non-indigenous cultural minorities. The non-indigenous cultural communities have the right to have access to the knowledge and use of the official languages of the Republic, without losing the right to use their respective languages.

It is a

- Education policy

Name of the policy/measure

Law No. 1264 / GENERAL ON EDUCATION

Established

26-05-1998

Revised

Is the policy/measure being implemented?

Yes

Brief description

Article 9.- The purposes of the national educational system are:

a) the full development of the student's personality in all its dimensions, with the harmonious growth of physical development, affective maturation, free and active social integration;

c) training in the command of the two official languages;

d) the knowledge, preservation and promotion of the cultural, linguistic and spiritual heritage of the national 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:**

Partially

**Target for the next report:**

Satisfied

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

Regarding the degree to which policies, as well as legal and administrative measures in the field of education reflect the diversity of the ICP and the importance of its safeguarding and are implemented, the State has decided to establish a maximum goal, taking into account that currently, communications with the educational field have been strengthened, disseminating the 2003 Convention and Law No. 5621 on the Protection of Cultural Heritage in the field of Education. Another aspect is the experience acquired with this work that provides new tools for the preparation of reports: research, interviews, field work, identified actors in the field of Education linked to ICH.

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.

If the ethical principles for the safeguarding of intangible cultural heritage are respected from the broad participation of communities, groups and individuals, within the framework of their activities to safeguard the intangible cultural heritage:

Law No. 5621 / ON THE PROTECTION OF CULTURAL HERITAGE
Article 5.- CLASSIFICATION OF THE CULTURAL ASSETS THAT INTEGRATE THE HERITAGE

b) Expressions, traditions and knowledge from sectors that maintain and elaborate collective memories or introduce innovations based on their own cultural processes. These sectors are made up of indigenous peoples, immigrant and Afro-descendant communities, as well as diverse popular collectives. These manifestations make up the living heritage of the country: rituals, festivities, artistic manifestations and languages as they correspond to the object. Example: Afro-descendant community, where their origin and cultural manifestations have been respected. They worked together with the Kamba Kua community for the declarations of five cultural manifestations that included ceremonial dances and a traditional meal with Resolution No. 743/2015.

**Question 13.2**

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

Yes

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

- Food security

Work has been done on the intangible elements related to several traditional foods of Paraguay: chPIH, vori vori, locro and Paraguayan soup. These intangible cultural manifestations include knowledge, preparation techniques, which are passed on from generation to generation, and the associated material elements, as well as their link with the population in terms of transmission and social ties around food.

In this way they have been declared "the techniques of Artisanal elaboration of the Paraguayan ChPIH. Resolution 829/2015". "Typical Foods of Paraguay: The Paraguayan Soup; the Vori Vori; the Locro, the Jopara" as Intangible Cultural Heritage of Paraguay, with its manifestations, knowledge, know-how, inherent practices, and its associated material elements, transmitted from generation to generation, for the elaboration of the same. Resolution N°592/2017

Gastronomic tourism programs:

Purpose of preserving the cultural heritage of Paraguay, developing gastronomic tourism national level sustainable development of tourism activities in the different regions of the country.

It aims to boost, promote and develop the gastronomic offer of the pias as a tourist attraction and achieve its position at national and international level, enhancing the sustainable development of the localities, through two components:
Component 1: rescue, valorization and strengthening of Paraguayan cuisine.

Component 2: development of the gastronomic tourism circuit in the different regions of the country.

- **Health care**

The legal measures established in terms of health on the protection of medicinal herbs has declaration as intangible cultural heritage to "The Culture of Pohä Ñaná (The uses, representations, knowledge and techniques) Resolution 994/2014".

Another activity around health and the protection of medicinal herbs is carried out from the Ministry of Education, an institution that promotes the cultivation of medicinal plants in the schoolyard and responds to several intentions, on the one hand to propose various productive options from rural schools oriented towards the family farm. On the other hand, to reinforce and inculcate among the children practices that provide plant production techniques that become options for improving the school environment from an aesthetic, profitable and, above all, healthy point of view. The purpose is to present basic guidelines on how to produce medicinal herbs, emphasizing the basic techniques of propagation, curative properties and conservation. It is intended that these practices serve as an incentive for the teacher's group work with the students.

About medicinal plants and their consumption through the traditional Paraguayan drink "Tereré" Dr. Rosa Degen and Dr. Yenny González, researchers categorized in the Researchers Incentive Program (PRONII) of the National Council of Science and Technology (CONACYT), received an honorable mention from the Ibero-American Academy of Pharmacy of the University of Seville, Spain for their research entitled "Traditional medicine in Paraguay: tereré, national drink, a form of consumption of medicinal plants". This was given within the framework of the "Aid and Promotion of Research in Latin America" award. The research is a scientific review of medicinal plants and tereré. It is based on what kind of plants are consumed, which ones are recommended to drink in tereré when suffering from any condition, among other issues. The researchers highlighted the use of these plants, since it is a deeply rooted custom in the Paraguayan population. "It is a story with a scientific approach to the drink. The objective of the work is to carry out studies with solid bases in order to promote the rational and safe use of the beverage" [https://www.conacyt.gov.py/investigadoras-pronii-recibieron-mencion-honorifica-espana-por-investigacion-sobre-terere](https://www.conacyt.gov.py/investigadoras-pronii-recibieron-mencion-honorifica-espana-por-investigacion-sobre-terere).

- **Gender equality**

Gender equality is present in all Intangible Cultural Heritage works. In Paraguay, the transmission of ancestral knowledge is mainly through women. She is the bearer since the time of the Conquest, the Spanish man upon his arrival had taken indigenous wives and concubines, but politics and expansion kept him away from home, the woman was then the protagonist of the transmission of the ICH to the children. Thus, in Paraguay it is more common to see women bearers of immaterial cultural manifestations in the field of ICH. Among the elements where the
female presence stands out is in handicrafts and gastronomy; many garments made in different parts of the country, representative of Paraguay, have the signature of a woman: Ñandutí, Ao Poí, jú lace, are the names of some techniques that are passed from generation to generation and are made mainly by women.

Typical foods are also mainly female expression: for example, the ChPIH, its knowledge and elaboration techniques, as well as the Paraguayan soup, the vori vori and locro, have been declared Intangible Cultural Heritage, in all these cases there are recipes that have been transmitted from several generations, being women the main bearers. There is also a social link that is generated in the preparation of these foods with associations to material elements, which gives them strength as Intangible Cultural Heritage. However, the National Secretariat of Culture continues to fight for the empowerment of women in all areas, always seeking to enhance the human capacity that this gender has in terms of resilience: wars and historical revolutions they carry on their backs, time and again they are reborn in the history of Paraguay raising their families from difficult situations and at the same time sustaining the ancestral knowledge that comes from several generations.

Access to clean and safe water, and sustainable water use

In the Eastern Region of Paraguay there is an abundance of water, and the population is currently being encouraged to use it rationally and carefully. However, access to drinking water is still a challenge for many governments and municipalities in the interior of the country. Drinking water and vaccines have been for many scientists what has extended the quality of life in human beings.

The National Secretariat of Culture accompanies work for the sustainable use of water through various plans and programs. However, beyond drinking water, as a human right, the country can also improve its water management in terms of the use of water for agricultural production, finding in this field one of the greatest challenges, which is to ensure environmental sustainability in general and water sustainability in particular. In this sense, as a matter of ethics, it is necessary to promote today, with sufficient force, intergenerational responsibility through a responsible use of natural resources and environmental conservation.

Knowledge and practices concerning nature and the universe

From the National Secretariat of Culture, the legal measures adopted to safeguard intangible cultural heritage were:

1) The knowledge, techniques, and know-how that are transmitted from generation to generation of the carrulim, a mixture of cane, rue and lemon, a typical and traditional concoction of Paraguay, its manifestations and its inherent social practices. NSC Resolution No. 632/2019
3) The Culture of Pohä Ñaná (The uses, representations, knowledge and techniques) Resolution 994/2014.
The National Directorate for Intellectual Protection (DINAPI), one of the members of the National Committee for the Safeguarding of Intangible Cultural Heritage, establishes safeguard measures such as: Fascicle N ° 4 "Geographical Indications and Denominations of Origin" has shown how this figure of Intellectual Property offers protection to expressions of folklore, as is the case of the denomination of origin "Yataity" for the rustic year produced since immoral times in said locality, being the first denomination of origin with preliminary recognition in Paraguay.

Both the geographical indications and the designations of origin, link the reputation and qualities of the product with its geographical environment, the natural resources found there and with the workforce of the inhabitants of the place, thus protecting, not only the products themselves, but in turn to the tradition and culture of the people or community that develops them.

TRAINING ON GEOGRAPHICAL INDICATIONS AND DESIGNATIONS OF ORIGIN

It should be noted, the training workshops carried out by the Directorate of Geographical Indications and Denominations of Origin, aimed at Associations of artisans, farmers, beekeepers, among others, in order to inform about this figure of Intellectual Property, which gives added value to their products and grants collective rights to the group of people who have been working in these trades for years, contributing to the economy and national culture.

Among the associations, the following can be highlighted:

1- Associations of the Weavers of the A'O PO'I of Yatayty, which brings together young and elderly craftswomen who have dedicated their lives to the elaboration of this fabric, until today. (August 2019)
2- Artesanos de Cordillera, which brings together artisans of all ages, dedicated to wood carving, embossed leather, basketry, among others. (November 2019)
3- Association of Farmers of the orange of General Delgado. (January 2020)
4- Chiperías Association of Coronel Bogado. (January 2020)
5- Association of Liquor Producers of Yegros (January 2020).
6- Association of Pineapple and Watermelon Producers of Valenzuela (February 2020).
7- Association of Black Honey Producers of Arroyos y Estero (February 2020).
9- Association of Black Bee Honey Producers of the Chaco. Workshop conducted virtually.

-From the National Secretary of Tourism: as one of the projects in terms of landscape, nature and culture, as a common denominator the "Bosque Atlántico Alto Paranaense".

The Culture, which naturally transmits the environment of nature, the landscape, is reflected in the valorization of the "Guarani Culture" and in all the cultures that, over time, have been established in the territory, will allow to enjoy the native Guarani culture, the elements of cultural diversity of the area, the different ethnic groups.

**Question 13.3**
Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?

No

Provide any additional details

**Question 13.4**

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

Yes

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

- **Income generation and sustainable livelihoods**

  With the creation of the Safeguard Schools for an inclusive development for women for their economic development.

  The promotion of the Safeguarding Schools is one of the main strategies of the Paraguayan Institute of Crafts (PIH) for the valorization and preservation of the knowledge and techniques of craftsmanship, as authentic expressions of the intangible cultural heritage of Paraguay. The Schools aim at preserving the knowledge and techniques of craftsmanship, threatened or in danger of extinction, through the activation of processes that direct their attention towards the conservation of the practices and crafts of local communities, which were transmitted from generation to generation, with works of high cultural value, which constitute the memories, histories and identities of each people.

  The Schools have 3 phases: Training phase, design, creation and innovation phase, and market positioning phase. These schools aim to be dynamic spaces of constant training that activate didactic pedagogical processes focused on the conservation of traditional crafts of local communities and the safeguarding of the practices that were exercised, through time, by women and men who received the "know-how" from their descendants, from generation to generation, and that today, a small number of people continue the legacy of these practices.

- **Productive employment and decent work**

  The Paraguayan Institute of Handicrafts (PIH) and the NSC promote the creation of safeguarding schools, thereby seeking the transmission of knowledge to new generations, fostering the creation of productive employment and decent work, thus creating economic sustainability for many families associated with the handicraft element.
• Impact of tourism on ICH safeguarding

From the National Secretariat of Tourism (SENATUR)

Programs of Tourist Inns: They are typical houses conditioned for the lodging of tourists showing and preserving the customs and traditions of our country. Offering the traveler the possibility of living the culture of the communities through the customs and traditions (gastronomic and handicrafts).

Tourist neighborhood programs: Tourism as new opportunities in the communities, promoting sustainable tourism development through community participation, strengthening cultural identity, the practice of ancestral knowledge and the enhancement of heritage.

STAGES: 1- Identification and development of the identity 2- Valorization of the heritage 3- Creation of services and activities 4- Promotion.

• Others

Through the work carried out from these spaces and the creation of the Creative Ecosystem (October / 2018) led by the Ministry of Industry and Commerce, the following results have been achieved that are related to Creative Industries:

1) First Quantitative and Qualitative Diagnosis of the Creative Economy.
2) Realization of a Strategic Plan for the Creative Economy, January to May 2019.
3) Realization of the 1st Creative Market "CREA + PY". With financial contributions from the IDB LAB, the private sector, the NSC, DINAPI and the political support of the Ecosystem.
4) The projection of norms such as:
   b. The proposal for the Audiovisual Law 6106 Regulation (decree approved October 2019) was worked on together with NSC.
   c. Recognition of the Audiovisual sector as an Industry. On February 2, 2019, the MIC recognizes the Audiovisual sector as an Industry, thus allowing it to enjoy the benefits of Law 60/90 (tax exemptions for the importation of equipment and investments).
5) Internationalization: country presence in Ventana Sur, attendance at video game, music, audiovisual and advertising fairs.
6) Creation of the Creative Core with the participation of the UIP, which joined the ecosystem. January 2020.
7) Response to the Pandemic:
   to. CREATE + BONUS-COVID-19. IDB LAB and NSC funds. 19 projects were awarded, including sectors such as Performing Arts and Shows, Visual Arts, Music, Dance, Audiovisual, Editorial, Comics, Gastronomy and Videogames.

Question 13.5
Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

Yes

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

Yes

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

The economic factor always plays an important role in the implementation of measures to guarantee the practice of ICP.

One of the cases is in weaving and ceramic crafts, which require a market, a place for exhibition and sales, which is achieved through the articulation of various institutions in order to help artisans to be able to sell their products, creating sustainability.

Another is the implementation of plans that guarantee access to natural resources, for example, clay, which only exists in some places, often in private hands, so actions from the State are needed so that artisans have guaranteed access to this raw material.

Attached is a link to the Ruta del Barro, an undertaking of artisans from the cities of the interior of Paraguay, Tobati and Itá; these organized people are working for the preservation of the wetlands in the areas mentioned [https://www.abc.com.py/edicion-impresa/suplementos/abc-revista/2021/03/07/una-ruta-tras-el-arte-del-barro/](https://www.abc.com.py/edicion-impresa/suplementos/abc-revista/2021/03/07/una-ruta-tras-el-arte-del-barro/)

ChPIH Route: A tour through Paraguayan gastronomy, based on the Chip, its preparation and consumption methods, its contribution to gastronomy and natural resources for 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:**
Satisfied

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

The State's desire is to achieve the highest goal. To succeed in analyzing the degree 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 implementation. This can only be achieved with a degree of inter-institutional cooperation. We are currently weaving these links, which we hope will continue to grow in the coming years, so that we will have more information on policies, legal and administrative measures in fields other than culture and education that reflect the diversity of ICH.

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.*

DINAPI is responsible for designing, implementing, promoting and coordinating public policies on intellectual property, granting the protection of the rights derived from this matter in order to guarantee legal certainty to its owners.

Within the framework of the Creative Industries, DINAPI, through the Directorate of Promotion of Creative Industries and Folklore, seeks to promote the Creative Industries and National Folklore; developing, promoting, encouraging and protecting these Industries as sources of employment, income and economic development; also strengthening the national cultural identity through intellectual capital and ingenuity; for the intelligent fight against poverty through Intellectual Property.

Being the Creative Industries one of the main strategic planning axes that defines the activities within DINAPI. Such as, for example:
• The creation of spaces within DINAPI to the architects of the country's cultural development, giving them a place of exhibition for the valuation of their works, allowing them to receive remuneration from those who acquire them and thus make a living from their creations, in addition to continuing to contribute to our culture and promotes the creation of Artisan Fairs, helping those who approach jointly or privately.
• Traditional Knowledge and Intellectual Property Protection: It should be noted that all Intellectual Property figures are available to all the inhabitants of the Republic of Paraguay without any distinction, so they can be used by any person for the protection of the works of their ingenuity. However, the classic figures of intellectual property are limited by the particular characteristics presented by traditional knowledge in a broad sense. In this sense, both traditional knowledge and expressions of folklore are of a collective nature, generated, maintained and transmitted in a traditional context from generation to generation, who in turn innovate them according to the needs of their environment.
• National Intellectual Property Plan In this way, not finding protection from the classical figures of intellectual property, DINAPI, under this plan, approved by Decree 7132/17, has carried out activities aimed at the construction of an intersectoral work plan for the development of the National Policy for the Protection, from Intellectual Property, of Traditional Knowledge, understood from its general conception, which includes Traditional Cultural Expressions.
• Driving Team for the elaboration of the National Policy for the Protection of Traditional Knowledge from Intellectual Property: DINAPI, after having developed a Tentative Plan for the elaboration of the National Policy for the Protection of TKT from Intellectual Property, coordinates the meetings of the Driving Team for the elaboration of the National Policy for the Protection of Traditional Knowledge from Intellectual Property, which will analyze the tentative plan and will define the road map that will be applied in the process of construction of the Policy.

This committee expects the active participation of representatives of Indigenous Peoples and local communities, civil society organizations, State institutions, International Cooperation agencies and academia, which are linked to the subject matter.

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.

TRAINING ON GEOGRAPHICAL INDICATIONS AND APPELLATIONS OF ORIGIN

It is worth mentioning the training workshops held within the framework of Law No. 4. 923/13 which regulates the legal protection of Geographical Indications and Appellations of Origin and its regulatory decree, and through the Directorate of Geographical Indications and Appellations
of Origin, (DIG/DO), aimed at Associations of artisans, farmers, beekeepers, among others, in order to inform about this figure of Intellectual Property, which gives added value to their products and grants collective rights to the group of people who have been working for years in these trades, contributing to the economy and national culture.

**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:**

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 ultimate goal for the next reporting cycle is set, taking into account the new tools that have emerged due to the pandemic, which will help us to better collect data provided by institutions linked to the defense of intellectual property, as well as by carriers and the public sector.

The ultimate goal is that the information is reliable and can be useful in terms of the degree to which policies, as well as legal and administrative measures, respect customary rights, practices and expressions, particularly with regard to ICH practice and transmission.
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.

Communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programs, with programs and projects for Safeguarding ICH for the sustainable well-being of communities:

A. Paraguayan Institute of Crafts (PIH): Paraguay Crafts Fund (FAP). For the first time in 2019, the Paraguayan Crafts Fund (FAP), a competitive fund for capital and development granted by the Paraguayan Institute of Crafts (PIH) for projects to strengthen and develop Paraguayan crafts created by PIH Resolution W 398/2019, is being promoted. The fund was designed, within the framework of the objectives established in Law No. 2448/04 "On Crafts", in order to encourage the participation of carriers in the promotion and development of popular crafts and/or indigenous art as well as to strengthen the positioning and safeguarding of ancestral craft knowledge as National Heritage and Identity, through the articulation with different actors, encouraging the creation and sustainability of quality products to positively impact the quality of life of craftsmen and craftswomen. In the first edition of FAP 2019, 6 projects have been awarded. Of which 2 correspond to investment projects and 4 to development projects. With the first edition of FAP 2019 have been selected projects submitted by organizations such as: Fundación El Cántaro (Patrimonitos-Los caminos del Barra, coloring book for children between 5 and 12 years of age), 2. Fundación Divino Niño (Strengthening of the Cultural Identity of the Mbya Guarani and Maka Indigenous Communities of the Department of Itapúa), 3. Asociación Mborayhu Para (Tekopy, project with emphasis on income generation, autonomy and cultural appreciation of the Mbya Guarani indigenous community in the Department of Caaguazu), 4. Carlos Pusineri Foundation (Construction of the Campo Loro Cultural Center, community of Ayoreo artisans in the Department of Boquerón), 5. Tatarendy (Construction of the Santa Teresita Cultural Center, community of Guarani artisans of the Department of Mcal. Estigarribia).
6. Estación Núcleo A (Dissemination and enhancement of Paraguayan Handicrafts 2019, through a digital platform and the development of dissemination materials for the association of artisans from the cities of Areguá, Luque, Itá, Itauguá and Limpio in the Central Department).

In the second edition of FAP 2020, 7 projects were awarded, of which 2 are investment projects and 5 are development projects. The organizations selected in this second call for proposals were:

1. A roof for my country (To enhance and promote community development by improving the quality of life of the artisan families of the Toba Qom People through the joint elaboration of the design of a space for the exhibition, dissemination and sale of handicrafts and promotion of the Qom culture on Route PY09 (Ex Transchaco), for its subsequent construction),

2. Strengthen (The main objective of the handicraft toy box will be to awaken in children and at an intergenerational level the interest in the knowledge and appreciation of the Paraguayan handicraft to a new closeness with the handicraft currents that are developed in Paraguay.

3. Valle Pucu-Aregua Jewelers Association (To improve the production and quality of life of the Valle Pucu goldsmiths through the expansion of the work space, acquisition of goldsmithing tools and equipment and acquisition of simple furniture).

4. Association Global Shape Alunción Hub (Safeguarding the ancestral knowledge of the Mbya Guarani people through literature and illustration. Creation of a book of illustrated stories and audiovisual material.

5. CONAMURI (Strengthen the empowerment of women artisans of the Qom people of the community of Santa Rosa through the consolidation of a multipurpose space, through which the fair trade of handicrafts will be promoted).

6. Carlos Colombino Laulla Foundation (Promotion of the pieces of the Museum of Clay, which exhibits pieces of popular and indigenous art for aesthetic enjoyment, for educational and research purposes, and of the museum store, known as Dona Estela's store, through the development of informative video capsules for the dissemination and generation of sensitivity with respect to handicraft practices).

7. Association for the Promotion of Education and Culture-PROEC (Digital Platform Web Page) that will contain all possible information on handicraft production throughout the country, supported by a profuse use of photographic and audiovisual images. The objective of this is to make possible the encounter between artisan producers and the interested public in a practical and effective way). The different projects selected are aimed at early childhood and childhood, indigenous communities and the strengthening of popular and traditional crafts. Culture Funds for Citizen Projects 2020.

B. The National Secretariat of Culture annually calls artists, managers and citizens in general to present cultural projects within the framework of the Culture Funds for citizen projects:

In 2020, this Call was part of the NSC's contingency measures for the cultural sector in the face of COVID-19. Its objective is to promote citizen participation in the dynamization of Paraguay's cultural processes, with special emphasis on the promotion of artistic creation, cultural innovation, territorial development and strengthening of local identity, in order to contribute to the process of cultural decentralization. And thus strengthen cooperation between the State and civil society in the design, implementation and evaluation of cultural policies.
The call is developed in the following areas:

- Culture and Development
- Intangible Cultural Heritage
- Art and Creation
- Technology and Innovation

1. Pohã Ñana Green Culture Project: The National Secretariat of Culture (NSC) officially launched the project “Green Culture, Pohã Ñana Culture”, promoted by the El Cántaro Embrujo Cultural Center of the City of Itá, in alliance with Itaipu Binational and that has the support of the Network of Cultural Spaces of Paraguay and the Tereré Literary Cultural Center. The project included training for cultivation, in addition to the transfer of knowledge, and the most important thing is that it is part of the national campaign to declare the pohã ñana culture heritage of humanity.

The Pohã Ñana Culture of Paraguay (Uses, Representations, Expressions, Knowledge and Techniques) was declared Cultural Heritage of the Nation with Resolution NSC N ° 994/14

- Town: Itá
- Responsible parties: Kambuchi Paje Cultural Center (The Bewitched Jar)
- Beneficiaries: 29 (twenty-nine) Spaces and Cultural Centers associated with the Network of Spaces and Cultural Centers of Paraguay, and the host Community Support

- Network of Cultural Spaces and Centers of Paraguay
- Directorate of Cultural Spaces of the National Secretary of Culture
- Tereré Literary Cultural Center
- Strategic allies: Binational Entity ITAIPU
- Yerba Mate Pajarito

Our country is on the list of the countries with the highest consumption of medicinal plants in the world, it occurs in all seasons of the year; according to research carried out. The general population has basic knowledge of the healing properties of "pohã ñana", which are transmitted from generation to generation, and has grown considerably in recent years, and is part of the Paraguayan culture since pre-Columbian times.

In addition, it is an important part of the agricultural sector as a generator of income, due to the fact that they are being used by the population to a greater or lesser extent, for the preservation of health, the treatment of diseases and the maintenance of the environment. Medicinal plants are the essence of natural care for the majority of the Paraguayan population.

In view of this reality, the idea arises to make the population aware of the ancestral knowledge of traditional medicine as an important legacy in our country.

Promoting strategies, educational tools and job training using the virtual media that was fundamental in this pandemic.
The organization of training and awareness days through virtual media on the importance of POHÃ ÑANA.

Stimulate the rational production and conservation of POHÃ ÑANA, improving living conditions and the environment.

Raise awareness, preserve and recover the health of the environment through the sustainable use of the natural wealth of the land.

Raise awareness of the community involved about the importance of caring for medicinal plants as a means to achieve a healthy and sustainable environment.

**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.

Communities use their Intangible Cultural Heritage for dialogue and mutual respect, as well as conflict resolution and peace building, examples:

1) The Festivity of San Francisco Solano, declared Intangible Cultural Heritage: it is a festivity that unites the population of the City of Emboscada, through promises around its patron saint a set of immaterial cultural manifestations is developed, product of the syncretism between the Catholic religion, the native peoples and Afro populations in the city of Emboscada. This manifestation is typical of the area, encourages dialogue between the inhabitants, who organize themselves to give life to the Festivity, with the election of the president of the Commission, and members that compose the team, with singular names that transport us to ancestral times.

2) The cultural manifestations of the Afro-descendant group Kamba Kua: Afro group arrived in Paraguay, which has developed its own culture that characterizes the community, and has also assimilated the immaterial culture of Paraguay, so they consider themselves Paraguayans. Their immaterial cultural manifestation is composed of elements that transmit respect between communities, their music and dance seeks the consolidation of peace, so the community is known and respected by their Paraguayan neighbors since colonial times, without prejudice or discrimination. This community is open to visitors with its festivities and religious activities, which are a syncretism between the Catholic religion and the Afro-descendant roots from which they come from. A peaceful community that permanently teaches us to value their intangible cultural heritage composed of music and gastronomy and other elements that promote respect, dialogue and peace.

3) Traditional practices and knowledge of Tereré in the Pohã Ñana Culture, an ancestral Guarani drink in Paraguay. Recently declared an ICH of Humanity. This immaterial cultural manifestation is loaded with different immaterial cultural manifestations from the knowledge related to nature and the universe, together with the association of material elements that many of them are
handmade and whose techniques also come from several generations. But the main thing about "Tereré" is that it is not only an ancestral drink, it is a drink that promotes dialogue, through the tereré rounds (or tereré jere in Guaraní), giving rise to cultural transmission, dialogue between communities, Guaraní as a vehicle and above all promotes peace, because tereré is drunk between friends or when you want to be your friend, so it is an identity purely related to peace.

**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**

  Development interventions are linked to globalization, and as the ICH is a living heritage, it persists despite external pressure and the innovations of humanity, it remains as a source of identity and continuity, the communities are empowered by their ICH, adapting it to the current customs in terms of social development of the area of the intangible element, so that in other times where the events were in a remote community compared to the current events with the extension of roads and access to improvements, the ICH remains in force, and with the same strength. In the same way, we are alert to those that are at risk due to the lack of empowerment of society and the lack of transmission that also exists.

- **As a source of knowledge and skills**

  As an example of valorization of the cultural identity of the Mbya Guaraní people of the communities of Trinidad, Jesús and San Cosme y Damián with the valorization of their knowledge as native guides for the three Jesuit Missions of Itapúa, who freely perform the guides, telling and exposing their culture, their rites and customs as a contribution to the preservation and dissemination of ancestral culture. The recognition of knowledge and skills from native craftsmanship from various sectors such as the Paraguayan Institute of Crafts PIH, National Secretariat of Culture NSC and the National Secretariat of Tourism SENATUR.

- **As a resource to enable sustainable development**

  As governance tools for the development of cultural policies for sustainable development, heritage is seen as a driver of cultural diversity as well as a guarantor of sustainable development, showing an undeniable interdependence between this and the material heritage, both cultural and natural. For the promotion and protection of the diversity of cultural expressions, which includes traditional cultural expressions while recognizing the freedom of their creation and dissemination as a right of access to them for the development of the communities themselves. Communities are intimately related to their material and natural environment.
### Baseline and target

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

#### Extent to which the current indicator is met:

**Satisfied**

#### Target for the next report:

**Satisfied**

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

The State will seek to achieve the maximum goal, unifying efforts with public and private sectors, to the extent that the importance of the ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by society in general. Community participation is fundamental, as well as the data provided by public institutions and civil organizations that provide information in order to gather the indispensable data to elaborate a more complete report.

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**

The National Secretariat of Culture has implemented a mode of cultural management based on the promotion of citizenship. This model is based on the commitment of culture to society as a whole and the introduction of a human rights approach, components which in turn imply: The
adoption of the diversity perspective: the recognition and affirmation of different memories, languages, ethnicities, religions and expressive and conceptual systems. In this direction, the promotion of the Guarani language and indigenous cultures has been a priority.

According to the National Culture Plan 2018-2023, culture is built around the pillars of collective identity, social cohesion and a sense of common project. Paraguay, from its ancestral origins, is multicultural and multilingual, and also has two official languages, of which Guarani is of indigenous origin. This richness of the national cultural heritage is reflected in the diverse and multiple cultural and artistic manifestations and activities.

There are still major commitments to be developed, such as the protection of indigenous cultures, as well as the promotion of bilingualism and indigenous languages, in coordination with other institutions related to the subject, such as the Secretariat of Linguistic Policies and the National Institute for Indigenous Development.

Throughout the national territory, Paraguay has a diverse, intercultural and important cultural heritage: cultural and artistic, historical, contemporary, urban, rural, religious, secular, indigenous, among others. These are preserved in the different expressions of the Living Culture and as Cultural Heritage Assets, considered integral and indivisible in their material and immaterial aspects.

Sustainable Development, among other things, the Coordination with the MEC, SENATUR, PIH, MITIC, SPL, Governments and Municipalities, Cultural Centers and media for the education in cultural rights as fundamental human rights. For the development of projects that guarantee and protect the diversity and interculturality of cultural rights in their expressions and manifestations. And in AXIS 3. Cultural Assets, it establishes the protection of cultural diversity identified in the cultural assets that contain collective memories, cultural collections and community values. On the other hand, the NSC has the Directorate of Interculturality and Indigenous Affairs, under the General Directorate of Diversity, Rights and Cultural Processes, which is responsible for designing and implementing public policies for indigenous peoples. Groups with different ethnic identities
- In the case of indigenous communities, the following activities are carried out: audiovisual recording of traditional festivities, awareness-raising workshops on cultural rights and indigenous peoples, discussions/webinars on the topic of indigenous safeguarding.
- Afro-descendant communities: technical roundtable with the sector, with the participation of Afro-descendant organizations and public institutions. Audiovisual recordings are made as part of the Cultural Diversity awareness campaign, talks and lectures to schools, universities and citizens in general on the Afro-descendant issue and the history of the Afro presence in Paraguay, a law has been presented to recognize the Afro-Paraguayan population, and workshops have been held with experts in public policies for the implementation and strengthening of ethnoracial policies. Migrants, immigrants and refugees
They have been approached, particPIHted in the diversity fair and in the week of culture and diversity organized by the National Secretariat of Culture.

- Sueño de inmigrantes" is the name of the virtual photographic exhibition launched by the National Secretariat of Culture (NSC), as part of the National Campaign for the Promotion of Cultural Diversity. The objective is to create a virtual gallery, in order to make visible the cultural contribution of the immigrant community residing in our country. [http://www.cultura.gov.py/2016/09/cultura-habilita-exposicion-fotografica-virtual-sueno-de-inmigrantes/](http://www.cultura.gov.py/2016/09/cultura-habilita-exposicion-fotografica-virtual-sueno-de-inmigrantes/)

- People of different ages

The plans and projects, most of them are aimed at different age groups, such as the transmission that is being transferred to children and young people.

**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.

Self-esteem and mutual respect among communities, groups and individuals are fostered. Communities particPIHtte in all processes such as programs and projects for Intangible Cultural Heritage elements, from research, declaration and effective safeguarding plans, with the particPIHtion of the bearers themselves, fostering mutual respect and dialogue.

**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:

Programs and projects for the Safeguarding of Intangible Cultural Heritage have been developed with the aim of materializing the Convention for the Safeguarding of the Intangible Cultural Heritage and adapting it to the Paraguayan context. This management flow includes the identification, documentation, research, preservation, protection, promotion, enhancement, transmission and revitalization of this heritage in its different aspects, in order to guarantee its viability and sustainability.

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.

The National Secretariat of Culture establishes coordinated work with the community, where inclusion in the heritage registers is made possible. It is from the community where all requests for declarations of intangible cultural heritage of the nation come from, they come with free and informed knowledge and with a broad participation of the bearers.

The technical tables include the accompaniment of all the sectors of the civil society from the CONCULTURE Commission and the NATIONAL SAFEGUARDING COMMITTEE; without forgetting the actions in accordance with Article 14 of the 2003 Convention, of sensitization, formal and informal education, the strengthening of capacities and the diffusion.

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.

A clear example of this was working with the carrier community: The Peteke Peteke Ancestral Band (community), where the accompaniment was carried out from the sensitization of their heritage, enhancement and safeguarding, with declarations of several elements of their cultural manifestation such as the techniques of making their native and natural instruments, as well as the declaration as PCI of their ancestral musical genre. We worked with the accompaniment of two musicians as cultural managers who participated in the rescue of the community's memory. The work of accompaniment for the enhancement and their community consent for the whole process.

**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.

The rights of the communities are protected in the awareness-raising activities with the intangible cultural heritage register.

This is a management tool; the Register allows us to become aware of the expressions of intangible heritage present in the national territory and also of their respective bearer communities. They are classified according to the areas established by UNESCO, the territorial location and the progress of the element in the safeguarding process.

Participatory research is available, in a process of information gathering that enables the contextualization, description and characterization of an element present in the Register of Intangible Cultural Heritage. It provides background information that will allow an analysis of its current state, with a view to designing safeguarding strategies for its continuity. This research provides information on the state of an element of intangible cultural heritage and, together with the inventory, recognizes, organizes and conducts the management of the elements of intangible cultural heritage present in the national territory that are representative or at risk, in order to generate safeguarding strategies based on the diagnosis of their current state.

**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 projects of: Registration, Inventory and Safeguarding we talk about the empowerment of the community, with approaches from history, research, and dissemination of heritage in formal and non-formal education in each area of heritage, with the participation of young people as protagonists in the transmission of knowledge that is passed from generation to generation.

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.

Patrimonio Joven is an initiative of the Ministry of Education and Science, the National Secretariat of Tourism and the National Secretariat of Culture, which carries out different activities and actions related to heritage education aimed at the young population. Its main objective is to raise awareness about the importance of knowing, valuing, preserving and protecting national and world heritage. Through contact with heritage, young people will be able to develop their identity and promote the idea of a sense of belonging, becoming agents for transmitting these values to future generations.

In the communities something similar happens, young people actively participate in the practice of their ICH, empowering themselves in most cases with the elements that enrich the intangible cultural manifestation, assuming that they are heirs of knowledge that is transmitted from other generations. From the NSC we have had good experiences in working with young people, concerned about the safeguarding and enhancement of their ICH, actively collaborating with plans and programs in order to make this type of manifestations visible.

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.

Considering that the process for the Safeguarding of Intangible Cultural Heritage is of a participatory nature, it is essential to have a sensitized citizenry to take part in this process. Therefore, in accordance with Article 14 of the Convention, its operation contemplates the following actions: awareness-raising, actions that contribute to the recognition, respect and
appreciation of intangible cultural heritage in society (digital platforms, media management, publications, seminars and meetings), education and training.

In formal and non-formal contexts, the generation of didactic resources to facilitate teaching and learning processes of intangible cultural heritage.

capacity building.

In the field of safeguarding intangible cultural heritage, and especially its management and particPIHtory research (workshops and training and capacity building initiatives), dissemination of the safeguarding process, its phases and operation, as well as its contents, mainly the intangible cultural heritage elements included in the Register and Inventory, and the actions of the Safeguarding Plans.

The target audience is the general public, bearer communities, civil society organizations, cultural heritage managers and other public institutions.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Satisfied

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

The State has set the ultimate goal for the next period, seeking to strengthen relations with communities to ensure that the degree to which communities, groups and individuals are widely involved in raising awareness of the importance of ICH and its safeguarding. In short, to improve the study and research of the main actors of the report, the bearers.
18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework:
English | French | Spanish

Question 18.1

Does media coverage:

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

The media are important in raising awareness of the importance of ICH. We have direct experience on intangible elements made visible, with a positive impact on the population, as is the case of the knowledge, techniques and methods of traditional elaboration of the Ñanduti Lace of Paraguay as Intangible Cultural Heritage; being a representative symbol of Paraguay, its impact was rapid in the media, making visible the artisans of the city of Itaugua (Central Department), revaluing the effort and art combined with the traditions inherited from several generations. Another intangible manifestation that has caused impact through the media has been to declare Intangible Cultural Heritage of the Nation to "The knowledge, techniques and methods of traditional elaboration of the Poncho Para'i of 60 lists, in the scope of traditional artisan techniques". The same constitutes an urgent safeguarding challenge as ICH at risk, this because the transmission is not taking place due to the lack of sustainability of the product; Immediately, Poncho empowerment campaigns have been carried out in the community of the city of Piribebuy (Department of Cordillera), with new safeguarding plans focused on making the work of the weavers visible, revaluing the handmade product due to the manual manufacturing technique, as well as seeking new places to supply raw materials in order to reduce production costs, and finally seeking new markets that provide sustainability to the craftswomen. As for the "Traditional Practices and Knowledge of Tereré in the Culture of Pohâ Ñana, ancestral guaraní beverage in Paraguay", a manifestation declared PCI of the nation and recently of humanity.

The media have played an important role in raising awareness of the importance of the ICH and its safeguarding, even having international repercussions with positive impact on the tourism sector. We are currently working to enhance the visibility of the work carried out with the communities through the media and social networks, with the experience of the awareness of the importance of the ICH reflected in these media.

- Promote mutual respect among communities, groups and individuals?

The importance of the media in terms of ICH is due precisely to the fact that they promote respect among communities, groups and individuals. In every field of cultural manifestation, "respect" can be observed as a main element. Thus, among the ICH declarations issued by the National Secretariat of Culture, we find minority groups such as Afro-descendants, where respect is highlighted as a rule of life. In these communities we find each member fulfilling a role, but
maintaining respect: for elders, children, women, between different genders, sharing elements that unite and identify them.

The same is repeated in traditional Paraguayan communities, such as among artisans, where they are united by the intangible cultural manifestation, the techniques of elaboration, sharing knowledge and techniques, maintaining respect among themselves and with their community. Thus, the media make these practices visible and emphasize the importance of respect, to the adults for being the bearers of knowledge, to the children because they will be the transmission, in each media can be seen the highlighting of the effort and community unity that is always characterized by harmony and respect among its members.

**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.

Paraguay's private sector media evaluates the rating of programs and many of these are related to PCI. On the other hand, the public sector media seek to jointly promote activities or cooperation programs related to PCI, including capacity building activities.

In both cases, the media enhance the work carried out with the communities, raising awareness among the population about intangible elements, which for many are new or unknown. One example is Paraguaya Tv, under the Ministry of Information and Communication Technologies - MITIC, through whose channel the National Secretariat of Culture can broadcast events or activities related to the field of Living Heritage: ICH, cultural diversity, in the midst of the transversality of works is a public that values and learns to value intangible cultural manifestations.

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

We are currently working on television capsules, product of no more than 5 minutes that have been initiated as an alternative, within the pandemic to learn more about the PCI of the communities. The advantage is that it requires little equipment, little work time in relation to a talk or a documentary, and the practicality with which many actors, bearers of the ICH can share with an audience that often does not know the effort, the transmission of knowledge that has come from several generations, the risks faced by the element.

The media have now become a way to be closer between carriers and the general public. Through these media, talks and workshops are given that help to make the element visible, as well as to create safeguarding plans that are analyzed not only by the technicians but also by the public that consumes the programs of these media.
Among the most important media are television and radio.

**Question 18.3**

**Media programming on ICH:**

- **Is inclusive**

The media seeks to publicize the PCI of the communities, because it is different and unique. In Paraguay, the PCI is generally inclusive, it does not seek racial or gender differences. One of the examples is the Ñandutí weaving, where usually the weavers are recognized, but nevertheless one finds men also weaving the traditional lace. The same is repeated in other craft manifestations where they are usually represented by women, but nevertheless allow male participation. Religious activities are even more inclusive, although depending on the festivity each gender tends to have its role in the celebration, but without disregarding one or the other gender. Among Afro-descendants their festivities are even more inclusive, as is the case of the Afro-descendant group Kamba Kua, which involves in their dances the people who attend their festivities, sharing with them the Afro rhythm, making them participants of their culture.

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

Respect for the language practiced in the community is increasingly promoted, especially with indigenous and immigrant communities, where their PCI uses the language practiced in the community as a vehicle. In our work with the Aché indigenous community, we have respected their language, allowing their leaders to accompany us in the translation with Spanish subtitles to appreciate the value of the language of this important indigenous group of Paraguay. The Aché are part of a group of families that were Guaranized in the past, but they maintain their own characteristics, especially the language that has come from ancient times. We apply the same example to the traditional Paraguayan communities that are more fluent in Guarani. We record and share their cultural manifestations with the corresponding subtitles in Spanish.

- **Addresses different target groups**

The ICH programs prepared by the National Secretariat of Culture are still limited, we often share experiences with the private sector for their dissemination, however, it is planned to promote more programs in 2021 around the ICH of the communities, which will give greater visibility to their manifestations, aimed especially at the Paraguayan population that often does not know the intangible elements existing throughout the country, so they need to be informed first and then make them participants in the safeguarding plans.

**Question 18.4**

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

Provide any additional explanation.

The 2003 Convention has helped in all cases to identify and safeguard the different areas of Paraguay's ICH. We understand that currently people dedicated to the folkloric field have other training in this regard, but that over time they have assimilated that the ICH is much broader than limiting it only to the field of traditions. From the National Secretariat of Culture we continue working so that the media understand the value of ICH in any of its fields, in order to safeguard and make visible cultural manifestations that make the community and the country unique and that are part of the intangible cultural range of Paraguay.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

The State has decided to set the maximum target goal for the next reporting cycle and will try to achieve it with specific aspects, improve the information provided by the media, as well as the evaluation factors so that this indicator can be enhanced. However, there is an interesting growth of interest in the media for the dissemination of Paraguay's ICH, which is not limited to folklore, which goes beyond, and which is rich in elements, generating a social link, with knowledge that is transmitted from generation to generation and which deserves to be made visible, to generate respect and appreciation of the ICH. In addition, many of these elements are at risk and therefore deserve safeguarding plans, for which it requires many actors to collaborate in the valorization and, if possible, to generate sustainability for the families. The media, when used well, help to empower, make visible and develop safeguarding plans for the ICH.
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 policies and programs of the NSC are growing around the importance of intangible cultural heritage, providing spaces for citizen participation, creating intersectoral working groups such as the Commission for the Safeguarding of Paraguay's ICH. The programs are aimed at registering and safeguarding the ICH of the communities, recognizing the limitations in terms of budget, tools are foreseen to help with the inventory first and then to elevate intangible cultural manifestations to ICH, especially those at risk. It should be noted that the community actively participates in the recognition of its ICH and collaborates with the safeguarding plans included in the programs.

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

Inclusion is one of the pillars of UNESCO, and it is also a special feature of the Paraguayan ICH, which unlike other intangible cultural manifestations in the world, in Paraguay the woman is generally the protagonist as the bearer of the ICH. Remembering that the Spanish man had taken Guarani wives and concubines upon his arrival, but was more interested in the conquest than in being close to the children, in this way the mother tongue (Guarani) became the vehicle for the transmission of cultural manifestations, being from mother to child this transmission that has been going on since colonial times and is maintained in many communities to the present day. The National Secretariat of Culture seeks to empower women in all parts of society, recognizing that "she" has always been the protagonist in the positive changes within society. The woman is the bearer of most of the immaterial cultural elements, she is the protagonist in her daily life at home and in the cultural transmission, recognized by our indigenous ancestors as a generator of life, today she actively participates in the globalized world, maintaining her culture and sharing her experience within the PCI.

**Question 19.2**
Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

Yes

Are these events organized for:

- **Communities, groups and individuals**

Work with the communities: at the request of organized people to safeguard their intangible cultural heritage. We seek to raise awareness of the importance of the ICH, making it visible and developing safeguarding plans that guarantee its continuity over time. For this work, public meetings are held with the community, where the actors make visible and share their intangible cultural wealth. Each group is special and each individual is important at the time of the elaboration of the base document, which will serve as support to elevate to ICH the intangible cultural element of the community. Field work is fundamental when carrying out this task, and many of these activities are linked to workshops and talks on the importance of the 2003 Convention as well as Law No. 5621 on Cultural Heritage Protection.

- **General public**

For the general public, lectures and workshops related to the dissemination of Intangible Cultural Heritage as seen from the 2003 UNESCO Convention and Law No. 5621 for the Protection of Cultural Heritage are planned. The conferences are generally led by technicians from the National Secretariat of Culture and foreign guests, who are experts in the 2003 Convention. This type of meeting seeks to promote dialogue, knowledge about ICH, respect for the diverse cultures existing in Paraguay and to make the communities' ICH more visible. Experiences of safeguarding plans are shared and solutions are sought for those at risk.

- **Researchers**

Regarding research, the NSC technicians have support and are in permanent training from the Regional Center for the Safeguarding of ICH in Latin America CRESPIAL, as well as the advice of ICH experts linked to UNESCO. We work closely with experts in the affected area for the investigation: Experiences such as the "Practices and ancestral knowledge of the Tereré in the Culture of Pohâ Ñana", for example, carriers of the knowledge of medicinal herbs, historians, professionals of the Faculty of Chemical Sciences of the National University of Asunción, cultural managers. Regarding the cultural manifestation linked to the techniques of making the Poncho Para’i of 60 Lists, carriers (artisans), historians, cultural managers, consultation of bibliographic material prepared by folklorists were working closely.

- **Media**

The media raise awareness about the importance of ICH, its safeguarding, promoting understanding and mutual respect, at this point we are working to strengthen communication
spaces, taking advantage of available tools and new platforms, making the pci visible, sensitizing the population in terms of its wealth that encompasses various areas, many of them have come from several generations, fostering respect for communities, promoting dialogue and the search for solutions, for the preparation of safeguarding plans. Well-used means of communication can enhance ICH, giving value to intangible culture, allowing users to interact through the media, knowing their experience, their way of conserving ICH, and the risks they face, especially in the face of growth of cities and globalization.

**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.**

The best practices programs are community initiatives with support from the State. The National Secretariat of Culture promotes, for example, the Tereré festival, which is held on the last Saturday of February each year, in these activities ancestral knowledge is revived, the history of the cultural event is discussed, a dialogue is generated around the drink at the national level, and sustainability is promoted for farmers, sellers of medicinal herbs, for yerba mate growers and artisans who work in the production of elements associated with Tereré (PCI of Paraguay and of Humanity). Good practices also revolve around the conservation of medicinal plants, from the National Secretariat of Culture in coincidence with World Environment Day, has joined the initiative "Green Culture, Culture of Pohâ Ñana", which is carried out by the Cultural Center El Cántaro Embrujo of the City of Itá and also has the support of Itaipú Binacional, the Network of Cultural Spaces of Paraguay and the Tereré Literary Cultural Center. The project aims to raise awareness about the value of care and protection of green areas, as a fundamental part of the cultural development of the people, through virtual training to cultural spaces, promoting the culture of the pohâ ñana. ([http://www.cultura.gov.py/2020/06/cultura-apoya-proyecto-cultura-verde-cultura-del-poha-nana/](http://www.cultura.gov.py/2020/06/cultura-apoya-proyecto-cultura-verde-cultura-del-poha-nana/)).

Another way to promote good practices is to encourage the creation of schools for craftswomen. In this case, it supported the creation of the 60 Listas School, a space for teaching and transmitting knowledge related to the traditional 60-lista poncho para’í in the city of Piribebuy (Cordillera Department), with the aim of promoting the safeguarding and transmission of knowledge of techniques to new craftswomen in order to preserve the traditional Poncho making technique over time. Supported by: National Secretariat of Culture, Paraguayan Institute of Crafts (PIH), Ministry of Women ([http://www.cultura.gov.py/2019/07/escuela-60-listas-transmitira-las-nuevas-generaciones-el-conocimiento-tradicional-del-poncho-parai/](http://www.cultura.gov.py/2019/07/escuela-60-listas-transmitira-las-nuevas-generaciones-el-conocimiento-tradicional-del-poncho-parai/)).

**Question 19.4**
Does public information on ICH promote mutual respect and appreciation within and between communities and groups?
Yes

Explain briefly, using examples, how public information on ICH promotes this.

Public information on ICH promotes mutual respect and appreciation within and between communities and groups. Because one does not love what one does not know, that is why making visible the immaterial cultural manifestations of the communities gives us an opportunity to contribute to the coexistence of the inhabitants of the nation. Also to the empowerment of the manifestations that no longer want to be practiced by the new generations who often do not know the richness of the element. To affirm the identity of a community, to help share knowledge, to promote respect for differences and originality, which is often linked to the small community that is often at risk, so that safeguarding plans are always important. In this way, public information and easy access to it provides information about Paraguay’s ICH, generating empathy and in many cases sympathy towards the bearers who have received knowledge about intangible elements from their ancestors.

Baseline and target

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

Extent to which the current indicator is met:
Satisfied

Target for the next report:
Satisfied

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

The State decided to set the maximum target for the next reporting cycle, it will try to achieve it by consulting with more actors around communication and information spaces. The current tasks have made it necessary to improve communication and research channels; specific aspects and evaluation factors for this indicator that the State may wish to address are expected to be improved. Strengthen from the National Secretariat of Culture the effective communication about the Nation’s ICH. Expand talks, workshops and other platforms for the dissemination and
divulgation of the ICH in accordance with the 2003 Convention, so that new actors in society act in the visibility and safeguarding of the elements at the national level, thus contributing to safeguarding plans.

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.

Ensure that the communities, groups, and individuals that maintain, create, and transmit intangible cultural heritage are the main beneficiaries, both of protection by the State and of measures for its safeguarding. The use, enjoyment and benefits derived from the element must be fair and equitable with respect to the community or bearers of the cultural manifestations, taking into account the uses, traditional customs and customary law of the local communities, respecting the principles of cultural diversity, gender equality, inclusion and respect for ethnic communities.

**Question 20.2**

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

Yes

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

Communities, groups and individuals have the primary role in safeguarding their own intangible cultural heritage and in assessing its value.

As the recognition and skills of their practices, representations, expressions, knowledge and skills necessary to ensure the viability of the intangible cultural heritage must be recognized and respected.
Mutual respect, mutual appreciation of intangible cultural heritage, must be one of the most important interactions between States and between communities or bearers.

All interactions with communities and individuals should be characterized by transparent collaboration, dialogue, negotiation and consultation, and depend on their free, prior, informed and sustained consent.

We guarantee access to communities, groups and individuals in their cultural, natural spaces and places of memory whose existence is necessary to express intangible cultural heritage, even in situations of conflict.

The State must be a bridge with the bearer community so that all awareness-raising activities are effective.

The communities or bearers are beneficiaries of the protection of their intangible cultural heritage through research, documentation, promotion and dissemination.

The nature and life of intangible cultural heritage must be respected on an ongoing basis.

We must carefully evaluate the direct and indirect, short, medium and long term, potential and definitive impact of any action that may affect the viability of the intangible cultural heritage or the communities that practice it.

The cultural diversity and identities of communities, groups, and individuals should be fully respected.

The values recognized by communities, groups, individuals, and sensitivity to cultural norms, special attention should be given to gender equality, youth participation, and respect for ethnic identities in the design and implementation of safeguarding measures.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

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

The state has set the highest goal for the presentation of the next report, seeking to ensure that the degree to which ICH awareness programs respect relevant ethical principles, through new partnerships with ICH-bearing sectors, emphasizing UNESCO’s recommendations for safeguarding plans to be accompanied by ethical principles, respecting community principles, their idiosyncrasies and cultural characteristics independent of the stereotypes formulated by the Western world.

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)?

High

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

The National Secretariat of Culture invites legally constituted non-profit associations, organizations and guilds throughout the country to join the Technical Tables of Culture, as a tool for citizen participation in the construction of public policies of the different sectors, for the promotion and development of cultural processes at the national level.

"The Technical Tables" of Culture are spaces for dialogue and participation construction with the various cultural sectors of our country, which the NSC has been implementing for some years in the sectors of: Book, Performing Arts, Music, Afrodescendants, and in this call are also open other calls to form technical tables such as: Visual Arts, and Community Living Culture. These will be made up of representatives of the National Secretariat of Culture (NSC), the National Council of Culture (CONCULTURA) and non-profit associations, organizations or guilds.

There is also the NATIONAL COMMITTEE FOR THE SAFEGUARD OF THE INTANGIBLE CULTURAL HERITAGE, which sees the need for citizen participation for each nomination as intangible cultural heritage of the Nation.
Describe in particular measures to ensure that this is inclusive.

Given that certain cultural expressions are gender-specific, gender relations in a given community play a crucial role in the creation and recreation of intangible cultural heritage worldwide. While recognizing the existence of various types of gender relations and their importance in safeguarding ICH, UNESCO's actions on ICH and gender aim to raise awareness of the importance of gender equality. In Paraguay, the National Secretariat of Culture in coordination with the Ministry of Women, through an agreement, promotes the empowerment of women in all areas of culture, as they are the protagonists of changes in the history of Paraguay.

In the meetings and technical tables with the participation of bearers, the participation of women is encouraged, due to their leading role in most of the immaterial cultural manifestations of Paraguay: Paraguayan women are bearers of much ancestral knowledge, they are protagonists in the education of their children, representatives in various tasks that fall within the scope of the PCI and above all women are generators of change.

**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.

- Examples of participation with civil society and non-governmental organizations (NGOs):

  - Tereré Literario is a cultural space and library open to the citizenry, it is focused more on the workers of Mercado 4 and all visitors in general; both high school and university students especially arrive. What it seeks is to vindicate and value terere as a cultural manifestation, the use of medicinal herbs, everything that is consumed with this drink and what encompasses this tradition: whether yuyeros, vendors and producers, is part of the safeguarding plan of the Declaration of Intangible Cultural Heritage of Humanity "Practices and traditional knowledge of Terere in the culture of Pohã Ñana, Guarani ancestral drink in Paraguay".
  - The School-Workshop for the Safeguarding of the Poncho 60 Listas. It is another example of civil participation and non-governmental organizations, it is part of the Safeguarding plan elaborated jointly with the State, Civil Society and in this case the bearer of the knowledge of the traditional techniques of Poncho making.
  - The Network of Cultural Centers. With the Green Culture program, for the safeguarding of ancestral techniques of cultivation and knowledge of nature working with bearers, civil society and government.
  - El Cántaro Bio Escuela Popular offers the community of Areguá a set of free popular creative workshops. All activities are focused on providing opportunities for access to culture and
community creativity. To build a pleasant and aesthetic school with minimal environmental impact. To rescue traditional and ancestral techniques of natural construction. Recovery of Ancestral Techniques. Lasting techniques are techniques that have survived climatic and cultural fluctuations.

**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?

Limited

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

The private sector seeks ways to support, within its scope of social responsibility, to promote its participation in intangible cultural manifestations. Many are reflected in the activities linked to ICH and in some way enhance the image of a company or elevate its figure as a generator of change within a community, as a sponsor or patron of cultural activities that generate safeguarding or enhance ICH in the field of transmission, valuation and sustainability of such intangible cultural heritage. An important detail is that there are still difficulties in accessing the advantages offered by the private sector in support of ICH projects, conversations are open within the institution to improve this point.

**Baseline and target**

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

**Extent to which the current indicator is met:**

Largely

**Target for the next report:**

Satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The State has established the maximum goal to analyze the degree to which the participation of stakeholders in the protection of ICH is improved. The importance of the private sector, organized civil society and the bearers themselves form a group of people who in one way or another are aware of the importance of safeguarding the intangible cultural manifestation, the data provided today are the beginning of future conversations to enhance the public-private-civil society link in order to make visible and safeguard the intangible elements of a community.

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

**Guidance note** corresponding to indicator 22 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#)

**Question 22.1**

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

Yes

**Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

The Committee for the Safeguarding of the Intangible Cultural Heritage is the beginning of several works to be developed with the communities. Technical and sectoral roundtables are being created to help initiate studies on the intangible cultural manifestations of the bearer community. Communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programs and measures through these working groups. In the academic sector there are the universities, which are interested in supporting and safeguarding the work of the bearers, who together with the technicians elaborate a base document that serves for the documentation and identification of the ICH.

**Question 22.2**

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

Yes

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**
There are some examples:
States of the Art and Intangible Cultural Heritage-Paraguay
Author: Rossana González
http://crespial.org/estados-arte-PCI/

Research Consultancy on Intangible Cultural Heritage of Paraguay.
Author: Lourdes Cazo

Investigación de Ticio Escobar: Tekoporâ. La belleza de los otros
https://www.youtube.com/watch?v=altqMkZXqXs

"Since the first colonial times, popular art has been threatened. Many peoples have lost territory, images and fundamental signs for the construction of social identity. Faced with this adverse panorama, they continue to bet stubbornly on the sense of community, creating and recreating ancient forms or renewing them; just as they continue to struggle to preserve their last physical spaces, their cultural difference and their political and religious autonomy." - Ticio Escobar.

We share this tour of the Tekoporâ exhibition, which was held between July and September 2015 at the National Museum of Fine Arts, coinciding with the commemoration of the Guasú War (1865-1870).

"The tekoporâ is the good collective living, living with beauty. This Guaraní ethical ideal extends to the other ethnic groups and to the popular sectors of mestizo-Guaraní tradition living in Paraguay." - Ticio Escobar.

We know from the inside the motives and proposals of this exhibition that, although it does not intend to thematically address the conflict to which it alludes, it does allow us to reflect on it from the curation of artistic expressions that survived the conflict.

Tours through the indigenous and popular art of Paraguay, with objects of religious imagery, plumary and graphic art, within a great diversity of visual expressions through works coming mainly from the Museo del Barro de Paraguay, but also from the Museo de Arte Hispanoamericano Isaac Fernández Blanco, Museo Pueyrredón de San Isidro, Museo de La Plata and Museo Etnográfico Juan B. Ambrosetti.

Stories by:
• Ticio Escobar, curator, professor, art critic and cultural promoter, Secretary of Culture of Paraguay between 2008 and 2013.
• Osvaldo Salerno, Director del Museo del Barro, de Paraguay.
• Roberto Amigo, Curador en Jefe del Museo Nacional de Bellas Artes, de Argentina.

**Question 22.3**

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?
Yes
Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

The National Committee for the Safeguarding of Intangible Cultural Heritage is active and there is also a Technical Committee called CONCULTURA, a commission of several institutions and civil society organizations, research institutes and representatives of cultural manifestations that work on monitoring, analysis, research and actions for the 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

**State Party-established target**

Satisfied

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

The State decided to set the maximum goal for the next reporting cycle and will try to achieve it through specific aspects, such as strengthening the degree of civil society’s contribution to the monitoring of ICH safeguarding. The new tools acquired after this report encourage new work proposals that we hope to build on in the future.

**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**
  - Countries like Mexico and Peru: Cooperation and alliances in the field of intangible cultural heritage.

- **Regional level**
  - From the Regional Center for the Safeguarding of Latin America and the Caribbean CRESPIAL, with a safeguarding workshop.
  - Network of Academic Cooperation in Intangible Cultural Heritage of Latin America and the Caribbean (ReCA PCI LAC).

- **International level**
  - UNESCO Montevideo

### Question 24.2

**Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:**

- **Regional level**
  - Mercosur Cultural; Yerba Mate System
  - UNESCO: The Slave Route
  - Guaraní World

### 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).
At the end of 2020, the NSC has expressed to our Ministry of Foreign Affairs the interest of counting on the support of Brazil through IPHAN, to help us elaborate the public policy in this matter, which guarantees the fulfillment of the purposes of the 2003 Convention, such as the safeguarding of the intangible cultural heritage; the respect for the intangible cultural heritage of the communities, groups and individuals concerned; the awareness at the local, national and international level of the importance of the intangible cultural heritage and its reciprocal recognition; and, international cooperation and assistance.

importance of intangible cultural heritage and its reciprocal recognition; and, international cooperation and assistance.

This application is in the process of being finalized as soon as possible.

**Question 24.4**

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

No

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

**Baseline and target**

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

**Extent to which the current indicator is met:**

Partially

**Target for the next report:**

Satisfied

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

The State decided to set the maximum goal for the next reporting cycle, strengthening ties with other CNS directorates and institutions involved in ICH, both national and foreign, creating new tools for data collection that will serve for a complete printing of the periodic report.
The goal is to reflect the contribution of States Parties that actively participate with other States Parties in cooperation for safeguarding.

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.

- Virtual course on PCI inventory and registration (2010-11).
- Subregional Seminar: Management and Safeguarding of the Intangible Cultural Heritage, in co-organization with the Focal Center of Argentina.
- Virtual course for the preparation of requests for international assistance to the Intangible Cultural Heritage Fund of the UNESCO 2003 Convention.
- Workshop on "Training of trainers in ICH", carried out in Guatemala.
- Systematization of the multinational project "Safeguarding the intangible cultural heritage, music, song and dance of Afro-descendants in Latin America".
- Book "Safeguarding the intangible cultural heritage of Afro-descendants in Latin America"
- Multinational Project: "Safeguarding the Intangible Cultural Heritage of the Guaraní Communities of the CRESPIAL Member countries"
- “States of the Art” on public policies for the safeguarding of the ICH of the member countries of CRESPIAL.
- Conference on Intangible Cultural Heritage: Towards an intersectoral development of public policies.
- Participation as a part of all the capacity-building workshops that were very helpful for the training of technicians in Intangible Cultural Heritage of State officials.

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.

Since the ICH training of trainers workshop in Guatemala, sponsored by the Regional Center for the Safeguarding of the ICH of Latin America CRESPIAL, an alliance was formed with the countries that participated in this workshop to foster relations in consultations, whether specific cases or not of problems with communities or related to the 2003 Convention, for mutual support among nations.

El CRESPIAL ha fortalecido las alianzas con los núcleos focales para fomentar el apoyo en redes de los diferentes países.

**Question 25.3**

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

Yes

1

International and regional bodies

**MERCOSUR**

**ICH-related activity/project**

Within the framework of MERCOSUR Cultural the Yerba Mate Cultural System was declared Cultural Heritage of Mercosur in 2018.

**Contributions to the safeguarding of intangible cultural heritage**

In the dossier, Paraguay provided oral evidence from the Guaraní oral tradition and encourages the effective incorporation of this variable in the management plan, which could lead to concrete products that give visibility to the legacy of the native peoples. Yerba mate has been recognized for its gastronomic properties since before the Conquest, and various intangible cultural manifestations for its cooking and consumption have developed around it.

2

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:

Satisfied

Target for the next report:

Satisfied

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

The State has set the maximum target for the next reporting cycle, strengthening partnerships and improving communication channels in order to access concrete information related to ICH safeguarding and enhancement plans at the local and regional level, in order to analyze, justify and report on the percentage of States Parties actively participating in international networking and institutional cooperation.

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](#)

C01603

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.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practices and traditional knowledge of Terere in the culture of Pohã Ñana, Guaraní ancestral drink in Paraguay</td>
<td>2020</td>
</tr>
</tbody>
</table>

**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 traditional practices and knowledge of Tereré in the Pohã Ñana culture play multiple social functions in the Paraguayan population. In principle, Paraguay cannot be understood nor can it be separated from its Guarani essence, which permeates all areas of collective and individual life of Paraguayans. It stands out in a special way, since it constitutes the structure that has allowed the survival of the cultural manifestation, the daily use of the Guarani language, and at the same time that it is the main vehicle for the recreation and transmission of Tereré in the culture of Pohã Ñana, it promotes the strengthening of the Paraguayan identity, regardless of the social substratum, gender, religion or generational stripe.

It can be affirmed that the practice of Tereré in the Pohã Ñana culture constitutes one of the main factors of social cohesion, given that the space and time that is destined for the preparation and consumption of Tereré propitiates a context of inclusion, friendship, dialogue, respect, and solidarity among all its participants.

Likewise, the reproduction and transmission of the traditional knowledge of the Guarani worldview that is linked to the cultural manifestation, constitute one of the pillars that make up the substance of Paraguayan cultural identity, with which, from the practice of Tereré in the culture of Pohã Ñana, cultural ties and the appreciation by new generations of the rich cultural
and botanical heritage of Guarani origin are simultaneously strengthened, thus contributing to sustainable development.

**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 element is deeply rooted in the daily rituality of Paraguayan society, so its previous safeguarding has been spontaneous. However, collective measures have been carried out which, although they have not been implemented considering the broadest dimension of the cultural expression as ICH, have been outstanding in the sense that the carrying and practicing communities actively participate and contribute to the enhancement of the manifestation. Of which the following should be highlighted:

Annually, activities are organized throughout the country in the framework of the celebrations of "Tereré Day" (last Saturday of February) and "Pohã Ñana Day" (August 1), highlighting "The Tereré Festival" that takes place in the city of Itakyry, department of Alto Paraná, as well as events held in the "Paseo de los Yuyos", located in the MunicPIHI Market No. 4 of Asunción.

It is opportune to point out the measures that are carried out from the organized carrier community, such as:

- The "Tereré Paraguay Mba'e Association" organized the largest Tereré Round in the World, when 1,332 people achieved inclusion in the Guinness World Records.
- The “Commission of sellers and producers of medicinal herbs of Market 4” prepared a project to modernize the Paseo de los Yuyos, which was approved by the Inter-American Development Bank (IDB) and the Ministry of Public Works and Communications (MOPC).

**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 inscribed element is closely linked to the daily life of the carrier community, and to that of the Paraguayan population in general, as a practicing community. It contributes naturally and
immediately to a better understanding of the objectives of the 2003 Convention. The inscription enhances the knowledge and visibility of the importance of the cultural manifestation and, consequently, of its intangible cultural heritage in general.

At the international level: The ancestral wisdom that revolves around the medicinal use of endemic herbal and botanical plants is a manifestation of the intangible cultural heritage that is shared by various indigenous peoples around the world, in this sense, the inscription of the element helps a process of visibility, recognition and appreciation of this type of knowledge from its conception as intangible cultural heritage, by other groups and communities, thereby encouraging a greater understanding of the social importance of the ICH.

At the local level, as this intangible cultural manifestation is a specific expression related to Paraguayan cultural identity, as a means to promote national knowledge and awareness of the importance of ICH and the objectives of the 2003 Convention, thereby strengthening the measures proposed by the National Committee for the Safeguarding of the Intangible Cultural Heritage and the appreciation by the different Paraguayan communities of their cultural heritage.

**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 NSC developed a series of activities in coordination with other public institutions at the central and municipal levels, as well as private organizations and carriers.

Improvement of the Tereré Literario Cultural Space as a training center for bearers of ancestral knowledge of medicinal herbs.

Visibilization of the bearers (work and knowledge).

Tereré Fair.

The activity developed in coordination with the Paraguayan Institute of Crafts (PIH) included cultural events organized by the National Secretariat of Culture, in addition to a stand given to the cultural space Tereré Literario for the exhibition and sale of medicinal herbs.

**EXPO TERERÉ - 2021” - 11º Eleventh. Edition, is organized by APAR (ASOCIACION PARAGUAYA DE ARTESANOS), with the support of the Dirección General de Cultura y Turismo de la MuniciPIHlidad de Asunción, Dirección de Acción Cultural, Parlamento Cultural del Paraguay, AsunShow Producciones and Nihon Gakko University, it will take place in the Plaza de la Democracia, in honor of the National Day of Tereré - Official Drink of our Country.**
Virtual Channel on PCI in process of execution.

**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 traditional practices and knowledge of Tereré in the Pohã Ñana culture are rooted in the daily ritual of Paraguayan society, so its previous safeguarding has been spontaneous and, although they have not been executed in their entirety as PCI, they have stood out in the sense that the communities carrying and practicing actively participate and contribute to the enhancement of this manifestation. Of which the following are worth mentioning:

Annually, activities are organized throughout the country in the framework of the celebrations:

"Tereré Day" (last Saturday of February) this year had the particularity of being virtual due to the pandemic in several cities of the country.

"Day of the Pohã Ñana" (August 1), highlighting the "Tereré Festival" that takes place in the city of Itakyry, department of Alto Paraná, as well as events held in the "Paseo de los Yuyos", located in the Market Nº 4 of Asunción.

The modernization of the Literary Tereré Cultural Space as a training center for those with knowledge of medicinal herbs.

**Question C.6**

**C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative 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.

The National Committee for the Safeguarding of Intangible Cultural Heritage, chaired by the NSC, has considered the various aspects, emphasizing the cultural revaluation of the element with the aim of raising awareness in Paraguayan society about the significance of the traditional practices and knowledge of Tereré in the culture of Pohã Ñana.
The NSC articulates actions with several institutions such as SENATUR, MOPC, MEC, Governors and MunicPIHilities in addition to the carriers and civil society organizations to disseminate the value of yerba mate, making visible the process that enriches it, as well as contributing to the sustained social and economic growth of the communities involved.

The "Portadores del Paseo de los Yuyos del Mercado 4" and small producers located in Cerro Acahay, who need assistance from the Paraguayan government to sustain this cultivation and harvesting practice, among others, have required concrete actions from the government.

For this task, it has managed cooperation with other public agencies and international cooperation entities such as the IDB, and the binational Yacyretá and Itaipú.

**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.

In 2014, the organized carriers of market N°4 had asked the NSC to make visible the intangible cultural manifestation on the "Culture of Pohã Ñana (medicinal plants) of Paraguay, providing information on the sustainability of the practice. The NSC issued the Resolution N° 994/2014 by which the "Culture of the Pohã Ñana of Paraguay (Uses, representations, expressions, knowledge and techniques) was declared Intangible Cultural Heritage." Next, we worked on one of the practices that are related to the aforementioned cultural manifestation, the interest in Tereré Traditional Knowledge and Practices being born in the Pohã Ñana culture, Ancestral Guaraní Drink in Paraguay.

There was an initial work by the NSC in 2011 on the Tereré festival in the city of Itakyry, Alto Paraná department, AT that time the cultural manager Don Mario García Siani had shared enriching experiences on this drink, whose ancestral practice continues to be developed throughout the Paraguayan territory, one of the achievements of the aforementioned manager has been to promote Law No. 4261/2011, "Which declares Terere Cultural Heritage and National Drink of Paraguay", establishing the last Saturday in February as "Nacional del Terere". After these works in conjunction with different sectors: host communities, cultural managers, the SCN issued Resolution No. 219/2019 by which the Traditional Practices and Knowledge of Terere in the Culture of Pohã Ñana was declared Intangible National Cultural Heritage "Ancestral Guaraní Drink in Paraguay". In March 2019, the Committee for the Safeguarding of the PCI, headed by the NSC, met, at that meeting it was approved to promote the candidacy before UNESCO, work that has immediately had the support of all sectors: community of carriers, cultural managers, culture promoters and experts.

**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

Rubén Capdevila

Title

Minister - Executive Secretary

Date

12-03-2021

Signature

Signed periodic report - Periodic report: English