A. General information

Name of State Party

Venezuela (Bolivarian Republic of)

Date of Ratification

2007-04-12

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.

The general status of legislative, regulatory and cultural policies measures that have been adopted at the national level to implement the ICH Convention, grants a space of participation to the concern communities and the cultural heritage bearers (female and male) into the registry process, in which, it is important to highlight, their leading character, because they wield and sustained from generation to generation, the different cultural heritage expressions throughout the national territory.

As an example, the Providence № 025/13, that formally declares constituted the RPC-Venezuela as the only centralized registry system for all the Venezuela heritage assets and a tool to the Venezuela General Registry of ICH, and appropriately conforms heritage categories and subcategories that cover the diversity of the ICH. In that regard, were defined, among others, the categories related to ICH in the following terms: Intangible Heritage, Natural Heritage with cultural significance and Heritage Bearers.

From the national and general level, The Second Socialist Plan of Economic and Social Development of the Nation 2013-2019, in its MAIN HISTORIC OBJECTIVE № 2, it established as a National Objective, to build an equal and fair society; consolidate values that preserve the identity, build sovereignty and defense of the nation, from the physical spiritual and intellectual enjoyment, and the recognition of our cultural and natural heritage. In the same way, to impulse and amplify the network of intellectuals, artists, bearers as well as the organization of cultural community web and to develop investigations about cultural traditions that encourage the knowledge and cultural practice.

From the MAIN HISTORIC OBJECTIVE № 2, are detached the area of indigenous rights, biological diversity, educational laws and intellectual rights. For the protection of the indigenous community, the measures have been taken with the Indigenous people and
Community Cultural Heritage Law (2009), and the Biological Diversity Management Law (2008), among its field of application is the addition of those traditional knowledge of the local people and indigenous communities that can be use as favorable practices for the conservation, advantage and the handling the biological diversity.

In the educational field, it is the Resolution of the Ministry of Education N° 143, 2016 that dictates The Guidance’s to the curricular transformation process at every levels and modalities, a legal to educate in and for the interculturality and the diversity valorization, as well as educate in and for the preservation of the lives in the planet. Likewise, the modalities of intercultural education, bilingual, countryside and cross-border, are starting in each context (ICH) an educational processes of characterization, to approach them adequately in the pedagogic and curricular way. Also, the Resolution № 079, expresses by a type of education that has for objective to promote the implementation, development, maintenance and preservation of their own education, as a socialization and education process, characterized by the intercultural and bilingual education, at all levels and modalities of the Elementary schools subsystem that are develop in the Educational Centers and institutions, in the interests of assure the cultural integrity of the indigenous people and community and to the strengthen of the multiethnic, multicultural and multilingual society.

At the level of intellectual rights, it is The Organic Law of indigenous people and community (2005) dedicated to recognize and protects the knowledge and intellectual collective property of the indigenous people. The State will guaranty the right of the indigenous people and communities to stablishe and protect, according to their uses and customs, their cultural artistic, spiritual, technologic and scientific heritage. The State is obligated to support, technical and legally to this people and communities in the exercise of such actions, nationally and internationally.

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)

Mr

Family name

Amaíz

Given name

George
Institution/position

Coordinador de la Oficina Técnica

Address

Centro de la Diversidad Cultural Avenida Panteón, Foro Libertador, Edificio de la Biblioteca Nacional AP-4 Distrito Capital, Municipio Libertador Caracas

Telephone number

+58 212 564 9822

E-mail address

amaizg@gmail.com

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

- Governmental institutions

  Cultural Diversity Center Foundation
  Its role in the preparation of the present Periodic Report has being neural. From its condition of Focal Nucleus to the UNESCO Convention of 2003, this institution has served as technical coordinator, organizer and producer of it. In this sense, from the Technical Liaison Office with the UNESCO of the institution, were developed different stages related to the report:

  1) Sensitization in person and through internet, to State institutions, private companies, academic people, NGOs, as well as communities and bearers groups; about the importance and commitments related to the making of the Report. To this, for example, and what is correspondent to work of the custodians and practicing of ICH, was fundamental the launch, in several occasions of the "I Online Workshop to the elaboration of the Periodic Report of the UNESCO Convention of 2003: For a Community Perspective".

  2) The participation in the virtual training course, about the Global Framework of the Results of the Convention and the Online for the Periodic Reports facilitated by the Technical Secretariat of the Convention between May and June of 2020.

  3) Review, adaptation and systematization of the gather information, among the different actors and sectors previous mentioned, related to their activities, projects and other aspects associated with the ICH and its safeguarding. At this point, it is
important to underline the particular relevance, which, developed from the Cultural Diversity Center, had the worked done with diverse ICH bearers. Those, from the use of a methodological instrument called “Notebooks for the Venezuela Intangible Cultural Heritage safeguarding”, commissioned since 2019, and from the digital platform used in 2020, provided very valuable information. These assets along with the ethnographic information, compiled by the institution, from the “Community Workshops and of the monitoring of the Safeguarding Planes”, made in the communities of the ICH elements, inscribed in the Convention List, between the years 2014 and 2018, transversally contributed, to fill this Periodic Report, and very specially, the correspondent of its C section.

4) In order to enrich, complete and even contrast, the information given by different actors and consulted sectors, the specialist team of the UNESCO Liaison Technical Office, developed a documentary investigation (primary and secondary sources, and in web sites) as well as research field, about the realities, achievements and other contemporary complexities, of the Venezuelan ICH, facing its safeguarding.

5) Structuring and writing of the present Periodic Report, according to the gathered information; the 2003 Convention spirit, and in correspondence to the knowledge and exchanging of wisdoms apprehended by the Focal Nucleus, during the participation of the online course of Global Framework of the Results of the Convention and the Online for the Periodic Reports.

6) In virtue that the original version of the present report was made in Spanish, the Focal Nucleus was responsible of its translation to the English language.

7) Finally, the information was uploaded on the online system, made for this purpose by the Secretariat of the Convention, its PDF format conversion and its deliver.

Cultural Heritage Institute
The institution, in its condition as leading governing entity of the National cultural heritage, and responsible of the Venezuela General Registry of Cultural Heritage (RPC-Venezuela), made important contributions to answered the A6, B7 and B8 sections, closely link to the baseline indicator, that deals with the ICH Inventory. Likewise the answer of the point B11 of the Report, related to the indicator that measures the “Level in which the Policies and the Legal and Administrative Measures in the Ambit of ICH Diversity and the Importance of its Safeguarding, and the Level in which is Use”, also counted with the materials worked by this institution.

Please provide any comments in the box below
No comment.

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)*.

<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mapoyo oral tradition and its symbolic reference points within their ancestral territory (00983)</td>
<td>2014</td>
</tr>
<tr>
<td>Colombian-Venezuelan llano work songs (01285) <em>Multiple: Colombia, Venezuela (Bolivarian Republic of)</em></td>
<td>2017</td>
</tr>
</tbody>
</table>

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

No comment.

**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)*.
<table>
<thead>
<tr>
<th>Name of the element</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venezuela's Dancing Devils of Corpus Christi (00639)</td>
<td>2012</td>
</tr>
<tr>
<td>La Parranda de San Pedro de Guarenas y Guatire (00907)</td>
<td>2013</td>
</tr>
<tr>
<td>Traditional knowledge and technologies relating to the growing and processing of the curagua (01094)</td>
<td>2015</td>
</tr>
<tr>
<td>Carnival of El Callao, a festive representation of a memory and cultural identity (01198)</td>
<td>2016</td>
</tr>
</tbody>
</table>

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

No comment.

**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.

<table>
<thead>
<tr>
<th>Name of project/programme/etc.</th>
<th>Year of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biocultural programme for the safeguarding of the tradition of the Blessed Palm in Venezuela (01464)</td>
<td>2019</td>
</tr>
</tbody>
</table>

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

No comment.

**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. We have not applied for this kind of project.
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

Venezuela General Registry of Cultural Heritage (RPC-Venezuela).

b. Hyperlink to the inventory (if any)

www.rpc.gob.ve

c. Responsible body

Cultural Heritage Institute

d. Date of establishment

2003-2013

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

Yes

Date of latest update

13-02-2019

f. Method and frequency for updating

The Cultural Heritage Institute frames the Intangible Cultural Heritage registry in the Venezuela General Registry of Cultural Heritage (RPC-Venezuela) from the qualitative perspective, through the participative action research method, procuring the information systematization of the elements in the specific registry form, for each cultural heritage category, that show in a descriptive and critical way, their essential characteristics.
Likewise, it grants an involvement space to the concerned communities, the cultural heritage bearers (men and women) into the registry process, where it is important to highlight their leading role, because are them, who wield and sustain from generation to generation, the diverse cultural heritage expressions throughout the national territory.

To be more specific, the updating information about a registered element is a fundamental activity, based in a series of guidelines that allow the expanding and realizing the current status of the element practice. This guidelines are:

1. The updating information about the element must be done with a periodicity between five or six years. The first monitoring has to be done in the 4th year, after being registered and in the following year, it make an updating approach of the registry that permits to identify the possible positive or negative changes in the element practice.

2. The registry updating implies the incorporation of information, validated by the communities, groups or individuals, in the cases, where so, applies:
   - Related to the cultural manifestation origin.
   - Extension of the related aspects to the consuetudinary uses.
   - Strategies or tools in the transmission processes.
   - The creation of new social institutions that amplify or resize the concerned communities which are already identified.
   - The application of new strategies for the sustainability of the diverse intangible cultural heritage manifestations.

3. To design and develop ethic codes, as instruments that contribute to the preservation of the consuetudinary uses intangible cultural heritage.

4. If the updating is referring that the intangible cultural heritage element is in emergency or in danger, the registry must evidence it, in a specific way, the aspects that are threatened.

5. Just like the registry compilation, its updating must be done jointly with the concerned communities, and the corresponding support of the specialist.

**g. Number of elements included**

767 ICH registries are publishing at the General Registry of Cultural Heritage of Venezuela (RPC-Venezuela).

**h. Applicable domains**

The General Registry of Cultural Heritage of Venezuela, is applied on all the territory of the Bolivarian Republic of Venezuela, and in correspondence to the areas announced for the ICH in the article 2, of the UNESCO Convention of 2003, including the following subcategories: sport activity, artistic creation, culinary knowledge and practices, believing, myth and orality, episode, historic testimony, language, social institution, traditional game, traditional medicine and healing productive processes and manufacturing techniques and use.
i. Ordering principles

According to the recognition of the Venezuelan society as a multiethnic and multicultural, as established in the Bolivarian Republic of Venezuela Constitution Preamble, from the spirit of the National Plan 2013-2019 oriented to the “Production of expressions spaces and registry mechanism of the traditional cultures and of the historic memories of social ethnic and subordinate groups”, the Registry complies to fundamental guidelines principles: inclusion and democratization of the information, under the consideration of the ethnic, cultural, of gender, of age, and of any other kind, accordingly to the full exercise of the interculturality; focusing in to the geographic and territorial particularities; and on equal conditions and opportunities to all.

The General Registry of Cultural Heritage of Venezuela enables the public access to the users (men and women) and at the same time its interaction through the comment sending and audiovisual references related to the registered element. Therefore, the data base, as for its administration, has private access, because the information must be verified and validated by the concerned communities and the specialist team of the Institute.

j. Criteria for inclusion

The Cultural Heritage Institute establishes a set of technical guidelines to develop the registry of a cultural asset, considering that the cultural heritage, it must be analyze considering the following aspects:

Guidelines referred to the consuetudinary uses:

1. To identify if the cultural asset that might be subject to registry, corresponds to some of the subcategory (ies) in the intangible cultural heritage.

2. To identify in the cultural asset if its customary use, might be an object of controversy. It is recommended to analyze carefully, the legal and social implications. These should not be impairing of the Human and Cultural Rights, such as: slavery, infanticide, or torture. The determination of what is acceptable or not under the context of intangible cultural heritage, is an arduous matter that requires plenty of discussions and analysis.

3. Intangible Cultural Heritage Valuation Criteria. The Cultural Heritage Institute establishes the following valuation criteria, starting with the definition of Intangible Cultural Heritage, suggested by the UNESCO in the 2003 Convention:

Belonging feeling. They are entrenchment expressions and of high significance that the concerned communities and people in general express as protagonist and participants of the cultural processes. The belonging feeling is a skill that in the practice has developed in time to generate cohesion, identity and symbolic relations in the community towards the cultural manifestation. The belonging feeling potentiates in the community the defense and protection of the intangible material cultural expression.

Human Creativity. Under the context of intangible cultural practices, a diversity of genius
creativity and the significance of this cultural contents are developed, in the "to be" and "to do" of the concerned communities.

Respect to the cultural diversity. The cultural processes are numerous in the communities and due migration issues, the experiences diversified, adapt and develop expressions of their own, that at the same time, set out linkages between the regions.

Transmission of traditional knowledge, techniques and uses. In some cases, it responds to training processes, in others, it is part of an initiation to other contexts where the transmission of knowledge and practices makes it possible to maintain cultural content, while experiencing the contributions that derive from intercultural exchange. In this, oral transmission and languages are essential as the main vehicles for the transmission of this knowledge and practices, considering pedagogical strategies in formal and non-formal education. Guidelines regarding the temporality of the internships: Once the above aspects have been identified, the element of the subcategory is applied, the specific temporality of the guide, which are explained below:

- Guidelines referring to the temporality of the practices: Once the previous aspects are identified, the element in the subcategory, the specific temporality of the guideline are apply, which are explained as follow:

  - The artistic creations that are symbols of a region or of a country that have been recognized at the national level and that have stayed in the collective memory for over fifty (50) years.

  - The most representative artistic creations of authors or groups, who have reached national recognition and that, have been dedicated to this activity for over thirty (30) years.

  - The beliefs, myths and orality expressions that have been inherited from the past generations and that are part of the Venezuelans traditions.

  - The food, drinks and all kind of cooking that are a legacy from past generations and are part of the Venezuelan traditions; or came from other cultures and stayed in our country for over one hundred (100) years.

  - The celebrations, ceremonies and rituals inherited from past generations and are part of the Venezuelan traditions; or came from other cultures and stayed in our country for over one hundred (100) years.

  - Historic events or testimonies that took place in the country and have national relevancy, of which are in conserved written documents.

  - The social institutions that have fifty (50) or more years on the discharge of their cultural duties.

  - The traditional games and sports activities of great rootedness in some regions or the country or in the whole country, that have being practiced for over fifty (50) years, except
those where is animal cruelty or attempt against fauna species endangered.

- The diversity of languages of people and communities whom live in the whole national territory, as well as some cultural heritage dialects of minority groups, whom used to speak it centuries ago and still does.

- The medicinal and curative traditional practices that have been part our culture for more than one generation.

- The productive processes and the manufacturing techniques and its use that have been carried out during several generations in our territory, or older than one hundred (100) years.

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

Yes

**Please provide further details, if appropriate:**

The inventory or the General Registry of Cultural Heritage of Venezuela (RPC-Venezuela) that includes the ICH contributes to the safeguarding of each element because it registry the viability of the previous mentioned items to:

- Diagnose the conditions/vitality of the elements and the concerned communities.

- Develop an exhaustive registry plan, hand in hand with the bearers and/or practicing to improve the comprehension about an ICH element or group of elements, through the examination of their forms; their social, cultural and economic functions; their use; their transmission ways; their artistic and aesthetics characteristics, and the history and dynamic of their creation and recreation.

- Systematize in the different ICH register instruments, the gathered information.

- Validate the information through roundtables with the bearers and/or practicing of the cultural manifestation.

- Socialize the contents and consuetudinary uses of those manifestations to the new generation, through the web site RPC-Venezuela, besides of the conformation of cultural heritage files, which are depository of the documentation and include the ICH registry sheet on its status and current diversity, through the transcription and/or audiovisual recording and the related documents compilation.

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)**
Please provide further details, if appropriate

The inventory or the General Registry of Cultural Heritage of Venezuela (RPC-Venezuela) that contains the ICH registry does not pretend to be an approximation that objectifies the cultural heritage manifestations in absolute interpretations; on the contrary, it is an organic process which adapts to the particularities of the subcategories that conformed this category of cultural heritage registry that is alive, changing and vulnerable to the impacts that every investigative approach generates in the communities.

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

Yes

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

In consequence of the increasing criminality in the communities, the development of diverse ICH practices had been affected.

The economic crisis that is affecting the quality life of the communities, generated by the induced hyperinflation, among other aspects experienced in the country, during the last five years, has impacted significantly, different ambits of the intangible expressions like the traditional cooking, the ceremonies and the garment manufacturing, just to mention some.

- Affectations to the traditional intergenerational transmission by social network penetration and other digital ways that discredit the transmission ways.

- Difficulties to guaranty food security and the high prices to buy it, affect the cultural manifestations which celebration requires the food sharing.

- The sanitary protocols due the new corona virus outbreak, have affected the mortuary cultural manifestations of the indigenous people that require the present body of the deceased.

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

No

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

Inventory Name: Venezuela General Registry of Cultural Heritage (RPC-Venezuela). National Inventory.
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


Activity/project
Inventory of the movable and immovable cultural heritage of the country, as well as the expressions of the intangible cultural heritage, through the Registry of Cultural Heritage of Venezuela (RPC-Venezuela).

Contributions to the safeguarding of intangible cultural heritage


In this sense, Venezuela officially counts with an institute that is responsible of the protection and management of the national cultural heritage, the Cultural Heritage Institute (IPC) which is governed by the Law of Protection and Defense of the Cultural Heritage (1993). Their actions are directly compatible to this Convention, by assuming Inventory and protection of the movable and immovable cultural heritage of the country, through the alliance with the Municipalities and Regional Governments, annually providing new associated data that are also link to the ICH and it is reflected in the Registry of Cultural Heritage of Venezuela (RPC-Venezuela).

The scopes of this inventory system, can be appreciated in the relationship of community-institution that feedback the sensitization and visibilization processes, related to the safeguarding policies that the State is promoting, through the cultural institutions, protecting the tangible and intangible cultural heritage with a new impulse and character from the assignment of Venezuela to the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage of 2003.

2

Programme/Convention /Organization

Local and Indigenous Knowledge Systems programme (LINKS)

Activity/project

Without participation.

Contributions to the safeguarding of intangible cultural heritage

No comment.

3

Programme/Convention /Organization

Man and the Biosphere programme (MAB)

Activity/project
The Ministry of Popular Power for Indigenous People has made accompaniment to the communities assemblies of the Upper Orinoco Casiquiare Biosphere (Bolivar state) Reservoir.

The Ministry of the Popular Power for the Eco Socialism and Waters (MINEC) and the Tree Mission, implemented the Reforestation Program, conforming 25 conservationist committees. Likewise, they developed a project of collective construction of pedagogic guidelines: School Curriculum and school calendar based on the cosmogony of the area population. Therefore, jointly with the Ministry of the Popular Power for the Education, this initiative supports the linguistic revitalization in weakened languages.

The Ministry of the Popular Power for the Eco Socialism and Waters (MINEC) and the "Tree Mission", implemented the Reforestation Program, conforming 25 conservationist committees. Likewise, the Ministry developed a project of collective construction of pedagogic guidelines, designed School Curriculum and school calendar base on the cosmogony of the population area. In addition, together with the Ministry of the Popular Power for the Education, supports the linguistic revitalization in weakened languages.

"The Bibliobongo" is a book that compiles mythologies and believes. This book has contributed to revitalizing the indigenous people traditions.

"The project Public Libraries of Amazonas state", product of a cooperation work of the Amazonas state Governing and the UNICEF-Venezuela Amazonas Program.

The Programs and Projects of the local Educative Zone, aimed at training students who are aware to the environment conservation and the cultural diversity.

The Projects and Programs (Central University of Venezuela, UCV) related to the Socio-Anthropology, Education and Culture.

The Projects and Programs of the Bioethics Commission of the Scientific Investigations Venezuelan Institute (IVIC), including investigations in conservation of the biodiversity and ecological processes.

The Projects and Programs of the Studies Center of the Development (CENDES) about the Impact in Health and Environment, supporting the sustainable development among the Piaroa indigenous people; training of local technologists for the native fruits dehydration.

The “Audiovisual Systems in Amazonas state” project.

The Program BIOGUAYANA (Bolivar state) of the KUYUJANI Organization in the investigation and training of indigenous people into the demarcation of the occupied habitats at the Caura River surrounding area.

The Program of "Habitat Foundation" (FUNDHABITAT) in ethno education, about the recovery of traditional construction techniques and the integrated management of natural and cultural heritage.
Process for the development of the Amazonian and Delta: "Human Development and sustainable management of the natural resources of the “Tierra Viva” (World of Life) Foundation”.

La Salle Foundation of Natural Science (FLASA). Network of Amazon Initiative for the Conservation and Sustainable Use of Natural Resources.


Contributions to the safeguarding of intangible cultural heritage

As for gender equality and in accordance with the Ethical Principles of the UNESCO, the Ministry of the Popular Power for the Women and Gender Equality (MINMUJER), has translated in Jiwi, Yanomami y Yekuana indigenous people ethnics languages of Bolivar state, the Organic Law about the Women Rights of a Violence Free Life". Likewise, the Attention Center and the Integral Training of the Woman (CAFIM) offers consulting to the indigenous women that are part of this territory.

In this sense, we will underline some achieves of Venezuela through projects elaborated by public and private institutions, as well as NGOs among indigenous communities of Upper Orinoco Casiquiare and Delta of the Orinoco decreed in 1999 as Biospheres Reserves and integrated by Amazonas, Bolivar and Delta Amacuro states. Both Reserves are created from the Biosphere Program (MAB) of the UNESCO, launching territorial protection measures and safeguarding of the cultural practices of the indigenous Yanomami (Upper Orinoco-Casiquiare) and Warao (Delta of the Orinoco) people.

The National Constitution recognizes the right of indigenous people to develop their identities, Cosmo visions, values and languages (Article 121), and to keep and promote their economic practices based on reciprocity, solidarity and exchanging (Article 123).

Since the eighties of the XXI Century, scientific organizations like the La Salle Foundation of Natural Science (FLASA) and the Scientific Investigations Venezuelan Institute (IVIC), impulse initiatives of protection for the areas of the Upper Orinoco. A first movement was done with the support of academics and indigenist of the Venezuelan society.

There are diverse institutional contributions to the "Man and the Biosphere Program (MAB) and in the previous section (Project/Activity), we highlighted only few programs and action initiatives to promote the tangible and intangible cultural heritage. Indigenous people Movements like the "ORPIA" (Organization and the Indigenous National) and the "CONIVE" (Indigenous National Council of Venezuela) have being main participants in this Program.

Among the institutions contributing with the ICH safeguarding, by improving a better life quality and encouraging socio productive projects motivations, are the "Experimental University of Guayana City" (UNEG); the "Ecological Research Center of Guayana" (CIEG
Bioguayana); the "Simon Bolivar University" (USB); the "Natural Resources Institute", the "Amazon Universities Association" (UNAMAZ) and the "Central University of Venezuela"(UCV).

Among the specialized investigation centers private or public, are: the Scientific Investigations Venezuelan Institute (IVIC); the "National Institute of Agricultural Investigations" (INIA); the "Studies Center of the Development" (CENDES); the "Amazonas Project"; the "Investigation Center of the State for the Experimental Agro industrial Production" (CIEPE); the "Tropical Zoology Institute"; the "Central University of Venezuela"; the "Amazonas Program of the Central University of Venezuela"; the "Simon Bolivar Amazonian Center for the Investigation and Tropical Disease Control" (CAICET) and the Educative Zone of the Amazonas state.

The previous Ministry of Environment and of the Renewable Natural Resources (MARNR), designed policies and strategies oriente d to the Warao indigenous people, as well as the Permanent Commission of the Biosphere Reserve of the Delta of the Orinoco, created in 1991 and installed in August of 2005. Indigenous communities and employees of the diverse Ministries such as External Affairs; Defense; Health; Agricultures and Lands; Education; Culture; Science and Technology; National Found of Science and Technology; and the National Institute of Parks; among others, participated in this Commission.

La Salle Foundation; The World of Life Foundation; the "Delta Warao Project"; the Foundation for the Defense of the Nature (FUNDENA); the National Institute of Parks INPARQUES); national universities and private companies like the Venezuelan Corporation of Guayana (CVG) and the Petroleum company PDVSA, have joined efforts to strengthen wisdoms and capacities in the formulation and development of sustainable projects among the Warao communities, making visible their contributions to the conservation of the biocultural diversity.

4

Programme/Convention/Organization

World Intellectual Property Organization (WIPO)

Activity/project

The Autonomous Service of Intellectual Property (SAPI) Activities.

Contributions to the safeguarding of intangible cultural heritage


The Autonomous Service of Intellectual Property (SAPI) drives the main national policies in this matter. It is ascribed to the Ministry of the Popular Power for the National Commerce
This institution has represented Venezuela in diverse assemblies of the World Organization of Intellectual Property (OMPI).

The OMPI created in 2000, the Intergovernmental Committee about the Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, monitoring the licensing inherent to biological resources, protected areas and contractual rights related to the indigenous people legislation and other local communities. The OMPI stipulates some legal concepts related to the protection of the traditional knowledge and among them is the Previous and Informed Consent, that is used in the Cultural Diversity Center, not only to materialized the ICH international postulations, but in activities like the workshops of monitoring and support to the community safeguarding.

The SAPI controls the Denominations of Origin Program. It has awarded the first Collective Mark to the Bolívar State Indigenous Federation (FIEB). It also trained in Initial Electoral Property for the benefit of indigenous organizations in the country. In this way, the Autonomous Service of Intellectual Property has given legal security to the traditional knowledge, technologies and innovations of the indigenous people and AfroVenezuelan communities. We underline the impulse of the Controlled Appellation of Origin protecting products that are distinguished by their geographic origin, as well as the traditional methods for their elaboration. Thus, there are 4 nominations: “Rum of Venezuela”, “the Chuao Cocoa” (Miranda state), “the Cocuy (liquor) of Pecaya” (Lara and Falcon states) and “the Superior Carenero Cocoa” (Miranda state).

Also workshops of intellectual property were made for the benefiting of the indigenous people organizations of the country. The SAPI has considered the concerned of the Wayuu (Zulia state) indigenous women to registry and protect their ancestral designs, visible in their textile art fabric and infringed by external groups to the indigenous people, who commercialize the designs, disrespecting the labor and the intellectual property of the women who made them.

The Wayuu, Kariña and Arawak indigenous people are working in the registry of their art with the support of the Cultural Heritage Institute, organism that widely contributes to the protection of the intellectual rights of the communities and individuals in the country; through their task of registry and certification of the Cultural Assets of the Nation.

Among the most recent advances, in 2019 Venezuela is added to the Marrakech Treaty.

This agreement facilitates the consulting of their publish works of people with visuals disabilities or other difficulties for acceding to impressed texts. The social and humanitarian dimension that this treaty has is compatible with the spirit of the Convention of 2003 and with the objectives of the Millennium. In this regard, promotes the ICH visibilization in equal opportunities, with inclusion criteria, and that favors the participation of groups and communities in vulnerability situation.
Other international frameworks

Activity/project

None.

Contributions to the safeguarding of intangible cultural heritage

No comment.

6

Programme/Convention/Organization


Activity/project

Venezuela approves by Law the Convention of December 23rd. of 2004 (Extra Official Gazette No 5.747).


- Repatriation of the "Grandmother Kueka Stone" (Piedra Kueka/Abuela Kueka) (2020).

Contributions to the safeguarding of intangible cultural heritage

In 2004 was created the Venezuelan Technical Committee against Illicit Traffic of Cultural Assets conformed by different institutions and mainly led by the Cultural Heritage institute (IPC). Among the measures adopted, we mentioned the repatriation of the "Grandmother Kueka Stone", natural monument of great meaning to the Pemon Indigenous People and native of the Canaima National Park. This cultural heritage was extracted illicitly and it recovering was achieved in April of the current year, after being 22 years outside of Venezuela.

In 2015, Venezuela ratified it commitment to the Convention, under the frame of the III Meeting on the Members States of the UNESCO Convention of 1970.

Among the most significant advances in the fight against the cultural assets traffic, the IPC reported in 2015, the repatriation of the painting "Odalisque with Red Pants" by Henry Matisse (2015) and the confiscation of Costa Rican archeological pieces, starting a repatriation process.
In January of 2018, the director of the UNESCO’s Cultural Heritage Division, Mechtild Rössler recognized the Venezuelan authorities in the related to the application of the Convention about Measures, which must be Adopt to Forbid and Deter the Importing, Exporting and the Transference of Illicit Properties of Cultural Assets, of 1970.

From the Committee of Illicit Traffic, diverse policies have come up. As result recovering, confiscations, selling stoppages of Venezuelan cultural heritage to other countries and the design of the exportation certificate has been made. It is about two types of certificates, one for those assets that are no declared as Venezuelan Cultural Heritage and other -design by the World Custom Organization Office with Interpol and promoted by the UNESCO-, aimed to the cultural assets that are part of the Venezuelan Cultural Assets. In 2016, started the project of digital certification, with the idea to reinforce the security parameters and prevent possible plagiarism.

Another proof of efficacy of this policies, has to do with the reached control in customs and national airports, because the shipping of this type of art work, declared, or not by the Cultural Heritage Institute, requires an authorization application for its national or international mobilization and has the backup of the established in the Law of Protection and Defense of the Venezuelan Cultural Heritage (1993).

In 2018, the UNESCO recognized another good practice into the fight against Illicit traffic of cultural assets, in the repatriation of the 196 archeological pieces of pre-columbine origins that Venezuela made to Costa Rica, with the direct participation of the Ministry of the Popular Power for the Culture through the Cultural Heritage Institute. The coordination of undertaken actions to achieve it was highlighted, pointing out the cooperation between the Venezuela and Costa Rica Governments.

In 2019, Venezuela participated in the 5th Meeting of Members States of the UNESCO Convention of 1970 celebrated in the UNESCO headquarter between May 20 and 21 of that year, establishing an agreements and goals agenda under the Frame of this Convention.

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**Programme/Convention/Organization**

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

**Activity/project**


- Labors of conservation and protection of the Ciudad Universitaria de Caracas.

- Improvement of the Plan and Regulation of Use of the Canaima National Park.
- Review of the Special Plan of the Paraitepui Site of Roraima.

- Labor of the park rangers that are part of Pemon indigenous people.

- Fire Control Program of the Upper Basin of the Caroni River vegetation.

- Labor of Falcon state Association of Self-Management Housing (ASOAVI).

- Nine corrective measures recommended by UNESCOs specialists to Coro and its Port.

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

In 2000, the UNESCO inscribed the "Ciudad Universitaria de Caracas" in its category of World Cultural Heritage. The Council of Preservation and Development (COPRED) of the Central University of Venezuela (UCV) has worked with the Cultural Heritage Institute (IPC) for over 14 years, in its preservation.

Since 2015, in COPRED, the labors of conservation and protection were intensified, advancing into projects of necessary interventions and the IPC has look out to stop the execution of unauthorized constructions inside of the "Ciudad Universitaria de Caracas", like the case of gates or other structures that are not part of the original blueprint project. The national organism sensitizes and exhorts the Venezuelan population in general, to take care and preserve this cultural heritage that transcends the university community. This campaign is underpinned in the Article 44 of the Venezuelan Law of Protection and Defense of the Cultural Heritage (1993).

In 1994, the "Canaima National Pak" is recognized inside of the Convention of 1972, and as a result, the action of the Plan and Regulation of Use (1991) has been entrenched (Executive decree No 1640 of the June 5 of 1991), considering the participation of indigenous communities and other actors related to the protected area, as the National Experimental University of Guayana and NGOs. The Plan contemplates guidelines to protect the Park, including: environment quality, infrastructure, security, protection and cultural promotion of the Pemon indigenous people, investigation, education, recreation and tourism.

The Special Plan of the "Paraitepui Site of Roraima" is in review, aiming to improve the management of hikers traffic to the Roraima Mountain, the only one that visitors are allowed. At the same time, the presence of park rangers, who belongs mostly to the Pemon ethnic group, evidence the community-State efforts, for the conservation of the natural heritage, congruent with this international instrument.

Among the efforts according to the social responsibility, the State Company Venezuela Corporation of Guayana (CVG) has developed the Program of fire control of vegetation that contributes to the preservation of natural monuments and biocultural ensembles that are part of the World Cultural and natural heritage.

We highlight the diffusion task of the ParksWatch, a non-profit NGO that belongs to the Duke University. The organization has contributed to the promotion of the Canaima
National Park in a website that reviews the risks and solutions that the Venezuelan State and private institutions are advancing for the protection of this cultural heritage.

The Cultural Heritage institute reported nine achievements of the eleven correctives measures recommended by the UNESCO specialists, in order to exclude "Coro and its Port "of the List of Cultural heritage in Danger. This advance was materialized through the joint work between government instances and organized communities.

From this interinstitutional exercise, we underline the labor of the "Association of Self-Management Housing of Swamp Below", local organization that has contributed to the rehabilitation of over 380 traditional houses (built from adobe or COB), training to 50 artisans and university people. Likewise, they foment the documentation of the customs and traditions inherent to the intangible cultural heritage of Coro, the Falcón state Capital.

8

Programme/Convention /Organization

2001 Convention on the Protection of the Underwater Cultural Heritage

Activity/project

Venezuela has not subscribed this international instrument.

Contributions to the safeguarding of intangible cultural heritage

None

9

Programme/Convention /Organization

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

Activity/project


- Registry of Cultural Heritage of Venezuela (RPC-Venezuela).

- The Center for Cultural Diversity and its Network Cultural Diversity Houses.

- Permanent Forums of Cultural Diversity.

- "Movement in Networks for the Safeguarding of the Heritage and Cultural Diversity of Venezuela".
- Community movement: “Network of Spokespeople for Cultural Diversity”.

- Cultural Programming: workshops, training, exhibitions, plays, dance shows, concerts, tour guides, international festivals, attention to the general audience (National Museums Foundation; community museums; Scenic Arts and Music Institute (IAEM); National Dance Companies (CND); National Foundation of Music (FCNM) and National Foundation of Theater (FNT); universities groups, National System of Symphonic for Youth and Children Orchestras, National System of the Book and reading of Venezuela; PDVSA La Estancia (Cultural institution that belongs to Petroleum’s of Venezuela State company); and The Manor Cultural House Aquiles Nazoa.

- Banesco (Venezuelan private bank) Digital Library, a Social Responsibility Program that sponsors and edits books that contribute to the citizen construction. They have an editorial line, related to heritage and Cultural Diversity.

- Technology and cultural diversity: mass use of the technologies in schools sites (Ministry of the Popular Power for the Education).

- Social Programs oriented to creators and artist (House of the Artist Foundation).

- Training programs "We are Diversity" and "Public Policies and Gender Equity" and updating of the National Feminist Training Plan "Argelia Laya" (Ministry of Popular Power for Women and Gender Equality).

Contributions to the safeguarding of intangible cultural heritage


The Ministry of Popular Power for Culture (2005) has generated cultural indicators and driving measures that consolidate the State commitment. Specifically, the Vice Ministry of Identity and Cultural Diversity, approaches the ICH through the Cultural Diversity Center (CDC) and the Cultural Heritage Institute -providing broad results in the application of both Conventions (2003 and 2005), and in occasions in an articulate way. This is exemplified in the leading of the national inventory, as it is, the Venezuelan Cultural Heritage Registry (RPC-Venezuela).

The Cultural Diversity Center (CDC), has promoted the programs of the Network Cultural Diversity Houses; the Permanent Forums of Cultural Diversity; the community organization “Movement in Networks for the Safeguarding of the Cultural Heritage and Cultural Diversity of Venezuela”, and the creation of the Network of Spokespeople for Cultural Diversity (2012). In accordance of the spirit of the 2005 UNESCO Convention, in 2018 was developed
the project “Cultural rights of the indigenous people and Afrodescendants communities of Venezuela, related to traditional spaces and cross border territories of Latin America and the Caribbean”.

The curatorial proposals of the National Museums Foundation (FMN) offered a window to the cultural diversity: workshops, tour guides in Braille (reading and writing tactile system for the blind people), among others. The FMN attended vulnerable groups (including inmates’ men and women, sexual minorities –LGBTQ+, elderlies and people in physical or mental situation). For example, supporting the sexual diversity, the Alejandro Otero Museum offered the exhibition: “RARX: Sexual Dissidence and Diverse Identities. In 2019 the FMN supported to novels creators and encourages a bigger use of the libraries and information centers (this last one, in cooperation with the Ministry of the Popular Power for the University Education, Science and Technology, MPPEUCT).

The community Museums foment the exchanging experiences and tools for the self-determination and historic memory. This is the case, for example, the Murükuni Community Museum of the Mapoyo indigenous People (Bolivar state).

The House of the Artist Foundation leads programs that contribute to the life quality of artists and creators. It offers classes, fairs, wisdoms certificates and medical-social day sessions. Likewise, it encourages plans in favor of the beneficiaries of the National Award for Culture. On the other hand, It drives the policy “Promotion and Defense of the Artists Rights” through legal advising and channeling the solicitations to the Pensions System.

The Scenic Arts and Music Institute (IAEM), has promoted the Venezuelan traditions under the concept of social equity. Among their achieved are add the "Urban Music Festival"; the "International Festival of the Drumming of the World", the "Directory of registration of creators", as well as a "Research and Documentation Network". Likewise, circus arts and their labor of social reintegration among young people were promoted.

The National Dance Companies (CND), Music (FCNM) and Theater (CNT) recreate atmospheres, eras, contexts and rhythms which allow the audience, to explore the Venezuelan cultural diversity. They have integrated their academic education, traditional knowledge, strengthening the belonging feeling among the dancers, musician and actors, spreading these wisdoms in conventional and non-conventional spaces. Likewise from universities spaces they had sensitized about the ICH.

The "National System of Symphonic for Youth and Children Orchestras" has managed to include and enhance the human growing of children and teenagers in a vulnerability situation or extreme poverty, using music as a strategy of social cohesion. It has Nucleus and modules on the 24 Federal Entities of the Country.

The "National System of the Book and reading of Venezuela", has contributed in a big way to the ICH safeguarding. It has been oriented to improve the reading condition of the whole population, strengthening the network of libraries and developed editorial lines which content respond to the socio cultural diversity of the country. The International Book Fair of Venezuela has divulgated texts that expand the ICH knowledge. We highlight the 14th
edition because it was dedicated to the migration and its human dimensions, a subject very close linked to the cultural diversity. We underline the valuable work of Monte Ávila (Avila Hill) Editors and the "Editorial El Perro y la Rana" (The Dog and the Frog).

The "National Prize of the Book" also promotes the inclusion values as the ones in the Convention of 2003, through a category named: “Book for functional diversity people”. In 2016, The Ministry of the Popular Power for Education postulated the School Calendar in Braille and Ink, under the motto “Inclusion and Quality”.

From the private sector, we count with the experience of the Bigott Foundation and its editorials products, oriented to the diffusion of the traditional cultural practices. More recent, the Banesco Digital Library dedicates a space for the cultural investigation and offers a glimpse into the Venezuelan in its diversity.

PDVSA La Estancia (Cultural institution that belongs to Petroleum’s of Venezuela State company), has led actions in the promotion of cultural expressions, strengthening the national memory and the recognition of the multiculturalism. It offers cultural programs, festivals and fairs in public spaces widely accessible. From the Social Axis, it benefits the life quality of the Venezuelan people, promoting humanistic values.

The technology and telematics Bolivarian Foundation (FUNDABIT), under the Ministry of the Popular Power for Education, contributes to the mass use of the technologies in educational sites. Its achievements include free software, updates and supply of "Canaimas" laptops (made in Venezuela).

From the Ministry for the Woman and Gender Equality, were benefits female movements in Venezuela. The result was the elaboration of the programs “We are Diversity” and “Public Policies and Gender Equity” and the updating of the National Feminist Training Plan “Argelia Laya”.

### Programme/Convention/Organization

**Convention on Biological Diversity**

### Activity/project

- Venezuela is part of the Convention since December 12th of 1994.

- National Strategy of Biological Diversity.

- Investigations, inventories, conferences and exhibitions of the La Salle Foundation of Natural Science in Biodiversity matter and ecosystems in Venezuela.

- Investigations, technological and technical support, seminars and cartographies of the Venezuelan Institute of Scientific Investigations (IVIC), for the biodiversity study in the
Country.

- Tree Mission.

- Program of Conservation Ex situ of promissory vegetables species.

- Project Rescue and Conservation of the Nogal of Caracas (Juglans venezuelensis).

- Strengthening of the Coastal-Marine Protected Areas System of Venezuela.

- Conservation Program of species in danger of extinction.

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

La Salle Foundation of Natural Science (FLASA), NGO dedicated to the research and diffusion of the Biodiversity in the country, has contributed to widely achieve the goals of the Convention on Biological Diversity. As contributions, we refer the Inventory of the Biodiversity of fishes, plants and aquatics ecosystems in Venezuela; the description of new species of fishes and aquatic plants for the science; and Biographies of Pioneers of the national Ichthyology. To these researches, are added exhibitions and conferences about Biodiversity of fishes, plants and aquatic ecosystems in Venezuela.

The Scientific Investigations Venezuelan Institute has contributed to the Convention goals, through the Biodiversity in Venezuela Study Unit, offering technical and technical support to national endeavors of research and analysis of scientific, ancestral and traditional information; this information benefits the biocultural diversity conservation. Likewise, we want mention the International Course “Inventory and Monitoring of the Neotropical Biodiversity” of 2009 and which began an inventory of key species, with an extensive training to international investigators to the development of cartographies that unveil the Neotropical Biodiversity.

From the National Office of Biological Diversity of the Ministry of the Popular Power for the Eco Socialism and Waters; its researchers work on the basis of the “National Strategy of Biological Diversity and its Action Plan”. Its objective is to promote a sustainable use of the Biological Diversity, integrating it to the development plans for rural and indigenous communities. Among its achievements is the "Tree mission", project oriented to the population that lives in the main hydrographic basins and whose socio economic activity, affects the forest areas. Throughout conservationist committees (over 2,400), made recollection days of seeds and fruits with the participation of children and young people.

The “Program of Conservation Ex situ of promissory vegetables species”, enhances products like the Cocoa (Theobroma cacao L.) and the native coffee (Coffea Arabica). Likewise, the “Project Rescue and Conservation of the Nogal of Caracas” (Juglans venezuelensis) promoted a program for this specie reintroduction. Besides, they created new protected natural areas for the conservation in situ of the biological diversity and access agreements to the genetic resources with academic and conservation organizations, such as the "Botanic Institute of Venezuela Foundation "Dr. Tobías Lasser (FIBV)"; "La Salle Foundation of Natural
Science" (FLASA), the "Venezuela National Foundation of Sciences" (FUDECI); the "Advanced Studies Institute Foundation" (IDEA); the "National Institute of Agricultural Investigations" (INIA); the "Scientific Investigations Venezuelan Institute" (IVIC); PROVITA, the "National Experimental University of Guayana" (UNEG); the "Simon Bolivar University (USB); the "National Experimental University of Guayana" (UNEG) and the "Simon Bolivar University" (USB).

The “Conservation Program of Species in Danger of Extinction”, favored the shelter of the Arrau turtle (Podocnemis expansa) and the Orinoco Alligator (Crocodylus intermedius) and it reported the “Implementation of the National Frame of Biosecurity in Venezuela” as well as the project “Strengthening of the Coastal-Maine Protected Areas Systems of Venezuela”.

All these actions correspond, to a greater or lesser extent, to the United Nations (UN) Sustainable Development Goals, and in this sense, are inherent to the interest of the UNESCO, about the safeguarding of Biocultural heritage.

11

**Programme/Convention/Organization**

**Convention on Wetlands (RAMSAR)**

**Activity/project**


- Monitoring of four sea turtles species, Evaluation of the situation of the Alligator of the Coast (Crocodylus acutus); Recovering of the Mangle Oyster, Floristic Inventory of the wildlife refuge Cuare in Falcon state.

- Celebration of the International Year of Wetlands (2018); projects oriented to the conservation of wetlands High Andean and Amazonian.

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

Various initiatives protect natural environments, which provide context and vitality to ICH. These spaces are, in many cases, symbolic geographies associated with narratives and ritual, social and festive acts of marked significance for their communities, but they are also very vulnerable. In this sense, the advances in wetlands that are outlined below contribute to the importance of safeguarding the Biocultural heritage of Venezuela.
The precedents that laid the foundations of this instrument are the establishment of protected natural areas in wetlands zones, the adoption of the Approbatory Law of the Convention of RAMSAR in Venezuela (1998) and the inscription of the main protected wetlands of the country in this Convention.

The First Venezuelan Workshop on Wetlands matters (1992) was organized by the "Foundation for the Defense of the Nature" (FUNDENA) with the "Venezuela Committee of the World Union" (UICN), space where NGOs, Universities and Governmental institutions converged. Two years later, Venezuela already counted with a wetlands work group and in 1996, the “National Strategy for the Wetlands Conservation” was made, conformed by PROVITA; PROFAUNA; the "Conservationist Society of Venezuela AUDUBOM; ECONATURA; the "Foundation for the Defense of the Nature" (FUDENA); the "National Institute of Parks" (INPARQUES) and the "Tropical Zoology Institute of the Central University of Venezuela".

In the first place RAMSAR of Venezuela, located in Falcon state, are making since 1997, workshops of environmental education oriented to artisan fisherman, oysters extractors, boatmen and others, sensitizing them towards the conservation of the area.

With the support of the Spanish Agency of International Cooperation (AECI), were consolidated diverse projects, such as the Community Small and medium-sized mammal community, the monitoring of four sea turtle species, the evaluation of the Alligator Coast (Crocodylus acutus) situation, the Recovering of the Mangle Oyster Floristic and the Inventory of the wildlife refuge Cuare in Falcon state.

In 2017, the goals were set out for the celebration of the International Year of the Wetlands (2018). In this period and with the support of the Global Environmental Facility (GEF), Venezuela worked on projects oriented to the conservation of the High Andean and Amazonian wetlands. At the same time, these institutions started the evaluation of new wetlands for a possible declaratory in the Site List of RAMSAR, like the case of the Swamplands of Camaguan in Guarico state.

Programme/Convention/Organization

Food and Agriculture Organization of the United Nations (FAO)

Activity/project

- Programming frame by the countries of the Food and Agriculture Organization of the United Nations (FAO) for the Bolivarian Republic of Venezuela (2012). It includes plans for sustainable agricultural development, attention to the security and agro alimentary sovereignty; climate change adaption; the South- South Cooperation and the promotion of the Initiative “Latin America and the Caribbean without Hunger (IALCSH)”.

- Statistics Routes of the Ministry of the Popular Power for the Eco Socialism and Waters.
- Labor of National Institute of Agricultural Investigations (INIA), in training technical-scientific for the family agriculture.

- Incentive of socio-productive projects favoring the women and producers groups, forest management of indigenous Kariña women in the Mountain Chain of Imataca (State- Food and Agriculture Organization of the United Nations- Global Environmental Facility).

- Regional Program of Triangular Cooperation Venezuela-Food and Agriculture Organization (FAO) for Latin America and the Caribbean (SANA)

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

Since 1945 Venezuela is a State Member of the Food and Agriculture Organization of United Nations (FAO).

The Constitution of the Bolivarian Republic of Venezuela (1999) includes four Articles (305, 306, 307 y 308) to the food safety, the agriculture and the country development. Among the legal frames that regulate these ambits are the Organic Law of Safety and Food Sovereignty and The Fishing and Aquaculture Law and the Agricultural Fund Law.

In 2012, the Ministry of the Popular Power for the Planning and Finance presented a diagnostic of priorities, seeking for the advice to the Food and Agriculture Organization (FAO) and from there came up the “Programming Frame by the FAO countries for the Bolivarian Republic of Venezuela”. This plan covers four priorities and support requirements that focus on: 1) the sustainable agricultural development; 2) the achieved of safety and food sovereignty; 3) the adapting of climate change, the risk and preservation of the environment management, and 4) the Cooperation South-South for the promotion of the initiative “Latin America and the Caribbean without Hunger (IALCSH)”.

Among the recent national projects, we underline the development of indicators from the statistics routes (2018-2020) related to environment management. This work was carried out thanks to the cooperation of the Ministry of Ecosocialism and Waters (MINEC).

Since 2019, and with a planning projection until 2021, the Food and Agriculture Organization (FAO) in Venezuela, with the participation of the National Institute of Agricultural Investigations (INIA), is enhancing the technical-scientific capacities linked to the production, in the context of family and peasant agriculture.

In liaison with the Ministry of the Popular Power for the Women and Gender Equality (Minmujer) and the Ministries of Fishing and Aquiculture and Urban Agriculture, the Food and Agriculture Organization (FAO) has supported socio productive sustainable endeavors that benefit women and producers groups, increasing their resilience capacities. In this regard, it attends the transversal axis linked to gender equality that is contemplated in the UN Sustainable Development Goals and in the Ethical Principles for the ICH Safeguarding.

At the Mountain "Chain of Imataca", in the Guayana Region (Bolivar state), people and companies have not recognized the area as Kariña indigenous people territory, trimming
trees or working without their authorization. For this reason, the women organized themselves and started to establish greenhouses. They raised their voices under a context that was dominated by male decisions and this empowerment influenced by the FAO project and the Global Environment Facility (GEF) - that also has as an objective, to raise gender equality in the forest sector - and thus have achieved a community forest management with main participation of women.

The Kariña women made up a society, in liaison to the Venezuela State and the Food and Agriculture Organization (FAO). Previously, these women had received the concession of 7000 acres grants of lands of the Imataca Forest Reservoir. This area then became an axis of the training activities and degraded lands restoration due mining industry. Likewise, artisanal practices related to their beekeeping and traditional crops were strengthened, offering other ways of sustenance, according to the principles of sustainable development and the safeguarding of indigenous people knowledge.

The Bolivarian Republic of Venezuela and FAO since 2019, have been implemented the Regional Program of Triangular Cooperation Venezuela-Food and Agriculture Organization (FAO) for Latin America and the Caribbean (SANA), under the frame of the initiative Latin “America and the Caribbean without Hunger (IALCSH)”, that allows Venezuela, to share its wide experience finding mechanisms to guaranty the human right for food through programs and policies that promote the Food and Nutrition Security (SAN); through innovative initiatives of South- South Cooperation.

The Program seeks to involve and integrate all the actors that might add efforts in the fight against hunger, through three action guidelines: 1) reinforcing leaderships and rural social organizations for their incidence in the definition of agendas connected to the Food and Nutrition Security (SAN); 2) capacities strengthening of the peasant people family organizations, and the governments, to generate exchanging spaces and solidarity marketing of food; and 3) support into the implementation of regional and sub regional initiatives for hunger and poverty eradication, especially through the “Hugo Chavez Frías Plan”, designed for the eradication of hunger in the "Petro Caribbean" and ALBA (Bolivarian Alternative for Latin America) countries.

13

Programme/Convention /Organization

Intergovernmental Oceanographic Commission (IOC)

Activity/project

- Foundation of the Intergovernmental Oceanographic Committee (1960).

- In 1968 the Oceanographic department of the Bolivarian Army of Venezuela is created.

- In 2014, New impulse of the National Oceanology Committee.
- Scientific expeditions to the Antarctic.

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

In 1960 the Foundation of the Intergovernmental Oceanographic Committee (COI) was founded from the International Consulting Committee of the Sea Sciences of UNESCO (1955). Among the main actors that have launched this Committee are the "Centers of Ecology, Microbiology and Cellular Chemistry Biology of the Scientific Investigations Venezuelan Institute" (IVIC); the "Marine Researches Station of Margarita" (Edimar) that belongs to "La Salle Foundation of Natural Science" (FLASA); the "Hydrography and Sailing Service of the Bolivarian Army of Venezuela", the "Orient University" (UDO), the "Simon Bolivar University" (USB); the "Zulia University" (LUZ); the "Venezuelan Foundation of Seismological Researches" (Funvisis); and the Ministry of the Popular Power for to the Science, Technology and Innovation (Mppcti).

In 1968, was created the "Oceanography Department of the Service of Hydrography, Oceanography, Meteorology and Nautical Mapping" (SHN) of the Bolivarian Army of Venezuela. In the sixties, the SHN started investigations in Venezuela Gulf, contributing with data about the temperature, salinity, transparencies, density, and speed of sound, wind direction, wave’s flows and height. In the eighties, they started an important documental process, making studies that are references in the oceanic research field in the country, for example the "Tides System of the Venezuela Gulf" (1985), Puerto Cabello (Carabobo state) Bay Sedimentology (1987) and the beginning of scientific activities at the Antarctic (2007-2008).

Venezuela was a member of the Executive Counseling of the Foundation of the Intergovernmental Oceanographic Committee (COI) for the Group III (2013-2016), participating in joint delegations with the "Orient University" (UDO) and the Oceanography Department of the Service of Hydrography, Oceanography, Meteorology and Nautical Mapping (SHN).

In 2007, in Venezuela were created 4 Operational of Integral Defense Zones (ZODI), among them, the Maritime and Insular.

At the Scientific Investigations Venezuelan Institute (IVIC) was accentuated the importance of making investigations in the national north coast, aiming to impulse the National Oceanology Committee, and in 2014, was developed in its headquarter, an important symposium where diverse specialists, launched projects like the "Oceanogaphy Observation Program of the Eastern Caribbean" (POOCO). Likewise, the meaningful advances are reflected in the participation of IVIC researches in seven Antarctic scientific expeditions.

The Orient University leads significant investigations that contribute to the Convention objectives. Since 1961, it periodically edits a scientific magazine which currently goes by the name of "Bulletin of the Oceanographic Institute of Venezuela".

From the Oceanographic Institute of Venezuela, has been promoted the importance of the
continuing exploration of the “heritage sea”, as an answer to the climate change issue.

All of these initiatives respond to the 14th UN Development Goal, focusing on the “Underwater life”, which is related to the guaranty of the biodiversity and how this affects, without a doubt, into socio economic development of the bearers who live in the Venezuelan shores. This is the case, for example, of the "Venezuela’s Dancing Devils of Corpus Christi" that we mentioned in this report, which main incomes come from artisanal fishing and the tourism linked to the sea.
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**

Cultural Diversity Center Foundation

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

Created by presidential Decree in 2006, it aims to interact with the multiplicities ways in which the Venezuelan cultural society expresses, valuating it to the benefit of Latin American and Caribbean integration. This State Foundation currently ascribed to the Ministry of Cultural Popular Power, has an important collection related to traditional knowledge of Venezuela, underlining a set testimonial of 28 countries of the region that favors the intangible cultural heritage identification. Researchers, educational activities, Registry and documentation of ICH and cultural diversity, exhibitions and knowledge exchanging in the national territory and overseas, allow knowing closer the ICH of the country and of the region. It has 4 headquarters in Caracas and 14 others in the rest of the national territory.

**Website**


**Contact details**

**Address**

Avenida Zuloaga, Antigua Quinta Micomicona, Caracas.

**Telephone number**

58-212-6939845

**E-mail address**
Name of the body
Cultural Heritage Institute

Brief description of the safeguarding functions of the body

Created in 1993, by decree, begins its functions in October 18th of 1994. Currently, the institution is the lead entity in the defense and protection of the cultural heritage. It is ascribed to the Ministry of Cultural Popular Power and has an objective the registry, the integrated protection and the social use of the intangible and tangible cultural heritage located in the Republic territory, guaranteed its transmission to its use and enjoyment for the present and future generations, throughout the participation, coordination as well as social and institutional concertation.

Website
www.ipc.gob.ve

Contact details

Address
Avenida principal de Caño Amarillo, Villa Santa Inés, Caracas.

Telephone number
58-212-4824317

E-mail address
ipcpresidencia@gmail.com

Question 1.2

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

No

Name of the body

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

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

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

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

Yes

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

The Venezuelan State counts on many local and nation-wide community organizations that have potentialities to serve as a foothold to the safeguarding experiences development. Among them are the Cultural Heritage and Cultural Diversity Network, whose objective is to promote the strengthening of the communities in the investigations, documentations, defense, promotion and visibility of the ICH, through the network organization of the local bearers, artist, artisans, creators and master tradition. In 2006, the Network Houses of Cultural Diversity were created, with the purpose to decentralized support to favor the execution of these strategic lines, optimizing the institution actions and taking into consideration the specificities of each region.

Finally, there is the Folk Cultures National System (SNCP), established by the National Executive in 2011, oriented to maintain an articulated space between government institutions, private organism, creators groups, individualities and volunteers committees of the social organization and popular power, with the purpose to promote and project through the enrollment ones, the group of traditional manifestations of the country. The National System, aware of the responsibility that is in the inclusion, recognition and dignity of the cultures, artist and national creators, has led several registration day in its system of cultures and artisans, to incorporate them into the struggle of promoting and enhance this artistic-productive activities, letting them to develop exhibitions, obtain professional fees and the most important, to exchange experiences and knowledge, deploying the new generations that received the workshops of the masters within the concerned communities.
**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.

Accordingly to the text of Nation Plan (2013-2019), the State has procured the production of spaces of expression and mechanism to registry local cultures and historic memories of social and ethnic subaltern groups. In this sense, diverse registries and researches so far done, have contributed to the enrichment of the previous existing documentation to the Venezuelan ICH, investigative tradition ubiquitously present in the country, at least since 1947.

This documentation encouraging, especially since the imprinting of the Cultural Diversity Center, had significant results between 2007 and 2017, period in which were developed extensive and blunt efforts to the ICH existing documentation in almost the whole national territory. A fundamental aspect of the different executed documentation processes, came from, in one hand, that they has started from previous consent, free, informed and continued, given by the communities and bearers groups of the ICH.

On the other hand, diverse ethnographic documentation exercise –especially audiovisual media- had meaning a treatment of the realities of interest, from the entitlement in the process, of the leadership of the custodians and practicing of the corresponding traditional knowledge and wisdom. The reading and interpretation of the gathered, emic approach of the ICH with the inherent subjectivities, and from an inclusion spirit, has overcome a few old practices anchored in to the positivist documentalist image: outsider, unbiased, rational and superior to the informant-object, passive and inferior. This achievement had being only possible from the strengthening of the capacities (teaching of the participative ethnographic methodologies and techniques and comprehension of the text of the UNESCO Convention of 2003, among other contents), that the State has done to individuals, teams and institutions dedicated to the documentation task.

It is necessary to underline that even thou still a few, the State has propitiate the development of eminently Community nature experiences, such as the documentation of the ICH: "Bandos y parrandas de los Santos Inocentes de Caucagua" (Bands and Parrandas of the Holy Innocents of Caucagua). To this cultural expression, the bearer community and the representatives of the Cultural Heritage Network (community social movement) of Miranda state have participated actively in the making of the script, the selection of the bearers participants and the editing, among other tasks, related to the documental production. Unfortunately the dwindling of the documentation activities in the country, had being very important, due the actual economic crisis.

The support to the documentation, has also translate in the enrichment of the documental collection of the Cultural Diversity Center, from the bibliography acquisition related to the
Venezuelan and Latin American ICH. Likewise, the cataloging and the conservation task of the supporting documents, as well as the permanent development of educational workshops related to cataloging, investigation, preventive conservation and restoration of documents, oriented to professionals of these areas, represents to the documentation, one of its main allies. These workshops are taught, many times free, by instances like the National Library, General Archived of the National and the Training Program in Museology of the National System of Museums of Venezuela.

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 documents are an inherent part for the design and motoring of the safeguarding measures, related to the continuing practice and the transmission of the ICH. The available documentation, considering the dynamic nature of the ICH, allows to establish dialogues between the nowadays recreation ways of the cultural expressions and referents that show their execution throughout times. Therefore individuals and organized collectives have visited the Documentation Center of the Cultural Diversity Center, for example, to search for testimonial references that from their analysis and interpretation, contribute to the formulation and implementation strategies within their communities.

The study of the past vitality of the practices, now in risk situation, the workshops intending to the knowledge transmissions in handcrafting, dance and music, as well as the educational and exhibitions projects aim to the sensitization and promotion of the local ICH, have in the documentation materials, the starting point for the bearers, from their customary laws and consensus reached, strengthen their action frames, and therefore make decisions insofar the present and the future of their living cultural heritage.

Question 1.5

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

1.5

- Cultural centres

"La Estancia Art Center", located in Caracas, attached to the petroleum company of Venezuela, PDVSA La Estancia accomplishes its management from a work supported by 3 Action Lines: Social, Cultural and Cultural Heritage Revalorization. The social and cultural arm of the Center, according to its spokespeople, is built as a stage to show the country values extolling the cultural backgrounds and reinforcing the cultural identity and traditions, through different events such as: "I Encounter of Donkeys and Burriquitas", "Carnival of El Callao" and "Corpus Christi Dancing Devils". The
Toymakers Fairs and several exhibitions about the Venezuelan ICH were developed in alliance the Cultural Diversity Center Foundation, that already are referents of the cultural management in the country.

- Centres of expertise

Bigott Foundation: the work of the Foundation has being developed mostly through their Folk Culture Workshops, that started in 1982, as part of the achievement reached by the Foundation, the sensitization and training of around 117,000 people, from 8 years old. Their objectives have been to create a teaching space that produces new connections and allows the participants to experience the Venezuelan traditional manifestations. The foundation has aspired to connect the young people of the elderly’s knowledge, to the Venezuelans of one region with the cultural heritage of others regions, to the inhabitants of the capital city with the inside of the country, to stimulate the promotion and enjoyment of the culture of traditional background. Currently, the workshops are teaches in 2 modalities of participation: in-person classes and on line.

- Research institutions

La Salle Natural Science Foundation: It is a Venezuelan nonprofit private institution, created in 1957, with the contribution of La Salle Natural Science Society. It offers technical education careers, develops investigations in social and natural sciences, procuring to find with the communities, especially the indigenous people, solutions to their socio-environmental problems, to improve at the same time, their live conditions and contribute with the sustainable development goals in Venezuela. Under this premise, the Foundation visualizes in the near future, the transformation of its institutional chore, orienting its efforts to the new challenges that the country and the region faces, in environment, economic and social matter, in highly correspondence with the knowledge, management and safeguarding of the ICH.

Romulo Gallegos Latin American Studies Center (CELARG): It is a Venezuelan Government Foundation created for the study and promotion of the culture of Latin America and the Caribbean, emphasizing in the life and work of Romulo Gallegos, a renowned Venezuelan writer. It promotes and develops the investigations and cultural activities of training and capacity building, public debate and exhibition proposals related to the Latin American and the Caribbean culture. It has a Documentation and information center, as a well as the publishing of a nationwide magazine. In the safeguarding of the ICH matters, it has contributed from its spaces with the visibility and promotion (exhibitions, shows and encounters) of a considerable number of elements of the Venezuelan cultural living heritage.

Anthropologic Research Center of the Venezuelan Institute of Scientific
Investigations (IVIC): It is an autonomous entity ascribed to the Ministry of the Popular Power for the University Education, Science and Technology (MppEUCT). It is a research institution that standout for the diversity, complexity and relevance of investigation projects that look for answers to the social-economic problems in the country. Likewise, it is internationally recognized as an excellent research and teaching center in Latin America. It offers specialized services to public and private companies, individuals, universities and public organism. The Anthropologic Research Center has an exhibition room named Jose Maria Cruxent, after its creator. The exhibit room aims to show and promote, in a graphic and understandable way, part of the archeological and ethnographic collections that are the result of its investigations.

- **Museums**

  National Art Gallery (GAN): The Program of Museum Studies (PFM 2019) of the Museums of Venezuela National System (SINM) is an initiative of integral education, focus on the good museum practices that contributes to maximized the experience and knowledge of the professionals as the responsible of the protection and safeguarding of the memory and cultural heritage of the country. The Program of Museum Studies, in its edition of 2019, made a workshop of integral education of Venezuelan cultural heritage, oriented to the culture sector employees and other people that were interested.

  Fine Arts Museum (Museo de Bellas Artes MBA): The ethnographic exhibition "Us. Proud to be and Vision of the Future", organized in alliance with the Cultural Diversity Center Foundation, opened its door to the public in August 2012 in the Fine Arts Museum of Caracas and closed in February 2013, as a prelude to the "National Encounter of the Cultural Diversity". This exhibition offered to the public a Venezuelan geographic tour, expressed in the ancestral traditions and knowledge that overcome technologies advances. The exhibition confirmed the historic testimony of what "we are", have been and still are, despite the transformations that cultures undergo over time. It was presented as a space of recognition to ensure its promotion to the next generations. During the same year, the Museum, organized along with the Cultural Heritage Institute (IPC), an exhibition named: "Cultural Heritage On Line", with the main objective to promote among the public, the importance of the registry, inventory, investigation and documentation task for the protection and safeguarding of the cultural heritage. In the specific case of the ICH, the exhibition allowed the registry, inventory to the knowledge and enjoyment of the intangible expressions like "Dancing Devils of Corpus Christi" and "The Carnival of El Callao", inscribed in 2013 and 2016, in the Representative List of the UNESCO Convention of 2003.

  Petare Museum of Folk Art: It was created in 1984, inside of a colonial manor house, in the historical downtown of Petare town, very close to Caracas, the capital of the country. The Museums depends on the "Jose Angel Lamas Cultural Foundation",
which is ascribed to the Municipality of Sucre. The Museum has organized over 200 exhibitions, in its spaces, extra-mural and itinerants. With its cultural action, expressed through investigations, exhibitions and the promotions of artist by organizing Naïve paintings Salons, contests and biennials, the Museum has accomplished to consolidate a national level. There is to be highlighted its efforts, by great impact, the promotion of diverse Venezuelan elements of the ICH, and very especial, those related to the ICH areas announced in the Article 2 of the Convention of 2003, as social uses, rituals and festive and traditional handcraft techniques. Thereon, the museum has done many publications among catalogs, brochures, didactic guides, that evidenced it.

African- American Art Museum (MAA): It is a private cultural facility, founded in Caracas in 2004, dedicated to the art and manifestations of the Afrodescendant culture in Venezuela, The MAA has treaties with the Central University of Venezuela (UCV) and Simon Bolivar University (USB), to exchange academic contents and promote music activities.

- Archives

National General Archive: It is a public institution of Venezuela, ascribed to the Ministry of the Popular Power to the Culture. Its essential goal is the conservation, preservation and promotion of the historic and administrative documentary files heritage, as well as the coordination of archivology activities in the country. Its most antique document is "the Book of Agreements of the Royal Treasury of the Providence of Venezuela", which is dated in 1535. Likewise, in its spaces rest historic documents, as evidence of the origins and changing process experienced by different elements of the Venezuelan ICH. This is essential information to the diachronic development of scientific and academic and also very pertinent to the Safeguarding Plans construction, according to some Venezuelan experience in that matter, has demonstrated.

National Academy of the History: Institution created by decree, by the former president Juan Pablo Rojas Paúl in 1888. Its objective is the compilation of bibliographic, hemerographic or other nature documents, related to the political, economic and social facts of Venezuelan, American and world history that have direct relevance with the national process. They are also responsible of the history investigation and teaching promotion, consolidating Venezuelan identity strengthening. All of the previous are achieved by the editorial and audiovisual publishing as well as different kind of events. Among the “Treasures” of the institution as the Columbeia, a collection of writings and diaries of Francisco de Miranda and the Archives of Simon Bolivar, both compilations had being included in the Memory of World Register of the UNESCO.

Archdiocesan Archive: its most Antique document is from 1593. The importance of this archive to the investigation and therefore the ICH safeguarding, is highlighted by
the following contents examples: ecclesiastic and civil history of every Doctrinal settlements within the Venezuelan territorial extension, and evidently, it is one of the repositories that can provide the most data to the study of the history of indigenous inclusion into the idea of a Nation in Venezuela. In general, every section of these archives includes related material of religious practices (images venerations, establishment of brotherhoods and festivities, as well as sacred processions, among others). The nature of this information contributes to the development of scientific and diachronic studies, which are usefully in the elaboration of the Safeguarding Plans of the ICH related to these fields.

Audiovisual Archive of Venezuela: It is ascribed to the National Library of Venezuela. The Archive has as a main objective to protect and preserve a very significant legacy to the memory of the country, because it treasures a big part of the XX and XXI Century historic registries. It is a way to promote the generated knowledge in the country, through their two departments: two-dimensional artwork, sound and films, in which you may find movies, manuscripts, printed music scores and unreleased recording, among other supports, that provide information about the origins and current status of diverse elements of the cultural heritage. At the present time, this documental collection is being transferred to the new technologies, in order to guarantee its preservation on behalf of the future generations.

Jointly Film Archive FCN/BN: the conserving and promotion of films in all of plurality, is the main objective of the National Cinematheque Foundation of Venezuela (FCN). Therefore, as the institution responsible of the custody, conservation and promotion of the audiovisual collection of our Nation, the Archive is making efforts to promote the knowledge and enjoyment of movies in all its diversity and richness, contributing with the construction of the audiovisual memories of the Venezuelan people, of large transcendence in the contemporary life.

The Coordination of Film and Audiovisual Cultural Heritage of the National Cinematheque Foundation works jointly with the National Library of Venezuela (BN), integrating the Jointly Film Archive FCN/BN. It aims to manage in a coordinated way the two biggest film collection of the country, in copies as well as original negatives. Due the known physic and chemical fragility of the filmic supports, the tendency of losing the color of the photographic emulsion, and the weakness of the electronic basis formats, the function of this coordination is to underline in the conservation processes; this means keeping the collections in the right temperature and humidity conditions. Likewise, the institution is making duplications, preservation and restorations of films with historic values.

- Libraries

National Library of Venezuela (BNV): It is a public service, created in 1833, by Presidential Decree. Currently, it has an Autonomous Institute character, ascribed to the Ministry of the Popular Power to the Culture, since 1977. Its collection includes
newspaper, documentary and audiovisual copies, from which the most antique is dated in 1471. The Library is a repository of books, historical documents, photographs and audiovisual, which attests the origins and changing processes of diverse elements of the Venezuelan ICH. The nature of this information provides to the development of academic and scientific studies of diachronic character, very useful in the elaboration of the Safeguarding Plans.

**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:

According to the defined results for this indicator, the country has obtained satisfactory achievements and scopes. However, and even though, there are many institutions that work in favor of the ICH management; they do it in an isolated or separate way from each other. As a projection to the future, it is estimated to reverse this issue, fostering techno-political spaces for the encounter and the knowledge and experience sharing. This initiative action is an answer to the identified problems and challenges for the ICH safeguarding and management, and very particularly, into its practice and transmission. Likewise, it is due the ontological premise, according to which, the team work, and in tune with each other, will mean in a medium and long term, bigger and better benefit.

To this period, that covers the next six years, the State contemplates to foment direct and indirect actions with the institutions and bodies, public or private with competence in the ICH theme, aiming to achieved an approach between them, in an exercise of accompaniment and institutional concurrence that contributes to guaranty the safeguarding, transmission and promotion of the ICH in the whole country. A clear example of the previous, is the aspiration that in 2021 and beyond, under a proposal subscribed by the Minister of the Popular Power for the Culture, to start working in the “Evaluation Committee for the Nominations to the Safeguarding of the Intangible Cultural Heritage Convention”, comprised by representative of the different public institutions and other sectors of the national reality, associated to the safeguarding and management of the ICH.
2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#)

**Question 2.1**

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

Yes

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

1. National Training Program in Art Education of the Art University (UNEARTE):
The National Training Program in Art Education presents as a study Plan, the most important curriculum foundation of the Art University (UNEARTE). It is about a state University, Co-tutored by the Ministry of the Popular Power for the University Education (MPPEU) and the Ministry of the Popular Power for the Culture (MinCultura). In its spaces are generated exchanging of knowledge and proposals in education of community actions, which recreate different traditions and cultural expressions of the Venezuelan society, from their creations and interpretations of the cultural diversity of country.

The investigations guidelines of The National Training Program in Art Education has 3 sides:

1. Cultural sovereignty:
   1.1 Cultural Heritage.
   1.2 Cultural Economic Policy.
   1.3 Cultural Policies.

The program guarantees the circulation, valuation, safeguarding, promotion and production processes, because includes the development of activities related to the problematization of the power relationships in the cultural field, specifically in the related to the cultural heritage, the cultural economy and the cultural policies.

2. Cultural and artistic creation:
   2.1 Interpretation and artistic creation.
   2.2 Cultural Practices.
   2.3 Episteme, aesthetics and decolonizing poetics.

From this paragraph, contributes to the development of the research, creation and socialized processes of knowledge, imaginary symbols, narratives and affectivity, which built and strengthen the memories, identities, the common symbolic assets and the reproduction life practices.
3. Art and social transformation:
3.1 Art and community.
3.2 Art and cultures education.
3.3 Art and health.
3.4 Art and the related fields.

From this study lines, the program strengthens the social, community and personal empower processes in the areas of socio political organization, the liberating education and the health, as well as for its relation with arts and cultural production.

The participants graduate as College Senior Technicians and Licensed in different mentions. These degrees give to the new professionals, tools to the managing and safeguarding of the Venezuelan, local, regional and universal ICH.

2. Master in Cultural Management and Policies. Central University of Venezuela: The Master degree in Cultural Management and Policies of the Central University of Venezuela, educates professionals in a higher level, who require qualified education and updated, high level in the areas of cultural policies and its process of management in the Venezuelan reality. In its curriculum, the guidelines of cultural heritage and tourism management in Venezuela are studied. The Central University of Venezuela (UCV) is the most important and antique State University in Venezuela, funded in 1721, and is ranked between the most relevant of the American continent. The University headquarter was declared World Heritage by UNESCO in 2000.

3. The Latin American and the Caribbean University (ULAC) presents among other study offers, the Doctorate in Cultural Heritage, which aims:
1. To train professionals in the highest academic level, capable to make an original and rigorous work in the cultural heritage field as a permanent activity, as well as to project the transformation of the historic heritage of the country.
2. To stimulate an interdisciplinary and collective focus in the construction of new knowledge, through team building of researchers that came from different areas of knowledge.
3. To train researchers and/or advisers capable to interpret and critically analyze, the problems related to the cultural heritage in national reality and Latin America.

The ULAC was created in 1993 by the Latin American Parliament (Parlatino). The university operates with alternate headquarters in Brazil, Colombia and Panama. Its functioning was authorized through the Approbatory Law of the Convention Office between the government of the Bolivarian Republic of Venezuela and the Latin American and the Caribbean University, on august 20th 1999. It was incorporated as a member of the National Council of Universities (CNU), in October 2003, according to the Official Gazette of the Bolivarian Republic of Venezuela Nº 37.801, dated 10/21/2003.

With the objective to continue with the training of professionals in de Cultural Development and with the goal to amplified the programs, plans and activities of education, the "Simon
Rodriguez Experimental National University" (UNESR) and the "Foundation Culture Mission", jointly have offered since 2020, the online program of Specialization in Cultural Management. The program, oriented to an audience with a previous university degree, will last for 2 years. The classes are organized to be on line. Among the offered subjects of the Specialization are: National, Latin American and World Reality Comprehension; Cultural Management and Administration; Cultural Policies, and Cultural Anthropology. The Objectives of the Specialization are to give tools to generate and execute strategic projects in the sector, that allow establishing sustains structures from the cooperation, integration and national and international social economic development.

With the purpose to count on cultural activators in the communities, as a strategy to consolidate the national identity, the Simon Rodriguez Experimental National University (Unesr) and the Foundation Culture Mission, jointly offered already the degree in Cultural Development, which is made through the application of the andragogical Methodology and Popular Education, emphasizing in the community participation for the professional and personal growth of each and one of the participants. In 2019, around 17 thousand students obtained their degree, who have the task to put in practice the acquired knowledge, looking to contribute to the local and community development of the country.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

The inclusiveness in guaranteed from the application of the principle that each program is made and developed considering the particularities of the beneficiaries, this is, in consideration with variables like, sex, gender, age, academic instruction, role and/or responsibilities within their environment and/or traditional cultural expression, if that is the case. Besides, this implies, the development of methodologies focused on the treatment of the socio cultural diversity of the participants, with the objective that the contents are appropriate and apprehended effectively and equally by each one of them.

**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.**

The Cultural Diversity Center has a work plan oriented to includes, stimulate and favor the bearers, in their reflection processes of the ICH and the valuation of their cultural manifestations with a participative and integrative approach. Both, these are, trainers and participants, enrich and strengthen their capacities around the ICH, the safeguarding and its managing from dynamics in which, the contents provided by them, feedback each other.
From the safeguarding of ICH point of view, the most important thing is that the workshops, roundtables and encounters made, give the bearers the opportunity to synthesize by themselves, the current status of their cultural manifestations and the way they would want to manage their safeguarding, facing the future. In this sense, the training programs tackle a diversity of topics related to the safeguarding, such as collective memory building; ethnic and cultural identities; community involvement; cultural legislation; negotiation and conflict solving; management of documentaries sources; cultural sovereignty and decolonization processes, among others.

The Pedagogical Programs of the Cultural Heritage Institute aims to contribute that the younger people of the country, strengthening their belonging feelings, might participate in the processes of safeguarding and protection of the cultural heritage, in a local, regional and national scale. To achieved this, the strengthening of the capacities of the program has being oriented to promote the Venezuelan cultural heritage importance in all of its expressions, tangible and intangible, in the family groups, collectives and institutions, contributing at the same time, with the development of the cultural identities and the belonging feelings, from their childhood and teenage years. From 2015, under the frame of the development of the Pedagogical Program, exhibitions, workshops, encounters, conferences, related to the ICH had being made, among others.

On the other hand, the Training Program in Cultural Heritage for Adults of the Cultural Heritage Institute offers sensitization workshops and capacities strengthening related to tangible and intangible cultural heritage. This initiative is oriented to teachers, trainers and employees with the profile in the area of cultural and touristic management and the ICH safeguarding. Its objectives are to design and promote, informational and training activities that impact in the communities’ life improvement, generating a public value through a participative management of the institution, with an unquestionable vocation towards the ICH safeguarding.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

For the purposes to guaranteed the processes of collective construction around the ICH, generally workshops, roundtables and encounters are developed, where participants of different ages, sex and genre, as well as different geographic locations, social economic levels and academic instructions. Always from ontology and epistemology, self-reflexive and critical positions, the participants received and process information related to the UNESCO Convention of 2003: community involvement and safeguarding; investigation and community ethnography; public policies; national legal framework and cultural rights; negotiation and conflict solving, among other contents. At the same time, the trainers, also with different experiences and formations, apprehend information related to the particular components, problems and challenges about the safeguarding and management of the ICH that the participants express, refer and /or represent.
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.

1. Instances like the Cultural Heritage and Diversity Network of Venezuela, registry a proven experience in their role as organizers, co participants and articulators of the different formation processes, always inclusive, developed from the guidelines made by the State, and generally, executed from the labor of the Cultural Diversity Center, Focal Nucleus to the UNESCO Convention of 2003. To this respect, these formation processes had meant, at least during the last years, a bigger and better apprehension from the communities and interested groups, about the meaning that covers the ICH safeguarding and the community involvement. Likewise, there have been identified a bigger knowledge, valuation, management and empathy for the text of the Convention of 2003.

2. The Regional Archive of Folklore of Yaracuy State (ARFEY) is a cultural organization, funded in 1992, located in San Felipe, the capitol of the Yaracuy state, in the west center side of the country. It aims to investigate, gather, review, study, protect, encourage and promote in the best conditions, the cultural diversity, the tradition and the cultural heritage referents with the intention to support the educational and cultural field, constituting in the reference center to the investigation and safeguarding of the regional ICH. The ARFEY methodology is supported by encouraging the community involvement, from a research work, of over 20 years, sustained in the contact with the experiences and adventures of the traditional culture bearers and the collective memory. An approach that privileges the field work, the investigation action and the gathering of real life stories, without leaving aside, the bibliographic and documental sources consulting, that at the end represent expressions and ways of the subjective and objective world of human being, acting as a sustenance in the imaginary of their people.

The ARFEY searches for the construction of a method of their own, that allows the understanding of the tradition and symbolic universe of the word, actions and people who express and represent the cultural diversity of the Yaracuy people. The ARFEY programming contemplates seminars, courses and diplomats, physical and on line, oriented to the general audience, interested in the intangible cultural heritage and other themes, offered by this educational instance.

Some of the events that have been made during the last years and which turned out to be successful are:

1. Diplomat: Cooking, Culture and heritage.
   Objective: to form the participants for the recognition and integral valuation of the cooking as a cultural and heritage space; this defines a territory and imprints identity signs to the human being.
2. Diplomat: Gastronomy and sustainable tourism.
Objective: to generate spaces of training that contributes to the understanding of the gastronomy as a fundamental part of the tourism, valuating its importance as generating element of pertinent and innovative entrepreneurship.

3. Diplomat: Cultural Marketing.
Objective: to promote spaces of training oriented to harness the tools given by the marketing, applied to cultural projects (public and private organizations, gastronomic spaces, music production spaces, mass media, among others).

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

In each of the design and executed programs, different actors participate, in diversity of sex, genre, religion, age, politic filiations, social economic level and academy instruction, to this, the responsible of such initiative, from wide diaphanous and democratic call, procured the desire inclusiveness.

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 Venezuela, the institutions, centers or other educational and governmental bodies, as well as community’s initiatives, provide satisfactory diverse programs of inclusive training. From these drives, participatory tools and methodologies are promoted in favor to the strengthening capacities into the related of the ICH and its safeguarding. In this context, it is expected that in the near future and at the end of the next six years, the institutionality,
from the consideration of the voice and active and leading participation of the communities and bearer groups, maintains and enriches its margin contribution in respect of this indicator, in a periodical and regular basis. For this purpose, the inquiries made to the present, establish the future creation and/or strengthening of the training and sensitization programs, for example, executed from schools and cultural centers, redound in bigger achievements in favor of the investigation and socialization of wisdoms related to the ICH. In this respect, under conceptual terms, the management ahead will continue attached to the principle that urges and orients about the importance to build and strengthens the collective memories and cultural identities of the learners. It is about, as already established in the route to follow, to sensitize the participants of such experiences, in the related to the importance of promoting the ICH safeguarding and management. This process also, is visualized as an inspiration and incentive source, that progressively, other educational and cultural instances can get involved and committed to the cause.

In the Particular case of institutions, centers or other governmental bodies, such as the Cultural Diversity Center and the Cultural Heritage Institute, it is expected that in a future, under an strategic sense, other instances of the national society, identify with their work Plans; activate themselves as a related agents, prepositives and critical, inside of the process of construction/reflection that must revolve around the ICH. From the valuation of manifestations that are expressions of the living cultural heritage, it will procure to stimulate the custodians and practitioners, from the application of the acquired knowledge and accumulated experience. At this point, it is aspired, as has being the practice so far, to pay special attention to the youngest population in the country, from the development of programming agendas, custom design to the accomplishment of the objectives set, but from the consideration of their particularities and expectations.

Therefore this planning pretends that in the future, more teachers, trainers and employees with the profile in the cultural and touristic management, and particularly related to the ICH safeguarding, strengthen their capacities, and at the same time, consolidate their belonging feelings, from the full understanding of the social responsibility that the areas like education and cultural management have.

As for communities’ instances, like for example, the Cultural Heritage and Cultural Diversity Network, it maintains the expectations that other community proposals came up and get involved in the valuation and promotion task, of the importance of the ICH and its safeguarding, in their role of organizers, co-participants and articulators of the different training processes. In this sense, and for the purpose to guaranty a collective construction process around the ICH, it is expected to develop workshops, roundtables and encounters. In this regard, as had been done so far, the selection of the participants will correspond to the diversity of the age, sex and gender, as well as the different geographical localities, socio economical and academic instruction level that characterized them. For its part, the responsible of such initiatives, from a wide diaphanous and democratic calling, will procured to guaranty the desired inclusiveness, emphasizing especially in the most vulnerable communities and groups.
3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:
English | French | Spanish

Question 3.1

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

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

The Cultural Diversity Center has a work plan design to stimulate and favor, among the bearers, reflection processes around the ICH and the valuation of its cultural manifestations with a participative and integrating focus. In summary, it is about the application of methodologies based in horizontal and dialogical structures and with a high sense of co-responsibility. Both parts, these means instructors and participants, enriched and strengthen their capacities around the ICH, from dynamics which contents given by both of them, feed each other.

In order to stimulate the process of collective construction around the ICH, generally workshops, roundtables and encounters are organized with participants of different ages, sex and genders, -always from self-reflexive and critical positions- receive and process information related to Convention of the UNESCO of 2003, community participation and safeguarding, research and community ethnography, public policies, legal framework and cultural rights, conflicts resolution, among other subjects. At the same time, the instructors apprehend information about the particular components, problems and challenges of the safeguarding cultural expressions of the ICH under consideration. From the approach that the customary practices that communities and groups made, the instructors have strengthened their own dynamics of work, while they monitoring and evaluate them continuously, facing the improvement for future experiences. It must be said that, the work methodologies implemented to elaborate the candidature of the case file for the Convention, has become in one of the fortunate experience, in terms of achieving this capacities strengthening spirit, which includes actively all of the involved people.

From the point of view of the ICH safeguarding, the most important thing is that the workshops, roundtables and encounters, give the bearers the opportunity to dive into a process that allows them to synthesize in a structure document, made by themselves, the actual status of their cultural manifestation and the way they would like it to be in the future. Besides strengthen their capacities, this permits them to reply the experience for themselves as much as they considerate necessary, without being indispensable, the accompaniment of the focal Nucleus teachers or any other government entity.
The Pedagogical Program of the Cultural Heritage Institute aims to contribute with the younger population in the country build and/or enhance belongings feelings and therefore acting frames, in consonance with the protection and safeguarding of the cultural heritage, local, regional and nationwide. To achieve it the enhancing capacities of the Program is oriented to:

- Promote the Venezuelan cultural heritage in all of its expressions, tangible and intangible,
- Sensitize family groups, to the collectives and the institutions about the importance of the cultural heritage,
- Collaborate in the development of cultural identities and in the belonging feelings of the Venezuelan people, from their childhood and adolescence, and
- Encourage the use of Venezuelan toys and traditional games, as well as other creative and pedagogical resources, contributing in the decrease in the use of warlike toys and violent games.

From 2015, under the frame of the development of the Pedagogical Program, has been made, among others, the following activities:

1. Permanent workshops of traditional music instruments such as the Cuatro (4 strings musical instrument) and Drums teaches by cultural practitioners in Caracas,

2. Permanent workshop: "Learning about Burriquitas", dictated by the President of the "Donkeys and Burriquitas Association" practitioner,

3. Celebration of the "National Day of the Indigenous Children" in the spaces of the Community Play Center La Zaranda, with the participation of the families of Kariña and Wayuu indigenous people, Caracas, and

4. Celebration of the "May Cruz Vigil", with community members, at the Community Play Center La Zaranda and Los Caobos Park, Caracas.

On the other hand, the Cultural Heritage Educational Program for Adults of the Cultural Heritage Institute offers workshops of sensitization and enhancing the capacities about tangible and intangible cultural heritage, oriented to teachers, instructors and employees with the profile in cultural management and the safeguarding of the ICH. Its objective: to design and promote educational and outreach activities that have impact in the communities’ improvement of their life qualities, generating public value through a participatory management of the institution.

In the same way, the workshops: "Strengthen Adult Capacities for the Creation and Management of Communities Play Centers" had being made in many regions of the country, with the objective to create, execute and implement new play center spaces of unquestionable commitment towards the ICH safeguarding, and from the work of qualified
personnel, that benefit the community integration and the valorizing and social use of the Venezuelan cultural heritage.

**Do these programmes ensure inclusivity?**

Yes

**If yes, describe briefly how these programmes ensure inclusivity.**

Always seeking, from wide convening and democratic sense, the participation of all community members and concerning groups in the educational capacities programs. These imply, besides the application of methodologies focused in the diversity of the participants, that the objectives contents are effectively appropriate. The including of the adults, young people and infants, in consideration of their different roles and responsibilities with ICH, is an indispensable condition to the capacities strengthens, results later, in a concerted effort in favor of the safeguarding.

**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**

In some communities, the ICH practitioners have tried the consolidation of systematic learning, with the intention to instill the importance of the collective traditional manifestations among their habitants. To achieve this, educational programs have being established, that in a concrete way. They have trained the new generations, projected to give continuity to the shared cultural legacy.

A Highlight example are:

1. The "BioCultural Program of the Palmeros" (catholic brother of the Blessed Palm): It aims to transmit knowledge and values of the tradition, which, had been possible the active and voluntary including of hundred children, young people and adults, that are proud of the tradition and responsible of the protection of the palm plant, as a protagonist element of the local ICH. This Program is composed of different activities: Educational Program for Palmeritos (Palmeros children), oriented to kids between 6-12 years old; Educational Program of Mountain Pioneering: oriented to young people, from 12 years old; Chair environmental education, to the learning of the ICH and the nature, outdoors; Managing Plans of Gardening Centers: harvesting educational experiences; training programs with Allies: it aims to conformed a seed banc geared to the improvement of the harvesting practices and to increase the palm population, while offering training to diverse communities.

2. In some communities, The Dancing Devils of Corpus Christi has tried to consolidate systematic learning process, to the safeguarding their ICH, through workshops and
conferences about making masks, the execution of music and dancing, costumes and music instruments. An example of this is the recent creation of the "School-breeding ground – of Tinaquillo (Cojedes state) little Devils", one of pedagogical spaces dedicated to form new Devils generations.

3. The practitioners of Saint Peter Parranda (catholic celebration), recognize the importance that this tradition has for the communities in Guarenas and Guatire (Miranda state). Therefore, a key element to the safeguarding of this celebration lies in the endeavors of the different Parrandas made for its promotion and dissemination, stimulating the active participation within their own communities. This is how the Educational Art Center Andres Eloy Blanco (CEA), encourages the defense and preservation of the historical, cultural and artistic heritage of Guatire City, as well as the increasing and diffusion of all of those art and general culture manifestations of the social life, that contribute to the improvement of the life quality of the community in general.

4. In the case of the element "Traditional knowledge and technologies relating to the growing and processing of the Curagua" (amazonic plant to make Venezuelan hammock), its bearers have dedicated to promote in the different communities of Aguasay Municipality, courses to teach the techniques, process and elaboration of handmade derived products. This experience has contributed to the improvement of the life quality of the citizens, the promotion of the knowledge of the element, and even though, has catalyzed the possibilities of diversification and improvement of the handmade production.

5. In Bolivar state, there are spaces of transmission related to the element "The Carnival of El Callao, a festive representation of a memory and cultural identity", where the knowledge associated to the manifestation, are stimulated. These are Breeding Ground of "Calipso" (musical genre), "Devils and Medio-Pintos schools". In these spaces, the bearers themselves foment, through the intergenerational exchange of knowledge, especially among the young ones, skill to participate in the Carnival, throughout the singing and dancing, Calipso music composing, the playing of music instrument and mask elaboration.

6. In many localities of the country, where the "Festive Cycle around the Devotion and worship towards Saint John the Baptist" is celebrated, are nonprofits initiatives based in the effort of the custodians and practicing, and designed to educate children and young people in all of the inherent aspects of the element. Under the mode of "semilleros" (breeding ground), in groups like the "Muchachera de Curiepe" (bunch of kids) of Curiepe, in Miranda state, "School of Training of Saint John’s inheritors of Turiamo", in Capital District, where children and teenagers learn about the holy importance of the myth and ritual practice; the caring and custody of the image of the Saint, and at the same time strengthen their interpretative skills.

**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).

The Training Program in Museology (PFM 2019), of the National System of Museums of Venezuela (SINM) is an initiative of integral education, focused in the good museum practices, that contributes to maximizing the experiences and knowledge of the professionals as responsible of the protection and safeguarding of the cultural and memory heritage of the country. The PFM in its edition of 2019, organized an integral training workshop related to the Venezuela cultural heritage, oriented to employees of the cultural sector and other interested persons.

On the other hand, The Cultural Diversity Center and the Cultural Heritage Institute, contributed with their educational programs, to the cultural diversity promotion, identity enhancing and the safeguarding of the ICH, from educational experiences such as courses, lectures and discussions groups, among others, specially oriented to the employees in the area of cultural management and cultural heritage. In the last years, some of the activities developed are:

1. Workshop: Indigenous Languages of the Caribe Linguistic Affiliation and its Importance in the Indigenous ICH Context (Caracas, 2019);

2. Colloquium: Saint John Baptist: one faith, two eras. (Caracas, 2019);

3. Workshop: Valuation of the Cultural heritage: A strategy of tourism development (Caracas, 2019);

4. Lecture: Casabe (tortilla made of cassava) between tradition and change in Amazonas (Caracas,2019);

5. Lecture: Contributions of the Linguistic Anthropologist to the revitalization of the indigenous language. The cases of Mapoyo (community settle in the Orinoco river Shores) and Chaima (community settle in Sucre state). (Caracas,2015);

6. Workshop: Cultural Heritage Management to the employees (women and men) of Caracas Municipality (Caracas, 2015), I Meeting of Secreted Sites (Caracas, 2014);

7. Workshop: Integral Management of the Cultural and Natural Heritage (Puerto Ayacucho, Amazonas state, 2014); and


Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.
Each program is organized from the considering of the particularities of the beneficiaries. This means variable such sex, gender, age, academic instruction level, role/and/or responsibility inside of the element. Inclusivity implies, the methodologies development focused in the diversity of the participants, which aims to the contents are effectively appropriated.

**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 training programs about the ICH developed in the country, allow in general and satisfactory terms, the capacities straitening of the communities, the groups and individuals, providing to the bearers, the opportunity to build dynamics, adapted to their particular ways of living, aiming to value the actual condition of their ICH safeguarding, as well as the way they want it to be projected in the future. In this regard, the ambition strived in those programs, is that in the future, the participants in the training programs, can replies the experience by themselves, as much as they considerate necessary, and without being necessary the accompaniment of the trainers of the Focal Nucleus or any other governmental entity related to the subject. The objective is that the trainer responsible of the formation, handles the information about the particular components, problems and challenges for the safeguarding of the concerned ICH expressions, and also counts with the theoretic- methodological tools that guaranty the effectiveness of its transmission.

As part of the immediate future, the Cultural Diversity Center and the Cultural Heritage Institute, it will procure to maintain from their respective management, their contributions in this matter. From their training practices, as has been done so far, it is projected the continuity of the training, throughout, curses, lectures and conferences, among other resources, for the future promotion of the ICH diversity; its safeguarding and the strengthening of the cultural identities. In a special way it aspires to the development of a sustained work with the teachers and employees of the ambit of the ICH management.
Another expectation that is hoping to fulfill in the future, is that the custodians and practicing of the traditional cultural manifestations, acquire the reinforcement of their knowledge about the safeguarding importance. It is the intention that from the bearers, the foundations will lay for the recognition and valuation of the ICH and its safeguarding, within the members of the concerned communities. It is important to underline that, even when already has been created training programs oriented and developed by the community, the aspiration is that this practice be replicated and strengthened in different localities and regions of the country, always under an inclusion spirit. It is about finally that the own communities and bearers groups continue training the new generations, meaning, to their own young, forging a spirit of continuous work and from the co-responsibility, favoring the shared cultural legacy safeguarding. In this regard, from the information that for the filling up of this report has provided, for example, the Cultural Heritage and Cultural Diversity Network of Miranda state, social movement of community basis, it is known that its intention is to give strength in the short and medium term, to its training practices in ICH and its safeguarding.

The greatest aspiration of the training capacities programs that are applied in the country, independently of their sources of origin, is that the participants will become information multipliers. Therefore, it will seek from the wide callings and of democratic sense, the intervention of all community members, the groups and cultural employees in the established programs. This will imply, the inclusion of adults, young people and infants, considering their different roles and responsibilities with the ICH, an indispensable condition that for the final product be translated in a certain way, in a joint effort in favor to the safeguarding.
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 custodian and practitioners do not participate directly on the development of the educational programs of the ICH, because these generally, are designed by the authorities of formal education matters. Nevertheless, as bearers, they are invited to the educational centers to participate actively in the presentation and transmission of their intangible cultural heritage, through workshops, lectures or speeches inherent to different subjects of their traditional acquis.

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.

It still is about very timid process, and only circumscribed to certain Venezuelan ICH expressions, at least into the related of the formal education. As detailed in other section of the present report, there are cases, for example, the “Traditional knowledge and technologies relating to the growing and processing of the curagua”, of which it is possible to make a record of the ways of how the transmission of consuetudinary practices, related to the element, and recognized by their bearer communities, have earned legitimately and permanently, space in the educational programs approved at local and regional level by the Ministry of the Popular Power for the Education. For this purpose, it is recurrent the bearers
participation in schools activities, as well as the development in the classroom, of investigation projects, destined to the transmission strengthening.

In the case of the “Biocultural Programme for the safeguarding of the tradition of the Blessed Palm in Venezuela”, the educational programs of the municipal and State elementary schools, as well as some universities, contemplate for its study, the transmission ways defined by the community bearer for its element. From seminars lead by the own bearers, and classroom activities as well as the open spaces experiences, closely associated to the element, strengthened the transmission. It is important to highlight that this context, contributed to its inscription in the Register of Good safeguarding Practices in the Convention of 2003, in 2019.

In the non-formal education, the overview seems to more prodigal. Only to name few examples, the non formal educational programs of instances like the "Educational Art Center Andres Eloy Blanco" (CEA), Miranda state, have included and strengthened its method for the transmission of the practices of its own element: “La Parranda de San Pedro de Guarenas y Guatire” (Saint Peter Parranda of Guarenas and Guatire). It is about strategies based on the investigation-action and mainly oriented to the children, under the consideration of the transmission ways created and recognized by the bearers’s communities.

For its part, the “Initiation Nucleus and Transmission of Wisdoms of the Bands and Parrandas of the Holy Innocents of Caucagua”, also located in Miranda state, strictly replicate, and from the bearers own voice, the ICH traditional transmission methods, in their educational programs. Its development consists in a complex proposal, which begins with the community investigation and is expressed in the replication of the learned knowledge.

**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.**

During the past years these programs has also, progressively acquired relevance the inclusion of the ICH in the school system. Therefore, the formal education, preschool middle school and high school, of different regions, include in their school curriculum, knowledge and strategies oriented to the valuation, promotion, transmission and respect of the ICH. Nevertheless, these strategies came from the structural guidelines of the educational institutions, which not always include the bearers of the ICH cultural manifestation as leading stakeholders of those processes.

In this context, it is worth to point out some experiences that came from the concerned communities, and taugh by custodians and practicing of the ICH:
1. The "Biocultural Program of the Blessed Palm Tradition" envisages the Project of tourism education: The Palms route, following the path of Humboldt: project lead and executed completely by bearers of the element. It aims to the sensitizing, education and consciousness of children, young people and teachers of municipal and State elementary schools and Universities, through the nature valuation, the knowledge of traditional culture of the "Palmeros" (members of the tradition) of Chacao (Miranda state) and the legacy of Alexander von Humboldt and Aimé Bonpland, natural scientists, scholars of this region, and particularly of the Waraira Repano Mountain (El Avila Mountain), in the early XIX century.

2. The bearers of "Saint Peter Parranda" of Guarenas and Guatire (Miranda State), make efforts to valuates and promote the respect to the ICH, continuously imparting lectures and workshops in the main educational centers of their localities and other foreign spaces in the national territory, as part of their training capacities activities, transmission and sensitization of the educational community towards the element.

3. The "Festive Cycle around The devotion and worship towards of Saint John the Baptist" strengthens the transmission of the cultural manifestation and promoting its respect, through different strategies, among in which, the master town stands out. These are, bearers of the tradition, that generally are in an advanced age and with great experience into the practice of the element, who altruistically and nonprofit, visit the schools with the objective to connect the infants and the young ones to the cultural manifestation, through long and fruitful life experiences. In summary, their work strategies are developed from the storytelling of their related experiences to the devotion and cult towards Saint Johns the Baptist.

4. In the case of the cultural manifestation related to the "Traditional knowledge and technologies relating to the growing and processing of the curagua" is very important the use of the school and homes of Aguasay municipality, as spaces of valuation, transmission and capacities strengthening. The action program contemplates the participation, synergy and exchange between bearers, teachers and students, through lectures, conferences and workshops about the harvesting process and the derived handcraft products that characterized the element.

5. The practitioners of the Venezuela´s dancing devils of Corpus Christi have procured the consolidation of the systematic learning process that seeks the safeguarding of their ICH, through the development of workshops and lectures, aims to the valuation and transmission and respect of the Venezuelans ICH elements, as a primary identity and sovereignty component. The "cofradias" (brotherhoods) of the "Dancing Devils of Tinaquillo" (Cojedes state) and of Yare (Miranda state), still stand out in this ambit, especially by the impulse that in the last 6 years, have giving the workshops and lectures impartations in the educational centers of their correspondent localities and regions. In this experiences, the benefit children and the young ones, are sensitized at the same time that the object of the transgenerational transmission, as well as the artistic and creative practices of the element (music, dancing, costume and masks making), insofar concerned to the related values system (respect, discipline and solidarity), and of course about the importance of the holy and religious spirit that determined all the above.
6. "The Carnival of El Callao, a festive representation of a memory and cultural identity" is a social convening practice of the callaoenses (from El Callao), that allows the collective enjoyment, without distinction of gender, age, public or private nature, calling upon family and neighboring reunion, and stops the daily cycle of the wok and school efforts. In the school environment, the teachers promote the conformation of the troupes, reinforcing the importance of the represented characters of the Carnival celebration. In this learning dynamics comes up a level of intergenerational exchanging of knowledge, through the feedback between fellows and practicing that are invited. As results of these pedagogical experiences, the children troupes have a constant participation during rehearsals and educational activities along the year as well as during the carnival season itself.

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

In general, the communities and practicing groups of the ICH, do not receive financial or logistic support to the realization and development of these programs, which are made by the collectives people with their own resources and initiative. Unless in some occasions, such as for example, the "Dancing Devils of Yare" or the "Palmeros of Chacao" experiences, the support of any public or private body, is affirmative.

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.

For some time now, it has procured, to improve the educational programs of the teachers of formal education, but although some achievements have been made in this regard, there is still a long way to go. Basically because the ICH is not yet perceived as a cohesive element of other teaching areas, meaning, as a transversal resource of all the subjects they teach. The conviction remains held as an isolated element to the other sides of the reality and social network, and most of the times, only related to parties, music and dancing.

About the previous lines, there is no evidence regarding on which expressions they comprise aspects like craftworks traditions or the knowledge about nature and universe, are included in the educational programs of the teachers, and neither in the educators programs in the non- formal education. In this sense, the subject of the intangible cultural heritage exclusively works under learning categories called “Culture or Folklore”, sustained in limited and biased schemes based in what expressions contained the ICH, and what constitutes its safeguarding. Does not seem to exist in this point of view, any mean intention; nevertheless, its effects, undoubtedly, result unfavorable for the safeguarding.

It requires establishing alliances with other institutions dedicated to the ICH, like the
Cultural Heritage Institute or the Cultural Diversity Center, which might participate from the beginning, in the design of programs to establish more complete and integral strategies. In a particular way, it may be observed that in the school curriculum, there are references related to the intangible cultural heritage, but are very subtly point out; to the case of the ICH, the situation is even more dramatic, counting on very few, diffused and vague mentions.

The objective in the matter of educational programs must be, training integral teachers; with a wider, complete and didactical vision of the ICH. To these teachers, especially during the last 8 years, some routes have been traced, especially since some pedagogical investigation that had being made, conducive to the harnessing of all ICH elements, as learning tools, always considering all of its richness and diversity. In this re-dimensioning, still in a nascent stage, the importance of the infants and young people population, that attend to preschool, middle and high school levels of education are underline as the main beneficiaries of educational programs related to cultural heritage.

In any case, for the limited experiences identified, the teaching methods that are used in both scenarios are basically the same. The orality, from the bearer’s narratives, introduces information to the participants; the workshops, lectures and conferences present the themes with other strategies, where even the educational and the playful are combined. Likewise, the staging of the ICH elements, allows the active participation of the students in the cultural manifestations and in this measure, in the learning/enjoyment of all their components.

In the case of non-formal education, sometimes the programs are teach by the bearers themselves, who set up their work programs and in other cases, are taught by instructors related to the ICH, even if they are not custodians or practicing. An example of this practice is the "Pedagogical Program of the Cultural Heritage Institute". Its objectives, methodology and even the facility, especial built for that use, under the name of "the Community Play Center La Zaranda", arouse in 2014. The program is basically characterized by: 1) A work method with a self-learning profile, design by its responsible and instructors, in constant evaluation and transformation; 2) Active and leading participation of children and young people (but also the elderlies), who generally come from areas of great social and economic vulnerability, and 3) Permanent accompaniment of bearers of different expressions of the Venezuelan ICH, who as guests, present what their ICH is all about.

**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 last years, progressively, the consideration about the ICH has acquired great relevance in the school system, including the knowledge curriculum and strategies oriented to the valuation, promotion, transmission and respect for the ICH; strategies that not always are applied effectively in school center. The main reason to this is the little or no involvement of the bearers as leading spokesmen to such of processes. As consequence, the applied educational plans are design by the authorities in formal education matters, without the accompaniment of the custodians practicing. In this sense, the stated objective implies for the immediate future, to optimize these strategies from the structural lines of the educative institutions. A reviewing and restructuration of those contents, will allow a bigger active participation of the bearers, not only in the presentation and transmission of their intangible cultural heritage, but in the conceptualization and design of those programs. It will make an effort to be consequent to the Ethical Principles for the ICH Safeguarding, respecting and valuating the cultural expressions of the ICH and its significance, just like the way they are understood and apprehended by the own communities, groups and individuals.

Likewise, it is expected that by having a greater participation and recognition in the educational projects, the communities and the practicing groups of the ICH, will receive a bigger financial and logistic support for the making and development of those programs. Besides this turnabout, will imply to establish closer alliances – and today almost inexistent- between the Ministry of the Popular Power for the Education and Ministry of the Popular Power for the Culture, possible, through the technical articulation of instances dedicated to the ICH, such as the Cultural Heritage Institute and the Cultural Diversity Center. These organisms must get involved since the beginning, in the programs design for what has already point out, to establish more complete and integral strategies.

On the other hand, the projections made facing the base indicator include advancing, like it has been done for a while, to improve the training programs of the teachers of formal and not formal education. Some achievements had being obtained, although still a long path to walk. It is likely for medium terms, that the ICH be evaluated as an cohesive element of other teaching areas, meaning, as a transversal resource to all the subjects that are taught; as a segment of the reality and social fabric and in the related to the celebrations, music and dancing, but to all the ambits of the ICH, established in the Convention, like the artisanal practices or the knowledge related to the nature or the universe, for example.
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

The Organic Law of Education (2006) establishes that the Educator State, competently plan, executes and coordinates, policies and programs of formal education in matters of cultural education, in the Venezuelan, Latin American and world context, with the purpose to deepen, enrich and strengthen the national identity values as one of the ways to consolidate the self-determination and national sovereignty. In this regard, we must highlight that in the Venezuelan Educational System, previously the ICH was not mentioned directly, but it has only presence in subjects like aesthetics education or social science. From 2017, with the new reform of the Study Plan of general middle education (high school), in which it appears during the first two years of high school education, the area of art training and cultural heritage.

In the case of the Curriculum of the Subsystem of Bolivarian Elementary School Education, created in 2007, which attends the boys and girls from 6 to 12 years old, or until their entry to the next subsystem, working areas that are present from 1st to 6th grade of education, where the objectives to achieve vary in each level. The learning areas where cultural heritage are presented in a direct way are:

Language, Communication and Culture: area that aspires to develop potentialities of boys and girls and allows them, to promote the respect to the diversity, to recognize and value the Cosmo vision of the communities and people, the ethnic and cultural identity, the values, costumes and ancient traditions, emphasizing in the mother language (Spanish and indigenous). This dynamic pretends to strength the historical conscience and the togetherness of the Venezuelan nation.

Social Science, Citizenship and Identity: area that constitutes the materialization of an important aspiration in the training of a new Venezuelan citizen (women and men), with abilities, skills, knowledge, attitudes and values that allows them to analyze and understand the reality in order to transforms it. It seeks for the student be aware and strengths the Venezuelan identity, Latino American.

These educational fields enable to deepen into the identification, registry,
documentation, design and execution of actions oriented to the preventive conservation of the cultural heritage asset.

In the Study Plan of general Middle School Education, is considered that art is part of the people culture, because of that, from the Training Area of Cultural Heritage and Art, seeks for the development of the creativity potential, production, interpretation and critical analysis of the students, focusing in an education for and to the arts. Where the valuation of the cultural heritage is promoted as a main component of human creation, the recognition of what we are and of the community life, recognizing the indigenous, Hispanics and Afrovenezuelan people cultural manifestations, that identify us, as a culture and sovereign people, containing elements and values that carry multiple meanings and senses, by which the communities recognized themselves and be recognized.

- As a means of explaining or demonstrating other subjects

In the Venezuelan Educational System, there are contents of math, geometry where we can relate volumes and the geometric shapes with the architectonic cultural heritage, language or natural science. Likewise, there are contents where we can find strategies for the involvement of citizens in the environmental conservation that affect the preservation of the natural heritage. The cultural heritage in these Educational areas is not directly taught, but the applied activities, in some way, propose the ICH as an integrating element of the dynamic in the society.

**Question 5.2**

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

Yes

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

The Educational System through its programs, contemplates the knowledge of the own cultural assets, that are in the different local, regional, national and international levels. It seeks to develop with the students, investigation processes that allow to understand, describe and interpret facts of the everyday life (local, regional and national), with Latin American, Caribbean and Universal perspective. It requires the identification of the practitioners and representatives culture manifestations, share knowledge with the local cultural manifestation practicing, artists, "rezanderos people" (who pray in order to make something better, like the health of a sick person), among others.

Examples of this are the contents of the Educational Program of general Middle School Education, specifically in the area of Art and Cultural Heritage. It is a productive Pedagogy proposal, which general theme is the local culture. The proposal seeks that the students know the costumes and traditions of their localities, dates in which are made and celebrate,
names and biographies of the bearers, types of garments and music, as well as the main characteristics of the religious festivities that promote the ICH values.

**Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?**

No

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

**Question 5.3**

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

- **Mother tongue education**

  The activities that are raised in the educational programs of the Venezuelan Educational System (2007) seek that the students have an integral knowledge of the geographical diversity, natural and cultural of the country, starting by the local knowledge up to its universal scope. Likewise, it seeks to socialize how all of these elements are part of and affect in the structure of the Venezuelan cultural acquis. From these premises, the System shows interest for the ways in which this diversity and knowledge of the otherness, make easy and promote the respect to ethnic, cultural and linguistic heterogeneity that constitute us as a country. In this regard, the educational programs, after considering the mother language, are the fundamental base of the cultural identity. The programs promote the construction of diverse discursive genders, emphasizing in the use of the mother language (Spanish, Indigenous and Patois), enjoying the beauty of the language through learning experiences related to the cultural and artistic manifestation, typical of the Venezuelan identities.

- **Multilingual education**

  The Ministry of the Popular Power for the Education, established in the National Educational System to the education intercultural multilingual, as mandatory and irrevocable in all educational buildings and centers located in regions with indigenous habitants; such an Organic Law, refers to the creation of a special law, the school curriculum design, school calendar, didactic materials, training and pertinence of the teachers who correspond this modality.

  An example that stand out in the education intercultural multilingual, is the "Project Intercultural Multilingual Education Rescue the Cultural Diversity of our Indigenous People". The project was made in 2016, with the participation of 150 indigenous teachers of Intercultural Bilingual Education; classroom teachers, students, labor personnel and administrative staff, assisted to the official release of the three
Resolutions that favored the Intercultural Bilingual Education in the National Basic School Puerto Alamo, located in Guajira Municipality of the Zulia state. It aimed to strengthen and impulse the education of 44 indigenous people of the country. The project, besides, counted with the presence of national, regional and municipality authorities of Zulia state.

- Inclusion of 'local content'

In the Bolivarian National Educational System is contemplated the local knowledge, with the purpose of that the students, value and understand its existence as human beings and as a part of a collective that respond to a time and space. The planning of the program is developed through study areas: Language, communication and culture, social science, citizenship and identity, particularly in subjects like home economics, and in the ambit of productive Pedagogic. The objective of these educational spaces is that the students know their local ICH; when are made and celebrated the living heritage expressions; who execute them; names and biographies of the bearers, as well as the name and characteristics of the social organizations related to the cultural manifestations that promote and safeguarding the values of the ICH. The project is a practical-theoretical proposal, and at the end of its execution, an evaluation is made to the trainees, who legitimize what they have learned, in terms of formal schooling, and at the same time contributes to the strengthening of the acquired knowledge.

In 2020, the social distancing, due the pandemic of COVID-19, has led to the Formal Educational System be taught online. So, the President of the Republic, approved on march 13th of 2020, the COVID-19 Pedagogical Plan of Protection and Prevention and under this framework, started to developed the Pedagogical Program: “Each family one School”. Among other knowledge areas, this scenery has meant that from this ambit of Productive Pedagogy, and under the premise “to study and learn at home with our fathers and mothers”, has been promoted among the students, especially the ones in high school, the development of researches related to ICH cultural collectives’ manifestations, recreated in their communities. Such initiative has result very significant, especially to the knowledge of the ICH in the big cities like Caracas, capitol of the country, and particularly in the within of the slums neighborhoods that constitute them, like, for example Catia parish, Libertador Municipality, as well as other social spaces less favored, in economic terms.

**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**
The human being, with the development of different activities, has deeply modified the world ecologic harmony, being the pollution, one of the environmental problems that affect the most to the world. These alterations in the ecosystems, the generation and spreading of diseases in living creatures, the mass death, in extreme cases, the despairing of animals and vegetable species, constitute without a doubt, scourges that affect and/or unbalance diverse cultural expressions of the ICH.

The Bolivarian Educative System, proposed by the Ministry of the Popular Power for the Education (2007), is oriented to train generations of young people with a bigger conscience of the problems that affect them in their communities. The System through its pedagogical programs, and according to the sentenced by this organism of the National Executive, works for the collective construction “…of a better world, where the well living, common wealth and sustainability are common for all the habitants of the planet, hopping that the citizens (men and women) of today have enough will, sense and sensibility to be able to build it and maintained it forever…”

The programs have an integral focus, to the most specific of each discipline (physics, chemistry, biology and earth science, since 9th to 5th grade of high school). It is aim to obtain a better comprehension of the nature, the application of the knowledge and the production of wisdoms, with the contributions of scientific, traditional, ancestral and technological knowledge in the historic, social and cultural context in which are developed, and the pertinent knowledge of the sciences, the technologies and contemporary science and their relation with life and everyday life.

Therefore, the established premises in the last years, point to the necessity of pay a lot attention to the values and scientific ethics, facing the construction of a humanistic society and to the defense of the Mother Earth Rights. It is about to educate in, pro and to, the preservation of the life on earth. In the case of the ICH, hereby, it is established, that as long as the natural spaces are protected and preserved, the cultural manifestations associated to the elements of the nature will be guaranteed.

**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:

In Venezuela, the Organic Education Law (2006) establishes that the Educator State, competently, plans, executes and coordinates policies and programs of formal education in cultural education matters. Nevertheless, it must be highlight that previously in the Venezuelan educational system, the ICH was not mentioned directly, but since 2017, when the new reform of the Study Plan of Middle and High School came up, the Training in Art and Cultural Heritage area was created, and from which has being promoted the valuation of the cultural heritage as a fundamental component of the human creation; the recognition of what we are as a country and of community living. From this context, for the six years terms, the educational programs of the Venezuelan Educational System, raised to achieve that the students have a basic integral knowledge about the geographical, natural and cultural diversity of the country, starting with the local knowledge until consolidate wider reaches.

The responsible of the educative sector of the country aspires that the students, and very especially the youngest, recognize in high percentage, the traditional cultural manifestations, related to the indigenous people, Afrodescendants and European imprint, which define the national society in its cultural diversity. For the authority, and in its own words, the traditions "give strength to the nation as sovereign people. Likewise", the educative sector seeks through the activities proposed in the educational programs of elementary, middle and high school, to socialize and value the elements by which the communities impact on the structure of the Venezuelan cultural assets.

Through the reviewing of the Educational plans, the Ministry of the Popular Power for the Education pretends to recognize the socio productive, cultural and artisanal calendars of the indigenous people and communities, so that their rhythms of life and particularities of each of their people, are respected; in the educational activities. This initiative includes, according to its spokespeople, their tastes and customary parenting; their cultural practices and live rhythms, understanding that every originary people is different from another. From these premises, inserted in the programming contents, the authority in education pretends to promote the knowledge and respect for the ethnic, cultural and linguistic heterogeneity which constitute us as a country.

The Bolivarian Educational System, as it is currently, will be oriented to train generations of young people with bigger conscience about the environmental issues, teaching them through the planning and participation in activities and educational events, to protect those natural and cultural spaces associated to the collectives memories, and which existence is necessary to express and will prove the ICH and its relation to the life and daily life. Likewise, this premise facing the future, backups the idea of educate in, to and for the preservation of the life in the planet, and in the case of the ICH, it is established that to the extent the natural spaces are protected and conserve, the permanency of the of the associate cultural manifestation to the elements of this nature, will be guaranteed.
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**

  In Venezuela exists the Art University (UNEARTE), a state University, Co-tutored by the Ministry of the Popular Power for the University Education (MPPEU) and the Ministry of the Popular Power for the Culture (MinCultura). The Art University was created in 2008, by Presidential decree, with the purpose to impulse the transformation of the Venezuelan university education in all of the artistic expressions, fine arts, photography, design, music, theater, dancing and audiovisuals.

  The National Training Program in Art Education of the Art University. Its study Plan includes the most important curriculum foundation of the training programs that integrate the education axis of this university. From the voice of its authorities and spokespeople, from this Plan derives the truth and genuine philosophical spirit of the learning and teaching endeavor. This model generates the exchanging of knowledge and proposals education in community actions, and includes the practice and transmission, seeking to the progress consolidation of the artistic, cultural and humanistic and academic of the local, regional and universal knowledge. The Program follows these investigation guidelines: Cultural sovereignty, artistic and cultural creation and social transformation. At the same time, this intellectual offering includes music.

  The Training Program in Music Education of the Art University (UNEARTE), seeks to integrate different music genres and styles, in their creation and interpretation, among them, the traditional of the Venezuelan culture. The participants obtain the college or university degree in different majors in music. The courses that are directly related to the practice and transmission of the ICH are:

  1. Tradition and Context: allows the culturing and registry of the traditional cultural manifestations in Venezuela: native, afrodescendant, mixed and syncretic. The course leads to preservation and diffusion projects and activities of specific music genres.

  2. Classic, Jazz, Venezuelan Folk and/or Latin American Singing: Training the
professionals to be capable to interpret and transmit vocal repertoires of any style and format. At the same time, to participate in solo concert, ensemble groups, choral groups or glee clubs at a communal, local, regional, national and international level.

3. Major in Classic, Jazz, traditional and/or Latin American Instrument Execution: Train music interpreters who dominate the music reading and writing in its diverse ways, genres, and studies and master in a specific academic, symphonic, traditional musical instruments.

• Arts

Training Program in Dancing Education of the Art University (UNEARTE) seeks to integrate different genders and dancing styles, in their creation and interpretation. The participants get a college or university degree in dancing in different majors, plus, the one related directly to the practice and transmission of the ICH, which is Venezuelan Traditional Dancing. These professorship develop projects and skills that highlight the beliefs, values and traditions of each region of the country. Likewise, the Training Program impulses the teaching field, incorporating from the art of dancing, investigation lines that support the traditional wisdoms recreated in the cultures of the Venezuelan society; at communal, local, regional and national level and exchange theoretical-practical tools, about the diverse traditional dances of Venezuela.

• Crafts

From 2020, the Simon Rodriguez Experimental University, in alliance with the Art Network Foundation, the programs have been made available for the craftswomen and craftsmen, interested in pursue accredited university studies. The Open University Studies Program aims to impulse and promote the recognition of the handmade wisdoms at a University level, under the modality of Accreditation for experiences.

The open studies agreed to offer two ways to egress (graduate), with a university degree and grad school in two study fields:

1. Alternative Pedagogy, and
2. Endogenous Development.

The major given in any of this graduate ways, will depends on the handmade creation and production expertise field, in which the craftswomen and craftsmen had been developing their work, for example: jewelry making, pottery, knitting, among others.
Vocational education/training

1. The Culture Mission is an endeavor of the Venezuelan State that has an objective to encourage the community involvement and guarantee the creation and promotion of all the cultural manifestations, in order to establish an innovative system for the protection and preservation of the cultural heritage and national identity. The Culture Mission is intended to strengthen the citizen conscience, to the construction of a new culture of peace, the dissemination of cultural heritage, especially the intangible. One of its main mechanism of action lies in the work in the within of the traditional communities, as well as the diffusion of the values that defines the Venezuelan cultural identity.

Under the context of Culture Mission, the "Learning by Projects" is an envisaged strategy in the nuance school curriculum of the Education Degree, major in Cultural Development. Through the making of projects, this initiative seeks to give solutions to real problems in the community where the manager or the cultural activator lives, which allows the development of academic and professional competencies, from the theoretical and community point of view. On the other hand, the Simon Rodriguez Experimental University, with a wide experience in adult training, allows recognizing the previous learning to the formal education and grants the bachelor degrees and diplomas to the cultural activators.

2. The National System of Orchestras and Youth and Children’s Choirs of Venezuela. It belongs to the National Executive and is ascribed to the Simon Bolivar Music Foundation of the President Office and Monitoring of the Management Governments. The directorship of the Programs of The Orchestra System orients each and one of its steps, to promote the musical and artistic training and development in young people and children in different music genres and training fields, maintaining the practice philosophy, while support the intergenerational transmission, as a teaching methodology and social inclusion mechanism.

The "Academic Program of Lutherie" is one of its outstanding programs. With this initiative, the necessary tools are given to approach this important socio productive space that contemplates the maintaining, repair and construction of symphonic and traditional musical instruments that are used in different orchestras. The program offers a strict technical, historical, scientific and artistic training, dedicated to instruct luthiers of a high professional level with a bachelor’s degree, who has an opportunity to perform in this art and integrate them as a skilled labor in the development of the industry. It also offers the opportunity to become teachers inside and outside of the country, imbuing the children and young people, related knowledge to the preventive and corrective maintenance of the music instruments; which contributes to strengthen the belonging feeling towards the music execution resources.
The National System of Orchestras and Youth and Children’s Choirs of Venezuela, orients each and one of the programs, to promote the musical and artistic training and development in young people and children in different music genres and training fields, maintaining the practice philosophy as a teaching methodology and social inclusion mechanism. From their outstanding programs, where is appreciated the interest to reinforce the practice and transmission of the ICH are:

1. "Alma Llanera" (Soul from the Plains) Program: this program heightens autochthonous cultural values of the country and unveils the typical customs of the regions, through the execution of traditional instruments. It counts on with the valuable participation of exponents who with the System teachers, deepen into the strategies of teaching-learning of Venezuelan music, reading sheet musical scores and promotion of the huge cultural background that the nation has.

2. Traditional music and other Genres Program: it is one of the biggest scopes from the musical and academic from the institution´s point of view, by offering expansion and projection of a wide variety of rhythms and genres. The Program contributes to the consolidation of jazz, symphonic rock, Venezuelan Music, African American, Latin American and Caribbean music bands. The educational music project has marked a turning point into the musical ensembles of traditional music in the country, because during the lasts years, has given them the opportunity for free, to formally complete their knowledge and validate them in academic terms, to artist and bearers with great experience and musical career in the cultural endeavor of the country, even thou, they never had received any kind of academic training.

Penitentiary Academic Program: It is oriented to transform the life of convicts (women and men), with the purpose to sow social values, through music discipline and dignify the inmates to help them, overcome the adversity while they serve their sentence. The Program has as mission, to offer the learning and enjoyment of symphonic, traditional, and choral music, aims to contribute with their productive rehabilitation and reinsertion into the society, once they complete their sentences.

**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.**

1. National Training Program in Art Education of the Art University (UNEARTE): The Art University (UNEARTE). It is about a state University, Co-tutored by the Ministry of the Popular Power for the University Education (MPPEU) and the Ministry of the Popular Power for the Culture (MinCultura). It was created with the purpose of impulse the
transformation of the Venezuelan university education in all the artistic expressions.

The National Training Program in Art Education presents as a study Plan, the most important curriculum foundation of this University. Its intention is to generate exchanging of knowledge and proposals in education of community actions, seeking to consolidate the progress of local, regional and universal knowledge. The Program seeks to integrate the different genres, artistic, musical and dancing styles, recreating the different traditional knowledge of the Venezuelan society, in their creations and interpretations. The participants reach the college and university degree in different majors, which give them very useful knowledge and tools for the management and safeguarding of the Venezuelan ICH.

2. Master in Cultural Policies and Management. Central University of Venezuela

The Master in Cultural Policies and Management. Central University of Venezuela, trains high level professionals, who require qualified education and update, of high level, in cultural policies and it processes in the Venezuelan reality management field. In the master degree curriculum, the guidelines of the cultural heritage management and cultural tourism in Venezuela are studied. It is worth to mention that the Central University of Venezuela (UCV) is a State university, founded in 1721, being the most important and antique institution of higher education in the country. Its main facility, the University City of Caracas was declared as World Cultural Heritage by the UNESCO in 2000.

3. The Latin American and the Caribbean University (ULAC) was created in 1993 by the Latin American Parliament (Parlatino); it has alternate headquarters in Brazil, Colombia and Panama. Its functioning was authorized through the Approbatory Law of the Convention Office between the government of the Bolivarian Republic of Venezuela and the Latin American and the Caribbean University, on august 20th 1999. It was incorporated as a member of the National Council of Universities (CNU), in October 2003, according to the Official Gazette of the Bolivarian Republic of Venezuela Nº 37.801, dated 10/21/2003.

The Latin American and the Caribbean University (ULAC) presents among other study offers, the Doctorate in Cultural Heritage, which aims:

A. To train professionals in the highest academic level, capable to make an original and rigorous work in the cultural heritage field as a permanent activity, as well as to project the transformation of the historic heritage of the country.

B. To stimulate an interdisciplinary and collective focus in the construction of new knowledge, through team building of researchers that came from different areas of knowledge.

C. To train researchers and/or advisers capable to interpret and critically analyzed the problems related to the cultural heritage in national reality and Latin America.

4. With the objective to continue with the training of professionals in de Cultural Development and with the goal to amplified the programs, plans and activities of education, the Simon Rodriguez Experimental National University (UNESR) and Foundation Culture
Mission, jointly offered since 2020, the online program of Specialization in Cultural Management. The program, oriented to an audience with a previous university degree, will last two years. The classes will be organizing to be in the modality of distance learning. Among the offer subjects of the Specialization are: National, Latin American and World Reality Comprehension, Culture Management and Administration, Cultural Policies, and Cultural Anthropology. The Objective of the Specialization is to give tools to generate and execute strategic projects in the sector that allow establishing sustains structures from the cooperation, integration and national and international social economic development.

With the purpose to count on cultural activators in the communities, as a strategy to consolidate the national identity, the Simon Rodriguez Experimental National University (UNESR) and Foundation Culture Mission, jointly already offers, the degree in Cultural Development, which is made through the application of the Andragogy Methodology and Popular Education, emphasizing in the community participation for the professional and personal growth of each and one of the participants. For 2019, around 17 thousand students obtained their degree, who have the task to put in practice the acquired knowledge, to contribute to the local and community development, which includes the safeguarding of their local ICH.

Baseline and target

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

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Satisfied

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

In Venezuela, the academic university programs have being created with the purpose, among others, to drive the transformation of the Venezuelan university education in all the artistic expressions. This intention already points to the reinforcement of the ICH practice and transmission, in fields like the music, the dancing, the theater and handicrafts, among others. From this strategy of support to the ICH practice and transmission, it aspires in a medium term; to cover the subject in the whole national territory, and in consideration to all the social and education levels. This model that had been applied in the last years, but not always with the expected satisfactory results, is hoping to continue developing and
updating. It also has as an objective, to generate the exchanging of wisdoms and propositions, from the articulation of the formal education and the action community, and where it is considered and included to the ICH practice and transmission, as transversal elements. Moreover, it seeks to the progress consolidation of the artistic, cultural, humanistic and academic wisdoms, in a scale that starts from the local, and extended to the regional and universal.

On the other hand, it is envisaged to continue with the training of professionals in the cultural development and management, with the goal to expand the academic offer to other areas of the cultural management and cultural heritage, through the program, plans and training activities scaling, and above all, it is looking forward to a bigger participation of ICH practicing of communities, groups and individuals, and even those social agents that for one reason or another, still not. To achieve this, is already projected the action concretion in sensitization of the importance of the ICH and its safeguarding matters, and where the collaboration of instances like the Cultural Diversity Center and the Cultural Heritage Institute, will be fundamental.
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?

Fully

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

The inventory of "The Joropo Tradicional Venezolano en su diversidad" (traditional Venezuelan music and dance on its diversity) has being a collective construction in which the bearers worked along with apparatus of Venezuela statehood and has led to visibilize and valorize the cultural components of the element, resulting there from our Indigenous, African and European ancestors. These sums of efforts are expressed in the appreciation, by a large part of national society, of the diversity in music, dance and poetic expressions; as well as the related values of the labor in the countryside and the use of the Joropo orality. So far, such of subjects and values still remaining in the Venezuelan collective being as a dynamic and active reference with their oriental, north center coast, prairie, occidental and Andean geocultural variables. Therefore, they constitute a support of cultural identity and sovereignty of the country.

Question 7.1.b

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

Fully

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

By means of the Providence № 025/13, August 02 of 2013, the Cultural Heritage Institute (IPC), formally declares constituted the RPC-Venezuela as the only centralized registry system for all the Venezuela heritage assets and a tool to the Venezuela General Registry of Cultural Heritage.

In this legal instrument, some heritage categories were redefined and other achieved their own space, like the Intangible Cultural Heritage, originated by the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), with the conceptual contributions developed by Management Office of Venezuela General Registry of Cultural Heritage of Cultural Heritage Institute.
As it might be appreciated in the Convention for the Safeguarding of the Intangible Cultural Heritage (2003), there are five fields recommended: traditions and oral expressions, including the language as a cultural intangible vector, performing arts; social uses, rituals, and festive acts; the knowledge and uses related to the nature and the universe and the handicrafts techniques. These five fields are expanded by the Cultural Heritage Institute (IPC), which adapted it to the specificity of the Venezuelan ICH. The article 2 of the Providence № 025/13 defines Intangible Heritage: it’s constituted by the traditions or live expressions in constant evolution, inherit by our ancestors and transmitted generation after generation, such as oral traditions, social practices, rituals, festivities, knowledge and practices related to the nature and the universe, and also wisdom and techniques related to traditional handicraft. Its development is determined by its surrounding, interacting with the nature and the history, instilling an identity feeling and contributing to promote the respect for the cultural diversity and human creativity.

In this way, the Cultural Heritage Institute suggested a set of sub-categories for registration, in order to aboard in detail, the contents and expressions of the Intangible Cultural Heritage that have traditionally developed in Venezuelan territory. Therefore they propose the following: sport activity; artistic creation; traditional wisdom and culinary practices; faith; myth and orality; fact; historical testimony; language; social institution; traditional games; traditional medicine and healing, productive process and manufactures and uses techniques.

**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

There are no specialized inventories. The inventory is of various scope, which contributes to the safeguarding of the ICH and reflects its diversity as follows:

1. Through the transmission, visibility, systematization and preservation of its expressions, into the context that traditionally have being practiced. This measure permits to counteract the loss of the related knowledge and to contribute to its continuity.

2. By means of the identification of how the groups, bearers or social institutions, came up with strategies that led to understand and accept these cultural differences, that are part of their everyday life.
3. Through by the registry of data sheet and community systematization of data sheet, related to cultural manifestations that are performed from an intercultural vision.

**Question 7.3**

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

Partially

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 ICH inventory has being gradually executed, according to the established in Protection and Defense of the Venezuelan Cultural Heritage Law (1993), with more emphasis during the year of 2003, when the "I Census of Venezuelan Cultural Heritage" was created. This is based in broad overview recognition of our cultural assets and values, data that show a multiethnic and multicultural Venezuela. In this Census, communities and segments of the society participated in the identification and making of their cultural manifestation inventories, tangible and intangible. By the year of 2013, the Cultural Heritage Institute created the Registry System of Cultural Heritage of Venezuela (RPC-Venezuela) on line, to update and redirect the treatment of the cultural heritage registry in a substantial way and created only one document with national validation to each of the assets and people that are part of our cultural heritage. This registry includes the information of the responsible institutions, allowing to organizing and normalizing the information. And also for the people that are interested, it makes easy to consult from anywhere in the world.

The registry of the intangible cultural heritage entails an investigation process that promotes the direct participation of the community and its bearers (male and female) in the identification, characterization and hierarchy of their traditional cultural expressions. This means an approaching of the problems that affect their social-cultural reality, and at the same time, generates coherent strategies for the safeguarding of these cultural expressions.

The methodology used to registry the intangible cultural heritage, has comprehended three phases:

- Phase 1. General diagnosis
- Phase 2. Registry plan
- Phase 3. Cultural heritage records consolidation

Phase 1. General diagnosis. It consists the following activities, in hand to hand with the communities, practitioners and heritage bearers that request to be recognized as nation heritage:

- Analysis of the conditions of the proposed cultural intangible heritage element.
- Preliminary list of the components associated to the elements of the intangible cultural heritage proposed.
Scopes cases are formulated: if it proceeds as a registry or if it is applicable its national declaratory.

Request for prior consult and information to the concerned community. This process is carried out by completing an authorization form for the registration of intangible cultural heritage, prepared by the technical team of the Institute of Cultural Heritage.

Fieldwork planning with members (authorities) of the social institutions that support the manifestation.

Phase 2. Registry plan. The registry plan formulation involves a technical job that is executed with the communities and consist of:

General investigation: the Cultural Heritage Institute technical team researches in the I Census of Venezuela Cultural Heritage, to check if the asset has some kind of identification and if it is declared Cultural Asset of the nation. It also implies the exploration of specialized information such as a specialists approach about the element.

Articulation with the bearers (male or females) of the manifestation: identification with the responsible people to evaluate aspects about the element to be approach.

Organization of round tables with the practicing and bearers (male or female) to explain the registry methodology and ask them, about the request of previous consult and information to the related community, through filling a format of authorization to registry to the intangible cultural heritage. At this point, practitioners and bearers specify to the Institution, what aspects of the customary uses of the element must stay protected and which one reserved. We must add, that the previous diagnose gets wider during the round tables with the communities, because is there, when they talk about actual condition of the element. So is in this environment of the roundtables that the first approach of the asset symbolic geography is made. Previous to this, the most antique practicing enclaves of the manifestation are located. Then the technical Cultural Heritage Institute team and the concern community develop the topographic survey of the symbolic geography, through the georeference of the following sub categories: celebration, ceremony, rituals and productive process.

Field information lifting: through the participants’ observation, the Cultural Heritage Institute technical team develops an ethnographic lifting, besides the photographic and audiovisual registry of the cultural manifestation. The interviews to the bearers (male or female) take place before or after the cultural manifestation takes place. Generally, these are approached, using the method of in-depth interviews, so it requires a considerable amount of time, so they only gather punctual information, during the cultural manifestation practice and with previous planning.

Processing and analysis of the gathered information, where all the collected documental supports are available to proceed to submit them, technically.

Phase 3. Cultural heritage file consolidation of the element

In order to consolidate Cultural heritage records, the next step is to organize and systematize the information. Then, after the work field, the review of the documentary studies and the gather of testimonies, they proceed to fill in the data sheet of the ICH, with all the gained information.

Registry validation: once the data sheet of registry of the cultural manifestation is consolidated, they proceed, through a round table with the bearers of the element, to check
the information. This data must correspond to the consuetudinary uses elements mentioned, and if everyone agrees, they proceed to the validation of the data sheet. Besides of all that, the documents that support the Cultural heritage records are physical presented as public consulting tool, where all the information of the element is organized. Once the bearers validate de information, the file is incorporated in the web page of Registry System of Cultural Heritage of Venezuela (RCP-Venezuela) for its publication. There is no doubt, that these actions give the information about the registered element, universal access and facilitate the nomination to a possible national and international declaration.

**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.

The Registry of the Intangible Cultural Heritage is developed by specialists in hand to hand with the community that possesses the cultural manifestation. The register is a procedure that contributes effectually to the safeguarding of this type of cultural heritage, for the Venezuelan people recognized them. Therefore, The Registry of the Cultural Intangible Heritage, RPC-Venezuela, on line, guarantees this information homogeneity, so each asset could be known, protected and valued. For examples, visit www.rpc-venezuela.gob.ve.

In other hand, since the UNESCO proposed the intercultural principle, the specialists try to get the whole indigenous people, get involved in the registry of their cultural manifestation, in order to approach their cultural heritage. In this context, accomplishing the community participation, the registry and inventory of assets are made in an objective way, from the willingness and impression of the bearers and practitioners of the diverse expressions of the ICH.

**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.

On the understanding that the Cultural Heritage Institute established that the intangible cultural heritage registry is an underpinning tool to the knowledge and legal protection to the Venezuelan cultural heritage, its procedure is to introduce a method that identifies, systematizes, valorizes and links to the cultural heritage file and a satisfactory legal knowledge, that at the same time, consolidates the valid information of each element,
facing its recognition as Cultural Asset of Interest of the Nation; a formal and fundamental requirement to the safeguarding. Examples of the previous lines, have being, among others, the "Faenas del Llano" (Labor of the prairie) in the states of Apure, Barinas, Cojedes, Guárico y Portuguesa; or the "Conocimientos asociados al cultivo de la papa nativa" (knowledge associated with the cultivation of native potato). For both elements, the implementation of a rigidity investigation in accordance with the protagonist role assumed by their bearers was the main warranty to achieve the heritage files and satisfying legal recognition.

Notwithstanding, the inventories, besides of coming to effect of the legal established mandate of the Venezuela’s current legal framework, especially the section related to the obligation to the registry cultural heritage, as management instrument to its safeguarding has other field of use. The formal aspects of the ICH, its recreation dynamics and transmission; the community amount of involvement, the people that give sense to it, its social function and the identify risks and threatens to the element, are systematized in the inventories, become a source of exceptional information. They are subject to change, but in consonance with the safeguarding plans, the registry turn out to be indispensable, in order to make decisions and execute actions in the present and in the future of the ICH.

An outstanding example of the previous mentioned, it is how the relationship between the inventory and the Safeguarding Plans came to strengthen the actions related to the copyright. That in this case, the "Yare’s Dancing devils of Corpus Christi", have being running ahead since the year 2010. The bearers of the element were trying to enforce their cultural and intellectual rights as a collective; because their rights were violated by certain sector of private companies. So the Yare’s Dancing devils of Corpus Christi recurred to the inventory of the element and achieved to register it before the Autonomous System of Intellectual Property (SAPI), their distinctive signs.

Moreover, the inclusion of different traditional games registry in the Registry of Intangible Cultural Heritage, allowed their massive visualization, and in the year 2014, that initiative contributed to the publication of the "Venezuelan Traditional Games" Investigation. This important job that has great editorial and graphic design, includes the registry of games such as "Quiminduñe" (Bolivar state), "La Pájara Pinta" (Falcón state) y "Mamá Chicotera" (Táchira state), oriented for the children, of formal non-formal education, with a discourse according to the children population.

This inventory derivation, as well as other editorial publications such as "Notebook for Activities of the Pedagogic Program" of Cultural Heritage Institute, also oriented to the children, and published the same year, allowed to give them a social use and their effective revitalization in their origin context. The efforts made to the safeguarding of this knowledge and practices, have being relevant, because sadly, many of them are in the risk to disappear, mainly due disproportionate mercantilism and the cultural alienation impulse by the mass media.

**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:**

Any projection that to the present might be done about the ways in which the ICH inventories reflect the ICH and contributes to its safeguarding, finds in the Registry System of the Venezuela Cultural Heritage (RPC-Venezuela), the platform that in technical and operative terms will continue, at least, the next six years, working in favor to the accomplishment of this purpose. In this sense, the ways in which the registries will be elaborated and be included later in the inventory, will still be supported among other aspects, in the understanding between the technical team of the Cultural Heritage Institute and the bearer communities that give sense and vitality to the living cultural heritage. Likewise, and in conformity of the stated objective, the inventory project, always attached to the current legal frame, will procure the strengthening of its work methodology. This means, as mentioned before, fulfill with the different stages in the management: identification; systematization and valuation of the ICH, procedure that according to the spokespeople of the leading institution in cultural heritage, will allow in the future as in the present, to construct cultural heritage files. These documents, as formal sets, systematized and validated for each element of the ICH, ease at the same time, the recognition of the different expressions that constitute the ICH, as Asset of Cultural Interest of the Nation; category, also under the voice of the Cultural Heritage Institute, is a “formal and fundamental request to the safeguarding”.

On the other hand, and only if the material, operational and financial conditions allow it, the institutions shall ensure to generate bigger work spaces in ethnographic terms and from the community participation, implying to a more recurrent and efficient update on the existing inventories, especially in consideration of the complex and always dynamic viability process of the ICH elements included in the system.
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.

The Cultural Heritage Institute presents the Registry of Intangible Heritage as technical protection tool, which development design it’s made out for the concern community, Consejos Comunales (Comunal Council) and different specialists of diverse areas of social science get the involved from the beginning of the process commits. Together, they collect information related to registry of practices, uses, representation and wisdom. This process attend to a critic analysis, which at the same time, permits to know and understand the wide context of this cultural content that is part of the nation ICH.

In the case of communities and indigenous people, there are experiences with women organization to declare, for example, the "Arte del tejido wayuu" (the knitting Wayuu art, Wayuu people, from the territory between Colombia and Venezuela, Zulia state) as a Cultural Asset. To achieve this, The Cultural Heritage Institute worked with non-governmental organizations, such as: "Binational Wayuu Women Organization" and "South Diversity of Studies Network". The work of these organizations was included in the Cultural Heritage Institute methodology, to achieve the whole registry of the cultural manifestation, and to design the safeguarding the corresponding measures needed.

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 Cultural Heritage Institute through the registry of cultural intangible heritage, update this technical process, based on the accumulated experience, with the quality of governing body to formulate the heritage politics, and with a record of 26 years in the institutional path. Likewise the registry of intangible cultural heritage also valorizes, the investigative collaboration of the different institution with related competence to this matter, such as: universities, cultural directorates, governances, town halls, studies and documentary centers. Also, we convene the experts’ opinions of the different areas of social studies that have nurtured with their academic contributions, the interpretation of the many traditional cultural manifestations. It is in this process, where bearers, practitioners, researchers, authorities and other representatives of society, participate in the safeguarding, based on a spirit of participation and leadership; under equal conditions and opportunities.

**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 authorities of the Cultural Heritage Institute, national lead institution in cultural heritage matter and responsible of the Venezuelan ICH Inventory, appeal to its continuous history of over 26 years to make projections in this matter, facing the future. Thus, as it has being before, attached to the ideological and technical foundation that determined them, this institution projects that for the next six years will be maintained a work spirit in favor of the registry that for being inclusive, contemplates the diverse ways in which the ICH expressed, and in a clear recognition of the bearers importance. It is estimated that for the inventory process, its conception, understanding and use will be deprived as a mechanism of management that favors the safeguarding, mainly under the empowerment of the concerned communities, groups and individuals.
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

Fundamentally, financial support and other kind of aid, focus to the safeguarding, and especially to the research, technical and scientific studies, comply with a guideline from the National Executive Committee and backed by the spirit of the Nation Plan 2013-2019. Therefore from the year 2013, this manifesto has established as one of its National Objectives, the obligation to protect and defend the historic and cultural Venezuelan heritage and "our American", generating a new humanistic culture with the participation of our intellectual and traditional participators, that integrates and revalorizes the past regarding to the present that we want to build. In order to achieve it, the Plan has defined as one of the several objectives, to guarantee the knowledge and analyze the current experiences and cultural identities, to orient jointly with the popular power, the changes that are needed in order to build a new Nation.

From the previous mention, derives the given importance to the investigation in the cultural heritage area, which includes the given institutional, technical y and financial guarantees. Nevertheless, in the practice and until this date, experiences that tribute, in the previous sense, and are legit and diaphanous, summit to ethical principles, are limited. However it’s fair to emphasize, a very recent investigation, which in general, responds to the previous lines.

For the purpose to the safeguarding of the Colonia Tovar ICH, town located in Aragua state, north central region of the country, the Center of Cultural Diversity, since the year 2019, has being given technical, scientific and financial, support to develop a study named: "Ritual, Symbolic and socio-productive Universe of Colonia Tovar". This experience is consistence with the Ethics Principles and corresponds to the defense of the different components of the local living heritage. From enquires so far advanced, we underline the lifting information about religious and pagan traditions, practices and knowledge of farming, orality and very especially in the anthropolinguistic study of the local language: the "aleman coloniero".

Even thou has being impossible to achieved, in the strictest way, with the schedule
of physic work, financially contemplated in the Operative Plan, of the 2020 year), due the pandemic situation cause by COVID-19, investigations stills are a faithful compliance of the participative model method, that includes bearers and language speakers. Also in the researchers, logistic a technical co-responsible team, articulation. The community involvement has being achieved by the actual presence of the researchers and community members, in the recreation contexts of the ICH. In other cases, like the application of semi-structure interviews, has being done by using the internet.

- Documentation and archiving

From the year 2015 to the present (with the continuities and discontinuities, along the process), the Cultural Diversity Center, in the frame of reference of the "Work Plan to the Capacities development for the community Heritage Managing in the regions. Associative Investigative Lines to the process of safeguarding of the Intangible Cultural Heritage: the Center of Diversity Collection and its community reinsertion", has elaborated the project named: "Community Ethnography to the ICH".

The Project has contemplated the making of fifty ethnographic investigations of the community base, and about the living heritage, in the each twenty four states, that exist in this country. This initiative had the financial and technical support of the Cultural Diversity Center and the Cultural Mission Foundation; both institutions are under of Ministry to the Popular Power of the Culture. Unfortunately, and although the Cultural Diversity Center support has been maintained, this initiative has not been able to be sustained, due to the economic crisis that the country experiences; condition that without any doubt has disrupted the project transcendence.

According to the technical responsible people of the Project, for the safeguarding and management of the ICH, it constitutes an inedited example, as for the linked between research, documentation, archive and community involvement, from its complete and absolute consideration of the Ethics Principles of the ICH safeguarding. In consequence, one of the objectives established for the project is to enrich the collection of the Diversity Cultural Center, based on the ethnographic studies carried out by bearers and practitioners.

It’s worth mentioning, the archived collection of this institution is in constant growing since 1947; and until today, it is one of the most important of the region for its intangible cultural heritage documentation and cultural diversity in the territory, and in other twenty eight countries in Latin America and the Caribbean. The results in technical and scientific terms of this quest mean an invaluable contribution to the institutional and community management, related to the safeguarding. These results include new and relevant information, which after its comparison and contrast with the testimonies of the documental past, illustrate the dynamic character of the ICH, and in consequence, to those transformations, consensus or not, and that according
to the evaluation of the bearers and practicing, would demand concrete actions in favor to the safeguarding.

**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.

The Cultural Heritage Institute has partially given economic support to the development of the research named: "Ways to Make: Valuable and heritage management, for and to the infancy". This research work is the Doctoral thesis in cultural heritage (in process) of Mrs. Maria Gabriela Martinez. This investigation, from the paradigm social-critic and from a decolonial perspectives is interested in studying the impact of some politics measure, defined from formal and no formal education in the country, has had to the safeguarding of the ICH. Under ethnics terms, the research focus in the educational models, so far applied, regarding of the ICH of indigenous people and afrodescendant communities, and specifically the related to the knowledge and uses of the nature, as are announced in the Article №2 of the Convention of 2003.

The study approaches the satisfaction rates obtain in children between the ages of 5 and 12 years old, in consideration of the methodological contributions of the phenomenography and hermeneutic. Its pursue, according to the author, will contribute in the future, with new theories input, that after de measures of sustained impacts from education, it will be possible to strength the relationship between educational politics, community involvement and the safeguarding of the ICH, for the purpose of consolidate a better opportunities to the children and enhance their identity context and to build their condition as citizens, subjects of right.

**Question 9.3**

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

Yes

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

The results of the investigations developed during the past years, made with the previous, free, continued and informed concern of the bearers, practicing and depositary of the different elements of the ICH; has found in some of them, important allies as teachers and multipliers to the elaborate contents, but also as co-authors and expositors. In the same way, the presentation of these results has become a perfect space to debate and reflex, especially when it comes to formalities and challenges of the knowledge and traditional
practices, facing its safeguarding.

In this order of ideas, the use of mass media, such as the radio and social networks, has been a productive field for women and men bearers; to spread the investigated knowledge of their own ICH. This connection has even favored the bearers and their capacities, to the resolutions of questioning and concerns, made for example, about historic and formal characteristic of the ICH, and that in different contexts are made. There is to say, that this close relation between bearers and research, has contributed to, with no doubt, the progressive and effective apprehension of the text of the Convention of 2003, from the management heritage, and particularly in the contexts generated in the spirit to encourage the community involvement.

In the other hand, these actions have been a clear demonstration, the relationship between equals, which is, between fellow citizens, fellow bearers of the element, eased and enrich their communication channels. In each and every of this spaces, the practitioners and custodians involved, have expressed willingly, their involvement, agreement and commitment to the research, as well as with extra activities made. In many cases, assemblies, meetings, and/ or workgroup, such as "Sanjuaneras (of Saint John) roundtables", made up with devotees and practicing to the "Saint John Baptist cult", counting with previous consent preparation, free, continuous and informed, manifestos, written and subscribe by them.

In 2019, the preparation of the nomination of the Representative List of the Convention, of the Element: "Festive Cycle around the devotion and worship towards Saint John the Baptist", in the framework of its safeguarding plan, was an incentive for the advancement of a study, named: "Saint John Baptist: one faith, two eras". This researched contribution complied on the one hand, from its historic-anthropologist component, with an interpretation of colony past of this collective manifestation and its later transformation, under the empowerment of its bearers, in the context of the Nation birth, during the first years of the 19th century. This scientific investigation was made by the Cultural Diversity Center.

In correspondent of the previous lines, ethnographic and experienced- base of the ICH aspects, in its dissertation as well as in its statement, were absolutely assumed by the bearers of the element that came from different devotees communities, such as Antímano, located in Caracas city and Tarapío, located in Naguanagua municipality, Carabobo state. Likewise, the knowledge, as a result of the research synergy and of this diachronic vision of the ICH, this is, its vitality and historic depth, has being exposed, in institutional spaces, like the Cultural Heritage institute, as well as other locations. As stated above, these opportunities have derived in constructive discussions, concerning the element values and its safeguarding.

On another note, the practitioners and custodians of the ICH that are part of the study named: "Ritual, Symbolic and socio-productive Universe of the Colonia Tovar", are involved from the start, on its application, while others, mainly ignorant of its nature and importance, have progressively, included themselves. The practitioners and custodians involvement in the project expresses their condition as an informant in field research, as actives
methodologist in the validation and application of surveys and interviews datasheets, previously design by a scientific team for the information lifting, as well as a promoters of the study scope, and/or operative and logistic co-facilitator, all nonprofit.

The participation has being consolidated, especially during the year 2020, through meetings on line, and in other cases, with physical presence of the concerned ones (and in accordance of biosafety regulations requested due COVID -19 pandemic), as well as from the use of the orality as strategy. The manifesto "Corre la voz" (spread the word) among the community, related to the relevance of the Project has contributed to some local community leaders and co-responsible of its implementation, has achieved to manage the joining of many other bearers, including some of the neighbors from remote and peripheral areas with more difficult, physical and technological access from the Colonia Tovar urban center.

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 economic crisis of the country complicates the development of projections, at least financially, to the possibilities of investigation and documentation that contribute to the safeguarding. It is undoubted that the projects in these areas demand the availability of resources for the achievement of quality products. Nevertheless, from the institutional, it is conceived the development of initiatives in a short and medium terms, which supported by the ICH investigation and from the favorable conditions that exist, contribute to the right application of the measures for the ICH safeguarding. In this sense, and somehow, it is contemplated to give continuity, as indeed it has been done until today, to the objectives established in the Nation Plan 2013-2019.

In this case, and according to its mission and mandate, the Cultural Diverse Center proposes to make an investigative advance in diverse elements of the living cultural heritage; like for example “Venezuelan Joropo in its Diversity”. Likewise, and for later on, has set, to deepens into the study of other ICH expressions, like “Venezuelan Amazonas indigenous people food
system" or "the traditional midwifery"; already started processes in a bigger or smaller ways, but in any case, paused at the present time. In this order of ideas, one strategy that without a doubt will be kept for the execution of these processes is the active and leading incorporation of the concerned bearers, before obtaining their previous, free, informed and continuous consent.

On the other hand, in documentary terms, the archived of institutions like the Cultural Diversity Center will keep its vocation of preservation and socialization of the documentary assets about the ICH. This tradition, just like so far has being practice, will seek if, narrow and make each time more and explicit, its connections to the seventh Ethical Principle to the safeguarding of the Intangible Cultural Heritage. As it is well known, urges, among other aspects, that the communities, groups and individuals, authors of the ICH, are benefited of the investigation and documentation activities executed by community members or other actors.

For this, it is the aspiration that since the first semester of 2022, and thereafter, the startup of the "Work Plan for the Development of Capacities of Community Cultural Heritage Management in the Regions", will be reactivated, and as mentioned before, seeks to consolidate synergies between the investigation and documentation processes, from the articulation community-State; even from the progressive incorporation into the process, of the on line spaces as instruments for the construction of the knowledge, reflection and social inclusion, always in favor of the safeguarding.

Moreover, one of the biggest challenges, which the State institutionality is facing with regard to this indicator, resides in the need to create, support and foment, studies that delve into the approaches and impacts of the safeguarding. For this, and even surely, will happen timidly in a short and medium term, it is expected that under the context of the future editions of the "Permanent Forum of the Cultural Diversity", be done in a workshop mode, spaces that at the same time, allow to strengthen the capacities of the participants, facing the elaboration of investigation in the referred matter.
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.

Mostly, the documentation and the results of the investigations, at least driven from the State, are accessible to the communities, groups and individuals. It is common, the socialization of such information, due to the development of lectures, assemblies and even through exhibitions related to the ICH held in museums and other exhibitions spaces. Likewise, the use of the Cultural Diverse Center web page, focal Nucleolus to the Convention, as well as the profiles in social network of this institution and of other instances related in to a greater or lesser extent, to the investigation and documentation of the ICH, has being enabled to the gathered information has an easy access, and even in a dynamic and attractive way.

There must be to point out, that besides the Cultural Diverse Center, since 2013, and thanks to initial the sponsorship of Central Bank of Venezuela, has developed an editorial line conformed by publications, in physical and digital format that shows the research results made by this institution. These investigation reports, such as "The human merges with the divine, and the heavenly becomes human: Corpus Christi Dancing Devils" and "The Saint Peter a Festive Recreation of a Promise", even thou came from previous research, had been elaborated from a communicational statement, adapted to the communities, group and concerned individuals as well as the general audiences. In its printed version, they have being free distributed to other institutions and people interested in this theme.

It is important to underline that the Cultural Diversity Center an open audience, from its Collection Management Coordination office, a work line aimed to serve the public, in the cultural diversity of Venezuela, Latin America and the Caribbean documentation areas. This acquis evidences the different fields related to the ICH, such as ethnic representativeness, traditional cultural manifestations and the multiplicity of existing oral and linguistic forms.

The available documentation is represented in different supports and to date, it constitutes a documentary collection formed by 276 field reports, 8.388 ethnographic pieces, 162.695 photographs, 43.928 audios records and 1.699 video records. The recent investigative work has allowed obtainment of over 1.000 recording hours of audios and videos. In the interest
of facilitating its purpose, the Collection "Venezuela Plural" has been conformed and until today over 50 edited compact discs, which represent the cultural heritage legacy of 815 interpreters and 240 composers from all regions of the country. Likewise, the specialized library of the Coordination has over 13,520 documental references adequately cataloged.

This service, also free, works every day (except weekends) from 9:00 AM to 16:00 PM (local time), for the public attention area, by phone or through e-mail contact. Other Institutions like the National Library and the Cultural Heritage Institute offer a similar service in their Documentation Centers.

On the other hand, it must be underline that from the experiences in ICH matters, in correspondence to the Convention spirit and the Ethical Principles for the Safeguarding, the consuetudinary practices that determine the access to the specific aspects of the ICH have being respected. This is very especially evident, in the investigations and documentations, apply to devotional and ritualistic practices, and in which their custodians and practicing have limit their access to certain activities and/or process of sacred and intimate character.

From the previous lines, and though in general, the opening and the consenting of the bearers for the investigation and documentation, had being wide, previous, free, continuous and informed, in celebrations like the "Chimbanguele in Honor of Saint Benedict of Palermo" in the of south of Maracaibo Lake or in the "Festive Cycle around the devotion and worship towards Saint John the Baptist", in the central coast region of the country, the limitations imposed by the bearers community had been respected. It is the case that in the development of certain aspects of the ICH, like incantations, prayers and clothing of the religious images, that cannot be observed and/ or registry. Likewise the investigation and documentation of certain practices related to the traditional midwifery, that only have being possible from the work of women, by demand of the women bearers of the element.

**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?

Limited

Provide any additional details here.

Even so, and despite of its significance, there still is a widening gap, in terms of the documentation use, the results of the investigations and scientific artistic and technical studies about the ICH, favoring the strengthens of the policies in different areas. Maybe, this link is made for obvious reasons-more evident in the related sectors of cultural policies, fundamentally as concerns of nationalist discourses and practices. Despite of the previous, there are many good intentions, where at least the ICH notions had being used as a tool, favoring the policies that are seeking the citizens commitment to a common identity frame, supported by Venezuelan identity, of the love and pride in one’s own.

In concrete terms, during the past years, it has deprived the establishment of policies expressed in programs and agenda of action that allude to revaluation, socialization and
promotion of the traditional cultural values of the country. This policy, at the same time and in consequence, has aspired to the consolidation of the social and politic cohesion of the Venezuelans, but under the principle of respect to the cultural diversity which constituted them, and very specially, in consideration of the cultural values (indigenous, afrodescendants and peasants), of the most vulnerable and historical hidden and discriminated people. Related to the previous lines, the Foundation of the State, Culture Mission, ascribed to the Ministry of Popular Power to the Culture, from its beginnings, over 10 years ago, had been mostly related to the investigation and promotion of the traditional cultural expressions, even thou not always these efforts have kept a close correspondence with the definition and scopes of the ICH, according to the established in the frame of the Convention of the UNESCO 2003. Nevertheless, the studies about this matters made from this Foundation, has led to the formulation of some of its own policies, also very focus in the community and local involvement. In this respect, since 2017, and until today, the Foundation has organized the "Forum of Significant Experiences Exchanging", currently on its IV Edition-2020, on the online version.

The Forum consist in a space for the encounter of entertainers, facilitators, tutors, spokespeople, volunteers and intuitions related to the Foundation, and works to the benefit of the community development processes management with feasible tools which at the same time, impulse the communities towards the progress of their self-management and decolonization. For this year, the Forum, of nation-wide, has been proposed the presentation of 37 plans related to 128 cultural projects, previous presented in regional forums, organized in 22 states of the country (the country has 24 states, 1 Capital District and 1 Federal Dependency). These projects were developed from thematic axes: traditional culture, cultural heritage, community cultural participative and leading social work, socio-cultural and socio-productive projects, among others.

On the other hand, the results of the investigations, the documentation and scientific, technical and artistic studies, have influenced in different ways and levels of success, the design and development of other government policies. An example of this is "Corazón Llanero Multimedia" (Multimedia Heart from the Plains). It is a Foundation of the State, created from the National Executive, that, from the words of its spokespeople, part of the “our” concept, came from the richness of the cultural expressions of the country, in terms of its origins, evolution and future. As a matter of priority, the Foundation projects the music of the Venezuelans Plains (llanera music), as the greatest expression of the Venezuelans identity. However, it also offers support to any other artistic element that adds values to the national identity, and even in consideration to cultural contributions from other countries. The mission of the Foundation is executed from the use of diverse platforms: television, radio, web pages, and social networks. Likewise, it counts with a record company, an audiovisual producer and the "School of Art Education Heartbeats from the Plains" (Escuela de Formación Artística Corazón Llanero, EFACOLL, by acronym in Spanish), to support the emerging talents in music from the plains. Otherwise, the Foundation has promoted the creation of the "Venezuelan Association of Harpist" (ANA, by acronym in Spanish).

From the same spirit of the Foundation previously mentioned, the technical and community valuations made about the music expression of the ICH: Salsa, has contributed to the decisions making in policies matters. The declaratory of this element as Cultural Asset of the
Nation is accompanied, among other scopes, by the creation in 2017, of the "Fundación Corazón Salsero" (Foundation of the composito/performer of Salsa heart). Its mission is the expansion and promotion of this music genre, and in general, of all the afro-Caribbean culture. Its impact has meant the mass use of the genre; mass use expressed in the execution of live stage settings, exclusively to the genre, as well as the incorporation of them to the emerging "salseros talents". The Foundation has its own radio station.

The policies in the formal education field, have also identified the knowledge related to cultural expressions, like the cultural manage, offer better opportunities to the education, because from the recognition and valuation of the cultural traditional particularities, opportunities are opening up to build better citizens, especially among the young people. However, and even though nominally, the national cultural heritage (tangible and intangible), for example, is included in several areas of the National Core Curriculum applied to the System of elementary schools, the effective use of the existent investigations and scientific studies results, has not yet done in justice, to favor the formulation and implementation of those educational policies. The reason for this seems to hold on to a still, limited apprehension of the related to the related significance to the notion of ICH.

The Ministry of Popular Power for the Education, in the intention to recognize and socialize the cultural heritage in all the levels and modalities of the Subsystem of Basic, Media General and Technical Venezuelan Education, as well as to strengthen the pedagogical training of the students, implemented since 2017, the "Cultural Heritage Expeditions". These experiences have been about, according to the spokespeople, collective construction activities, made in the educative institutions on the whole national territory. The Expeditions promote the development of student’s participation journeys, from the consideration of the different cultural heritage references, tangible and intangible in each region of the country, and facing the creation of belonging and commitment feeling with the national identity. However, it is still complex, to prove the effective relation of this policy guideline and the harnessing of certain investigations, the documentation and the scientific technical and artistic studies available, related to the ICH.

On the other hand, there are a few experiences related to the use of the investigation, documentation and technical studies about the ICH, in matter of policies for the tourism sector. From the Ministry of the popular Power for Tourism, has being established some policies that in an explicit way incorporate in their fundamentals, the consensus in cultural "patrimonial matter", of instances like the UNESCO and the Cultural Heritage Institute of Venezuela. To the National Institute of Tourism (INATUR), the touristic offer must recognize the importance of the ICH, which, under the name of "Spiritual and Cultural Living Heritage", includes areas such as “traditions, cultural habits, languages, beliefs, myths and rituals, and the community experiences”. In this institution, the implemented policies, related to the human resource training responsible for the tourism sector, have taken in consideration, the formal aspects of the ICH, like the Spirit of the Convention of 2003, as well as some of the research results related to the Venezuelan elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity.

**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.

First of all, it is important to emphasize that the investigations and studies made, have being coordinated by experts in the concerned areas, and the selection of those studies areas had been a response of previous consulting made in the bosom of the concerned communities. At the same time, the results have being presented to those collectives, to their knowledge, appropriation and endorsement. In this order of ideas, the drive knowledge of those works has influenced in the re-dimension of the actions of some bearers, who have shown being more proactive, blunt in their accomplishments and committed to the safeguarding of their local living cultural heritage. To this respect, they have designed and developed activities and projects in different areas —sometimes articulated with the State authorities and in other cases, only with the community imprint-, defined accordingly to the previous existing Safeguarding Plans.

A recurrent example of this is the execution of theoretical and practical community workshops, aimed to strengthen the transmission of knowledge and wisdom of the ICH to children and young people. In these experiences, the investigations and studies contributions are incorporated, constituting from now on, in an indissoluble part of the content valued, practiced and transmitted by the social agent. Nevertheless, in many cases, from the result of the investigations and studies, new proposals and challenges has come up.

In general terms, the use of information is the expression of the many forms in which individuals, communities and groups have established empathy and connections with those results, which at the same time, have let them evaluate the vitality of their living cultural heritage and evaluate the identified risks. Likewise, the appropriation of constructed statements from some academic and scientific spaces, for example, has entailed to the political instrumentation of them, to favor the visibility and defense of the ICH, especially at the different levels of power of the public sector and the private companies, for example.

To this respect, the concrete experience has shown that from 2013, and later the achievement of the first inscription of a Venezuelan element in the Representative List of the Convention of 2003, has catalyzed in the within of other elements of the ICH, inscribed or not, a synergy between the valuing arguments, arise and maintained by the communities and groups and the external contributions, provided by investigators, documentalist and technical. This group of referents has been positioned forward, as legit and consensual foundation, which contributes to the safeguarding of the ICH. The fulfillment of the legal protection measures as the case of brand recognition and collectives intellectual properties, the financial support to participate in national and international encounters and with intercultural character, the social use and promotion of the ICH in no conventional spaces to them, like mass communication media, social networks, and even their exhibition in museums with Eurocentric profile, are some evidence of it. Likewise, the use of studies and investigations as a referring of the worthiness and transcendence of the ICH, has
contributed that in some communities, groups and individuals, subjected to different issues and limitations, had reached benefits to their integrands, bearers or not, of the ICH. It is about a great number of cases, of free access or at very low cost, to public programs in social security, health, and food and housing.

As specific referents to previous paragraph, it is had that in 2019, the Cultural Diversity Center, presented the "Plan of Cultural Rights of indigenous people and afro-descendants communities of Venezuela, connected to traditional spaces and cross borders territories of Latin America and the Caribbean". As for its specifics objectives was proposed 1) To investigate about historic, ethnographic and landscaping components related to the ICH of the Wayuu people (from the territory between Colombia and Venezuela, Zulia state) and Mapoyo people (community that lives on the shores of Orinoco river, on the border of Bolivar and Amazonas State), 2) To establish the identity of the forms and the historic and cultural contents that characterized the regional interconnections, especially the cross borders territory of the ICH of these indigenous people and afrodescendants communities, and 3) To develop lines for the social use of the ICH of the indigenous people and afrodescendant communities, through an innovative museological proposal in accordance with the active and leading participation of the indigenous people and organizations of the country.

The Plan aims to the recognition and valuation of the ICH of the indigenous people, to the understanding of their cultural interconnections; to the strengthening of popular participation spaces and to a bigger empowerment as subjects of law. In this initiative the praxis of cultural rights, is manifested in the definition, strengthening and promotion of the indigenous people as social subjects that, from their organizational capacities, assume the responsibility to deliberate and work in concrete actions, in consideration of the shared historic parameters, according to the related contemporary dynamics.

Moreover, the Plan gives special attention, from the epistemological ambit to the concepts of frontier and transnationalism. From them, it seeks to interpret the social and cultural current process in indigenous territories. Of the transnationalism, and from its definition as social field and a symbolic space, are taking in consideration, the intensity in which are developed the transnational relationships in a specific location and a specific participation of the indigenous people in the processes of socio cultural construction.

The Plan, to the effects of both ethnical and cultural partialities of the general ICH safeguarding, establishes its scopes, from a diachronic perspective, which demands in theoretical and methodological terms, to analyze the historical depths of the defined nubs of interest, that from this platform, put into questioning and thoughtful, the contemporaneity and future vision inherent to the indigenous people and Afrodescendant’s community acquis. It is aims to contribute to generate policies and actions from the State offices, which from a responsible cultural management, analyze the processes of similarities and differences, continuities and discontinuities, harmony and conflicts, for the attainment of power, among other dialectics that transcend national boundaries, and that permeate in the cultural forms and contents, particularly those that are manifested from the ICH.

From the year 2015 until today, -with continuities and discontinuities in the respective
process- the Cultural Diversity Center, under the context of the "Work Plan to the development of Community Cultural Heritage Capacities in the regions. Investigations Guidelines related to the safeguarding of the Intangible Cultural Heritage processes: The Collection of the Cultural Diversity Center and its community reinsertion has developed the project called “Community Ethnography for the ICH”. The Project has contemplated the making of almost 50 community-based ethnographic investigations, related to expressions of living cultural heritage, in each of the 24 states that comprise the country. According to the technical responsible of the project, to the management and safeguarding of the ICH, these constitute an unprecedented example, as for the relationship between investigation, documentation, archive and community participation, from the absolute and fully into consideration of the Ethics Principles of the ICH safeguarding. Thus, one of the project objectives established to enriched the documental acquis of the Cultural Diversity Center, from the incorporation to its repositories, of the obtain results, product of the ethnographic researches made by bearers and practitioners.

It must be add, the documentary archive of this institution is in permanent growing since 1947, and currently is one of the most important of the region, as for documentation of intangible cultural heritage and cultural diversity of Venezuela, and other 27 countries of Latin America and the Caribbean. In technical and scientific terms, the results of these investigations mean an invaluable contribution to the institutional and community management, related to the safeguarding. The results include relevant and novel information, that after its comparisons and contrasts with the testimonies of the documented post, illustrate the dynamic character of the ICH, and in consequence, to those transformations, consensual or not, and that according to the bearers and practitioners evaluation, would demand concrete actions.

On the other hand, in 2019 started- and still continues- in the context of the Safeguarding Plan formulation of the ICH of the locality known as Colonia Tovar, Aragua state, the making of two scientific studies. The first one, is an investigation due academic purposes, specifically undergraduate in anthropology thesis, and it’s about an anthropological-historic approach, to the historical and socio cultural aspects that took place in the Colonia Tovar during the first years of its foundation in the XIX century, and that led to their isolation for a long period of time; process which as a consequence, triggered the particular ICH conformation and very differentiated from the rest of the country.

As a specific experience, this work has evidenced the pertinence that the diachronic character studies has, not only for the knowledge of the historical depth of the elements of the ICH, but in consequence, and after the monitoring of the transformations that have taken place, to develop in a short, medium and long term, concrete actions (additional studies, regulations, declarations, conferences, publishes, exhibitions, etc.), under the context of the already established safeguarding measures. Likewise, the preliminary contributions of the investigation, had allowed a better understanding, as already pointed out by the Convention 2003 in its Article 1, of the close existing correspondence between the intangible character of the cultural living heritage and the material context that gives it sense.

The other study holds on, in one of the most important and critical aspects expressed in the
local Safeguarding Plan of the ICH. It is about the revitalization of the local language known as "alemán coloniero" o "alemánico" (German Coloniero, from Colonia Tovar a Venezuelan-German town in Aragua state). The Dr. Emilio Esteban Mosonyi, from the anthropolingui
cistic, based on a methodology that has included the language speakers, is carrying out an
investigation that has permitted the unification of the alemán coloniero alphabet, as well as
the standardization of the writing system. These achievements are inscribed in a favorable
and straightforward way to the compliance of the safeguarding measure, related to the
linguistic revitalization of the language. Likewise, the study has allowed making the
monitoring and also the adjustments of the strategies so far implemented, favoring this
linguistic cultural heritage.

On the other hand, the photography as an artistic expression has found in the ethnographic
work and in the safeguarding measure of the ICH understanding, implemented by many
communities and groups, a fertile field of action. To this matter, the development of some
anthropological investigations, later translated to an artistic language, has giving
contribution to it. The ethnographic work of Cesar Escalona, has given support to his own
art project called @ojosantropologicos (@anthropologicaleyes), which at the same time, has
it let to envisage the cultural richness of the different traditional elements of the
Venezuelan ICH, just like the "Cult of Maria Lionsa", in Yaracuy state, "The Turas", in the
states of Falcón and Lara, and the "Artisanal Fishing" in La Guaira state, among others.

The photographic and artistic creation of Escalona is an example of a bidirectional purpose
and commitment. In one hand, his creative imprinting, full of wide artistic values is a
prodigal field for aesthetic pleasure. In the other hand, even thou is susceptible to dissimilar
subjectivities and multiples interpretations, this work has a very important tangible
ethnographic character, specifically for the knowledge of the different stages, moments and
particularities, inherent to the rituals and traditional socio-productive activities in the
country. This referent, well appreciated, constitutes in itself, a tool of a great potential value
for the success or not of the monitoring, of the defined by the community bearers
safeguarding measures or the different cultural heritage elements.

In another order of ideas, under the frame of the declaratory in 2014, as the year of the
Youth, the Ministry of the Popular Power of the Culture, through the Cultural Heritage
Institute, made the "First Digital Photography Junior Contest: the Cultural Heritage, a vision
of the future", and in which main subject, was the tangible and intangible Venezuelan
cultural heritage. The objective of the Contest (of a wide community participation and with
contestant without many experience in the photographic act) was to recognized and
valuate, from the artistic and creative activity of the civil society and particularly from the
young ones, the importance of the study and socialization, as priority measures to the
safeguarding of the cultural heritage and in consequence, to the recognition of the
Venezuelan people on their condition of multiethnic and multicultural. Later on, in 2016, the
experience was translated into a photographic exhibition that included the showing of the
entire participated contestant.

From a initiative of absolutely community basis, some of the bearers of the "Blessed Palm
Tradition", of the community of El Pedregal, Chacao Municipality of Miranda state, have
established very valuable bridges, between art, creation and safeguarding measures. From
the registry and study of the memories related to some of the most emblematic "Palmeros" (members of the Blessed Palm Tradition) of the element; many of them deceased, the bearers with the necessary abilities and skills, have made an important number of puppets of an artistic high quality and which in a reliable way, represent those emblematic people. There have being the intention of this strategies of investigation-action, not only to honor the most outstanding Palmeros, but also, from a playful and educational environment, being consequent with the safeguarding measures of the element. So, the toys had being inserted in the execution activities, specific to the field of formal and no formal education oriented to children, bearers or not, of the traditional culture.

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 first projections in this matter, place on what would come about for the next six years in the maintenance and diversification of the ways that the communities, the groups and individuals, succeed in obtaining the results to the ICH investigations and documentation, for their use in the above mentioned purposes. In this sense, the role that the State has, for example, from the Cultural Diversity Center, in this objective is the key, because it will continue offering the service of public attention in a presence way; in a short terms, at least would be possible only when the conditions of biosafety allow it.

In addition, it is clear that the pandemic due COVID -19 has brought, as is known, numerous and complex issues, but at the same time, it has capitalized, at least for the present, the action possibilities facing the future, from the use of other options. Thus, the Focal Nucleus has already been planed that from this moment on, and henceforth, will put bigger efforts to the use of its Website as a space that allows full access to the ICH investigations and documentation results. Likewise, it is already contemplated in this institution, to provide other online platforms to the socialization of those results, like the social networks Instagram, Facebook and WhatsApp.
At the moment of making this Period Report, other power instances like the Ministry for the Popular Power for the Education, the Ministry of the Popular Power for the Tourism and the Culture Mission Foundation, keep at least, their orientations inasmuch as it the results of the investigations and documentations are included into their subsequent annual planning, looking for that part of their policies includes the great importance that the living cultural heritage have. In the same way, it must be highlight the investigations that are about to come, beyond their singularities, are projected (at least the pre conceived from the Cultural Diversity Center) under a structure filled with four main elements: previous consent, free, continuous and informed from the communities; community involvement, documentation and socialization of the results, as well as its use in favor of the ICH safeguarding.

It is worth to mentioned, that beyond any particularity or perspective given to the work agendas, as well as the gathering and systematization of the investigative and documental assets and their social use, are process in which, the respect to the customary practices of the communities and bearers groups, will be as in the present, fundamental. This is one of the points at which the Cultural Diversity Center wants to focus part of its reflexive efforts, from the Permanent Forum of the Cultural Diversity that will start in 2021 and will be extended until 2022, expecting to annually replicate it until 2026.
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?

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It is a

- Legal measure
- Administrative measure

**Name of the policy/measure**

Providence № 025/13, formally declares constituted the RCP-Venezuela as the only centralized registry system for all the Venezuela heritage assets and a tool to the Venezuela General Registry of Cultural Heritage). Official Gazette № 40.230 of 08/16/2013.

**Established**

2003

**Revised**

2013

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

Yes

**Brief description**

The I Census of Venezuelan Cultural Heritage), initiated in 2003 by the Cultural Heritage Institute, with the participation of national government State and municipal entities, as well as communities of involved sectors, allowed the information lifting and registry an important number of cultural manifestations that integrate the Venezuelan ICH. In these sense, there were catalogs published, from 2003, showing the registry of those cultural manifestations. In this context, the Resolution № 003-05 of 2005 declares as cultural assets,
all the cultural manifestations published in its respective catalogs, produced as a consequence of the Census of Venezuelan Cultural Heritage. With the entering into force of legal measures such as the "Ley de Patrimonio Cultural de los Pueblos y Comunidades Indígenas" (2009) (Indigenous people and Community Cultural Heritage Law, 2009) and the Convention for safeguarding of the Intangible Cultural Heritage, 2003, approved by law, by the National Assembly of the Bolivarian Republic in 2006, Official Gazette Nº 5.822 de 09/25/2013, the Cultural Heritage Institute, through the Providence 025/13, appropriately conforms heritage categories and subcategories that cover the diversity of the ICH. In that regard, were defined, among others, the categories related to the ICH in the following terms:

Intangible Heritage: conformed by the traditions or live expressions, in constant evolution, inherit by our ancestors and that are transmitted generation by generation, such as oral traditions, social practices, rituals, festivities, knowledge and practices related to the nature and the universe, and wisdoms and techniques related to traditional handicrafts. They develop according to their surrounds, in interaction with the nature and the history, instilling an identity feeling and contributing to promote the respect, to cultural diversity and human creativity.

Natural Heritage with cultural significance: are places, landscapes or natural monuments, that besides their relevant scientific, environmental or beauty values, are related to a community cultural manifestation. It is composed by natural reservoirs, national parks, mountains, caves, beaches, rivers, waterfalls, lagoons, etc., or natural elements like centenary trees, stones and specimens of animals are associated to legends, myths or beliefs, ceremonies or festivities the past or the present of a particular people.

Heritage Bearers (female or male): this category is composed by people that have knowledge and skills that are keys to the continuity of Venezuelan cultural expressions, based in our roots. They represent our identity to provide sufficient momentum to enable a particular way to see and feel- These bearers are women and men that have over thirty years in the job, and have achieved the recognition of their communities.

**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 Ministry to the Popular Power of the Culture, through the Cultural Heritage Institute (IPC), has been implemented practices oriented to the valuation, interpretation and cultural promotion of the Venezuelan ICH among girls, boys, teenager and young people in the country. Therefore the Pedagogic Program, created by Cultural Heritage Institute, focused to enhance locally, regionally and nationally, the belonging feelings in consonant to the protection and safeguarding of the ICH.
For example, the Project named: "Knitting Our Roots", inspiring with it, the recognition of tangible and intangible cultural heritage, oriented to children, teenager and young people. There is also the publication named: "Colección Notas del Patrimonio Cultural Venezolano" (Notes Collections of Venezuelan Cultural Heritage), oriented to teachers, facilitators and everyone who are interested in this subject. So, it constitutes a useful and entertaining instrument that is looking to contribute with emotional development of the person and the reception of information, becoming in an intelligence stimulator, and besides generates communication. In this way, the Cultural Heritage Institute, edited the first issued of the publication dedicated to the "Venezuelan Traditional Games", that are part of a section of the catalogs of the "I Census of Venezuelan Cultural Heritage", and a sub-category of the registry of the ICH of the Registry System of Cultural Heritage of Venezuela (RPC-Venezuela).

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

Yes

If yes, provide details.

"The Plan for Cultural Rights of Indigenous People and Afrodescendant communities of Venezuela related to traditional spaces and cross borders territory of Latin-America and the Caribbean". The Plan expresses in its general objective: to develop studies and proposals for social use the ICH Indigenous People and Afrodescendant communities of Venezuela connected to traditional spaces and cross borders territory of Latin-America and the Caribbean. As for its specific objectives, were proposed: 1) To investigate about historic, ethnographic and landscaping components related to the ICH of the Wayuu people (from the territory between Colombia and Venezuela, Zulia state) and Mapoyo people (community that lives on the shores of Orinoco river, on the border of Bolivar and Amazonas state), 2) To establish the identity of the forms and of the historic and cultural contents that characterize the regional interconnections, especially the cross borders territory of the ICH of these indigenous people. 3) to develop lines for the social use of the ICH of the indigenous people, through an innovative museological proposal in accordance with the active and leading participation of the indigenous people and organizations of the country 4) To elaborate research about historic, ethnographic and landscaping components related to the ICH of the Afrodescendant communities settled in the Central Coast and in the south of the Maracaibo (Zulia state) Lake and 5) To establish the identity of the forms and of the historic and cultural contents that characterized the regional interconnections, especially the cross borders territory of the ICH of these people.

Other safeguarding plans, developed since 2014, within bearer communities and the institutional accompaniment of the Cultural Diversity Center and oriented to specific aspects of the ICH, have been oriented to specific aspects of the ICH. These plans are linked to elements have being nominated to the Representative List of the Convention of 2003. These also started from the related inclusion to ethnic partialities, in this case, the Afrodescendant people. The formulation of plans for these elements has been permeated by the ethnic self-recognition, the history and the inherited collective memoirs, and even by sharing problems, such as racial discrimination. This is the case of elements of the ICH like the "The Callao
Carnival: a festive representation of a memoir and cultural identity" and the "Festive Cycle around the devotion and worship towards Saint John the Baptist". On the other hand, the element "Colombian-Venezuelan Llano work songs" also has its Safeguarding Plan, drawn up in 2016. It should be noted, the element was inscribed in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, in 2017.

In 2018, the Cultural Diversity Center began an ongoing project named: "Intangible Cultural Heritage for the handicapped in a accessible format. This initiative is an extension, and as such, it is associated to the safeguarding plans designed for different elements of the Venezuelan ICH inscribed on the 2003 UNESCO Convention Lists of 2003, between 2012 y 2019.

**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.

The Cultural Heritage Institute, as the cultural governing body and following its politics of defense and protection of cultural heritage, since 2013, has given technical accompaniment to the concerned communities, around the practices of cultural manifestations related to registry and protection process of cultural heritage.

The support has been given is mainly technical. In this respect, there is an example of a joint effort to the registry of "Parranda de San Pedro de la comunidad de Sarria", (Saint Peters’ Parade of Sarria Community, Libertador Municipality, Capital District), a religious cultural manifestation that has been celebrated for centuries, and motivates to its bearers, master practitioners, delve into the origins and the systematization of their experiences, to consolidate the safeguarding plan in order to ensure the practice continuity. In this regard, some bearers like the "Palo Negro’s Dancing devils", Girardot Municipality, Aragua state and the "Pastores del Niño Jesús" (Baby Jesus Shepherds, a catholic cultural manifestation); have made efforts interested in organizing the historic files about their cultural manifestations. These results are geared towards designing their safeguarding plans.

Regarding the financial support of Venezuelan Government, this one is made through upon request from Ministry to the Popular Power of the Culture to some organizations, such as the "National Association of Corpus Christi Dancing Devils" for economic resources to conduct the national meetings of de different "Diabladas" (brotherhoods).

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

No
Please explain how this is done or, if not, why this is the case.

Despite the progress made so far, a general diagnosis has not made, which might help to establish the priorities action through an intangible cultural heritage national safeguarding plan, and especially to favor of the ICH in need of urgent safeguarding. In the other hand, the economic crisis that has been worsening since 2012, has diminished the Government capacity to provide the economic resources to accomplish the mission, which has limited, but never unattended its support to the safeguarding plans.

Question 11.4

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

High

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

The cultural policies and/or legal and administrative measures that are part of the ICH, grant a space of participation to the concern communities and the cultural heritage bearers (female and male) into the registry process, in which, it is important to highlight their leading character, because they wield and sustained from generation to generation, the different cultural heritage expressions throughout the national territory. In this regard, it has been mentioned that the Census of Venezuelan Cultural Heritage that began in 2003, was elaborated with a wide participation of communities and specifics sector of the population and with the support of the governing body, like the Cultural Heritage Institute, governances and different municipalities.

The Registry of the Intangible Cultural Heritage involves a research process that promotes the community direct participation of the cultural heritage bearers (female and male) in the identification, characterization and hierarchy of their cultural traditional expressions, which represents, an approaching of the problems that affect their social-cultural reality, and at the same time, generate strategies accordingly to the safeguarding of these cultural expressions.

Examples on the previous mentioned, are the Registry of Sacred Places; the "Social Ethno-cartography and associated knowledge of Chaima people", located in Cariaco, Ribero municipality, Sucre state); the declaratory of "Mules and Burriquitas" (a traditional cultural dance that is practiced in different localities in Venezuela), or recently the Decree of National Executive, through which, is declared every October 31st., "Day of the Necessary song", dedicated to the recognition and commemoration of this music genre, which major exponent was the national singer "Alí Primera" (who was born in that date and so is therefore a commemorative celebration). This measure was taking after hearing the request of artist, creators (female and male) devotees, as well as a wide range of people (Decree № 4.359 of by 30th. of October of 2020, Official Gazette № 41.997 with the same date).
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 Venezuelan State, long before joining the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, had reflected the diversity of the ICH and the need for its safeguarding in diverse legal and administrative instruments, referred to this matter. Therefore the I Census of Venezuelan Cultural Heritage, that started in 2003 by the Cultural Heritage Institute, along with National, states and municipals governmental entities, as well as communities of the involved sectors, allowed gathering the information of an important numbers of cultural manifestations that integrate the Venezuelan ICH. In this regard, since 2003, the catalogs that show the registry of those cultural expressions were published. In this regard, according to the Resolution № 003-05/ 2005, all the cultural manifestations, included in these catalogs, were declared as Assets of Cultural Interest, Later on, with the entry of legal measures Cultural Heritage of the Indigenous People and Communities Law (2009), the Cultural Heritage Institute through the Providence 025/13, adjusted adequately the cultural heritage categories and subcategories that would comprised the ICH diversity.

For the next 6 years period, the action strategy in this area, will be the constant reviewing of the measures that permit its editing, extensions and/or improvement to comprise the very wide ICH field, having as main axis the participation of the Popular Power through the diverse organized expressions of the bearer communities, overseers and responsible to keep alive these cultural manifestations.

On the other hand, since 2021, the major instance of the Legislative Branch of the country, this is, the National Assembly, advances the first discussions for the Bill: “Safeguarding of the Intangible Cultural Heritage of Venezuela Special Law” for adoption in the medium term. Such a significant legal instrument will be innovative by its nature in Latin America.
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

- Legal measure

**Name of the policy/measure**

Organic Law of Culture

**Established**

2014

**Revised**

--

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

Yes

**Brief description**

The Bolivarian Republic of Venezuela, in the Preamble of its Constitution (1999), is recognized as a multi-ethnic and multicultural society. In its 99th article, declares that the cultural values constitute an inalienable asset of the Venezuelan people and a fundamental right, which the State will encourage and guarantee, procuring the conditions, legal instruments, measurements and budgets needed. The State will assure the preservation and protection, enrichment, conservation and restoration of the cultural heritage, tangible and intangible and the Nation historic memoir. The assets that constitute the cultural heritage of the nation are inalienable, imprescriptible and indefeasible.
Basing in the 11th article, where defines the cultural heritage as "Each and every one of the cultural manifestations, tangible or intangible, that are understood under the terms of significant results or testimonies of Venezuelan culture and that are formally declared in the general registry of cultural heritage of the national body with competence in cultural heritage", allow the general work frame of political and administrative action of the responsible state authorities to reflect the diversity of ICH.

In that article, the necessity of the State legitimization is underline, for the recognition of the cultural heritage protection object, specifying that: "It is a people, communities, private or public cultural institutions, local and regional governance's right and responsibility, to recognize as a cultural heritage value, museums, culinary traditions, historic sites, as well as other cultural assets, which has to be formalized to the competent institution to the allocation of its Declaratory as a cultural heritage".

**Question 12.2**

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

| Yes | 1 |

It is a

- Education policy
- Administrative measure

**Name of the policy/measure**

Guidance to the curricular transformation process at every levels and modalities

**Established**

2016

**Revised**

--

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

Yes

**Brief description**

The legal measure is intended, among other things, to educate in and for the interculturality and the diversity recognition, as well as educate in and for the preservation of the life in the planet. Likewise, the modalities of intercultural education, bilingual, countryside and cross-
border, are starting in each context (ICH) an educational processes of characterization, to approach them adequately in the pedagogic and curricular way.

2

It is a

- Education policy
- Administrative measure

Name of the policy/measure

Regulations about the Use of Indigenous Traditional Garments, in the subsystem of elementary school

Established

2016

Revised

--

Is the policy/measure being implemented?

Yes

Brief description

The Resolution № 079 pronounced by the Minister of the Popular Power to the Education is intended to promote and respect in the educative centers and institutions located in the national territory, the use of indigenous traditional garments and ornaments as school uniforms, to guarantee their constitutional rights to keep and develop the cultural ethnic identity of the different indigenous people and communities. Its article 2 defines the traditional garment as "the ancestral clothing created designed and transformed in the course of time for the practical, material and symbolic satisfaction needs, depending directly of the historic, geographic context of the "Cosmovisión" (Worldview) of the different indigenous people and communities".

The measure has intended to: 1. Strengthen the cultural Worldview, moral values from the use of Indigenous traditional garments and ornaments in the subsystem of elementary school 2. Ensure the obligatory use of indigenous traditional garments and ornaments, agreed by assembly with the indigenous communities in the institutions or educative centers located in the national territory, and 3. Promote and disseminate the diversity of Venezuelan indigenous traditional garments and ornaments around the national territory and beyond their frontiers.
It is a

• Education policy

**Name of the policy/measure**

General orientations to the curricular transformation process at education modality of young and adult people

**Established**

2016

**Revised**

2017

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

Yes

**Brief description**

The guidelines issued by the Minister of the Popular Power to the Education for the school year 2016-2017, constituted among other aspects, as a curriculum planning and its collective and inclusive implementation from the teachers, to promote the ethical and moral values established in the Constitution of Bolivarian Republic of Venezuela, from an inter and transdisciplinary perspective, reinforcing the social construction of the knowledge, the love for the nation, for the historical and cultural heritage and to the local, regional and national identity.

**Question 12.3**

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

Yes

It is a

• Education policy
• Legal measure

**Name of the policy/measure**

National Institute of Indigenous Language
Established
2016
Revised
--

Is the policy/measure being implemented?
Yes

Brief description

Basing on the article 9 the Constitution (1999) of Bolivarian Republic of Venezuela, that establish the Spanish as the official language, the languages of indigenous people also have an official use to them, therefore must be respected in the whole territory of the Republic; for constitute cultural heritage of the Nation and of the Humanity and in the executing of the Indigenous Language Law (2008), the National Institute of Indigenous Languages (INDI) was created and subscribed to the Ministry of the Popular Power to the Education for the purpose to execute policies and activities for the protection, defense promotion, preservation and research, as well as to ensure the adequate use of the indigenous language, adapted to a natural and cultural unfolding, with leading, direct and effective involvement of the indigenous people and communities. The main objective of the INDI is focused on creates educational policies that promote the rescue of the language in the ancestral communities.

It is a

- Education policy
- Administrative measure

Name of the policy/measure

Regulations to established teaching in their native languages in indigenous Educational Centers and institutions of the Elementary schools subsystem

Established
2016
Revised
--

Is the policy/measure being implemented?
The Resolution № 079 pronounced by the Minister of the Popular Power to the Education, has for an objective, to promote the implementation, development, maintenance and preservation of their own education (indigenous peoples), as a socialization and education process, characterized by the intercultural and bilingual education, at all levels and modalities of the Elementary schools subsystem that are developed in the Educational Centers and institutions, in the interest of assure the cultural integrity of the indigenous people and community and to the strengthening of the multiethnic, multicultural and multilingual society.

The aim is to establish the mandatory implementation, monitoring, development, use and permanent practice of the indigenous people education in all the indigenous educational centers and institutions in the national territory, towards the achievement of a quality and appropriate education for these people and communities, and also guarantee in each indigenous educational center and institution at all levels and modalities of the subsystem of elementary schools, the intercultural and bilingual character of the learning process, using the indigenous people and community language that correspond along educational process and the progressive use of the Spanish language.

It is a

- Education policy
- Administrative measure

Name of the policy/measure

Regulations of Linguistic Niches

Established

2016

Revised

--

Is the policy/measure being implemented?

Yes

Brief description
The Resolution № 080 pronounced by the Minister of the Popular Power to the Education aims is to the revitalization, preservation, development, care, generational transmission, straightening and promotion of the indigenous culture and language, against any dissolvent or substitute tendency trend. Its application area is the habitat of the indigenous people and communities in the national territory. The article № 5 of these measure, defines the "Nichos Lingüísticos" (Linguistic Niches) as those integral educational spaces outside of schools, where the socio cultural environment is reproduced, through the use of principles, strategies and methods, in which are substantiated their own education as well as the communal and institutional co-management, through the teaching and learning from the specific standards of the elderlies (women and men), originary cultural traditional language and culture.

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 since the adoption by referendum of the Bolivarian Republic of Venezuela Constitution (1999) has being recognized as a multiethnic and multicultural society. In its Article 99 declares that the cultural values constitute irrevocable asset of the Venezuelan people and a fundamental right that the State will encourage and guaranty, procuring the conditions, legal instruments and necessary resources and budgets. Although the constitutional regulations are a direct implementation to its use, it is required a body of concrete measures.

In the particular case of the Ministry of Education, has approved the guidelines to the curricular transformation process in all the levels and modalities, which aim to, among other things, educate in, to and for the interculturality and the diversity valuation as well as to educate, in and for the live preservation in the planet. Likewise, it begins in the modalities of the rural and cross borders intercultural bilingual education a characterization process of each context (ICH) in its educational process, to approach them in a pertinent way as for the pedagogical and curricular.
It is planned that for the next six years, in accordance to the Constitution and the National Plan 2019-2024, to continue with the execution of the Resolution № 078, pronounced by the ministry of the Popular Power for the Education, aims to promote the implementation, development, maintenance and preservation of the indigenous own education, as a socialization and education process of intercultural bilingual character, in all the levels and modalities of the subsystem of the elementary education that is developed in the intercultural bilingual institutions and educational centers, in the interest of assuring the cultural integrity of the indigenous people and communities as well as the strengthening of the multiethnic, multicultural and multilingual society.
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.

The National Plan. Second Socialist Plan of Economic and Social Development of the Nation 2013-2019. In the MAIN HISTORIC OBJECTIVE:№ presents as one of its goals: 1.5. To develop our scientific-technological capacities, related to the needs of the people. General and Strategic Objectives: 1.5.2.5. To generate and promote through the ICTs, contents based on national values, multiethnic and multicultural of our people, and with them, intrinsic principles of Bolivarian Socialism.

In the MAIN HISTORIC OBJECTIVE: № 2, established as a National Objective: 2.2. To build an equal and fair society. General and Strategic Objectives: 2.2.1.4. To consolidate values, that preserve the identity, build sovereignty and defense of the Nation, from the physical spiritual and intellectual enjoyment, and the recognition of our cultural and natural heritage. 2.2.3.4. To impulse and amplify the network of intellectuals, artists, bearers as well as the organization of cultural community web. 2.2.3.5. To develop investigations about cultural traditions that encourage the knowledge and cultural practice.

In the MAIN HISTORIC OBJECTIVE: № 5: V. To contribute with the preservation of the life-giving of the planet and the salvation of the human race. National Objective. 5.1. To build and impulse the economic and productive eco-socialist model, basing it in a harmonic relationship between human being kind and nature, that guaranties the rational, optimal and sustainable use of natural resources, respecting the processes and nature cycles. 5.3. To defend and protect the historic and cultural Venezuelan and "Nuestroamericano" (our American) heritage.

**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**
  - Biological Diversity Management Law (2008), intended to establish the dispositions to the management of biological diversity, in its variety of components, including the natural or manipulated genomes, generic material and its derivatives, species, populations, communities and their existing in continental, island, lakes and river spaces, as well as territorial sea, inland waters, soil and subsoil, air spaces; guaranteeing the security and sovereignty of the Nation to achieve the greatest collective well-being, under the context of sustainable development. Among its field of application is the addition of those traditional knowledge of the local people and indigenous communities that can be used as favorable practices for the conservation, advantage and the handling the biological diversity.
  
  - Forest Law (2013). Its article 68.6 express that the State can declare, protective Zones that constitute cultural landscapes defined by those surfaces where interactions between humans and nature, along the years, have produced a location with its own character and important aesthetics, ecologic and cultural values, aiming to safeguard the integrity of this area evolution and maintaining traditional land use practices, construction methods well as social and cultural manifestations.
  
  - Seeds Law (2015). Its article 3.4 establish as one of its goals, to revalue and Relegitimize the knowledge, wisdom, beliefs and local practices of country women and men, indigenous and afrodescendants traditions and other communities.

- **Health care**
  - Regulations that establish the classification of health spaces or facilities of the Integral Health Care National Support System (2020); measure dictated by the Ministry of the Popular Power for Health (№ 001 01/09/2020). It is intended to the classification of spaces or facilities of the Integral Health Care National Support System. On its 10th article express that in the facilities of the integral health care National Support System will guaranty the human rights of the indigenous people and communities, after all, the interculturality.
  
  - Decree № 6.663 by which the Ministry of the Popular Power to the Woman and Gender Equality, 2009, created a Governing Body of the National Executive whose is focused to the formulation, monitoring, evaluation and execution of the public policies of the State. It is directed to women, especially in the areas of health, education, economy, culture, recreation, training, capacity-building, political involvement, housing and habitat, science and technology, employment and social security; in coordination with other entities of the National Public Administration, centralized or decentralized. This Ministry is in charge of the design, planning and
implementation through the subscribe institutions, programs, plans and projects aim to women empowerment in judicial, social, politics, economics and recreational matters, especially the afrodescendants, indigenous, country workers, fishers, laborer women, as well as handicap, in indigent situation, displaced, refugees and returnee, inmates, housekeepers, girls and teenagers, to guarantee them the free and fair access to material and spiritual wealth, and to the means and mechanism in their full exercise freedom, and to the development of their capacities and abilities, in a democratic, participatory, leading role, equal, egalitarian and socialist society.

• Knowledge and practices concerning nature and the universe

Constituent Decree for the Promotion and Protection of the humanized parturition and childbirth dictated by the Constituent National Assembly, whose purpose is to promote, protect and guarantee the human right to those that integrates the family, to a humanized gestation, delivery and childbirth to generate the necessary conditions for the development and expressions of humans relationships based on love, affection, security solidarity mutual respect and common effort, during gestation, delivery, childbirth and postpartum. Its article 2, states, among other purposes: 7. To guarantee the respect to the beliefs and cultural practices that favored a healthy development and harmonious process of gestation, delivery, childbirth and postpartum, as long as they respect the dignity and rights of the mother, newborns, parents and families; 9. To guarantee the respect of the Worldview, knowledge, practices, uses, customs, traditions of the indigenous people and communities related to the cultural, emotional, physics and physique health when it is about gestation, delivery, childbirth and postpartum; 10. To promote the intercultural dialog that favored the appreciation and respect of our diversity and contributes to the socialization of practices and experiences towards the gestation, delivery, childbirth and postpartum; and 11. To eradicate the practices, social patterns, health standards and protocols, that be an attempt to the humanization gestation, delivery, childbirth and postpartum.

• Climate change


• Others

- Organic Law against Discrimination (2011) recognizes the constitutive cultural
diversity of the Venezuelan identity, which has the same value and importance in the consolidation of the cultural heritage of the Nation. Its object is to establish the adequate mechanism to prevent, attend, eradicate and punish the racial discrimination, in any of the manifestations, guaranteed to every person, group of people, the enjoyment and practice of their rights and duties, enshrined in the Constitution, the international laws, treaties, pacts and conventions related to Human Rights, subscribed and ratified by the Republic. The race discrimination is defined by all the distinction, exclusion, restriction, preference, action or omission, based on racist ideologies and by grounds of origin, ethnic, national origin or trait of the phenotype aim at denying the recognition enjoyment and practice in conditions of human rights and liberties equality of the person or group of people.

- Providence № CD-001-2019 dictated by the National Institute against racial Discrimination (INCODIR), whereby dictates the mechanism to the conformation of the Comities Against Racial Discrimination.

**Question 13.3**

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

Yes

**Provide any additional details**

Integral Management Law of Socio-cultural and Technological Risk (2009) defines integral management Socio-cultural and technological risks as the process oriented to formulate plans and execute action in a concert, planed and conscious way, between the institution government bodies, to prevent or avoid, mitigate or reduce the risks of a locality o region, paying attention to their ecological, geographic, habitants, socials, cultural and economic realities. Therefore the scope of the law is circumscribed to this risks type as a result of the probability of natural events Witticism potentiated by human action that might generate damages to the habitants and environmental quality.

**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

- Biological Diversity Management Law (2008) is intended to establish the provisions to manage the biological diversity on its different components, including the natural
or manipulated genomes, generic material and its derivatives; species; populations; communities and their existing in continental; island; lakes and river spaces, as well as territorial sea, inland waters; soil and subsoil; air spaces; guaranteeing the security and sovereignty of the Nation to achieve the greatest collective well-being, under the context of sustainable development. Among its field of application, is the addition of those traditional knowledge of the local people and indigenous communities that can be use as favorable practices for the conservation, advantage and the handling the biological diversity.

The Law creates the National Authority of Environment, governing body in the field of biological diversity management. Among its competences, are the fair and equitable involvement in the benefits that derive from the management of the biological diversity and its components: In the case of indigenous people and communities, is to guaranty the collectives benefit. (Article 14.4). The Article 36 declares null, all administrative measure that affects the indigenous habitats and land where there is no participation, information and previous consulting of the involved indigenous communities.

- Social Protection for the Cultural Employees (female and male) Law (2014) and its Regulations (2019 is intended to guarantee the social protection of cultural employees; whetr is under the relation of dependent or self-employed. The Article 8 recognizes the exclusive property right, without prejudice of the rights contemplated under the Law of Authors Copyright. The cultural employees (women or female) have the exclusive property right to do, authorize or forbid: 1. The distribution to the public of the original copy or copies of their interpretations or performances recorded in sound or audiovisual media, through sale or other transfer of ownership as well as through the rent, of public lending or any other transference of possession for consideration. 2. The availability of their interpretation or performance, through interactive digital transmissions, wether is wire or wireless means, so the public may have access to them from the place and the moment they decide.

The Article 29 creates the National Fund for the Development and Social Protection of the Cultural Employees (female and male), which will be constituted by contributions made by natural and legal entities, of private nature that perform public shows and hire foreign artist for their performance in the country. As well as the private companies that provide broadcasting services. This Fund will be destining to the financing of plans projects, development and capacity-building programs for artistic and cultural activities, as well as integrated attention in matters of work and social security of the cultural employee.

Forest Law (2013) the article 68.6 express that the State can declare protective Zones that constitute cultural landscapes defined by those surfaces where interactions between humans and nature, along the years, have produced a location with its own character and important aesthetics, ecologic and cultural values, aiming to safeguarding the integrity of this area evolution and maintaining traditional land use practices, construction methods well as social and cultural manifestations.
Among of some of its purposes, there is the one to promote through touristic activities, the national identity or the image of the Bolivarian Republic of Venezuela or of any of its tourism destination, without altering the national values or the cultural manifestations. The Article 2.15 recognizes the tourism as an a community activity, as a State policy aimed to encourage the involvement of the organized communities in stances of the popular power and other ways of participation, into the development and control of the touristic activities, the adequate management of the natural and cultural heritage; through the impulse of the tourism companies of social properties, direct or indirect communal, and other socio-productive organizations of the popular power. In the other hand, the Article 5.1 stipulates that tourism development must be sustainable to procure the recuperation, conservation and integration of the cultural, natural and social heritage and the responsible use of the touristic resources, improving the quality of life of the local populations, strengthening their social, cultural, environmental and economic development as well as the touristic sensitization. The Article 5.3 obliges the State, among other actions, to promote and preserve the different values, traditions and cultural local manifestation throughout the country.

The Cultural Heritage Institute through the Providence № 005/2016, declares Cultural Interest Zone of the mountain chain of Falcon, which covers the municipalities of Sucre, Bolivar, Petit, Unión and Federación, and part of the municipalities Colina, Miranda y Jacura, in the representation of its parishes Macoruca, Acurigua, Guzmán Guillermo (Zona Alta) y Agualinda respectively of Falcón state, for its wide historic and cultural values, and in which its socio-economic productive processes refer and protect the ancestral wisdom and knowledge.

In its Article 2, declares to protect all of the handicraft practices, that are related to the identity of the "Sierra Falconiana" (Falconian mountain range), as well as its collective cultural manifestations that represent the ICH of the Sierra Falconiana, stimulating the promotion, production, diffusion, research and valuation of them. This measure establishes that for the planning, intervention and development programs that might be projected in this Zone, the priority will have it, those projects and initiatives that came from within the communities, according with their needs and potentialities.

**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.

Biological Diversity Management Law (2008), intended to establish the dispositions to the management of biological diversity, in its variety of components, including the natural or manipulated genomes, generic material and its derivatives, species, populations, communities and their existing in continental, island, lakes and river spaces, as well as territorial sea, inland waters, soil and subsoil, air spaces; guaranteeing the security and sovereignty of the Nation to achieved the greatest collective well-being, under the context of sustainable development. Among its field of application is the addition of those traditional knowledge of the local people and indigenous communities that can be use as favorable practices for the conservation, advantage and the handling the biological diversity.

This Act provides that the natural people or law entities, the indigenous people and organized communities that formulate, execute or participate with initiatives, plans, programs, projects or activities oriented to the preservation of the biological diversity and its components, its sustainable use, and particularly to its recovery, might be able to access to economics resources and incentives, fiscals, financial, technological, social and educational (Article 56).

**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 being implementing inclusive legal and administrative measures of the ICH diversity. Thus in environment matter, the Management of the Biological Diversity Law (2008) was approved, which aims to establish dispositions to the managing of the biological diversity in its diverse components, including the natural or manipulated genomes, generic material and its derivatives, species, populations, communities and ecosystems that exist in their continental, insular, lacustrine, fluvial, territorial waters, maritime areas, soil, subsoil
and airspace spaces, guarantying the security and sovereignty of the Nation. In the same way, the Seed Law (2015), seeks to reevaluate and re-legitimize the knowledge, wisdoms, beliefs and local practices, traditional and ancestral of the country women and men, indigenous people and afrodescendants and other communities.

Therefore, one of the lines of the National Plan 2019-2024, to be implemented is the “1.4.11. To promote the models of diversified production, from the family, country, urban, per-urban and indigenous agriculture, that recovers, validate and diffuse traditional and sustainable models of production”, seeking to harmonized the food production, respecting the traditional knowledge.
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.

- The collective intellectual copyright is a constitutional right recognized in the Constitution of the Bolivarian Republic of Venezuela (1999). Its Article 124 expresses that the knowledge, technologies and innovations of the indigenous people’s collective intellectual copyright are guaranteed and protected. All activity related to genetic resources and associate knowledges towards it, will pursue collectives gains. The patents registry over this ancestral resources and knowledge are forbidden.

- Biological Diversity Management Law (2008), intended to establish the dispositions to the management of biological diversity, in its variety of components, including the natural or manipulated genomes, generic material and its derivatives, species, populations, communities and their existing in continental, island, lakes and river spaces, as well as territorial sea, inland waters, soil and subsoil, air spaces; guaranteeing the security and sovereignty of the Nation to achieve the greatest collective well-being, under the context of sustainable development. Among its field of application, is the addition of those traditional knowledge of the local people and indigenous communities that can be used as favorable practices for the conservation, advantage and the handling the biological diversity.

- The Development and handicraft creation Law (2015) declares matters of public interest the craftwork and is entitled to special protection from the State, as a multicultural manifestation and it’s a component of the Venezuelan cultural identity and diversity. The 6 Article recognizes the copyright of the handicraft women and men and the handicraft community, who are authors of an artistic piece, or invention in the designs, the techniques and the tools, are from; therefore they enjoy with the right to the benefits that derive according to the law governing subject of royalties.

- The Seed Law 2015) rejects the genetically modify organism (OGM) and the characterization of the seed (country workers, indigenous and afrodescendants) in which their tangible and intangible management. The Article 43 establishes that the “The local knowledge; wisdoms; practices and the beliefs of the peasants, indigenous and afrodescendants, associated to the seeds, are cultural and natural, tangible and intangible
common-well of public interest of the people. In consequence they cannot be an object of intellectual copyright registry, nor plants breeder’s rights.

**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.

- **Organic Law of indigenous people and community (2005).** The Chapter V of this legal measure is dedicated to recognize and protect the knowledge and intellectual collective property of the indigenous people. The State will guaranty (Article 103) the right of the indigenous people and communities to establish and protect, according to their uses and customs, their cultural artistic, spiritual, technological and scientific heritage, knowledge about animal and plant life, the designs, traditional procedures, and in general all of the ancestral and traditional knowledge related to the genetic resources and biodiversity. To these communities, the exercise civil, criminal and administrative actions required are recognized, to determine the responsibilities and provide reparations, against to anyone who has participated direct or indirectly into the illicit use of their knowledge, technologies, innovations and practices, in its violation of their collective property right (article 104). The State is obligated to support, technical and legally to this people and communities in the exercise of such actions, nationally and internationally.

- **Cultural Heritage of the Indigenous People and Communities Law (2009).** Its Article 7 establishes the prohibition of registration of intellectual rights from third parties that belongs to indigenous communities. The uses, practices, costumes, traditions, expressions, ancestral knowledge, technologies and innovations, associated knowledge to the genetic resource and biodiversity and the others traditional knowledge that are part of the collective cultural heritage to the indigenous people and communities, shall not be subject of forms of intellectual property registry. It only can be object of registry, by the Cultural Heritage Institute in common agreement with the indigenous people and communities, who will conserve their intellectual collective property.

- **Constituent Decree for the Promotion and Protection of the humanized parturition and childbirth dictated by the Constituent National Assembly,** whose purpose is to promote and guaranty the human right to those that integrates the family, to a humanized gestation, delivery, childbirth and postpartum to generate the necessary conditions for the development and expressions of humans relationships based on love, affection, security solidarity mutual respect and common effort, during gestation, delivery, childbirth and postpartum. Its Article 2, among other issues, declares: 7. To guarantee the respect to the beliefs and cultural practices that favored a healthy development and harmonious process of gestation, delivery, childbirth and postpartum, as long as they respect the dignity and rights of the mother, newborns, parents and families; 9. To guarantee the respect of the
Worldview, knowledge, practices, uses, customs, traditions of the indigenous people and communities related to the cultural, emotional, physical, and physique health when it is about gestation, delivery, childbirth, and postpartum; 10. To promote the intercultural dialogue that favors the appreciation and respect for our diversity and contributes to the socialization of practices and experiences towards the gestation, delivery, childbirth, and postpartum, and 11. To eradicate the practices, social patterns, health standards, and protocols, that be an attempt to the humanization of gestation, delivery, childbirth, and postpartum.

- The Autonomous Service of Intellectual Property (SAPI) institution competence in the registry of the author and industrial rights has protected origins appellations that belong to groups and communities. An example of this is the “Cacao de Chuao” (Cacao of Chuao), located in Santiago Mariño municipality, Aragua state, that became the precursor rubric of “Appellation of Origin” in the country. In 2016, this guaranteed quality seal, to incentive its productive activities and foment the defense of its organic particularities. For its part the SAPI, granted in 2019, a certificate to the brand Yare’s Dancing devils with the aim to protect the author’s right of the image and products that this community has over the this cultural and touristic manifestation. In 2020, the Ministry of the Popular Power of National Commerce with the Ministry of the Popular Power to the Culture, along with SAPI, signed an interinstitutional agreement to promote the protection of the creations that came from the minds of the Venezuelan culture and folk people.

The Cultural Heritage Institute through the Providence № 005/2016, declares Cultural Interest Zone of the mountain chain of the Falcon state, which covers the municipalities of Sucre, Bolivar, Petit, Unión, and Federación, and part of the municipalities Colina, Miranda, and Jacura, in the representation of its parishes Macoruta, Acurigua, Guzmán Guillermo (Zona Alta) and Agualinda respectively of Falcon State, for its wide historic and cultural values, and in which its socio-economic productive processes refer and protect the ancestral wisdom and knowledge.

In its Article 2 declares to protect all of the handicraft practices, that are related to the identity of Sierra Falconiana (Falconian mountain range), as well as its collective cultural manifestations that represents the ICH of the Sierra Falconiana, stimulating the promotion, production, diffusion, research and valuation of them. This measure established that for the planning, intervention and development programs that might be projected in this Zone, the priority will have it, those projects and initiatives that came from within the communities, according with their needs and potentialities.

**Question 14.3**

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

Yes

*Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.*
- Organic Law of Indigenous people and communities (2005), by constitutional mandate, the State recognize on its Article 130, the own right of the indigenous people, by virtue of which they have the power to apply instances of justice in their land and habitat by their authorities legit and that only affect their members, according to their culture and social needs, as long as they are not incompatible with the human rights established in the Constitution of the Republic; the agreements, pacts and international conventions, subscribed and ratified by the Republic, interpreted interculturally, and in accordance with the provisions of this Law. On the other hand, the Article 131, indicates that the indigenous right, are constituted by the set of norms, principles, values, practices; institutions, uses, and customs that each indigenous people considerate legit and obligatory, that allow them, to regulate the social and political life, self-government, organized and guaranty the internal public order, established right and duties, resolved conflicts y take decisions on the internal matter.

This legal measure respect, for example, the Wayuu Normative System applied by the putechipü’u (he is the main element and responsible in the administration of justice, solving conflicts and negotiation, between the members or not of the wayuu community): summary of principles and practices, that regulates the spiritual and social behavior of the members of the Wayuu people, settled mainly in the La Guajira region of Zulia state, in the northwest side of the country and in the Republic of Colombia. In the Normative system, the application of justice is made, starting with the social and moral values of the putechipü’üi, also called palabrero. This character, from the ancestral word inherited; fill of spiritual, mythic and social fundaments of the wayuu people, works in favor of the resolution of conflicts of his people, the maintenance of the harmony and the peace attainment.

The Ethic Code of the Venezuelan Judge (females or male) (2015), instrument that establishes the disciplinary regime and the ethical principles that guide the behavior of the judges (female or male), excludes out of this Code application, the legit authorities of the indigenous people, responsible of instances of justice within their habitant.

- Biological Diversity Management Law (2008), intended to establish the dispositions to the management of biological diversity, in its variety of components, including the natural or manipulated genomes, generic material and its derivatives, species, populations, communities and their existing in continental, island, lakes and river spaces, as well as territorial sea, inland waters, soil and subsoil, air spaces; guaranteeing the security and sovereignty of the Nation to achieve the greatest collective well-being, under the context of sustainable development. Among its field of application is the addition of those traditional knowledge of the local people and indigenous communities that can be used as favorable practices for the conservation, advantage and the handling the biological diversity. Its Article 7 provides that in the case of the manifestation of conflicts in the management of the biological biodiversity, the National Authority of Environment, created by this Law, under the principle of co-responsibility, is obligated to promote participative processes of dialogs analysis and resolution, depriving the collective interest.

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 collective intellectual property is a constitutional right, recognized in the Bolivarian Republic of Venezuela Constitution (1999). Its Article 124 expresses: “It is guaranty and protected the collective intellectual property of the knowledge, technologies and innovations of the indigenous people. All activity related to genetic resources and associated to knowledge shall be pursued. It is forbidden the patents registry about those resources and ancestral knowledge”. Even though the State, through its competent governmental offices, has been granting rights to specific communities or groups of their own wisdoms aiming to protect the authorial rights of the image and products that these communities have over the cultural and touristic manifestation, still remained to extend even more, this protection. It is the general knowledge that the commercial voracity enhance by the multimedia, tends to appropriate the image of many collectivities to be economically exploited at the expenses of the true owners. That is why the Center for Cultural Diversity will ensure compliance with the regulations that protect these cultural manifestations, also serving as a bridge to the competent bodies in this matter for their strengthening. In addition, in this sense, it will be suggest to propose specific legal and administrative reforms, since the Center for Cultural Diversity has among its attributions, to propose and promote the development of the legal framework that sustains and protects cultural diversity.
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.

From the adoption of the UNESCO Convention of 2003, the different bearer community’s expressions of the Venezuelan ICH were catalyzed, from the importance that these have, as referents of the cultural memories and identities that they share, and as a gearing to the social cohesion. These have been, also, valued when they come to the importance for the common well-being and at the local sustainable development, especially those traditional elements related to socio-productive areas.

Fortunately and even though it is a slow and complex process, this understanding has permeated in different areas of the society in general, that not only still avid of information about the diversity expressed in the ICH, but also has being overtaking intercultural valuation and dialogues exercises with the recognized living heritage people. The progressive comprehension of the importance valuating the cultural diversity that constitute us, is accompanied by the understanding that the diversification (technical, technological and geographical), of the cultural practices, is essential to the co-development, and very especial in the related to the food sovereignty and the economic progress in general.

To this process, of significant community leadership, has resulted in many cases, fundamental the recognition of these expressions of the ICH. An example is that after its declaratory as Asset of Cultural Interest to the Nation, the bearers implemented strategies and activities for the strengthening of communities capacities. However, the most important attribute that has allowed the concretion of successful of experiences, regarding the use of ICH, favoring the collective well-being, have come from the within of the communities, in a concrete way, it is reflected in myriad forms, such as: Local counseling, civil associations, ventures, harvesting communes and families companies: These collectives, at the same time, have added other similar organization, from the articulation in networks and alliances, established in a different territorial scales, but where the ICH always is the main cohesive component.

Many of these organizations have advanced in the context of sustainable development programs, from the enhancement of their ICH, and after a political instrumentation of their cultural and ethnics identities. it has being understood that -although are lacking of more
successful experiences about it- the succeed of their demands, economic for example, will be granting only after the recognition of their living heritage, but from the principle that more of a immutable and static acquis, the ICH is about a social construction, that always has to be democratic, inclusive and participative. This principle that unleashed the critic interpretation of the past, has contributed to the communities and organized collectives, to design and present to the Ministry of the Popular Power to the Science and Technology, the Ministry of the Popular Power for the Food and the Ministry of the Popular Power to the Urban Agriculture, among others, proposals and projects, favoring the local sustainable development.

These efforts have given the bases for many individuals and communities recognize that the safeguarding of the ICH is an element that connects transversally the national policies, and at least theoretically, they have to attend their demands. However, it also has permitted them to value, that this will only be traduce in the expected result, if there is a community, sustained, diaphanous and with a big spirit of responsibility work. The traditional collectives have assumed with vehemence that the ICH is an identity reference that is essential to the vitality of the social life and to the satisfaction of their needs and desires, facing the future.

From the previous explained paragraph, are many examples such as "La Hacienda Chuao" (The town of Chuao, in Aragua state), a socio-productive unity of cocoa, and a ICH referent, whose historical roots date back to the 16th century, and it constitutes a biocultural relevance element. Its habitants, mostly afrodescendants, are not only aware and are active defender of the importance of their environment surrounds (declared National Park Henry Pittier in 1936), but in consequence, and according to their ways of traditional lifestyle, maintain the productive and exporter vocation of the state, specifically the local type cocoa (Theobroma cacao), considered the best in the World. This unit is a reference of the sustainable and endogenous development in the country, and is part of the strategic Plan of the State, starting in 2013 and still current, for the sake of strengthen the cocoa of Chuao, with other cocoas of Venezuela, that transcends international standards of excellence, looking to eased its international market introduction. La hacienda Chuao functions from the imprints of the "Empresa Campesina Chuao" (Chuao Farmer Company), local cooperative, integrated by 127 partners that live in the locality, and as such, after a sustained community effort, anchored in the recognition of their historical, ecologic and cultural values, shared the collective of the state property title, granted by the National Government.

Immersed in the Andeans’ extension of Mérida state, there is a ICH linked to the Knowledge related to the native potatoes. In 2015, the Cultural Heritage Institute granted the declaratory of Asset of Cultural Heritage to this living cultural heritage, in the custody of, and transmitted by a group of families of the location of Gavidia, located in Rangel municipality. These families, in the role of small producers, have the main responsible of the safeguarding of the knowledge, practices and innovations related to the conservation, multiplication and diversification of the natives potatoes seeds in the Venezuelan Andes.

From the organized family work, has been achieved the most important advances against the threats that represent the intensive companies systems of production improvement, designed by agro industrial sectors to the native potatoes, worldwide phenomenon, that is
part of the genetic erosion in agriculture. From the contribution of the country workers and with the support of the scientific sector of the country, the harvesting of the native potatoes has started to recuperate, against these market industries and their technology of high productivity systems, favoring the agricultural biodiversity food of the humanity. At the same time the local identities frame works and the safeguarding of the ICH, has being strengthen, while the sustainable development is motorized.

The Morgado family inherits a tradition that has kept going uninterrupted over 300 years: the elaboration of masks to the "Yare´s Dancing devils", which are used during the celebration of Corpus Christi. To this practice of the local ICH is added, under a law firm of this family, called "Diabloscorpo", the creative workshop job, and located in a town called San Francisco del Yare, Miranda state. In this space, beside the masks that the "promeseros" (devoted people paying a promise to Blessed Sacrament) use during the cultural manifestation, other masks and objects related to the manifestation are made for consuming among tourists and other people interested in this collective cultural manifestation. All objects are handmade. The Diabloscorp experience is a clear example that contributes to the well-being of the bearers and practicing of the development of business venture, self-sustained and attached to the safeguarding measures agreed by the bearer community, and in this case, the economic and commercial use of the formal attributes that characterize the ICH.

In the same way, the cofradía of the Yare´s Dancing devils has constituted a cooperative named "Mascaras y souvenirs. Los Promeseros del Santisimo Sacramento" (Masks and Souvenirs. The Promeseros of the Blessed Sacrament), which it is a brand registered at the Autonomous Service of Intellectual Property (SAPI), under the number 595. From this business venture, this brotherhood is elaborating masks with commercialization aims, but always adjust to the traditional parameters that are already established for this handmade job. This initiative is very meaningful, not only because is an example of self-management and the achieved of the handicrafts participants’ economic well-being, but for the expressed solidarity guidance, since this were a project. During the last years, its members have comply with the commitment to compensate to the own "Cofradía de Diablos" (Devils Brotherhood), in correspondence with the use of the formal and aesthetics elements of the cultural manifestation. In this way, the cooperative also elaborates masks that later are donated to those "promeseros", that for one reason or another do not have the economic capacity to buy their own. It is worth to say, that for the celebration of Corpus Christi in 2020, over 500 masks were made and distributed among the 90% of the Devils of San Francisco de Yare. This initiative will be replicated in 2021, so the masks to be donated are already in the process of elaboration.

**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.
There have been many confrontations, which according to the case, have separated and generated conflicts between Venezuelan living heritage, even between elements that share historical and cultural roots. These controversies have been related to different issues, such as the prevalence of the practices in rural context, which were considered more traditional than the one in urban spaces. Likewise, there have being manifestos, as sterile, but truly dramatic, as the pretending primacy of the older over the newer practices, or the legitimacy of a local recreation way of the practice over some other. Fortunately, a management of local ICH, from the own bearers, under the spirit of the Convention of the 2003, and according to the interculturality principles, especially in the last five years, has been a focal point in the using of the ICH to the dialogue, in order to promote the mutual respect, conflicts solutions and the peace-building.

Many bearers of different cultural expressions of the ICH, as active social agents, have recognized the importance that the safeguarding has for the building and the strengthening cooperation among the different, and the solutions of problems with other communities, social actors and cultural expressions ways, that are different to theirs. In this regard, it is clear that in a big part, this community resizing of the notions and achievements related to the ICH, has been very influenced by the programs and projects promoted by the State for the capacity strengthened, particularly the Cultural Diversity Center, Focal Nucleus to the Convention 2003 of the UNESCO, that since 2007 and to the present, has work uninterruptedly.

However, and as expected, this has been an expanding process, particularly in the last years; it has shown very important achievements. Many bearer communities have managed to transcend, from their own cultural self-recognition, favoring the valuation of the cultural diversity of the country, which goes beyond of the notion of the “sum of cultures”, very typical of the foundations of multiculturalism, so in vogue, more than 20 years ago. On the contrary, from the participation of the citizens’ spirit, fulfilled by the interculturality exercise, several communities, strengthened in their ICH knowledge, have understood that the diversity is not a conflict-free structure but, also is a fundamental element for the desired integral development. The recognition of the otherness and the incentive to the intellectual dialog, has let them to the visibility and projection of the differences, but at the same time, has turn out to be a useful field to the difficulties overcoming, achievement of opportunities, and even for the achievement of common goals.

In the recognition of the potential that the ICH has for the mutual understanding, the conflicts resolutions and the peace building, inside of the communities and organized groups, it is remarkable the spaces that the bearers (female and male) and practitioners have developed in favor to accomplished such of purposes. The experience has proven that in many cases, facing an ensuing conflict, the bearers and practitioners, appealed to what their ICH meaning imply, basing in the system of values, morals and ethical principles that define them, have solved their problems, appealing to the goodness of the dialog. In other words, it is about context, in which the stakeholders involved meet, with a high sensibility and concerted intention, trying to end it or minimized any scenery of dissension, dispute or fight, but always from and in favor of the safeguard of their ICH.

Generally, these symbolic spaces are horizontal structures as conception, use and power of
managing. In a preferably way, they established physically in the locations where the ICH is recreated and transmitted, which among other things, contributes to strengthen of the imaginary of the cultural and ethnics shared identities, and in consequence, to find the faster and effective solution. In this way, the resolutions only have been possible, from the activation of the community organization, as well as for the diaphanous management, and in justice, of the correspondence information. Likewise, in these spaces, the order; the mutual respect and the recognition of the other in an equal condition and opportunities, have been kept. In the case of indigenous people, the making of this meetings, has, when it is possible, in the use of their natives languages, an identity referent and a social cohesive of a great significance. In other contexts, especially between different communities and groups, the best language favoring the dialog, has been for example, the performance and exhibition of their artistic expressions.

According to Maria Elena Franco Mijares, a bearer woman and practicing of the element "Festive cycle around the devotion and worship towards Saint John the Baptist", in Carabobo state for over 40 years, the use of the ICH as an argument to promote the mutual respect, solve conflicts and build peace, most start, speaking of living heritage and the existing problems, “from the heart instead of the mind”.

In some cases, the bearers of the element have recurred to the invitation to their spaces of pacts and negotiation, an external agents, generally are experts and knowledgeable in the matter of investigation and /or heritage management of the ICH. This people, are worthy of the trust, credibility and even friendship and affection of the group, have turn out to be effectives mediators, never a protagonist nor judges, favor by their external point of view of the problem, but also from their empathy and commitment to the concern collective. Therefore, as an example, the team of the Cultural Diversity Center has an outstanding participation as liaison in the conflicts that bearers of different traditional cultural manifestations had experienced, due the unconventional and no-consensual uses that some people and/ sectors related to the element, have done to one of their components, for personal purposes and away from the safeguarding of the ICH.

In 2014, the encounter at the south of Maracaibo Lake between the bearers of "Chimbanguelue" (drumming and dancing in honor of Saint Benedict of Palermo); natives of this area, and the bearers of the cultural manifestation known as "Giros de San Benito" (Twists of Saint Benedict), that came from a far land of mountains of the Andes, in Mérida state, was at the beginning, heaped of uncertainty, chauvinism, racism and a little or null of respect and recognition for the others cultural practice. A truly conflict.

This heaped of feelings and complicated attitudes were not new to the elements of the western of the country, and in general appealed to historic valuation that proved pretended prizes of authenticity and originality, self-given by each of the collectives. Facing a so very aversive picture, and beyond of any dissertation or previous rhetoric, only after the music and dancing performances of each meeting groups, it was possible for locals and visitors, to recognize a connection point with their pairs, and in consequence, a space for an agreement: the same devotion towards the image of Saint Benedict of Palermo; "the Black Saint".
In the heat of the practices of each one of the intangible heritage expressions, the valuation of the cultural diversity that constitutes and differences, began to find foothold. From now on, the dissimilar forms of their songs, music and dancing, seems to be translate in a bigger and better relationship between both sectors, and therefore, better opportunities to the interculturality exercise in the future.

The conflicts resolution and the called for peace from the ICHI, take particular importance in the Venezuelan political context, where the ideological and party sides might result dramatic, and with a wide polarized sense. And there is no doubt that, for example, into more of 150 organized collectives, distributed around the country and bearers of the element named: "Festive cycle around the devotion and worship towards Saint John the Baptist", the political positions of the practitioners are dissimilar. However, there is no doubt that the festivity, celebrated each June 24th, as well as the previous preparation moments to the festivity, is times of faith, tradition, respect and peace.

The multitudinary celebrations that in many towns of the country, characterize this element, are only possible, thanks to the bearers meeting under the same spirit of cooperation and action, and where the mutual respect is a required rule for the vitality of the element; rule promoted and regulated by the organizational forms of consuetudinary, that as "cofradías, hermandades (brotherhoods), parrandas" and traditional association, are responsible for.

Let us not forget that besides many expressions of the ICH, especially, the indigenous matrix, keep their fundaments in the prominence of the peace and the conflict resolutions. In the case of consensus impartation of justice, typical of the over 40 American indigenous people that are in the country, in which, for example, outstands, the "Wayuu Normative System applied by the pütchipúˈüi" or "palabrero". This person from the ancestral inherited word, filled with spiritual, mythic and social fundaments of the Wayuu people, works in favor of the solutions of conflicts of his people, the holding of harmony and the achievement of the peace.

The conflicts not only have happened inside of the communities and group of bearers, or between different organized collectives. In Venezuela, the dynamics of respect and complaints have meaning in some cases, the confrontation between bearers of the ICH, companies systems and /or the State. In this sense, the character intrinsically pacifier of the bearers added to the dialog needs, has benefited the ICH, would contribute to the achievement of the respect and the conflicts solutions. That is the case of the bearers of the "Tradición de la Palma Bendita" (Blessed Palm Tradition).

In the past, the searching for peace was a desire to the "palmeros" (members of the Blessed Palm Tradition), and today thanks to a wider understanding to the ICH notion, this is a fact. In their cultural manifestation, that exist at least over 200 years in the country, for a long time, indiscriminate felled of a particular type of palm (Ceroxylon ceriferum), in order to make Christian crosses (metaphor of the entrance of Jesus in Nazareth), that after being blessed in the church, represent signs to the promises paying and the protection of the body and soul. There is no doubt and without underestimate its importance, it’s clear that this cultural manifestation attempted against the integrity of the nature, and of course, it was
driven to the extension of the previous mention plant. In consequence, these actions brought many and strong conflicts among the bearers of the tradition and the municipal and judicial authorities, the police and even the Fire Department. It got to the point where the palmeros were perceived as depredators of the nature and even as criminal actors confronting the established legal order.

Luckily, from this community apprehension of the importance of the safeguarding of the ICH, fact where the relation between cultural heritage and education was protagonist, the palmeros transform their strategy in the searching of the plant in the mountains. There were no more deforestation and from that moment on, they pruned the palm, which means, in one hand, a better study of each plant from here the branches are taken and besides, a permanent commitment to reforest.

From this dynamic, the safeguarding was structured under a biocultural approached in which, the bearers give a step ahead to the resolution of their conflicts with the different bodies of the State. From that moment on, and as not only the palmeros testify, but also the different security bodies and the mass media, it is typical that every "Semana Santa" (Holy week), the bearers and the policeman and firefighters, share voluntarily and in harmony in the context of the ICH. Likewise the practice has allowed a bigger and better relationship, between the human groups that from their peculiarities, recreate the element.

**Question 15.3**

Do development interventions recognize the importance of ICH in society?

No

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

Baseline and target

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

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

Partially

**Target for the next report:**

Largely

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
It is the intention that as stated in the question of the level matter, and within the economic, politics, operational and financial possibilities that exist, that progressively, the communities, the groups and the bearers people, as well as the rest of the general society, recognize the importance of the ICH and its safeguarding. To this respect, and in principle, technical-administrative procedures have already been active, which, in conjunction with the necessary institutional commitment, are vital for the issue in question gains relevance.

As it has been tradition in the previous years, for example, the management Planning of the Cultural Diversity Center of 2021, and projected towards the future, from the heading: “Cultural Diversity and Intangible Cultural Heritage: Fundaments and Driving forces for identity, the Sovereignty and Regional Integration”. This expository frame shows the intention of the State, executed through such institution, that today, and even in the years to come, will work in favor of the ICH, in organic and integrated terms, beyond any contemplative, passive, stereotype and/or foreign idea to the national reality. About the text of the referred planning, is interpreted the necessity the ICH be recognized and apprehended in its significance for the strengthening of so neural elements like the identity, and even for other of political caliber like the defense of the sovereignty and the integration with the rest of Latin America and the Caribbean. It Must be add, that with the frame of this work agenda, it is contemplated to continue supporting and giving recognition to the conformation of spaces to favor the ICH safeguarding, like for example, the local Communities Councils, based on the Popular Power, and that constitutes the main guaranty that the importance of the ICH safeguarding will be a reality valued in justice, and apprehended by the national society.

Nevertheless the efforts to commit for the next 6 years, further of this field pointed out, and in a big part already gained, must, and this is part of the weakness but also from the challenges to face, focusing in improve the conception and uses (or lack of uses) that the ICH is done, under the frame of the interventions that with regard to development are put in practice, from the public apparatus and/ or private companies. Furthermore, a proposal to improve this situation and favors the ICH, is hold on to the future, forming regulations - beyond of the current legal framework- that allow to establish requirements, facing a better achievement of recognition and inclusion of the ICH and its safeguarding in the development projects. Likewise, it will be procured, to give a bigger accompaniment to the government representatives that in a decentralized way, like for example the “Cultural Diversity Houses”, together with the backing of the ICH bearers, can build bridges of dialogue and action with the regional agents, responsible for of major development projects.

This search of recognition and valuation of the ICH, as a closely related component to the notion of development and even as a repository of knowledge and skills, the Cultural Diversity Center plans to maintain its projects and activities in matters of the capacities strengthening of the ICH bearers and the other integrands of the national society. It is the intention that every and each one of the sectors, and in consideration of their own particularities, can in the future, contribute to the construction and execution of development projects, but always in constant appealing to the importance of aspects like community involvement, the social inclusion, the care for the environment and the sustainability, among others.
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

In 2019, the Cultural Diversity Center presented the "Plan about Cultural Rights of Indigenous People and afrodescendant communities of Venezuela, related to traditional spaces and cross-borders territories of Latin America and the Caribbean". The Plan expresses in its general objective: to develop studies and proposals for social use the ICH indigenous people and afrodescendant communities of Venezuela, connected to traditional spaces and cross borders territory of Latin-America and the Caribbean. As for its specific objectives, were proposed: 1) To investigate about historic, ethnographic and landscaping components related to the ICH of the Wayuu people (from the territory between Colombia and Venezuela, Zulia state) and mapoyo people (community that lives on the shores of Orinoco river, on the border of Bolivar and Amazonas State), 2) To establish the identity of the forms and the historic and cultural contents that characterized the regional interconnections, especially the cross borders territory of the ICH of these indigenous people and afrodescendants communities. 3) To develop lines for the social use of the ICH of the indigenous people and afrodescendant communities, through an innovative museological proposal in accordance with the active and leading participation of the indigenous people and organizations of the country.

To the indigenous people effects, the Plan aims to the recognition and valuation of their ICH; to the understanding of their cultural interconnections, to strengthen the popular participation to the greatest empowerment as a subject of law. With this initiatives, the praxis of cultural rights expresses in the definition, strengthen and promotion of the indigenous as social subject that, from their organizational capacities, assume the responsibility to deliberate and work in concrete action, considering, shared historic parameters and according to related contemporary dynamics.

On the other hand, the Plan gives especial attention, from the epistemological field to the concepts of frontier and transnationalism. From those, it seek to interpret the current social and cultural process in indigenous territories. From the transnationalism, and its definition as a social field and a symbolic space, are considerate, the intensity which are developed the transnationalism relations in a
locality and the specific participation of the indigenous people, in the process of a socio cultural construction.

The Plan started from the ICH of the Venezuelan indigenous people, and established its scopes from a diachronic perspective, which demands in theoretical and methodological terms, to analyze the historical depth of the knots of interest defined, to from this platform, questioning and pondering, the contemporaneity and vision of the inherent future to the acquis of the indigenous people. It seeks to contribute to generate policies and actions from the State that from a responsible cultural management, analyzes the process of similarities and differences; continuities and discontinuities; harmonies and conflicts for the achievement of power, between other dialects, that transcend national frontier, and that pervade the cultural contents and forms, specifically those expressed in the indigenous ICH. For this, there has being established the execution of two concrete actions. 1) The creation of the Museum for the interculturality and indigenous people of Venezuela and 2) Cartography of cultural landscapes in cross borders territories: Wayuu and Mapoyo people.

- Groups with different ethnic identities

In 2019, as mentioned in previous paragraphs, the Cultural Diversity Center presented the "Plan for Cultural Rights of indigenous people and afrodescendant communities of Venezuela, related to traditional spaces and cross-borders territories of Latin America and the Caribbean."

In the context of afrovenezuelan communities, in the proposal is established, that there is a general understanding about the cultural diversity and the ICH as spaces to the consolidation, use and enjoy of the cultural rights of the different people and social groups, especially the ethnics minorities. Nevertheless, while still aware of their importance, there seem to be a tendency to treat them –like the case of the indigenous people- as isolated elements disassociated of the cultural history of the country and the Latin-American region. Such disconnection, has led to the maintenance of social structures with many cultural rights unfulfilled for those people. Among other consequences, this situation means the persistence of racist speeches and practices and discriminatory in different social spaces, as well as the lack of assertiveness in the design of public policies and educative and cultural projects, oriented to the create opportunities for the integration.

The Plan seeks to the recognition and valuation of the ICH of the afrovenezuelan communities, to the understanding of their cultural interconnections, to strengthen the popular participation for the greatest empowerment as a subject of law. With this initiatives, the praxis of cultural rights expresses in the definition, strengthen and promotion of the afrovenezuelan as social subject that, from their organizational capacities, assume the responsibility to deliberate and work in concrete action, considering, shared historic parameters and according to related contemporary
dynamics.

The Plan, like for the indigenous people, has established its scopes from a diachronic perspective, which demands in theoretical and methodological terms, analyzed historical depth of the knots of interest defined, to from this platform, questioning the contemporaneity and vision of the inherent future to the acquis of the afrovenezuelan communities. Its tries to contribute to generate policies and actions from the State that from a responsible cultural, management, analyzes the process of similarities and differences; continuities and discontinuities; harmonies and conflicts for the power consecution, between other dialects that transcend national frontier, and that pervade the cultural contents and forms, specifically those expressed afrovenezuelan ICH. For this, has being established the execution of a concrete action: an anthropo-historical and ethnographic study about the afrovenezuelan cultural interconnection, in a local, regional and international scale: "Paradigm myth, ritual and devotion for Saint John the Baptist (central coast) and Saint Benedict of Palermo (south of the Maracaibo Lake).

Other safeguarding plans has been constructed since 2014, from the inside of the bearer communities, with the institutional accompaniment of the Cultural Diversity Center, and oriented to specifics elements of the ICH, inscribed or nominated to the Representative List of the Intangible Cultural Heritage of the 2003 Convention. These also start from the inclusion of related ethnic partialities, in this case, the afrodescendant population. In this regard, the formulation of the Plans has pervaded due the ethnic self-recognition, the inherited history and collectives memories and even by shared problems, such as, racial discrimination. It is the case of elements of the ICH like "The Carnival of El Callao, a festive representation of a memory and cultural identity", and the "Festive Cycle around the devotion and worship towards Saint John the Baptist".

• People of different ages

Each and every safeguarding plans, elaborated in the country for the ICH, since 2010 to the present, have included more or less, as a person of interest a groups of bearers of different ages: children, young people, adults and elderlies; groups that generally have different roles and duties in the context of many expressions of the local living cultural heritage. Therefore, to these sectors, the ambit of generational transmission results a cross cutting, concretely in to the related of planning and execution of actions concerning the ICH safeguarding.

The intergenerational transmission, as community action policy, positioned the bearers, according to their ages, in a process always permanent of teaching/learning, generally very related to a non-formal education, and in other cases to a formal education. It’s from this approach that the transmission is translated to the main connected vessels between different groups, because it permits the entrenchment of the transfer mechanism of identity frames; knowledge, abilities, skills; as well as
the system of values (respect, solidarity and altruism, among others), essentials for the vitality of and continuity of the ICH.

For its part, the "Pedagogical Program of the Cultural Heritage Institute", has driven since 2014 until today, a number of plans, projects and activities, designed to the protection and safeguarding of the cultural heritage, which among other characteristics, ensures the attention of specific age groups with the correspondent implementation of speechmaking and practices according to them. Likewise, for example, experiences such as the I Contest of Digital Photography: "The Cultural Heritage, a vision for the future", which main theme, was the Venezuelan tangible and intangible cultural acquis, aimed to the young people population, which generally is little taken under consideration at the planning of cultural heritage management. On the other hand, the "Community Project Play Center La Zaranda", one of its most significant contributions in sensitization and safeguarding matters, is that it has worked in favor of broad and different sectors of the civil society. From the program activities, children between ages of 4 and 12; young people between 13 and 18 years old, as well as senior citizens between 60 and 70 years old, have shown their commitment to the inherited and shared cultural acquis, at the same time have generated from their community participation, concrete examples of intercultural and intergenerational dialogue.

- People of different genders

According to the initial orientation of the "Work Plan to the Development of the Capacities of Community Management of Cultural Heritage in the Regions: Associated Researched Lines of Safeguarding Process of Intangible Cultural Heritage", the ICH management experienced in the last years, and after the ratification of the Convention of 2003, it has been recurrent, in the demands of many traditional collectives, their necessities to depth in the registry and investigation of the expressions they are bearers of.

This requirement comes from the necessity to not only to contribute to the recognition, valuation and management of the diverse forms of cultural expressions of the local ICH. From now on, it also introduces the gender variable in the definition of its proposed grasp to the safeguarding. It’s about, in one hand, making visible the importance of its role and duties that women and men accomplished in the ICH recreation and at the same time, bets to encourage both genders in the actions in favor of the safeguarding, and particularly, in the research and registry of the ICH, in equally conditions and opportunities.

To these effects, this Plan, among other attributions, has contemplated the development of investigations about the ICH, in the 24 States of the country, under the responsibility of over 40 women and men, in equal proportion participation. This work structure has let the consolidation of evaluative documents to around 50 cultural expressions of the Venezuelan ICH, from the implementation of the
fundaments of the community ethnography; the institutional strengthen of the local capacities and the necessary financing from the Government. It’s worth to say, that this efforts has been active, even in 2020, time in which, in spite of the pandemic due COVID-19, some women and men compromise with their ICH, has been ahead gathering information.

- Persons with disabilities

In 2018, the Cultural Diversity Center, started the Project: "Intangible Cultural Heritage of Venezuela in Accessible Format for Disable People", and still current. This initiative is an extension and as such, is related to the safeguarding plans, design to the different elements of the Venezuelan ICH inscribed on the Lists and the Register of good safeguarding of the 2003 UNESCO Convention, between 2012 and 2019.

It’s fact that the audiovisuals materials, that are part of the dossiers of the elements inscribed, have been designed for use an enjoy of the “general public”, without the consideration of minorities people or in vulnerability conditions, like people with the disability of hearing or seeing. Therefore, the project has made communication technological adaptations of some of the audiovisual named previously, with the intention that those could be enjoying in ideal conditions and in equal opportunities. About the previous mentioned, the project has taking back one of the principal guidelines, enshrined in previous plans of safeguarding, and that established the importance of the education and promotion of the ICH in the spaces of formal and no formal education accessible for everybody.

The technological recondition of audiovisual material favoring disable people, has being followed by meetings with different organizations and institutions that attend people with audition and visuals disabilities, to show them the audiovisual material that exist. From these meeting, the basic work lines to a successful adaptation of the audio visuals, responding to the requirements of this population, as for ideal conditions to the understanding and awareness of the ICH.

After technical labors for the audio description, the subtitle and the inclusion of interpreters of Venezuelan sign languages, the Plan has contemplated to make material validation journeys on line (due the actual circumstances, derives of the pandemic COVID-19. Then, after the adjustments and new adaptations, the material with accessibility characteristics to visually impaired and deaf 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.

The elaboration of the safeguarding plan as well as general scope as those defined for the correspondent ICH to a wide ethnic components of the country, like the indigenous people, for example; for specific element, like the case of the join the Cultural Heritage Registry of the Nation or inscribed on the Convention Lists, have as a common denominator: the foment of the own and mutual respect, between communities, groups or individuals. For this, it started from the premise of that each plan counts in its own design, validation and execution with that active and leading participation of the bearers.

The communities and groups of bearer of the ICH, prescribe in their plans, specifically in action fields, like the education, rules and strategies that contribute to the practice of respect, from the understanding that only in the acceptance of the differences that constitute us, it is possible the recognition of the others but at the same time, the persist of their own expressions of living cultural heritage. The ethic codes in some cases written and the behavior guidelines transmitted from the orality, set up the competences, attributions and limits that the bearers as active agents of their ICH, keep in terms of respect. In any case, it is about an element of regulation, considerate in their plans.

On the other hand, the congregation of the bearers in specific spaces to the socialization of their system values is also a big relevance. Therefore, through the "Círculos de la palabra" (Circles of the word) of the wayuu people in the Venezuela western side, the meetings; the regional encounters on the "Dancing Devils of Corpus Christi", celebrated in the North shore of the country, as well as the periodic meetings of the practicing (madams, musicians and other participants) on the "Carnival of El Callao", are examples of how mechanism are expressed in the Planes of those organized communities, praxis are made, always betting on the dialog as a necessary condition to their own respect and mutual respect between communities, groups and 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:

Since 2021, and at least to the next 5 years, the institutionality of the State, represented for example, by the Cultural Diversity Center, will keep as one its fundamental principles, the design and promotion of plans and projects, which from an inclusive spirit, encourage the self-respect and the respect for each other. In this way, and although the complex projection that in financial and budgetary terms, that are handled for the country, in terms of ICH management, there is a clear conscience of the importance that the construction of acting proposals have, under the consideration in one hand, of the different ethnic and cultural components of the country, and in the other hand, from its conceptualization under the spirit of 2003 UNESCO Convention. In this sense, the Cultural Diverse Center will try to approach the components that characterize this indicator, from a sustained honest and harmonic relation (that is not without problems) with the individuals, the groups and the bearer communities, under the notion that only from their active and leading participations, in equal conditions and equity of opportunities, it will be possible to accomplish the stated objectives.

In concrete terms, The Annual Operational Planning of 2021 of the focal Nucleus, as well as its "Permanent Forum of Cultural Diversity" programming; conceived for the years 2021 and 2022, include among its scopes, the visibility and the encouraging to the exchanging of knowledge and wisdoms of many ICH expressions, but always under the intercultural dialogue principle. In this order of ideas, and only to mention an example, the project: “The Intangible Cultural Heritage of Venezuela in an Accessible Format for disable people”, facing the strengthening of the respect, will continue active, in its condition as a contribution agent to the ways in which the safeguarding of the ICH plans and programs, and coordinated by the State, seeks to include to all sectors and social stratum of the society.

It must said that in a medium and long term, this project not only hopes to progress in its objective to translate the biggest amount of audiovisual documentation that exist about the ICH to languages for hearing and visual disabilities people, but also, will encourage progressively, to be included in the collective construction and the social use of such of documentary materials, groups of disable people whom still does not know and/or are part of such initiative.
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.

 Participation is ensured through concrete actions. In this sense, it seeks to guarantee the participation in the sensitization actions in the widest and inclusive possible way, in equal conditions and opportunities, and in consideration to the interested communities, the groups and individuals. According with the experience in the last years, the sensitization about the ICH, from the oriented work of the State institutions, has implied the deployment of strategies that has an active participation of the custodians and practitioners of the ICH, of all genres and different ages, even in consideration of their ethncial and linguistic particularities, if that is the case.

The "Audiovisual Project Plural Venezuela", directed from the Cultural Diversity Center, has being over 10 years, one of the most prominent platforms for hundreds of collectives and bearers cultural manifestations, exposed from their own voices, the richness of wisdom, knowledge and practices characteristic of their ICH. The gathered testimonies had being included into a diverse possibilities of actions for the sensitization, for example, to the activities developed by the Cultural Diversity Network Houses, distributed in a big part of the country, as well as other spaces dedicated to the cultural management.

Likewise, the exhibition seasons are countless, Book Fairs, conferences and seminars, among other spaces, programmed by organisms like the Ministry of the Popular Power for the Culture, the Cultural Heritage Institute, the Cultural Diversity Center and the PDVSA La Estancia Art Center, from which have been developing related actions. In those, the sensitization as a safeguarding measure has had as common denominator; a double condition: in one hand, the understanding that the compliance of such mission, it is only possible from the leadership of the concerned communities, groups and individuals, and in the other hand, the scope of the greatest amount of counterparts possible, aims to value the ICH in its richness and diversity, and as an essential of the socio-cultural network of the country.

As meaningful as the previous mentioned experiences, are the sensitization tasks that in a recurrent way and from the community and groups of bearers work, made by these in the
within of their own localities and regions. These practices, generally, transverse in many social dynamics that are inherent to the localities in question. To this respect, the sensitization related to the importance of the ICH, in the context of State-driven projects, it’s only possible from the effort of the bearers. This dynamic, generally, acts in a double direction: 1) Inward, in terms of the valuation of the local cultural living heritage and the strengthening of the identity frames among the concerned community members, and 2) Outward, as instrument of promotion and distinction of local cultural particularities, facing the socio-productive, economic and commercial programs development, such as the tourism industry, endogenous and sustainable.

**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.

All action in relation with the sensitization, including those oriented to specifics elements of the ICH, implies as a condition without exception, to guarantee the consent “free, previous, continuous and informed” by the interested communities, groups and individuals. This agreement, also must be expressed in a formal, public and consensual way (exempt from conflicts and personal interest), and in a level consider satisfactory by the bearers, from the broadest representation possible, of all the actors involve with the ICH and its safeguarding.

The guarantee of all community consent is achieved from the development of community and physical encounters, like bearer’s assemblies, roundtables and/or workshops. Nevertheless, a dramatic experience, for example the physic isolation, caused by the pandemic of COVID-19, has launched the use of virtual spaces as valid and favorable to the achievement of the consents. During 2020, it has being specially profuse and satisfactory, the advances that from the social networks on the internet has done to make some bearer communities of the element: “Festive Cycle around the devotion and worship towards Saint John Baptist”, granted their consents, free, previous, continues and informed, as well as their involvement in the sensitization activities, and very particularly about the importance of becoming co participants in the compliance of the Safeguarding Plan of the element.

**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.
Basically, all activity conductive to the sensitization in ICH matters is subjected to the existent legal basis. Likewise, at least from the Cultural Diverse Center, Focal Nucleus, to the 2003 Convention, for the development of any activity of this nature, it is essential the compliance of a mechanism supported in three objectives: 1) To inform to the communities, the groups and the individuals, what the proposed sensitization activities are about, 2) to guarantee that the communities, the groups and the interested individuals, grant the correspondent consent previous, free, continuous and informed, and 3) To include the bearers, their imaginary worldview discourse and representations, as an active elements in the sensitization activities.

The sensitization activities, under the frame of the rights protection of the communities, groups and individuals, as well as their moral and material interest, take in consideration, the customary principles of the bearer communities and groups. In this order of ideas, instances like the Ministry of Popular Power for the Culture and the Cultural Diversity Center have accompanied initiatives of bearer communities and groups, who according to the case, start from the premises that for such of purposes, defined by them previously. A notorious example in this sense, is given by the over 40 bearer communities of the "Chimbanguelle" (drumming and dancing in honor of Saint Benedict of Palermo) and the "Festive Cycle around the devotion and worship towards Saint John the Baptist", located in the Sub-Southern Maracaibo Lake Region-Pan American Axis (Merida, Trujillo and Zulia states), at the west side of the country. The self identifies "Vassals of Saint Benedict of Palermo", organize under the juridical figure named "Fundavasallos", have created the Ethic "Code of the Chimbangaglalo" (practitioner of the Chimbanguelle), an instrument oriented to, according to their own words to “Guaranty to our children the knowledge of the heritage that our ancestors bequeathed”. Under the spirit, the ethic code, and in concordance to the “Chimbanguelle Government” and its strict hierarchy charges, regulate, among other aspects, the ways in which sensitization activities associates to the importance of this ICH can be done. There are several Articles of the Code that are link to this subject, however, we highlight of its Chapter 2 (Of the Chimbanguelle as a cultural tradition), in the Article 8th: “The Chimbanganaglalo must not be associated with activities other than the culture and religion, therefore must not allowed that the government authorities request its exhibition to entertain receptions and political acts that undermine the cultural manifestation, nor The Vassal or the saint Image cannot be use for such purposes”.

**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.

From different institutional fronts, it is considered the role of the young ones as active agents for the importance of the ICH sensitization and its safeguarding. The work of the Cultural Heritage Institute had been notorious in this sense, at least during the last 6 years. From the development of youth encounters, exhibitions and spaces to the recreation and
learning, the Institution has focused big part of their efforts in the role of living heritage as a neural point to the strengthening of the identities and the valuation of the cultural diversity of the country.

The "Pedagogic Program of the Cultural Heritage Institute", started in 2014, the "First Digital Photography Junior Contest: the Cultural Heritage, a vision of the future", and in which main subject, was the Venezuelan cultural asset, tangible and intangible. The convening meant a space of work for the ICH safeguarding, but the attention was oriented to a special sector of the young population, whom we mentioned before, have being in general, little taken into consideration in the planning of cultural heritage management. The objective of the contest (of a wide community participation and from young contestant without many experience in the photographic act) was to recognized and valuated, from the artistic and creative activity of the civil society and particularly from the young ones, the importance of the visibility and socialization, as priority measure to the safeguarding of the cultural heritage and in consequence, to the recognition of the Venezuelan people on their condition of multiethnic and multicultural. Later on, in 2016, the experience was translated into a photographic exhibition that included the showing of the entire participated contestants.

The directionality of the Pedagogic Program, oriented to the participation, the social inclusion and the values formation, has had in the "Community Play Center La Zaranda", one of the most significant contributions in the matters of sensitization and safeguarding. Since 2014 and to the present, it has being a space, that with a playful and educational environment, has encouraged the compliance of measures, such as the visibility and promotion of the ICH. The Program has contemplated as an object of interest, different expressions of the ICH, for example the "Wayuu indigenous, its culture and body art (from the territory between Colombia and Venezuela, Zulia state); Kariña indigenous and its language" (from Kariña indigenous people settle in Anzoátegui, Bolivar and Monagas states); the Christmas traditions"; the "Celebration of the May Crus"; the "Dancing Devils of Corpus Christi"; "the Saint Peter Parranda of Guatire" (Miranda State); "The Caracas Carnival"; the "Donkeys and Burriquitas" (folk dance from the center side of the country"; "The Little Horses of Saint John of Bolivar City"; "the Carnival of El Callao" (Bolivar state) and the "Venezuelan Traditional Joropo" (traditional dance, all over the country), among others. To achieve this, broad and different sectors of the civil society had being included. From the activities of the Program, kids between 4 and 12 years old and young people between the ages of 13 and 18 years old, had shown their commitment with the inherited and shared cultural assets, at the same time had generate from the community involvement; concrete examples of intercultural and intergenerational dialogues.

Furthermore, the publishing of the book: "Venezuela traditional Games", was a product of the Pedagogical Program. This book was conceive to be use by the kids between 4 and 12 years old, under sensitization context, as well as the formal and no formal education. It includes games like "La Candelita" (Little Fire, Capital District); "Caramelo Escondido" (Hidden Candy, Guárico state) and "El Anillo" (The Ring, Zulia state), among others, from a statement consistent for the children people, and that also, allowed them to became multipliers in favor to the sensitization, especially in their families an neighborhoods context. Other editorial products, like the "Activities Notebook" of the Pedagogical Program of the Cultural Heritage Institute, also oriented to children, and published the same year,
have contributed to the sensitization and social use of the ICH, and its effective revitalization in their context of origin. To the safeguarding of these knowledge and practices, such an effort had been a great deal, because unfortunately, many of them still at risk of disappearance, a consequence, basically, of the unmeasured mercantilism, and cultural alienation, impulse by the mass media.

Later on, in 2017, the Cultural Heritage Institute with the accompaniment of FUNDAPATRIMONIO (Governing body for the management of the cultural heritage in the Libertador Municipality of Caracas City), made the "I Encounter of Young People for the Cultural Heritage of Caracas". This encounter was overlaid of great importance, because of the institutional efforts unification, from which the link between ICH, community involvement and specific age groups, was decisive. The experience allowed that bearers of different ICH elements of the nation, with ages between 15 and 25 years old, shared with their peers and impressions related to the ICH, at the same time, generating spaces to the sensitization. From this experience, the new generations of traditional cultural manifestations members, made contributions to the visibility of those elements, and to this extent, discussed about their responsibilities and challenges facing the safeguarding.

This same year, the Pedagogical Program insisted in the development of actions to strengthen the safeguarding measures favoring the sensitization and the intergenerational transmission of the ICH. The exhibition "Our Childhood, an Endless Cultural Heritage", illustrated from a photographic exhibition, the protagonist role that in many Venezuelan ICH elements, children have in their condition of bearers and practitioners. In the words of the institutional representative of the experience, the exhibition call up on to the management of the ICH, allocates to the safeguarding, be understand as a social and historical construction, always democratic and firmly attached to the idea of a country fulfilled of peace, justice and happiness.

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.

As mentioned in other section of the present report, the Safeguarding Plans, especially of the ICH elements, inscribed in the Lists of the Convention 2003, since 2010 and to the present, include among others age sectors, the young people, as protagonist agents. Without ignoring the particularities of each cultural expressions, in general terms, it might say, that the most experienced bearers, this are generally, adults and the elderlies, have consolidate an ontological re-dimensioning about the idea of what their ICH is. Therefore, the generations of mother, fathers and grandparents, have been inculcating in a vehement way among the young ones, the idea that only from their active incorporation and commitment, discipline and disposition to the sustained work, will be possible to guaranty the safeguarding of the living cultural heritage, inherited and shared, and to this extent, of the cultural-historical continuity of their communities and social life.
This condition, no longer only implies the role that each young person complies in the within of their cultural tradition (singer, dancer, artisan, fisher, or other), but also, includes -like the case of elements as the "Dancing Devils of Corpus Christi" (central coast of Venezuela), "Carnival of El Callao" (Bolivar state), "Festive cycle around the devotion and worship towards Saint John the Baptist", "The bands and Parrandas of the Innocent Saints of Caucagua" (Miranda state), among many other- the permanent application of strategies (workshops, meetings, encounters) for the younger bearers, assume responsibilities and commitment levels, not only in sensitization tasks, but also in the research and dissemination about the importance of the ICH and its safeguarding.

In concrete terms, it is important to point out that during 2020, and under the context of the pandemic of COVID 19, had been notorious and exemplary, the labor of the young ones, dedicated to the disseminating of their ICH, under fresh and innovative ways, and especially from the use of different tools and social networks in the internet. The juncture cause by the global pandemic has meant the re-dimension of the strategies that guaranty the involvement of the young ones, but does not underestimate their importance. There is, for example, the case of the work spaces promoted from the Cultural Heritage Institute, and that this year, were made under the figure of the Plan: "Summer Activities: From the Living Room to the Dining Room, 2020". This Plan, exclusively supported by the use of e-mails and WhatsApp, led the children and young ones obtained contents and at the same time, be sensitization and disseminating agents of the cultural heritage, tangible and intangible, for their nearest environment.

On the other hand, the first analytics, scientific-social approaches of this process, -yet to be deepened- also seem to realize the particular importance that the ICH sensitization and disseminating work, developed by the young population has in Venezuela. Let’s not forget that currently, the country for political and/or economics reasons, has one of the biggest migration rates of the world, which has mean a very significant diaspora of young people and young adults bearers of the elements. In this order of ideas, the permanence of the young ones in the within of their elements of tradition, and who also, act in favor to the ICH and its safeguarding, represents in a high level, an emotional and identity component.

**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.

It is undeniable the incorporation of the information and communication technologies, and very particular of the social networks that internet offers, are making to the communities, the groups and individuals, favoring the sensitization related with the importance of the ICH and its safeguarding. A checking in to the contributions that in this matters the bearers are making and even some individualities and sensitized sectors and interested on the theme,
does not place in a context that, for the Venezuela case, has become exponential as for its growing, at least since the last 5 years. The digital phenomenon has had a treatment that can be classified in three directions, always interconnected:

1. **Divulgation, diffusion, promotion and sensitization about the importance of ICH and its safeguarding by custodians and practitioners.** These are digital spaces that from social networks profiles and other tools, offer contents (descriptions, photographs and audiovisuals), related to ICH the specific elements, from the voices of their own bearers. In a particular way, in 2020 due the pandemic of COVID-19, many ICH cultural expressions, such as the "Cult to Saint John the Baptist" in Naguanagua, Carabobo state, recreated part of its traditional Festive Cycle, from the full participation of many of the bearers and through the use of internet program of video calls and virtual meetings, called ZOOM. In this order of ideas, during December 2020, the bearers of the "Carnival of El Callao", in Bolivar state, made efforts in matters of sensitization about the importance of their ICH and its safeguarding, from the mass promotion of this element, through WhatsApp, under the context of the celebration of the 4th Anniversary of its inscription in the Representative List of the Convention of 2003.

Example of networks accounts of community base are: "Cofradía of Saint John the Baptist of Antimano" (Capital District, Miranda State) "Cofradía of Saint John heir of Turiamo" (Aragua state, Facebook); "Cofradía of Dancing Devils of Naiguatá" (La Guaira state, Facebook); "Traditional Burriquitas" of Sanare" (Lara state, Facebook); "Shepherds of the Baby Jesus of El Limón" (Carabobo state, Facebook); "Shepherds of San Joaquin" (Carabobo state, Facebook) and "The Muchachera (bunch of kids) of Curiepe" (Miranda State, Facebook), among others.

2. **Divulgation, diffusion, promotion and sensitization about the Importance of ICH and its safeguarding from the interested ones and academics (Who are not bearers or representatives of the Executive Power) about the theme.** It is about accounts especially dedicated to these objectives, available in the social networks like Facebook and Instagram. In these accounts, it is possible to appreciate the general contents (descriptions, photographs and audiovisuals), mediated by the knowledge, capacities and subjectivities of the administrators, destined to the sensitization and always updating, about the different elements of the cultural heritage. The public profiles of these accounts, ease the presentation in a interviews way, of the bearers, researchers, connoisseurs of the different elements and sides of the ICH, and even opens discussions around the characteristics, valuations and safeguarding measures, designed and applied in to one or another cultural expression of the living cultural heritage.

In a bigger or smaller way, these sensitization tasks are illustrated in the web pages: @patrimoniovzlaenlinea (Instagram); @tradicionesdigitales (Instagram); Tradiciones digitales (Facebook); Plataforma Cultural Tradiciones Digitales (YouTube); Tradiciones digitales (WhatsApp); La Perinola (Facebook) y El Trompo (Facebook), among others.

3. **Divulgation, diffusion, promotion and sensitization about the importance of the ICH and its safeguarding, from the State-Community alliance.** It is about a process in a fast growing, from which, some government institutions with the available technological resources, had
given strength to the ICH, from their virtual spaces. This is the case, for example, of the website of the Cultural Diverse Center: www.diversidadcultural.gob.ve; Focal Nucleus to the 2003 UNESCO Convention. In this page are remarkable, the different testimonies, that from primary sources, these are, the bearers show the richness, diversity and significance of its ICH, as well as its safeguarding.

Likewise, this institution created, during pandemic times, two digital projects, that still current, destined for the sensitization and always supported in the leadership voice of custodians and practitioners. The first project is named: "The intangible Cultural Heritage Word: Testimonies to the Safeguarding during Pandemic Times". It is about the registry from the short audiovisuals recording (lasting 2:00-2:30 minutes), of the bearers of different elements of the ICH. Through the WhatsApp platform, in an organic way and from an emic perspective, it seeks to sensitize about the ICH and its safeguarding, and at the same time, to testify about the implications that the pandemic has had, and still has, to the traditional cultural expressions. To the making of the video, where established some questions, that far from being close limits to the solicited testimonies, had being raised as inspiring referents.

The second project called: "Tertulias con el Patrimonio Cultural Inmaterial" (Gatherings with the Intangible Cultural Heritage). These are lectures made from the Instagram Social Network (@amaizg), under the modality of “Live”. From the questions made by a moderator, that invites people -always bearers of some specific ICH- called to sensitize about the importance of the ICH and its safeguarding. Logically, in the context of the global health situation, the "gatherings" so far made (separated from each other, by a month, in average) also have included questions about the affectation level that the pandemic of the COVID-19 has have over the cultural heritage element, as well as the community strategies, that in the current context have been defined by the bearers, in order to achieved a satisfactory but responsible recreation of the element, if that would be the case.

Meanwhile, the Cultural Heritage Institute, also from the use of the program of video calls name ZOOM, has anticipated during the current year, lectures with ICH bearers, like for example, with representatives of "Saint Peter Parranda of Guatire" (Miranda state) of the Educational Art Center Andres Eloy Blanco (CEA). These efforts in sensitization matter related to the importance of the ICH, also have covered the institutional and technological accompaniment of the virtual community celebrations, of elements such as the "Saint John the Baptist", as well as the public consulting for the "Special Plan of Safeguarding of the Venezuelan Joropo and its diversity".

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

For the Cultural Diversity Center, Focal Nucleus for the Convention of 2003, like in the present, in its projections for the next six years, it stands out the importance of making efforts to consolidate what is already considerate as a positive and favorable: the active and leading participation of the communities, groups and individuals in the sensitization about the importance of the ICH and its safeguarding. For this intention, the Center will be keep active its strategies that so far have proved to be successful but in many cases, adapted to the new global sceneries, very related for example, to the use of Information and Communication Technologies (ICTs). To this respect, in a short and middle terms, and in an absolutely relation to the world sanitarian situation still to be solve, it is intended to maintain the execution of projects like “The Intangible Cultural Heritage Word: testimonies for the safeguarding in pandemic times”, aimed to contribute to the sensitization from the voice of the bearers but from the use of the platforms that internet offers.

It must be added, any methodological innovation in this ambit, will keep faithful to the spirit of the UNESCO Convention of 2003, to the Ethical Principles for the ICH Safeguarding, to the current national regulations in cultural heritage matters; to the respect and consideration of the ethnic and cultural diversity of the custodians and practitioners (in consideration besides of variables like gender and age), and very important, under customary and ancestral forms which in many communities and groups determined the future and the safeguarding of their expressions ways of the living cultural heritage.

In a more concrete way, government spaces like the Cultural Heritage Institute, visualize at least for the immediate times to come, to generate spaces and projects, aimed to strengthen the relationship between communities, groups and individuals in sensitization actions about the importance of the ICH and its safeguarding. Those initiatives, maybe like in the past, will procure to give support to specific age sectors, like for example children and young people.
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?

Generally, the mass media in Venezuela participate in a limited way on the sensitization related to the ICH and its safeguarding. The previous is due to several confluent situations. One, it is referred to several decades ago and corresponds to the editorial managing on the media in Venezuela, oriented mostly for the logic of marketing and profit than for the conviction of being public service providers. To most of the media in Venezuela, “the Cultural theme does not sell”, directing their focus mainly to the entertainment and celebrities’ news ambit.

Therefore, the contents related to the ICH are covered –when is done- superficially and may even be trivialized. Because of that, over the years, the media have contributed to foment a mass culture, immersed in foreign and globalized values that tend to convert the traditional cultural expressions in shows; in an anodyne version, close to what is considered fine arts. This, also has encourage the lack of belonging feeling of some social groups, becoming in some cases, to consider the relation to it, a sign of disrepute.

Fortunately, and in counterpart, the development in the last years of communities movements and organized cultural groups, has generated local and regional contents, around the ICH valuation from this collectives groups, constituting in information that earned every time, more presence in community, local and even regional media. This paradigm shift has strengthened in many cases, the values that determine the cultural identities of individuals, communities and groups.

Additionally the low availability of budgetary resources, affects the development of the outreach and sensitization activities. For example, many informative and promotional websites, as important as the Venezuela General Registry of Cultural Heritage (RPC-Venezuela) of the Cultural Heritage Institute, have faced issues to keep it active and public, limiting the access of the people to the vital information that is content in this site.

Besides, the articulation among the different instances in order to bring forward jointly projects in sensitization matters, are not always achieved, even finding lack of interest about the ICH safeguarding matter from different institutions of the Ministry
of the Popular Power for the Culture or the Ministry of the Popular Power for the Education. In this sense, it is clear that during the last six years, other instances could have played a more active role in the diffusion, promotion and sensitization of the ICH, as well as in the areas of defense and protection of the bearers.

One cannot stop mentioned the current political and social conjuncture, marked by the Venezuelan society polarization, and that generally, leads to the media to publish the ICH information in many occasions not only guide but even biased by their position or political point of view. Therefore, two situations are present:

1) The pro institutional media, that promote the work of the State in the ICH matter, even though in some cases, its work does not have the required investigatory, analytic and critical rigor, and

2) Antigovernment media, that beside use the ICH related themes to impulse political thesis of an inefficient government, and/or disrespectful of the Venezuelan cultural rights.

Despite of the previous lines, the Venezuelan ICH elements inscribed in the Lists and the Register of Good Safeguarding Practices of the Convention of 2003, during the last years, have opened spaces in to the media for the sensitization of the ICH, from the recognition of the related cultural values. The announcements of these Declaratory, have being practically covered by the whole Venezuelan media spectrum, along with related news about their bearers, associated traditions, technical and political actions, made for the attained ascription and other related themes. These recognitions of the Venezuelan cultural manifestations and Intangible Cultural Heritage of Humanity, have contributed, as any other action taken to the ICH management, to impulse the general interest of the people in these subjects. Unfortunately these actions have being reduced to specific and spasmodic actions, and have not turn into editorial policies, except, as noted above, in the cases of some community, local and regional media.

The website of the Cultural Diversity Center (Focal Nucleus to the Convention): www.diversidadcultural.gob.ve is fundamental to the sensitization matter in the related of the Venezuelan ICH, but also to the Latino American and the Caribbean; highlighting from any other website as for the richness and diversity of the ICH contents has to offer. With posts like "Fundamental Assets. Century XX; Plural Venezuela. Century XXI; Intangible Cultural Heritage of Humanity; and the Permanent Forum", its contents mean the information availability about the living cultural heritage, gathered by investigators and specialists for over 70 years uninterrupted, national level, and even in other 27 countries in Latin American and the Caribbean.

To these communicational efforts is added the use of other virtual spaces for the media covering in sensitization matters, and of considerable merit. Among the available, stands out the recurrent emergence of the ICH subject in the website www.aporrea.org. In this weekly website there are 103 articles, published between
2014 and 2018, allusive to the Venezuela ICH in its big diversity expressions ways. In this case, the success guaranty of this media measures seems to bifurcate in a triple strategy: first of all, it was about the inserted contents (still available) about the living cultural heritage in a website of great receptivity and public recognition; but fundamentally dedicated to cover political and economic sources. Second, many of articles have being written from primary testimonies, given by important Venezuelan ICH bearers, and as pointed out previously, these are emblematic referents of the richness and diversity of the ICH. At last, every turn in article counts on with the signature of Prof. Benito Irady, President of the Cultural Diversity Center (Focal Nucleus to the Convention of 2003), writer and academic of the ICH with over 50 years of experience, and of unquestionable recognition in the country, especially among individuals, communities and ICH bearers groups, as well in Latin America and the Caribbean.

The digital media increasing has generated the appearance of websites dedicated to develop actions to support the ICH and its safeguarding dissemination, and specifically the sensitzation on this matter. From personal blogs, travel journals and even pages completely dedicated to the Venezuelan cultural heritage, like the "IAM Venezuela https://iamvenezuela.com (Institutional Assets and Monuments of Venezuela)", activated in 2015, where a variety of information, as well as a digital data base about the cultural assets, including the intangible cultural heritage and the labor of its bearers, is offered.

Another more recent example is the Cultural Heritage Network, "https://redpatrimoniove.wixsite.com". Its responsible defines it as a knowledge and observatory of cultural heritage network, created by professionals of different knowledge fields, and driven by non-government organizations. Also have been created and positioned in the last years, other digital media that use this platform to promote the dissemination and recognition of the ICH values, some with commercial purposes.

In the last years, some efforts of the civil society have been seen, as well as other private and mix media to recognize the Venezuelan identity values, in an exercise of “Recovery of the Venezolanity roots”. Thus some mass media have collaborated by presenting ICH articles, and even, in some cases, allegations and monitoring cases about come up problems for its vitality.

Worth mentioning are the local and regional mass media, that dedicate effort to promote the traditional cultural values, typical of their communities. In this section has an important role, the actions of dozens of communities’ media which have being increasing in Venezuela during the last years, and that dedicate a good part of their media programming to sensitize about the importance of the ICH. To this respect, some State institutions with their policies and actions have sum efforts to the promotion and diffusion of the ICH. The Ministry of the Popular Power for the Communication and Information, for example, has contributed to the strengthening of alternative, traditional and community media that usually include in their contents, those that diffuse and promote the ICH values, typical of each group and
As an example that can be mention are digital radios like "radio.otilca.org and http://radiocayaurima.org.ve"; cultural foundation web pages like "https://www.fundacionbigott.org/" and/ or of institutions such as Los Andes University: (longest mountain range, Mérida, Táchira and Trujillo states); "http://vereda.ula.ve/patrimonio/"; as well as digital medias that impulse educational contents about the ICH with articles, texts related to cultural values, and publications like the Census of Venezuelan Cultural Heritage, as it is the case of "https://www.guao.org."

The radio station "Alba City 96.4 FM", station of the Ministry of the Popular Power for the Culture is in the air since 2008 and has being consolidated in recent years as a cultural source of information. It is a digital media, supported on its webpage that stand out for being a portal of the cultural fact and particularly of the cultural heritage. Nowadays, this page shares over 10 thousand songs; 4 thousand of them are Venezuelan traditional music. But the Alba City portal is not only dedicated to reproduce music contents, as an information source, for example, the Alba City portal highlights the publications that have done the whole series of Venezuelan Cultural Heritage Catalogs, a documentary source of intangible cultural heritage. In this way, the registry of intangible assets of the country has turned out to be a tool at the service for the people, driving from the sensitization, the recognition and the valuation of the ICH.

On the other hand, citizen training programs have being developed in the information and communication technologies, which has allowed strengthening the capacities of groups and collectives for the support in the diffusion and promotion of the ICH. For its part, the Ministry of the Popular Power for the Education has contributed with the mass use of the information and communication technologies programs (ICTs) in alliance with the Ministry of the Popular Power for the Higher Education, Science and Technology. Likewise, the sensitization tasks and training and diffusion of the ICH, made through the positioning of the "Colombeia TV channel", stand out.

- Promote mutual respect among communities, groups and individuals?

Some mass media in Venezuela, actually few of them, are dedicated to promote the mutual respect among communities, groups and individuals, through sporadic campaigns of values promotion. It is more frequent to find these messages in community, local and regional media, many of which even used the ICH values as a boost to reinforce the mutual respect and recognition.

Regardless of a few experiences in the media covering favoring the mutual respect among communities, groups and individuals, it is also true that the recognition of Venezuelan cultural manifestations as Intangible Cultural Heritage of Humanity, has
contributed that from some media such respect is promoted. This was the case of “Saint Peter Parranda of Guarenas and Guatire” (Miranda state), inscribed on the Representative List of the Convention in 2013. Thus, the media covering related to its candidature and subsequent inscription, was based on arguments deriving from the alliance community-State, and which, turned into news, contributing to promote the respect among the citizens. It was started in this sense, from the certainty, that this ICH element, and in correspondence to its historic significance, is a clear example of the use of cultural mechanism for the establishment of better ways of coexistence and resolution of tensions between warring groups.

Furthermore, and despite that its inscription on the Representative List was in 2012, the media covering that occasionally is made around the "Venezuela’s Dancing Devils of Corpus Christi"; surely, the one that provoked the biggest interest from the mass media nationally, also orients efforts to promote the mutual respect. Under the argument that the 11 brotherhoods of Dancing devils, evidence the importance that the spirituals, artistic and symbolic expressions have in the strengthening of the social bond of countless individuals and communities of diverse origins, has bet to the diffusion of the communicational contents that are attuned with the recognition of the cultural diversity and the exercise of the intercultural dialogue, even though that such connection are not always expressed in an explicit way.

**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?

No

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

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

**Question 18.3**

Media programming on ICH:

- Is inclusive

The covering of the Venezuelan ICH related contents is reduced, sporadic and limited to events or specific actions. However, there are a number of private or mix mass media in Venezuela that support in an inclusive way the diffusion of the ICH, even though this cannot be considered a satisfactory scenery for the entire safeguarding. As well as for the programming about the ICH for the mass media, the politic pulverization of the civil society, among other issues, had made impossible, the joint coordination of activities or cooperation programs (to the capacities strengthening, for example), also this context might be considered an agent that hinders that the media programming in ICH matters, is supported in an integrative spirit and in
absolute respect and valuation by the differences.

Nevertheless, and even thou the increasing of the economic crisis has affected the disposition of financial resources in the institutions for the development of different types of programs, actions development by the Cultural Diversity Center and the Cultural Heritage Institute, as well as the Cultural Heritage and Diversity Network, have achieved the support of some medias for the diffusion of activities, at least during the las 6 years; activities that have already yielded the first results in terms of the necessary inclusion. It is noteworthy to add that the making of these actions besides of being affected by the issues previously mentioned, in 2020, the World pandemic due COVID-19, also complicated such initiatives. Despite all of this, on line activities like forums and conferences were made, and which are appreciated as positive.

It should be underline that the Venezuelan legal frame work is an important reference to the ICH media programming. In this sense, the Radio and TV Social Responsibility Law, establishes the necessity to procure the diffusion of the values of the Venezuelan culture in all the ambits and expressions. Because of it, the radio and television service providers must guaranty the diffusion of a minimum of 3 daily hours to cultural, educational, informative, of opinion and recreational programs. Seven hours of national production, from which a minimum of 4 hours has to be independent production. At least 50% of the Venezuelan music that is play must be traditional, with the presence of different genres. Likewise, the diffusion of other values of the traditional cultures of the different geographical regions of the country is required. Additionally, the Social Responsibility Fund was created to finance the development and promotion of national production projects, training, education and support for independent production, with an important focus on cultural production.

Among the produced contents through Found of Social Responsibility, can be mentioned, for example, documentaries and interviews to cultural heritage bearers, indigenous spokespeople, cultural organizations and programs about cultural manifestations, among others.

“Corazón Llanero” (Heart from the plains) is a multimedia platform, organized by a Foundation that supports the diffusion of Venezuelans cultural expressions, specifically the one from the plains, but not limited to these. They show the ICH contributions to the national identity, through television, radio, the webpage www.corazonllanero.com, magazine and social networks. They also have a record label and audiovisual producer, the “School of Artistic Training Heart from the Plains” (EFACOLL) and the “Venezuelan Harpists Association” (ANA). Other broadcast TV channels like "Vale TV, ANTV, Tves", include regularly, in a bigger or smaller proportion, programs about national values, that contribute to diffuse and impulse the ICH in an inclusive way.

Other example of inclusive programming of the ICH is "Vepaco TV", TV station that includes a series of programs and documentaries related to the Venezuelan ICH, and that covers contents about music and traditional elements, Historic and creators
profiles referents, among other ICH related elements. Its programming is about documentaries made by independent producers and in streams.

Cultures like the one of indigenous people are present in a smaller proportion in some media, very few on TV, more in the radio, especially the local and regional of the areas with bigger originary population.

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

Most of the contents are produced in Spanish, but there is small percentage that is produced in indigenous languages. This percentage has being affected by the availability of financial budget of the State institutions, main financier of this kind of programming. Stand out the independent productions supported by the Found of Social Responsibility, as well as the local, regional and digital productions.

**Question 18.4**

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

Limited

**Provide any additional explanation.**

At a general level, the media covering of the ICH and its safeguarding is limited due the prevailing editorial policies, especially in mass media, and the aforementioned political polarization. From this scenery, no effort is made in terms of knowledge, apprehension and diffusion of the concepts and the terminology of the UNESCO Convention of 2003.

**Baseline and target**

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

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

Partially

**Target for the next report:**

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

There is no doubt that the management of the Venezuelan ICH, has in the mass media (public and private), one of the most complex components to effectively integrate the Safeguarding Special Plans, which will be design and execute in the next six years. Likewise, the media’s ICH coverage as news, in a fair, accurate and constitutively ways of the national reality, still be a challenge, at least in the short and medium terms. This complexity, as already mentioned, is due to unbundle conceptual, technical, economic and political that is in both areas (ICH and mass media cover). In that respect, and in the interest to improve this scenario, and in the purpose that the ICH be translate in communicational contents, that express its importance for the construction and strengthening of the cultural identities, as well as its condition of an element that contributes with the integral development of the country, some institutions, have already design some actions

The Ministry of the Popular Power for the Communication and Information, attached to the related normative framework apparatus, aimed to continue supporting the creation and functioning of alternative communicational spaces, just like the case of community and regional radio channels. In these spaces are expected to be increasingly done, actions for the inclusion of ICH contents in the Venezuelan media, specifically in the concerned of the diverse music, literary and of orality expressions: culinary, socio productive and artisanal process, among others, that characterize it, and in a clear correspondence to its local particularities. Moreover, it is aspired that the contents guidelines provide opportunities for the reflection and diffusion of themes related to the text of the UNESCO Convention of 2003, like the community involvement and strengthening of the capacities, for example. Nevertheless and given the complexity of the problem in question, is already projected that in reality, these processes will be of slower rhythms than expected.

In this order of ideas, and in pursuit of the stated objective, it is yearn, at least from the efforts of the Cultural Diversity Center, that not only generate new spaces and contents with communicational sense about the ICH, are produced, but also those involved, make critical review and self—critical processes of the media that already exist, particularly the public ones, and of the ways in which this media has covered the ICH, always in consideration to the maintaining/strengthening of values like the inclusion and mutual respect.
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 General Guidelines of the Economic and Social Plan of the Nation contemplate the promotion of a liberating and solidarity-base culture and education, the safeguarding and socialization of the cultural heritage, the insertion of the cultural movement in the different social spaces, the promotion of the socio-cultural and economic potential of the different cultural manifestations, and the intercultural dialog with the cultures and their people. Under such of guidelines, some public mass media, and particularly in recent times, from their digital platforms, have recognized the importance of the practitioners and ICH bearers’ public recognition in an inclusive way. In regard to the previous, a series of action strategies and programs had been contemplated, having as a maximum assumption the inclusion, and that among other objectives seeks to:

- Incentivize and impulse mechanisms that allow the promotion and diffusion of the cultural diversity, as well as training levels of the country population,

- Establish support programs for the new talents, encouraging the human creativity, and

- Promote and diffuse the bearers of traditional endeavors, through the knowledge of diverse artistic manifestations, as a national identity source.

Although the results in this matter are so far, very timid, there are already some advances that deserve to be replicate and augment, according to the case. This is for example, that a way to support these guidelines set forth, programs like the "National System of Folk Cultures" (SNCP) have been developed; created by the National Executive in 2011, and still current. The System is an intermediary organization between the State cultural institutions and the bearers that move in the ambit of the traditional cultures. At least for the year 2015, 7000 cultural groups, bearers and trainers were enrolled in the System, many of who also belong to the Cultural Heritage and Diversity Network.

The different expressions of the national ICH, have counted on the support of some platforms of the National Executive, not only to recognize and record the plurality of forms in which is expressed, but also to promote the bearers, artists and creators inclusions, who
for one reason or another, are not yet part of the National System of Folk Cultures (SNCP). In 2020, for example, and despite of the associate constraints due COVID-19, the System, with the support of the public information platform "Stay to Watch", announced about its goal to achieve the registry of over 1000 new bearers.

Moreover, the project "Movement of Movements for the Cultural Diversity: Community collectives on the Network", of important community-base and from the support of Cultural Diversity Center (Focal Nucleolus to the Convention of 2003), has driven from the Community-State articulation, its most outstanding result: the conformation of the Cultural Diversity and Heritage Network. This Massive and complex organization, present in all the national territory, has achieved exponentially a managing information in the ICH and its safeguarding matter, always from the inclusive spirit, aiming to promote the strengthening of the communities investigation, documentation, defense and promotion of the ICH, through the organization of bearers, artist, artisans, creators and masters of tradition local networks.

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

The concrete measures oriented to the recognition in the policies and programs in an inclusive way, firstly start of their decentralization and socialization. It is about the active and permanent consideration of the bearers and their ICH into the work agenda defined by the National Executive, from its central figures for decision-making purposes, but executed in a regional level (meaning, in each and one of the 24 states that make up the Republic). For instance, the Cultural Diversity Houses, led by a delegate that attends to the policies and strategic guidelines compliance of the main office, in this case the Cultural Diversity Center, also is responsible to adapt and articulate those general orientations of the regions and the local communities’ requests and needs. On this basis, in cases like the Cultural Diversity Houses of Aragua, Sucre and Zulia states, for example, their representatives have generated contents related to the regional ICH, that from an inclusiveness, have become a reference and expression of multi ethnicity and multiculturalism of their native lands. Likewise, this public information has become, especially in the last years, for example, part of the programming of the regional mass media, especially, the radio stations.

**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

"The 100 days Forums", now called "Permanent Forums", are constituted in the space in which, the ICH bearer communities, discussed and shared experiences, according to the frame theme, chose each year by the Cultural Diversity Center, according to the strategic guidelines emanate from the Ministry of the Popular
Power for the Culture. Strategies like the "Five Permanent Forums" developed between 2013 and 2017; the pedagogical workshops to the ICH safeguarding and the National Encounters with the Cultural Diversity and Heritage Network, made during the last ten years, have transformed progressively, substantial and positive, the link between the ICH community bearers and the UNESCO Convention of 2003.

- **General public**

In 2015, under the frame of the development of the "Pedagogical Program" of the Cultural Heritage Institute, were made, among others, events like:

1. "Celebration of the National Day of the Indigenous Children", in the spaces of "Community Play Center La Zaranda", with the participation of indigenous families of Kariña and Wayuu people, Caracas. In this event, the representatives of the originary people participants, showed some of the cultural expressions (linguistic and in musical) that characterize them, and at the same time, highlighted the vulnerability and risks that today suffers many of these wisdoms and practices.

2. "May Cruz Vigil" (Cruz de Mayo), with local community members, in the spaces of Community Play Center La Zaranda and Los Caobos Park, Caracas. The event of didactic and artistic sense, based on the recreation of a traditional Cruz Vigil, approached the attendees, to the richness and importance of this element, of the country.

Moreover, in 2014 and 2015, the Cultural Diversity Center made an open call to the general public, to two events oriented to underline the importance of the Venezuelan and Latino American ICH expressions, related to the biological factors of born and die. Thus, from roundtables, exhibitions, documental projections and staging of great aesthetic attractiveness, like for example, made in the event “Ethnographies of the Birth and Death”, the attending public, apprehended information about the diversity ways in which those elements inherent to the whole humanity, are significant and interpreted, according to the particularities and traditions of the different ethnic groups, communities and concerned groups.

- **Media**

To the effects of the different candidatures to the UNESCO Convention of 2003, developed by the Venezuelan State, between the years 2013 and 2018, have made several press conferences and public and private media meetings, with the objective to socialize and promote the importance that these projects have to the safeguarding of the involved elements.

It should be noted, that despite of the media and specialized character of these
events, always have counted on them, not only with the authorities of the Foca Nucleus participation (Cultural Diversity Center) for example, but also with the leading presence of the practitioners of the different expressions of the ICH elements, candidates to the Lists and the Register of Good Safeguarding Practices of the 2003 Convention.

**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.

There are very limited cases. However these stands out the communicational work, developed under the frame of the elaboration of the candidature and later inscription on to the "Biocultural Programme for the safeguarding of the Tradition of the Blessed Palm in Venezuela" to the Register of Good Safeguarding Practices in 2019. This process counted with the accompaniment of diverse media, especially publics, which valued and encouraged the importance of the tradition and its characterization as a Good Practice, in terms of its condition of the inspiring element to be replicated by other ICH cultural expressions.

**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.

The public information generated from different actors and institutional articulations, procured in contents terms, to contribute to the strengthening the respect and recognition, in the first instance, from discourses that are coherent with the current legal frame. The Constitution of the Bolivarian Republic of Venezuela, the UNESCO Conventions of 2003 and 2005 (both are National Approbatory Laws), as well as other normative instruments related (Indigenous Cultural Heritage Law and Law Against Racial Discrimination, for example) call for attention regarding to the consideration of the multiethnic and multicultural condition of the country, and in consequence demand, even in a tacit way, ethical informative treatments to the ICH matters. In this sense, the public informative contents- surely, still a few-promote and invite (in more or less explicit ways, according to the case) to the valuation and respect of the different intangible traditional cultural expressions, and in this way, bet on the implementation of intercultural relations, among communities and groups, in equal conditions and opportunities.

Nevertheless, beyond of the jurist demands, the biggest guaranty that the public information about the ICH promotes the respect and recognition, has started in first
instance, from the permanent and consequent work displayed from the institutionalism, with custodians and practitioners of the different expressions of the ICH. To this respect, it must point out that themes like interculturality, in a past no so far, were not even conceived as part of the strategies destined to the sensitization and strengthening capacities, for example. Perhaps, this was so because such of concepts and discourses were considerate dense; exclusives of scientific and academic circles, unrelated to the universe and apparently limited capacities of comprehension of the ICH bearers.

This context derives from an ontological and epistemological process, elitist and exclusionary, around the relationship between the ICH and the public information, which kept a management of ideas and concepts about the former, even with counted and important exceptions, attached to folklorist and stereotype images. Therefore, little was called to contribute the strengthening of spaces for the respect and recognition among communities and groups. About the previous, although, from a balance done in 2020, by the Focal Nucleolus, many components themes are left out to develop, it is notable, the insertion that from theme areas like cultural diversity, multiculturalism, intercultural dialogue, and decolonial thinking, has been done, under attractive strategies and especially adapted, in critical discussion spaces, conformed by multiplicity of communities and heterogenic groups; contents that later, might be appreciated and apprehended in socialize public information.

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 public information measures around the ICH involve, as mentioned before, diverse actors, sceneries and action possibilities. In this sense, and taking as favorable the current legal frame, the human and technical capacities and the political will of today, of at least organizations like the Cultural Diversity Center (CDC) and the Cultural Heritage Institute (IPC), it is envisaged that during the next six years, the actions related to public information and sensitization about the ICH, that were already implemented, will be strengthen. A clear
example of this is that the CDC has established its Annual Operational Plan for the year 2021, and with clear projections to the 2022, from the heading: “Cultural Diversity and Intangible Cultural Heritage: Fundamentals and driving forces for the identity, the sovereignty and regional integration”. Under this concept, the referred planning, highlights in its technical basis, the importance to generate public information, from the relationship State-communities. Thus, from these articulation efforts, it is expected that the obtain data contributes to the solidity of the guiding principles of the institutional management, such as peace, respect by the differences and the generation of participative spaces, in equality of conditions and opportunities. As it is understandably, and in consideration of these fundamentals, the public information that is about to come, must contribute in a clear and direct way to strengthen the elements that constitute the indicator under consideration.

For this, and in correspondence to satisfy the information request in sensitization matter related to the importance of the ICH, from the Cultural Diversity Center (CDC) has being estimated the generation of informative contents, including the use of innovative methodologies and digital tools. In this sense, since May of 2021 and continuously up to 2022, this institution will make the “Permanent Forum of Cultural Diversity”. This space, as in previous editions, it will be the biggest platform to generate public information in a national level, about the ICH and from the imprint of knowledge, wisdoms and experiences of over 300 communities’ organizations, bearers of the ICH. As different, in this opportunity, the Forum will generate and socialize the information of the work sessions and encounters between the different collectives, absolutely on line, from the different platform and social networks.
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.

The Cultural Heritage Institute manuals about the Constitution of the Republic base, the Organic Law of Culture; of Conservation and Defense of the Cultural Heritage; of the Indigenous People and Communities, as well as other administrative instruments, require the incorporation of the communities, custodians and practitioners in the related experiences for the management of their ICH, and among other purposes, leads to the consolidation of the Cultural Heritage file or support to its formal recognition in the national inventory, just like is specify in the B 7 section.

About the previous, elaboration the ICH assets inventory that has been done since 2003, every community, groups and individuals, review the value of their own intangible cultural heritage, exempt of external judgments about its value or merit. Thus, this participation as active agents in the initial tasks of the gathering information and systematization also has influenced in the definition and development of activities and projects on a collective and democratic basis, oriented to the establishment of ways aimed to the sensitization regarding the importance of the ICH and its safeguarding. In this sense, the conception and actions in sensitization matters, for example, materialized in the Safeguarding Plans of the elements inscribed on the 2003 Convention Lists, have started from the collective work of those organized bearers, in a close articulation with the labor of institutions such as the Cultural Diversity Center.

In this order of ideas, it is notorious how in the Ethical Principles for the Safeguarding of the Intangible Cultural Heritage, and in particular, in the first of them, the implemented strategies are echoing. This must be said, it has not only being possible, thanks to the current legal framework, already pointed out, but very especially from the empowerment and strengthening of the capacities, which from a community level has been consolidating in the last years. These are efforts that have promoted communities, groups and individuals to exert a vital role in the safeguarding of their living cultural heritage.

**Question 20.2**
Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?
Yes

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

The Deontological Codes are only and exclusive competence of the specific professional Fellowship Institutions (architects, engineers, anthropologist, sociologist, lawyers, etc.), in the country they are no expressly materialized those referred to the ICH, for not being previous to 2003. Although, some legal instruments obligate the diverse professionals who act in the private and public ambit, to observe behaviors related to sensitization activities in this area. For example, the Law of Professional Exercise of Sociology and Anthropology (1998) indicates among other duties of these professionals (Article 42): a) To respect the cultural, linguistic and ethnic diversity of the indigenous people and other human groups with who establish relationships for professional motives; b) To defend the general interest of the society and are very specially of the most vulnerable sectors, from the socioeconomic point of view or those whom by their biotype, genetic or cultural characters, present greater risks of extinction or deceased transmission by an unplanned contact with the national or transnational society. In this last case, the technical opinion, the decision of the competent State institution and the Fellowship Institution of the Sociologist and the Anthropologist of Venezuela, are required c), and To promote the involvement of the collectivities in the management of their own sustainable development.

Baseline and target

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

Extent to which the current indicator is met:
Satisfied

Target for the next report:
Satisfied

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

As mentioned previously, in the elaboration of the ICH assets that has been done since 2003, each community, group and individuals assed the value of their own intangible cultural heritage, without external judgment about its value or merit. That is how the
Cultural Heritage Institute manuals, based on the Republic Constitution, the Organic Law of Culture, of Cultural Heritage and of the Cultural Heritage and Defense of the Indigenous People and Communities, as well as the administrative instruments to incorporate communities, practitioners and bearers of the cultural heritage to request and listen to their opinion about the recognition of their ICH, which leads to the consolidation of the file or cultural heritage support for its formal recognition in the national inventory. These measures and policies are a continuing of what the Venezuela State has been executing.

Nevertheless, the Cultural Diversity Center (CDC) has foreseen the need to use as a tool, some of the Ethical Principles for the Intangible Cultural Heritage Safeguarding elaborated by the UNESCO. In this context, among other actions and plans, the Project Proposal Resolution that establishes the guidelines for the management, promotion and safeguarding of the Venezuelan Intangible Cultural Heritage inscribed and to be inscribed in the Lists and at the Register of Good Safeguarding Practices of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), adopted by Venezuela through Approving Law (2006), has already been endorsed by the executive committee of the Cultural Diversity Center Foundation. Its purpose is to establish, for its future application, the appropriate methodology for the preparation of candidatures to the Lists and the Register of Good Safeguarding Practices, based on a transparent, inclusive and democratic proposal. The Project proposal is designed in accordance with the Ethical Principles for the Safeguarding of the Intangible Cultural Heritage elaborated by the UNESCO, inspired under the spirit of the Convention of 2003.
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.

At a general level, especially from 2006, strategies and space work have been established, that in many ways contributed, in an inclusive basis and in a widest possible way, to the safeguarding of the ICH. Since 2005 and to the present, the Ministry of Popular Power to the Culture has oriented the execution of its activities, from different politics lines, in which is highlighted: To impulse the participative and protagonist culture, as well as secure the cultural policies.

From this context, the Cultural Diversity Center has activated an important numbers of actions, facing the strengthening the compromise of the actors involved in the safeguarding of the ICH. For this, the Center has executed to one of its attribution that says to encourage the free participation, democratic and protagonist of the habitants of the country, in the practice of their rights and duties, as an expression of an inclusive policy and of recognition of everybody. In concrete terms, and according to the previous lines, each year, since 2006 and until 2017, it has organized the "Foros de los 100 Días" (the 100 Days Forums), later called "Foros Permanentes" (Permanent Forums). These spaces, from proved community participation, have congregated a hundreds of bearers; women and men, representing of the 800 cultural expressions and organized movements inherent to the ICH of the whole country.

Inside, the forums has led the strengthened of the participant’s capacities, according to the strategic lines of the Ministry of Popular Power to the Culture, and from the development of a selected conceptual frame each year. For example, the 2016 year edition, elaborated under the oriented parameters from the title: "Traditional and popular roots of venezolanity".

In this context for the socialization has being recurrently included, the facilitation of the contents about the Convention of 2003, as well as other topics in cultural diversity, cultural rights, local histories, participation and popular power matters, among others. In the Forums, the bearer communities, with the accompaniment in many opportunities, of experts in ICH matters, have debated and shared experiences, but at the same way, their
challenges about their ICH, from a critic and purposeful focused.

This joint effort has translated in the resize of the action frames of many individuals, communities and groups. They have demonstrated being proactive, forceful, in their actions, and compromise with the safeguarding of their local living cultural heritage. In this regard, they have designed and developed projects and activities in different areas- sometimes articulated with the government authorities and in other cases, only from the community imprint-defined- according with the preexisting safeguarding plans, even though in many cases, new challenges and proposal has come up.

The inclusive participation of the individuals, communities and groups has been propitiated in a bidirectional way, in some cases, from the labor of the bearers as well as the initiatives of some institution related to the matter. Therefore in this sense, it is highlighted, the use of the instrument of gathering and systematization of ethnographic information, named "Cuadernos para la salvaguardia del PCI" (Notebooks for the safeguarding of the ICH), designed by the Cultural Diversity Center and validated by the representing people of the different cultural expressions of the ICH. In resume, the Notebooks, are available in physical and digital format, and have an easy access to everyone. These are structured from three basic questions, and invite to the practitioners to think about: 0'1. Have the solutions to confront the ICH problems have been applied?, 2. Have the results as expected or not?, 3. Can the prior solutions be improved?

This recourse became operational in 2017, especially in the inside of the elements that have been inscribed on the Representative List of the Convention of 2003. In the year 2020, in the context of the pandemic due COVID-19, the notebook also began to be applied at other localities, benefiting the safeguarding of various living cultural manifestation, but after the adaptation of its forms, due the current circumstances, and using the internet, when possible. In addition, the results of the application of this instrument in the bearer communities, have being very in favor of the elaboration of this period report.

It’s for sure, the pandemic in a few cases, has catalyzed the commitment level of the communities, groups and individuals with the safeguarding of their ICH. Therefore have been noted the use of the digital world to recreate the collective traditional manifestations; to their promotion and even to build critical and reflexives spaces. In this order of ideas, from the self-recognition of their role as custodians and practitioners, and from the consideration of their condition of citizens of subject law, who had known how to enforce their rights to the participation, establishing better negotiation bridges and agreements with the local, regional and national authorities, related to the ICH.

The elaboration of the nominations and their correspondent plans of safeguarding to its submission, at the Convention List 2003, is something to be said. Each new proposal has demanded the development of works of diagnostic, valuation, and planning, in which the communities as protagonist, and from their historic, social, cultural, political and economic particularities, of their own, have shown high levels of interest and commitment. Generally, these experiences evidenced the sharing referents that are testimonies of satisfactory organizational levels and identities, collective memories and other shared interests.
To these processes, the Cultural Diversity Center, since 2010 to the present, has applied an innovative structure work, adapted to the specific reality of each ICH. Nevertheless, as a common denominator, the structure has stimulated and favor among the bearers, reflections dynamics related to the ICH with a participative and inclusive focus between the State institutions and the communities, groups and individuals of interest. In methodological terms has being worked towards collects constructions, through at least three, community workshops in a road, where different sides related to the safeguarding are approached, and of course, to the own formalities of the postulations.

During the workshops development, the most important this is that they give to the bearers, the opportunity to deepen in self-reflection, self-evaluation and collective evaluation. At the same time, the experience allows them, to condense in a formal project, designed and elaborated by them, the current condition of their ICH, as well as its projection in the future. Likewise, the participants acquired capacities that permit them to multiplies the acquired experience in their origin contexts among who they considerate necessary, and without the accompaniment of the institution artifice of the technical proposal.

**Describe in particular measures to ensure that this is inclusive.**

First of all, the policies and activities oriented to the accomplishment of the inclusive participation of the communities, groups and individuals, begin from the assumption of that all action related to the safeguarding, has to be a proposal of previous character, free, continuous and informed. Likewise, these initiatives must count with the community consent, in a considerate legal level a conflicts free and personal interest. On the other hand, the policies and activities demand, at the same time, the compliance of at least two punctual measures:

1. **Wide identification and selection of actors.** It must guarantee the knowledge and participation of the safeguarding actions of all the people and sectors potentially related to the ICH and its safeguarding, in the widest possible way. To achieve it, from the directionality given by the own bearers, attention must be paid to one and other particularities, about its role in the element, its belonging in a related specific guild (artisans, musicians, cookers, etc.), in equality of conditions to all and in attention to the gender and age variability. Likewise, the space distributions of the bearers, specially to those expressions related to wide or regional geographies has to be considered and treated with equity. In any case, for this measure, a strict following to the receptions of the convening is contemplated. The experience has demonstrated that the bearers have to be main controllers of this process, due to guaranty the success of the measures.

2. **Socialization of the information:** the use of all the available resources to promote the proposal (s) for the safeguarding. Generally, this measure is executed by the use of comprehensives languages and speeches, and from the implementation of effectives and apprehensible methodologies. The socialization usually it’s made from the bearer communities within, and from the community meetings, bearer’s assemblies, roundtables and/or educative workshops. Recently, in 2020, the virtual meeting has set the standards in this sense.
Question 21.2

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?

High

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

The project "Movement of Movements for the Cultural Diversity: Community Collectives in network", has been promoted since the beginning, by the Cultural Diversity Center. So among the strategic lines of this institution, oriented according with to the spirit of the Convention of 2003, and the current national regulations establish to promote the cultural wellness in the country, through the creation of a Cultural Diversity network, that allows the conformation of Regional and inter municipal circuits. This principle inspired the making of Net of cultural Heritage and Cultural Diversity, a non-governmental organization that surely it’s the most important net in the country, in the safeguarding of the ICH matters. The network has as an objective, to promote the strengthened of the communities in the research, documentation, defense and promotion of the ICH, through the network organization net of local bearers, artists, artisans, creators and tradition teachers.

Until today, at a national scale, this NGO within has organized 800 collectives distributed in 358 Community Councils to the safeguarding of the cultural heritage and cultural diversity. From those, 32% are due to the elements of the ICH with devotional character, 28 % to activities with rural-countryside profile, related to traditional process of production; 20% answered to the ICH elements of indigenous people, and a 20 % of afrodescendant origin.

With the creation from the Cultural Diversity Center of the Net of Houses of Cultural Diversity Center; 14 of them distributed in almost all over the country, has given decentralized support –in some cases successfully in other, less- to the execution of the activities that the Net of Cultural Heritage and Cultural Diversity bring forward in safeguarding matters, always paying attention to the specifies of each region and element of the ICH. The most immediate result of this strategy for the period 2007-2017, has been the offering to the members of the NGO, tools that will benefits the community management of the ICH through workshops, roundtables, speeches, conferences and meetings, under the frame of the already mentioned Permanent Forums, event that in its trajectory, has counted with eleven editions.

It should be added that from this inclusive spirit strategy, positive results have not only been obtained for the Network of Cultural Heritage and Cultural Diversity, but also for any individual, community or group, which despite is external to the NGO, such as part of civil society, works to favor of the ICH. On the other hand, even though the Permanents Forums have not realized since 2018, the strategy scopes have maintained over time. In 2021, the Permanent Forum will return in an on line format.

To this effort, the imprint of other social actors like the NGOs "La Siembra del Cuatro Foundation" and "Fundamandolina" are added. These organizations work in many cases, in
narrow correspondence with instances of the Executive Power, and from the ICH valuation, expressed in different traditional music genres. The guaranty for the participation of these ONGs is expressed in the facilitation of spaces to the making of their activities and the co-promotion of them. The scope for example, of the La Siembra del Cuatro Foundation, has led the edition from 2004 and to the present, of festivals, competitions and discography production with national and international projections. In these activities, the participation of the practitioners and transmitters of the ICH (singers, musicians and dancers), according to the indicators provided by the representatives of the Foundation, has been both massive and successful.

**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 involving of the private sector in the safeguarding of the ICH, is still limited. As a matter effect, there is no experienced in which this sector develops plans or projects in which the text of the Convention 2003, explicit or conclusive, is a present element. Nevertheless, because of the previous lines, this does not demean the concrete important experience that in one way or another, has contributed to the safeguarding of the ICH (even when this is not called this way), and particularly in the building of capacities matters and promotion.

About previous paragraph, the "Fundación Bigott", is one of the most important company foundations in the country, since 1981, uninterrupted, to the present, has being dedicated to the research, promotion and accompaniment of individuals and groups for the learning of cultural contents, with the purposed to offer the Venezuelans, the possibility to connect with traditional roots practices. In this order of ideas, somehow, and even if is not a formal or explicit appreciated connection with the principle ethics to the safeguarding of the ICH, it is a fact that part of the actions of Fundación Bigott, are in correspondence with those principles, especially the ones that concerns to the leadership of the communities, groups and individuals to the safeguarding of the ICH. In the voice of the responsible of the Foundation, its work concerning the festivities, the music y the traditional food, among other areas of the culture, contributes to the understanding, recreation and strengthening of the citizens and their desirable values to the present and the future.

**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:**

For the Venezuelan State and its authorities, there is no doubt that in terms of ICH management, the commitment of many actors to the ICH safeguarding, will not come but to strengthen, in community spaces especially, those that are already consolidated. For this, the action strategy in the next 6 years will start from the maintenance of a management based on the ethical-political principal that puts in the Popular Power as its active and leading axis. It will be about, like today, to encourage the presence spaces of community involvement, like the Permanent Forums of the Cultural Diversity, annually done. In these, custodians and practitioners of countless ICH expressions, will strengthen their capacities and develop their critical thinking, seeking that their actions favor the safeguarding, and be translated in bigger levels of commitment and quality.

To this respect, the State actions will imply in one hand, to encourage as much as possible, the callings to all actors and sector related to the ICH, to participate without any discrimination, and always in correspondence to the spirit Convention of 2003. Likewise, just like it was experienced before, institutions like the Focal Nucleus, are already projecting for the next 6 years, that their work strategies and methodologies, must start from the consideration of experiences and complexities derived from the pandemic due COVID-19, as well as for the deep economic crisis in the country. This means, among other aspects, the use of tools and technological resources that from the internet allow the participation and inclusion of individuals, communities and groups is guaranty.

On the other hand, the State, or at least part of its institutions, is aware that this projection does no obey in equally of terms, to all of actors of the civil society. As well as it seems, and been said before that the participation, inclusion and commitment scenarios with the organizations and communities networks are very well earn, it is also true, that such of labor with instances like the NGOs and private companies, are a weak space and by which, must be approached with a greater intensity and recurrence. For this, and in the context for the preparation of the present periodic report, has started already the identification of the entrepreneurship and the non-governmental organizations that potentially might be part of these initiatives, facing the future. On this matter, the responsible of the Cultural Diverse Center has point out that their project: the "Observatory of Good Practices in Cultural Diversity", which starts in 2021, aiming to stay for the years to come shall be able to contribute with diagnostic and important information in this matter. The Observatory will be an important part of the Permanent Forum to be held from the year 2021 until 2022.
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.

Since 2008 and to the present, the Cultural Diversity Center has developed different actions that have enhance capacities of the communities, groups and individuals to the execution of scientific technical and artistic studies related to programs and measures to the ICH safeguarding. In 2015, these efforts were synthesized in the "Plan work for development of the capacities of community management of cultural heritage in the regions: Investigation guidelines associated to the process of safeguarding of the Intangible Cultural Heritage". This scenery turn out to be the only one in the country, from which were catalyzed and congregated in a successful way, the potentialities and efforts of the communities in this matters, at least in the technical ambit. And, according to the guidelines of the Plan work, the demands of individuals, communities and groups increased; in terms of deepen into the work investigation of the ICH, but strengthening the community involvement in those processes.

In the development of these investigative processes, the communities, individuals and groups have participated in an active and leading way. From an exercise of co-responsibility, and depending on the identification established by the citizens with significance web that the investigations might offers them, the researches originated from the Plan, have procured to open paths to generate actions that contribute to the safeguarding of the ICH. Among these actions are highlighted: 1) To develop a registry-diagnosis-monitoring of the vitality of some expressions of the local intangible cultural heritage, as well as the plans and measures of the ongoing safeguarding, and 2) To encourage the development of publications from the obtain results.

To these effects, from the Plan investigations related to the ICH have being made in the 24 States of the country. This work structure has led the consolidation of valuation documents for around 50 Venezuelan ICH expressions, from the implementation of fundaments of the community ethnography and the institutional strengthening of the local capacities. In most of the cases, the work teams have being organized, after the recruiting of the human capital (women and men), with proven experience in community work, with management tool of
traditional education and ethnography, intercultural teachers or professionals in social science, sensitive to the co-responsible work with the popular power, and/or with experience in participative investigation-action. Each State team counts on an ICH bearer, who has assumed the orientation, organization and promotion of the ICH tasks in the bearer’s community. In other cases, the responsibility of investigation had lied in a teacher, for example.

**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.

The Network of Cultural Heritage and Cultural Diversity, the main Non-Government Organization of the country, related to the safeguarding of the ICH, advanced in the past, some actions, that might contribute to the creation of studies, especially the technical ones, related to programs and safeguarding measures. That is how this NGO for years and until 2017, generated under the context of Permanent Forums for the Cultural Diversity, and from the development of the assemblies, conferences and technical roundtables, documentation in different areas of the ICH: registry, rights, cultural management, community involvement, among others.

The gathered material, even though tangible, has a great potential but still a little apprehended, basically because they have not being systematized and place value in justice. After its systematization and analysis, under the modality of monograph or technical studies for example, these memories of the Network, might provide critical discernment and purposeful about realities and challenges that the programs and measures of the ICH safeguarding face up.

From the previous lines, and looking to strengthen the research, monitoring and creation exercises, there is an urgent need to retake the development of spaces, activities and methodologies, as the one until a few years ago, were impulse from the Permanent Forums of Cultural Diversity. To achieve this, the use of digital platforms, from their different possibilities, is profile as a tool of great utility to the NGO, Network of Cultural Heritage and Cultural Diversity.

**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 scientific, technical and artistic studies related to the programs and measures to the ICH safeguarding, demand economical and physical favorable conditions, as well as professional talented that will provide inputs to it. In this regard, it is remarkable, the absence of academics, experts and related institutions, that are developing studies, whether they are scientific, technical or artistic, about programs and measure of safeguarding. Even of the existing in the country, professionals that have credentials and experiences, very useful to the approaching of the issue, there are also a great number of those, who had emigrate to different countries of the world, as part of the diaspora in the country, especially in the last years.

On the other hand, the complex economic crisis of Venezuela, adjudicated by different sectors to different causes, has limited in financial terms, especially in the last five years, the investment in investigation projects and extension activities, related to the ICH safeguarding. Likewise, it is becoming worrisome, the significant reduction of budgetary financing, destined to scientific, academic institutions and museums, co-responsible of in the advances consecution in the achieving of progress on behalf of the ICH safeguarding.

Baseline and target

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

Extent to which the current indicator is met:

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:

For the Venezuela State, more than a challenge is a duty, to work in an short and medium terms, in favor to the formulation of plans programs and projects, that contribute to improve the ways in which the different actors of the national society, can get involved and commit to the monitoring tasks of the ICH. This intention shall start at first instance of the channels and levels of communication improvements among the State and institutions like universities, research centers, NGOs and private companies, just to name a few. For this,
already and particularly from the Focal Nucleus, are promoting work spaces and negotiation that ease –in the recognition of complexities inherent to the problem and from under a spirit of co-responsibility –the necessary installation of join endeavors that must deprived among the concerned parts.

This projection always stands in the accomplishment of a common objective, just like the ICH safeguarding, even and transcendentally to ideological differences, for example. In this context, and although is estimated that for this planned scenery, already exist a favorable legal enabling, from the State is also aware of the deep limitations that exist. So for the next six years most get done outstanding efforts to improve the budget and financing programs that allow for example, that scientific, academic or community initiatives start and develop permanent studies about the programs and measures about the ICH safeguarding.
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:

- Regional level

At regional scale, the Venezuela State, under the figure of Cultural Diversity Center, has participated with some countries of the region, in cooperation activities in general, towards the safeguarding of the ICH. This has contributed actively with the bodies of Convention 2003, such as GRULAC. Likewise, the regional cooperation, has expressed with CRESPIAL, in different way, all oriented to the development of multinational actions that contribute with the registry, recognition and valuation of the ICH of Latin-American. In this way, for example, in 2013, in Peru was organized the photography exhibition: "Cultural Diversity and Latin-American Integration: The Collection of Foundation Cultural Diversity Center of Venezuela-CRESPIAL".

In the frame of the commemoration of the 10th Anniversary of the Convention for the Safeguarding of Intangible Cultural Heritage of UNESCO, CRESPIAL with the Decentralized Direction Culture of Cusco, Cusco municipality, and the support of the 14 State Members that by then, conformed the multilateral organism, join this celebration, from the organization of the exhibition. The show through photographic images, product of decades of ethnographic research in Venezuela, was related to traditional cultures in Latin America, honoring the creativity, singularity and essence of their people.

On the other hand, in the context of the ICH Safeguarding Project, related to Music, singing, and dancing of the Afrodescendants in the counties of CRESPIAL, initiated in 2012, the articulation of concrete and feasible actions continued, favoring the building of wide scenery related to the different socio historic contexts of the Afrodescendant communities in the region. After the edition in 2012, the record "Singing and Music of Afrodescendants of Latin-America", in 2013 the book "Safeguarding of Intangible Cultural Heritage of the Afrodescendants in Latin America" was published. This book was edited by National Council for Arts and Culture (CONACULTA) of Mexico, through the (General Direction of Popular Cultures and CRESPIAL. It’s about a pooled work, that contents 12 national reports -including the Venezuelan- that relate the current situation of the Afrodescendant ICH of the Countries Members of CRESPIAL, and together aspired to the formation of a extended diagnose about its safeguarding in Latin-America.

Later, and from 2014, new join efforts started, that permitted the making of a new
material, also multinational, and that involved and articulates in a dynamic and
effective way, the Afrodescendant communities of the region. This production is
about, edited in 2017, a compilation of 10 documentaries in video-including the
Venezuelan audiovisual titled: "Bandos and Parrandas of the Innocent Saints of
Caucagua-developed from the community participation, in each of the Member
countries of the project.

Recently, and in the context of the annual and biannual Operative Plans of CRESPIAL,
that correspond to the period 2018-2019, in 2020 has been advancing of
cooperation that conduct to the eventual development of the multinational project:
"Amazonian indigenous alimentary system: an answer from a living heritage to
threats of the climate change and the risks associated to the contagious infected
disease. From the preliminary project proposed by the Colombian Focal Nucleus, the
Amazon countries of the region: Brazil, Colombia, Ecuador, Peru and Venezuela,
have joined efforts into a project that is expecting be concreted in a short term.

- International level

Until 2016, by that time reviewing entity of candidature files to the Convention 2003,
counted with the Venezuelan experience in their work sessions, under the
representation of the Dr. Victor Rago, elected by Assembly for those purposes.

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:

- Bilateral level

Spain-Venezuela

In June of 2013, the "Intercultural Encounter between the Sins and Dancers of the
Blessed Sacrament Brotherhood of Camuñas and the Dancing Devils of Corpus Christi
of Venezuela". The activity took place in Camuña, locality in the Toledo Province, in
the Autonomous Community of Castilla-La Mancha, Spain. It was possible, thanks to
the impulse of the Venezuela Embassy in that country, through the Cultural Diversity
Center, and the close cooperation of the "Blessed Sacrament Brotherhood of
Camuñas", as well as Its Excellency Town Hall of the municipality Camuñas Village.
Likewise, the activity counted, on its behalf, with the collaboration of the local parish
church.

The Intercultural Encounter had as a main objective, exchange experiences in
safeguarding matters, from the own bearers and Cofradías of both elements of the
ICH, that are different on their ways of recreation but alike into their historic origins
and related devotional elements, just like the celebration of Corpus Chr...
activity, that included local tours, exhibitions and the projection of audiovisual materials, had the mayor impact in the straightening ties of solidarity bounds, brotherhood and cooperation with the practitioners and devotees, from Spain and Venezuela, therefore is a concrete example of an intercultural dialogue exercise. In this sense, the positive impact of the Encounter, permitted that in 2014 the "Dancing devils of Naiguatá" (La Guaira State, north center of Venezuela), goes back to Camuñas to the second Intercultural Encounter.

- Regional level

Colombia-Venezuela

The element of the ICH "Colombian-Venezuela llano work song" was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, in 2017. It was the first candidature with Binational character of Venezuela, and in this case, made with the Republic of Colombia. The technical and communitarian articulation between both countries permitted the visualization of this cultural expression of the ICH, which is practice in a region identified as Eastern Plains, Colombia, and Western Plains, Venezuela, transboundary to Colombia and Venezuela.

The practice is a way of vocal communication, that comes up from the close relationship established by the human society with the cattle and equine animals, and from the acquired knowledge during the process of building the social productive landscape of the Plain region. It’s about tunes executed a cappella, individually, and which their melodic lines are prolonged at the will of the singer with little subjection to rhythm or measure. The chants are expressed in two modalities associated to specific activities: herding and milking, and are learned from childhood or inspired in the daily life.

Its inscription on the List has exposed to the world, the huge all-inclusiveness of the plains culture, within which they intertwined and cohere the different spheres of human activities. This ancestral cultural expression condensed the willing of a population, to perpetuate knowledge and memories that provide them significance to their ways of living and gives sense and continuity to a past that makes efforts to inscribe in the new times, without give up to their signs of identity.

Such an important repertory of attributes of this ICH, now in danger, demands the faithful compliance of the Safeguarding Plan design to it, as well as the certainly articulation -yet to be realized- between the States involves, in order to fulfill the joint and cooperation actions, already proposed between both countries. The first strategy is the spaces of interchanging. Letting, through different presentation modalities (discussions groups, chant shows, roundtables, among others), to know the process of safeguarding developed in each country. The second strategy has being named: "Knowledge production of work songs of the Plains". It seeks to promote the academic and community research and documentation of the work songs of Colombian-Venezuelan Plains with the purpose of deepening in their formal
knowledge, but specially to involve the bearers actively and to strengthen the capacities of managing the cultural heritage of the region of the Colombian-Venezuelan Plains. The third strategy is the flow of information. It is aims to design and build a system that let both countries to shared and publish the result information about the process of research, documentation and outreach of the work songs of the Plains.

**International level**

**Germany- Venezuela**

In the frame of the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (Convention of Paris), adopted in Paris, November 14th of 1970 and became effective in April 24th of 1972, the Federal Republic of Germany and the Bolivarian Republic of Venezuela, joint legal, administrative and diplomatic efforts to the returning of the "Abuela Kueka", also called "Piedra Kueka" (Grandmother Kueka, also called Kueka Stone), declared Asset of Cultural Interest of Venezuela. It was illegally extracted in 1998 from the National Park of Canaima, declared Natural World Heritage and located in Bolivar state, to be intervened and exhibited in a metropolitan park, in Tiergarten, Berlin. It is important to indicate that in March 21st of 2005, the Venezuelan state deposited the instrument of acceptance of the Convention, while Germany ratified it in November 31st of 2007. The returning of the Abuela Kueka was realized in 2020, and the stone, restored on its original place and to the Pemón (from Bolívar state) people who custody it.

The cooperation context, between the two countries, previous mentioned, and in the frame of the Convention of the UNESCO of 2003, is subscribed the importance of such achievement to the safeguarding of the Venezuelan ICH, and particularly to the Pemón indigenous people, that inhabit in the community of Santa Cruz de Mapaurí. In mystical universe of these people, the Kueka more than an object, is a living being, and her return, constitutes an essential desire to the vitality of many of their intangible traditional practices and knowledge. The presence of the Abuela Kueka (grandmother Kueka) on its originary territory represents in one hand, the possibility that the Pemón people rebuilt and reinterpret essential elements of their cosmogony, anchored in it, initial, structural and timeless point, of the millenial existence of the indigenous people. In the other hand, the return has represented a full exercise of a historical redress, so necessary to the fair vindication of the national States, to the most vulnerable people of the country and continent.

**Spain-Italy-Venezuela**

In 2020, from the Focal Nucleus of Venezuela has been established cooperation mechanism, focused to the safeguarding of the ICH, from the elaboration of viability studies about possible multinational candidatures to the Convention Lists. Is the case, for example, of the element of the ICH identified as "Ritual Processions
accompanied by oxen garbed with flowers and other ornaments in honor of Saint Isidore the Laborer”. The identification of this collective cultural manifestation from the middle west of Venezuela, and of its analog expressions in Molise and Cerdeña, in Italy as well as Andalucía, Spain; led to raise to the Venezuelan State, an application of multinational proposal, that would includes the imprint of that ICH and the necessity to apply safeguarding measures for the element in the three countries. Until today, the candidature of project and cooperation remains in evaluation.

Germany-Luxemburg-Venezuela

Also in 2020, from a proposal subscribed by German National Commission to the UNESCO and the Commission to the Cooperation with UNESCO of Luxembourg, has developed the first ethnographic and documental investigation, about the element: "Traditional midwifery". This study, even thou is partial, has attempted to provide input into the establishment of the first channels of communication and cooperation of the referred European countries, to the effects of a possible partnership of Venezuela, in an multinational and multicontinental candidature about these element, to the Representative List of the Intangible Cultural Heritage of Humanity.

**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).**

Chile-Venezuela

Starting from virtual meetings, and in attention to a request made from National Service of Cultural Heritage of Chile, the Venezuelan State, from the Cultural Diversity Center, during the 2020, has given technical advisory in to the formulation for a candidature of this country, to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. By virtue of the experienced that Venezuela has demonstrated in this matter, to the Technical Secretariat and the Intergovernmental Committee of the 2003 Convention, this fundamental companionship to the Chilean Focal Nucleus, -without any other interest that is not the strengthening of the friendship and solidarity bonds between both countries- have being profitable.

According to what the BA Rodrigo Aravena, representative of the Focal Nucleus of the southern country has informed, to his counterpart of the Cultural Diversity Center, the Venezuelan cooperation has contributed to the solution of some concerns, and therefore, to the progress of the technical and community process that remains in regards to the elaboration of the file for the candidacy of the Ceramic tradition of the Quinchamalí potters women.

**Question 24.4**
Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

Yes

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

Chile-Venezuela
In 1978 and 1982, from different field visits, the Interamerican Center for Ethnomusicology and Folklore, based in Venezuela, and the Faculty of Science andMusicals and Performing Arts of the Chile University, ethnographic and ethnomusicology investigations were made in different chileans zones. These studies led to the documentation of diverse cultural expressions of the ICH of this country, for example, "angels chanting to deceased children"; "Christmas singing and prayers to the death", among others, in the commune of Queilén, Chiloé Province, in the south of the country. Likewise, in the Trapa-Trapa Valleys, between a Mapuche ingenuous town, has gathered information about the "Toques de Trompe" (birimbao o quimbarda) (playing of Trompe, birimbao o quimbarda) and chants to the harvesting, just to quote some aspects of the ICH of the region.

Between the years 2013 and 2014, those documentaries, textual and photographic registries that belongs to the Cultural Diversity Center, institution that inherited and custody this very important legacy, were sent, through reproductions (photography, audios and field notes) to their origin country. This initiative and a cooperation example, was materialized, thanks to the requirement and arrangements by the then Arts and Cultural National Council of Chile. On the other hand, from the Extension Center, Centrex of this institution, from the ethnographic returned material to Venezuela, an exhibition named "Field Notes in Chile", was organized. It was an itinerant exhibition, which visits the different localities in the region of Aysén, in the southern part of the country. According to the responsible of the exhibition, until it closure, it was enjoyed by almost a million 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:

To accomplish this objective, it aims to, in one hand, stay as an active and committed State Member of organisms like CRESPIAL, in the understanding that such of Center of Category 2, results to be an exceptional platform for the projects of regional character formulation which not only allows to enrich our knowledge and experiences in ICH matters, but also, constitutes an opportunity for the strengthening of regional integration. Furthermore, in the international ambit, and from its meaning favoring the Venezuelan ICH, it will keep high standards of commitment with the sections of the UNESCO Convention of 2003, particularly with the nomination submission to the Lists and the Register of Good Safeguarding Practices. To this respect, the intention is that a big part of these efforts are concentrated in postulation projects of Binational and/or multinational character; from now, conceived as extraordinary possibilities, to start when not to invigorate, cooperation among State Members in favor of the ICH safeguarding.

Also in this sense, and as how it happened in the present period, from the Cultural Diversity Center, Focal Nucleus for the Convention, manifest its purpose to continue and even raise, from the greater and better possible disposition, its contribution to other States, if this is possible. From the accumulate experience in ICH management matter, just like the referred to the socialization of its important ethnographic testimonies related to the imprint of the ICH of 27 Latin American and the Caribbean countries, this institution conceives the exchanging information as a good will expression and a clear example of the knowledge put at the service of the ICH 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.

Venezuela, as a Member State of CRESPIAL, between 2013 and 2020, has participated in diverse activities, such as the design and execution of investigation projects, sensitization promotion of the ICH and the importance of its safeguarding; workshops to the strengthening capacities and community management. Likewise, has co-participated in the exchanging experiences with professionals of the region.

From the year 2013 (and even before), and by virtue of the fact of its commitment level to the cooperation with other countries of the region, just like was already detailed in other section of the present Periodic Report-, Venezuela has participated in several projects oriented to contribute in the Afrodescendant ICH safeguarding of the region. This is illustrated by its presence in the general project “Afrodescendant Cultural Universe”. From this frame action, and the guidelines established by CRESPIAL, part of the project: “Safeguarding of the ICH Related to the Music, Singing and Dancing of the Afrodescendants Communities in the CRESPIAL Countries (started in 2012), was made up and gave way to the editing of the book “Safeguarding of the Intangible Cultural Heritage of the Afrodescendants in Latin America, in 2013. From this participation, Venezuela continued making activities, as a way to contribute to the General Project. This time, from the inclusion of the musical collection: Afrodescendants of Latin America Singing and Music. In this product, the country, from a sustained ethnographic research, promoted the importance of the AfroVenezuelan cultural heritage, from the showing of musical pieces like “Galavi” and “La Hamaca” (The Hammock) correspondent to San Millán town of Carabobo state, in the North-Center Shore of the country.

Later on, and with its edition in 2017, Venezuela was part of the audiovisual project named: “Safeguarding of the ICH Related to the Music, Singing and Dancing of the Afrodescendants Communities in the CRESPIAL Countries. In this effort of CRESPIAL, the country participated with the documental projection of communitarian production named: “Bands and
Parrandas of the Innocents Saints of Caucagua”; ICH cultural expression from Caucagua town, located in the North-Center the country.

As for the sensitzation and promotion, the participation of Venezuela in exhibitions projects stands out, which in some cases, not only had the intention to sensitize and promote the Venezuela ICH, but also to the whole Latin America. That was the case of the photographic exhibition: “Cultural Diversity and Latin America Integration: The Collection of the Cultural Diversity Foundation of Venezuela-CRESPIAL”, inaugurated in Cuzco City, Peru.

On the other hand, the living voices of some Venezuelan ICH bearers, from the support of Cultural Diversity Center, Focal Nucleus to the Convention of 2003, have also participated in this dynamics of sensitization and promotions of cultural living heritage and its safeguarding. In 2019, under the frame of the 14th meeting of the Intergovernmental Committee to the Safeguarding of the Intangible Cultural Heritage of UNESCO, made in Bogota City, Colombia, the exhibition "Knitting Bridges to the Safeguarding of the Intangible Cultural Heritage", was inaugurated. In this experience, from the use of audiovisual resources conceived by CRESPIAL, the socialization of the community experience associated to the Venezuelan ICH element: "Festive Cycle around the devotion and worship towards Saint John the Baptist", from the testimonies of Maria Elena Franco Mijares, bearer of the Saint John of Tarapio Parrada (afro catholic celebration), of the Carabobo state, was possible.

Moreover this cultural expression of the ICH was present in the online Forum of CRESPIAL, titled: "Glances of the Intangible Cultural Heritage of Latin America. Facing the COVID-19, Present and Future"; developed from several editions, and basing into diverse themes related to the ICH and its Safeguarding. In this sense, during the first chapter of this Forum: "A General Glance to the Intangible Cultural Heritage of Latin America Facing the COVID-19". The concrete experience of Saint John the Baptist, was presented. About, its interlocutor reported on the relevance that the community participation has to an adequate ICH safeguarding.

In the same way, under the terms of sensitization and promotion about the importance of the ICH and its safeguarding, the Focal Nucleus participated in the digital Communications campaign #VocesQueInspiran (#VoicesThatInspired). These were made from the publication of an article, ascribed by the Cultural Diverse Center, under the name: “Venezuelan Intangible Cultural Heritage: Tradition, Pandemic and Management in the Digital Era”. This campaign has been meaningful, because, in the words of CRESPIAL, came to prove the potential that the ICH has as “a source of resiliency, and inspiration, not only to overcome difficulties of the moment, but to strength the social fabric of the region”. It is worth to add, the contribution of Venezuela to the campaign #VocesQueInspiran (#VoicesThatInspired), as well as the other participants’ countries, it is possible to know more about it through the micro website: Latin America ICH, Covid-19 Impact, launched in the digital world in 2020.

Under investigative terms, during 2020, Venezuela participated in the design of the multinational Project: “Indigenous People of the Amazon Food System (SAIA): An Answer from the Living Cultural Heritage to the threats of climate change and the associated risks to infectious and contagious diseases”. As already highlighted in the B.24 section of this report,
from an initial proposal made by Colombia, Venezuela gave theoretical, methodological and ethnographic contributions in favor to the enrichment of the project.

On the other hand, in the investigation ambit and in order to favor the safeguarding, in 2017, the country was part of the Programming Line of the knowledge management of CRESPIAL. From a structured project of 15 external consultants (one for each Member State), Venezuela was included in the compendium called: “Glances to the ICH Management of Latin America advances and perspectives. States of the art state methodology about the public policies to the safeguarding of the ICH of the State Members of CRESPIAL”; published in 2019. As CRESPIAL has established, this work pretends to be a comparative instrument to the Region, through the critical and propositional analysis about the ways in which the Member States have implemented the safeguarding of their ICH. The compendium, in summary, gathered information relates to the advances, challenges and opportunities of such implementation.

As for capacities training, Venezuela has expressed its support to every activity that CRESPIAL has executed in this matter. In this regard, it has subscribed the participation of bearers and cultural managers of Venezuela, in concrete experiences, developed from this Category 2 Center. From these activities, it stands out, for example: “The International Workshop with community leaders, expert in Intangible Cultural Heritage of Latin America, made in Peru, in 2018. The workshop has as objective: to exchange information, as well as to generate collective knowledge in to the ICH work, with and from the concerned communities’ perspectives in a way that contributes to the strengthening of the capacities, knowledge and practices of the Members States, for the implementation of participative and management policies for the ICH in Latin America. Otherwise, in 2020, Venezuela participated through the presence of cultural heritage bearers and managers of the ICH, in the virtual Seminary: "Introduction to the intangible Cultural Heritage". This activity was coordinated between CRESPIAL and “IBERCULTURA viva”.

In a different context, Venezuela has remained attentive and active in favor of all the related actions between 2013 and 2017, for the start-up and outcome of the different editions of the Project of Pictures and Videos for the ICH Safeguarding. The objective of this initiative was to promote the ICH safeguarding in the different actors of the civil society of the Region countries, from the development of diverse strategies of identification, investigation, promotion, valuation and transmission of the ICH, under the frame of the UNESCO Convention of 2003. To this respect, the activities executed from the Cultural Diversity Center, in its condition of Focal Nucleus, have included the reviewing and evaluation of the Venezuelan projects proposal received, as well as the promotion of the correspondent participation calling.

Finally, and as how it’s being since the beginning of its adhesion to CRESPIAL, Venezuela continues participating permanently, in the meetings of the Administration Council (CAD) of the institution, giving, from the considering of correspondent programming agendas, and basing to the General Regulations, its knowledge and experiences in favor to the ICH safeguarding and the regional cooperation; guiding principles of the organism. Likewise, since 2020, Venezuela, as established in these guiding, occupies the Technical Secretariat of
the CAD. It should be noted that despite the limitation due the COVID-19, the functioning of the secretariat has never stopped, making the job online.

**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?

No

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

**Question 25.3**

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

No

1

International and regional bodies

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage

**Baseline and target**

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

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

Partially

**Target for the next report:**

Largely

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:
The projections made by the Venezuelan State, in order to accomplish the stated objective, start in the first place, from the intention of remaining as a State Member of the multilateral Organization. For Venezuela, being in CRESPIAL, just it has been so far, will represent an exceptional opportunity to encourage and strengthen spaces for the diplomatic labor. From an exercise in high international politics, which is therefore organic, honest, supportive and respectful, the Venezuelan State will attempt to continue joining efforts to the imprinting of the other Member States, and strengthen the Latin American integration. In this regard, during the next six years, Venezuela will actively participate in the activities, projects and other commitments of CRESPIAL, as may be relevant to it, always attached to the mission and mandate of the Organization, and from the principles of brotherhood that are gathered under the spirit of the "Nuestroamericano" (Our American).

On the other hand, it is important to underline the institutional maturity that the Venezuelan State has reached in the management of its ICH, mainly expressed, in the labor of the Cultural Diversity Center, Focal Nucleus to CRESPIAL. This accumulated experience, in close alignment with the aspirations, challenges but also the efforts and achieves obtained so far by the communities, groups and individuals, in the ICH safeguarding matters; are the best endorse for continuing be committed to the projects and activities that will be define and develop by CRESPIAL. Investigations, workshops for the encouragement of community involvement, the capacities strengthening, as well as the ICH promotion and sensitization and the importance of its safeguarding, will count on with the Venezuelan support, accompaniment and participation. About the previous lines, it still certain that the successful development of such of plans, projects and activities, will contribute in the next six years, to the ICH safeguarding in their different dimensions and scales, and of course, to the necessary regional cooperation. In this respect, to accomplish the previous, the Cultural Diversity Center, as has being so far, has instructed its Technical liaison Office with the UNESCO, to keep special attention and dedication to the commitment that came up from CRESPIAL.

Related to the previous paragraph, one of the main concerns that this institution maintains is the lack of advances into the related of support and/or encouragement of the international networks among communities, groups and individuals, NGOs, experts, competence centers and research institutes actives in the ICH field. Because of that, the intention, at least, progressively diminish, these gaps, intended to deepen into the knowledge of some concrete communities experiences, that seems to give favorable results to the international networks related to the ICH. Thus, for example, it is known that the bearers of the ICH element "Parranda of Saint John the Baptist of Tarapio", of Carabobo state, have built on connections- in a strictly community way- with other analog ICH expressions from other countries, for example, Dominican Republic. The first valuations of this international exchanging seem to evidence, important achievements to the ICH safeguarding of both countries. In this regard, the institutionality aspires that in a midterm, after a bigger knowledge about this experience nature and scopes, could be supported and promoted with a greater justice, on the face of it, act as inspiration to other ICH expressions of the country, aiming to build international networks.
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
C00639

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>Venezuela’s Dancing Devils of Corpus Christi</td>
<td>2012</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 Diabladas" still encouraging its own values among the young people, emphatically promoting the respect towards the authorities of the manifestation, such as the elderly, who through their roles on the element, teach with examples, abilities of leadership and good behavior in the community.

In the other hand, most of the "cofradías" (brotherhoods) have being given continuity to the manifestation, through money recollection, forums, private lessons and "cuatro" (four string musical instrument) workshops; which permit to receive the resources that tribute towards the well-being of the collective and the self-management. The previous activities strengthen a social economic praxis, visible to the new generations of dancers, reinforcing among them, the cooperation spirit and solidarity that is part of the social function of the element. In this way they help the sick ones in their community, look out for the elderlies and people in a vulnerability situations, respecting gender equality and ethnicity.
The bearers of this cultural manifestation have achieved a favorable articulation with different institutions, to receive better public services in their communities, and continuing their educational labor in the family, community and school context.

**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 semilleros" are the example of a used strategy on the eleven "Diabladas", created to guarantee the participation. They are educational spaces, made by children, led by elderly devils that initiate them, in their rituals code. These represent a good practice that generates an effective impact in favor of the viability of the element. It should be noted, they have their own evaluation methods, such as collective debates and reflections. The merits achieved by the semillero of Cuyagua (beach town located in Aragua state shore), stand out and combine efforts amid cofradías, the local school and the community.

From teachings that include workshops, conferences and demonstrations in educational centers, the bearers amplified the frequency and outreach of the element. In this regard, with the inclusion of spiritual learning, mask making, musical instrument teaching and dance expressions, the "San Millán's Dancing Devils" y the Cata's Dancing Devils" from San Millan: place located in Puerto Cabello, Carabobo state, and Cata: bay located in Aragua state, respectively, make pedagogical routes in the municipal schools.

A way to evaluate the demography of the element is the annual registry of the dancers, local statistic guided by the bearers with dedication. As a tangible result, in Yare (capital of Simon Bolivar municipality, in Miranda), Patanemo (bay in Carabobo state) and Cuyagua (shore town, Aragua state), a large group of “promeseros” (catholic people who pays religious promises) joined the manifestation.

They have reinforced traditional ways of transmission, by spreading associates the legends to the element and with intergenerational practices guided by the "Diablos Viejos” (Elderly Devils). Other strategies include an opening to the teaching of the communion tables, veiling ceremony of the Holy Sacrament, and traditional gastronomy in the student local communities, resinifying the transmission contexts.

Brotherhoods like the one in Turiamo (bay in Aragua state), participate in social economic development activities. Other Diabladas, propose measures that prevent selling liquors during the religious celebration that the element generates, accomplishing legal instruments that counter this kind of threats to the ICH.

**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 bearers started a process of sensitization through cultural shows aimed to companies that are located close to the urban nucleus of the Diabladas and companies like PDVSA La Estancia (it is part of PDVSA, the State petroleum company, that sponsors the conservation of cultural heritage of Venezuela), promoting the respect of this ICH and the social responsibility contribution. Along with brochures designs, radio programs, exchange of knowledge with the student communities and other cultural expression in the country; consolidating between 2014 and 2020, the viability of the element.

The Young dancers have given other nuances to the way of cultural advancement, through creative web sites, conceptualized to spread actual content of the element, such as the work of the Cofradía de San Millán of Carabobo state. This emergent trend, is in accordance to the UNESCO 11th ethical principle for Safeguarding Intangible Cultural Heritage.

The bearers meeting with their communities and accountability report strengthen the respect between communities and people, as Chuao, Turiamo and Yare testify. To all previous mention, we must add the making of regulations that promote agreements of cohabits, such as the elaborated by the Dancing Devils of Cata and Patanemo.

**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.

Projects oriented and articulated with the regional educative institutions, including conferences, workshops, exhibitions, debates and presentations about the history, costumes, dances and organizational ways, typical of the brotherhoods. Also mask types and music instrument for students of elementary, middle high school and Universities. Chuao, San Millán, Patanemo, Tinaquillo (city in Cojedes state) y Orituco (city in Guárico state), register a work in this context. Between 2014 and 2020, the Diabladas accomplished the materialization of an important cultural–pedagogical calendar, which strengthened the element in the imaginaries of children and the young people of the country.

We highlight the investigations initiated by the bearers, who inquired about the origin of the element with the help of local teachers. The bearers contributed with their points of view, making visible the voices of the elderly and more experienced dancers. The results are ethnographic investigations, conceived and directed by the brotherhoods themselves. In
this context, Cata and Turiamo provided many worthwhile community researches.

Among the efforts made by the government around the safeguarding, we highlight the policy implemented by the Ministry of Education in 2017, that incorporated the subject “Art and Heritage” to the program of middle school education. We point out the good practice at the observed schools of Ocumare de la Costa (in Aragua state). They have achieved very good results with this administrative measure and were supported by the Diablada located in this area. This companionship gives new other achievements and cultural indicator to a subsequent self-evaluation of the bearers.

**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 community participation was evident in the making of audiovisual material and generating material for regional radio programs. The bearers had major participation suggesting themes and guiding during discussions. Another ways of participation, were through community investigations, using basically semi-structure interviews and using the participative investigation-action methodology.

The bearers interviewed experts of prominent pathways of the element, turning into an exercise, that stand out the perspective emic, favoring typical registry and documentation system. Therefore the Safeguarding Plan of the cultural manifestation and the capacities of the bearers' cultural duty were strengthened.

The Dancing Devils of Cata and Ocumare de la Costa achieved an important symbiosis with the local schools, strengthening the presence of the element in the school community, having a central role in the local cultural management. Between the communities of Chuao, Turiamo, San Millán and Cuyagua, were conceived a large deployment of collective actions that had shown the participation of the families of the future dancers.

During the safeguarding workshops in these localities, the assistance and contributions were widely. Diverse social actors offered their points of view in relation with the current situation of the element with a critical and reflexive perspective, which with no doubt, favors its viability. The artisan fisherman, the women who grow cocoa and the teachers, plotted their voices offering new elements to considerate in the Safeguarding Plan, achieving to value the women role in the cultural manifestation.

**Question C.6**

**C.6. Institutional context**
Report on the institutional context for the element inscribed on the Representative List, including:

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

In the mapping results, we highlight a good practice towards the safeguarding of the ICH. This might be measurable by the relationship between Brotherhoods-institutions. The "Diablada de San Millán" has achieved for its safeguarding actions that different municipal entities, such as INPARQUES, INCRET, Governance and cultural institutes became allies of the brotherhood. It’s important to add, the local companies, which support the cultural activities of the element.

From these human and institutional capacities, have emerged initiatives, according to the Convention for the Safeguarding of the Intangible Cultural Heritage. An example: the responsible care of biodiversity, expressed in the monitoring of sea turtles in their environment. In this regard, "the Devils" (the bearers) have assisted in such observation activity.

In the other hand, the "Cofradía de Naiguatá" (brotherhood from Naiguatá: beach town in La Guaira State), achieved an important alliance with Simón Bolivar University. Together, they are working in a valuable promotion of the element that will benefit the students and the general public.

Question C.7

C.7. Participation of communities in preparing this report

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

The accession to the Convention for the Safeguarding of the Intangible Cultural Heritage of the UNESCO 2003, encourage in Venezuela, a scenarios deployment for the bigger national and international recognition and safeguarding of our cultural expressions.

With the objective to know and systematize the work in safeguarding matter made by the bearers, workshops, meetings, ethnographic registry and documentation instruments had being developed. Among the strategies, is the encounter for the ICH safeguarding, named "Workshops of Support and Monitoring to the Community Safeguarding", organized by the Cultural Diversity Center in 2016. From a conceptual and methodological frame work in accordance with this Convention, the dynamics were adjusted to the geographic and local nuances particularities of the Safeguarding Plan.

From the strategy previous mentioned, there is also the registry of the work of the 11 Cofradías of the Corpus Christi Dancing Devils—period 2014-2016 and their activities
projection 2017-2018- including the communities of Tinaquillo (city in Cojedes state), Cata (bay located in Aragua state), Cuyagua (shore town, Aragua state), Ocumare de la Costa (beach town in Aragua state) and Turiamo –based in Maracay (Capitol of Aragua state), San Rafael de Orituco (Guárico state), San Francisco de Yare (Miranda state), Patanemo and San Millán (Carabobo state) and Naiguatá (currently La Guaira state).

In order to achieve the involvement of communities to the final preparations of this Report, the Cultural Diversity Center (CDC) has designed the "I Online Workshop to make the Periodic Report for the UNESCO Convention, 2020". The shared experience allowed realizing the responsibilities and challenges of the bearers for the safeguarding of the cultural manifestation.
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>La Parranda de San Pedro de Guarenas y Guatire</td>
<td>2013</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’).

Nowadays in the families setting, local schools and cultural centers, the "Parranda de San Pedro" (Saint Peter Parranda), still generates belonging feeling, while promoting social cohesion. It also propitiates spaces to discuss and encourage mutual respect between "Sanpedreños" (members of Saint Peter Parranda), devotees and citizens in general, instilling values from the significance of this ICH.

From the intra-household, the bearers have being giving continuity to the traditional way to instill the love for the element. As a result, the new generations are interest to participate in this tradition. The exchange in social nets and solidarity continues reporting at this moment; strengthen brotherhood, with fraternal spirit, in compliance of Convention for the Safeguarding of the Intangible Cultural Heritage.

When a Sanpedreño is attributed with a character, this continues to correspond directly with the values systems, because the honor to represent "María Ignacia", implies to be
known as model citizen, connoisseur of the history of the element. The "Parrandero" (person who execute this popular catholic festivity) in charge of carrying the flag, not only leads the path of the procession, but also transmit knowledge to the new parranderos. The responsibility of carrying the Saint has to do with constancy, perseverance and rootedness.

**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.

A method to evaluate the strengths and abilities of the element had been through regularly conferences that the Sanpedreños maintained with the community. They reported this action as a strategy to strength their belonging feeling and face up any factor that might put in risk the manifestation. Among these hazards, they point out the bad driving and the surround music, which interrupt and distract the Parranda routes. Likewise, among these risks, the interference of political activities on the same day of the festivity celebration is reported.

The creation of new children parrandas has reinforced the participation of kids from five years old and teenagers up to 14 years old, ensuring their take over generation. This strategy has amplified the frequency and outreach of the element.

A way to adapt the traditional way of transmission to the new social dynamics, is to use the integrality and versatility creativity of the parranderos to the school context, luring the new participants to incorporate in the Festival del "Parranditas Escolares" (Parranditas School Festival); the "Cuatro (four string music instrument) Festival; "The 400 cuatros de San Pedro" (The 400 of Saint Peter) Festival, and the "Peal of Cotizas" (Venezuelan fabric shoe with leader or rubber sole, that is use to dance).

The Sanpedreños systematized and updated the information of each Parranda, through a census of their members and collaborators. A tool to maintain their demography of participants has being mingling with not resident bearers, but are attached to the manifestation.

The bearers organized activities to raise money supported by the self-management and their social Capital, sharpening the good relationship with allied institutions that sponsor some of the costs of the festivity related to the element.

**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 bearers with bigger experience include the kids in the interpretation and recording of Saint Peter music, giving space to observation and imitation, in this way they motivate and sensitize the new generations.

Workshops, informative brochures and cultural exchanging with other cultural manifestation of Miranda state and of the country, represent an important way to promote the element. A sample, in 2014, were the workshops offered by the Sanpedreños to teachers of Caracas parishes.

The emergent tendency in the visualization of this ICH, are led by the young members of the cultural manifestation, who spread information about the activities of each Parranda, through social networks, such as Facebook and Instagram.

During this period, the bearers have consolidated their Safeguarding Plan, achieving with their activities a high valuation of this iCH on a national level. It has transmitted to the general public, the affection towards the cultural manifestation, reaching a bigger esteem of this ICH.

Exhibition projects in fairs of national and international range, have promoted the diversity and identity bases of the present elements in the Parrandas of Miranda state. These exhibitions encourage the admiration and respect for the cultural peculiarities that are in the Saint Peter Parrandas.

Inside of the Parrandas the respect to the previous parranderos are encourage. Also the women role in the manifestation have being visualize, favoring mutual respect between the members of the element, in congruence with the spirit of the Convention.

**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.

We underline the effectiveness of permanent lectures and workshops that benefited students, teachers and the community. These activities were about hats, masks, cotizas, music instrument, cooking typical, recipes, traditional dancing and the history of the element. Using theater plays as a pedagogic resource. This measure, dating from the sixties of the 20th century, has been reinforced and re-dimensioned after its inscription on the Representative List.
The Parrandas have dedicated a big part of their calendar to develop activities in the State educative institutions and extended their grasp to other states of the country. The result might be appreciated in the wide knowledge about this intangible heritage in the school context, and in collectives discussions related to historic and cultural aspects with the young ones of the community.

Also lectures about the importance of the Safeguarding Plan stand out as a strategy, to inform the communities related and collaborators of this cultural tradition. The objective is to identify new allies and consolidate a co-responsible work, in benefit of the element.

During this period, the investigation had been the most important action. As token of this initiative is the register of unpublished verses in municipal schools. Other strategy of documentation implanted by the teachers, students and Sanpedreños, is the production of audiovisuals materials and photography of festivals, contests, exhibitions related to the cultural manifestation.

In the other hand, from the interviews to the bearers and as a product of the community investigation, brochures and magazines were published.

**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.

Through canticles, drumbeats and dances that took place during the main day of the festive catholic calendar of the element, the parranderos encourage the community to join them. They invited devotees, promeseros and people that are interested to be an active part of the Parrandas.

Residents, devotees, promeseros and allies to the element, contributed from their knowledge areas to the annual activities organized by the bearers. During the time that this periodic report took place, the sanpedreños, established strategic alliances to consolidate new abilities in cultural management of their own intangible asset, demonstrating a great leadership and commitment with the community that affects its daily basis.

According to the debates and discussions commented by the sanpedreños during the workshops for the companionship and motoring of the Safeguarding Plan, there are testimonies that came from the active community that got interested in the Parrandas activities Between the years 2014 and 2020, supporting and improving this cultural activities; also contributing to the defense of the historic and artistic heritage of their localities.

In pandemic current context, a sample of community action is appreciated in the web
platforms of the parranderos of Guarenas and Guatire, respecting the established agreements and inviting to tune in the main service of their June Festivities from home and offering future educational activities that continue transmitting the magic within Saint Peter, once the pandemic is over. Among the communities stations that participated are the 93.7 FM, Copacabana Stereo and Radio Canal 98.3 FM.

**Question C.6**

**C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative List, including:

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

During the reporting period, the sanpedreños achieved a bigger participation of companionship from outside of the brotherhood. They work with local authorities in activities to evaluate and define security measures that will guarantee the proper development of the cultural manifestation.

The capacities to dialogue and articulate of the bearers with public and private institutions, were underscoring, agreeing to do exhibitions projects, cultural shows and audiovisual material related to respect the criteria and nature of the Parrandas.

At the same time, students of photography and audiovisuals career, still giving their technical support for the registration of the activities of the Parranda, as allies of this intangible heritage. The many encounters between Sanpedreños and other cultural holders, demonstrate a good dialog exercise and human capacity for team work, favoring the safeguarding of the intangible cultural heritage in Venezuela.

We underline the important promotion of the Parrandas, made by the local Governance between 2018 and 2020, including the element in its cultural guidelines.

**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.

Among the institutional strategies to facilitate the community involvement in the process of the safeguarding and its report, the Cultural Diversity Center has amplified the management, with social organization initiatives, autonomously promoted by collectives in ICH matters, such as the case of the “Social Networks Movement to the Cultural Heritage
Safeguarding and Cultural Diversity in Venezuela”.

The bearers participated between 2014 and 2015 in strengthening capacity workshops, and in 2016, made a retrospective of the achieved community work. Therefore, it was possible to document the initiatives of the Sanpedreños.

With the inclusion of reflections about the safeguarding processes of the "Parranda de San Pedro de Guarenas and Guatire", Venezuela participated in international on line publications lead by the UNESCO and CRESPIAL, related to experiences of Living Cultural Heritage during the Covid-19 pandemic.

Other emergent strategy was an cycle of online discussions: "Get–together with the Intangible Cultural Heritage". On Instagram Live, the CEA (Andres Eloy Blanco Art Education Center) made a presentation about the pandemic and its impact on the element and the community strategies created in order to achieve a responsible celebration. This on line cycle projected the local capacities and leadership, as a Good Safeguarding Practice that might be replicated in other cultural expressions of the ICH.

On the other hand, it should be noted the realization of the "I Online Workshop to prepare the Periodic Report to the Convention of UNESCO, 2020. For a Community Perspective", made by the Zoom platform, setting new precedents. The objective of the on line workshop-encounter was to transmit to the bearers, specificities of the digital platform, dates and the new items including the application form, as well as the main recommendation given by the CRESPIAL team.
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>Traditional knowledge and technologies relating to the growing and processing of the curagua</td>
<td>2015</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’).

Several communities of Aguasay municipality of Monagas state are bearers of the traditional knowledge and technology that represents a popular body complex related to the sowing of the plant Curagua (Ananas lucidus, Ananas erectifolius), its processing and handicraft making, especially "chinchorros" (hammock made out of fiber).

The handicrafts practices around this vegetable resource constitute the identity foundation that still promoting the union between bearers and their communities. At the reporting period, the exchange relations still rising, this drives to a high sense of cooperation among the bearers, representing a bridge for the intercommunity and intergenerational dialogue.

It is worth to underline that the foundation of Venezuelans identity, expressed in the ICH of our communities and people, founds footholds not only in the cultures and educational
sectors, but also, keeps a narrow relationship on the social communication, the protection and environment sustainability, the defense of national and food sovereignty, and the technological development fields, among other areas.

At the same time, the element encourages the love for sowing and inspired in the young ones, the appreciation and valuation of the handmade work. The adults of today had bigger study and training opportunities, thanks to the cultural affairs of the mother and grandmothers that has found in their traditional knitting a socio-productive means that can be appreciated in a better life quality of their descendants. The willingness to do craft work, the rootedness towards the Curagua and the effort, are the main values reported in local homes and schools today.

**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 craftsmen descendants are strengthening the element in the student scene. This new context has being added to the traditional way of observation and practice of the soft goods. A new strategy has been the fieldwork of the high school and university students to the craftsmen, consolidating these handcraft techniques in the young imaginaries students.

On the other hand, curagua harvesters have offered their experience and support to teach the process of the sowing and caring of the plant, at municipal middle and high schools. Therefore the bearers have increased because of this sensitization activities. The success of this educational project, it’s a positive indicative in the higher grasp of the element, transcending the limits of the municipality and impacting in the student population of the state area.

This ancestral practice goes hand in hand with a very important process of sustainable development that contributes for a better lifestyle of the bearer families. It especially recognizes and values, the role of the women who brings up to life this cultural expressions. The selling of chinchorros on events with national and international projection still represents a strong source of income to the family budget and better life quality to the bearers.

The strong presence of the element in school activities of Monagas state and projects of entrepreneurship led by craftswomen and harvesters, ensure the viability of this knowledge during the report period, counteracting possible risk to the ICH, such as transculturation or lack of awareness of the element.

**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.

Among the emerging strategies, in accordance to the First Ethical Principle of the safeguarding, the knitters, lead between the years 2015 and 2020, the promotion and visualization of knowledge and practices. Periodically, all the knitters of Aguasay municipality exhibit their work, at local and national fairs and festivities. They regularly report their participation in exhibitions of international range.

Exchanging knowledge with institutions such as "Fe y Alegría schools" (Faith and Joy Schools, catholic schools for the less privilege children), promote the respect for the cultural diversity and benefiting the awareness around this handcraft practice.

The measures to safeguarding locally and national were led to enforce the transmission of the element, with especial attention to the participation of the young people. Wonderful speeches explained the knight techniques, and those events were part of the actions to sensitize the new generations, highlighting the importance of this tradition of prehispanic origin.

Through the safeguarding measures, the important role of women and their contribution to the "aguasayeras" (from Aguasay) community bases, was promoted. The bearer ladies have started to get interested in to fortify their capacities, looking for aligning resources that will improve their leadership, as a quality that permits them a better development in the conception and management of their socio-productive projects.

In this management to the safeguarding, the bearers have agency in the process and its conduction; from the formulation to the development of the measures, its main way of participation is constituted by the First Ethical Principle for safeguarding.

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 highest efforts can be appreciated in the initiatives of transmission in formal education. Among the registered achievements, are the workshops teach by knitter and harvesters in educative centers in Monagas state. Tangible indicators are: "Talleres Huertos" (Harvesting Workshops), which are more and more required to be part of local schools, integrating the harvest of the Curagua to the curriculum of studies.
The bearers continued a process knowledge transmission that includes the knitted teaching for kindergarten children using small knitting machines. During the monitoring, we observed many samples of teachers, students and parents participation. After the inscription on the Representative List, and in the context of Safeguarding Plan, the teachers spend more time publicizing the element, using projects and role plays, as some of the pedagogic resources favoring the transmission of knowledge.

The initiatives of investigation were focused in the school context. The results were a theoretical and practical academic training, which incorporates emblematic people, that they named "Living Books of the Community". The Living Books periodically visit the schools of Monagas state. At the same time, the academic authorities came up with the idea of a prize for a better teacher as an incentive and the emblem is an orchid made out of Curagua.

Furthermore, the bearers currently work in the conception of the museum of the Curagua. They had meeting with public and private institutions that supports the museological project. This process might help to consolidate new cultural public politics favoring the element.

**Question C.5**

**C.5. Community participation**

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

During the report period, many actors have proven an important participation that shows the community work favoring the element. In this sense, teachers, public sector employees, artisans and harvesters, have started actions that consolidate the viability of this cultural expression.

The harvesters and craftswomen taught their knowledge in the school context and started social-productive projects, becoming a key role in these actions. They also united their voices to propose to the different institutions, that’s imperative join together for the "House Artesanal project".

The bearers have participated in socio-productive projects benefiting all the aguasayero people, being the protagonists of these actions, favoring the sustainable development under an ecological conception that respect the vital cycle of the fiber that is use in their traditional knitting.

The teachers from Aguasay in Monagas state have been making praiseworthy work, becoming the mainstay of the Safeguarding Plan related to the Curagua. Due to this work with the schools and communities in Aguasay municipality, the artisan process becomes the main issue in the school calendar and this population has being sensitized constantly about this handmade practice and its identity value.
The community participation, allies, public and private institutions, helped to developed strategies to ensure the element reaches the new generations, instilling a belonging felling towards the knitting and the Curagua harvesting.

**Question C.6**

**C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative List, including:

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

Supporting the Safeguarding Plan, the Governance and local Municipality programmed loans to harvest and economic incentives for the craftsmen, as part of a state politic that will favor the bearers of the Curagua. Also, the harvesters have established agreements with public institutions to create the "Banco de Semillas de curagua" (Curagua Seeds Banc).

Other institutional efforts came up in the academic field, in which several initiatives were added, in concordant to the 9th Ethic Principle for Safeguarding of the ICH. These measures and projects, contributed to the viability of the ICH. Among them, is the replanting "the curagua seeds project", in alliance with national universities, like Experimental and Polytechnic University of the Air Force (UNEFA).

As part of this capacity of dialogue and exchange, the local Catholic Church offered outer space to promote the element through "Fé y Alegría schools", where the handicraftswomen teach in workshops, the most important artisanal and narratives techniques related to the curagua.

**Question C.7**

**C.7. Participation of communities in preparing this report**

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

The exercise to promote the community participation, not only has being a sum of activities, but a process, with achievements and failings that derived into an intercultural valuable praxis with new dynamics and characteristics.

Among the achievements, we point out a planning oriented to the strengthening of the capacities, recognizing the leadership of the bearers in their cultural heritage safeguarding. Therefore, the institutions responsible of the cultural management have renewed their
objectives with a view to favor the community involvement, attending the questions and suggestions of networks and collectives in cultural matter.

In order to systematize the measures achieved, a workbook was designed, as a primary input for the present Periodic Report elaboration. The workbook had the central participation of the craftswomen and men growers of the Curagua, to express their own indicators (activities, population served and beneficiaries). These scopes have been expressed in previous items of the present form.

In Monagas state a workshop called "Safeguarding our ICH" (2016) was conducted. During the workshop, the bearers showed their advances in each area of the Safeguarding Plan of the element. The space crossed the boundaries of the workshop and promoted local initiatives in the school context, with admirable results among children and young people.

Other strategy to promote the community involvement was the Project: "The word of the ICH: testimonies to the safeguarding during pandemic times". Craftswomen of the Curagua joined the recording of short audiovisuals that showed the implication of the pandemic on the cultural endeavor related to the knitting of a vegetable fiber.
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>Carnival of El Callao, a festive representation of a memory and cultural identity</td>
<td>2016</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 Calloense (from El Callao) Carnival invites to engage in, without gender, ethnic origin or social condition distinction, and its performance is a clear demonstration of the ethnic diversity that is conjugated among its bearers. During the period reported, the bearers continued convoking to the intercultural dialogue and offering an heterogeneous space which recognizes and values the otherness, enhancing in each character a mixture of trades and cultural backgrounds that invites everyone to enjoy it, under conditions of equality and respect.

The lyrics of the new songs to the rhythm of the Calipso, continue to strengthen the sense of belonging towards El Callao and its carnival and today, this spontaneous expressions are inspired by the love for the local history and encourage values such as respect, honesty and hardworking spirit. Every year the "comparsas" (schools troupes) work in the composition of
new songs that show the experiences and social situations that affect the callaoenses.

Las school troupes also transmit a message that aims to honor the Afro-Antillean legacy and its diverse cultural influence. At the same time, each year, the local school authorities propose a theme to the schools and high school troupes; for example, in 2016, the challenge to the new generations was to address the ecology theme in their troupes. Thus, the costumes of each character, songs and colorfulness of each group, should express the importance of caring for the environment.

**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 schools troupes represent a valuable tool to strengthen the demography of the bearers, because they offer to the children and young people, the opportunity to create their own parades and practice organizational modes that they observed in their families.

In this space they got the chance to play as a "Madama" (Madame), a "Devil" or a "Miner", a "Fantasy", a singer or a "Medio-Pinto" (character daubed in a mix of ground charcoal, molasses and water to get an aspect completely black and sticky) compose songs and invent a costume. With this strategy, the callaoenses guarantee the participation of around 6,000 students.

These playful and formative activities become a positive alternatives that, like an oasis in the desert, represent some kind of savior against the latent risk in a mining zone, exposing the young ones, to taste of the easy money, among other counter-values.

Likewise, the bearers count on the "Foundation of Fairs and Carnivals of El Callao", institution that ensures the frequent practice of the element, evaluating its development and guarantying an annual consensual schedule. Another strategy to the transmission of identities values is the homage that the bearers give to the extensive trajectory, like the one made for Mr. Chuo Marskman in 2015.

Fundafeca and managers of the music groups, plot out strategies that generate profits of their own. An emergent tendency was a celebration of the troupes’ anniversary- Family Ground, "Nueva Juventud" (New Youth), "The Same People and La Nueva Generación" (The New Generation), in 2016. Besides the previous explanation, there is the external donation and cooperation, fomented through the network relationship with the public and private institutions.

**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 Grito del Carnaval" (The Scream of Carnival), is one of the milestone that has let made visible the element, gathering the 23 music groups, the callaoense community and visitors, convene over 4.000.000 people. Another way that the bearers show this cultural heritage expression is through "El Callao Calipso Festival". Likewise, the music event "The Route of Calipso", promoted this ICH, and generated a new modality of incomes.

During the Carnival, the bearers have organized exhibitions, like the St. Bernard family. This strategy of wide diffusion, allowed the visitors to approach the element. At the same time, periodic meetings with pivotal institutions, contributed to the sustainability of the element. From this, important agreements were made with the Catholic and Anglican Church, the "Culture House", the "Schools of Devils and Medios-Pintos" and the School District, in harmony with the 3rd Ethic Principle for safeguarding Intangible Cultural Heritage. This work is proof of a consensus exercise, in an acceptance environment of diverse opinions and solutions in favor of the element.

Radio programs are about Patuá (Patwa or Patois: it is a native language, which roots are the French with a variation of Antillean creole), the costumes and the preparation of the carnival. To this communicational strategy, are added the use of social networks and the design of websites like "El Callao Cultural and Different", conducted by the younger bearers, with support of the local municipality.

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.

Workshops, exhibitions, theater plays about the history and representatives personalities of the carnival, strengthen the traditional knowledge in the educative area. A discussion group "My Callaoense Journey" is highlighted, as well as the pedagogic space "El Patois goes to school". Knowledge about the "Madamas" (Madame), music instruments and gastronomy, were transmitted to the students of El Callao. These reported achievements, were reached with the main participation of the connoisseurs of the native language like the renowned teacher Mrs. Inés Wood.

From this initiative, the Permanent Workshop of Patois language came up in the "Augusto Méndez National Educative Unity", benefiting the high school students and consolidating
the goals of the safeguarding Plan. Between 2015 and 2016, the bearers dictated workshops about Calipso drumming in all municipal educative institutions.

The presentation for the-end-of-the-year, called "Cultura Viviente Jesús Marskman" (Living Culture Jesus Marskman), is another initiative that has strengthened, the transmission of knowledge that was guided by the bearers as facilitators.

Among the local research activities, are the organization of a Congress about the Carnival. Through speeches, roundtables, devoted, students and investigators, will be invited to consolidate the investigation lines that will lead to documentation process of the element.

As part of the legislative measures that favored the safeguarding of the element, it was the creation of a municipal ordinances, that sanction the liquor sales, and regulate the street vending and circulation schedules, in order to protect the spaces where the festivity take place, joining institutional and community efforts.

**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.

In this section we want to underscore the job that the bearers have done, with a big number of teachers and students, who have led sensitization campaign oriented to the security body of Bolívar state. This body has provided has given the support to the festivity with a greater willingness and understanding of the importance of the cultural tradition.

On the other hand, the community participation it’s also reflected in the within of each troupe, through a coordinating team that communicates with the local authorities, for the purpose of transmit the main conceptual and operative concerns in the callaoense Carnival organization. In this dynamic, we observed a good safeguarding practice that, at the same time, includes effective ways of communication with El Callao habitants, to whom they keep informed of every detail related to the element; using loudspeakers, radio publicity and the publication of ordinances or other legal instruments that came up to favor, the tradition development.

As the most tangible result, it is observed that the bearers lead the inherent decision related to the development of the Carnival and participate in every stage of its organization and from there, their voices are the one that convoke and invite to the community-State articulation. However, the carnival deployment on this period, has counted, above all, with its own institutional support. Thus, its main organizational force came from the troupes that joined the "Foundation of Fairs and Carnivals of El Callao" (FUNDAFECA), a community organization that together, anticipates the logistic to meet the needs of the festivity calendar.
**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.

Private companies, the Governance of Bolívar state and the local School District, summed efforts to endorse the activities of the parade, as in the case of "Encounter of Madams and Drums". Meanwhile, the City Hall of El Callao Municipality and the Governance, assist them with the printing and diffusion of the own contents of the element, throughout brochures, posters and flyers that are distributed during the festivity.

Minerven (Ministry of Ecological Mining Development), in its program of social responsibility, has added sensitization campaign made by the bearers during the Carnival, providing logistic support and economic recourses to print the informative material that is offered to the visitors during the celebration of the Carnival.

The Directorates of Culture and Sports of Bolívar state are allies to the realization of "The Route of Calipso", contributing to this initiative that came from the bearers and favors the self-management of the troupes. At the same time, diverse public and private organism, financially donate to the institutions, community organizations and cultural foundations, benefiting to around 4.000.000 of bearers.

**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.

On a local and national scale, the capacities have being strengthen; for example between 2014 and 2017, the Cultural Diversity Center (CDC), offered educational workshops to the new generation of bearers and had encouraged technical and scientific studies with different universities.

With the aim to document the safeguarding community processes, in 2016 the workshop called "Safeguarding our Intangible Cultural Heritage", oriented to the bearers that bring to life the Carnival of El Callao. In this opportunity, members of different troupes participated and the theme were focused on the achieved goals since the inscription of the element on the Representative List of Intangible Cultural Heritage of UNESCO.
During the activity, the community identified the goals that lead the work in the Safeguarding Plan of the cultural manifestation for the period 2017-2018. A detail record of the participant’s reflections was achieved, facing the new challenges of the current social-economic context.

Some bearers of the Carnival participated in the "I On line workshop to the preparation of the periodic Report for the UNESCO Convention, 2020: For a community perspective". The workshop was conceived as a strategy adopted to compile recent information, as well as make known the on line form to the communities.

On the other hand, the Project: "The word of the ICH: testimonies to the safeguarding during pandemic times", has represented a novelty strategy to shorten the distance with the bearers and encourage their involvement, through short recording, which from their perspectives, witness the alternatives design to reinvent themselves in their cultural expressions.
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
Benito Irady

Title
President Cultural Diversity Center Foundation

Date
07-03-2021

Signature
<signed>