

Periodic Report (Convention)

A. General information

Name of State Party

Bolivia (Plurinational State of)

Date of Ratification

2006-02-28

Question A.1

Executive summary

Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.

The Plurinational State of Bolivia ratified the Convention for the Safeguarding of the Intangible Cultural Heritage UNESCO by Law No. 3299 on December 12, 2005, it has six elements inscribed on the Representative List of the Intangible Cultural Heritage of Humanity - UNESCO: The Carnival of Oruro, 2008; The Andean Cosmovision of the Kallawayaya, 2008; Ichapekene Piesta: the main festival of San Ignacio de Moxos, 2012 and the Pujllay and Ayarichi. music and dances of the Yampara culture, 2014; The Ritual Tours in the City of La Paz during Alasita, 2017; Festivity of the Holy Trinity of the Gran Poder, 2019, also has an element inscribed in the Register of Good Practices of UNESCO that is the Multinational Project: Safeguarding the Intangible Cultural Heritage of the Aymara Communities of Bolivia, Chile and Peru, in the 2009. From the ratification of the Convention in 2009 to the present, various measures have been taken for its implementation at the national and international level, being a priority for the State at the central, local and regional levels.

The institutions in charge of implementing the Convention are the Ministry of Cultures, Decolonization and Depatriarchalization in coordination with the Autonomous Departmental, Municipal and Indigenous Peasant Original Governments, establishing actions for the safeguarding of intangible cultural heritage. One of these actions is the management for the declarations as intangible cultural heritage at the national and international level, since the first inscriptions to the Representative List of Intangible Cultural Heritage of Humanity caused a multiplier effect for the safeguarding of the Intangible Cultural Heritage at the level local, national and international.

For the implementation of the strategies for the safeguarding of the intangible cultural heritage, one of the fundamental pillars is the participation and consent of the community,

this has allowed to promote processes of community participation such as the creation of the Departmental Councils of Cultures in the nine Governorates Departmental; in the work of the projects of declaration of Cultural Heritage of the Plurinational State of the cultural elements whose bearers clearly identify.

At the international level, the implementation of the Convention has resulted in the inscription of six nominations to the Representative List and an evaluation process that has provided the opportunity to raise awareness at the local level about the importance of intangible cultural heritage in the development of a national cultural identity, as a factor of social cohesion and as an indisputable motor of social development and the strengthening of cultural identities in the host communities, all from a perspective of respect for cultural diversity and the promotion of human creativity, as stated You will see throughout the particular reports of the elements inscribed in the Representative List present in this report. Another action has been the implementation of training workshops by the Ministry of Cultures, Decolonization and Depatriarchalization to Inter-institutional Promoting Committees, providing the tools for the preparation of files at the national and international level, especially the preparation of safeguarding plans and inventories. On the other hand, the bilateral and multilateral cooperation of Bolivia has been promoted.

It is important to highlight that the Plurinational State of Bolivia has a new institution responsible for the management of cultural heritage in the territory, this as a result of a period of social and political crisis that it went through between November 2019 and November 2020, where the The transitory government abolished the former Ministry of Culture and Tourism, an aspect that represented a destabilization that put the Bolivian cultural heritage at risk ; however, currently the Ministry of Cultures, Decolonization and Depatriarchalization is the head of the cultural sector.

Question A.2

Contact information of the focal point for the periodic report

If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

Title (Ms/Mr, etc)

Mr

Family name

Prudencio Bilbao

Given name

Cergio

Institution/position

Viceministro de Interculturalidad

Address**Telephone number****E-mail address**

cergioprudencio@hotmail.com

Other relevant information**Question A.3****Institutions and organizations involved in the preparation of the periodic report**

- Governmental institutions

The following listed institutions equally provided information on public policies, state, members, communities, documents and activities held during the last years:

- Ministry of Cultures, decolonization and de-patriarchalization
- Autonomus Municipal Governments of La Paz, Oruro, Moxos, Sucre
- Autonomus Departamental Governments of La Paz, Oruro, Beni, Chuquisaca

- Museums

- Museo de Etnografía y Folclore

- Others (if yes, specify)

- ACFO Asociación de Conjuntos Folclóricos de Oruro
- Safeguarding committee of the Kallawayas

Please provide any comments in the box below

It is important to establish that due to the sanitary crisis and the political crisis through which the Plurinational State of Bolivia went had a huge damage on the management of culture in all of its areas. Our former Ministry of Cultures and Tourism was closed during 2020 by the transitorial government, this fact affected on our continuing coordination with all of the international organisms including UNESCO. In this frame, the new Ministry of Cultures,

Decolonization and Depatriarchalization is the head of the cultural sector, and had recently began its activities, unfortunately the technical team got noticed about the reporting on the application of the 2003 Convention on february the third, in adition, we've received the password and username to access the form on february the 11th. It is also important for us to stablish that our technicians haven't received any training which demanded a bigger effort on this work.

Question A.4

Accredited Non-Governmental Organizations

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5

Participation to the international mechanisms of the 2003 Convention

Question A.5.1

Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangibe Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.2

Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Andean cosmovision of the Kallawayaya (00048)	2008
Carnival of Oruro (00003)	2008
Ichapekene Piesta, the biggest festival of San Ignacio de Moxos (00627)	2012
Pujllay and Ayarichi, music and dances of the Yampara culture (00630)	2014
Ritual journeys in La Paz during Alasita (01182)	2017
The festival of the Santísima Trinidad del Señor Jesús del Gran Poder in the city of La Paz (01389)	2019

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

Name of project/programme/etc.	Year of inscription
Safeguarding intangible cultural heritage of Aymara communities in Bolivia, Chile and Peru (00299) <i>Multiple: Bolivia (Plurinational State of), Chile, Peru</i>	2009

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

Name of project	Year (start)	Year (end)/Ongoing	Total sum (USD)
Aymara Cultural Universe (00177) <i>Multiple: Bolivia (Plurinational State of), Chile, Peru</i>	2009	2009	7500.00

Please provide in the box below observation(s), if any, on the above-mentioned information.

Question A.6

Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

1

a. Name of inventory

National System of the Bolivian Cultural Heritage Management

b. Hyperlink to the inventory (if any)

c. Responsible body

Ministry of cultures Decolonization and Depatriarchalization

d. Date of establishment

2019

e. Updated since ratification or during the reporting period (provide further details in section 7.3

)

No

Date of latest update

15-01-2019

f. Method and frequency for updating

It is important to establish that this system is not available yet, it's currently going through a procedure of validation which is why it is not yet open on a website for consulting. Despite this fact, the information was organized and can be used only by institutional staff.

g. Number of elements included

h. Applicable domains

i. Ordering principles

j. Criteria for inclusion

k. Does the inventory record the viability of each element?

Yes

Please provide further details, if appropriate:

**l. Does the updating of the inventory reflect the current viability of elements included?
(provide further details in section 7.3**

)

No

Please provide further details, if appropriate

m. Does the inventory identify threats to the ICH elements included?

No

If yes, what are the main threats you have identified?

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details
in section 7.2**

)

No

Name of the associated element, domain, ethnic group, geographical region, etc.

**o. Is access to the inventory facilitated while respecting customary practices governing
access to specific aspects of ICH? (provide further details in section 7.4**

)

Yes

**p. Do communities, groups and NGOs participate inclusively in the inventorying process?
(provide further details in section 8.1**

)

Yes

q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2

)

Yes

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2

)

Yes

Question A.7

Synergies with other international frameworks

States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:

1

Programme/Convention /Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

Activity/project

The Qhapaq Ñan Andean, Road System, has within its declaratory a component related to the intangible cultural heritage management that involves the active participation with communities and the identification of intangible expressions to be safeguarded.

Contributions to the safeguarding of intangible cultural heritage

B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

Guidance note corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 1.1

Have one or more competent bodies for ICH safeguarding been designated or established?

No

1

Name of the body

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.2

**Do competent bodies for safeguarding specific ICH elements exist in your country?
(whether or not inscribed on one of the Lists of the 2003 Convention)**

No

1

Name of the body

Select the element if it is inscribed on one of the Lists of the 2003 Convention

-

Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)

Brief description of the safeguarding functions of the body

Website

Contact details

Address

Telephone number

E-mail address

Question 1.3

Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?

No

Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.

Question 1.4

Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?

Yes

Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.

The state supports the driving committees with training and organization workshops at the request of the communities themselves, as well as supporting the formation and organization of the driving committees seeking the ideal representation that is needed for the preparation of the candidacy file.

Are the documentation materials produced utilized to support the continued practice and transmission of ICH?

Yes

Describe briefly how the documentation materials are utilized for these purposes.

In order to support actions to safeguard the heritage inscribed on the representative list of intangible cultural heritage, as well as others that are not inscribed, general and specific materials have been generated. In other words, the general material is aimed at a general public in order to promote and disseminate the diversity of the country's intangible cultural heritage, this contributes to raising awareness regarding the importance of the continuity of cultural expressions and the role of society on it. The specific material that has been generated in recent years has been aimed at strengthening the role of the safeguard committees made up of civil society, government agencies, research centers, and others.

within the material generated there is an audiovisual archive, cataloging, registration and inventory files, books, information cards.

Question 1.5

Which of the following institutions contribute towards ICH safeguarding and management?

1.5

- Research institutions

Universities through their research areas form specific careers such as anthropology, sociology, archeology, tourism among others.

- Museums

The ethnography and folklore museum (MUSEF) who every year organize events related to cultural heritage management and aims to support the application of cultural policies.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The institutional articulation and other initiatives are considered a fundamental aspect to guarantee the wide participation in the management of the intangible cultural heritage, because the involvement of these does not allow only to achieve a more different portfolio

to achieve a more different port situation strengthening public policies, close monitoring and the possibility of developing more specialized spaces in intangible cultural heritage.

2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

Guidance note corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 2.1

Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.

Tertiary education does not offer ICH curricula and degrees, although it should be noted that this knowledge is informally taught within communities. The sociocultural wealth in our State is reflected in the intangible cultural heritage, in this sense, there's an effort to inculcate the dissemination of this wealth through the fields of learning and knowledge.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

Through consultative participation of communities interested in receiving training on ICH. A universal knowledge is built which allows to reflect sociocultural qualities of each of the activities.

Question 2.2

Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.

Governmental institutions offer training through national institutions (EGPP <https://egpp.gob.bo/>) which gathers courses related to cultural heritage management. Some topics are implicitly included in social areas by making purposeful reflections.

Do these programmes ensure inclusivity?

No

If yes, describe briefly how these programmes ensure inclusivity.

Question 2.3

Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?

Yes

Describe briefly, using examples and focusing on the training offered and the organization providing it.

There are random training programs and initiatives on ICH promoted by NGOs on specific areas, these programs work on inclusive participation with the communities.

1. Intracultural, intercultural and multilingual education: generate participation from individualistic monolingualism to community multilingualism.
2. Education in socio-Community values: imparting the principles from consciousness and values from experience
3. Education in harmony with nature and community health: understanding that humanity is part of Mother Earth and understanding that living beings are a family in biocosmconviviality.
4. Community social participation in education: developing inclusive education to value multilingual intra-intercultural innate talents.

Do these programmes ensure inclusivity?

No

If yes, describe briefly how these programmes ensure inclusivity.

1. The Intercultural Intracultural and Plurilingual Education (EIIP) strengthens cultural identity for the horizontal relationship with other cultures and dialogue of learning and knowledge in different official languages of the Bolivian State
2. Value education strengthens equity, equality and respect between all and the culture of peace for balance and harmony.
3. It strengthens and promotes harmonious coexistence between people and nature to live well in community
4. Promotes the full participation of all actors in decision-making education

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is considered that, while there are state institutions responsible for the inspection and generation of public policies for the benefit of the cultural heritage, it is important to use mechanisms to have higher human resources, and the capacity of the installed capacity in equity. cultural immaterial belongs to everyone. also, our national regulations establish a decentralized management, therefore, the strengthening of human capacities is given progressively. The Bolivian State has a project for the establishment of the Plurinational Center for the Preservation of the Bolivian Cultural Heritage, the construction of which will begin in 2021 with the collaboration of the Italian agency for development (AICS) which includes an important component on education that will contribute to the achievement of this objective.

3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

Guidance note corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 3.1

Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

The Ministry of Cultures, Decolonization and Depatriarcalization through the vice-ministry of Interculturality, the General Directorate of Cultural Heritage and the Unit of Intangible Cultural Herits, carry out training, short courses, and workshops to communities and general interested people, this activities are held through governments and municipalities.

For example, specific training workshops are organized when the interest is presented by some community for the application of a file before UNESCO, understanding that this is an exhaustive process and that it demands a participative and coordinated work a technical training team from the general directorate of cultural heritage is organized in order to guide the process of formulation and preparation of the application. The improving committee usually has a various conformation with inter-institutional and civil representation. This committee integrates people of different ages and gender, we always seek to have the diversity and greater possible representation. The capabilities that are sought to be strengthened in this case are in knowledge of national and international regulations, the minimum concepts on intangible cultural heritage, minimum contents of a safeguard plan and management processes.

Also, from the part of the data that the Ministry of Education provides:

- 156 Language and Culture Institutes (ILC) technicians were trained for accompaniment in reference cores.
- 165 Reference Cores 2018 in the different Indigenous Indigenous Nations Originating and Afro-Bolivian.
- Bilingual Nest Pedagogical Experiences: Family, Community and Institutional

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The training programs that are carried out from the intangible cultural heritage unit of the Ministry of cultures, decolonization and depatriarcalization are inclusive on social, gender and ages. These programs are formulated for a general accessibility to the information, they are coordinated through open call processes to guarantee a wide participation.

From the part of the Ministry of Education, through their programmes and the Culture and Language Institutes:

- Promotes intercultural coexistence between students of different levels and families in the community.
- Experience communication events in this time of COVID-19 are transferred to virtual attention modalities.
- From early childhood children develop in community life by valued their knowledge and knowledge and language as well as other knowledge and languages (Spanish, English).

Are any of these training programmes operated by communities themselves?

Yes

Provide examples of such trainings, describing the involvement of communities in operating these programmes

It is part of the policies of our country to promote the intimate participation of our communities on the coordination and design of contents, when workshops or any other training activity is held, we seek to count on people from communities as part of the staff of teachers or technicians who will be developing contents from their perspective.

Question 3.2

Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?

Yes

Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).

From the Ministry of Cultures, Decolonization and Depatriarcalization annually programs of training programs oriented to the subnational levels of government management on one side in order to train those responsible for culture and heritage sites. On the other hand, trainings are carried out for the open public that are linked of another nature with the management of the intangible cultural heritage. The training that is provided addresses national and international regulations, processes of cataloging, registration, inventorying and preparation of safeguard plans, procedures for declarations of intangible heritage.

Do these programmes ensure inclusivity?

Yes

If yes, describe briefly how these programmes ensure inclusivity.

The training programs allow the participation of social groups with diversity of gender, age, education, also these programs are carried out through open call.

Among its bases and purposes of Law 070 indicates that Education is inclusive, assuming the diversity of the population groups and people who inhabit the country, offers a timely and relevant education to the needs, expectations and interests of all the inhabitants of the Plurinational State, with equal opportunities and equalization of conditions, without discrimination under Article 14 of the Political Constitution of the State.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is considered that from the execution of programs and projects planned for the strengthening of the management of the Bolivian cultural heritage with a comprehensive consideration, it will be possible to improve access to training for different actors and cultural heritage managers. As stated before, we have a project that would start a center with a valuable training component that may have an impact on the development of asset management throughout the country.

4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

Guidance note corresponding to indicator 4 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

- non-formal education

Question 4.1

Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?

Yes

Explain briefly how practitioners and bearers are involved in these activities.

The basic supplies are obtained from the practitioners and depositaries, the state technical instances collaborate in the curriculum design of the educational programs and these are validated by the carrier communities. Also, during recent years the Plurinational State of Bolivia through the Ministry of Education has started an important process of adequacy of the curricular meshes, a work that has demanded a coordinated and consultative process through the articulation of the institutes of language and culture.

- The Bolivian state is participatory in nature, in the educational field law 070 art 90 to 92.
- All cultural elements and products are considered framed in the articulating axis and embodied in educational processes.

Question 4.2

Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?

Yes

Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.

The modalities and methods of transmission are a fundamental aspect of intangible expressions, therefore the search for the safeguarding has a comprehensive consideration, the respect for community procedures facilitates a horizontal dialogue.

Question 4.3

Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?

No

Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.

Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.

Question 4.4

Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?

No

Provide additional details here of these training programmes, in particular the methods taught and the target audience.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Minimally

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The modifications and additions to the educational programs require a time of coordination, validation and approval, it will be a gradual application and institutionalization process. Within the recent government plan, there is an axis oriented to the strengthening of culture in all its areas, in this line an articulated management program together with the Ministry of education is being developed.

5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

Guidance note corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 5.1

How is ICH included in the content of relevant disciplines? (you may check several)

- As a means of explaining or demonstrating other subjects

Its part of the contents on specific subjects related to culture, history, biology. Intangible cultural heritage, is used as a mean of strategy for teaching different contents where it integrates into the areas of Social Sciences, Communication and Languages, Natural Sciences, Mathematics, Plastic and Visual Arts, music, that is, it is located in all fields and areas of knowledge and knowledge.

Briefly explain how PCI is used in relevant subjects to explain other subjects

- It works implicitly through fields and knowledge knowledge developing in the different areas of pedagogic development.

- The ICH is expressed in convivialities between us and others as:

- Carnival: Symbol of agricultural and livestock productive fertility manifested in the cyclical calendar according to the time seasons of the original peoples, this is shown in the field of knowledge and knowledge of community and society.

- The Gran Poder Festivity: An intra-intercultural meeting on the plateau that is visible in the field of knowledge and knowledge in an integral and holistic way

- The major feast of St Ignatius: Brings together brotherhood in familiarity from home to the community also generates cultural linguistic intergenerational heritage in the field of knowledge and knowledge in an integral and holistic way

- Pukllay and ayachiri: Dance and music that inspires talents in the singing and handling of original instruments demonstrating the beauty of their textile production in their clothing and the melodies of their songs.

- Kallawayaya worldview: Expression of knowledge and knowledge in coexistence between the cosmos and nature for the service of water, air, earth, fire, for the benefit of the earth. becomes visible in the field of knowledge and knowledge in a comprehensive and holistic way

- Wings Fair: Expression of abundance and wealth, representative symbol in miniature for the concreteness in reality and diversity of cultural experiences.

Question 5.2

Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?

Yes

Explain briefly, with examples, how school students learn this.

The Ministry of Education has developed a strengthening program for inclusive education with the participation of the communities in the curricular design, within the content. It addresses the cultural expressions corresponding to their regions, therefore there is a direct benefit for students on learning about their intangible cultural heritage.

Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?

No

Explain briefly, with examples, how school students learn this.

Question 5.3

The diversity of learners' ICH is reflected through educational curriculum via:

- Mother tongue education

According to the regionalized curricula developed, the learning of the corresponding indigenous languages has been incorporated into the primary education institutions, which facilitates access to education in the language of the region.

Question 5.4

Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?

Yes

Briefly explain, giving examples, how educational programmes teach this

This type of approach is considered in the content of higher education, in certain careers with complementary subjects of cultural heritage.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting. The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The modifications and additions to the educational programs require a time of coordination, validation and approval, it will be a gradual application and institutionalization process. Within the recent government plan, there is an axis oriented to the strengthening of culture in all its areas, in this line an articulated management program together with the ministry of education is being developed.

6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

Guidance note corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 6.1

Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?

- Arts

Some of the universities have careers in the arts that address within their curricular content cultural heritage subjects in a general way, which, however, establish a framework of knowledge regarding the management of the intangible and cultural heritage.

- Others

There is a Plurinational public management school, which is an entity dependent of the Ministry of Education that gathers cooperation to pre and post graduate training, in this framework within the bag of offers it is possible to find special offers in terms of management of the intangible cultural heritage.

Question 6.2

Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?

No

Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is expected to work on a common program with the Ministry of Education in order to strengthen this articulation to further count with humans resources involved on cultural heritage managment with deeper knowledge.

7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

Guidance note corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 7.1.a

To what extent are the inventories identified in section A.6 oriented towards safeguarding of ICH?

Partially

Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.

According to the regulatory framework of the Plurinational State of Bolivia, Law No. 530 of the Bolivian Cultural Heritage establishes the creation of the Bolivian Cultural Heritage Registry System, which will systematize all the information on the tangible and intangible heritage existing in the national territory, however this platform is in a process of internal validation and standardization of information systematization procedures, therefore, it is not yet implemented until it can have validation, consensus and approval with the sub-national levels.

Question 7.1.b

To what extent do these inventories reflect the diversity of ICH present in your territory?

Largely

Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.

The project of the Plurinational System for the Registry of Bolivian Cultural Heritage within the prototypes of files has contemplated the diversity of cultural expressions existing in the national territory, adapting each one according to their characteristics, thus this system also seeks to collect transversally information on tangible and intangible heritage.

Question 7.2

Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?

Yes

Based on your response in section A.6 Inventories

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

The inventories that the Plurinational State of Bolivia currently has, both at all levels of government, allow the identification of the demographic, geographical and diversity of existing cultural expressions in each region of the country, this information represents a management baseline for the establishment of management plans and programs, through the diagnosis and eventual updating that they facilitate, the state of the expressions is known and this allows annual planning as well as the allocation of resources necessary for the implementation of the necessary actions.

Question 7.3

To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?

Minimally

Based on your response in section (f) and (l) of A.6 Inventories

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

The work of updating inventories is carried out with an average periodicity of 3 years, ideally based on the inventory in the file of the general directorate of cultural heritage and others that have been generated at the subnational levels. This updating work is carried out in coordination with the responsible for the cultural and heritage management of the municipalities and governments as established in law n ° 530 the Bolivian cultural heritage. The examples that receive the most visible monitoring are those that correspond to the heritage inscribed in the representative list of the intangible cultural heritage of UNESCO, where as part of the actions established within the safeguarding plans it is necessary to do an analysis of the inventories in a comparative way, this study facilitates a diagnosis for the projection of the necessary actions as specific policies, corrective measures and/or contingency.

Question 7.4.a

To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

Not at all

Based on your response in section (o) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Minimally

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.

Even counting on an inventory as a memory, this requires the systematization and centralization of information in order to be able to have a wider informative panorama that allows to apply more specific measures to safeguard the intangible cultural heritage, this better organized information would allow to identify the needs, weaknesses, conditions that require attention to the various expressions of the intangible cultural heritage.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

As established in previous points, it is expected that through the implementation of the national system of the Bolivian cultural heritage registry, the process of systematization of all the information regarding the national heritage in the territory may be started. This would facilitate access to immediate information and the establishment of a programmed inventory updating to be carried out in the coming years.

8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

Guidance note corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 8.1

To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?

Large

Based on your response in section (p) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

The management of intangible cultural heritage in the Plurinational State of Bolivia has a widely participatory quality, this within the framework of the practices, uses and customs of the host communities. All field work that is going to be carried out for the inventory of cultural expressions is carried out with strict and close coordination, as well as authorization from the communities, once the information gathering work has been carried out prior to its publication, there is a process of socialization, assessment and approval by the holders of these expressions. A copy of this documentation is eventually provided to the communities that have been part of this work.

Question 8.2

To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?

Fully

Based on your response in section (q) and (r) of A.6 Inventories

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

The inventory processes of intangible cultural heritage are framed within what is established in the national regulations which are transversal to the management actions, such as the political constitution of the state, the law of gender equality, cultural heritage N° 530, law N° 045 on the fight against racism and all forms of discrimination and others.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is necessary to establish a formal mechanism as a conduct for a more orderly participation in these processes, even if the government authorities are adapted to the processes of the communities, it is necessary to develop clear public policies for coordination as well as specific tools for these procedures. It is expected to develop these tools through the national cultural heritage registration system.

9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

Guidance note corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 9.1

Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):

- Research, scientific, technical and artistic studies

The Ministry of Cultures, Decolonization and Depatriarcalization promotes research through incentives such as the National Awards, the Eduardo Abaroa awards, which in its calls count with with categories referred to cultural expressions. A financial benefit, as well as promotion and dissemination of these projects are stated as a prize. There are also other programs to promote the research and development of projects linked to the research of cultural expressions promoted by the subnational governments, for example the FOCUART program of the Autonomous Municipal Government of La Paz.

Question 9.2

Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?

Yes

Describe briefly the research conducted, in particular the impacts studied.

There are initiatives that promote research, these are carried out by museums, research centers, universities, among others. The research approaches that is carried out in the framework of intangible cultural heritage is variable depending on the thematic approach established by the entities that take these initiatives, to give an example the national museum of ethnography annually celebrates the "Annual reunion of ethnology" that each year determines a thematic line of investigation that promotes the critical analysis of the safeguarding of immaterial expressions.

Question 9.3

Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?

Yes

Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.

Yes, there is a participation of the carriers, however it is important to highlight that this is not very constant, so it is necessary to strengthen the consent and socialization procedures.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is a component of a bigger program of the Plurinational State of Bolivia to improve and promote actions related to research, as in an initial diagnosis we've found out there is important information but it is not easy to access nor it is properly registered and open to public access.

10. Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding

Guidance note corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 10.1

Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?

Limited

Provide any additional details here.

The Ministry of Cultures, Decolonization and De-patriarchalization, provided support with specific material for the safeguarding of intangible heritage in Bolivia with printed material that contains important information for the safeguarding of PCIs, such as:

1. Weaving the Kallawayá Knowledge of the year 2017 with the support of unesco in Quito
 2. The power of embroidery "History Art and Faith of the embroiderers of the Gran Poder" of the year 2018 published by the Ministry of Culture and Tourism
 3. Polyphony of voices of the ichapekene fiesta of the year 2019 with the support of the ministry of cultures and tourism
 4. The Ritual Tours in the city of La Paz during the ALASITA of the year 2019 published by the Ministry of Cultures and Tourism.
 5. Music Aymara Peru Chile Bolivia of the year 2012 in collaboration with UNESCO and CRESPIAL,
 6. National System for the Management of Bolivian Cultural Heritage - Conservation and Safeguarding Guides. of the Plurinational State of Bolivia - Ministry of cultures and tourism.
- These documents were shared with the communities that are carriers of the ICH.

Question 10.2

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?

Limited

Provide any additional details here.

Those jobs that have achieved coordination, sponsorship or other kind of support from the state instances if they represent a supply for the strengthening of public policies and specific actions necessary. However, there is no further procedures for the systematization of all the scientific or other studies that may help to identify neuralgic or other points that have not been previously identified as necessary to be considered as new policies at different levels of government.

Question 10.3

Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?

Limited

Provide any additional details here.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Minimally

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The need to establish a more strengthened administration and communication channel with entities dedicated to research has been identified, as well as the establishment of mechanisms that facilitate the access to this type of archives that have not been validated for documental records to be identified by the state authorities and that have a relevance for the relevant management measures. The articulation with these networks of collectives, institutions, researchers among others is a public policy that is intended to organize with the regulation of law N° 530 of the Bolivian cultural heritage in the coming managements.

11. Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 11.1

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

Yes

1

It is a

- Cultural policy

Name of the policy/measure

Law N° 530 for the cultural bolivian heritage

Established

23-05-2021

Revised

Is the policy/measure being implemented?

No

Brief description

Law 530 on Bolivian cultural heritage standards and defines public policies in favor of cultural heritage and its safeguard example art 26 safeguard, art. 28 preservation, art. 29 conservation, art. 30 investigation, art. 32 protection, art. 38 registration, art. 40 ancestral knowledge, and others.

Question 11.2

Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?

Yes

Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.

Through the Ministry of Cultures, Decolonization and de-patriarcalization during the last 5 years, it has been generated information, training, explanatory and tourist support material in relation to ICH. As an example we have:

1. triptych of the Bolivian intangible cultural heritage, with information on actions of the intangible cultural heritage
2. carnival of the Oruro carnival tourist guide with information on places to visit and a map of the official route and location of Oruro Carnival services - year 2019
3. notebook of defense conservation and safeguarding of the cultural heritage of the Plurinational state of Bolivia - year 2012 - information: what is cultural heritage, types of cultural heritage, how to protect the cultural heritage
4. virgin Maria, historical data published in 2019.
5. primer: 10 things you should know about the image of the lord Jesus of the Gran Poder, information on painting data, material description, image concept and its representation, restoration process.
6. Tryptic of seizure of Bolivian heritage assets with information on procedures and actions in defense of the heritage.
7. primer: 10 things you should know about the virgin Maria
8. Bolivia national heritage cultural assets for the year 2017, contains information on cultural assets of the Hispanic period, colonial and republican period, cultural assets artistic history, colonial and republican period.
9. 10 things you should know about folk art and the representation of Santa Sofia.
10. systematization of the lake project, empowering 13 municipalities of Lake Titicaca for community heritage and tourism.
11. 10 things you should know about plurinational cultural heritage.

Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?

Yes

If yes, provide details.

There is the kallawayaya intangible cultural heritage safeguard plan, which has the objective: to strengthen the cosmovision, knowledge, territoriality, and forms of government of the kallawayaya culture, mitosistricted values, giving values, giving value, giving values, mitosistry own manifestations in music, dance, festivities, fabric, clothing, craftsmanship, language, musical instruments, and other ancestral knowledge in its natural and cultural living context. It also has the initial safeguard plan of Moxos "Ichapekene Piesta the largest festival of san Ignacio de Moxos" in which community participation is proposed to protect and safeguard the cultural heritage for future expressed in its damage.

Question 11.3

Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?

Yes

Describe briefly, giving examples, the nature of the support provided and how equity is ensured.

The ministry provides technical support to the carriers of the intangible cultural heritage, as well as to individuals and interested groups prior request through the intangible cultural heritage unit of the vice-ministry of intangible cultural heritage for stable integral policy application, and stable integrated policy appearance plant.

Do these forms of support prioritize ICH in need of urgent safeguarding?

Yes

Please explain how this is done or, if not, why this is the case.

The technical support is carried out through workshops, short training courses on intangible cultural heritage through the municipalities or governments of the different regions, as well as this is also carried out at all interested communities or associated communities, and interested communities in receiving technical assistance in this regard.

Question 11.4

Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?

Limited

Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.

Initially, law 530 on Bolivian cultural heritage was drawn up and socialized with different government institutions of different levels, academic groups and independent researchers who given their contributions based on their experiences and policies. The creation of debate spaces for the collection of fundamental contributions to the design of public policies with the greatest possible participation and representation of the diverse communities is encouraged.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Public policies are essential tools for the institutionalization, control, timely intervention, application of specific actions for the benefit of the intangible cultural heritage, they represent without doubt a priority line of work for the balancing state of work. The consolidation of the general regulation as specific to Law N° 530 on Bolivian cultural heritage is expected to strengthen national public policies.

12. Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 12.1

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Question 12.2

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Question 12.3

Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?

No

1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Within the educational field, measures have been developed that generate greater inclusion of cultural diversity, these have been applied progressively for their institutionalization, it is expected that in the next years the global patterns of political consolidation include culture as an important axis.

13. Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

Yes

Provide additional explanation, indicating the sector involved.

In the application of the regulations and laws established in the political constitution of the state, law N° 530 of Bolivian cultural heritage, Law N° 1220 of modification and incorporations to law 530 and others that govern, in a transversal, transversal way the intercultural dialogue, among others.

Question 13.2

Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Others

Law N° 1220 of modification and incorporations to law 530 of Bolivian cultural heritage. on September 2, 2019, which establishes necessary definitions for the integral management of the context in which some cultural expression is found and/or develops

Question 13.3

Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?

Yes

Provide any additional details

Law No. 530 on Bolivian cultural heritage incorporates into its articles measures for situations of natural disasters and armed conflicts, as well as the UNESCO Hague Convention.

Question 13.4

Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?

Yes

In which of the following themes, policies and/or legal administrative measures have been established or revised?

- Others

Law N° 1220 modifies numeral 2 of article 21 where it establishes: to respect the intangible and material cultural heritage of the Bolivian people, visibilizing a national distinctive in events and festivities outside the country. In addition, this law in its article 62 modifies paragraph 1, creating the fund for the development of the Bolivian cultural heritage (FONPAC).

Question 13.5

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

No

Do they ensure the availability of natural and other resources required for the practice of ICH ?

If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is necessary to establish an articulation of existing national legislation, for this it is important to have a coordination work with various state entities that allow identifying transversal lines of work in order to strengthen public policies and the broad dimension they have. All of this entails an interstate communication process that is expected to materialize in the following years in order to have a better structured regulatory scenario for the comprehensive management of the national cultural heritage.

14. Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 14.1

Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?

No

Provide any details with regard to (a) intellectual property rights and (b) privacy rights.

Question 14.2

Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?

Yes

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.

The national regulatory framework, through law 530 and 1220 of Bolivian cultural heritage, recognize the importance of the rights of the communities in relation to their land, forest, and marine ecosystem necessary for the practice of intangible cultural heritage.

Question 14.3

Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?

Yes

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

In addition to supporting the processes of administration, control, prevention and protection, national regulations also contribute to the peaceful resolution of conflicts through procedures according to specific cases. It does not only include the Laws of the cultural framework, but there are also other norms that are transverse to them.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Although the Plurinational State of Bolivia has transversal regulations that support the recognition of cultural diversity as part of the social development of the country, it is necessary to consolidate greater and better socialization mechanisms for the appropriation of these in society and that their contribution can be visible in the development of cultural expressions.

15. Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

Guidance note corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

Yes

Describe briefly, giving examples, how they do so.

This occurs through the implementation of activities that are developed around the ICH; such as the production of handicrafts, popular art, gastronomy, tourist packages and others that promote the ICH from the same communities and that contribute to their local sustainable development.

Question 15.2

Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?

Yes

Describe briefly, giving examples, how they use their ICH for one or more of these purposes.

The customs and traditions of the communities have millenary principles and values that have been transmitted from generation to generation that are currently preserved as intangible cultural heritage of the native indigenous peoples and Afro-Bolivian communities, where mutual respect, conflict resolution and the construction of peace, through their own laws of the communities.

Question 15.3

Do development interventions recognize the importance of ICH in society?

No

If so, how do development interventions recognize the importance of ICH?

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

16. Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.

Guidance note corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 16.1

Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:

- Indigenous peoples

As examples we have the heritages inscribed on the representative list of the intangible cultural heritage of humanity to the Andean cosmovision of the Kallawayas, Pujllay and Ayarichi: music and dances of the Yampara culture; ichapakene piesta, the largest festival in san ignacio de moxos, who have developed their safeguarding plans with the participation of safeguarding committees, which are made up of representatives of the diversity of actors that form part of the intangible cultural heritage element, is a policy of State to have the greatest possible representation and participation in decision-making processes

- Groups with different ethnic identities

In the case of registered heritage: carnival of oruro, the feast of the holy trinity of the lord jesus of Gran Poder in the city of La Paz, the ritual tours in the city of La Paz during the alasita, the broad representation that is counted in the coordination and decision-making processes in activities, tasks and responsibilities can be evidenced.

- People of different ages

The actions established in the safeguarding plans consider the transmission from generation to generation as a fundamental space for communication between young people and adults of the communities, in this sense the Bolivian State had valuable experience with the Kallawayaya communities where knowledge of traditional medicine was transmitted through workshops facilitated by the oldest members of the communities to the young people who will be trained to be the new traditional doctors of the community.

Question 16.2

Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?

Yes

Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.

Safeguarding plans are handled intuitively and empirically, so that the customs and traditions of the communities have millenary principles and values that have been transmitted from generation to generation that are currently preserved as intangible cultural heritage of the nations, original indigenous peoples and Afro-Bolivian communities, where self and mutual respect is fostered between communities, groups and individuals, through their own community laws.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

17. Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

Guidance note corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 17.1

Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.

Generating democratic spaces for debate, where the role of the bearers is fundamental, the communities through their representatives and/or municipal and departmental authorities participate in the actions, plans, programs, campaigns from the formulation process to the execution.

Question 17.2

Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?

Yes

Describe briefly, giving examples, how their consent is secured.

The Plurinational State of Bolivia is one of the countries in the region whose social organizations have a solid organic structure that demands a consultative process from the communal assemblies to the higher structure levels (central, regional, provincial)

Question 17.3

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

Yes

Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.

The public policies established by the Plurinational State of Bolivia are specific and transversal to the protection of the cultural rights of communities, groups and individuals. Law No. 530 and Law No. 1220 of Bolivian Cultural Heritage establish procedures and regulated mechanisms regarding intangible cultural heritage, as well as Law No. 045 Fight against racism and all forms of discrimination, Law No. 1257 Law that ratifies Convention 169, which establishes mechanisms that guarantee the protection of the rights of communities, groups and individuals.

Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?

Yes

Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

It seeks to intervene through educational units in rural areas to young students in promotion and dissemination campaigns around their local heritage, they are also involved in the development of local tourism offer for which they must investigate and propose socialization and awareness activities.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?

No

Describe briefly how young people are engaged, giving examples.

Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

No

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

18. Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

Guidance note corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 18.1

Does media coverage:

- None of the two

Question 18.2

Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

No

Describe, using examples, such joint cooperation activities or programmes.

Describe in particular any capacity-building activities in this area, with examples.

Question 18.3

Media programming on ICH:

- None of the three

Question 18.4

Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?

Not applicable

Provide any additional explanation.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting

exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Minimally

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

19. Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.

Guidance note corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 19.1

Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?

Yes

Describe briefly, giving examples, how policies and programmes do this.

If there is public recognition through the promotion and dissemination of programmatic information on activities, history of cultural expression, actors part of cultural expressions, however, it is important to highlight that this information is not carried out in a sustainable and in-depth manner, the information regarding Intangible cultural heritage is temporary and responds to the media interests of the mass media, denoting weak coordination with cultural authorities, safeguarding committees or others.

Describe in particular measures to ensure that they do so inclusively.

Question 19.2

Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?

Yes

Are these events organized for:

- Researchers

There are initiatives given from different spaces, as one of the most outstanding examples we have the Annual Ethnology Meeting promoted by the Museum of Ethnography and Folklore that each year encourages a meeting of academic, empirical researchers and the general public who have the interest to present a work under the theme that has been defined for that management.

Question 19.3

Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?

No

Explain briefly, giving examples, how such programmes are encouraged and supported.

Question 19.4

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

Yes

Explain briefly, using examples, how public information on ICH promotes this.

Law No. 045 on the Fight against racism and all forms of discrimination, regulates the information in various media, ensuring that it contributes to the construction of tolerance and mutual respect in society.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is expected to achieve greater promotion and dissemination through more communication spaces that contribute to raising awareness, information, and awareness regarding the intangible cultural heritage existing in the national territory. Bolivian society has the peculiarity of having a very active practice of convergent cultural expressions in urban and rural spaces without sufficient awareness regarding the construction of tolerance in diversity, therefore, it is important to transform this meaning of the context in which society is developing progressively.

20. Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?

Yes

Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.

All the activities that are carried out and that involve the intangible cultural heritage are carried out through prior consultation procedures with the different communities, the approaches of these processes are carried out in this way in order to establish a consensual, respectful dialogue with people and the environment, inclusive, equitable and democratic.

Question 20.2

Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?

Yes

Describe briefly how professional codes and standards are respected in awareness-raising activities.

There is a practice of ethical principles that occurs empirically, but that nevertheless needs to be strengthened and accompanied by public policies and regulations coordinated by the entities responsible for cultural management in general.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Satisfied

Target for the next report:

Largely

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is a priority of the State for all application of regulations to have an ethical framework in all fields of action, as mentioned in previous questions, there are specific regulations that clearly establish the obligation to carry out all management with an equal dialogue.

21. Extent to which engagement for safeguarding ICH is enhanced among stakeholders

Guidance note corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 21.1

Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?

Some

Describe briefly, giving examples, how community, group and individual participation is secured.

This is achieved through the formation of committees that promote and safeguard potential and registered intangible assets. This represents an accessible and democratic participatory integration mechanism.

Describe in particular measures to ensure that this is inclusive.

The State promotes the formation of the promoting and safeguarding committees with a broad representation of various cultural actors and managers, these can be made up of civil society, government agencies, academic instances, heritage bearers and others with the same participation condition.

Question 21.2

Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?

High

Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.

The processes of declarations of intangible cultural heritage demand, according to current regulations, the formation of committees that promote and safeguard the identified elements, these must be composed of representatives of the different actors that are part of the cultural expressions, these committees can Participate NGOs and civil society in a democratic way.

Question 21.3

Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?

Limited

Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.

We can mention the Huari Brewery, it is a private company whose factory is located in the town of Huari whose name has been adopted for its product, the quality of this company in relation to the ethical principles linked to the safeguarding of cultural heritage immaterial lies in its close relationship with the communities of Huari, as well as the implementation of support programs for its inhabitants related to the textiles they produce, these are acquired by the company and are in turn supported with training workshops so that the knowledge of women weavers can be passed on to new generations.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

In recent years it has been possible to show that there is more and more a closer and more active participation of other entities that are not state, private initiatives among others that have channels of dissemination and promotion capable of contributing to the management of intangible cultural heritage and promoting an ethical practice.

22. Extent to which civil society contributes to monitoring of ICH safeguarding

Guidance note corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#)

Question 22.1

Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

The intangible cultural heritage of the Andean cosmovision of the Kallawayas has in their community the Bolivian Institute of Traditional Medicine of the Kallawayaya Nation (INBOMETRAKA), which is in charge of promoting the rescue of the ancestral, traditional knowledge of the cultural heritage of Kallawayaya doctors.

Question 22.2

Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

No

Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

Yes

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

In Bolivia there are few institutions that carry out research related specifically to intangible cultural heritage of which we can mention some such as the Museum of Ethnography and

Folklore, society of anthropologists, Postgraduate Units, among others that are also initiatives of civil society, during field work procedures have the open possibility of monitoring in coordination with state agencies, as well as directly with host communities.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

State Party-established target

Largely

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

It is planned to establish a regulated methodology to guarantee access to participatory management processes of intangible cultural heritage, based on a meeting of safeguarding committees that allows a diagnosis of the organizational structure and internal dynamics to be collected so that based on these establish a specific public policy that supports these participatory processes.

23. Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

24. Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

Guidance note corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 24.1

Is there cooperation to implement safeguarding measures for ICH in general at:

- Regional level

The Plurinational State of Bolivia participates in the Multinational Project and is attached to the Regional Center for the Safeguarding of the Intangible Cultural Heritage of Latin America and the Caribbean (CRESPIAL), within this space, it is currently participating in the project: Safeguarding the Intangible Cultural Heritage of the Aymara communities of Bolivia, Chile and Peru.

Question 24.2

Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:

- Regional level

The Plurinational State of Bolivia participates in the Multinational Project: Safeguarding the Intangible Cultural Heritage of the Aymara communities of Bolivia, Chile and Peru. This project, which is also registered in the UNESCO Register of Good Practices, represents a space for technical cooperation and exchange of experiences in management aspects among the States Parties.

Question 24.3

Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?

Yes

Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).

The multinational project Safeguarding the Intangible Cultural Heritage of the Aymara communities of Bolivia, Chile and Peru, is the most outstanding example with which we have specifically the intangible cultural heritage, this project has represented over the years a space for exchange of experiences, information and cooperation with a common purpose. On the other hand, the Plurinational State of Bolivia also has bilateral framework

agreements that promote the exchange of cooperation, information and experiences in the management of the intangible cultural heritage of our nations.

Question 24.4

Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?

Yes

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

Within the framework of the multinational projects in which the Plurinational State of Bolivia has participated, it has exchanged documentation with the participating States Parties involved, such is the case of the projects promoted through CRESPIAL: Afro-descendant Cultural Universe, Guaraní Cultural Universe and Safeguarding of Heritage Intangible Cultural Heritage of the Aymara communities of Bolivia, Chile and Peru.

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Regional integration represents a foreign policy for the Plurinational State of Bolivia, therefore, achieving regional technical cooperation in aspects of common interest is a medium-term objective.

25. Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

Yes

1

Choose a category 2 centre

Regional Centre for the Safeguarding of the Intangible Cultural Heritage of Latin America (CRESPIAL)

Describe the activities and your country's involvement.

The Plurinational State of Bolivia has been one of the countries that has promoted the creation of the Regional Center for the Safeguarding of the Intangible Cultural Heritage for Latin America and the Caribbean, within this framework its participation has been active in the development of regional policies and actions. for the benefit of intangible cultural heritage. Thus, it has also participated not only in training processes but also in multinational projects:

- Multinational Project "Safeguarding the Intangible Cultural Heritage of the Aymara Communities of Bolivia, Chile and Peru"
- Multinational Project "Afro-descendant Cultural Universe".
- Multinational Project "Safeguarding the Guaraní Cultural Universe"

Question 25.2

Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?

No

Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.

Question 25.3

Do you participate in ICH-related activities of international and regional bodies other than UNESCO?

Yes

1

International and regional bodies

WTO (World Tourism Organization)

ICH-related activity/project

Contributions to the safeguarding of intangible cultural heritage

Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Partially

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Within the experience that has been achieved in spaces such as CRESPIAL, the potential that it has contributed to public management policies is recognized, in addition to the important contribution in the twinning of our nations through regional expressions that are shared, in this framework it is fundamental consolidate more and better networks that will strengthen regional efforts.

26. ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)

Guidance note corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#)

C00048

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Andean cosmovision of the Kallawaya	2008

Question C.1

C.1. Social and cultural functions

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

The Kallawaya Andean Cosmovision constitutes the identity of the Kallawaya Peasant Native Indigenous Nation, characterized by being millennial herbal doctors, with knowledge about plants, animals, elements of mineral origin that are extremely useful to cure different types of diseases that afflict both bodily and spiritually. It also consists of knowledge about the management of different ecological floors existing in the Kallawaya ancestral territory and the use of plants that they consider as a kind of natural pharmacy.

The viability of this element requires a more committed support from the departmental and central governments, since safeguard actions are currently being developed mainly with the support of the municipal governments of Charazani and Curva, which are managed by the community members themselves. and community Kallawayas as mayors, mayors, councilors, councilors, sub mayors, sub mayors and administrative personnel with extensive knowledge of the element, the council of original authorities and the "wata purichiq" (wise and wise related to time and space).

Question C.2

C.2. Assessment of its viability and current risks

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

To date, the practice of the element is strongly promoted by the communities of the municipalities of Charazani and Curva at the head of the Safeguarding Committee that works in the objective of carrying out the Safeguarding Plan in a way that is closely linked to the municipal governments. The municipal governments and the Committee know that they can develop actions within the framework of the municipal annual operating programs, making the objectives of the Plan feasible.

Kallawaya herbal medicine continues to suffer sustainability problems because it does not have support for the transmission of knowledge. Young people are forced to change their minds or simply professionalize to continue living. There is a high rate of definitive migration and abandonment of the Bautista Saavedra province. Despite this, the registration allowed to reinforce the identity and there are many young people interested in following the medical and herbal practice, but also in keeping it in a modern and global context

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

To date, the practice of the element is strongly promoted by the communities of the municipalities of Charazani and Curva at the head of the Safeguarding Committee that works in the objective of carrying out the Safeguarding Plan in a way that is closely linked to the municipal governments. The municipal governments and the Committee know that they can develop actions within the framework of the municipal annual operating programs, making the objectives of the Plan feasible.

The population universe of people belonging to the communities that carry the element are from the municipalities of Charazani and Curva, reaching a total of 16,308, of which the population of the municipality of Charazani reaches a total of 13,023 and that of Curva 3,285. Regarding the number of communities, Charazani has 68 and Curva 9 communities. Young people under 40 years of age are in the process of training in the Kallawaya worldview.

The lack of involvement of the Departmental Government constitutes a risk factor for the development of the Element Safeguarding Plan since the few resources of the municipalities are insufficient.

Another risk factor is the migration of the youth population due to the lack of job opportunities to cities such as El Alto and La Paz, and the consequent abandonment of herbal medicine due to the change in activity typical of the cities.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The Safeguarding Plan updated in 2016 and delivered to the Ministry of Culture and Tourism in 2017 became the application tool through the development of the annual operational programs of the municipal governments of Curva and Charazani.

Likewise, the support provided to the Committee for the Safeguarding of the Andean Worldview of the Kallawayas from the central government and the municipal governments of Charazani and Curva in the preparation of the Safeguarding Plan for the element and its updating was of fundamental importance in promoting and strengthening it.

The promulgation and application of Law No. 530 on Bolivian Cultural Heritage was of importance, since it became an instrument that guided all cultural public policies and the actions of those involved in the safeguarding of the element.

The application of the Political Constitution of the State and international instruments such as ILO Convention 160 and the UNESCO Convention by governments committed to indigenous peoples was constituted in actions that strengthened the measures aimed at safeguarding the element.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The element constitutes the fundamental basis of the cultural identity of the Kallawayas communities, unifying them under the identity of the Kallawayas indigenous nation and indigenous peoples.

Due to the significance of the element for the Kallawayas and their institutions, in order to optimize their safeguarding actions, they converged on the Safeguarding Committee. This committee established close relations with the municipal governments of Charazani and Curva, as well as with the departmental government of La Paz and the Intangible Cultural Heritage Unit of the Vice Ministry of Interculturality of the Ministry of Cultures,

Decolonization and Depatriarchalization.

The Kallawayaya communities are located in different ecological floors, which is why they are part of different regional organizations such as the Trade Union Federation of Peasant Workers of the Bautista Saavedra Province, the Federation of Indigenous Indigenous Peasant Women "Bartolina Sisa", the Federation of Intercultural Communities of the Saavedra Baptist Province and the Suyu Kallawayaya. This situation makes it difficult to participate in the safeguarding of the element, because in practice it is the communities of the municipalities of Charazani and Curva that participate the most in the safeguarding of the element.

The support of the non-governmental organizations WCS-Bolivia, Suyana and Incamino to reinforce the participation of the communities was of great importance.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

The competent bodies involved in the management and safeguarding of the element are the following:

Ministry of Cultures, Decolonization and Depatriarchalization through the Cultural Heritage Unit of the Vice Ministry of Interculturality.

Autonomous Departmental Government of La Paz.

Departmental Assembly of La Paz.

Municipal Autonomous Government of Charazani.

Municipal Council of Charazani.

Municipal Autonomous Government of Curva.

Municipal Council of Curva.

Of the municipal districts related to the element and its safeguards belonging to the municipality of Charazani, the following are mentioned:

Charazani Community

Kaata Community

Chari Community

Chajaya Community

Amarete Community

Chullina Community

Carijana Community

Alpaquero Community

Paujiyyuyo Community

In the municipality of Curva the following municipal districts are mentioned:

Cañuma Community

Kaalaya Community

Sanachi Community

Upinwaya Community

The Committee for the Safeguarding of the Andean Cosmovision of the Kallawayas.

Wise and wise Kallawayas on climate change.

Young people from the communities who received transmission of safeguarding knowledge by the wise Kallawayas.

Certified weavers in Kallawaya art.

Question C.7

C.7. Participation of communities in preparing this report

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

Notes and attached forms were sent to the municipal government of Charazani and to the Committee for the Safeguarding of the Andean Cosmovision of the Kallawayas.

Two meetings were held, on different occasions, with members of the Safeguarding Committee and its President, Alipio Cuila Barrenoso, who were informed about the report that will be sent to UNESCO on the safeguarding actions.

Mr. Cuila contributed by informing that among the safeguard measures during the COVID 19 pandemic they developed the on-site preparation of medicines to prevent and heal people affected by this disease in the communities. He even reported that they developed and applied a Contingency Plan against the disease with the support of the Municipal Government of Charazani.

Likewise, he sent the Cultural Heritage Unit a written report in response to the note sent to the Municipal Government of Charazani for the periodic report to UNESCO, attaching printed information.

There were also some contacts with some residents in the city of La Paz, such as Mr. Walter Alvarez, a community member of the region. On the other hand, the Kallawaya community member Mario Vargas participated, who supported the procedures and elaboration of requirements for the declaration of the element as a Masterpiece of the Kallawaya Culture.

C00003

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Carnival of Oruro	2008

Question C.1

C.1. Social and cultural functions

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

The Oruro Carnival is a cultural process that is characterized by interculturality that exceeds 200 years, it is carried out in a cultural space that obeys processes of accumulation, selection, generational transmission of cultural manifestations.

That through creativity, continuity, perfectibility and rituality, it comes to constitute processes of generation of new cultural manifestations in other geographical spaces, taking the form of material goods. The final product of this cultural process is manifested during the Carnival date where there is a concentration of the Cultural and Intangible Heritage of exceptional value, particularized by: rituality, creativity, perfectibility and continuity as a multiplying effect that transcends the show in itself.

There are about 52 groups and fraternities that perform in 18 dance specialties that obey different cultural processes, for more than 20 continuous hours they parade dancing along a prescribed route, before 400,000 and more spectators, coming from all over the country and abroad. This activity is carried out following a tradition that has been consolidated in the last 40 years, as a show of great eye-catching and attractiveness.

The dancers are the direct bearers of tradition, involving embroiderers, careteros, boatmen, artisans and musicians in the cultural event, the organizational functions are carried out today by 80% of the Oruro Folklore Ensemble Association, which is the entity that articulates all the Associations and Government entities to develop the annual activity. The relevant changes that have occurred in the Oruro Carnival are the uncontrolled commercial exploitation during the carnival, and particularly the economic dependence on its development. And despite a very marked identity on the part of the inhabitants of the community in which a regional and national pride is generated for the realization of the cultural event, the economic phenomenon is inclined as a priority. Given the context of the health crisis caused by covid 19, it is important to report some determinations that were adopted in this context. The association of folkloric groups of Oruro (ACFO), the Ethnography and Folklore Committee of Oruro and the autonomous departmental government of Oruro defined the non-implementation of the 2021 version, as a health security measure, however despite the economic damage that this has represented, efforts have been made to disseminate the element inscribed on the ICP Representative List through mass dissemination channels and social networks.

Question C.2

C.2. Assessment of its viability and current risks

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

The Oruro Carnival has an annual periodicity, where approximately 400,000 people visit between nationals and foreigners, and the economic movement in Oruro is registered with important increases in subsequent years.

52 fraternities participate in the entrance of the Oruro Carnival in 18 dances, Diabalada, Morenada, Caporales, Incas, Llamerada, Tinkus, Cullaguada, the dancers wear their best costumes to highlight the Bolivian culture.

The transmission from generation to generation is the fundamental pillar for the safeguarding of the Oruro Carnival, for the participation of the public and private institutions in charge of its organization is very important.

There is an urgent need to activate the safeguard plan with policies for the protection of natural spaces (Toad, viper, ants, lizard and condor), these are stone deities that have the risk of being lost due to population growth in those areas since they are constituted in myths that gave rise to the Oruro Carnival.

Regarding the different material elements associated with the Oruro Carnival, in particular those that involve traditional artisan elaboration processes, such as the discriminated use of protected fauna affects the environment.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The registration of the Oruro Carnival in the representative list has strengthened the level of identification with our culture, has increased the degree of responsibility on the part of the general population for its strengthening and growth over the years, all this through citizen initiatives and formal requests to government entities for the implementation of provisions and laws that support the safeguarding of the Oruro Carnival.

The creativity of the main actors of the Oruro Carnival has led to the strengthening of micro-enterprises such as the careteros, embroiderers, boatmen, artisans and others, to have constantly renewed the image of the costumes, always preserving the established forms but generating works of art in each one of them. them, year after year without reaching the distortion but allowing their normal evolutionary step, characteristic of folklore.

In order to preserve nature, legal norms were established in recent years, which have promoted changes in the materials for making traditional costumes, thus avoiding taking different local and national natural species to the limits of their extinction. the nature and root of the cultural event an important achievement related to the ecosystem.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The Oruro Folkloric Ensemble Association, which is in charge of organizing the ensembles that preserve the cultural event, has annually generated internal regulations, intended to regulate Carnival activities, for their revision, correction or adaptation over time and the changes that are generated on the holiday.

Likewise, the Oruro Folklore Ensemble Association has undertaken a campaign to disseminate the cultural fact in the different Fairs and Exhibitions nationwide, currently booths have been presented at the International Fair of Cochabamba-Bolivia (FEICOBOL) and the Economic Technical Exhibition Commercial (EXPOTECO - Oruro), printed material was distributed and informative capsules were disseminated.

Posters of the Carnival are published annually with the aim of publicizing the date of the Carnival by the ACFO Association of Folklore Ensembles of Oruro, Departmental and Municipal Autonomous Governments, advertising is also broadcast in the radio and television media and social networks

Today a website is maintained where information is disseminated not only in news, spots, digital documents, but there are also innovations such as the virtual museum on the Oruro Carnival.

The Technical University of Oruro published three texts on the Oruro Carnival, which cover economic, historical, religious and tourist issues.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The cultural process of the Oruro Carnival involves the participation of different sectors of the Society, of various guilds, associations, fraternities and artistic and cultural groups, about 500,000 people directly involved in the Oruro cultural area of influence.

Throughout the festival, more than fifty groups perform numerous dances distributed in 18 specialties that obey different cultural processes, for more than 20 continuous hours they parade along the route of more than 3 kilometers, before 400,000 national spectators and foreigners.

Also participating in the Oruro Carnival are about 40,000 dancers of both sexes, of all ages (from 5 years old), and of all occupations and social positions, and about 10,000 musicians distributed in approximately 150 musical bands.

Likewise, embroiderers, caretakers, boatmen, hotel companies, citizen security personnel, national police and the army participate.

Academic institutions participate in the annual organization of forums, colloquia, round tables on Oruro Carnival themes, evaluating the choreography, costumes and presentation of each folkloric group.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of Cultures, Decolonization and Depatriarchalization

COMPLIANCE WITH THE NATIONAL LAW 602 THE ORGANIZING INSTITUTIONS OF THE ORURO CARNIVAL:

Municipal Autonomous Government of Oruro

Oruro Folklore Ensemble Association (ACFO)

Oruro Ethnography and Folklore Committee

HELPING INSTITUTIONS FOR THE ORURO CARNIVAL:

Autonomous Departmental Government of Oruro

Oruro Technical University

Oruro Civic Committee

Bishopric of Oruro

Convent of Servants of Mary

Oruro Professional Bands Association
Traditional Craftsmen Association
Association of Embroiderers and Careteros
SEDES
Red Cross
Bolivian Army
National Police

Question C.7

C.7. Participation of communities in preparing this report

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

This report was prepared with the limited participation of the Oruro Carnival actors, the Oruro Folklore Ensemble Association (ACFO) whose current President is Jacinto Quispaya, Oruro Ethnography and Folklore Committee, whose current president is Oscar Elia and also as a member Estanislao Aquino; Oruro Municipal Autonomous Government, Oruro Departmental Autonomous Government, Oruro Technical University (UTO), Association of Oruro Professional Band Musicians.

The Plurinational State of Bolivia has gone through a process of political and social crisis that has affected the institutional framework of the cultural sector, undermining adequate coordination with the representatives, both of the communities involved, representatives and authorities of the department, as well as the different representatives of the folkloric groups and fraternities that are a living part of the folkloric cultural fact.

For this report, all the interviews carried out with different representatives of the institutions involved as well as the members of the folkloric groups, and direct bearers of the element, were systematized .

The interest shown by all the actors makes the writing of this report very special, which acquires a participatory and inclusive nature of society as a whole.

C00627

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Ichapekene Piesta, the biggest festival of San Ignacio de Moxos	2012

Question C.1

C.1. Social and cultural functions

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

The Ichapekene Piesta, involves all the inhabitants of San Ignacio de Moxos, allows the elderly to transmit their knowledge and skills to the younger generations, while giving its multiethnic community a sense of its syncretic identity and respect for the environment. ambient. This past year, despite the COVID-19 pandemic, the San Ignacio procession was maintained with a small group of people from the Folkloric groups and other faithful devotees.

The Indigenous Council, the Folkloric Ensembles together with the San Ignacio de Moxos School of Music, and the participation of the students of the schools are the institutions that give the multi-ethnic and diverse character of the San Ignacio de Moxos festival, the Municipal Autonomous Government of San Ignacio de Moxos that sponsors the party that shows the identity of the Ignatian and since the Choir of the School of Music interprets the official Mass is when the time of the Ichapekene Piesta begins with Dance and Music groups where the flute Tacuara is an essential instrument that accompanies direct groups that carry tradition.

The relevant changes of the Ichapekene Piesta are the COVID 19 effect that resulted in the non-realization of the party but at the same time it was found that the closest bearers and believers to the element made the main ceremony that kept alive the tradition that the people of San Ignacio de Moxos has been rooted within his cultural customs.

Question C.2

C.2. Assessment of its viability and current risks

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

The Ichapekene Piesta has an annual period, where approximately 1000 people participate as direct carriers of the element, and more than 1500 people arrive as spectators of the party. Every year, the Moxeño-Ignacianos relive their own version of the myth of Ignacio de Loyola's victory over the infidels, various religious, festive and fun acts, beginning with the fireworks in the month of May, when the parishioners sing greetings and praise. During this syncretic celebration, which takes place between July 7 and August 5, celebrations of masses, wakes, alms and parties are held daily and every night. The festival reaches its peak on July 30 and 31, when the stars and angels watch over the festivities. The spirits that own the rest and the waters come to teach everyone present to "laugh and live happily." All present embody masked dance characters and are divided into approximately 48 folkloric ensembles. Meanwhile, other inhabitants lubricate a tree trunk representing the vitality of the forest, the handle of the sacred flag and spiritual purification, the Ichapekene Piesta is an act of faith and a constant rebirth.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The registration of Ichapekene Piesta on the Representative List has contributed to raising awareness about the significance of similar rituals and festive events in other parts of the world while encouraging intercultural dialogue and promoting respect for cultural and biological diversity.

Both the Indigenous Council and the State have been ensuring the viability of Ichapekene Piesta in recent decades, and safeguard measures have been planned from conducting inventories to workshops on occupations and tasks associated with the festival, through a series of meetings. and field work, the Indigenous Council of San Ignacio de Moxos

participated in the preparation of the nomination with about ten researchers, and received the free, prior and informed consent of the Community of San Ignacio de Moxos, represented by its indigenous council. And at the initiative of the Moxeños, the element was registered in the national inventory of tangible and intangible heritage and was certified by the Ministry of Cultures, Decolonization and Depatriarchalization in 2010.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Before the presence of the Ministry of Cultures, the Mojeño-Ignatians prepared their own Safeguarding Plan that they put into practice, that is, they had application and results. Thus, they took the initiative to publish a series of books that are commented on the history of Moxos. At the same time, they propose articulation between intangible cultural heritage and other types of heritage. The inventory with the corresponding and officially legalized files presenting 31 intangible heritage files; 175 files of movable cultural heritage and 24 files of the great Indigenous Council. Thus, the Mojeño Safeguarding Plan proposes the articulation with the material heritage by incorporating the Intangible heritage in the cataloging sheets of historical-artistic assets that are used to fight against the illicit traffic of cultural assets.

Within the Safeguarding Plan, the production of bibliography was proposed. This is the case of Ichapekene Piesta. Wisdom reading of the "Big Party" of the Ignatian Mojito people 2017, a publication that is built by making a back and forth between the biblical prophetic writing of the Old Testament and the observations during the festival, the author Fabio Garbari S.J. From the Intangible Heritage unit of the Ministry of Cultures, the compilation entitled: Polifonía de Voces de la Ichapekene Piesta de San Ignacio de Moxos (2019), official documents, the compilation is made in the International Year of Indigenous Languages to raise awareness to the public. In the same way, all the bearers of the element disseminate the festival.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The Ichapekene Piesta belongs to the people of San Ignacio de Moxos, who organize themselves in communities, assuming each and every one of the roles of reproduction and festive transmission through institutions and groups with specific responsibilities. The more than 50 groups that participate are formed with the participation of family members from the communities of San Ignacio de Moxos, who are heir to the collective values and

knowledge that are displayed in the ceremonies and parades with music and choreography. The folk groups are the soul of the festival and are important carriers of the element in the same way the Indigenous Council are the authorities inherited from the Jesuit missions that is formed by the Corregidor and his caciques who represent the spiritual authority that moves the entire cultural issue around the element.

The choir of the School of Music of San Ignacio de Moxos interprets the music of the old partitions in Latin and Moxenian. Some women dedicate themselves to continuously and lovingly performing various services. Abbesses (Abbesses) decorate the temple, dress the saint and pray during services and processions. Meanwhile, other women offer services such as cooking, entertaining or simply offering alms. The musicians produce and tune instruments of pre-Hispanic, Hispanic, baroque and modern Amazonian origin. Finally, all participants learn to live together in an intercultural and multiethnic context through acts of reciprocity and redistribution.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Gran Cabildo Indigenal de San Ignacio de Moxos

Ministerio de Culturas Descolonización y Despatriarcalización

Gobierno Municipal de Moxos – San Ignacio – Beni – Bolivia

Museo Moxos

Iglesia Parroquia de San Ignacio de Moxos

Corregimiento Provincial de la Provincia de Moxos

Dirección distrital de Educación de la Provincia de Moxos

Instituto de Lengua y Cultura Mojeño Ignaciana

La Secretaria de Cultura y Turismo

Asamblea Legislativa de Bolivia

Cámara de Diputados

Instituto de formación Artística de San Ignacio de Moxos (Escuela de Música de San Ignacio de Moxos)

Casa de la Cultura de San Ignacio de Moxos

Consejo Educativo del Pueblo Originario Mojeño (CEPOIM)

Los Macheteros

Los Achus

Sargento Judío

Los ciervos

Los Toritos

Las Mascaritas

El Tintirinti

El Puri
Los Ovejitos
Los Angelitos
Los tigres
El Sol y la Luna
Juan y Juana Tacora
Los Toreros
Coro Musical
Los Doctrineros
Los Sacristanes
Santos Varones
Los Penitentes
Los Perpetuos
Las Abadesas

Question C.7

C.7. Participation of communities in preparing this report

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

The report was prepared with the participation of the Actors of the Ichapekene Piesta, Great Indigenous Council of San Ignacio de Moxos, the Ministry of Cultures, Decolonization and Depatriarchalization, Autonomous Government of Moxos, School of Music of San Ignacio de Moxos, Iglesia Parroquia de San Ignacio de Moxos, House of Culture of San Ignacio de Moxos, Folkloric Ensembles, Institute of Artistic Training of San Ignacio de Moxos (School of Music of San Ignacio de Moxos), House of Culture of San Ignacio de Moxos Educational Council of the Mojeño Native People (CEPOIM).

For this report, all the interviews that were carried out with different representatives of both the institutions involved and the members of the folk groups, the director of the School of Music Raquel Maldonado and other actors of the Ichapekene Piesta were systematized.

The interest shown by all the actors makes the writing of this report very special, which acquires a participatory and inclusive nature of society as a whole.

C00630

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Pujllay and Ayarichi, music and dances of the Yampara culture	2014

Question C.1

C.1. Social and cultural functions

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

The element is constituted in a fundamental pillar of the ethnic identity of the yampara indigenous peasant people, it embodies their own culture, practices and experiences transmitted by their ancients from generation after generation. In the same sense, the element is constituted in the marker of its agricultural cycle: pujllay means game, very characteristic of the season of rain and time of reproduction of the crops; and ayarichi, very owned from the dry season characterized by an abundant variety of agricultural products such as potatoes, corn and other products with which they practice the traditional trueque still in force, even though its invention have expected its centuries.

The migration of young people to other regions in the country and abroad has been constituted a potential risk factor, since they could end by leaving the practice of its element.

Pandemics such as covid 19 is taken into account as a potential risk, which affected the traditional practice of the element.

Question C.2

C.2. Assessment of its viability and current risks

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

The responsible for the safeguarding of the element are not the entire yampara collectivity, its municipal governments, the departmental government of chuquisaca and the departmental directorate of chuquisaca.

The communities of the yampara culture, organized in indigenous peasant and indigenous unions; the authorities of the municipal governments of tarabuco, icla, presto, supachuy, yamparaez and zudañez; jointly the departmental autonomous government of chuquisaca organize festivals on an annual manner between march 12, 13 and 14 with the purpose of strengthening and keeping the element alive and promoting more safeguarding. Together with this activity, crafts, fabrics and agricultural products fairs are held, same that also take place at other times.

On the other hand, the teaching that began to be given to children and youth in different educational units is fundamental by disposition of the departmental directorate of chuquisaca in response to the demands of the committee of the safeguard committee, promoting in this way to keep alive the practice of the element.

The total population involved in safeguard is approximately 30.00 people belonging to the yampara culture. The directly carriers are close to 4,000 people, same who are from the communities of jatun churicana, collacamani, mishka mayu, pisili, lupiara pampa and san jose del paredon; all of them speak quechua, in addition to spanish as a second language.

Among the threats mentioned the prolongation of the covid 19 effect that already hurt for vast recent years, the migration that mainly affects the yampara youth population since in many cases it implies non-return. It has been seen, even though there are no studies in this regard, that their main destination is the city of santa cruz, where, because of the preponderance of events of ethnic discrimination, they suffer a process of transculturation, causing long loss and identity. To this is added the insufficiency of public policies favorable to the safeguarding of the element.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for

cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Before its inscription on the representative list, the element was being practiced with emphasis in the communities of the rural area, being unknown in other contexts and put in danger of disappearance before which neither the local and national authorities could take effective actions in favor. When it was established as an intangible cultural heritage of humanity, it was made visible both at the local, departmental, national and international levels, becoming a very precious cultural value although quite sensitive due to its ancestry since it could suffer distortions due to its spread to others. Places in the country such as la paz, oruro and others, as well as abroad such as punoc-peru where the pujllay dance is danced with very different characteristics.

With its inscription in the representative list of unesco, the interculturality of the towns of the rural area and of the cities of the department of chuquisaca was enriched. Likewise, it meant the enrichment of the practice of interculturality of the peoples of the world due to their condition as heritage of humanity.

It has also become a contribution to humanity by being a model of life respecting mother earth and the harmonious relationship with biodiversity, thus achieving the concept of living well.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

With the inscription on the Representative List of the Intangible Cultural Heritage, the safeguarding of the Pujllay and Ayarichi of the Yampara culture has been guaranteed. Awareness-raising measures have been taken to unify the communities with the municipalities, the departmental government of Chuquisaca, the Caritas NGO of the Catholic Church, the academics of the Association of Anthropologists ASUR. With this measure, research actions have been generated that strengthen the identity by the scholars of the nation itself or Suyu Yampara (Yampara Nation in Spanish), support for handicraft weavers from the municipal governments and the governorate. The entire local population of the department, municipal governments and international institutions have also been sensitized. On the other hand, it has been possible to deepen efforts to hold festivals and handicraft fairs, counting the involvement of local governments, the departmental government of Chuquisaca, even the Departmental Directorate of Education of Chuquisaca of the Plurinational State of Bolivia

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The safeguarding of the element is a joint commitment of the communities, groups and individuals, the municipal governments and the departmental government of Chuquisaca, the organization of professional anthropologists (ASUR) and the Catholic Church, which have been organizing a series of activities such as festivals and handicraft fairs especially for community women weavers, research and implementation of museums that are currently in process, the teaching given in the educational units of Pujllay and Ayarichi, their instruments, music, and the choreography and meaning of the clothing.

The continuation of joint actions of the communities, the Safeguarding Committee with the support of the local and departmental autonomous governments are proof that there is a commitment to safeguarding the element despite adverse factors such as COVID 19 that has occurred in recent years . Sending official notes requesting participation in the preparation of the report by filling in the form, conversations by phone and cell phone.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Competent body or bodies involved in its management or safeguarding

In this regard, the following competent bodies are mentioned:

Cultural Heritage Unit of the Vice Ministry of Interculturality of the Ministry of Cultures, Decolonization and Depatriarchalization.

Departmental Autonomous Government of Chuquisaca.

Chuquisaca Departmental Assembly.

Municipal Autonomous Government of Tarabuco.

Municipal Council of Tarabuco.

Autonomous Municipal Government of Icla.

Yamparaez Municipal Autonomous Government.

Yamparaéz Municipal Council.

Municipal Autonomous Government of Zudáñez.

Municipal Council of Zudáñez.

Chamber of Deputies through the representative of the Yampara native nation.

Also mentioning other bodies that at present have little relationship with the safeguarding of the element is mentioned:

Anthropologists of the South Andean - ASUR Foundation.

San Francisco Xavier de Chuquisaca University.

Community or group organization (s) related to the item

Regarding the organizations related to the intangible cultural heritage Pujllay and Ayarichi:
Collacamani Community
Mishka Mayu Community
Pisili Community
Lupiara Pampa Community
San José del Perdón Community.
The Pujllay and Ayarichi Safeguard Committee (COSAPO)

Question C.7

C.7. Participation of communities in preparing this report

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

The President of the Safeguard Committee called the Pujllay and Ayarichi Safeguard Committee (COSAPA), Mr. José Pachacopa, participated by telephone. Thus, they spoke via telephone with authorities and officials responsible for the Autonomous Municipal Governments, mainly from Tarabuco, informing them and explaining about the periodic report to be sent to UNESCO, for which they responded in a timely manner by sending information via WhatsApp. In the same way, contact was made with officials and authorities of the Departmental Autonomous Government of Chuquisaca, obtaining valuable information to prepare the periodic report.

On the other hand, official notes were sent to the highest authorities of both the Autonomous Municipal Government of Tarabuco and the Departmental Autonomous Government of Chuquisaca, requesting that they provide the information required for the preparation of the periodic report to UNESCO. They also spoke by cell phone with some officials of the Chuquisaca governorate in charge of safeguarding the element, gathering necessary information.

C01182

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
Ritual journeys in La Paz during Alasita	2017

Question C.1

C.1. Social and cultural functions

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

The realization of the wingsite in La Paz implies a social pact between the direct actors that was recreated and confirmed annually, until the 2021 management in which it was suspended as a precautionary measure in the face of the pandemic situation COVID-19 through which it crosses the world. However, in the city of El Alto developed despite the conditions seeking to implement biosecurity measures, the dynamics of this cultural expression prompted society to place its faith focused on the demands of health and hope for the patients of the virus, reaffirming in this way the opportunity to recreate hopes for well-being, prosperity, a desire for union between family, friends and city dwellers, is also an occasion to complement and rejoice fren of coexistense, in addition to communicating feelings of friendship and closeness by offering miniatures of "good luck" that hold hopes for reproduction and growth of life in a time of life conducive to them (denomination in Aymara Jallu Pacha). Intellectuals contribute to the development of the miniature press where they satirize politicians and cast a Zahorí look at the social political event. Indigenous ritualists after the penalization of their practices, act publicly making alcohol libations,

reading in coca leaves, tin, sahumero, Spanish deck, or simply praying for the ekeko.

The Alasita World Heritage Fair, held in the city of La Paz, has the function of uniting the artisans around the fair and the representation of the Ekeko the god of abundance, not only for visitors. While the fair lasts the fair artisans are articulated in community to carry out their customs of the sector such as anniversaries, choosing the directories of each sector, taking into account 66 sectors of artisans united for a single purpose to create and recreate the traditional Alasita Fair.

Question C.2

C.2. Assessment of its viability and current risks

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

The inscription of the element visualizes how the wings illustrate the possibility of ritual exchange between strangers and that is not carried out individually but in the course of a very popular social phenomenon: syncretism not only of magical and religious beliefs of various horizons, but also of aspirations of settlers and social classes of very diverse origins: rural or citadinos regional or ethnic. The fair is highly awaited, not only by the fair artisans but also by visitors who are of different social strata, both women and men, the elderly and children, without discrimination of any kind. During the Ritual Tours in the city of La Paz, replicas of homes and buildings are exhibited, for those who aspire to have a house; small banknotes in Bolivian currency, euros, dollars for those who want to accumulate fortune; food products afin that there is no lack of food and cocks or chicken to get girlfriend or boyfriend.

The threats identified are the smuggling of foreign or foreign handicrafts with Chinese symbology, and in addition that in this management accordingly to the adverse situations of the COVID 19 Pandemic the fairs affiliated to FENAENA asked to postpone for the development of the same for 2 months the same since the impossibility of its realization would imply a loss of their investment.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

The wings make interculturality, confessional freedom and economic diversity visible. Enrollment helps these principles be preserved and reproduced globally. It allows the coexistences of various confessions in the context of good coexistence where individuals can chart their itineraries in the various sacred spaces, without having a unique ritual practice as manifested in religious fundamentalism. Individuals can go to the Catholic blessing, such as indigenous Libations and Sahumerians, or simply not. In the miniature universe of the wings the ceremonial route is free, in addition it allows the obtaining of miniatures and aspirations by various means that illustrate an economic plurality: direct purchases, barter and gifts.

The wingsite is a cultural expression that is recognized through practice, without without dogmatic religious discourse; in this sense, it is constituted in a space of diverse interaction. Precisely because of this characteristic, it expands, recently, around the world. The fairs of the Alasita affiliated to FENAENA have been possessed for its importance as carriers of the Intangible Cultural Heritage, hence the fair is known in other latitudes and is being recognized as the PCI with the greatest originality in the city of Peace, the carnival artisans as a productive sector are now taken into account by the different levels of the state for the realization of it in different cities of the interior.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The presence of wings in a public space seeks to link in addition to national identity, as with the ethnic entity (quechua- aymara). This positioning is part of the process of visibility of the original peoples that has been developing for several decades, which refers not only to an issue exhibited, but also to claims strategies and oral discourses.

Since 2012, the Ministry of Cultures and Tourism, now the Ministry of Cultures, Decolonization and Depatriacization, has created inventories of methods of transmission and recreation of Alasita. For its part, the Museum of Ethnography and Folklore has collected miniatures and other objects of cultural value for collections since 1962. The interest in them is to understand the changes and evolutions of the Alasita event through the analysis of the historical memory contained in the objects.

Due to UNESCO's acknowledging the Ritual Tours in the city of La Paz during the Wingsite, the bearers of intangible heritage developed a project called the Ekeko Museum together a headquarters for the thousands of artisans who are part of FENAENA. So that in this way they have a place to shelter and exhibit the family treasures of the wings that are held in custody from their ancestors, Antiquities that will be a primordial part of this Museum.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

In La Paz, from the beginning of the nineteenth century to the present day, the population has cared about its characteristics and future because, according to official surveys, it considers it a festive expression that marks its identity. Alasita's ritual itineraries have changed over time because during the last thirty years new public spaces have been opened that have allowed us to publicly express syncretism and abolish the criminalization that, since the sixteenth century, weighed on Andean religiosity. Today, indigenous ritualists can freely perform their ceremonies on or near church porches, which was previously unheard of.

The inhabitants of the city of La Paz take over the Alasita Fair, because they are all part of it by concentrating on the fairground where the main w'aka (sacred place) and the Ekeko are located, on January 24th at 12 no.m., where miniatures, rings and ispallas are purchased, with the hope and dream that in the coming year will come true through the rituality of the watiri masters, amautas, spiritual guides of the of the Andean worldview, rituality of religious syncretism of the symbiosis of the custom of ancestors and the Catholic religion. Among the organizations involved for safeguarding are: the Universidad Mayor de San Andrés, the Departmental Council of Cultures and others.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of cultures, Decolonization and depatriarcalization

Municipal Autonomous Government of La Paz

Universidad Mayor de San Andrés National Museum of Ethnography and Folklore (MUSEF)

National Federation of Christmas craftsmen and exhibitors and Alasita (FENAENA) Andean

Cultural Development Center (CEDECA)

Historian Dr. Fernando Cajias de la Vega.

Question C.7

C.7. Participation of communities in preparing this report

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

Despite this situation, there was timely participation of the National Federation of Christmas and Alasita Artisans and Exhibitors (FENAENA) and the Municipal Autonomous Government of La Paz, Ministry of cultures, Decolonization and depatriarcalization Departmental Autonomous Government of La Paz, National Federation of the Artisans of alasita of the city of El Alto Universidad Mayor de San Andrés UMSA, National Museum of Ethnography and Folklore (MUSEF) National Federation of Christmas craftsmen and exhibitors and Alasita (FENAENA) Andean Cultural Development Center (CEDECA) who provided valuable information for the filling out of this form.

For this report, all the interviews carried out with different representatives of the institutions involved as well as the members of the folkloric groups, and direct bearers of the element, were systematized .

The interest shown by all the actors makes the writing of this report very special, which acquires a participatory and inclusive nature of society as a whole.

C01389

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

Name of the element	Year of inscription
The festival of the Santísima Trinidad del Señor Jesús del Gran Poder in the city of La Paz	2019

Question C.1

C.1. Social and cultural functions

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

The Gran Poder festival takes place on the Holy Trinity Day in La Paz, seat of government of the Plurinational State of Bolivia. The liturgies take place in Ch'ijini . A procession of more than 40,000 devotees begins the Parade, which runs through the western part of the city. From the Plaza Garita in Lima the procession advances with 7,000 musicians through the streets full of a jubilant crowd that welcomes them with flowers and confetti, reaching an audience of approximately 116,000 people on the route . the dancers arrive in the Ch'ijini district , surrounding the Shrine, where the patron is led to lead the eight- kilometer-long procession .

The devotion is transmitted within the families of the Great Power through the promise to dance for three years and to participate in devotional ceremonies, processions and evenings, in parallel, during demonstrations of joy and vitality in the preparatory rehearsals and the parade. It is important to note that since the 1990s, children have had an

organizational structure that allows them to perform the same devotional gestures as adults. So they have a little independent parade.

The devotion of the Preste is expressed in the active mobilization of interpersonal relationships, the intensification of cooperation networks and the exchange of gifts and affections, but above all in the extraordinary economic investment in ceremonies and celebrations.

In the same way, a large community of artisans works for the Gran Poder festival, not only supplying costumes and jewelry, but also creating fashion, aesthetics and symbolism to stimulate the economy generated by the celebration in which they participate.

The relevant changes of the Great Power festival are the COVID 19 effect that determined that during the pandemic, meetings between fraternities called "Social Receptions" were not allowed, but keeping this activity so important for believers alive in the midst of the pandemic was I realize change Manto embroidery Tata of the Great Power, also it made a small procession with the Tata of the Great Power with some representatives of the fraternities, and by the Municipal Government of La Paz realized one Virtual Program on Gran Poder performing various activities is Zoom, Facebook, Youtube, from the Canal: La Paz Cultures, where he conveyed the act of inauguration, forums, expociones, interviews, presentation of the book "Great Power party Mayor of Los Andes", transmissions versus previous ones of the party.

Question C.2

C.2. Assessment of its viability and current risks

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

Since 1923, the celebration of the Lord Jesus Great Power takes place during the Holy Trinity, it is a religious celebration that takes place in the city of La Paz, in the high plateau of the Andes in Bolivia. It is held annually, on a Saturday in late May or early June. In honor of the image of the Christ with three faces. It is an essential source of strength that defines, transforms and stimulates the social life of La Paz each year like no other celebration, since it emanates from a particular way of understanding and living Andean Catholicism.

Throughout an uninterrupted cycle, faithful couples receive the grace of the patron saint and become Preste: this is the catalyst for the celebration, bringing together devotees from different social groups, genders and generations. The devotees, the Preste and the festival are inseparable and complementary for 12 months, when they use elements of Andean reciprocity to successively reproduce the faith through an uninterrupted cycle of activities. This great procession is essential for the event, since the 40,000 devotees dance and sing as an offering or sacrifice to the patron saint. The dance has a sacred meaning for the 69 fraternities, which are received in the streets in a euphoric atmosphere where the music of 7,000 musicians from Bnadas Folkloricas resounds. The heavy dances begin with the Morenos, the festival's iconic dance, mixed with Waca Wacas, Kullawadas and Caporales

light dances . Meanwhile, the native dances of Sikuris and Qhantus take us back to the origins of the Ch'ijini festival .

The next day, the members of the procession solemnly carry the patron saint on their shoulders in the Gran Poder district. The image advances in front of the devotees, who pay homage to it with incense, flowers and confetti.

Question C.3

C.3. Contribution to the goals of the List

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Historically, the Gran Poder festival has made a substantial contribution to the nomination for Intangible Cultural Heritage status. It has also served to increase the dissemination and recovery of Bolivian folk dances marginalized by certain social classes. The inscription on the ICH List will increase the visibility and dissemination of communion and celebration of cultural diversity expressed through various events and ceremonies each year. Each group (“fraternity”) will ensure that this transmission continues from generation to generation. It also reinforces the values linked to traditions and customs at an educational level. Unlike the past, the new generations will realize this from the respect for Cultural Diversity . The feast of the Great Power fosters feelings of companionship among various social groups by raising awareness of the values of religious devotion. At the same time, the event will connect the diverse musical and dance traditions performed by members of the fraternity. The rise of the Great Power in Ch'ijini , a disadvantaged working-class neighborhood, has generated a historical memory of the struggles and demands of social classes and issues related to gender. Currently, the widespread presence of women in skirt skirts , the Cholas , is a triumph of this festival, since these women had previously been relegated to wearing male masks and playing a passive role. At the same time, the presence of gay men as highly visible characters is a contribution to the celebration and popular culture since they contribute to the aesthetics and politicization of the party.

Question C.4

C.4. Efforts to promote or reinforce the element

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

The measures proposed to promote or reinforce the ICH have been organized around objectives that can be achieved, thanks to the political will and availability of the Association.

- Save the historical memory of the Gran Poder festival to enrich the expressions of popular

religiosity and illustrate creativity through costumes, music and dance.

(a) Design and build the Museum of Great Power in the city of La Paz in order to centralize the collections of costumes, masks and jewelry, among other objects from different periods that are currently owned by private collectors, implementing new technologies to recover the voices and stories around these historical and artistic objects that have made this sociocultural construction possible.

(b) Acquire and increase collections with annual Gran Poder products (invitations, videos, musical records, fraternity souvenirs). Make acquisitions of private collections.

(c) Produce a historical video on the Great Power around the management of Andean reciprocity in the trajectories of the founding families, Prestes and Pasantes , since they were the ones that invested the most social and cultural capital . int or strengthen the Great Power. This is an informal broadcast medium.

(d) Implement a retrospective exhibition of the costumes of the Morenada del Gran Poder.

(e) Incorporate information on small devotional ceremonies before and after the Parade, respecting personal dominance.

- Improve the internal organization of the Gran Poder festival based on a five-year integrated planning process between the Association and the City of La Paz.

Question C.5

C.5. Community participation

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The Cultural Process of the Festival of the Holy Trinity of the Lord Jesus of the Great Power, involves the participation of different sectors of society, of various guilds, associations, fraternities and artistic and cultural groups about one and a half million people who indirectly relate to activity annually.

Along the route, more than fifty groups perform numerous dances distributed in more than 20 specialties that obey different cultural processes for more than 20 continuous hours that parade along the route.

At the state level, the Ministry of Cultures, Decolonization and Depatriarchalization promotes the broadcasting of the Great Power on TV Culturas to provide more information on the creativity that fraternities generate annually. It will also support the production of the videos that will be necessary for its promotion abroad. Meanwhile, the Departmental Cultural Advisory Unit will carry out periodic updates (every three years) of the Register of Artists and Cultural Agents.

At the level of the municipal government of La Paz, joint efforts will be made to the Association of Groups Folkloric of Great Power in order to create better conditions for the development of the festival and how it performed during the pandemic of the COVID 19 an entire Virtual Programming is made of activities related to the Great Power Festival.

- The installation of stands in optimal conditions for transmission to television through the Municipal Secretariat for Economic Promotion.

- The installation of stands to guarantee the safety of users through the Special Directorate for Citizen Security.

- The application of Law No. 259 (07/11/2012) on the consumption of alcoholic beverages during three key events: The Promise, the Awakening and the Procession. The Museum of Ethnography and Folklore will increase the photographic and cinematographic record to strengthen dance inventories. At the same time, it will provide the facilities for the workshops. State and municipal institutions will coordinate to organize the Annual Symposium.

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;
- b. the organization(s) of the community or group concerned with the element and its safeguarding.

Ministry of Cultures Decolonization and Depatriarchalization

Autonomous Municipal Government of La Paz,

Autonomous Departmental Government of La Paz

Sanctuary of Lord Jesus of the Great Power

The Association of Folk Ensembles of the Great Power

The Federation of Music Bands of the Department of La Paz

Mixed Artists Association B speakers would Autodidactas (LOVED)

The Major University of San Andrés

National Museum of Ethnography and Folklore

Council Departmental of Culture of Peace

Researches and historians, embroiderers and artisans who supported
The report was prepared with the participation of the Actors of the Great Power Festival, the Association of Folk Ensembles of Great Power, the Ministry of Cultures, Decolonization and Depatriarchalization, the Shrine of Señor Jesús del Gran Poder, the Federation of Music Bands of the Department of La Paz, the Mixed Association of Self-Taught Embroidering Artists (AMABA), the UMSA, the National Museum of Ethnography and Folklore,

Question C.7

C.7. Participation of communities in preparing this report


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

The report was prepared with the participation of the Actors of the Great Power Festival, the Association of Folk Ensembles of Great Power, the Ministry of Cultures, Decolonization and Depatriarchalization, the Shrine of Señor Jesús del Gran Poder, the Federation of Music Bands of the Department of La Paz, the Mixed Association of Self-Taught Embroidering

Artists (AMABA), the UMSA, the National Museum of Ethnography and Folklore, and the Departmental Council of Culture of La Paz, as well as researchers and historians, embroiderers and artisans who supported the compilation of ceremonial, social, symbolic and devotional data of the patronal feast.

For this report, all the interviews carried out with different representatives of both the institutions involved as well as the members of the folkloric groups, and direct bearers of the element, were systematized .

The interest shown by all the actors makes the writing of this report very special, which acquires a participatory and inclusive nature of society as a whole.



Question D

Signature on behalf of the State

The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.

Name

Sabina Orellana Cruz

Title

Minister of Cultures Decolonization and Depatriarchalization

Date

12-03-2021

Signature

<signed>