



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: English

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Seventeenth session
2022

Nomination file no. 01854 for inscription in 2022 on the Representative List of the Intangible Cultural Heritage of Humanity

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Guatemala

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Holy Week in Guatemala

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

Holy Week in Guatemala

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Major Week (in Spanish)

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

The community is made up of those who identify themselves with Holy Week; all of them are, from their particular role: participants, spectators, and organizers.

The Catholic Church regulates the brotherhoods of passion; these are the ones in charge of coordinating, organizing the logistics of the processions in an integral way; organization of the worship of the titular image; the rest of the activities related to the celebrations of Holy Week.

The artisans are dedicated to the elaboration of: platforms; hairpieces for images; embroidery; jewelry; other types of paraphernalia related to the commemorations of the Passion.

The neighbors are in charge of the elaboration of altars, orchards and carpets. The merchants are dedicated to the dynamization of the economy through the gastronomy and diversity of products of the Lenten season.

The Municipalities authorize and coordinate the use of public space in each region.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

In Guatemala, the beginnings of this manifestation date back to the XVI century. The epicenter of this event was the city of Santiago de Guatemala -today Antigua Guatemala-, where the Christian faith was merged with pre-Hispanic customs giving origin to new expressions of religious art, music, gastronomy and rites, thus achieving that this event spread to the different towns of the Guatemalan region in its 22 departments.

After the earthquakes of 1773 that caused the transfer of the city of Santiago de Guatemala to the Nueva Guatemala de la Asunción in 1776, social dynamics were generated that turned these two cities into the model to follow for other regions of the country, where each community group impregnated it with its own characteristics, forging the identity of Guatemalans around a manifestation of faith that promotes the tolerance, the respect and the social cohesion in the territories where it is developed.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Ms.

Family name: Ramírez Klee

Given name: Nelly Elizabeth

Institution/position: Ministry of Culture and Sports / Technical Directorate of Intangible Heritage

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E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

1. Identification and definition of the element

For **Criterion R.1**, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s)

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;
- b. ‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;
- c. that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;
- d. that it provides the communities and groups involved with ‘a sense of identity and continuity’; and
- e. that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Among its most important manifestations are the processions, vigils, elaboration of carpets, orchards, altars, composition and interpretation of funeral marches, creation of seasonal gastronomy, manifestations that have the characteristic of using the public spaces of each community; use of floral elements and others that, like incense, provide the visual and olfactory framework to the ritual of Holy Week; the decoration of the fronts of houses and buildings bring to the public space the atmosphere of Holy Week. In the elaboration of its constituent elements and in the celebration itself, parishioners, neighbors, citizens, tourists, artisans, musicians, authorities and spectators participate, thus giving it the universal and cohesive character that it possesses.

Holy Week in Guatemala is a religious and cultural celebration that commemorates the passion, the death and the resurrection of Christ, this is expressed in a creative way encompassing a series of activities and common elements that are acquiring particular characteristics of each region, which are developed in the public space and in architectural places throughout the country. Through common elements that are acquiring particular characteristics in each region; the syncretism fostered by the culture of the native peoples and the Hispanic culture, make it unique worldwide.

It is an event whose importance and recognition has been transmitted for generations through the five senses, with the creation of religious and allegorical art, gastronomy, use of aromatic elements, seasonal flora and sacred music, combining textures and shapes in manifestations of an intrinsic spirituality.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

Not fewer than 150 or more than 250 words

Civil society, which can be religious or not, and can play the role of spectators, or be directly involved in a specific activity; for example, there are artisans of various religious elements (altar makers, cabinetmakers, tailors, seamstresses, embroiderers, sculptors, silversmiths, among others), members of the brotherhoods, cucuruchos and devout bearers of processions. All these occupations, their knowledge and significance have survived through the years for generations and are a source of family pride. Artists that through diverse manifestations -such as music, literature, painting and sculpture- are a vehicle for the transmission of tradition.

The religious authority led by the Episcopal Conference of Guatemala and represented by the parish priests of the Catholic churches located throughout the national territory, are the regulating entity of the brotherhoods and fraternities - in the case of Guatemala City and Antigua Guatemala there is the Pastoral of brotherhoods-. These are responsible for organizing, coordinating and executing the processions and all activities that comprise this manifestation. The municipal authorities who grant circulation permits and promote the celebration through publicity, traffic control, security and street cleaning.

The state authorities who promote the celebration through oral, written and digital communications, highlighting the event and its tradition as an element of identity.

- (iii) *How are the knowledge and skills related to the element transmitted today?*

Not fewer than 150 or more than 250 words

The Holy Week is a social phenomenon of long duration, since it is a cultural and faith manifestation that has been taking place for five centuries. This denotes that it is a communitarian process whose characteristic, besides the strong syncretic element, is the easy intergenerational transmission and the constant recreation of all its elements, since during the whole year it is present in the collective imaginary. Every Friday of the year activities around the popular devotion to the Passion of Christ can be appreciated, increasing during Lent.

Its forms of transmission can be found in the daily life of the country's communities: oral tradition; intergenerational transmission through doing, seeing, listening, imitating and finally consolidating the practice of the tradition -it is important to emphasize that this a two-way transmission: ancestors to new generations and vice versa-. The radio, the written media, the internet and the social networks -media that have taken certain relevance during the pandemic by COVID-19, since most of the worship and cultural activities related to the Holy Week have been accessible to the culture bearers and practitioners through these media, the brotherhoods have made a great effort to maintain in force in the population in general the popular devotions by means of the virtuality-. However, as already noted, the generational contact is the bridge through which this tradition, fundamental in the imaginary of a great part of the population, has been transmitted throughout the centuries.

- (iv) *What social functions and cultural meanings does the element have for its community nowadays?*

Not fewer than 150 or more than 250 words

Holy Week is a manifestation that promotes tolerance and respect through an open and diverse participation of people from different social groups, achieving homogenization during the activities themselves to the different groups that make up the social fabric of Guatemala.

As for the cultural manifestation, it ensures a mutual recognition and appreciation among the individuals and institutions that participate, both in the organization and execution as well as in the observant participation of the same.

It is a manifestation rich in spirituality and art in which the population is reflected by representing the cultural diversity of the country with its pre-Hispanic and Hispanic syncretism throughout the national territory.

Since ancient times, Holy Week, as a celebration of the Passion of Christ, has represented throughout the centuries an identification with pain and a cult of death that was not strange to the original inhabitants, a characteristic that is still valid today and that, despite an apparent contradiction, is a sign of hope and union.

- (v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not fewer than 150 or more than 250 words

All the activities that take place during Holy Week in Guatemala are fully compatible with international human rights instruments and the principles of equity and respect among the various social groups that are fundamental actors in this cultural manifestation.

Community leadership is fundamental for these manifestations to take place, since from the beginning it is an activity that is born from the community and is for all its members, with no distinction of ethnicity, gender, religious beliefs or lack thereof. This means that as much the dialogue as the cultural interchange is something that is encouraged and that is considered as one of the privileged social phenomena in the Holy Week, since it is through this interchange that its bases are founded and that all its manifestations shall be configured.

This festivity is a reason for family reunion, intergenerational dialogue, mutual respect and citizen participation. Likewise, there is brotherhood and solidarity among the diverse groups involved in this religious and syncretic cultural manifestation.

The community origin of Holy Week also favors the sustainable development of the activities, favoring local consumption, so that it can be preserved for a long time.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

*For **Criterion R.2**, the States shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

- (i) *How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

(i.a) *Please explain how this would be achieved at the local level.*

Not fewer than 100 or more than 150 words

The inscription of the Holy Week in Guatemala will strengthen at the local level the participation of both believers and non-believers of all ages and of any social group, Christians of different denominations and of different ethnic groups and social context as well. The intangible cultural heritage through the Holy Week makes visible the identity of the Guatemalan, since with its pre-Hispanic roots and through the five senses a local conscience is generated, that is to say, from the community of the syncretism that the country possesses.

It will strengthen the bond of Guatemalans with this cultural manifestation, especially before the Covid-19 crisis, it will motivate the bearers to continue with this tradition as it is recognized worldwide as a spiritual, devotional and artistic expression, thus they will look for creative ways to keep alive the activities as they have done through the centuries.

(i.b) *Please explain how this would be achieved at the national level.*

Not fewer than 100 or more than 150 words

The declaration will reinforce in Guatemalans the feeling of national and community identity by promoting mutual respect among ethnic groups and their linguistic and cultural particularities, as this is a manifestation of social, cultural and religious importance, in which the whole country is involved. International recognition shall encourage the bearers to continue recreating this manifestation and to continue participating in its preparation throughout the year, which would continue reinforcing family and community ties, ensuring its intergenerational transmission, as well as the values that support it; in addition, it would continue promoting dialogue among the inhabitants as it is a heritage shared by the community through creative expression.

It will encourage the population to continue recreating the Holy Week in a creative way during the pandemic and to prepare for its possible traditional reactivation in the year 2022, thus promoting domestic tourism.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

At an international level, the inscription will contribute to the positive perception of Guatemalans by making visible how they have made it possible to keep alive a unique manifestation in the world that reflects the syncretism and dynamism generated by the fusion of the culture of the native peoples and the Hispanic culture since the sixteenth century. It will allow it to be a means of disseminating Guatemalan culture; it makes it possible to strengthen the connection with migrants who continue this manifestation from different parts of the world. This would contribute to promote the country as a destination for cultural tourism, thus contributing to economic reactivation. Finally, the declaration could make visible the importance of Holy Week as a manifestation that promotes the tolerance, the respect, the inclusion and the open participation of different social groups and national and foreign citizens; therefore, it respects human rights.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

The inscription of Holy Week in Guatemala as an intangible cultural heritage of humanity encourages the intergenerational as well as the inter-ethnic dialogue since it is an original and syncretic manifestation, so rich in traditions of art, music, gastronomy, and spirituality. It generates mutual respect, creativity and a sense of local identity. The inscription will allow to continue with its transmission and promotion both nationally and internationally, still during the pandemic by COVID-19 as it has happened in the year 2021.

The active collaboration of the various actors in the different stages of preparations until its culmination, originates a strong bond between peoples, thus contributing to strengthen the social fabric. This festival is an example of inclusion because a large part of the Guatemalan population participates in the different activities, generating cooperation, tolerance, sustainability, and creativity in diverse aspects.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

The inscription of this element will privilege the promotion of human creativity, in the artistic, gastronomic and academic fields and the sustainable use of resources and will promote cooperation among the different cultures that inhabit the country, including in the process the various institutions related to the dissemination and safeguarding of culture: for this purpose, the bearers will be motivated to the realization of processions, carpets, altars, orchards, vigils and seasonal food, which will also stimulate the economy around the Holy Week.

On an international level, it will generate the opportunity to share the richness that Holy Week contains as a cultural manifestation where everyone can be participants, spectators and promoters of human creativity. It is also important to make visible how creative expression and the sustainable use of resources have adapted and survived in times of crisis, as it has happened after the COVID-19 pandemic.

3. Safeguarding measures

For **Criterion R.3**, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

3.a. Past and current efforts to safeguard the element

- (i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

The viability of the Holy Week in Guatemala is ensured by the commitment that has been demonstrated by the confraternities, brotherhoods, devotees, artisans, families and individuals over the years and has been passed down from generation to generation since the sixteenth century. The evolution and dynamism of the element has allowed it to adapt to the times and generations without losing its essence.

Another aspect are the brotherhoods or confraternities, whose main objective is to watch over the safeguard and administration of the cult of the main image. This has allowed them to organize working groups, establish statutes, coordinate internal organizational processes, raise funds, prepare processions and keep the population informed. The participation of all the members of these groups of men, women and children is voluntary, their motivation is solely devotional.

The devotees (who may or may not be members of the brotherhoods) are important as spectators-transmitters and participants in the processions, in the realization of carpets or preparation of typical food of the time. They collaborate with each other, transmit the values and meanings and promote the importance of the event to the whole community.

The initiatives that have made the element viable are: formal and non-formal education, photographic and audiovisual documentation, exhibitions, conferences, sacred music concerts, gastronomic workshops, carpet making workshops, academic research and dissemination through national and foreign media. The latter have been essential to promote the Holy Week at local, national and international levels.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **communities, groups or individuals** concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

- (ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words

At a national level, the State included the element in the national inventory of intangible heritage in 2008 by declaring it Intangible Cultural Heritage of the Nation with Ministerial Agreement Number 560-2008 of the Ministry of Culture and Sports. In 2011 the Guatemalan Funeral Marches, a fundamental component of the Holy Week, were also declared Intangible Cultural Heritage of the Nation for being part of the musical traditions of the country.

The Ministry of Culture and Sports supports the dissemination of the tradition through publications and educational programs on radio, television and social networks. State academic institutions carry out research, documentaries and publications through physical and digital media.

At the local level, municipalities coordinate the use of public space, regulate traffic and prepare streets and squares for the elaboration of carpets, the circulation of processions and the location of food and handicraft sales. In addition, they help in the cleaning of the streets after the processions. The departmental governments authorize the movement of the processions and the national and municipal police guarantee the safety of the participants.

The Municipality of Guatemala City and the Metropolitan Archbishopric of Santiago de Guatemala in 2014, organized the realization of the longest carpet in the world. Volunteers of different ages, genders and ethnicities participated in it and the Guinness World Record was achieved.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **State(s) Party(ies)** with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not fewer than 500 or more than 750 words

It is proposed to complete the inventory and carry out the safeguarding plan in order to detect more deeply the threats that may affect the event. Thus, it will be possible to outline actions to avoid or lessen the impacts, but essentially to design strategies that allow its safeguarding.

Transmission of the different arts, cabinetmaking, altar making, creators of carpets, embroiderers, sculptors, ornament makers, composers and performers of funeral marches, among others, through specialized schools in each technique, where there is respect for the people who have traditionally acquired this craft and the inclusion of a diversity of people who want to learn this craft.

We will seek to make visible the importance of the generational transmission of knowledge, know-how and techniques of different artistic expressions through courses and workshops taught by culture bearers, where there is free and inclusive participation of people of different gender, age and ethnicity who want to learn the traditional crafts of cabinetmaking, altar making, carpet making, embroidery and platforms ornaments.

It is important to transmit the knowledge that reflects the history and validity of the technical and artisan work, which in most cases have ancestral origins. As well as the investigation of new ways of transmitting knowledge, through technology to obtain a greater reach.

We will promote and support concerts of funeral marches, artistic and handicraft exhibitions, as well as gastronomic fairs and sales of allegorical articles of the Holy Week.

Research on Holy Week will also be encouraged from a contemporary point of view, for example, new ways of transmitting knowledge, the evolution of the use of materials, the innovation of designs and the use of technology for its promotion and diffusion.

By having religious imagery with centuries of antiquity, it is crucial to rely on the restoration of movable goods, in order to preserve the historical, religious and cultural value of the images and paintings, in that sense the University of San Carlos of Guatemala has the career at technical level, the next step is to take this career to a level of specialization.

In the promotion and communication, the ideal is to digitalize the photos that are in different archives of the history of the Holy Week, making it accessible to the general public. To compile visual and audiovisual archives of the different elements that make up Holy Week, based on the five senses of the different regions of the country.

Conferences will be organized to show the variety of elements that make up this religious cultural manifestation, highlighting the importance of the intangible cultural heritage of Guatemala, thus allowing a dialogue with the community.

Through web pages, social networks, or other virtual platforms, to inform and raise awareness among the population about the relevance of this festivity both nationally and internationally, so that the tradition continues.

To keep on teaching the new generations by getting involved in the different aspects of Holy Week, for example, continuing with the children's processions of the passion and resurrection of Christ. The community is transmitting the sense to the children from a young age, enrolling them in the activities giving them specific functions inside the processions as well as outside of them.

From the academic world, there are research institutions such as the School of History, General Directorate of Research -DIGI- [for its acronym in Spanish], Center of Studies of Cultures in Guatemala -CECEG- [for its acronym in Spanish], these of the Universidad San Carlos de Guatemala, which have a long history of publications on the Holy Week in Guatemala, contributing to the safeguarding of specific activities in each region. Also publishers such as Cara Parens, which publishes articles on this topic.

In collaboration with study centers, we would seek to create educational content and audiovisual material according to age groups, using social networks and other alternative ways to reach new target audiences. This would also seek international promotion to contribute to the country's economic reactivation.

By being declared cultural heritage of humanity, the devotee or participant will continue to transmit the tradition orally to all interested persons, both nationals and foreigners, and invites them to be part of the community.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

At national level, the State will promote and coordinate the safeguarding of the heritage elements that make up the Guatemalan Holy Week as intangible cultural heritage. The inscription of the element in the representative list will reinforce the communication and awareness of the safeguarding measures proposed at the national level, which will include respect for the ethnicity, culture, creed, gender and age of the people.

At municipal level, the commitment of the entities involved in supporting logistics in public spaces, order and harmonious community sharing.

The Ministry of Culture and Sports will make visible and promote the knowledge of this heritage at national and international level. It will also support research projects on heritage safeguarding and new forms of transmission continuation of this element. Dissemination through various media will also be supported. Furthermore, it will register and provide technical support so that the knowledge of the different artisan trades can remain and be transmitted. It is committed to support the Council for Lenten Traditions [Consejo Pro Tradiciones Cuaresmales] (The Council is a civil association legally constituted since 1993), for the reactivation of the Museum of the Holy Week; as well as to carry out the digitalization of the different handicraft crafts. As well as to carry out the digitalization of the vigils and other manifestations of the Holy Week. To use the technology to make 3D images of the vigils and to digitalize documents.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

The proposed safeguarding measures are the result of various communications with the different actors, from the different brotherhoods, associations or confraternities of passion as well as artisans who keep this tradition alive through different trades, as well as people in the gastronomic field of the seasonal food. Families and neighbors who participate in this manifestation of faith. The Catholic Church of Guatemala was also involved, for its approval and support in the religious cultural approach of this element, making it a participant in this process that identifies the intangible cultural heritage.

Therefore, the measures satisfy the various interested groups. During this process both men and women, of different ages, ethnicities, cultures and creeds participated respectfully during this nomination process.

Also the authorities and the tourism sector that support this festivity, because during the period of Holy Week they provide their support to this manifestation of national identity so that there is respect and inclusion among citizens.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Technical Directorate of Intangible Heritage - Ministry of Culture and Sports

Name and title of the contact person: Nelly Elizabeth Ramírez Klee, Technical director

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Name of the body: General Directorate of Cultural and Natural Heritage - Ministry of Culture and Sports

Name and title of the contact person: Breitner Roely Gonzales Maldonado, General director

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4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

In 2008, the Holy Week in Guatemala was included in the list of "Intangible Cultural Heritage of the Nation" with the collaboration of the community. Likewise, it was given follow-up, so in 2011 the funeral marches that are part of the musical tradition of Holy Week were also included in the list as well. To continue with the visualization and importance of this element as heritage, the Catholic Church was consulted on different opportunities for their opinion, but as the representative of Guatemala has changed in recent years, it has been necessary to contact each one to request their consent, in 2021 the representative of the church was also consulted.

Subsequently, women and men artisans, carpet makers, altar makers, neighbors, members of the different brotherhoods and representatives of different ethnic groups in the country have been contacted to inform them of the nomination and ask for their consent. Each one has been informed about the work of this dossier and their opinion is respected.

With the media and photographers, a first approach was made to know if they wanted to be part of this procedure, then they were asked for support with visual material for the video and images since, due to pandemic issues in 2020 and 2021, the Holy Week will not be carried out in a traditional way as in previous years. In spite of this, alternative activities were developed that show their viability and the desire for recreation.

The final drafting of the dossier was done in 2021, with the consent of the community from different parts of the Guatemalan territory. The video is the compilation of visual material from years prior to 2020.

The proposed images were chosen from different photographers who have captured this event for several years, in different parts of the Republic of Guatemala.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

Consents were obtained from representatives of religious authorities, high authorities representing the population from the State and administrative entities of the territory. As well as civil society and from important sectors of tourism and academia.

Groups of men and women of different ages, constituted in brotherhoods, associations of passion of the Nazarenes and confraternities of the Virgin, from the different regions of the Guatemalan territory. As well as people who have been making handicrafts of this time for several years, and bearers of the culture as the altar makers, families and groups that make the carpets, embroiderers, artists of scalps of images and creators of gastronomy of the season.

There are also consents from composers and performers of funeral marches that accompany the processions.

The consents come from people of different ethnic groups distributed throughout the national territory.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

Participation in the different activities of the Holy Week is mostly open, since it takes place in the public space of different towns in Guatemala. Nevertheless, there are some rites that are restricted because they involve mysticism and solemnity, for instance: the process of preparation of the processions, or the changing of the religious vestments of the images -except for the cases in which the traditional rite of anointing of the image, and its subsequent changing of vestments is open to the public-. These practices are carried out inside churches, and in family or community spaces in which a limited group of men and women members of the brotherhoods participate. The meanings and values transmitted in this practice have been passed down intergenerationally in a hermetic way, and therefore a complete respect for them will be maintained.

We will also respect those particularities of trades, knowledge, recipes of dishes and artistic and artisanal practices that the bearers wish to keep in reserve and that have been family or guild secrets, so we will only address aspects in which those involved are willing to share, and of which a free, prior, and informed consent is obtained.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity;
- b. Name and title of the contact person;
- c. Address;
- d. Telephone number;
- e. Email address;
- f. Other relevant information.

- a. Arquidiócesis de Santiago de Guatemala
- b. Arzobispo Metropolitano de Santiago de Guatemala, Gonzalo de Villa y Vásquez
- c. Palacio Arzobispal, 7ª Avenida 6-21 zona 1, 01001 Ciudad de Guatemala C.A.
- d. (502) 2506-3560
- e. arzobispadodeguatemala@gmail.com
- a. Pastoral de Religiosidad Popular Arquidiócesis de Santiago de Guatemala
- b. Ingeniero Alfonso Ramírez García
- e. alfonsor747@gmail.com
- a. Congreso de la República Guatemala C.A.
- b. Licda. Madeleine Samantha Figueroa Rodas
- f. Diputada Por San Marcos, Unidad Nacional de la Esperanza-UNE.
- a. Congreso de la República
- b. Lesly Valenzuela
- c. 10a. calle 7-43, zona 1, Edificio Torín, oficina 41 cuarto nivel
- d. (502)2220-4879
- f. Diputada Por San Marcos, Unidad Nacional de la Esperanza-UNE.
- a. Congreso de la República
- b. Lic. Mario Ernesto Gálvez Muñoz
- f. Diputado del distrito de San Marcos
- a. Congreso de la República
- b. Lesly Valenzuela
- c. 10a. calle 7-43, zona 1, ciudad Guatemala, oficina 24 Edificio Torín
- d. (502) 2297-8895 / (502) 2297-8800 ext. 1555
- f. Diputado por Retalhuelu
- a. Dirección del Centro Histórico, Municipalidad de Guatemala
- b. Arq. Griscelda Cruz
- c. 7a. Avenida 11-66 zona 1, interior Casa Ibargüen
- d. 2220-4879
- e. grisceldacruz.ch@gmail.com
- a. Centro de Estudios de las Culturas en Guatemala, Universidad de San Carlos de Guatemala
- b. Ing. Agr. Mario Antonio Godínez López
- e. tzikin.mario@gmail.com
- f. Director
- a. Centro de Estudios de las Culturas en Guatemala, Universidad de San Carlos de Guatemala
- b. Dr. Aníbal chajón
- e. anibalchajon@gmail.com
- f. Historiador y sociólogo
- a. Comisión de Investigación del Arte en Guatemala, Dirección General de las Artes
- b. Mario Enrique Caxaj
- c. 6a. calle y 6a. Avenida Zona 1, Palacio Nacional de la Cultura
- d. (502) 22395000/ 22395200, ext.3556

e. investigacion.ciag.mcd@gmail.com

a. Asociación Virgen de Dolores del Señor Sepultado de la Parroquia del Espíritu Santo, Catedral.

b. Catherine Verónica Oroxom Chavez

c. Quetzaltenango

d. (502) 5620-7807

a. Hermandad Virgen de Dolores, Parroquia de San Miguel Arcángel

b. Aurora Teresa Ramirez, Jesús Alejandra Tzul, Rosa Maria Tzunún Tacam.

c. Totonicapán

a. Hermandad de la Consagrada Imagen de Jesús Nazareno de la Humildad y Santísima Virgen de Dolores, Ermita de San Cristóbal El Bajo, La Antigua Guatemala.

b. Jorge Alfredo Moreira 7 Williams Roberto Hernández

e. info@nazarenodelahumanidad.com.

a. Cofradía de los Siete Dolores de la Santísima Virgen, Basílica Menor de Nuestra Señora del Rosario, Templo de Santo Domingo

b. Fray Luis Roberto Aguilar

c. 12 avenida 10-09 zona 1, ciudad de Guatemala, Guatemala, C.A.

d. (502) 2502-2727

e. juntacoordinadora@cofradiadedoloressantodomingo.org

a. Hermandad de la C.I. de Jesús Nazareno del Perdón, Templo de San Francisco El Grande, Santuario Arquidiocesano del Santo Hermano Pedro, La Antigua Guatemala.

b. Kevin Fernando Bobadilla

c. Antigua Guatemala

a. Hermandad de Jesús Nazareno y Virgen de Dolores, Templo de la Merced, La Antigua Guatemala

b. Manuel Antonio Estrada

a. Hermandad de la Consagrada Imagen de Jesús Nazareno de Payolá y Venerada Imagen de la Santísima Virgen de Dolores Co-Catedral Santa Ana Chimaltenango.

b. William Leonel Etec

e. hermandadpayolachimaltenando@yahoo.com

a. Asociación de la C.J. de Nuestro Señor Jesús Nazareno de los Milagros, Protector Perpetuo de la Antigua Guatemala

b. Presbítero Lic. José Luis Colmenares

c. Santuario Arquidiocesano del Señor San José, Avenida San José y 5a. Calle zona 1 - Guatemala C.A.

a. Hermandad de la Venerada Imagen de Jesús Nazareno "Señor de las Angustias" Parroquia de San Marcos.

c. 2a. calle 10-21 zona 4, San Marcos

d. (502) 4367-3075

e. merjedena@hotmail.com / jedena.jesus@facebook.com

a. La Sacra Armonía

b. Luis Adolfo Pirir

c. Ciudad de Guatemala

d. (502) 25529-9510

e. sacrarmoni@gmail.com

a. Casa de Oro

b. Jorge Fernando Ramiez

c. 5a. calle 3-36 zona 1, ciudad de Guatemala

d. (502) 3022-6200

a. Asociación Consejo Pro Tradiciones Cuaresmales

b. Juan Fernando Girón Solares

c. 5a. avenida 7-51, zona 10 Guatemala, C.A.

e. jfgiron@bufetegironsolares.com

a. Altarero tradicional

b. Jorge Mario Díaz del Cid

c. Ciudad de Guatemala

5. Inclusion of the element in an inventory

For **Criterion R.5**, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

National Inventory of Intangible Cultural Heritage - Holy Week in Guatemala
Descriptive Inventory of Intangible Cultural Heritage – Holy Week in Guatemala

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

Technical Directorate of Intangible Heritage, Ministry of Culture and Sports

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

Holy Week in Guatemala - Ministerial Agreement 560-2008.
Guatemalan funeral marches - Ministerial Agreement 362-2011
Both of the Ministry of Culture and Sports.
Registration Form for the Section of Cultural Property of the Hispanic and Republican Period 1-22-4. Proof of registration.

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

The element of Holy Week in Guatemala was included in the list of "Intangible Cultural Heritage of the Nation" of Guatemala on September 4, 2008.
Funeral marches were included in the list of "Intangible Cultural Heritage of the Nation" of Guatemala on April 12th, 2011.

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

For the inventory, both women and men participated, who are active volunteers in the diversity of activities involved, from cucuruchos, devout porters, members of the brotherhoods, historians, researchers and artisans, which served as a fundamental basis for the book *Contemplaciones: Historia, arte y cultura de la Semana Santa guatemalteca* ["Contemplations: History, art and culture of the Guatemalan Holy Week"] which records all aspects of the inventory; as well as the involvement of research bodies and taking into account important academic publications that address the importance and significance of this event from the economic, artistic, social and historical point of view.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

The inventory is in constant development, so that all aspects are subject to completion. Due to the fact that the event presents characteristics that vary according to the ethnic group and territory in which it is carried out, it is being updated periodically.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein

(Article 12.1 of the Convention) (max. 200 words).

The inventory is under development and is being updated regularly. It is based on dialogue with the main culture bearers to analyze the current situation and the cultural manifestation is monitored during its preparation and execution process to detect important aspects. Due to the current pandemic conditions, the bearers have found creative ways to keep the manifestation going; nevertheless, mobility and field visits to the communities make it difficult to gather information. It is expected that in the future, workshops and other participatory activities can be carried out in order to have more information on the subject.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.**
- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. **These texts should be provided in English or French as well as in the original language if different.**

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The Holy Week in Guatemala was declared Intangible Cultural Heritage of the Nation on September 4, 2008 according to the Ministerial Agreement Number 560-2008 of the Ministry of Culture and Sports of Guatemala. For further information and access to the Descriptive Inventory click the link below:

<https://mcd.gob.gt/patrimonio-semana-santa-2021/>

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

Aguilar, F., Melchor Toledo, J., Grigsby, K., Castellanos, M. F., Figueroa, N., Calvillo, O., y Dardón, Y. (2009). *Contemplaciones: Historia, Arte y Cultura de la Semana Santa Guatemalteca*. Punto 3, S.A.

7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Breitner Roely Gonzales

Title: General Director / General Directorate of the Cultural and Natural Heritage

Date: 24 March 2021

Signature: <signed>