



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# International Assistance

ICH-04-Report – Form

## INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

### FINAL NARRATIVE REPORT

Beneficiary State Party: Republic of Colombia

Project title:	Safeguarding of the traditional knowledge for the protection of sacred natural sites in the territory of the Jaguars of Yuruparf, Vaupes Province, Colombia
Time frame:	Starting date: 01/06/2017      Completion date: 28/02/2018
Budget:	<p style="text-align: right;">Total: US\$50.933,26</p> <p><i>Including:</i></p> <p>Intangible Cultural Heritage Fund: US\$25.000</p> <p>State Party contributions: US\$15.000</p> <p>Other contributions: US\$10.933,26</p>
Implementing agency:	Fundación Gaia Amazonas
Implementing partners:	ICH Work Group, Heritage Office - Ministry of Culture
Contact person:	<p>Title (Ms/Mr, etc.): Mr.</p> <p>Family name: Ortiz</p> <p>Given name: Nelson</p> <p>Institution/position: Asesor Fundación Gaia Amazonas</p> <p>Address: Cra. 17 # 39-73</p> <p>Telephone number: 571- 7723542</p> <p>E-mail address: nortiz@gaiaamazonas.org</p>

## Background and rationale

*Provide a brief description of the situation existing at the time of the request and the need that the assistance aimed to address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures were required. For preparation of inventories, strengthening of capacities, awareness-raising, visibility or other safeguarding not focussed on a particular element, identify gaps that were to be addressed. For emergency assistance requests, describe the nature and severity of the emergency at the time of the request.*

*Not fewer than 750 or more than 1000 words*

The Traditional Knowledge of Jaguar Shamans of Yuruparí - Hee Yaia Ketí Oka - is a thousand-year-old, holistic knowledge, held by the ethnic groups belonging to the Tucano Oriental and Arawak linguistic families, located in the Northwest Amazon region. In Colombia, this linguistic family can be found in the Vaupés and Apaporis river basins, where the Pirá-Paraná river, in the south of Vaupés department and bordering Brazil, acts as a connector.

The traditional indigenous cultural knowledge of ethnic groups that inhabit the area is one of the best preserved in the Colombian Amazonian due, among other reasons, to the inaccessibility of the territory. Along the Pirá Paraná, for example, almost 100% of the population speak their own languages.

Hee Yaia Ketí Oka is an organic system of knowledge that contains all the wisdom for managing the territory and life; it is used for the benefit of nature and human beings, so that people can live well and develop spiritually. This knowledge is held by the shamans - Jaguars of Yuruparí - and is organized around great ritual celebrations carried out in each season of the annual cycle, according to the eco-cosmological calendar.

Hee Wíi, the main ritual of this knowledge system, is a sacred activity that is carried out to explore the ancestral world, in which complex and profound knowledge is transmitted for the safeguarding of life itself. The ritual is accompanied by secret and special ceremonies that demand prolonged and strict diets.

Guidance from the Hee Yaia Ketí Oka wisdom is especially focused on the safeguarding of sacred sites, considered places of origin and key points for reproduction and the abundance of nature. These sacred sites are interconnected in different ways, forming a system of healing routes that are travelled by the mind (thought) of the Jaguar Shamans of Yuruparí - hee yaia ~kubua - during their concentrated ritual. These routes are linked to the governance and protection of all biocultural diversity of the territory, generating a protection that controls any evil that haunts the territory. In this way also, the ~kubua do preventative work for the health and wellbeing of their people and all of nature.

This wisdom and knowledge of the elders, for cultural strengthening of present and future generations, is transmitted through traditional education, the stories of origin, counsel, and by example; and is deepened through sacred ceremony. This teaching is aimed at understanding the Laws of Origin, where the maloca, the great ceremonial house, is the epicenter for the traditional processes of upbringing and carrying out rituals; it is fundamental for the teaching of traditional knowledge-holders.

Although in the past all the ethnic groups of this northwest Amazon region were immersed in this system of cultural knowledge, nowadays it is only kept alive in the Pirá Paraná, Apaporis and Mirití rivers, in the Colombian departments of Amazonas and Vaupés; and it is the ethnic groups of the Pirá Paraná river who preserve and practice it most rigorously.

Nonetheless, the increasingly continuous relationship of the Pirá Paraná communities with Western thinking and ways of life - evident in their settlements in single-family, permanent dwellings (formerly in temporary malocas), in school education and the cash economy, among other factors - has caused changes in their traditional social organization, weakening cultural spaces and procedures for the transmission of ancestral knowledge.

Many young people today distance themselves from their traditions and knowledge systems, losing the opportunity to learn from the elders about their sacred geography, the basis of traditional governance and healing of the territory.

This situation jeopardizes the integrity of the sacred sites and consequently of this entire cultural element, since new generations do not understand the value of sacred sites for traditional healing – a situation that creates vulnerability in the face of growing pressures on the territory

For this reason, the strategy was developed to safeguard the integrity of the cultural element, aimed at transmitting the cultural knowledge around sacred natural sites to the new generations; including the ancestral protocols for their care, and their function within the traditional system of healing the territory. This contributes to raising awareness among the local population about the importance of preserving these places through respect for cultural norms, and will lead to effective regional policies for their protection.

### **Objectives and results attained**

*Overall, to what extent did the project attain its objectives? Describe the main results attained, focussing in particular on the perspective of the direct beneficiaries and communities. For each expected result identified in the request, explain whether it was fully or partially attained. Also describe any unexpected results, direct or indirect, whether positive or negative.*

*Not fewer than 100 or more than 500 words*

Expected Result 1: 24 youth, aged between 18 and 30 years, to be trained as apprentices by the traditional authorities, in research, recognition and characterization of sacred sites in their ancestral territories. – 100% achieved.

24 youth – belonging to the Tatuyo (5), Eduria (4), Barasana (4) Itana (5) ~Kobe~Basa (3) and Macuna (3) ethnic groups – were trained as traditional-knowledge apprentices in caring for the sacred territory of the Jaguars of Yuruparí, with emphasis on: methods of endogenous cultural research; identification and recognition of the most important sacred natural sites of each ethnic territory, and their history; the importance and function of sacred sites; ancestral norms for relating with the territory's sacred sites; negative impacts for the environment and human health caused by the degradation of sacred sites.

Expected Result 2: Promotion of the intergenerational transmission of a deeper knowledge about the sacred sites (origin, characteristics, history and importance within the traditional system of territorial management) through the exchange between traditional knowledge-holders and youth. – 100% achieved.

The youth visited the most emblematic places of each territory, received traditional information from the elders about these places, and were accompanied and guided by the latter during the transcribing, systematization and editing of recorded information.

Despite some difficulty involved in the writing, the young researchers strengthened their capacities for territorial management through: learning cultural protocols for relating to the traditional authorities and communicating with the knowledge-holders; capturing cultural information about managing the territory, in their own languages; interpreting concepts about managing sacred sites, in Spanish language (vital for intercultural communication); recognising the shamanistic geography of the territory; learning the location, recognition and characterization of the main sacred sites.

They are motivated to become more deeply involved in and committed to the protection of their territory, and to being protagonists within Pirá ethnic groups for safeguarding the Hee Yaia Keti Oka cultural element.

Expected Result 3: Share and foster traditional knowledge, within the communities and among local and national entities, through the development of six bilingual (native language - Spanish) booklets in digital format, illustrated and edited, with specific information on the most important sacred sites of each of the ethnic groups in the ancestral territories of the Pirá, in ACAIPI's jurisdiction. - 100% achieved (Annex 1)

Published booklets will serve as guidelines for the development of educational activities led by community teachers at both elementary and secondary school, in the context of environmental education programs implemented by ACAIPI in the territory.

The six bilingual booklets in digital format, illustrated and edited, were successfully produced (see Annex 1). These booklets contain specific and relevant information from the most important sacred sites, as a product and result of the project implementation through the expeditions, meetings and workshops. The booklets are a mean to share and foster this knowledge among community members and relevant local and national entities. An advance of the six booklets in digital format, with results of the investigation about the sacred sites of each ethnic territory, in native languages and Spanish, were presented to ACAIPI, in a recent communities meeting (See Memoria de la Reunión de Gobierno Propio ACAIPI. C. Piedra Ñi 8-15 de Dic 2017 -Annex 2- ). These materials serve as the basis for pedagogical material that facilitates teaching, in the different educational centers under ACAIPI jurisdiction.

Printing costs for the six booklets were not included in the project's budget, however, ACAIPI will allocate resources for a sufficient number of copies to be distributed in the local communities and schools. Copies will be delivered, also, to other indigenous organizations of the region, as reference material for the traditional formation of youth who belong to the Tucano Oriental linguistic family - whose shared cosmovision is based on "traditional healing" and the protection of sacred natural sites.

### **Description of project implementation**

*Provide a description of the activities undertaken and the outputs they generated (e.g. trainings, consultation process, technical assistance, awareness raising, publications, toolkits, etc.) Also describe any problems encountered in project delivery and corrective actions taken. Describe the role of the implementing agency and implementing partners in carrying out activities and generating outputs.*

*Not fewer than 1000 or more than 1500 words*

#### **Preparation and previous training**

The endogenous research program, developed by ACAIPI for the protection of sacred sites, began in the Pira Paraná River in 2011, after the inclusion of Hee Yaia Ketí Oka - Traditional Knowledge of the Shaman Jaguars of Yuruparí - in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

In the period between the years 2012 and 2016, ACAIPI has been supported in the framework of different programs and projects to carry out different training and preparation activities aimed at local groups of AIA (spanish for Environmental Investigative Agents), such as:

- Unification of an alphabet for writing in the Eastern Tucano languages of the Pirá ethnic groups.
- Training in TIC (spanish for Information and Communication Technologies) for handling digital recorders, personal computers, cameras and GPS.
- Training in the organization of digital information files and logs.
- Writing exercises in Spanish for the translation of texts transcribed in their own languages
- Training in cartography, developing concepts of two-dimensional geographical spatiality, scales and referencing in a regional and global context.

- Project development (summary)

For the project inception, ACAIPI held a meeting in San Luis Pirá community (20-23 June 2017) with all the researchers, traditional knowledge-holders and captains, to determine and organize the schedule of activities, and to specify the goals and deliverables. Each of the six groups were given the required materials and supplies for carrying out field expeditions and for the first audio-visual recording of information. Later, in each of their communities, the local working group coordinators made a presentation of the objectives, aims and agenda of activities for the research project.

Expeditions to the sacred sites of each territory were carried out according to the agreed timetable. During these expeditions, the young researchers recorded information provided by the knowledge-holders and kept field journals. They later transcribed the recorded oral information, and drafted maps of the routes travelled, locating and categorizing the visited sites. An Information Systematization Workshop, with the support of professionals and consultants, enabled the young researchers to digitalize the transcribed information using personal computers. The content was translated into Spanish, the social maps of each ethnic territory were digitalized in geographic information systems, and diagrams and graphics were made; and each group presented the advances of their work, using slide presentations. To finalize the project, the editing team carried out the design, revision and layout of six booklets on sacred sites.

A more detailed description of the activities is as follows:

- A. Fieldwork

Planning workshop and distribution of materials: During 20-23 June 2017 in the Pirá Paraná community of San Luis, the first workshop was held for the planning and coordination of project activities. (See Memoria del taller de planeación del proyecto de investigación para la salvaguardia de los conocimientos tradicionales para la protección de los sitios sagrados, C. San Luis Junio 20-24 de 2017 -Annex 3-). This workshop was financed by ACAIPI with state funding for Indigenous Resguardos. All the members of the local research groups took part, with their traditional knowledge-holders, the indigenous coordinators of the research program, local authority representatives, and the general project coordinator. Main objectives were to give detailed information about the project; define the routes and specific places of the expeditions in each ethnic territory; develop a detailed schedule of each route, as well as joint activities in the communities; deliver the materials and work equipment requested by each of the research groups; confirm the participation of the members selected by the communities, to form each of the local work teams.

Six Expeditions to the Sacred Sites

The teams of environmental researchers from the territories of the 'Sky People' (Tatuyo), 'Remedio People' (Eduria), 'Yeba People' (Barasana and Itana), 'Water People' (Macuna) and 'Metal People' (Kome hinoria), carried out the following activities: socialization of the project to the local communities in the territory; rituals to request permission to visit the spiritual owners of each sacred site and thus prevent accidents during field visits to these places; expeditions to each one of the six ancestral territories; audio recording of information provided by the knowledge-holders, photographic records with digital cameras, and writing field journals.

The chronogram of the expeditions was as follows:

- Tatuyo territory: September 5 -15 of 2017 (17 sites visited)
- Eduria territory: August 15 - 22 of 2017 (15 sites visited)

- Barasana territory: September 2 - 20 of 2017 (14 sites visited)
- Itana territory: September 5 - 29 of 2017 (11 sites reported)
- Macuna territory: July 27- August 3 of 2017 (9 sites visited)
- Kome Basa territory: September 8 - 12 of 2017 (17 visited sites)

Travel through the ancestral territories presented some challenges, given the intricate geography: the rivers are difficult to navigate due to rapids and currents, while snakes and jaguars are a danger in the forest. Prevention rituals had to be carried out by traditional knowledge-holders; and to comply with the established itineraries it was necessary to use different forms of travel and adjust the strategies. For example, members of the Tatuyo group decided to organize three different expeditions in order to reach all the sacred sites of their territory in the Upper Pirá. It was reported that some "spiritual guardians of sacred sites" did not give permission to be visited, hence aside from the difficulty of access, some groups did not reach all the projected places; and one of the member of the Itana research group Itana suffered a snake-bite accident. (See Diarios de Campo del desarrollo de Expediciones por parte de los grupos de investigación Itana, Tatuyo, Macuna , Barasana, Eduria y Gente Metal - Annex 4-)

#### B. Field information processing (initial stage) and internal monitoring

During the month of September, the traditional coordinator Reynel Ortega, and the technical coordinator Diego León, of ACAIPI's Environment sector made a tour of some of the Pirá communities to provide traditional advice and monitor progress in the development of initial stage of field information processing development in the communities by each of the groups. During these visits, Ortega and León met with local teams to clarify doubts and assess the progress of their work. Similarly, during the nocturnal sessions of reflection in the malocas, they talked with the traditional knowledge-holders of the communities to analyze with them the contributions towards the project's expected results in strengthening territorial governance, and towards the objectives established in the Special Safeguard Plan of the cultural element Hee Yaia Ketí Oka. It should be clarified that because the activity was in charge of a traditional shaman, with little competition in writing, a written report on the development of this activity was not prepared. The report was made of oral handle.

#### C. Field information processing (final stage)

#### D. Editorial Production (Workshop for information processing )

During this workshop, from 9 to 22 October of 2017, in the Pirá community of San Miguel, several goals were met: all the manuscript information was digitalized in personal computers, in their own languages; research texts of each group were translated into Spanish; digital maps of the location of the sites in each territory and of the routes traveled during the expeditions were drawn up; and drawings and diagrams were made as a contribution to the graphic design and editing of the final documents. (See Memoria del Segundo Taller de Sistematización de las Expediciones a los Sitios Sagrados de los Grupos Étnicos del Río Pirá Paraná -Annex 5.)

An interdisciplinary team of professionals supported the groups of researchers. In addition, each group of young researchers, supported by their elders, had the opportunity to share the results of their research. (See Minutes from the San Miguel Community Workshop, 9-22 Oct 2017).

The workshop on content systematization, carried out by the researchers together with facilitators (anthropologists, translators, general project coordinator, text editor, graphic designer and digital cartographer) exceeded expectations. There were unique dynamics of knowledge exchange among young people, leaders, knowledge-holders and facilitators that are reflected in the final product.

#### E. Distribution of the material -

Just as was planned, an advance of the digital version of the six booklets were presented to ACAIPI, in a recent communities meeting (See Resumen Memoria Asamblea de Capitanes ACAIPI, C. Piedra Ni Enero 2018 Annex 6 )- ACAIPI will allocate resources to print and distribute a sufficient number of copies among the local communities and schools

#### F. Follow-up and Evaluation

Through visits to the communities made by the team of indigenous leaders responsible for the Project (august-september), the systematization and edition workshop (oct 9-22), the local socialization meeting that lead the Young researchers and the meetings of the Assembly of Authorities, (December 2017 and January 2018) the local coordinators followed up the fulfillment of the responsibilities on the part of the team of researchers, and the authorities evaluated the progress and achievement of the Project's goals.

#### - General Coordination

Tasks for project implementation included: developing and adjusting the project in accordance with UNESCO suggestions; methodological preparation, operational coordination and technical direction of the workshops; selection and contracting of support professionals for the project (education specialist, editor, graphic designer, cartographer); monitoring and verification of compliance with commitments and delivery of products by contractors and volunteers; preparation of reports (intermediate and final); monitoring ACAIPI project expenditure in accordance with the UNESCO approved budget; preparation of financial reports with Gaia Amazonas' accounting team.

### **Community Involvement**

*Provide a description of the mechanisms used for fully involving the community(ies) concerned. Describe not only the participation of the communities as beneficiaries of financial support, but also their active participation in the planning and implementation of all activities.*

*Not fewer than 300 or more than 500 words*

This project was promoted jointly, between the Traditional Indigenous Authorities of the Pirá Paraná River, the indigenous communities and their association ACAIPI; it followed recommendations of traditional knowledge-holders who guided the local research program; and fits within the framework of implementing the Special Safeguarding Plan (PES) of Hee Yaia Keti Oka – developed by ACAIPI some years ago.

It is important to mention that, in the procedure established by ACAIPI for exercising autonomy and self-determination, the communities are represented by the Assembly of Captains and Traditional Authorities, which proposes and approves all projects that are implemented in each annual period. In this sense all the decisions about the design and implementation of the project - both the specific goals, the methodological procedures, the information that was registered, the sacred places that were visited, and the people who participated - were taken together with the legitimate representatives of the communities, the indigenous coordinators of the program and the project coordinator.

In order to socialize the project advances to all the population of the area, a traditional knowledge-holder and the local coordinator of the research program made a tour of the Pirá communities, during which they presented in detail the population of the localities, the purposes and goals of the execution of the project and in the same way, they oriented the work teams for the full accomplishment of the established goals. During the nocturnal sessions in the maloca they held meetings with the traditional knowledge-holders of each locality to reflect on the importance of strengthening territorial governance and safeguarding Hee Yaia Keti Oka, through the actions of identifying the sacred sites and reviving knowledge for their appropriate management. In addition, once this monitoring tour was completed, the researchers of each group carried out sessions in their respective

communities to inform in more detail about project progress. During these one-day sessions, the communities and traditional knowledge-holders provided content to complement the information about the sacred sites and their proper management.

At the end of the project, local coordinators gave a full report on its successful implementation by participating in two Assemblies of traditional Authorities (See Memoria de la Reunión de Gobierno Propio ACAIPI. C. Piedra Ñi 8-15 de Dic 2017-Annex 2-).

At the next Assembly of Authorities, scheduled for the month of June 2018, the project deliverables (six bilingual booklets with cartographic information) will be presented to the communities.

As a final result of the project, the booklets both in digital version and physical format – ACAIPI will allocate additional resources for the printing of a set of booklets for the communities and the schools in the area - will reach and benefit the entire population of ACAIPI, estimated at approximately 1,800 people.

### **Sustainability and exit/transition strategy**

*Describe how the benefits of the project will continue after the project has been completed. Where appropriate, describe the steps undertaken to ensure the following:*

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*
- *Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.*
- *Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage.).*

*Not fewer than 100 or more than 500 words*

The learning and editorial products generated by the project will have long-term impacts that contribute to the sustainability of the strategy designed by ACAIPI for the protection of sacred sites and the safeguarding of the cultural element, in the following ways:

The young representatives of all the ethnic groups involved in the project, strengthen their skills and knowledge about the values of the territory and the Hee Yaia Ketí Oka ancestral knowledge, increasing not only their intercultural technical skills but also their interest in approaching elders and knowledge-holders to deepen their traditional wisdom.

The project fosters the implementation of intercultural alternatives for learning ancestral knowledge by the young people, which reinforce the traditional dynamics of knowledge transfer; and motivates them to engage in a more profound and committed way with the protection of the territory, and contributes with the safeguard of the Hee Yaia Ketí Oka cultural knowledge

The bilingual booklets, with information provided directly by the traditional knowledge-holders of each ethnic group on the most important sacred sites within the jurisdiction of ACAIPI, within the Pirá Paraná river basin, serve as reference material and key input for the design of pedagogical material. Local schools in the zone will use them for teaching primary and secondary grades, making it possible that the learning remains after the project is finished.

The information and learning generated by the project will strengthen environmental governance and the capacity for an effective response by the ethnic groups and communities that make up the indigenous Association, in the face of threats to their territory and ancestral wisdom, as it publishes and raises awareness about the proper management



of the territory in accordance with the laws of origin

The methodological strategy implemented, as well as the bilingual documents prepared by the research groups, serve as reference and inspiration to other ethno-educational processes, cultural safeguarding programs and territorial management projects implemented by other organizations and indigenous peoples in the northwest Amazon region shared by Colombia and Brazil. In fact ACAIPI maintains relations for cooperation and horizontal exchange of experiences with indigenous organizations in Brazil, within the framework of CANOA (Cooperation and Alliance for the Northwest of the Amazon), and with cultural cartography programs in the NorthWest Amazon, involving government and non-government organizations of Colombia, Brazil and Venezuela. The research results also serve as reference material for developing activities in different fields of traditional training for other indigenous peoples in this region.

Recognition of ACAIPI's copyright and the intellectual property rights of the Pira Paraná River ethnic groups, will be achieved through official registration of the six booklets in the National Book Chamber.

### Lessons learnt

*Describe what are the key lessons learnt regarding the following:*

- *Attainment of expected results*
- *Ownership of key stakeholders and community involvement*
- *Delivery of project outputs*
- *Project management and implementation*
- *Sustainability of the project after the financial assistance*

*Not fewer than 300 or more than 750 words*

#### -- Attainment of expected results

Producing written documents to support cultural revival and revitalization in indigenous communities of the Amazon, whose transmission and learning of cultural knowledge is based on oral tradition and not writing, is not only inevitable but is a necessary and vital part of defending territorial rights and self-determination. However, it is very difficult for this indigenous population in particular, keep written record of all the activities that take place within the framework of a project. Due to oral traditions are the basis of spirituality, survival and integral management of the ancestral territory of indigenous peoples of the Colombian Amazon, it is recommended that the institutions that provide technical and economic support be less demanding with this type of requirements

Despite the challenges of writing, translation and systematization exercises, it is important that indigenous youth and their communities make the effort to document part of their knowledge, and that young people are integrated into the processes and opportunities being developed by the indigenous organizations that represents them.

#### - Ownership of key stakeholders and community involvement

Community-led and endogenous research allows the people of the region to acquire more knowledge about their sacred sites, and to recognize the ancestral and territorial unity of the governance model left by the ancestors of each ethnic group. Despite the ethnic and linguistic diversity that characterizes the Pira Paraná area, the social composition of these localities is very heterogeneous in terms of age, in Spanish language skills or cultural specializations, among many other aspects.

For these reasons, long-term processes and appropriate pedagogical strategies have been put in place so that children, young people, elders, men and women, can appropriately and equitably participate in the activities. Planned phases of socialization have taken place, in each locality and through the General Assembly of traditional Authorities, and a lesson learned is the need to manage opportunities for the continuity of traditional knowledge and

safeguarding strategies for sacred sites of the territory; in this way, more and more people from this river and neighboring areas can engage in the holistic protection of the cultural and natural heritage of the Pira Paraná river.

Analysis by knowledge-holders and traditional authorities of the different ethnic groups enabled identification of some weaknesses in the cultural management of the sacred sites of each territory. For example, the insufficient realization of the rituals that are established in the eco-cultural calendar, through which spirituality and thought purify the sites. Knowledge-holders also emphasize that research is the fundamental basis for indigenous peoples of the region to strengthen their cultural identity and the recognition of ancestral laws for territorial management.

#### - Delivery of Project outputs

One of the lessons learned is that systematization is only a first step for the final edition and design of the booklets. It would be recommended to increase the time for production, co-design and co-publication, and for accompaniment by indigenous editorial committees. The editing, design and production of the booklets should be seen as an integral exercise of socialization among the different researchers of each ethnic group. Sufficient time is also required for the exchange of knowledge that is captured in the classification of audio, text and video files, the systematization, translation and creation of images, the design and editing.

#### - Project management and implementation

Thanks to local research programs that ACAIPI has implemented in recent years, which have been focused mainly on groups of young researchers from different ethnic groups, the Association has acquired the necessary capacities to implement endogenous research projects with autonomy and responsibility. However, given the complex socio-cultural context and the project outputs, it requires committed institutional allies and a high level of expertise and trustworthiness from the communities, to secure funding opportunities, to achieve the objectives, and to comply with the formal requirements of institutional projects in periods as short as one year.

Further, the implementation of a project of this nature requires significant financial resources: it is important to bear in mind that the development of events such as meetings and workshops in these remote regions, imply high logistics costs due to the fact that most of the necessary inputs for the development of activities (fuel, food, stationery ) must be transported on charter flights and freight ships from very remote urban centers; that facts limited, in this case, to adequately compensate technicians and professionals involved.

#### - Sustainability of the project after financial assistance

ACAIPI has many expectations regarding the usefulness of the six booklets, however, it has been difficult to secure resources for the printing and dissemination of materials produced in an endogenous and autonomous way.

The information and learning generated by the project, the transmission of knowledge and the inter-generational exchange, will strengthen the capacities of the ethnic groups and communities in terms of appropriate decision-making. It will enable them to respond effectively to situations and threats to the territory and sacred sites. This in turn will have a positive impact on the safeguarding of their holistic system of cultural knowledge.

## Annexes

List the annexes and documentation included in the report:

- publications, evaluation reports and other outputs, when applicable
- progress reports prepared during the contract period
- list of major equipment provided under the project and status after termination of contract period
- other (please specify)

Anexo 1. Six bilingual (native language - Spanish) booklets in digital format, illustrated and edited, with specific information on the most important sacred sites of each of the ethnic groups in the ancestral territories of the Pirá, in ACAIPI's jurisdiction.

1.1 Geografía Sagrada Territorio Ancestral Tatuyo (~Ibiariko ~Pido ~Puda)

1.2 Geografía Sagrada Territorio Ancestral Eduria (Iko ~Hidoria )

1.3 Geografía Sagrada Territorio Ancestral Barasano (~Bedi ~Basa)

1.4 Geografía Sagrada Territorio Ancestral Itana (~Bedi ~Basa)

1.5 Geografía Sagrada Territorio Ancestral Macuna (Ide ~Basa)

1.6 Geografía Sagrada Territorio Ancestral Gente Metal (Kobe ~Hidoria)

Annex 2: Memoria de la Reunión de Gobierno Propio ACAIPI. C. Piedra Ñi 8-15 de Dic 2017

Annex 3: Memoria del taller de planeación del proyecto de investigación para la salvaguardia de los conocimientos tradicionales para la protección de los sitios sagrados. Com San Luis Jun, 20-24 2017.

Annex 4: Diarios de Campo del desarrollo de Expediciones por parte de los Grupos de Investigación Local Itana, Tatuyo, Macuna , Barasana, Eduria y Gente Metal

Annex 5: Segundo Taller de Sistematización de las Expediciones a los Sitios Sagrados De Los Grupos Étnicos del Río Pirá Paraná " Salvaguardia De Los Conocimientos Tradicionales para la Protección de Los Lugares Sagrados del Territorio de Los Jaguares de Yuruparí .Comunidad San Miguel Oct 9-22 2017

Annex 6 : Acta Asamblea de Capitanes ACAIPI, C. Piedra Ñi Enero 27-30 de 2018

## Name and signature of the person having completed the report

Name: Nelson Ortiz A

Title: Asesor senior

Date: 26-02-2018

Signature:

