**CONVENTION FOR THE SAFEGUARDING OF THE  
INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**Fourteenth session**

**Bogotá, Republic of Colombia**

**9 to 14 December 2019**

**Item 9.a of the Provisional Agenda:**

**Examination of the reports of States Parties on the current status of elements  
inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding**

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| **Summary**  Paragraph 160 of the Operational Directives stipulates that ‘Each State Party shall submit to the Committee reports on the status of elements of intangible cultural heritage present in its territory that have been inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding’. This document covers the reporting on four inscribed elements, one of which was inscribed in 2010 and three in 2014. The four reports submitted by the States are available online. The present document includes background information (Part A), a set of assessments and a draft decision for each report for the Committee’s consideration (Part B).  **Decisions required:** paragraphs 9, 15, 21, 27 and 33 |

1. **Background information**
2. In accordance with paragraphs 160 to 164 of the Operational Directives, each State Party with an element inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (hereafter, ‘the Urgent Safeguarding List’) shall submit to the Committee regular reports on the status of the element in question. These reports are normally submitted by 15 December of the fourth year following the year in which the element was inscribed, and every fourth year thereafter. Upon submission, the receipt and processing of the reports are carried out by the Secretariat, as described in paragraphs 165 and 166 of the Operational Directives.
3. Among the Committee’s duties, as identified in Article 7(f) of the Convention, is the duty to ‘examine, in accordance with Article 29, the reports submitted by States Parties, and to summarize them for the General Assembly’. Furthermore, in accordance with Article 29, ‘the States Parties shall submit to the Committee […] reports on the legislative, regulatory and other measures taken for the implementation of this Convention’. In conformity with Article 30, the Committee then submits its own report, based in part on these reports, to the General Assembly.
4. The present document concerns the sixth cycle of ordinary reporting, covering the period from the date of inscription or the date of the previous report until December 2018. Ten reports were expected to be examined by the Committee at its present session. These include four reports on elements inscribed in 2010 (second ordinary cycle), three on elements inscribed in 2014 (first ordinary cycle), and three overdue reports on elements inscribed in 2009, which were expected to be examined during the fifth cycle of ordinary reporting in 2018, but were not submitted.
5. The reports expected on all three elements inscribed in 2014 (first ever report) were submitted on time by Kenya, Uganda and the Bolivarian Republic of Venezuela. Of the four reports expected on elements inscribed in 2010, only Croatia submitted its second report on time. The three other reports, together with the three overdue reports expected last year, were to be submitted by China. It should be noted that the Committee examined the first report on all the six elements inscribed by China at its twelfth session in 2017. The second report on the six elements indicated in the table below is expected in December 2019 at the latest, for examination by the Committee during its fifteenth session in 2020.

| **Submitting State** | **Element** | **Year of inscription** | **File No.** |
| --- | --- | --- | --- |
| China | Traditional Li textile techniques: spinning, dyeing, weaving and embroidering | 2009 | [00302](https://ich.unesco.org/en/USL/traditional-li-textile-techniques-spinning-dyeing-weaving-and-embroidering-00302) |
| China | Traditional design and practices for building Chinese wooden arch bridges | 2009 | [00303](https://ich.unesco.org/en/USL/traditional-design-and-practices-for-building-chinese-wooden-arch-bridges-00303) |
| China | Qiang New Year festival | 2009 | [00305](https://ich.unesco.org/en/USL/qiang-new-year-festival-00305) |
| China | Meshrep | 2010 | [00304](https://ich.unesco.org/en/USL/meshrep-00304) |
| China | Watertight-bulkhead technology of Chinese junks | 2010 | [00321](https://ich.unesco.org/en/USL/watertight-bulkhead-technology-of-chinese-junks-00321) |
| China | Wooden movable-type printing of China | 2010 | [00322](https://ich.unesco.org/en/USL/wooden-movable-type-printing-of-china-00322) |

1. The Secretariat registered and acknowledged receipt of the four reports duly submitted by the deadline of 15 December 2018, in compliance with paragraph 165 of the Operational Directives. The final reports are available at: <https://ich.unesco.org/en/9a-periodic-reporting-usl-01076>. The present document includes an overview of the reports received and a set of draft decisions for the Committee’s consideration, with one for each report as follows:

| **Draft Decision** | **Submitting State** | **Element** | **Year of inscription** | **File No.** |
| --- | --- | --- | --- | --- |
| [14.COM 9.a.1](#_DRAFT_DECISION_14.COM) | Croatia | Ojkanje singing | 2010 | [00320](https://ich.unesco.org/en/USL/ojkanje-singing-00320) |
| [14.COM 9.a.2](#_DRAFT_DECISION_14.COM_1) | Kenya | Isukuti dance of Isukha and Idakho communities of Western Kenya | 2014 | [00981](https://ich.unesco.org/en/USL/isukuti-dance-of-isukha-and-idakho-communities-of-western-kenya-00981) |
| [14.COM 9.a.3](#_DRAFT_DECISION_14.COM_2) | Uganda | Male-child cleansing ceremony of the Lango of central northern Uganda | 2014 | [00982](https://ich.unesco.org/en/USL/male-child-cleansing-ceremony-of-the-lango-of-central-northern-uganda-00982) |
| [14.COM 9.a.4](#_DRAFT_DECISION_14.COM_3) | Venezuela (BolivarianRepublic of) | Mapoyo oral tradition and its symbolic reference points within their ancestral territory | 2014 | [00983](https://ich.unesco.org/en/USL/mapoyo-oral-tradition-and-its-symbolic-reference-points-within-their-ancestral-territory-00983) |

1. Despite the availability of the online tool for reporting on the status of elements inscribed on the Urgent Safeguarding List, none of the four reports in the current cycle were submitted using this tool. The Secretariat will redouble its efforts to support the States concerned by this reporting exercise, in particular by improving the visibility of and information about the availability of this new tool; these efforts will also include follow-up actions with the States during the reporting cycle. Furthermore, the capacity-building activities to be implemented by the Secretariat in the framework of the upcoming first regional cycle of reporting (see document [LHE/19/14.COM/8](https://ich.unesco.org/doc/src/LHE-19-14.COM-8-EN.docx)) will also help States master the new online reporting tool and therefore to use it not only for periodic reports on the implementation of the Convention, but also for reports on the status of elements inscribed on the Urgent Safeguarding List.
2. Unlike last year, when a significant number of reports had been received by UNESCO (16 reports overall), in the current cycle it was difficult to provide general observations on transversal issues with only four reports received from States in three different regions, namely Eastern Europe, Africa (2) and Latin America. Nevertheless, it seems particularly important to stress the importance for States to include in their report detailed information not only on the activities implemented in the framework of the proposed safeguarding plan, but also on the difficulties encountered in implementing them and their impact on the viability of inscribed elements. In order to provide comprehensive reports and facilitate an effective implementation of the safeguarding plans, States are also invited to engage with stakeholders working beyond culture, be they public or private bodies, in order to ensure their strong commitment to the safeguarding efforts and support to foreseen activities. This is of particular importance for intangible cultural heritage elements that are directly linked to a specific territory and its environmental resources. The continued dialogue with and involvement of private bodies, such as mining companies for example in the case of ‘Mapoyo oral tradition and its symbolic reference points within their ancestral territory’ to address environmental issues, is central to strengthening the viability of the element and its practice by the communities concerned.
3. It is worth recalling that the reform of the periodic reporting mechanism presented in document [LHE/19/14.COM/8](https://ich.unesco.org/doc/src/LHE-19-14.COM-8-EN.docx) did not concern the procedure for reporting on the status of elements inscribed on the Urgent Safeguarding List. The upcoming reflection on the listing mechanisms and on related procedures, such as the transfer and removal of already inscribed elements, as well as the debates on the follow-up of inscribed elements (see document [LHE/19/14.COM/12](https://ich.unesco.org/doc/src/LHE-19-14.COM-12-EN.docx)) will shed light on the best ways forward for the effective use and examination of reports on elements inscribed on the Urgent Safeguarding List. In its future sessions, and after these reflections, the Committee will be in a better position to take an informed decision concerning this particular reporting mechanism. Ultimately, it will be better placed to decide whether to harmonize this reporting mechanism with the regional calendar of reporting on elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity (hereafter, ‘the Representative List’), keep it as a separate reporting mechanism on a quadrennial and inscription year-based schedule, or integrate the reporting on all elements inscribed (on both Lists) into the larger context of the reporting on the implementation of the 2003 Convention through the revised Form ICH-10.
4. **Assessments of the reports and draft decisions**
5. The Committee may wish to adopt the following decision:

DRAFT DECISION 14.COM 9.a

The Committee,

1. Having examined document LHE/19/14.COM/9.a,
2. Recalling Articles 7, 29 and 30 of the Convention concerning reports by States Parties and Chapter V of the Operational Directives,
3. Thanks the States Parties that submitted their reports on time and invites the State Party that has not yet submitted its expected reports to do so at the earliest opportunity, bearing in mind the deadline of 15 December 2019 in order for the Committee to examine these reports at its fifteenth session in 2020;
4. Reminds the States Parties of the possibility to report online in order to facilitate the gathering of information and the analysis of the status of the elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
5. Welcomes the achievements reported by States Parties in safeguarding their elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and invites them to keep efforts for the safeguarding and continued transmission of these elements as a priority in their agendas and to involve the communities as well as the public and private institutions concerned in the implementation and updating of the safeguarding plans;
6. Encourages reporting States to include more information in their future reports on the challenges encountered during the implementation of their safeguarding plans and how these affect the viability of inscribed elements, as well as to involve stakeholders in fields other than culture to address broader threats, such as those related to the environment;
7. Acknowledges that the global reflection on the listing mechanisms of the 2003 Convention may have an impact on the reporting exercise on the status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and that this specific reporting mechanism will remain unchanged in the meantime, until the overall reflection has advanced;
8. Decides to submit to the General Assembly a summary of the reports of States Parties on the current status of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding examined during the current session.

**Croatia: ‘Ojkanje singing’** *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=55161)*)*

1. Ojkanje two-part singing is a type of traditional vocal music found in the Dinaric region of the Dalmatian hinterland. The archaic singing is characterized by a distinctive voice-shaking technique created by the throat. Commonly practised in local communities of the region, Ojkanje mostly involves older singers, performing solo or in small groups. Ojkanje owes its survival to organized groups of local bearers who continue to transmit their skills and knowledge and to perform it at local and regional festivals throughout Croatia. Although individual bearers pass on their knowledge orally to new generations, audio and video recordings and organized training within local groups play an increasingly important role in its transmission and safeguarding. Ojkanje singing remains an important factor in shaping the cultural identity of local communities.
2. **Effectiveness of the safeguarding plan**. The inscription of Ojkanje singing on the Urgent Safeguarding List has significantly increased the visibility of the element and provided its practitioners with better recognition in society. To ensure the viability and transmission of Ojkanje singing, the overall objective of the safeguarding plan was concentrated on: research, documentation, expert and scientific valuations, and the training of professional staff and traditional bearers to ensure the transfer of knowledge to younger generations. The main measures that contributed towards strengthening the viability of the element were: recognizing practising bearers; organizing workshops following a classical learning approach; documenting the practice through audio and video recordings; and reviewing existing audio and video documentation to improve its quality. The organization of festivals provided bearers with a platform allowing them to perform in front of the local communities, as well as other interested audiences. These safeguarding measures are reported to be effective thanks to the constant and purposeful work of committed individuals, local cultural associations and folklore societies, as well as the support of the Ministry of Culture and various other partners.
3. Regarding the previous decisions [5.COM 5.4](https://ich.unesco.org/en/decisions/5.COM/5.4) and [10.COM 6.b.1](https://ich.unesco.org/en/decisions/10.COM/6.B.1) of the Committee, in which it encouraged other States and communities with similar forms of singing to actively collaborate in the opportunities for international exchange proposed by Croatia, the report mentions the organization of the Duga iznad kule (Krka) workshop, where Croat and Serb experts worked with several singers to teach the different Ojkanje traditions of Bukovica and Ravni Kotari, thus promoting collaboration and exchange.
4. **Community participation**. Community involvement was manifested through the participation of practitioners, as well as through that of cultural associations and folklore societies. The increased interest of local communities in Ojkanje has resulted in folklore societies organizing frequent local and regional festivals, where traditional practitioners often perform. Furthermore, the associations and practitioners are participating in recording DVDs and CD editions to support the transmission of the element to younger generations. The report further mentions community participation in various Ojkanje workshops such as Duga iznad kule (Krka), Smotra folklora in Polača, and Smotra folklora Dalmacije in Metković. There has also been a constant and active participation of bearers in the preparation of the report.
5. **Viability and current risks**. As a result of the ongoing safeguarding activities, the viability of the element has been strengthened, making it better known at the local and national levels. The inscription of the element has allowed for greater media exposure, resulting in unknown practitioners continuing to practise it. Additionally, increased interest among communities, in particular youth and women, has resulted in knowledge sharing among them and local folklore societies, who in turn organize performances and workshops for knowledge transfer. Multiple projects have also been initiated by professionals or amateurs to record this musical tradition. The report mentions two main challenges: (i) the loss of particular styles and genres of the vibrato technique due to the modern mode of transmission, which mainly occurs through public performances and not ‘direct learning’, that is, through the practice of imitating their predecessors; (ii) the lack of financial support for cultural associations and folklore societies to broaden the outreach of their workshops and festivals. According to the State, these challenges could be overcome by encouraging other state institutions to become involved in the safeguarding programmes, particularly education institutes, including the music curriculum in primary and secondary school programmes, promoting multiple focused campaigns to raise awareness in inaccessible parts of the State and, finally, establishing a coordination team to coordinate all the safeguarding activities within the Ministry of Culture and the Institute of Ethnology and Folklore.
6. The Committee may wish to adopt the following decision:

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The Committee,

1. Having examined document LHE/19/14.COM/9.a,
2. Recalling Chapter V of the Operational Directives and its Decisions [5.COM 5.4](https://ich.unesco.org/en/decisions/5.COM/5.4) and [10.COM 6.b.1](https://ich.unesco.org/en/decisions/10.COM/6.B.1),
3. Expresses its thanks to Croatia for submitting, on time, its second report on the status of the element ‘Ojkanje singing’, inscribed in 2010 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by Croatia to safeguard the element, especially by enhancing transmission processes and creating favourable conditions in that regard, raising awareness among communities, involving cultural associations and folklore societies in capacity-building workshops, supporting the organization of festivals, encouraging cooperation between bearers, and attracting young practitioners to Ojkanje singing;
5. Invites the State Party to pursue its efforts to make the practice relevant in the local context by ensuring greater involvement by communities and practitioners, both men and women, in workshops and festivals organized by cultural associations, encouraging further cooperation between practitioners and finding appropriate ways and means to promote direct traditional learning;
6. Further invites the State Party to pursue its efforts to establish an Ojkanje singing centre and to report on it in its next report;
7. Encourages the State Party to continue regularly monitoring the element and to pay particular attention to the continued participation of bearers in the transmission activities undertaken by the cultural associations and folklore societies;
8. Recalls the importance of assessing the role of tourism entities in promoting the element and performances of Ojkanje singing in order to avoid the potential commodification or denaturation of the element;
9. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2022 about the required submission of its next report on the status of this element.

**Kenya: ‘Isukuti dance of Isukha and Idakho communities of Western Kenya’** *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=51324)*)*

1. The Isukuti dance is a traditional dance expression practised among the Isukha and Idakho communities of Western Kenya. It is a rhythmical movement dance generally accompanied by fast-paced, energetic drumbeats and singing. An integral tool for cultural transmission and harmonious coexistence between families and communities, it is performed on most occasions and stages in life, including childbirths, initiations, weddings, funerals, commemorations, inaugurations, religious festivities, sporting events and other public congregations. The drums used in the performance are played in sets of three – a big, medium and small drum signifying harmony in diversity and that the contribution of each element is valuable. The drums are normally accompanied by a metal ring, an antelope horn and assorted metal rattles. A soloist leads the dance, singing thematic texts related to social issues, nature and life in tandem with the harmonic rhythm of the drumbeats and the steps of the dancers, arranged in separate rows for men and women. Isukuti is very important to the identity of the two communities and provides them with a sense of unity and a spirit of continuity.
2. **Effectiveness of the safeguarding plan**. The safeguarding plan of the Isukuti dance of Isukha and Idakho communities of Western Kenya focused on research, documentation, transmission, capacity building, the promotion of the element and environmental sustainability. Several measures have been implemented to strengthen the viability of the element. These include: the organization of seminars and training sessions for Isukuti trainers; the production and dissemination of audio and video materials on the element; workshops for the younger generation to assimilate the Isukuti drum playing skills; the integration of Isukuti dance as an extra-curricular activity into school programmes; and collaboration with forest departments and counties in replanting indigenous tree species used for making drums. As reported, the Department of Culture also held its annual cultural festival ‘Kenya Music and Cultural Festival’ at Masinde Muliro University in Kakamega County, with the objective of achieving widespread awareness of Isukuti dance among the communities.
3. The inscription of the element on the Urgent Safeguarding List and the implementation of the safeguarding plan has made it possible to significantly raise awareness about the need to safeguard not only the values associated with the element but also its importance as a symbol of identity for the two communities. However, there are certain aspects associated with the element that still require urgent safeguarding to ensure the transmission of the practice. The new generation of practitioners have learnt Isukuti through observation without any apprenticeship from bearers. As a result, traditional features such as the role of each drum or the meaningful values of the songs are continually diminishing. Most of the older members of the community feel this cultural expression has lost its true symbolic meaning. Nevertheless, the communities have developed a sense of ownership and pride in contributing to the implementation of the safeguarding plan. Strong collaborative efforts between the Department of Culture and local communities, bearers and other stakeholders, including the Department of Forest Services, have been highlighted, especially in relation to organizing programmes for replanting indigenous trees essential for producing the drums. Furthermore, the positive feedback from schools that participated in the Isukuti workshop training reaffirms their interest in continuing to integrate the element into school curricula in the upcoming years and in contributing to its safeguarding.
4. **Community participation**. As is reported, the communities, groups and individuals concerned with the element have initiated, organized and actively participated in all the safeguarding measures. The Department of Culture has facilitated meetings between the administrative organs, cultural practitioners and living human treasures to allow the communities concerned to develop their own strategies to implement the safeguarding plan. Moreover, the community groups have also organized consultative meetings to establish roles for themselves and for individuals in the implementation of the safeguarding plan. The communities are at the centre of the implementation of the safeguarding activities, as can be seen through their participation in organizing the biannual Isukuti dance competition and the Isukha and Idakho community cultural festival. Community participation is further highlighted through their involvement in the workshops on the transmission of knowledge and skills, as well as their central role in organizing and leading the replanting of indigenous trees. A participative approach has also been used in updating the safeguarding plan as well as in the preparation of the report.
5. **Viability and current risks**. As a result of the safeguarding activities, the viability of the element has been strengthened in terms of its enactment; however, certain associated aspects related to it are still considered to be in need of urgent safeguarding. The report highlights several key threats and challenges already mentioned in the nomination file, which include: the decreasing number of bearers; the decline in the number of performances as a result of the easy availability of alternate forms of modern music and dance; the emerging modern lifestyle; loaded school schedules, which hinder children from learning the dance; the lack of raw materials needed for producing musical instruments; and the rapid commercialization of musical instruments. According to the State Party, these risks could be overcome by enhancing the safeguarding activities and increasing the financial support in that regard.
6. The Committee may wish to adopt the following decision:

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The Committee,

1. Having examined document LHE/19/14.COM/9.a,
2. Recalling Chapter V of the Operational Directives and its [Decision 9.COM 9.a.5](https://ich.unesco.org/en/decisions/9.COM/9.A.5),
3. Expresses its thanks to Kenya for submitting, on time, its first report on the status of the element ‘Isukuti dance of Isukha and Idakho communities of Western Kenya’, inscribed in 2014 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the continued efforts undertaken by Kenya to safeguard the element, in particular by providing bearers with opportunities to transmit their knowledge to the younger generations through workshops and capacity-building activities, advancing research and documentation of the practice, implementing broad awareness-raising programmes, and ensuring the production of musical instruments through the sustainable management of the natural resources and raw materials needed;
5. Invites the State Party to continue its effective implementation of the safeguarding plan while paying particular attention to improving the viability of the associated aspects of the element, including its traditional and symbolic references; to strengthen its efforts to integrate the practice of the element into school curricula; and to establish a cultural centre in Kakamega as initially foreseen in the safeguarding plan;
6. Encourages the State Party to support training and educational activities, to monitor together with the community organizations the possible negative effects connected with the commercialization of and decline in the livelihood of bearers, and to ensure that the resources needed for the long-term safeguarding plan are identified;
7. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2022 about the required submission of its next report on the status of this element.

**Uganda: ‘Male-child cleansing ceremony of the Lango of central northern Uganda’** *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=51750)*)*

1. The Male-child cleansing ceremony of the Lango of central northern Uganda is a healing ritual for a male child believed to have lost his manhood as a result of the non-observance of certain norms and procedures during the first three days after his birth. During the ceremony, the mother and the male child spend three days inside the house and eat unsweetened millet porridge. On the third day, they exit the house and sit at the entrance, accompanied by a paternal cousin. The child’s hair is cut and woven into strands, which are mixed with softened ficus bark and shea butter and then tied around the child’s neck, wrist and waist. The remaining strands are rolled into a ball, and thrown, three times, to the mother, cousin and child. The three are then smeared with shea butter and served pea paste, millet bread and a millet-yeast brew. Thereafter, the community members rejoice with ululations, singing and dancing, confirming that the child has regained his manhood. The ceremony promotes reconciliation, restores the child’s social status and provides a sense of identity as well as the extension of life in both space and time through the reproduction of other lives.
2. **Effectiveness of the safeguarding plan**. The safeguarding measures for the element have been carried out in response to the primary objectives set out in the nomination, namely: education and awareness-raising among youth and community members; the documentation and dissemination of the male child cleansing ceremony; and the preservation and replanting of indigenous species of fig shea butter trees. To achieve these objectives, several activities have been undertaken by the State in partnership with local governments, research institutes, non-governmental organizations and community members. These include raising the awareness and general education of the people of Lango to help them understand, appreciate and safeguard the cultural element which is part of their indigenous knowledge; organizing dialogues and educational forums with cultural and religious leaders and elders; documenting and disseminating information on the ceremony through local radio channels and social media; regularly updating the inventory; planting more shea butter trees; and conducting research on the fruiting period to ensure a constant supply of shea oil for the enactment of the ceremony.
3. The inscription and the safeguarding measures put in place have resulted in the mass mobilization of the people of Lango to embrace the male child cleansing ceremony, including the active participation of young girls in learning and participating in the rituals. Awareness has also been raised by training media stakeholders on the processes involved, with a view to ensuring the wider dissemination of the element. The dialogues have also brought elders together with religious leaders to establish a common understanding of the continued enactment of the element, despite differences in religious beliefs. This has also resulted in the enactment of a National Statutory instrument on grading the shea butter tree as a reserve species in the National Forestry and Tree planting Regulations 2016, Statutory Instrument No. 57 of 2016, Schedule 8, thereby reducing the cutting of the shea butter tree for charcoal and increased ownership in the planting of thousands of shea butter trees. The updated safeguarding plan will pursue the same general objectives as the previous plan, with specific measures on raising awareness among local leaders and improving the transmission of the element to younger generations.
4. **Community participation**. As is reported, all categories of the Langi – younger and older people, men and women – have actively participated in the implementation of the safeguarding activities. Cultural leaders, as well as technical officers in local governments and research institutions, are also reported to have been actively involved in the implementation of these activities. Awareness-raising radio programs that complement the oral modes of transmission also invite community members as guests and panelists to discuss and disseminate further information on the practice. Furthermore, the communities have taken it into their hands to further raise awareness about the practice by contributing to the performance of dramas at the sub-county level as well as organizing cultural events such as traditional marriages, funerals and general community meetings. The social and cultural functions associated with the preservation of the shea butter tree have further led communities to participate in the maintenance of community forests. They are working closely with the National Forestry Authority together with the Ngeta Zonal Agricultural Research Institute to produce shea nut tree seedlings. As mentioned in the report, the communities have actively participated in its preparation as well as in the updating of the safeguarding plan.
5. **Viability and current risks**. At the time of inscription, the element had a minimal level of viability due to stigmatization, a lack of freedom to practise it, limited knowledge of the ceremony, weak modes of oral transmission, as well as the disappearance of fig trees due to charcoal burning. However, with its inscription on the List, awareness of the practice has been raised, the stigma associated with the element has been reduced and greater acceptance of the practice is being witnessed among communities. The practice is enacted in eight districts of the Lango region, where five cleansing ceremonies have already been organized. However, even though the viability of the element is improving, one of the major threats reported is still its limited practice as well as the lack of resources for implementing the safeguarding plan.
6. The Committee may wish to adopt the following decision:

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The Committee,

1. Having examined document LHE/19/14.COM/9.a,
2. Recalling Chapter V of the Operational Directives and its [Decision 9.COM 9.a.7](https://ich.unesco.org/en/decisions/9.COM/9.A.7),
3. Expresses its thanks to Uganda for submitting, on time, its first report on the status of the element ‘Male-child cleansing ceremony of the Lango of central northern Uganda’, inscribed in 2014 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by Uganda to safeguard the element, in particular by documenting its process and disseminating its significance, enhancing its transmission through traditional oral methods as well as modern communication devices, and establishing national legislation frameworks to reduce the cutting of the shea butter tree;
5. Invites the State Party to continue its efforts to safeguard the element by developing new educational plans and policies in the field of culture, improving the planning and financing associated with safeguarding activities, and pursuing close cooperation with governmental and non-governmental organizations, as well as individual practitioners;
6. Encourages the State Party to actively involve community members in the implementation of the safeguarding activities as well as to ensure that the resources needed for the long-term plan are identified;
7. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2022 about the required submission of its next report on the status of this element.

**Venezuela (Bolivarian Republic of): ‘Mapoyo oral tradition and its symbolic reference points within their ancestral territory’** *(consult the* [*report*](https://ich.unesco.org/doc/download.php?versionID=51328)*)*

1. The oral tradition of the Mapoyo and its symbolic points of reference within their ancestral territory includes a series of stories and tales that comprises the collective memory of the Mapoyo people. It is symbolically and permanently linked to a number of places located within the ancestral territory of the community along the Orinoco River. Tradition bearers narrate the stories revolving around social structure, knowledge, the environment and cosmogony while carrying out their daily chores and engagements. Community elders are the main keepers of the oral traditions of the Mapoyo and their symbolism. The element fosters self-awareness within the community and strengthens the role of its bearers.
2. **Effectiveness of the safeguarding plan**. In order to ensure the viability and transmission of the Mapoyo oral traditions and associated practices, the overall objectives of the safeguarding plan were to reinforce the transmission of ancestral knowledge, enhance research associated with the element, integrate Mapoyo teachings into educational curricula, and raise awareness and inclusiveness within the community. The safeguarding measures undertaken include: designing and implementing the ‘Mapoyo Education Program’, allowing tradition bearers to integrate Mapoyo teachings into school curricula, including by reinforcing the Mapoyo language in local schools; establishing a community museum and providing capacity-building training to older and younger bearers to act as cultural guides for visiting symbolic areas within the Mapoyo territory; creating a bibliography on the subject of Mapoyo culture to improve the operations of the community documentation centre; and establishing the rules of coexistence among the communities, both indigenous and others that inhabit the Mapoyo territories together. Furthermore, the report mentions the establishment of a Council of Elders and of a Council for the indigenous peoples and communities of the Mapoyo ancestral territory (CPI-TAM) aimed at reinforcing the coexistence agreements and the cultural relations operating in the region. Likewise, social organization is reported to have been strengthened through the creation of the Red Viva el Palomo committee, which has met with mining companies to address issues related to environmental pollution and contamination.
3. The implementation of the safeguarding plan has strengthened the viability of the element at the national and local levels. The report mentions some efforts made to empower the Mapoyo communities, such as the reinforcement of legal instruments, namely, the Law on Demarcation and the Preservation of Indigenous People’s Habitat and Land (2001), the Organic Law of Indigenous communities and Peoples (2005) and the ratification of 2001 International Labour Organisation Convention No. 169 on Indigenous and Tribal People at the national level. At the local level, an increase in the number of bearers has been reported. The safeguarding plan is inclusive in nature, with efforts also having been made to disseminate information about the Mapoyo oral tradition among people with visual and hearing disabilities. The updated safeguarding plan ensures further continuity of the safeguarding of the element, with the objective of strengthening its viability and transmission and enabling integral and sustained community development.
4. **Community participation**. The communities and individuals concerned with the element are reported to have actively participated in the identification of appropriate measures, the implementation of the safeguarding plan and the drafting of the report. The participation of Mapoyo teachers has allowed learning projects based on oral traditions and symbolic spaces to be included in the educational curriculum. The report highlights the participation of community members in activities related to the reinforcement of knowledge transmission, including basket making, the building of traditional houses, pottery, hunting, fishing and traditional farming. Furthermore, bearers have organized several consultation meetings and activities related to environmental protection and the establishment of rules of coexistence between themselves and the other communities. Overall, a participative approach is reported to have been used in all the safeguarding measures and in their updating.
5. **Viability and current risks**. As a result of the safeguarding activities, the viability of Mapoyo oral traditions have been strengthened and their conditions of transmission have been improved thanks to Mapoyo bearers’ broader involvement in disseminating their knowledge to the general public. University cooperation in strengthening the skills of bearers has further encouraged bearers to generate new records on the Mapoyo oral tradition. Even though the report does not explicitly indicate the risks, descriptions in different parts of the report point to some of them: (i) a lack of interest and cooperation from several institutions as well as mining companies in supporting the implementation of the safeguarding plan, despite an original commitment to that effect; (ii) the environmental degradation of the traditional habitat of the community and bearers, notably a local river basin, caused by mining activities in the Mapoyo territory, which may lead to a change in their lifestyle; (iii) the need for young people to migrate to urban areas to access formal public education, causing a limited use of the Mapoyo language and thereby affecting the viability of element in the long term; and (iv) the lack of financial funds for implementing the safeguarding plan. The report mentions that the State Party intends to address these issues through its updated safeguarding plan.
6. The Committee may wish to adopt the following decision:

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The Committee,

1. Having examined document LHE/19/14.COM/9.a,
2. Recalling Chapter V of the Operational Directives and its [Decision 9.COM 9.a.8](https://ich.unesco.org/en/d%C3%A9cisions/9.COM/9.A.8),
3. Expresses its thanks to Venezuela for submitting, on time, its first report on the status of the element ‘Mapoyo oral tradition and its symbolic reference points within their ancestral territory’, inscribed in 2014 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding;
4. Takes note of the efforts undertaken by Venezuela to safeguard the element, in particular by integrating Mapoyo teachings into school curricula, enhancing the transmission of traditional knowledge related to culture and nature, and ensuring the wide participation of the communities in the implementation of the safeguarding plan;
5. Invites the State Party to pursue its support for the transmission of the practices associated with the element, especially through formal and non-formal education, and to continue raising awareness in society about the meaning of the element;
6. Encourages the State Party to strengthen cooperation with public and non-governmental institutions to facilitate methodological tools to allow the bearers to improve their transmission of the element;
7. Further invites the State Party to engage in dialogue with private institutions, in particular mining companies, to ensure their commitment to the effective implementation of the safeguarding plan in order to address environmental degradation and pollution, and to achieve a sustainable use of natural resources while respecting the cultural practices of communities in the Mapoyo territory;
8. Requests that the Secretariat inform the State Party at least nine months prior to the deadline of 15 December 2022 about the required submission of its next report on the status of this element.