CONVENTION FOR THE SAFEGUARDING   
OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE   
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Ninth session  
Paris, France  
November 2014

Nomination file no.00983  
for Inscription on the List of Intangible  
Cultural Heritage in Need of urgent safeguarding in 2014

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| A. State(s) Party(ies) |
| For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed. |
| Venezuela (Bolivarian Republic of) |
| B. Name of the element |
| B.1. Name of the element in English or French  This is the official name of the element that will appear in published material.  Not to exceed 200 characters |
| Mapoyo oral tradition and its symbolic reference points within their ancestral territory |
| B.2. Name of the element in the language and script of the community concerned, if applicable  This is the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).  Not to exceed 200 characters |
| La tradición oral mapoyo y sus referentes simbólicos en el territorio ancestral |
| B.3. Other name(s) of the element, if any  In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known. |
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| C. Name of the communities, groups or, if applicable, individuals concerned |
| Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.  Not to exceed 150 words |
| The Mapoyo indigenous community is comprised of about 400 people, who speak a Carib language and are settled along the Orinoco River, in the Venezuelan Guayana; more specifically, in the Cedeño Municipality of Bolivar State. Members of the community live under a horizontal, egalitarian social structure in which roles are assigned according to gender and age. Since the past few decades, the group has welcomed individuals from other ethnic, cultural backgrounds to join in a harmonious, consensual manner. Members practice traditional economic activities, which include hunting, fishing, gathering, herding and farming, and belong to regional trading networks. The Mapoyo currently live under a form of government wherein the chief or captain inherits his position and enjoys life tenure. His power rests on his ability to foster dialogue and consensus and yield to the will of the group, as can be seen in other Amazonian indigenous societies. |
| D. Geographical location and range of the element |
| Provide information on the distribution of the element within the territories of the submitting State(s), indicating if possible the location(s) in which it is centred.  Not to exceed 150 words |
| The geographic scope of the cultural memory of the Mapoyo, their practices and traditional symbolic spaces covers their ancestral territory, which is equal to about 2,500 square kilometres, and is bordered by the Suapure River to the North West (UTM N 718126, E 751540), the Parguaza River to the South West (UTM N 703374, E 712659), the Orinoco River to the West, and the Barraguan Range to the East. The main settlement is called El Palomo, and there are a few smaller settlements located nearby. Lowlands are predominant within the Mapoyo territory, with sandbanks, lagoons, small patches of woods, and tall granite hills scattered across the landscape. Several tributaries originate in the highlands of Guayana and flow into the Orinoco River. |
| E. Domain(s) represented by the element |
| *Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘others’, specify the domain(s) in brackets.* |
| oral traditions and expressions, including language as a vehicle of the intangible cultural heritage  performing arts  social practices, rituals and festive events  knowledge and practices concerning nature and the universe  traditional craftsmanship  other(s) ( ) |
| F. Contact person for correspondence |
| Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, indicate a fax number.  For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination and for one person in each State Party involved. |
| |  |  | | --- | --- | | Title (Ms/Mr, etc.): | Mrs | | Family name: | Toledo | | Given name: | Maria Ismenia | | Institution/position: | Centro de la Diversidad Cultural. UNESCO liaison Office Coordinator | | Address: | Centro de la Diversidad Cultural,  Qta Micomicona,  Av. Zuloaga con calle América,  Los Rosales, Caracas - Venezuela | | Telephone number: | +58 212 6939845 | | E-mail address: | mitoledot@gmail.com | |
| 1. Identification and definition of the element |
| *For* ***Criterion U.1****, the States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.*  *This section should address all the significant features of the element as it exists at present, and should include:*   1. *an explanation of its social and cultural functions and meanings today, within and for its community,* 2. *the characteristics of the bearers and practitioners of the element,* 3. *any specific roles or categories of persons with special responsibilities towards the element,* 4. *the current modes of transmission of the knowledge and skills related to the element.*   *The Committee should receive sufficient information to determine:*   1. *that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;* 2. *‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;* 3. *that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;* 4. *that it provides communities and groups involved with ‘a sense of identity and continuity’; and* 5. *that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.*   Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.  Not fewer than 750 or more than 1,000 words |
| The element encompasses a body of narrations that make up the collective memory of the Mapoyo people, and that is symbolically and permanently linked to a number of places found within the ancestral territory of this community. Said narrations are recreated by tradition bearers while carrying out their daily activities. The symbolic space that results from this hundred-year-old interaction has served as a point of reference for a living history that has connected the Mapoyo to their past and their territory, while projecting newer generations towards a more desirable collective future.  The oral tradition of the Mapoyo and its symbolic points of reference within the ancestral territory have been used as vehicle for the self-acknowledgement and self-identification of the community. It touches on the social structure, the knowledge, the cosmogony and the stories that have made these people legitimate participants in the birth of Venezuela as a republic. Moreover, it points to a symbolic space that includes more than thirty different topographic features throughout the ancestral territory, each one representing a chapter in the history and the mythology of the Mapoyo, and each one setting the physical boundaries to the place where these people carry on with their daily lives.  Among the stories that touch on the social structure of the community is the one about a “mass suicide”, which is associated with the hill known as Cerro Las Piñas and warns about the consequences of transgressing social norms during a ritual. There is the one describing the hills of Carapito and Perro Enrollado as the dwelling of other-worldly beings involved in the origin of the Mapoyo people. Another one addresses shamanic practices and funeral rites, and another one chronicles the origin of the Orinoco River and underscores its significance to the life and means of production of the community.  The story known as “The battle of Cerro Castillito”, which chronicles the support granted by the Mapoyo to the army that was fighting to achieve independence, is fundamental when it comes to acknowledging themselves as an integral component of the Nation, and declared by our republic founding father as owners of their ancestral territory. It is said that the little town of Villacoa is where the cacique Paulino Sandoval was awarded the sword of Simón Bolívar and the dagger of José Antonio Páez, as well as the deeds to the occupied lands. According to the tradition bearers, Bolívar offered three rewards to choose from: money, making them merchants and the deeds to their lands. “Our ancestors chose the land”, recall the Mapoyo, while highlighting the significance the community gives to the establishment and maintenance of a harmonious and sustainable relationship with the ecosystem.  While still present in the collective memory, the stories that make up the oral tradition of the Mapoyo no longer hold the spotlight during home gatherings and daily activities involving family and friends, nor are they as relevant as they once were during the trips children and teenagers participated in, across the ancestral territory, under the guidance of their elders, to acquire the knowledge and skills associated with activities such as gathering, hunting, fishing, planting, harvesting and processing of food.  Community elders are currently the main keepers of the oral traditions of the Mapoyo and their symbolic points of reference within the ancestral territory. Various factors endanger the possibility of passing on these traditions to the newer generations. The increasing outward migration of young people looking for better economic and education opportunities; the diminishing reliance on traditional healing practices in favor of western medicine; the increasing access to mass-produced food; the land encroachment caused by the mining industry, which would force the Mapoyo out of their ancestral context; and the exposure of children and teenagers to public formal education, discouraging the use of the Mapoyo language in spite of recent efforts in intercultural education, are some of the threats endangering the viability of the element and causing the gradual loss of traditional means of production.  The oral tradition of the Mapoyo and its symbolic points of reference within the ancestral territory, however, are still being passed on during several of the daily activities carried out by the Mapoyo. The growing and processing of the cassava (manihot utillissima) to produce cassava bread using ancestral techniques, still holds a significant place in the daily lives of community members and can be used to pass on the element. Furthermore, funeral rites and shamanic practices strongly linked to the territory are still being held by some tradition bearers.  The oral tradition of the Mapoyo and its symbolic points of reference within the ancestral territory it´s a dynamic element that still possess various socio-cultural functions, as it is a vehicle of valuable knowledge for daily life, having the potential to provide the Mapoyo with a sense of belonging and continuity within a particular physical environment, fostering social cohesion and solidarity, while consolidating their unique ethnic identity and self-awareness, and allowing them to engage in pacific dialogue with other indigenous communities and non-native locals such as “criollos” Spanish-speaking. Moreover, the element allows the Mapoyo to recreate and evoke ancestral ways of life, and serves as an overarching element describing their history as an indigenous people and their present as members of the Venezuelan republic.  The oral tradition of the Mapoyo and its points of reference within the ancestral territory is compatible with instruments ensuring human rights. It encourages the cultural and material development of the Mapoyo community, as well as lines of communication with non-indigenous Spanish-speaking locals and other indigenous communities. |
| 2. Need for urgent safeguarding |
| For **Criterion U.2**, the States shall demonstrate that ‘the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned’.  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.  Identify and describe the threats to the element’s continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, but not a generic cause that would be applicable to any intangible heritage.  Not fewer than 750 or more than 1,000 words |
| The element is threatened by various factors affecting its viability:  a) A weakened transfer of traditional knowledge:  As a consequence of the cultural shifts triggered by an increased exposure to the outer society and globalization, non-traditional cultural and economic forms have begun to emerge in a noticeable way, and Spanish is now being used as an everyday language. The newer generations have started to lose contact with their ancestral lifestyle and the knowledge associated with the cultural environment is losing relevance among teenagers and children.  The original language (known as Mapoyo or Mopue) had a certain degree of vitality until the 1930’s and 1940’s, but according to the UNESCO it is currently classified as a “critically endangered” language, as it is spoken by only a few people, some of which have severe limitations in terms of their competence. Although the element is currently transmitted in Spanish, many toponyms, names of ancestors, medicinal chants, and narratives found in the Mapoyo language could be lost forever. Furthermore, even if some of the stories and myths are widely known among the younger Mapoyo generations, such as the one about Simon Bolivar’s visit to Mapoyo territory, there is a significant body of narratives in risk of disappearing, as they are only known by the community elders.  Exposure to western ways of living has had an impact on traditional upbringing, discouraging some of the activities used to pass on narrations, such as the trips and hikes to various points of the ancestral territory for production purposes. With the exception of activities relating to the growing, processing, distribution and consumption of the cassava, which are well known among the young, other practices linked to the ancestral territory are almost exclusively kept by community members of old age.  Once children finish elementary school in their community, they move on to secondary education institutions and colleges in cities nearby, thus interrupting the process by which the element is transmitted and triggering a trend toward the devaluation of the traditional symbolic space.  b) Lack of awareness regarding the Mapoyo culture on a regional and national basis:  One of the major concerns of the community has to do with the degree of visibility of the cultural expressions associated with the ancestral territory, as it is a vital factor in the sustainability of the cultural system and the identity of the Mapoyo. A large segment of the country’s population has an unclear view about the identity of the Mapoyo and how they relate to their territory. Even though the Mapoyo are doing their best to overcome such prejudices, there are institutional and programmatic weaknesses in their initiatives to promote their intangible cultural heritage.  In spite of having a favorable view of the measures undertaken by the national government to raise awareness about the indigenous population and their traditional culture, the Mapoyo argue there is still a lot that Venezuelans in general and non-Mapoyo indigenous groups from the region ignore about the significance of their territory. The lack of visibility of both the symbolic and material importance of the Mapoyo territory has allowed the desecration of sacred spaces and the breach of previous agreements regarding the occupation of the region to take place.  c) Stress on the territory:  The continuity and viability of the Mapoyo cultural memory, their practices and traditional symbolic spaces rely heavily on the preservation of the territory and its ecosystems, since it is there where the cultural memory is recreated and the ancestral way of life, materialized.  In recent years, the spaces in question have been threatened by different processes. During the 1980’s, several mining projects ended up in the expropriation and desecration of ancestral cemeteries, which were seen as sacred places closely connected to the world view of the indigenous community Mining activities and highway construction have contributed to deforestation, an increase in solid and chemical waste, river pollution, and loss of biodiversity, thus compromising the harmonious relationship between the Mapoyo and nature. A disruption of this fragile balance has rendered some traditional economic activities such as fishing increasingly less sustainable.  The development of the mining industry has also caused a significant influx of foreign labor in the Mapoyo traditional territory, along with unplanned urban growth. The announcement of recent discoveries could exacerbate such tendencies in the region. In addition to this, the introduction of illegal livestock and the fencing of certain areas have started to restrict access to natural resources and sites of interest to the Mapoyo.  Members of the Mapoyo community are aware of the fact that the viability of the symbolic elements associated with the territory is likely to be compromised. Even though this weakening is being fought in various ways, the element as a whole still faces serious risks. Urgent measures are therefore required to guarantee its transmission. The Mapoyo are seeking respect for their culture, fighting against stereotypes and trying to reaffirm their ethnicity. For them, their culture and heritage require urgent recognition and visibility, both nationwide and abroad. |
| 3. Safeguarding measures |
| For **Criterion U.3**, the States shall demonstrate that ‘safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element’. |
| 3.a. Past and current efforts to safeguard the element  The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe past and current efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element.  Describe also past and current efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.  Not fewer than 300 or more than 500 words |
| Since the early 1990’s, the Mapoyo have taken significant measures to strengthen their culture. With the help of scientists and the support of the State, they have conducted several activities aimed at promoting and preserving their traditions, as well as safeguarding their original territory.  • Since 1992, the community has been actively engaged in several research projects in the fields of ethnography, linguistics, archaeology and history to document, register and communicate the Mapoyo oral tradition, symbolic space, and colonial and post-colonial history. A noticeable pedagogical effort has been made to recover the linguistic vitality of the Mopue.  • Since 2004, cartographic material and mental maps have been prepared with the purpose of documenting the ancestral territory, oral traditions, sacred places, and spatial knowledge and usage of the Mapoyo.  • Between 2004 and 2008, the Mapoyo participated in several documentaries, radio spots and TV programs to describe the cultural dimensions of their territory.  • In 2009, the Mapoyo willingly submitted cultural artefacts to create a permanent museographic exhibit in a research institute.  • In May 2012, the Mapoyo inaugurated the Murükuni Community Museum in El Palomo. The main theme of the museum is the Mapoyo cultural memory and territoriality. The purpose of the exhibit is to showcase elements of tangible heritage and channel the registration and transmission of the intangible heritage associate with the ancestral territory.  • Members of the Mapoyo community are currently engaged in the registration, research and communication of their history and oral tradition, increasing the visibility of their intangible cultural heritage.  • The community has taken on further initiatives to protect the biodiversity and traditional territory of the Mapoyo. For example, they have associated with the Programa Tortuga Arrau, a program sponsored by the Ministry of Environment to protect the Arrau River turtle. There is also consensus among the Mapoyo and other indigenous communities to set rules regarding the sustainable use of resources, based on collective expectations and the interest to preserve the element.  Among the institutions that provided funding and logistical support to conduct these efforts are the Universidad Central de Venezuela (Central University of Venezuela), the Ministry of Popular Power for Science, Technology and Innovation, the Instituto Venezolano de Investigaciones Científicas (Venezuelan Institute of Scientific Research, the Instituto de Patrimonio Cultural (Institute of Cultural Heritage), the UNESCO, the Ministry of Popular Power for Culture, the Museo Nacional de las Culturas (National Museum of Cultures), the Centro de la Diversidad Cultural (Center for Cultural Diversity), the Comisión Nacional de Demarcación (National Delimitation Commission) and the Ministry of Popular Power for Indigenous Peoples.  In addition to the efforts carried out by the Mapoyo, the Venezuelan government has taken legislative measures to ensure the rights of indigenous peoples and the continuity of their traditional lifestyles. These include the National Constitution (1999) (national Constitution), the Ley de Demarcación y Garantía del Hábitat y Tierras de los Pueblos Indígenas (2001) (Law for the Delimitation and Safeguarding of the Habitat and Territory of the Indigenous Peoples), the Ley Orgánica de Pueblos y Comunidades Indígenas (2005) (Organic Law of Indigenous Peoples and Communities), and the Ley de Idiomas Indígenas (2008) (Law of Indigenous Languages). |
| 3.b. Safeguarding measures proposed  This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could respond the need for urgent safeguarding and substantially enhance the viability of the element, if implemented, and provide detailed information as follows:   1. What primary **objective(s)** will be addressed and what concrete **results** will be expected? 2. 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. 3. Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide as detailed as possible information about the communities, in particular, practitioners and their roles in implementing safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities. 4. Describe the **competent body** with responsibility for the local management and safeguarding of the element, and its human resources available for implementing the project. (Contact information is to be provided in point 3.c below.) 5. Provide evidence that the State(s) Party(ies) concerned has the **commitment** to support the safeguarding effort by creating favourable conditions for its implementation. 6. Provide a **timetable** for the proposed activities and estimate the **funds required** for their implementation (if possible, in US dollers), identifying any available resources (governmental sources, in-kind community inputs, etc.).   Not fewer than 1,000 or more than 2,000 words |
| The Mapoyo indigenous community, with support from the Centro de la Diversidad Cultural, has developed a series of measures which will enable the safeguarding of the element in the future. These seek two major objectives:  1. To develop and strengthen measures aimed at preserving, transmitting and enhancing the visibility of the Mapoyo cultural memory, their practices and symbolic spaces, currently seen as endangered.  2. To preserve the territory as a vital element for the development of the intangible cultural heritage. This objective requires the conservation of the ecosystem as a means to guarantee the habitability of the region, the availability of resources to be exploited according to traditional economic practices, and the acknowledgement and autonomy to preserve the settings wherein the cultural memory, the knowledge and practices are continuously recreated.  To meet these objectives and compensate for the loss of traditional knowledge associated with the territory, the Mapoyo have proposed several safeguarding projects which could function as a stepping stone that within five years would allow the Mapoyo to restore viability to their cultural memory, practices and symbolic spaces.  1. Transfer of ancestral knowledge:  The objective of this project is to enhance the transfer of the element through traditional teaching mechanisms. The idea is to encourage a dialogue between important bearers of the tradition and the younger generations. As a strategy, the Mapoyo community will set up a framework under which young and old can resume the intergenerational dialogue and achieve a successful transmission. The Mapoyo community’s Council of Elders, which includes the most relevant tradition bearers, will provide support for these educational tasks.  Activities  • Teachers and elders will develop a calendar and agree on the activities to be carried out by younger members, such as trips across the territory and the learning of traditional practices in risk of disappearing.  • Older bearers committed to these rescue measures will receive economic aid and will be included in a social security system.  2. Research of the intangible cultural heritage from, for and with the community  The main objective is to register and identify oral content from the Mapoyo community to be used in the preparation of educational material. The School of Anthropology’s Department of Linguistics and Anthropolinguistics, at the Universidad Central de Venezuela, will coordinate with the Mapoyo to restore and process written and audio records on the oral tradition and other intangible knowledge associated with the territory.  Activities  • Training workshops for members of the Mapoyo community will be conducted through the School of Anthropology of the Universidad Central de Venezuela. The attendees will contribute to the research process accompanied by a team of experts.  • Ancient records in audio, video and written texts on the oral tradition and symbolic space of the Mapoyo will be identified, quantified and processed.  • New records of the oral tradition of the Mapoyo, its symbolic space and associated practices will be developed.  3. Education for safeguarding  The purpose of this project is to develop educational tools based on the oral tradition of the Mapoyo and its symbolic points of reference within the ancestral territory, as a means to strengthen the transmission of the element. The development of educational material should be complemented by a teacher training program, and the content of formal syllabi should be adapted to meet safeguarding needs.  Activities  • A collection of educational material aimed at primary school children will be developed. The content will refer to oral tradition (book, CD and DVD and the ancestral territory (book).  • The Mapoyo community has suggested the use of new media technologies to enhance the safeguarding education plan. The Venezuelan government has already provided children in the community with 40 laptops. There are also plans to build a community communications center in 2013 and furnish it with eight computers. The new resources would be aimed at the development of interactive applications associated with the element, such as interactive maps which could be used by the younger generations, both in Spanish and in the Mapoyo language.  • Along with the production of new educational tools, mental maps related to the territory and specific Mapoyo place names will be developed. Bilingual signage will also be designed and placed in significant sites of the Mapoyo symbolic space.  • Syllabus-related content and materials will start to be adapted once the teacher training phase concludes.  4. Promotion of the Mapoyo ICH  The main objective of this project is to inform about the intangible heritage of the Mapoyo, on a regional and national scale, through the Murükuni community museum, a space to further value their intangible cultural heritage by associating exhibits with educational programs about traditional knowledge that touches on nature and the universe, oral narratives, ancestral spaces, the language, place names and practices.  Activities  • Institutional support from the Government will be secured to preserve and maintain museum facilities.  • Two members of the community will receive training in museology and museography.  • A tourist program for children attending school in neighboring communities will be developed so they can visit the community museum with their parents. In addition to making the visits possible, the Mapoyo are committed to organizing educational workshops that touch on their intangible cultural heritage, address environmental pollution and promote respect for their sacred sites.  • Finally, the Mapoyo will create a documentation center where research papers on local history will be collected.  5. Territorial delimitation  Being aware of the fact that protecting places of cultural interest is vital for the preservation of their intangible heritage, the community is taking steps before the Venezuelan government to secure the title deeds to their ancestral territory. By undergoing a delimitation process, the Mapoyo seek to protect their traditional territory, establish agreements and codes of coexistence with other indigenous and non-indigenous groups settled in the territory, and preserve the biodiversity of the area along with traditional environmental knowledge.  Results expected within five years:  1. The element will be recreated in a viable manner among most young members of the community after having access to older bearers.  2. Educational material, such as books, CD’s and DVD’s will remain available to the Mapoyo community on a permanent basis, both under the framework of a formal education program and informally.  3. The visibility of the element will be enhanced through a community museum and spots on national radio, TV and the Internet. The purpose is to raise awareness among the population about the significant relation between the indigenous cultures in Venezuela and their territories.  4. The Mapoyo will obtain, thanks to the steps taken before the Comisión Nacional de Demarcación, full and legal recognition of their territory and culture as an inseparable whole.  Timeline  Year 2013  Activities per project  1) Jul-Dec: assembly of the Council of Elders and program kickoff  2) Oct-Dec: training of community members  3) Jul-Dec: handing of computers  4) Jul-Dec: preparation of the Documentation Center  5) Handing of title deeds  Year 2014  Activities per project  1) Start of economic aid  2) Jan-Feb: restoration of old records; Jul-Dec: new records  3) Jan-May: printing of maps of the territory and signage  4) Jan-Jun: personal training; Jul-Dec: exhibit at the Centro de la Diversidad Cultural  Year 2015  Activities per project  1) Development and monitoring  2) Jan-May: handing of results; Apr-Dec: new records  3) Jan-Jul: preparation of first collection; design of programs, training of teachers  4) Jan-Jun: exhibit at the CDC; Jul-Dec: guided tours and exhibit rotation  Year 2016  Activities per project  1) Development and monitoring  2) Jan-May: handing of results; Apr-Dec: new records  3) Jan-Jul: preparation of second collection  4) Guided tours and exhibit rotation  Year 2017  Activities per project  1) Development and monitoring  2) Jan-May: handing of results  3) Jan-Jul: preparation of third collection  4) Guided tours and exhibit rotation  Budget  Project Cost US$  1. Transfer of ancestral knowledge 9,747.61  2. Research of the intangible cultural heritage  from, for and with the community 25,714.28  3. Education for safeguarding 9,523.8  4. Promotion of the Mapoyo ICH 9,682.5  5. Territorial delimitation Funds are not required  Organizations involved and their responsibilities:  The Mapoyo will use their communal council to coordinate the required safeguarding activities, assign functions and distribute tasks to carry out the aforementioned projects, and conduct community meetings to monitor them. Additionally, teachers from the community school will be in charge of organizing the educational projects and incorporating them into a more formal academic framework, while the bearers of more age will commit to the transfer of traditional knowledge in a non-academic environment.  The School of Anthropology’s Department of Linguistics and Anthropolinguistics, at Universidad Central de Venezuela, is committed to the development of a project to train community members and restore some of the records that will be used to prepare educational material. Arrangements will be made with the Ministry of Education to design textbooks and teaching materials and provide training for teachers from the community.  The Ministry of Culture and its associated agencies will provide funding and logistical support for these projects. The Centro Nacional del Disco (National Record Center), the publishing house El Perro y La Rana and the Centro de la Diversidad Cultural will contribute to the development of educational material (books, recordings and audiovisual content). In addition to this, the Fundación de Museos Nacionales (Foundation of National Museums) will provide technical support for all activities relating to the community museum.  Venezuela’s national telephone company, CANTV, has initiated a project to install a communications center with Internet access. For its part, the Ministry of Science and Technology has begun handing out laptops to children from the community to improve the transfer of the Mapoyo culture, although additional computers are expected.  The Comisión Nacional y Regional de Demarcación has been working on the case of the Mapoyo territory. The associated title deeds should be awarded within the year 2013.  The Cedeño Mayor’s Office has offered logistical and financial support to any project regarding the transfer, research, education and promotion of the element, while arrangements are being made with Bauxilum to foster agreements and codes of coexistence based on sustainability principles, respect for the environment and preservation of the Mapoyo cultural memory, their practices and traditional symbolic spaces.  The Centro de la Diversidad Cultural will function as inter-institutional liaison and will promote the visibility of the Mapoyo culture through its programs.  Finally, the Mapoyo have ratified their commitment to the proposed Safeguarding Plan and have highlighted the importance of their nomination to UNESCO. For them, making the List of ICH in Need of Urgent Safeguarding would be a tool to enhance the visibility of their intangible heritage within the large cultural diversity found both nationally and abroad. |
| 3.c. Competent body(ies) involved in safeguarding  *Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.* |
| |  |  | | --- | --- | | Name of the body: | Fundación Centro de la Diversidad Cultural | | Name and title of the contact person: | Benito Irady, President | | Address: | Centro de la Diversidad Cultural,  Qta Micomicona,  Av Zuloaga con calle América,  Los Rosales, Caracas - Venezuela | | Telephone number: | +58 212 9639845 | | E-mail address: | presidencia@diversidadcultural.gob.ve | | Other relevant information: | Instituto de Patrimonio Cultural  Raúl Grioni, Presidencia  Av. Principal de Caño Amarillo, Villa Santa Inés, Caño Amarillo, Caracas - 1030, Distrito Capital, Venezuela.  +58 212 4825337  +58 212 4829695  asistentepresidencia@ipc.gob.ve | |
| 4. Community participation and consent in the nomination process |
| For **Criterion U.4**, the States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’. |
| 4.a. Participation of communities, groups and individuals concerned in the nomination process  Describe howthe community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.  States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.  Not fewer than 300 or more than 500 words |
| Since the past few years, the Mapoyo have focused their political and cultural efforts towards strengthening their ethnicity, revitalizing their language and fighting for their territory. As part of this massive effort, the community has embraced the possibility of nominating the cultural memory associated with these symbolic spaces to be included in UNESCO’s Urgent Safeguarding List, as a way to consolidate, communicate, and raise awareness about their intangible cultural heritage.  In September 2011, a series of government-sanctioned community consultation meetings took place with local political authorities (Captain Simón Bastidas), the communal council, and other representatives from the Mapoyo community. In those first meetings, the Mapoyo stated the importance of having their traditions preserved, as well as the need to implement urgent safeguarding measures that could secure the transmission of knowledge to the next generations.  Representatives from the community were actively engaged in all the stages of the nomination process and were assisted by anthropologists and other experts chosen by the Venezuelan State. Under a participative, thoughtful, and inclusive scheme, in which the community had a significant role, the results were systematically registered, following an established methodology. Additionally, the content included in the application, the video and the photographs was designed, prepared and validated in a series of workshops. Following are the activities in chronological order:  October 2011: Workshop - “Assessing our intangible cultural heritage”. During this workshop, the knowledge and the practices associated with the traditional space and the cultural memory of the Mapoyo were registered and included in the dossier. A dialogue took place about the importance of the intangible cultural heritage in the life of a community, and an agreement was reached regarding the working methodology to be adopted in the following workshops.  February 2012: Workshop - “Safeguarding our intangible cultural heritage”. The workshop provided a platform to discuss and agree on the required safeguarding measures and the role of government agencies and the community in the implementation and monitoring of these initiatives.  April 2012: Workshop – “Audiovisual record of our intangible cultural heritage”. This workshop was used to visually document the various expressions of the element, and collect oral testimonies relating to it. The production of video content and photographic material was discussed and agreed upon within the community. It is therefore considered a faithful representation of the Mapoyo aspirations.  January 2013: Validation process and draft of the free, prior and informed consent. During this activity, the Mapoyo community had the opportunity to corroborate the progress achieved in the nomination dossier and study its attached content (photographs and video). They also had the chance to collectively draft a consent document signed by each one of the attendees. |
| 4.b. Free, prior and informed consent to the nomination  The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French.  Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.  Not fewer than 150 or more than 250 words |
| From 2011 to 2013 the Mapoyo community from El Palomo actively participated in the workshops leading to the creation of the nomination dossier entitled “The cultural memory of the Mapoyo, their practices and traditional symbolic spaces” to achieve registration on UNESCO’s List of Intangible Cultural Heritage in Need of Urgent Safeguarding”. In two of the aforementioned activities, the community provided, in written form, their free, prior and informed consent.  During the workshops to assess the intangible cultural heritage, which took place on October 15 and 16, 2011, the community from El Palomo was able to identify the components of the nominated element the their need to be safeguarded. In the activity, 29 people signed their consent, as can be corroborated in the attached document. On January 8, 2013, in the same community, the Centro de la Diversidad Cultural, conducted an activity to present the first systematized version of the nomination dossier. At the end of the activity, 35 people from the community at El Palomo drafted a document in group to validated and grant their consent regarding the materials that make up the application. Said document has been attached to the present dossier, along with photographs documenting the participation of the Mapoyo in the activity. |
| 4.c. Respect for customary practices governing access to the element  Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.  If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.  Not fewer than 50 or more than 250 words |
| To ensure respect for the procedures that govern the social life of the Mapoyo, visits to sacred places (especially cemeteries), which are part of their symbolic space, should be conducted with a member of the community and with the prior authorization of the captain. The stories that touch on the knowledge and skills associated with ethno-medical practices are the domain of certain members of the community, so disclosure of plant or animal species used to cure diseases is prohibited, as they are not of public domain. |
| 4.d. Concerned community organization(s) or representative(s)  *Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, that are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.* | |
| |  |  | | --- | --- | | Organization/ Community: | Comunidad mapoyo | | Name and title of the contact person: | 1) Simón Bastidas (Cacique);  2) Carolina Bastidas y Alexis Joropa (Voceros de asuntos culturales del Consejo Comunal) | | Address: | Caserío El Palomo, Parroquia los Pijiguaos,  Municipio Cedeño del Estado Bolívar, Venezuela | | Telephone number: | 1) +58 426 8961895.  2) +58 284 4947463, +58 426 3383098 | | E-mail address: | museocomunitariomurukuni@gmail.com  davialexis@yahoo.es | | |
| 5. Inclusion of the element in an inventory | |
| For **Criterion U.5**, the States shall demonstrate that ‘the element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12 of the Convention’.  Indicate below when the element has been included in the inventory, its reference and identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate below that the inventory has been drawn up in conformity with the Convention, in particular Article 11 (b) that stipulates that intangible cultural heritage shall be identified and defined ‘with the participation of communities, groups and relevant non-governmental organizations’ and Article 12 requiring that inventories be regularly updated.  The nominated element’s inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.  Documentary evidence shall also be provided in an annex demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence may take the form of a functioning hyperlink through which such an inventory may be accessed.  Not fewer than 150 or more than 250 words | |
| Early registration and identification work of the Mapoyo Intangible Heritage expressions began in 2011 through the joint efforts of the Cultural Diversity Centre, the Cultural Heritage Institute (IPC) and the full participation (with, prior and informed consent) of the Mapoyo indigenous community. Members of this community served as masters during the learning process of the element, as well as informants and guides in the audiovisual record of the sites and oral narratives related to the Mapoyo culture. The registration form of "The oral tradition of the Mapoyo and its symbolic points of reference within the ancestral territory", made in 2012, was finally registered in the National Inventory of Venezuela under the specific inventory number: IPC-PCI-0064. Also, this indigenous intangible asset has been included in the Cultural Heritage Registration System of Venezuela (Venezuela-RPC) under its unique code RPC 00-JP2J, as it is demonstrated by the Institute of Cultural Heritage of Venezuela, the body responsible for this task and to maintain the national inventory constantly updated. The aforementioned form may be accessed from any internet browser or from the website of the IPC from May 10, 2013, according to information issued by the Institute. | |
| 6. Documentation | |
| 6.a. Appended documentation (mandatory)  The documentation listed below is mandatory and will be used in the process of examining and evaluating the nomination. The photographs and the video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned. | |
| documentary evidence of the consent of communities, along with a translation into English or French if the language of concerned community is other than English or French  documentary evidence of the inclusion of the element in an inventory (except if a funcionning hyperlink to a webpage providing such evidence has been provided)  10 recent photographs in high definition  cession(s) of rights corresponding to the photos (Form ICH-07-photo)  edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French  cession(s) of rights corresponding to the video recording (Form ICH-07-video) | |
| 6.b. Principal published references (optional)  *Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*  Not to exceed one standard page. | |
| Henley, P. 1975. “Wanai: aspectos del pasado y del presente del grupo indígena Mapoyo”. En: Antropológica. No. 42. pp. 29-55  Henley, P. 1983. “Los Wanai (Mapoyo)”. Los aborígenes de Venezuela. Vol. II. Ed. Walter Coppens. Caracas: Fundación La Salle de Ciencias Naturales.  Mattéi-Müller, M.C. 1975a. “La diferenciación lingüística Panare-Mapoya”, en Antropológica 42:79-91  Mattéi-Müller, M.C. 1975b. “Vocabulario básico de la lengua Mapoya”, en Antropológica 42: 57-77  Mattéi-Müller, M.C. 1985. “Fragments de mythes wanai”, Amerindia No. 10: 127-136  Perera, M. A. 1992. “Los últimos Wanai (Mapoyos), contribución al conocimiento de otro pueblo amerindio que desaparece”. En: Revista Española de Antropología Americana. No. 22. pp. 139-161.  Scaramelli, F. y Tarble, K. 2000. “Cultural Change and Identity in Mapoyo Burial Practice in the Middle Orinoco, Venezuela”. Ethnohistory 47: 3-4  Scaramelli, F. y Tarble, K. 2007. “Los Mapoyo (Mopue)”. En: Salud Indígena en Venezuela. Volúmen II. Caracas. Ediciones de la Dirección de Salud Indígena. Ministerio del Poder Popular para la Salud.  Scaramelli, F. y Tarble, K. 2008. “Los Wanai (Mapoyo). Notas sobre su situación presente y actualización bibliográfica”. Los aborígenes de Venezuela. Vol. II. Segunda Edición Actualizada. Ed. Miguel Ángel Perera. Caracas: Fundación La Salle de Ciencias Naturales.  Tarble, K. y Scaramelli, F. 2004. “El Paisaje de la Memoria: Producción Temporal-Espacial entre Los Indígenas Mapoyo, Venezuela”. Memoria del Simposio: “El Territorio y la Territorialidad como construcciones culturales” realizado durante el II Congreso Nacional de Antropología, Mérida.  Villalón, M. E. 2007a. “Una caracterización del sistema consonántico de la lengua mapoyo y propuesta para un alfabeto práctico”. Antropológica 107-108: 41-70  Villalón, M. E. 2007b. “Una caracterización del sistema vocálico de la lengua mapoyo”. Antropológica 107-108: 13-39 | |
| 7. Signature on behalf of the State(s) Party(ies) | |
| The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.  In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination. | |
| |  |  | | --- | --- | | Name: | Elías José Jaua Milano | | Title: | Minister of the Popular Power for Foreign Affairs | | Date: | 2014-05-20 (last revision)  <signed> | | Signature: | -Signed-  Name: Pedro Calzadilla  Title: Minister of the Popular Power for Culture  Date: March 20, 2013  Signature: -Signed- | | |