



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session
Nairobi, Kenya
November 2010

NOMINATION FILE NO. 00399 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

A.	STATE(S) PARTY(IES) <i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i>
	Mexico
B.	NAME OF THE ELEMENT
B.1.	Name of the element in English or French <i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i>
	Parachicos in the traditional January feast of Chiapa de Corzo
B.2.	Name of the element in the language and script of the community concerned, if applicable <i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i>
	Los Parachicos en la fiesta tradicional de enero de Chiapa de Corzo

B.3. Other name(s) of the element, if any
<i>In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).</i>
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C. CHARACTERISTIC OF THE ELEMENT
C.1. Identification of the communities, groups or, if applicable, individuals concerned
<i>According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.</i>
<p>Traditional organizations:</p> <ul style="list-style-type: none"> - Group of Parachicos dancers and their Patron, - Musicians, - Priostes (stewards) of Saint Sebastian, Saint Anthony Abbot the New, the Consecrated and the Elder, - Responsible of hermitages, - Patronage of the Feast of January, - Artisans: mask-makers, embroiderers, lacquerers, firework makers, - Comideras (cooks), - Chroniclers of the community, - Inhabitants of Chiapa de Corzo, - Local and state government authorities.
C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned
<i>This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.</i>
<p>The Parachicos dance is developed in the south region of Mexico, at the town of Chiapa de Corzo, in the municipality of the same name, in the central part of the current state of Chiapas. Their natives are usually called chiapacorcefios.</p> <p>The municipality of Chiapa de Corzo is located in the limits of the Central Depression and of Los Altos (highlands), bordering with Soyalá and Osumacinta to the north, to the west with Tuxtla Gutiérrez, Suchiapa and Villaflora, to the east with Zinacantan, Ixtapa and Acala, and to the south with Villa Corzo.</p> <p>The town of Chiapa de Corzo is found at 16°42'29" north latitude and 93°0'42" west longitude and 400 meters above the sea level, in the riverbanks of the Grijalva River.</p> <p>In the last years, Parachicos dancers coming from other municipalities of Chiapas and even from other states have been detected.</p> <p>The ethnic group native of this town was the 'Chiapaneca', although nowadays its population is</p>

mostly mestizo.

C.3. Domain(s) represented by the element

Identify concisely 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. (This information will be used primarily for visibility, if the element is inscribed.)

a) Social practices, rituals and festive events

Expression that gathers, in a sacred space-time, ceremonies and rites guided by a communal traditional organization strongly rooted.

b) Oral traditions and expressions

It is sustained in 18th century Maria Angulo's legend that survives through the oral tradition. The chiapacorcefios are rewarded by a sick child's rich mother, healed thanks to the traditional know-how and dances that the people performed.

c) Traditional Craftsmanship

Chiapacorcefios still use the traditional techniques to make the musical instruments and the masks.

d) Knowledge and practices concerning nature and the universe

Festive places ornamentation and gastronomy express the ancestral knowledge of the natural environment and local worldview.

e) Performing arts

Artistic expression is bound to ritual as they dramatize beliefs, simultaneously transmitting the knowledge.

D. BRIEF SUMMARY OF THE ELEMENT

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

The Parachicos of the Great Feast is an organization of dancers in which the indigenous and Spanish memory intermingles expressed through the body and its forms. It is one of the most vigorous Mexican traditions of festive and ceremonial character for several centuries. It is an ensemble of expressions inseparable from each other -music, dance and krewes, handicrafts, gastronomy, religious ceremonies and feasts-enacted for the patron celebrations of January in Chiapa de Corzo.

The Parachicos consecrate their body through the dance; depositing the religious fervor of the community in it -fundamental component of their identity-. They perform ritual ceremonies during the holidays, visiting and worshipping the saints, in a procession by the streets, dancing guided by the Patron with 'pito' (flute), drum and guitar music; they carry the saints along several temples and houses where they dance and praise.

The mask is the attire's central element along with a 'montera' (natural fiber headdress), serape, embroidered shawl and a 'chinchfn' (maraca).

Parachicos embraces all the spheres of the local life, it is integrated based on the social organization and the local material and symbolic exchanges; hence that the identity of the chiapacorceios is related with their practice.

1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION R.1)

This is the key section of the nomination to satisfy criterion R.1: "The element constitutes intangible cultural heritage as defined in Article 2 of the Convention". A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention's definition of intangible heritage. 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 and cultural functions and meanings today, within and for its community,*
- b. *the characteristics of the bearers and practitioners of the element,*
- c. *any specific roles or categories of persons with special responsibilities towards the element,*
- 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 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.

The Great Feast of January in Chiapa de Corzo is a festive ceremonial cycle that unites the residents through the worship to the saints and local historical events commemoration. It gathers (January 4-23rd) activities and rituals in which three saints are worshipped: Esquipulas Lord, St. Anthony Abbot, and the most important St. Sebastian.

Parachicos are the main dancing characters of these festivities; their traditional attire comprises an *ixtle* 'montera', a wooden mask with oil finish, calabash or tin 'chinchín', Saltillo-type serape, embroidered shawl and multicolored ribbons. In their representation, amalgamate features of the *Chiapaneca* indigenous culture, the construction of the mestizo city and their religious devotion, *chiapacorceijos'* fundamental identity elements.

The dance is considered as a communal offering to the saints that have protected them for generations, a touchstone of their history and traditions continuity. It is organized under communal recognized values, and constitutes a social practice that involves most of the families, united by their beliefs and traditions attachment.

The *Patron* is the maximum authority of Parachicos, who deeply knows the tradition and holds the position for life. His authority is stressed wearing a mask different from the other dancers, representing a mature man, with severe expression and prominent brows, bearing a guitar and a whip to symbolically punish. He's responsible of intoning praises while Parachicos respond with cheers. In almost three centuries, there have been 20 Patrons.

Parachicos structure the activities of the Great Feast guiding the routes and visits, always beginning in the morning and concluding at the Patron's house by night. Although a specific route doesn't exist, the visit to significant places is forced: houses or hermitages where Saint Anthony Abbot (in his three appellations) is worshipped, Santo Domingo, San Jacinto, Señor de los Milagros, Señor del Calvario, Santa Cruz de Santa Elena, Santa Cruz de Cunduacan, Señor

de Acapetahua, San Gregorio; St. Sebastian Prioste's house, cemetery to commemorate the dead Patrons, Parachicos' square, riverside of Nandambua and Las Flechas.

The transmission and learning of the dance is simultaneous to its performance, hence that six year-old children take part imitating adult dancers. For the chiapacorcefios, dancing is an inheritance in their blood.

Parachicos complex ceremonial includes: music, dance, handicrafts and gastronomy. The dances are accompanied by music generically denominated as "flute and drum".

During the Feast, only the Patron plays the flute, accompanied by one or two drummers, while Parachicos play their chinchines. The music has eight parts, each one with a specific function and moment. It begins with the rubric, tones alerting the musicians to start playing. Next comes the Son del Parachico consisting of several melodies (Chicoteplanta, Nanbujó or praise, and the Patron's tap-dance, played with guitar), followed by the Nandacachumbí or Son de María Angulo, whose function is to warn Parachicos that the tap-dancers are coming; returning to the Son de Chicoteplanta to travel the streets. The learning occurs in a beginning by imitation, and later guided by a flautist on the rules and principles of music tones and times.

Parachicos is a polysemic dance that involves a religious and social strong sense. The style and the strength of movement of a Parachico dancer is a way to obtain community prestige.

Is a virile dance in which men demonstrate in public their force and resistance through their steps and the dance duration. Likewise, it can be considered as a courtship dance since, for moments, the dancers make movements with their serape seducing women.

As handicraft expressions feature the attires; the musical instruments; the saints and vicars' images; and the dishes especially elaborated for those days. The mask is the attires' main element. The mask-making learning begins knowing the appropriate time to cut the wood, the technique to dry and dephlegmate it; the carving and decoration that combine the expertise and handling of the traditional tools with the materials brought by the Spaniards. Everything is transmitted from generation to generation as result of technical abilities, artistic capacities and respect to the artisan's tradition conjunction.

There are two main masks types: Patron and Parachicos, both representing European individuals. The montera, elaborated with natural ixtle fibers, reaffirms the mask's European phenotype.

The serapes have Saltillo-style color fringes and the shawls are profusely embroidered with sequins and beads; currently, the trousers and the shirt are commonly black. The chinchines supplemented the attires for the Parachicos, and for the Patron, the guitar and the whip.

The chinchines are handmade with the pumpkin dry fruit decorated with lacquer technique, combining the ability and artistic capacity with the knowledge inherited in the handling of raw materials. This way, Parachicos dance fosters the continuity of the handmade works: pieces carved in wood, lacquers, embroideries and the elaboration of musical instruments whose tradition in crescendo guarantees the continuity of these expressions, because most of the musicians are youths and children.

The activities are accompanied by ceremonial food and drinks. The most representative dish is the comida grande, made with dry meat, prepared since the beginning of January, and a sauce of Prehispanic tradition made with squash seeds. The recipes of the dishes elaborated by the comideras for these festivities are transmitted orally.

The enramas (garlands), arranged days before the feasts, decorate the houses of the Priostes, the churches and family altars to be visited.

In the celebration, diverse characters participate, featuring:

- Priostes. Responsible for organizing and paying the expenses of the religious rituals. Saint Sebastian's Prioste, holds the position for one year, having the Saint at home, carrying out the prayers every 20th of month and receiving the Parachicos. The Priostes of Saint Anthony are for life; their families have taken care of these images for generations.
- Comideras. Experienced women that prepare the food offered during the feast.
- Chunta. Men disguised as women, imitating Marla Angulo's maids. Their function is "announcing" the festivities.

- Chiapanecas. Women that accompany the journeys wearing the traditional suit of embroidered batiste, they can tap-dance with some Parachico with marimba music.

Parachicos summarize important historical aspects of Chiapa de Corzo: the flute and drum music; dance; prayer; attire; procession; images; artisanship lacquer techniques and the masks, saints and traditional food. All is part of the cultural heritage recognized by the population that grants identity and contributes to their social and cultural reproduction.

Through their representations, Parachicos collaborate with the local traditions and values transmission to new generations starting from the annual ritual activities, of the myths and legends that gave life to this festivity and the Chiapa de Corzo mestizo community, also favoring positive self-assessment processes, rooting and promotion of the community participation.

2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2)

The nomination should demonstrate (Criterion R.2) 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".

Please explain how the element's inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly.

Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

The Parachicos in the Great Feast constitutes one of the most vigorous traditions of festive and ceremonial character of Mexico. It is an inseparable ensemble of expressions -music, dances and krewes, handicraft, gastronomy, religious ceremonies and feasts- set with reason of the patron celebrations of January in Chiapa de Corzo. It embraces all the spheres of the local life because it is integrated with base on the social organization and the local material and symbolic exchanges; hence, the identity of the *chiapacorcerños* is related with its practice.

Despite its validity, processes of change and loss of traditional elements are observed in these cultural expressions. The massive and disordered presence of participants strange to the community and the commercial use of the image of the Parachico as immediate consequence has generated processes that distort the ceremonial and festive character, putting in risk the ceremonial and community foundations: values, cultural and organization forms, among others.

In this sense, the inscription of the manifestation in the Representative List would favor the recovery, the preservation and the diffusion of the traditional elements that constitute it. Moreover, starting from the investigation and community participation, actions guided to counteract the distortion of the social and ceremonials senses of the cultural expression will settle down and, according to the local necessities, to foster a sustainable cultural tourism that contributes to the diffusion, safeguarding and consolidation of this cultural expression, without depredating it.

With all these actions, the social cohesion will be more solid and the local traditional organization forms would strengthen, protecting the diverse elements of the culture of Chiapa de Corzo that facilitate the annual presence of the Parachicos, generating more rooting to the origin place and reassessment of their cultural heritage.

The Parachicos tradition gathers the main expressions of the local and regional cultural heritage, embracing all the environments of the daily life of the population. Its inclusion in the Representative List would contribute to the protection and assessment of other representative elements of the cultural heritage of Mexico, of Chiapas and of the region. It would also promote the mutual respect and tolerance among communities, groups and individuals. It is a tradition arisen from the miscegenation processes, which demonstrates the intercultural ancestral

dialogue and has found the way to recognize and to appreciate the different historical processes, beliefs and values, through the ritual expressions without entering in contradictions, but rather supplementing each other. As a product of the encounter of two cultures, it is an example to the world of the peaceful intercultural coexistence.

Otherwise, the inscription of the Parachicos' ceremonies will be fundamental to invigorate the identity and positive assessment of the role played by the intangible cultural heritage in the education, social, political and cultural development of the communities, in groups and individual bearers and practitioners; sensibility and knowledge that by diverse reasons have been lessened in the new generations. However, the practice of the Parachicos can create the conditions of coexistence for the intergenerational and intercultural dialogue. It is not fortuitous, for example that the local participation of the youths coming from different social sectors has increased considerably in the last years.

The eventual inscription of this element will contribute to the transmission and continuity of the works and craftsmanship techniques of quality and great singularity that characterize this population: the wooden carving, the lacquers, the embroideries and the elaboration of musical instruments are all unquestionable samples of the cultural diversity and the human creativity.

Ensuring the visibility of this element can foster a greater assessment of the local heritage, favoring its safeguard, preservation and transmission to the new generations; as well as more handmade development of excellence and a sustainable cultural tourism that allows more people to obtain better resources for the well-being of their families.

The community work, reflected in the ways of social organization to elaborate the elements and manifestations of this festivity, constitutes a clear demonstration to the world of how the intangible cultural heritage not only promotes the mutual respect among communities, groups and individuals, but also as a factor of social cohesion and ownership that allows each generation to recreate and reaffirm as community.

Likewise, the inscription of the Parachicos in the Representative List will constitute a sample of how the intangible cultural heritage strengthens the rooting and the cultural integration of the peoples, creating the conditions that allow them to face the external pressures caused by the globalizing processes that to the long term generate crisis of identity in the societies.

This way, the diverse dances, music, craftsmanship and gastronomic manifestations interwoven in the Traditional Feast of January through the Parachicos make their originality evident and have historical continuity. The use of raw materials of the region such as the root of poplar, cedar, *guanacaste* or *nanguipo* for the elaboration of the masks, or the natural *ixtle* fiber for making the "*montera*" are irrefutable samples of the ancestral care and the communion existent with the environment, reinforcing the arguments to justify this nomination.

3. SAFEGUARDING MEASURES (CF. CRITERION R.3)

Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.

3.a. Current and recent efforts to safeguard the element

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

Although the Parachicos is an element of the intangible cultural heritage deeply ingrained among the community, some situations exist that could affect its symbolic sense and identity:

- Nowadays, the participation of the Parachicos is a massive act that makes the organization difficult, it bears a weakening of the Patron's figure and the order and transmission of the

traditions, thus modifying the ceremonial structure.

- The excessive tourist promotion only as a festive and entertainment act and not as an ensemble of ceremonial acts will weaken its importance and meaning as intangible cultural heritage.
- The oral transmission is no longer given from veteran to young musicians, but rather these last are teaching to the new apprentices, transforming the teaching techniques. The tones have been standardized, losing particular and old rhythms that accompanied tap-dance or praise. Few old musicians still alive conserve repertoires that have not been transmitted to the new generations.
- Given the increment of the dancers, the mask is not always elaborated with the traditional technique, neither the rest of the attire that varies as commercial elements incorporate.
- In consequence, the traditional jobs historically related with the Parachicos are also in danger of disappearing.
- Since 2000, Chiapa de Corzo has an ordinance of historic monuments zone, which declares the protection of 278 historic buildings, featuring the churches and temples that Parachicos visit.
- Since 2001, the State Council of Culture and Arts has granted financial support to the Patron Rubisel Gómez to acquire wardrobe.
- The Municipal Chronicle Council was created in 2006 for impelling actions to rescue the local history.
- Chiapa de Corzo was named *International Capital of Traditions* on November 11, 2006, in the framework of the Third International Encounter of Chroniclers Mexico-Guatemala.
- Creation of the Civic Council for the Cultural Development, under the auspices of the State Council for Culture and Arts and of the National Council of Culture and Arts, with the objective of impelling cultural projects. Because of this initiative, books have been published and shops of mask carving and dance have been organized.
- The Program of Re-ordination of commerce and street vendors has been established with the aim of regulating the commercial activities and the reception of resources. It also grants a climate of confidence and security to the visitors and consumers and reinforces the actions for the development of the cultural and sustainable tourism.
- The state and federal Tourism Secretariats and the World Tourism Organization included Chiapa de Corzo in the "Chiapas 2015" program of tourist development that involves public and private sectors and civil society that, based on the cultural, natural and human resources, allow opening ways of action to improve the citizens' level of life.
- Training programs focused to the lenders of tourist services through the Tourism and International Affairs Secretariat are carried out.
- The local Congress declared the feasts of January as "Traditional Feast of the State of Chiapas" through the Ordinance No. 136 of January 6, 2009.

3.b. Safeguarding measures proposed

For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.

Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs.

PRESERVATION		
ACTIONS	OBJECTIVES	PARTICIPANTS
Creation of a Council formed by the Municipal Government, representatives and leaders of the community and state authorities of culture and tourism.	<ul style="list-style-type: none"> To create the necessary conditions to ensure the preservation, transmission and promotion of the element. To give follow-up to the execution of the safeguarding measures. To guarantee the good development of the festive cycle, concerning civil protection, traffic regulation, trade, sanitary measures and waste management. To guarantee the correct use of the mask and of the traditional attire. 	<ul style="list-style-type: none"> Municipal government Representatives and leaders of the community. State Tourism Secretariat State Council for the Culture and the Arts Regional Unit of the General Direction of Popular Cultures - Chiapas
Record and rescue of the lyrics and music of the traditional prayers.	<ul style="list-style-type: none"> Investigation and documentation. To ensure the music's preservation in its traditional form. To have the elements to measure the degree of musical transformation. 	<ul style="list-style-type: none"> Community Council Veteran Parachicos National institute of Anthropology and History (INAH)
Elaboration of technical records of the musical instruments utilized ("pito", "chinchín", drum and marimba).	<ul style="list-style-type: none"> To create a documental wealth as registration and for consultation of the community and interested people. To have the elements to measure the degree of transformation in the instruments. 	<ul style="list-style-type: none"> Community Council Musicians INAH
Records in video of the dance	<ul style="list-style-type: none"> Visual record of the dance for its later teaching. To have the elements to measure the degree of transformation of the dance. 	<ul style="list-style-type: none"> Community Council INAH State Secretariat of Public Education.
Documentation of the craftsmanship techniques (ancient and modern) used for the elaboration of masks, instruments	<ul style="list-style-type: none"> Investigation, documentation and record. To have the elements to measure the degree of transformation in the craftsmanship techniques and materials utilized. 	<ul style="list-style-type: none"> Community Council Mask-maker artisans and embroiderers

and attire.		
Program of conservation and restoration of the images.	<ul style="list-style-type: none"> To achieve the conservation of the images related with the element through preventive actions and/or of restoration, when required To promote the training of the responsible of safeguarding the images for their conservation and care on behalf of specialists in the matter. 	<ul style="list-style-type: none"> Community Council Local artisans Chiapas INAH Center
Creation of a community museum	<ul style="list-style-type: none"> To exhibit permanently documents, pieces and audiovisual material (ancient and recent) of the festivity. To create a permanent space in which the main artisans related with the manifestation can sell their products. 	<ul style="list-style-type: none"> Community Council
RE-ASSESSMENT AND TRANSMISSION		
ACTIONS	OBJECTIVES	PARTICIPANTS
Realization of shops, talks and conferences addressed to the community, especially to the youths. Participants: organizers and leaders of the festivity: Patron, artisans, dancers and veteran musicians, as well as academics and government representatives.	<ul style="list-style-type: none"> Formation of cultural promoters. To increase awareness and knowledge about the symbolic-social value of the element. To promote the faithful transmission of the parts shaping the element. 	<ul style="list-style-type: none"> Community Council
Elaboration of didactic and playing material related with the element for its distribution in schools of basic education.	<ul style="list-style-type: none"> To start the process for raising awareness on the importance of the element and of the ICH since the childhood. 	<ul style="list-style-type: none"> Community Council State Secretariat of Public Education
DIFFUSION		
ACTIONS	OBJECTIVES	PARTICIPANTS
Development of the program of sustainable cultural tourism "Chiapas 2015". Specifically: <ul style="list-style-type: none"> Identification and 	<ul style="list-style-type: none"> To create the conditions for the development of a cultural tourism that may not put in danger the symbolism of the element, but rather benefits the economy of the community, ensuring with it the preservation and continuity of the manifestation. 	<ul style="list-style-type: none"> Community Council Local private sector: hotels, restaurants, etc.

impulse of the productive capacities of the community, focused to the handicraft activities specific of the place.

- Elaboration of a hand program with recommendations for the visit that include a map indicating the tour of the Parachicos and the location of the handicraft shops so that the visitors can know and value the process of elaboration of the different elements conjugated in the Parachicos.
- Implementation of a local collective transportation system to take the visitors from the periphery to the interior of the town, in order to avoid the vial chaos during the Feast and tours of the Parachicos.
- Development of a cultural tourism itinerary, in which the different sites and heritage elements of the community are involved: Built cultural heritage (El Lagartero archaeological

<p>zone), Natural Heritage (Cañón del Sumidero) and Intangible Cultural Heritage (Great Feast and visits to the handicraft shops during the whole year).</p> <ul style="list-style-type: none"> ▪ During the holidays, diverse families of Chiapa de Corzo condition their houses for lodging the visitors, so it is intended to develop a program of temporary lodging at private homes, with the objective of creating an additional source of income. Previously is intended to provide training on attention to the tourism and sanitary necessities. 		
<p>Publication of materials of consultation and art about the festivity.</p>	<ul style="list-style-type: none"> • To increase the knowledge in the population external to the community on the historical, symbolic and social aspects of the element. 	<ul style="list-style-type: none"> • Community Council
REVITALIZATION		
ACTIONS	OBJECTIVES	PARTICIPANTS
<p>Promotion of the knowledge and re-assessment of the element among the young population by means of stimuli and convoking for essay, story, photography, etc.</p>	<ul style="list-style-type: none"> • To attract the young population's interest in the traditions of their community and to motivate their active participation in the development of the element. 	<ul style="list-style-type: none"> • Community Council
<p>Joint realization of congresses,</p>	<ul style="list-style-type: none"> • To share the experiences and efforts made for the awareness and 	<ul style="list-style-type: none"> • Community Council • UNACH

colloquies and encounters with other federative entities.	sensitization about the importance of the ICH.	<ul style="list-style-type: none"> • Intercultural University of Chiapas State. • Science and Arts University of Chiapas
Project of identification of origin communities of new Parachicos.	<ul style="list-style-type: none"> • To identify the new practitioners, to motivate an organized participation. • To establish cooperation bonds with the respective municipal governments. 	<ul style="list-style-type: none"> • Community Council

3.c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

Considering that the safeguarding of the manifestations of the intangible cultural heritage is responsibility of the bearing communities and practitioners as of the government authorities, proceeded, both in individual and collective way, to explain the obligations that an eventual inscription of the Parachicos in the Representative List would have for the community and in general for all the involved parts.

This way, the commitment to implement the safeguarding measures intended here and that are direct product of the necessities, aspirations, knowledge and experience of bearers and main practitioners, was manifested and was signed as part of the **Declaration of recognition of the Parachicos in the Traditional Feast of January of Chiapa de Corzo as Intangible Cultural Heritage**, attached to this file.

The *chiapacorceños* have demonstrated over more than three centuries the pride that they feel in particular for The Parachicos and for their Traditional Feast of January in general. Implicitly, they feel committed with their ancestors and with the new generations in the transmission of a tradition that distinguishes them, that unites them under oneself identity. This is demonstrated in the uninterrupted continuity of the manifestation that has not been stopped being celebrated even in the years when natural disasters have gravely affected the population, thanks to the traditional organization of the community that sustains it.

3.d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

Mexico, as State Party submitting the file of The Parachicos in the Traditional Feast of January of Chiapa de Corzo through federal government instances as the National Council for the Culture and the Arts and the Tourism Secretariat, as well as of representations in Chiapas of the State Council for the Culture and the Arts and the Regional Unit of the General Direction of Popular Cultures, the Tourism Secretariat and the Municipal Government of Chiapa de Corzo, have joined efforts in diverse occasions for the safeguard and preservation of the nominated element, as detailed in the Point 3.a.

Regarding the particular commitment for the implementation of the Safeguarding Plan presented in this file, the **Declaration of recognition of the Parachicos in the Traditional Feast of January of Chiapa de Corzo as Intangible Cultural Heritage**, was also signed by the Mayor of Chiapa de Corzo, as by the Director of the Regional Unit of Popular Cultures in Chiapas, and by the Mexican government's representatives.

In addition, the letters issued by the Governor of the State of Chiapas, as well as by the officials of the Secretariats of Tourism and Culture are attached. By means of them is expressed the explicit commitment to fulfill and give pursuit to the safeguarding measures proposed in this nomination file.

4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS (CF. CRITERION R.4)

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: '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 in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

The official preparation of this file began in December of 2008 when gave follow-up to the preparations of the celebration of the Traditional Feast of January of Chiapa de Corzo edition 2009, and then spoke with the representatives of the community to request their verbal consent to record the feast and to begin the work of information gathering that gave sustenance to the file. The community participated actively providing the necessary information.

The academic investigation base of this nomination, besides being supported by the existent bibliography, has its main back in the testimonies of the bearers of the tradition, being them the primary source of information. Specialists in subjects like social anthropology, ethno-musicology, artisanship techniques and dance did fieldwork. Key informers such as veteran and young Parachicos dancers, civil and religious authorities, musicians and diverse actors of the Feasts of

January like the *Priostes* in charge of safeguarding the saints, the “*chunta*”, the “*chiapanecas*”, mask-makers, embroiderers, engravers, lacquerers were interviewed in many occasions, and population in general.

These interviews not only provided information on the description of the element but also about the population’s perception concerning it and the importance that bears for the families and the community. Most of the interviews were recorded, what meant the creation of a valuable informative wealth and the beginning of a process of registration of testimonies of the main characters involved with the representation and transmission of the element.

On the other hand, the Safeguarding Plan presented here is result of the reflection work of the main bearers and practitioners, obtained through the realization of participative shops where developed a process of diagnostic, identification and discussion about the risks that the element can face as well as the possible safeguarding actions.

Attached to this nomination file is found the **Declaration of recognition of the Parachicos in the Traditional Feast of January of Chiapa de Corzo as Intangible Cultural Heritage**, in which the main representatives of this cultural manifestation and of the *chiapacorcesa* community, as well as the government authorities interested in the element, express their free, previous and informed consent for the presentation of the candidacy, they confirm to have participated in the entire process of elaboration of the file and they manifest their commitment to safeguard their tradition through the implementation of the exposed Safeguarding Plan.

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

The free, prior and informed consent to the nomination of the element from 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..

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

Since the beginning of the project that would conclude with the submission of the file before the UNESCO, the entire community of Chiapa de Corzo was consulted and informed on the reason and objective of the summary of information and interviews, as well as of the recording of the ceremonial cycle of January. In every moment they were informed on the process that should be followed before the UNESCO, as well as on the rights and the obligations that would acquire with an eventual inscription in the Representative List.

The consent of the bearers of the tradition, in their capacity of representatives of the practitioner community, is demonstrated through the signature of the **Declaration of recognition of the Parachicos in the Traditional Feast of January of Chiapa de Corzo as Intangible Cultural Heritage**.

4.c. Respect for customary practices governing access

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that 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.

The community of Chiapa de Corzo, entirely involved in the celebration of the Traditional Feast of January and that has recognized the Parachicos as the main representative cultural manifestation of this festivity, has manifested its interest so that the original tradition ruling that the Parachicos should not dance outside the ceremonial cycle is respected to its maximum

expression.

Likewise, they have expressed that they don't want any type of external interference in the traditional community organization that has allowed the continuity of this festivity for centuries.

5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION R.5)

This section is where the State Party establishes that the nomination satisfies Criterion R.5: "The 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".

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined "with the participation of communities, groups and relevant non-governmental organizations" and Article 12 requiring that inventories be regularly updated.

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

The Parachicos in the Traditional Feast of January of Chiapa de Corzo has been included in the Second Advance of the Inventory of the Intangible Cultural Heritage of Mexico in 2009. This Inventory is kept by the National Council for Culture and Arts and soon might be consulted in the website of the System of Cultural Information.

In the year 2002 was created the Work Group for the Promotion and Protection of the Intangible Cultural Heritage, in which joined the efforts of different cultural instances of México: the National Council for Culture and Arts, through the following departments: the National Institute of Anthropology and History; the National Institute of Fine Arts, the General Direction of Popular and Indigenous Cultures, the Direction of International Affairs and the General Direction of Cultural Linking; as well as the National Commission for the Development of the Indigenous People, the Copyright Institute and the National Institute of Indigenous Languages.

The main objective of this Group is to give execution to the commitments acquired by México before the UNESCO, after the ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage, and of promoting the safeguarding and preservation of the cultural manifestations that give identity to our people.

For the elaboration of the Inventory it was necessary to specify the strategies and the forms of proceeding to carry out this work. It was required to define concepts and criteria, as well as to establish the methodology that allowed the identification of the pertinent cultural units that not only indicated how to collect the information, but deciding which part of it would be used for this Inventory, besides the necessary and satisfactory information that should gather, so that the manifestation in question can be recognized and assessed as intangible cultural heritage.

For it, the Work Group needed to have a team of qualified professionals, competent, with experience and knowledge in the diverse fields, practices, uses, history and traditional customs, as well as in the knowledge and cultural abilities, so that they could contribute to the best achievement in this mission that consists on gathering all the expressions and representative manifestations of the cultural groups of the country.

In this sense, the main functions of the Committee of Specialists that was formed are:

- Formation of the conceptual base of the Inventory;
- Development of methodological instruments for the identification and the registration of the intangible cultural heritage;
- Evaluation of the information gathered for its inscription in the Inventory, recommending the most appropriate form of organization and systematization.
- Consultancy on the elaboration of complete files and on safeguarding plans.

Along a year of work the criteria that should structure the Inventory conceptually were defined,

as well as the categorization in which the ICH of México would be divided, leaving from the environments proposed by the Convention but adapting them to the Mexican cultural reality. It is important to highlight that the selection of these specialists was made with base on the anthropological experience with the communities, that is to say that such specialists had a solid academic base but also the experience and sensibility of the direct contact with the bearers of the heritage, in such a way that these factors were reflected in the systematization of the ICH with which the communities could feel identified and represented.

On the other hand, a registration record for the Inventory was designed, which on one hand covers aspects requested in the nomination format to the Representative List of UNESCO and other environments that are important for its safeguard and follow up, such as the historical process and the detailed development at present time of the element in question.

The record of registration of The Parachicos in the Traditional Feast of January in Chiapa de Corzo, as well as of all the 245 registrations that at present exist in the Inventory of the Intangible Cultural Heritage of México, was elaborated by investigators and specialists in the different fields of the ICH that only systematized the information obtained during the direct field work with the bearers and practitioners of the manifestation. Of such a work recordings of audio and video exist.

At present and through the state headquarters of the General Direction of Popular Cultures, seminars and workshops of sensitization about the importance of the intangible cultural heritage and of construction of capacities in the formation of community cultural managers are being carried out, so that these perform as guides in their respective communities and that the bearers and practitioners themselves, elaborate the registration records for the Inventory.

DOCUMENTATION

a. Required and supplementary documentation

Required documentation provided.

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

Gómez Poncet, Jorge. "Los Parachicos: tradiciones y leyendas de Chiapa de Corzo", en Soledad Mata Pinzón y Juan José Atilano Flores (coords.). *Atlas regional de las artesanías de México: Región Sur-Sureste*. México: INI-DICP, 1997.

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 Pineda Del Valle, César. *Las fiestas de enero en Chiapa de Corzo, Chiapas*. Chiapas: Edysis, 1999.
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 Zavala, José Felix. *La costumbre, allí vienen los parachicos*, Querétaro, 1990.

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SIGNATURE ON BEHALF OF THE STATE PARTY

Name: Juan Sabines Guerrero
Title: Governor of the State of Chiapas.
Date: 12 August 2009
Signature: <signed>