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

DEADLINE 15 DECEMBER 2020 FOR EXAMINATION IN 2021

INSTRUCTIONS FOR COMPLETING THE REPORT ARE AVAILABLE AT:
HTTPS://ICH.UNESCO.ORG/EN/FORMS
A. COVER SHEET

A.1. State Party

Name of State Party: Peru

A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession

This information is available online.

23 September 2005

A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report

For multinational elements, please indicate the other States concerned.

Name of element: Eshuva, Harakmbut sung prayers of Peru’s Huachipaire people

Inscribed in: 2011

Other States concerned (only for multinational elements): -

A.4. Reporting period covered by this report

Please indicate the period covered by this report.

Start date: 16/12/2015
End date: 15/12/2020

A.5. Other elements inscribed on the Urgent Safeguarding List, if any

Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned.

None

A.6. Executive summary of the report

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

Between 400 and 600 words

Eshuva, Harákmbut sung prayers of Peru’s Huachipaire people (Esuwa, Harakmbut sung prayers of Peru’s Wachiperi people), expression of the Wachiperi communities in the province of Paucartambo in Cusco, Peru, consists of the intonation of healing and protection songs. In 2011, there were 7 Wachiperi elders from the native communities of Santa Rosa de Huacaria and Queros, who knew the tradition of Esuwa songs.

The Decentralized Culture Directorate of Cusco implements a Strategy for Cultural and Linguistic Revitalization with the Wachiperi communities for safeguarding the Esuwa songs:

1.- The promotion of language, as a communicative and cultural vehicle, allows the intonation of songs and their transmission. However, in 2015, no child in the Wachiperi community spoke fluently their language. It was started the work of linguistic nests, in which while adults (bearers) carry out basic care activities with young children, they speak and sing traditional songs in their language. Also, the creation of linguistic landscapes in their own language, in state entities such as municipalities and educational institutions.
Likewise, the Wachiperi encyclopedic and virtual dictionary has been elaborated in a participatory way, for the virtual and bilingual access to the language.

2.- Documentation and rescue of cultural traditions through the participatory elaboration of the Communal Calendar – CC, in which it is inscribed the traditional practices of the Wachiperi people which take place throughout the year, linked to the river and the forest as foundational elements in the culture from which the Esuwa songs are originated. The CC is a key tool in the educational processes of the three community educational institutions. Female and male sages are visited at their homes to share the oral tradition, transmit the cultural practices and describe the use of the songs.

3.- Documentation of the songs used by the Wachiperi, including the Esuwa, collecting from the bearers their meaning, use and intonation. With the authorization of the communities, the tradition of the use of the songs has been collected. The Wachiperi boys and girls have learned to sing Embachiha and Embachinoja songs, which are festive, welcoming and encouraging, as a method of approaching the Esuwa songs.

4.- Strengthening of community capacities, in both Wachiperi communities for the representation of their own interests, achieving the approval of the Municipal Ordinance in which it is determined that there is NO discrimination in the district of K'oshipata, neither by origin nor by the use of a language other than Spanish. In addition, the Hiungkiori has been recognized as a sacred site for the Wachiperi culture and heritage of the district. Furthermore, the communities have expressed their desire that the writing of the name of their cultural expression be as follows: Esuwa, Harakbut sung prayers of Peru's Wachiperi people (the community minute expressing this desire is attached), and is henceforth used in this way. The communities have succeeded in having educational institutions hire a Wachiperi-speaking teacher for the revitalization of their language (it is worth noting that there are no more than 3 teachers who speak their language). This strengthening has allowed the articulation of diverse actors: the district and provincial municipalities and other state programs, to obtain better living conditions in the communities themselves. Likewise, the Wachiperi Indigenous Council has been formed, a body that represents the collective interests of both communities, as well as the Safeguarding Committee for the Protection of Esuwa Songs.

5.- Documentation, audiovisual and written, of the Esuwa bearers, portraying their lives and healing experiences. The Wachiperi male and female elders have authorized the documentation of their lives and knowledges, material that will be used in the educational processes.

A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report.

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<tr>
<th>Title (Ms./Mr., etc.):</th>
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B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, as the basis for reporting on the current status of the element, and report only on relevant changes since the date of inscription on the List or since the previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or from the Secretariat, upon request.

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

B.1. Social and cultural functions

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

Between 200 and 500 words

People who are entitled to sing the Esuwa songs are known as Wamanokkaeri, which means sage, healer or shaman. They must have a vocation for healing as well as be recognized as such by the community.

Esuwa songs are part of the rich social and cultural heritage of the Wachiperi people. Esuwa songs cannot be understood without the cultural space and language of the Wachiperi.

From ancestral times to the present day, the Wamanokkaeri - Wachiperi Harakbut Healers, with the Esuwa songs invoke the four dimensions of the Wachiperi Amazon cosmosvision: "Universe - Kurudn" - , "Forest - Ndumba", "Earth - Wandari and Water - Wéë; becoming the transmission vehicle of all spaces and allowing the encounter of the individual with himself/herself and his/her natural environment. Therefore the Esuwa songs are present in the Wachiperi faith, prayers, healings and ritual practices.

The Esuwa songs are sung in the Wachiperi - Harakbut language and have an almost secret character between the Esuwa sage and the sick person. They invoke the spirits of nature, plants and animals, for the cure of physical and mental illnesses. They are performed according to the state of the patient, as well as the dialogues established by the traditional sages in the typical rituals of this practice.

The Esuwa songs have a connection with the spiritual or psychomagical world as they call it today. Each sage bearer of the Esuwa has to carry out his or her own office of invocation.

The Wachiperi communities assume the Esuwa songs as part of their original and foundational traditions because they establish the closest and most intimate relationship with the elements of nature. However, the transmission is limited to the spaces of direct use of the songs and this situation makes it difficult.

The master sages of the Esuwa, like the native Pepe Solisonquehua, of the community of Santa Rosa de Huacaria, are elderly bearers not only of the wisdom contained in the intonation of the songs but also of the history and original myths of the Wachiperi, as the survivors of the end of the world. All male and female bearers of the Esuwa are respected people within the communities as they are living libraries of their culture and history.
B.2. Assessment of its viability and current risks

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

Between 200 and 500 words

Esuwa songs are often performed among the elders and sages of the Wachiperi Harakbut population when a sick person is physically present.

While currently there are just under ten Wachiperi bearers who sing Esuwa songs, they hope that the new generation may learn their original language and be able to sing the sacred songs, so that the spirits of nature will once again be integrated into the bodies through singing.

Traditionally, the transmission of Esuwa songs is done orally, and there are specialists recognized by the Wachiperi - Harakbut groups. Currently, there is a drastic decrease in the number of Esuwa song bearers.

Currently, there is contact with nine sages and leaders who know the Esuwa songs and maintain in force this expression of the Wachiperi Harakbut culture. They live in the native communities of Santa Rosa de Huacaria and Queros Wachiperi, of the district of Kosñipata, province of Paucartambo, Cusco region. They are:

- Sergio Pacheco Hambeo.
- Manuel Solisonquehua Yambeo.
- Pepe Solisonquehua Huarohuaro.
- Manuela Ramos Sosa.
- Melchor Ramos Vitente.
- Cesar Colon Huareto.
- Alberto Manqueriapa Vitente.
- Victor Dariquebe Jeremua.
- Julián Dariquebe Jeremua.

Risks threatening the transmission of the Esuwa songs:
The transmission of the Esuwa songs is primarily based on the ability to learn, recreate and use the songs; that is to say, to refer to the collective memory. The threats and risks to this collective memory can be summarized in the following aspects:

- The decline of Wachiperi Harakbut population:

As a consequence of more than one hundred years of incursions into their territories and of bloody aggressions, the main bearers of this expression, the Wachiperi, are currently highly vulnerable, due to the strong influence of colonists in their territories.

- The scarce practice and transmission of the Esuwa:

While in the past the singing of the Esuwa was a widespread practice, it has now become a very reduced identity practice, mainly due to foreign cultural subjugation, to the presence of discrimination, being at risk of disappearing.

As a result of cultural contact with communities from other places, Esuwa songs are sometimes satirized and ridiculed, by considering them as simple beliefs.
leads to the disorganization of the ecological and economic base and the social structure of the Wachiperi. This has had an inhibiting effect on transmission by causing retraction not only of Esuwa songs but also of other practices and the Wachiperi language.

For these reasons, among others, the transmission of the Esuwa has been losing space in the community traditions and in the interest of new generations.

The viability of the Esuwa songs is related to the strengthening of the use of the Wachiperi language, so the promotion and diffusion has been extended from diverse actions. Knowing that the transmission of the songs is diminished, it is fundamental to document the knowledge (characteristics, uses, contained cosmovision), the life of the male and female bearers (their experiences of healing, how they learned the songs, how they sing them, etc.).

### B.3. Implementation of safeguarding measures

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

#### B.3a. Objectives and results

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

*Between 200 and 500 words*

The actions deployed are inscribed in the Safeguarding Plan formulated in a participatory way with the Wachiperi communities. Based on this plan, objectives have been defined and the following results have been obtained:

**Objective 1. Participatory registration, identification and documentation of the cultural manifestations and traditions of the Wachiperi people:**

**Results:**
- Pedagogical and educational use of the audios, videos and printed materials produced in a participatory way with the Wachiperi communities, in 3 educational institutions with 40 students and in both communities.
- Dissemination of the produced material in various media.

**Objective 2. Articulation of local actors linked to the Wachiperi cultural expressions for contributing to their safeguarding.**

**Results:**
- Approval of the Municipal Ordinance N° 010-2019/MDK/P that declares as Cultural Heritage representative of the district of K’osnipata the site where the Hingkiori stone lies as part of the Wachiperi people’s cosmovision.
- Health care of households of both communities, detecting primary health care cases.
- Articulation with state social programs for a comprehensive care of households of both communities, with special care to the bearers of the Esuwa songs.
- 12 teachers trained for incorporating elements of the culture as part of the educational processes.
Objective 3. Dissemination and use of the Wachiperi language.
Results:
- 80 community members have participated in the elaboration of signage in the Wachiperi language and the WACHIPERI BILINGUAL AND VIRTUAL ENCYCLOPEDICAL DICTIONARY as strategies for positioning the language.
- 5000 people have been informed and made aware of the cultural richness of the Esuwa songs and the Wachiperi communities from open and massive spaces.

Results:
- Consolidation of the Wachiperi Indigenous Council (COINWA) as a space for representing the interests of their culture, rights and territories, by forming part the Native Federation of the Madre de Dios River and Tributaries as a representative of the interests of the Harakbut people.
- 95 community members have elaborated participatorily the two Community Life Plans which will serve as a management instrument.
- 07 Wachiperi male and female sages have participated in the educational processes at primary school level sharing their knowledges, songs and traditions with 41 children.

### B.3b. Safeguarding activities

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

Between 500 and 1000 words

The actions deployed as part of the Safeguarding Plan formulated participatorily with the Wachiperi communities, are framed within the defined objectives:

Objective 1. Participatory registration, identification and documentation of the cultural manifestations and traditions of the Wachiperi people:
- Registry, in audio and in writing, (Spanish translation) of the Embachiha and Embachinohu songs in both Wachiperi communities, their meanings and uses, as part of the Wachiperi tradition that uses songs as part of their customs.
- Production of audiovisual material showing the Wachiperi world, traditions, dimensions of the world and sacred places.
- Participatory elaboration of the Wachiperi Community Calendar, showing the diverse moments of the community life according to their cosmovision, as a pedagogical tool.
- Recording and registry on video and in writing respectively, of the experiences of the male and female bearers of the Esuwa tradition, as educational material, for language positioning and dissemination.
- Registration of documentary photography of the ways of life of the Wachiperi communities, documenting the daily life of the inhabitants.
- Information gathering of the Wachiperi communities as members of the indigenous peoples.
Objective 2. Articulation of local actors linked to the Wachiperi cultural expressions for contributing to their safeguarding.

- Participatory writing of signage in Wachiperi language for municipal offices and educational institutions.

- Two registration campaigns at the National Registry of Identification and Civil Status - RENIEC-, reaching 17 people.

- A health campaign in both communities, reaching 201 people (adults and minors) in comprehensive and family medicine, affiliating 26 people to the Comprehensive Health Insurance.

- Articulation with the Regional Directorate of Foreign Trade and Tourism - DIRCETUR- for the promotion of cultural products in benefit of female and male artisans.

- Strengthening of capacities aimed at male and female teachers of the educational institutions of the Wachiperi communities for incorporating cultural elements in the educational processes.

Objective 3. Dissemination and use of the Wachiperi language.

- Participatory formulation of Wachiperi signage in municipal offices and educational institutions.

- Participatory formulation of the ENCYCLOPEDICAL AND VIRTUAL BILINGUAL DICTIONARY of the Wachiperi language with the engagement of 80 community members.

- Permanent exhibitions in the editions of the Book Fair in Cusco, since 2015 to date, of the teaching of the Wachiperi language and showing the traditions of their culture, including the photographic exhibition "ORONDA HÖHEI" (It is us) with photographs taken by the own members of the communities.

- Realization of intercultural concerts (4 editions) in which Wachiperi songs were performed together with the Cusco Symphony Orchestra, with a massive participation of the public.

- Participation of representatives of the bearers of Esuwa songs and communities in the Smithsonian Folklife Festival in Washington D.C. (2015), holding a discussion on Esuwa songs, focusing on their therapeutic use and cultural affirmation.

- Realization of annual meetings of the Wachiperi Culture in which traditions, knowledges and songs are celebrated and displayed, with the participation of all the children of both communities.


- The Wachiperi Indigenous Council (COINWA) has been formed to represent the interests of their culture, rights and territories.

- Integration of COINWA into the Native Federation of Madre de Dios River and Tributaries as a representative of the interests of the Harakbut people.

- Carrying out of workshops for the participatory elaboration of the Community Life Plans as a management tool.

- Constitution of the Safeguarding Management Committee, formed by the communities of Santa Rosa de Huacaria and Queros, a body that performs joint actions with the Decentralized Culture Directorate of Cusco.

- Expansion and equipment of two (02) Houses of Memory in the Communities (as an initiative of public investment) of Santa Rosa de Huacaria and Queros as spaces of revitalization, realization of ceremonies, songs and cultural exchange.

- Creation of spaces for coexistence and sharing with male and female sages of both communities driven by the Educational Institutions, counting with 41 students in total.
On the other hand, in the recent context of the health emergency caused by the COVID-19 pandemic, softening mechanisms were implemented to mitigate the economic effects on the culture sector, which were approved through the Urgent Decree No. 058-2020-MC of May 20, 2020. The objective of these mechanisms was to provide economic support to individuals linked to the cultural and arts industries as well as to the intangible cultural heritage. In the case of mechanisms related to intangible cultural heritage, these are aimed at groups of bearers of expressions of intangible cultural heritage with the aim of safeguarding the processes of creation, identification, research and transmission as well as contributing to its dissemination, promotion and conservation in virtual platforms.

In this regard, seven groups of bearers of the Wachiperi ethnic group obtained economic support to develop small projects related to oral tradition and rituality, traditional cuisine, as well as crafts linked to the use of seeds and the transformation of vegetable fiber. It is important to note that most of these collectives are made up of male and female sages from the communities, which shows their interest and commitment in the implementation of the projects.

### B.3c. Participation of communities, groups or individuals in the safeguarding activities

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

Between 200 and 500 words

The Wachiperi native communities of Santa Rosa de Huacaria and Queros Wachiperi, the Wachiperi Indigenous Council - COINWA, the Native Federation of the Madre de Dios River and Tributaries - FENAMAD, the District Municipality of K'oshipata and the Decentralized Culture Directorate of Cusco, have been carrying out joint actions for the Safeguarding of the Esuwa Wachiperi Harakbut songs, for which working groups have been formed:

**Safeguarding Committee.**

Committee composed by Wachiperi leaders: Alberto Manqueriapa Vitente, Sergio Pacheco Hambeo, Julián Dariquebe Jerehua, Víctor Dariquebe Jerehua and José Antonio Dumas Ramos from the communities of Santa Rosa de Huacaria and Queros Wachiperi, respectively. They are the ones who own, disseminate, lead and have large knowledge of the importance and symbology of the Esuwa Wachiperi - Harakbut Songs and have the endorsement of the native communities, COINWA and FENAMAD.

**Wachiperi Native Communities.**

The Wachiperi native communities of Santa Rosa de Huacaria and Queros Wachiperi are the owners of this element that seek to strengthen and transfer their cultural expressions and strengthen their cultural identity. The communities led by the chiefs and community directive members are the ones who best know their culture and propose actions to safeguard the songs. Their role is to facilitate and articulate the safeguarding process and support the COINWA organization.

**Wachiperi Indigenous Council.** - COINWA

It is the new organization of the Wachiperi culture affiliated to the Native Federation of the Madre de Dios River and Tributaries - FENAMAD, organization that aims to oversee for the political, economic, social and cultural rights of the native communities of Santa Rosa de Huacaria and Queros Wachiperi to exercise their intercultural citizenship.
District Municipality of K’osñipata

The Municipality, as local government, participates actively in safeguarding the Esuwa Songs. For this, the implementation of the Safeguarding Plan of such cultural expression has been integrated into the Agreed Development Plan of the District of K’osñipata 2018 - 2024.

Decentralized Culture Directorate of Cusco– Ministry of Culture

It is the ruling entity in culture matters, and is responsible for formulating, coordinating and implementing policies aimed at the dissemination and promotion of tangible and intangible cultural heritage.

In relation to the Safeguarding activities, the DDC – Cusco assigns resources for the implementation of participatory workshops and the Wachiperi cultural and linguistic revitalization.

It carries out inter-institutional coordination for the implementation of social services with adequate cultural relevance, in favor of the native Wachiperi communities.

It promotes meetings and activities within the framework of cultural expression, with the aim of promoting and disseminating the ancestral knowledges of the Wachiperi people.

B.3d. Timetable

*Indicate, in a timetable, when each activity was implemented.*

Between 200 and 500 words

- 2016 - 2019: Exposition of knowledges and teaching of the Wachiperi language in the annual editions of the International Book Fair in Cusco, with the participation of Wachiperi speaking populations, singers and sages.

- 2016 - 2019: Intercultural Symphony Concert. Every year, 6 Wachiperi singers participate with their songs in a concert with the Cusco Symphony Orchestra. The Decentralized Culture Directorate of Cusco assigns budget for these activities.


- 2016 - 2019: Wachiperi Culture Encounters. With the participation of both communities and educational institutions.

- 2016 - 2019: Working meetings with Community Chiefs and technical assistance.

- 2017 - 2018: Illustrative and descriptive Wachiperi Communal Calendar. With the participation of the communities of Santa Rosa de Huacaria and Queros Wachiperi, it has been possible to represent the productive life and seasonal cycle of the Wachiperi people.

- 2017 - 2018: Formulation of the Wachiperi Culture Life Plan, with the participation of the communities and specialists.


- 2018 - 2019: Elaboration and launching of the virtual dictionary, carrying out a series of workshops with the Wachiperi speaking population and participation of specialists.

- 2016 - 2019: It is important to note that the Decentralized Culture Directorate of Cusco assigns two professionals, under the modality of Services Administrative Hiring, who permanently carry out actions in both communities.

- 2020: Development of 7 projects for traditional expressions of the Wachiperi people through the Urgent Decree 058-2020-MC
**B.3e. Budget expenditures**

Provide the detailed amounts of the funds used for the implementation of each activity (if possible, in US dollars), identifying the funding source for each (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

Following, it is reported the budgetary expenditure of the activities in charge of the Decentralized Culture Directorate of Cusco carried out from 2016 to 2019:

- **USD 4,600 annually. Years 2016 - 2017:** Participation of male and female Sages with Educational Institutions.
- **USD 7,600 annually. Years 2016 - 2018:** Documentation of the Esuwa, Embachiha and Embachinoha Songs, counting with male and female bearers and specialists.
- **USD 4,600 annually. Years 2016 - 2019:** Exposition of knowledges and teaching of the Wachiperi language in the annual editions of the International Book Fair in Cusco, with the participation of Wachiperi speaking population, singers and sages.
- **USD 4,400 annually. Years 2016 - 2019:** Intercultural Symphony Concert. Every year, 6 Wachiperi singers participate with their songs in a concert with the Cusco Symphony Orchestra. The Decentralized Culture Directorate of Cusco assigns budget for these activities.
- **USD 22,750 annually. Years 2016 - 2019:** Audio, video and photo recording and registry. Documentation of the life of the communities and their sages.
- **USD 4,600 annually. Years 2016 - 2019:** Wachiperi Culture Encounters. With the participation of both communities and educational institutions.
- **USD 4,600 annually. Years 2016 - 2019:** Working meetings with Community Chiefs and technical assistance.
- **USD 6,000 annually. Years 2017 - 2018:** Illustrative and descriptive Wachiperi Communal Calendar. With the participation of the communities of Santa Rosa de Huacaria and Queros Wachiperi, it has been possible to represent the productive life and seasonal cycle of the Wachiperi people.
- **USD 4,600 annually. Years 2017 - 2018:** Formulation of the Wachiperi Culture Life Plan, with the participation of the communities and specialists.
- **USD 4,600 annually. Years 2017 - 2018:** Participatory formulation of the signage in Wachiperi.
- **USD 4,600 annually. Years 2017 - 2019:** Strengthening of teaching capacities for articulating education and culture. The Decentralized Culture Directorate of Cusco allocates funds for this activity.
- **USD 16,600 annually. Years 2018 - 2019:** Elaboration and launching of the virtual dictionary, carrying out a series of workshops with the Wachiperi speaking population and participation of specialists.
- **USD 12,200 annually. Years 2016 - 2019:** It is important to note that the Decentralized Culture Directorate of Cusco assigns two professionals, under the modality of Services Administrative Hiring, who permanently carry out actions in both communities.
- **USD 11,000. Year 2020:** invested in 7 small safeguarding projects corresponding to the Urgent Decree 058-2020.
B.3f. Overall effectiveness of the safeguarding activities

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

Between 400 and 600 words

Safeguarding actions undertaken:
- Transmission Workshops of the Esuwa Songs, Myth of Wanamey from Sages to Wachiperi Leaders and Children: The transmission has been intergenerational, which implied knowing widely the real dimension of the Wachiperi Harakbut Amazon Cosmovision.
- Ethnographic Research and Audio Recording of the Esuwa Wachiperi Songs: There is a registry and inventory of the Wachiperi, Embachiha, Embachinoha, Embaha and Esuwa songs.
- Update of the Safeguarding Plan for the Esuwa Songs. It has been important for strategic programs for the Safeguarding of the Songs and the rescue of the Wachiperi Harakbut language.
- Documentary film registry of the Esuwa, Embachiha and Embachinoha Songs, counting with the participation of male and female bearers and specialists: It is effective for their promotion and dissemination at local, regional, national and international levels.
- Intercultural Symphony Concert. Every year 6 Wachiperi singers participate with their songs in a concert with the Cusco Symphony Orchestra, organized by the Decentralized Culture Directorate of Cusco.
- Photographic registry of the Wachiperi culture: Documenting the life of the communities and their male and female sages, for the national registry of the Native Indigenous peoples of Peru.
- Encounters of the Wachiperi Culture: It is important the participation of both communities with the authorities of the government institutions.
- Illustrative and descriptive Wachiperi Community Calendar. With the engagement of the communities of Santa Rosa de Huacaria and Queros Wachiperi, it has been possible to represent the productive life and seasonal cycle of the Wachiperi people, for its teaching in the educational institutions and benefitting boys and girls of the educational institutions of both communities.
- Formulation of the Wachiperi Culture Life Plan: It has been possible to identify the comprehensive problems of the Wachiperi communities, Vision, Mission and Strategic Guidelines for the economic, social and cultural well-being of the communities.
- Participatory formulation of signage in Wachiperi: The Wachiperi language is made visible and is used in public institutions.
- Strengthening of teaching capacities for articulating education and culture. It is effective for providing a culturally relevant education for the benefit of the boys and girls at school.

In general, all the actions related to the Esuwa songs have had a progressive stage that arises from working workshops in an articulated way among sages, leaders, the Wachiperi Indigenous Council - COINWA, the District Municipality of K'oshipata, the Native Federation of the Madre de Dios River and Tributaries - FENAMAD and the Decentralized Culture Directorate of Cusco - Ministry of Culture.
The effectiveness of the activities that have been carried out since 2016 is reflected in the results shown above, and in the good relationship that the DDC- Cusco has with the social actors that are directly related to the cultural manifestation. From the budgetary point of view, while it is true that the CDD-Cusco allocates funds for activities, it seems that this is not enough, which is why the CDD-Cusco also resort to inter-institutional coordination to join forces.

The songs and the Wachiperi language are a fundamental part and the foundation of the culture; the songs express the essence of the Wachiperi Amazonian cosmovision. Those who live in a common space that is the community, along with the forest, keep their traditional medicine alive.

C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

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

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

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

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

Between 200 and 500 words

Following, it is presented the strategic axes for the safeguarding process of the Esuwa Wachiperi Harakbut Songs.

1.- Strategic Axis: Promotion, Transmission, Learning and Practice of the Esuwa Songs.

Objective 1: Strengthen processes of transmission and dissemination of the Esuwa songs and Wachiperi oral literature for strengthening the collective oral memory.

Activity.- Transmission, revitalization of the Esuwa Songs for their safeguarding.

Objective 2:
• Conduct and systematize registries and inventories of the Wachiperi cultural manifestations.

Activity.-
• Registry and inventory of tangible and intangible cultural heritage of the Wachiperi culture.
• Learning and playing with the Wachiperi sages at the cultural Nests.

The execution of this activity will be carried out with an active participation of Sages and leaders of the native communities of Santa Rosa de Huacaria and Queros Wachiperi, with the technical assistance of the Decentralized Culture Directorate of Cusco – Ministry of Culture, which will hire professional staff for safeguarding actions.

2.- Strategic Axis: Wachiperi Identity and Oral Memory.-
Objective 1:
Revitalize the uses of the Wachiperi language, through musical tradition, myths, legends and ancestral values as a communicational strategy of the Wachiperi–Harakbut culture.

Activity:
Intergenerational transmission of the Wachiperi mother tongue for boys and girls in the communities..

Objective 2:
Publish educational material with cultural relevance aimed at Wachiperi boys and girls in institutionalized and non-institutionalized spaces in the communities.

Activity.
Implementation and execution of the programs for Bilingual Intercultural Education – EIB for Wachiperi boys and girls.

The execution of this activity will be carried out with active participation of Sages and leaders of the native communities of Santa Rosa de Huacaria and Queros Wachiperi, by the execution of the Bilingual Intercultural Educational Programs – EIB of the Paucartambo Local Educational Management Unit – UGEL, which will hire Wachiperi bilingual teaching staff for safeguarding actions.

3.- Strategic Axis: Promotion of living spaces for Esuwa Songs.

Objective 1:
Generate encounters and spaces for the implementation of the Wachiperi houses of memory as a strategy for Wachiperi cultural safeguarding and revitalization.

Activity:
Implementation and Improvement of 02 Houses of Memory – Maloca, native communities of Santa Rosa de Huacaria and Queros Wachiperi – Harakbut – IOARR- 2020.

The Safeguarding Plan of the Esuwa Songs and Wachiperi language is being worked jointly with the sages and leaders of the native communities of Santa Rosa de Huacaria and Queros and the Wachiperi Indigenous Council - COINWA, with the accompaniment of the District Municipality of K’osñipata, the Native Federation of the Madre de Dios River and Tributaries – FENAMAD and the Paucartambo Local Educational Management Unit – UGEL, of the Ministry of Education, the Identity Restoration and Social Support Management Area – GRIAS of RENIEC, the Northern Health Network of Cusco and the National Service for Natural Protected Areas - SERNAMP.

C.2. Timetable for future activities

Provide a timetable for the updated safeguarding plan (within a time-frame of approximately four years).

Between 200 and 500 words

The Wachiperi native communities of Santa Rosa de Huacaria and Queros, in alliance with the Decentralized Culture Directorate of Cusco, have a strong commitment for the safeguarding of the Esuwa Songs, by the execution and tasks of activities such as:
• Year 2020-2021: Activity of Investment, Optimization and Expansion of Fundraised Resources, for the Improvement and implementation of the Malocas Houses of Memory in the Native Community of Santa Rosa de Huacaria and Queros Wachiperi of the district of K'oshipata, province of Paucartambo, region of Cusco, in agreement with the community and the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality.

• Years 2020-2021: Transmission of the Wachiperi Esuwa Songs of sages to Wachiperi male and female leaders in Santa Rosa de Huacaria and Queros Wachiperi.

• Years 2020-2021: Transmission of the Wachiperi language at the educational institutions of Santa Rosa de Huacaria and Queros Wachiperi.

• Year 2020-2021: Configuration of Cultural Nests for the transmission of ancestral knowledges of the Wachiperi culture, Esuwa Songs, Transmission of Wachiperi oral literature, with the engagement of Wachiperi male and female sages, in coordination with professionals and allied technicians of the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality, of the Area of Rights of Indigenous Peoples.

• Year 2020-2021: Research of Wachiperi Traditional Medicine, with active engagement of Wachiperi male and female sages, in coordination with professionals and allied technicians of the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality, of the Area of Rights of Indigenous Peoples.

• Year 2020-2021: Completion and Publication of the Wachiperi Virtual Dictionary.

• Year 2020-2021: Continued training and recognition of Wachiperi translators and interpreters by the Ministry of Culture.

• Year 2020-2021: Multisectoral campaigns with state institutions implementing the Strategies of Social Action with Sustainability - EASS.

• Year 2020-2021: The name change process will be followed with respect to the Esuwa Songs of the Wachiperi Culture, which was presented through a minute.

• Years 2022 and 2023.- Incorporation of the Esuwa songs as public policy in intercultural health, in a public health facility in the district of K'oshipata, province of Paucartambo.

C.3. Budget for future activities

Provide the estimates of the funds required for implementing the updated safeguarding plan (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words
• Cost USD 130,000. Year 2020-2021: Activity for Investment, Optimization and Expansion of Fundraised Resources, for the Improvement and Implementation of the Malocas Houses of Memory in the Native Community of Santa Rosa de Huacaria, district of K’oshipata, province of Paucartambo, region of Cusco, in agreement with the community and the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality.

• Cost USD 130,000. Year 2020-2021: Activity for Investment, Optimization and Expansion of Fundraised Resources, for the Improvement and Implementation of the Malocas Houses of Memory in the Native Community of Queros Wachiperi, district of K’oshipata, province of Paucartambo, region of Cusco, in agreement with the community and the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality.

• Cost USD 3,000. Year 2020-2021: Transmission of the Wachiperi Esuwa Songs from sages to Wachiperi male and female leaders in Santa Rosa de Huacaria and Queros Wachiperi.

• Cost USD 3,000. Year 2020-2021: Transmission of the Wachiperi language at the educational institutions of Santa Rosa de Huacaria and Queros Wachiperi.

• Cost USD 2,000. Year 2020-2021: Configuration of Cultural Nests for transmission of ancestral knowledges of the Wachiperi culture and Esuwa songs, transmision of Wachiperi oral literature, with the engagement of the Wachiperi male and female sages, in coordination with the professionals and allied technicians of the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality, of the Area of Rights of Indigenous Peoples.

• Cost USD 1,000. Year 2020-2021: Research of Wachiperi Traditional Medicine, with the active engagement of Wachiperi male and female sages, in coordination with professionals and allied technicians of the Ministry of Culture, Decentralized Culture Directorate of Cusco, Sub Directorate of Interculturality, of the Area of Rights of Indigenous Peoples.

• Cost USD 10,000. Year 2020-2021: Completion and Publication of the Wachiperi Virtual Dictionary.

• Cost USD 1,000. Year 2020-2021: Training and recognition to Wachiperi translators and interpreters by the Ministry of Culture.

• Cost USD 10,000. Year 2021. Registry and Inventory of cultural expressions of the Wachiperi-Harakbut people.

• Cost USD 2,000. Years 2022 ans 2023: Incorporation of the Esuwa Songs as public policy in intercultural health, in a public health establishment of the district of K’oshipata, province of Paucartambo.
C.4. Community participation

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

Between 200 and 500 words

The updating of the Esuwa Songs Safeguarding Plan was based on a participatory methodology of the Wachiperi sages, which purpose was to collect suggestions, opinions, concerns and expectations of the Wachiperi sages and leaders, who represented the native communities of Santa Rosa de Huacaria and Queros Wachiperi, of the Wachiperi Indigenous Council - COINWA, of the Educational Institutions and the Decentralized Culture Directorate of Cusco and other public institutions, which were linked to this process.

It is worth mentioning that one aspect that stands out among the convened sages is the recognition of the importance of safeguarding the Esuwa songs, linking it to the joint rescue of the native Wachiperi language, at the level of the family nucleus and educational institutions of both communities. Following, it was necessary to advance actions for the revitalization of the still existing Esuwa songs and ensure their safeguarding.

The process of organization, implementation and structuring of the methodological strategy was carried out with the working team and the Safeguarding Committee of the Esuwa Songs, and the COINWA, in close and ongoing coordination with the facilitators and technical partners of the Decentralized Culture Directorate of Cusco – DDC-C, Sub-Directorate of Interculturality, Area of Rights of Indigenous Peoples. This way, our cultural entity has assumed its commitment for safeguarding Esuwa songs.

C.5. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding 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.

Not to exceed 150 words

In accordance with the Esuwa Songs Safeguarding Plan, it is programmed the fulfillment of commitments assumed by the different direct and indirect social actors for cultural manifestation.

The Indigenous Organizations within the frame of Esuwa Songs, which aim is their safeguarding and that are directly involved are:

• Native communities of Santa Rosa de Huacaria and Queros Wachiperi of the district of Koshipata.
• Safeguarding Committee, formed by Esuwa sage bearers.
• Wachiperi Indigenous Council – COINWA, which joins the Wachiperi native communities.
• Native Federation of the Madre de Dios River and Tributaries – FENAMAD, that fosters the involved Wachiperi native communities.
• Sub-Directorate of Interculturality, of the Decentralized Culture Directorate of Cusco, articulating and joining shared efforts for safeguarding the Wachiperi–Harakbut Esuwa Songs.
**D. PARTICIPATION OF COMMUNITIES IN PREPARING THIS REPORT**

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

*Between 150 and 250 words*

The elaboration of this report was made in 3 working workshops comprising: 01 in the native community of Santa Rosa de Huacaria, 01 in the community of Queros Wachiperi and 01 joint workshop in the small town of Pilcopata, capital of the district of K'osñipata, province of Paucartambo, with the active engagement of Esuwa sages, Wachiperi leaders, as well as with the participation, accompaniment, facilitation and alliance of the professionals of the Ministry of Culture of Cusco.

The community leaders are those who know their culture best and are the ones who have best directed the safeguarding proposals and actions with the institutions and entitled fully to the Safeguarding Committee and the Wachiperi Indigenous Council - COINWA, in coordination with the sages and leaders, to ensure the process of the plan and in the fulfillment of the final products of evaluation and follow-up.

In the visits carried out for film registry of the Esuwa songs, it was possible to evidence healing acts for a sick Matsigenka, by invoking to the forces of nature by the Esuwa songs. To this regard, it is intended that the new Wachiperi generations and the public institutions existing in the district of K'osñipata may know the real benefits of the songs and the ancestral traditions of thousands of years of the Wachiperi – Harakbut culture.

Finally, it has been noted in the working meetings the strong desire to revitalize the rich cultural heritage of the Wachiperi people, they also have a feeling of little support from the State and private institutions operating in the district in this process of revitalization.

**E. SIGNATURE ON BEHALF OF THE STATE PARTY**

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

Name: Mr. Alejandro Arturo Neyra Sánchez  
Title: Minister of Culture of Peru  
Date: 12/2020

Signature:

Please attach the signed version of the report in PDF format. You may also attach the periodic report in other linguistic versions, other than English or French.