

KEY FACTS AND FIGURES ON PERU / UNESCO COOPERATION

1. **Membership in UNESCO:** 21 November 1946
2. **Membership on the Executive Board:** No
Previous terms: 1964-1972, 1976-1980, 1985-1989, 1999-2003, 2009-2013
3. **Membership on Intergovernmental Committees and Commissions:** 7
 - Intergovernmental Committee for Promoting the Return of Cultural Property to its Country of Origin or its Restitution in Case of Illicit Appropriation;
 - Intergovernmental Council of the International Programme for the Development of Communication;
 - Intergovernmental Council for the Information for All Programme;
 - Intergovernmental Committee on World Heritage;
 - Intergovernmental Oceanographic Commission;
 - Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage;
 - Intergovernmental Committee for the Protection and Promotion of the Diversity of Cultural Expressions.
4. **Permanent Delegation to UNESCO:**
Ambassador José Manuel Rodríguez Cuadros, Permanent Delegate to UNESCO since September 2012.
Previous Permanent Delegates: Cecilia Bakula (2010-2012); Harry Beleván Mc Bride (2007-2010); Felipe Beraún Ugás (2005-2006); Javier Pérez de Cuellar (2001-2004); María Luisa Federici Soto (1996-2000); Hugo Palma (1992-1995); Julio Ramón Ribeyro (1986-1990); Javier Velarde Aspillaga (1984-1985); Luis Felipe Alarco Larrabure (1981-1984); Raúl María Pereira Veintemilla (1978-1981); Alberto Wagner de Reyna (1977-1978); Guillermo Lohmann Villena (1974-1977); Augusto Morelli Pando (1972-1973); Mario Alzamora Valdez (1971); Jorge G. Llosa (1969-1971); Alberto Wagner de Reyna (1966-1969); César Miró (1963-1965); Enrique Peña Barranechea (1963); Roberto Mac-Lean y Estenos (1960-1962); Ventura García Calderón (1951-1959)
5. **UNESCO Office in Lima (Peru):**
National office to Peru within the Andean Cluster
Ms Magaly Robalino Campos (P-5, Ecuador) is Head of the Office since 2013.
6. **Peruvian National Commission for UNESCO:**
(Comisión Peruana de Cooperación con la UNESCO)
 - Established in 1947;
 - President: Mr. Jaime Saavedra Chanduví, Minister of Education;
 - Permanent Secretary (since May 2014): Ms Carmen Beltrán Vargas

The National Commission consists of the following bodies: the General Assembly; the Executive Committee and the Secretariat.
7. **Personalities linked to the UNESCO activities** (Goodwill Ambassadors, Special Envoys, etc): 1
 - Tania Libertad a été nommée en qualité d'Artiste de l'UNESCO pour la paix le 17 octobre 1997 « en reconnaissance de son extraordinaire contribution à l'expression musicale qui ne connaît pas de frontières, et sa promotion de la culture de la paix par la musique »
8. **UNESCO Chairs and UNITWIN Networks in Peru:** 2
 - UNESCO Chair in Communication and Culture of Peace (2003), University of Lima

- UNESCO Chair on “Cultural Diversity and Dialogue” (2014), University Ricardo Palma

9. Associated Schools: 79

Peru joined the UNESCO Associated Schools Network (ASPnet) in 1996. There are at present 79 ASP member institutions (2 nursery and pre-schools, 22 primary, 35 primary and secondary, 9 secondary schools, 2 teacher training and 9 vocational and technical institutions). The ASPnet National Coordinator is currently Carmen Beltrán Vargas (Chief of the Non Reimbursable Cooperation Unit General Coordinator for the Peruvian National Commission of Cooperation with UNESCO). Peru currently participates in the *ASPnet in Action project “Global Citizens connected for Sustainable Development”* programme. This online collaborative platform is dedicated to enhancing information and knowledge sharing among the UNESCO Associated Schools around the world. Teachers, students and experts connect with their peers by exchanging about school-based initiatives and learning from their respective experiences.

10. Category 2 Institutes and Centres: 1

Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL), founded on 22 February 2006 and located in Cusco

11. Biosphere Reserves: 4

- *Huascarán* (1977) encloses a diversity of geomorphologic features and is also a World Heritage Site and a National Park. It supports an equally wide range of vegetation types, humid montane forest in the valleys, with alpine fluvial tundra, and very wet sub-alpine paramo formations at higher levels. The importance of the site for biodiversity conservation is high, but it could be threatened by mining projects and the location of a planned pipeline for mineral transport. The main changes have been caused by the ravages of fires started both by careless park 'tourists', and in clearing neighbouring land for pasture (ichu forests and 'guenuales' have been extensively damaged), by ice collection from the glaciers and by intensive hunting. The national park is uninhabited, although there is some grazing in the lowlands by native livestock (llama and alpaca) under an agreement with the local people.
- *Manu* (1977) - There are three major landforms within the reserve, alluvial plains, hills and mountains. The alluvial plains are flat areas along the rivers where sediments may be deposited on a seasonal basis. The rugged mountainous landscape includes the eastern slopes of the Andes where the rivers Manu and 'Madre de Dios' have their sources. With a wide range of altitude, vegetation varies widely. However, the most widespread vegetation types are tropical lowland rainforest, tropical montane rainforest and Puna vegetation. The reserve is inhabited by at least four different native groups (12,000 inhabitants in 1999): the Machiguenga (or Yora), the Mascho-Piro, the Yaminahua and the Amahuaca. Mostly nomadic, they subsist on some form of rootcrop agriculture (manioc) along riverbanks and lakes, on hunting along watercourses and inside the forest, on fishing and on the collection of turtle eggs.
- *Noroeste* (1977) is located on the northern coast of Peru in the Tumbes and Piura departments. The area covers part of the Ecuadorian dry forest in the tropical Pacific forest with high biodiversity in flora and fauna. The reserve also includes the 'Cerros de Amotape' National Park, the 'Coto de Caza El Angolo' and the national forest of Tumbes. Its relief is very varied, and it is covered by formations of matorral, very dry forest, dry and tropical submontane forest. It also contains endangered fauna species. Over 480 inhabitants live in the biosphere reserve, engaged in agriculture, cattle raising and tourism mainly in the buffer zones, which generates the principal income and benefits to local communities. In 1997, some 1,200 tourists visited the area. However, very little income is generated through natural tourism (guiding, handicrafts, hotel and restaurant). Some of the principal problems in the area are extensive cattle raising, timbering and illegal hunting. The main goal of the biosphere reserve is to protect ecosystems and important endangered forest fauna and flora species. Environmental education efforts have been supported as well as conservation and research on natural resources.
- *Oxapampa-Ashaninka-Yanesha* (2010)

12. Sites inscribed on the World Heritage List: 12

- *City of Cuzco* (1983) (Cultural) – Situated in the Peruvian Andes, Cuzco developed, under the Inca ruler Pachacutec, into a complex urban centre with distinct religious and administrative functions. It was surrounded by clearly delineated areas for agricultural, artisan and industrial production. When the Spaniards conquered it in the 16th century, they preserved the basic structure but built Baroque churches and palaces over the ruins of the Inca city.
- *Historic Sanctuary of Machu Picchu* (1983) (Mixed) – Machu Picchu stands 2,430 m above sea-level, in the middle of a tropical mountain forest, in an extraordinarily beautiful setting. It was probably the most amazing urban creation of the Inca Empire at its height; its giant walls, terraces and ramps seem as if they have been cut naturally in the continuous rock escarpments. The natural setting, on the eastern slopes of the Andes, encompasses the upper Amazon basin with its rich diversity of flora and fauna.
- *Chavin (Archaeological Site)* (1985) (Cultural) – The archaeological site of Chavin gave its name to the culture that developed between 1500 and 300 B.C. in this high valley of the Peruvian Andes. This former place of worship is one of the earliest and best-known pre-Columbian sites. Its appearance is striking, with the complex of terraces and squares, surrounded by structures of dressed stone, and the mainly zoomorphic ornamentation.
- *Huascarán National Park* (1985) (Natural) – Situated in the Cordillera Blanca, the world's highest tropical mountain range, Mount Huascarán rises to 6,768 m above sea-level. The deep ravines watered by numerous torrents, the glacial lakes and the variety of the vegetation make it a site of spectacular beauty. It is the home of such species as the spectacled bear and the Andean condor.
- *Chan Chan Archaeological Zone* (1986) (Cultural) – *Inscribed on the Danger List.* The Chimú Kingdom, with Chan Chan as its capital, reached its apogee in the 15th century, not long before falling to the Incas. The planning of this huge city, the largest in pre-Columbian America, reflects a strict political and social strategy, marked by the city's division into nine 'citadels' or 'palaces' forming autonomous units.
- *Manú National Park* (1987) (Natural) – This huge 1.5 million-ha park has successive tiers of vegetation rising from 150 to 4,200 m above sea-level. The tropical forest in the lower tiers is home to an unrivalled variety of animal and plant species. Some 850 species of birds have been identified and rare species such as the giant otter and the giant armadillo also find refuge there. Jaguars are often sighted in the park.
- *Historic Centre of Lima* (1988) (Cultural) – Although severely damaged by earthquakes, this 'City of the Kings' was, until the middle of the 18th century, the capital and most important city of the Spanish dominions in South America. Many of its buildings, such as the Convent of San Francisco (the largest of its type in this part of the world), are the result of collaboration between local craftspeople and others from the Old World.
- *Río Abiseo National Park* (1990) (Mixed) – The park was created in 1983 to protect the fauna and flora of the rainforests that are characteristic of this region of the Andes. There is a high level of endemism among the fauna and flora found in the park. The yellow-tailed woolly monkey, previously thought extinct, is found only in this area. Research undertaken since 1985 has already uncovered 36 previously unknown archaeological sites at altitudes of between 2,500 and 4,000 m, which give a good picture of pre-Inca society.
- *Lines and Geoglyphs of Nasca and Pampas de Jumana* (1994) (Cultural) – Located in the arid Peruvian coastal plain, some 400 km south of Lima, the geoglyphs of Nasca and the pampas of Jumana cover about 450 km². These lines, which were scratched on the surface of the ground between 500 B.C. and A.D. 500, are among archaeology's greatest enigmas because of their quantity, nature, size and continuity. The geoglyphs depict living creatures, stylized plants and imaginary beings, as well as geometric figures several kilometres long. They are believed to have had ritual astronomical functions.
- *Historical Centre of the City of Arequipa* (2000) (Cultural) – The historic centre of Arequipa, built in volcanic sillar rock, represents an integration of European and native building techniques and characteristics, expressed in the admirable work of colonial masters and Criollo and Indian masons. This combination of influences is illustrated by the city's robust walls, archways and vaults, courtyards and open spaces, and the intricate Baroque decoration of its facades.

- *Sacred City of Caral-Supe* (2009) (Cultural) – The 5000-year-old 626-hectare archaeological site of The Sacred City of Caral-Supe is situated on a dry desert terrace overlooking the green valley of the Supe river. It dates back to the Late Archaic Period of the Central Andes and is the oldest centre of civilization in the Americas. Exceptionally well-preserved, the site is impressive in terms of its design and the complexity of its architectural, especially its monumental stone and earthen platform mounts and sunken circular courts. One of 18 urban settlements situated in the same area, Caral features complex and monumental architecture, including six large pyramidal structures. A quipu (the knot system used in Andean civilizations to record information) found on the site testifies to the development and complexity of Caral society. The city's plan and some of its components, including pyramidal structures and residence of the elite, show clear evidence of ceremonial functions, signifying a powerful religious ideology.
- *Qhapaq Ñan, Andean Road System* (2014) (Cultural) - This site is an extensive Inca communication, trade and defence network of roads covering 30,000 km. Constructed by the Incas over several centuries and partly based on pre-Inca infrastructure, this extraordinary network through one of the world's most extreme geographical terrains linked the snow-capped peaks of the Andes – at an altitude of more than 6,000 m – to the coast, running through hot rainforests, fertile valleys and absolute deserts. It reached its maximum expansion in the 15th century, when it spread across the length and breadth of the Andes. The Qhapaq Ñan, Andean Road System includes 273 component sites spread over more than 6,000 km that were selected to highlight the social, political, architectural and engineering achievements of the network, along with its associated infrastructure for trade, accommodation and storage, as well as sites of religious significance.

Tentative List: 7

- Archaeological Complex of Pachacamac (30/08/1996)
- Chankillo Astronomical Complex (18/01/2013)
- Historic Center of the City of Trujillo (30/08/1996)
- Kuelap Archaeological Complex (14/12/2011)
- Lake Titicaca (17/06/2005)
- The Great Inka Trail: state transportation system originally named "Qhapaq Ñan" (16/10/2001)
- The Historic Centre of Cajamarca (15/02/2002)

13. Representative List of the Intangible Cultural Heritage of Humanity: 7

- *Festivity of Virgen de la Candelaria of Puno* (2014) - The Festivity of Virgen de la Candelaria includes activities of religious, festive and cultural character that draw on Catholic traditions and symbolic elements of the Andean worldview. The main practitioners are rural and urban inhabitants of the Puno region who belong to the Quechua and Aymara ethnic groups. Many emigrants from Puno also return to participate, reinforcing a sense of cultural continuity. Three regional federations of practitioners cooperate to organize the festivity and preserve the traditional knowledge and skills associated with dance, music and mask-making. Rehearsals and crafts workshops are the places where these skills are passed on to younger generations. The festivity closes with a ceremony for the Virgin, a parade and farewell masses.
- *Knowledge, skills and rituals related to the annual renewal of the Q'eswachaka bridge* (2013) - The Q'eswachaka bridge is a rope suspension bridge over a gorge of the Apurimac River in the southern Andes. It is renewed every year, using traditional Inca techniques and raw materials. The Quechua-speaking peasant communities of Huinchiri, Chaupibanda, Chocayhua and Ccollana Quehue see it as a means of strengthening their social links and not simply as a transport route. The bridge is considered a sacred expression of the communities' bond with nature, tradition and history, and the annual renewal is accompanied by ritual ceremonies. Although the renewal lasts only three days, it structures the life of the participating communities all year round, establishing communication, strengthening centuries-old bonds and reaffirming their cultural identity.
- *Pilgrimage to the sanctuary of the Lord of Qoyllurit'i* (2011) - The Pilgrimage to the sanctuary of the Lord of Qoyllurit'i combines elements from Catholicism and worship of pre-Hispanic nature deities. It begins

fifty-eight days after the Christian celebration of Easter Sunday, when 90,000 people from around Cusco travel to the sanctuary, located in Sinakara hollow. Pilgrims are divided into eight 'nations' corresponding to their villages of origin: Paucartambo, Quispicanchi, Canchis, Acomayo, Paruro, Tawantinsuyo, Anta and Urubamba. The pilgrimage includes processions of crosses up and down the snow-capped mountain and a twenty-four hour procession, during which the Paucartambo and Quispicanchi nations carry images of the Lord of Tayancani and the Grieving Virgin to the village of Tayancani to greet the first rays of sunlight. Dance plays a central part in the pilgrimage: a hundred different dances are performed representing the different 'nations'.

- *Huaconada, ritual dance of Mito* (2010) - Huaconada is a ritual dance performed in the village of Mito in the province of Concepción in the central Peruvian Andes. Every year, on the first three days of January, masked men known as huacones perform a choreographed series of dances in the centre of the town. The huacones represent the former council of elders, and for the duration of Huaconada they become the town's highest authority. The tronador (whip) they carry and their masks emphasize this role, the latter characterized by accentuated noses that evoke the beak of the condor, creature that represents the spirit of the sacred mountains. An orchestra plays different rhythms, beating out time on a small indigenous drum called a tinya. Huaconada synthesizes distinctive elements from the Andes and Spain while incorporating new, modern elements.
- *Scissors dance* (2010) - The scissors dance is performed by inhabitants of Quechua villages and communities in the south-central Andes of Peru, and now in urban settings. This competitive ritual dance is performed during dry months coinciding with the main phases of the agricultural calendar. The scissors dance takes its name from the pair of polished iron rods, resembling scissors blades, wielded by each dancer in his right hand. Together with a violinist and a harpist, a dancer forms a cuadrilla (team) that represents a given village or community. To perform, two or more cuadrillas face each other, and the dancers must strike the blades together in time to the rhythm of the accompanying musicians, while performing a choreographed duel of step-dancing, acrobatics and increasingly demanding movements. The competition or atipanakuy may last up to ten hours, and physical ability, quality of the instruments, and expertise of the accompanying musicians, are all evaluated to determine the winner.
- *Oral heritage and cultural manifestations of the Zápara people* (2008) (Peru and Ecuador) - The Zápara people live in a part of the Amazon jungle straddling Ecuador and Peru. The Zápara developed in what is one of the most bio-diverse areas in the world and are the last representatives of an ethno-linguistic group that included many other populations before the Spanish conquest. In the heart of Amazonia, they have elaborated an oral culture that is particularly rich as regards their understanding of the natural environment. This is demonstrated by the abundance of their vocabulary for the flora and fauna and by their medicinal practices and knowledge of the medicinal plants of the forest. This cultural heritage is expressed through their myths, rituals, artistic practices and language. Their language is the depository of traditional knowledge and of oral tradition and constitutes the memory of the people and the region.
- *Taquile and its textile art* (2008) - The island of Taquile located in Lake Titicaca on the Peruvian High Andean Plateau, is known for its textile art, which is produced as an everyday activity by both men and women, regardless of their age, and worn by all community members. The people of Taquile were relatively isolated from the mainland until the 1950s, and the notion of community is still very strong among them. This is reflected in the organization of community life and in collective decision-making. The weaving tradition on the island goes back to the ancient Inca, Pukara and Colla civilizations, thus keeping alive aspects of pre-Hispanic Andean cultures. Fabrics are either knitted or woven on pre-Hispanic fourstake ground looms. Although new, contemporary symbols and images have been introduced into Taquile textile art, the traditional style and techniques have been maintained. Taquile has a specialized school for learning Taquile handicrafts, ensuring the viability and continuity of the tradition. Tourism has contributed to the development of communal economy, which mainly consists of the textile and tourist trade.

List of Intangible Cultural Heritage in Need of Urgent Safeguarding: 1

- *Eshuva, Harákmbut sung prayers of Peru's Huachipaire people* (2011) - The Huachipaire are an indigenous ethnic group speaking the Harákmbut language and living in Peru's southern Amazon tropical forest. The Eshuva or sung prayer is an expression of Huachipaire religious myths, performed

for healing or as part of traditional ceremonies such as the drinking of masato, a traditional beverage made of fermented manioc, and the initiation of new Eshuva singers. According to oral tradition, the Eshuva songs were learned directly from the forest's animals, and are sung to summon nature spirits to help to alleviate illness or discomfort or promote well-being. Eshuva songs are performed without musical instruments and sung only in the Harákmbut language. As such they play a key role in safeguarding the language and preserving the group's values and worldview. Transmission takes place orally, with the singer teaching apprentices the specific function of each song according to the ailment it is meant to heal. Eshuva songs are at the risk of being lost, however, since transmission has been interrupted due to lack of interest on the part of Huachipaire youth, recent internal migration and the influence and assimilation of external cultural elements. At present, there are only twelve known singers among the Huachipaire.

Best safeguarding practices: 1

- *Safeguarding intangible cultural heritage of Aymara communities in Plurinational State of Bolivia, Chile and Peru* (2009) (Peru, Chile and Plurinational State of Bolivia) - The sub-regional project aims at developing safeguarding measures to ensure the viability of the oral expressions, music and traditional knowledge (textile art and agricultural technologies) of the Aymara communities of Bolivia (La Paz-Oruro-Potosí), Chile (Tarapacá-Arica-Parinacota-Antofagasta) and Peru (Tacna-Puno-Moquegua). The activities, planned for implementation over the course of a five-year project, are: (i) identifying and inventorying the traditional knowledge and oral traditions of Aymara communities in the selected areas, (ii) strengthening language as a vehicle for transmission of the intangible cultural heritage through formal and non-formal education, (iii) promoting and disseminating Aymara oral and musical expressions and (iv) reinforcing traditional knowledge related to the production of textile arts and traditional agricultural techniques.

14. Memory of the World Register: 3

- *American Colonial Music: a sample of its documentary richness* (Bolivia, Colombia, Mexico and Peru, in 2007) - The documentary collections of music from the 16th to the 18th century from different countries of the American continent are an essential part of the cultural history of the New World in all aspects: religious and lay, civil and political, cultural and popular, vocal and instrumental, mystic and dramatic, renaissance, baroque and classic. They constitute the testimony of different cultures (Indigenous, African and European) which mixed and gave birth, to a new culture, not completely western, nor Hispanic, nor purely American, for three centuries.
- *Peruvian and South American First Editions (1584-1619)* (2013) - A collection of thirty nine books printed between 1584 and 1619, which give a firsthand account of the encounter between Western culture represented by the Spanish Conquistadors and the civilization of the Incas. The cultural encounter between Europe and America was a milestone in modern universal history and reconfigured the geopolitical panorama of the 16th Century. It contains a grammar of Quechua, the Incas language in its original form at the time of the Spanish conquest, and brings to wider attention an Amerindian language that is, like all languages, an example of world heritage. The collection has an emotional dimension, given the survival of customs whose origins are linked to it, as well as a historic dimension deriving from the book as a cultural artefact.
- *Travelling Registry of the Conquistadors or "Becerro Book"* (2013) - The Travelling Registry of the Conquistadors (1533-1538) is the first written testimony of the process of "westernization" of Latin America, or the spread and implementation of European socio-economic, political and cultural institutions. It offers a valuable insight into the concrete actions carried out by individual characters and complements the early chronicles in which anonymous characters predominate. It is a unique source for the study of the early years of the encounter between two cultures as the document was written during the Conquistadors' journey across the different territories that they settled.

15. Creative Cities Network: None

16. Legal instruments: 21 ratified

17. Anniversaries with which UNESCO is associated in 2016-2017: None

- **(2014) 50th anniversary of the publication of the novel "Todas las Sangres" (All the Bloods) by Jose Maria Arguedas (1964)**– The publication refers to a multicultural society, its struggles to positively enhance differences, safeguard different languages and its freedom for an individual cultural identity. It also concerns the transition of an economy based upon agriculture to a modern, capitalist economy of mineral extraction. Such a transition is not an instance of modernization in any simple sense; it is less interested in physical ruins than in the fragmentation and ruination of a social order. The novel is an aspiration to generate profound changes in any divided society that seeks recognition of its own diversity.
- **(2009) 400th anniversary of the publication of the Royal Commentaries of the Incas by Garcilaso de la Vega (1609)** - The book Royal Commentaries of the Incas, published in Lisbon in 1609, covers the history of the Incas in the first part and the conquest of Peru in the second part. It is a unique testimony to the history of the Incas written by the first great mixed-race Peruvian writer, Inca Garcilaso de la Vega, son of a noble Spanish captain and an Inca princess. This book reflects the meeting of the world of the Incas and the Christian world, the oral and written traditions and the future and the past.

18. Participation Programme:

2014-2015: Peru did not present any request on the Participation Programme

2012-2013: Peru did not present any request on the Participation Programme

2010-2011: 6 projects approved for a total amount of **US\$ 113 000**

19. UNESCO Fellowships Programme:

6 fellowships granted between 2009 and 2012 for a total value of **US\$ 91 390** (1 in 2009 for US\$ 20,000; 4 in 2010 for US\$ 51,390 and 1 in 2011 for US\$ 20,000)

20. Payment of assessed membership fees (as at 26 October 2015): **Paid in full**

Assessment rate for 2015: 0.117 %;

Last payment: 9 July 2015

21. Representation within the Secretariat (as at 22 October 2015): 18, NORMALLY-REPRESENTED;
(Max. 4; Min. 2)

International Professional Staff at Headquarters (Geographical Posts): 2

National Professional Officer in the Field: 1

General Service Staff at Headquarters: 9

General Service Staff in the Field: 6

Junior Professional Officer (JPO) /Associate Expert (AE) Programme:

Peru does not participate to the programme.

Young Professional Programme: Peru does not qualify for the Young Professionals Program, as it is normally represented.