



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

International Assistance

ICH-04-Report – Form

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INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

FINAL NARRATIVE REPORT

Beneficiary State(s) Party(ies): El Salvador

Project title:	Titajtakezakan. Speaking across time: Oral tradition and use of Information and Communication Technologies (ICTs)
Time frame:	Starting date: 07/02/2017 Completion date: 31/08/2018
Budget:	<p style="text-align: right;">Total: US\$43,365.00</p> <p><i>Including:</i></p> <p style="text-align: right;">Intangible Cultural Heritage Fund: US\$24,995.00</p> <p style="text-align: right;">State Party contribution: US\$18,150.00</p> <p style="text-align: right;">Other contributions: US\$220.00</p>
Implementing agency (contracting partner or UNESCO Field Office):	Intangible Cultural Heritage Direction of the General Direction of Cultural and Natural Heritage. Ministry of Culture (former Culture Secretariat of the Presidency of El Salvador)
Contact person:	<p>Title (Ms/Mr, etc.): Ms.</p> <p>Family name: Mata Parducci</p> <p>Given name: Ana María</p> <p>Institution/position: Intangible Cultural Heritage Director</p> <p>Address: Offices at the National Anthropology Museum "Dr. David J. Guzmán", av. La Revolución, col. San Benito.</p> <p>Telephone number: (503) 2243-3750</p> <p>E-mail address: amata@cultura.gob.sv</p>
Partner agency (in the case of a service from UNESCO project):	
Implementing partners:	

Background

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

Not fewer than 750 or more than 1000 words

The social and cultural function of the oral tradition is to transmit senses, thoughts or values contained in the mythology, stories and legends; to communicate a specific way of understanding the world and the society, granting identity and social cohesion. It also represents the collective memory of the communities, who sustain the creativity and the cultural diversity of the country, which is expressed in the stories, as product of a cultural, historical and social process.

The oral tradition of Santo Domingo de Guzmán constitutes a way of sustaining and transmitting the knowledge and the nahuat language (considered on the verge of extinction by UNESCO). The nahuat language is specially mentioned, because according to linguistic studies, this is the unique indigenous language that survives in the Salvadorian territory, sustained by nearly 200 elderly speakers. Its extinction would imply the loss of knowledge that was transmitted through generations for centuries, and with it, there would get lost part of oral tradition: magic stories, places, prominent figures and captivations that are narrated in Santo Domingo de Guzmán.

In this context, in the year 2016, the General Direction of Cultural and Natural Heritage of the Ministry of Culture of El Salvador carried out a process of documentation and consultation to establish protection and safeguard measures for the conservation of the nahuat language of El Salvador as cultural heritage of El Salvador, which were published in the Official Journal dated September 05, 2017

This process involved the consultation and feedback of an registry form of the language with the participation of the indigenous communities, especially, the ones living at four locations of the west of the country: Santo Domingo of Guzmán, Cuisnahuat, Nahuizalco and Tacuba.

There were identified some proposals for its safeguard, such as: the valuation of the indigenous culture and the náhuat within the young generations; the promotion of the formal education of the language; the documentation of the dialectal variants; the registration of nahuat speakers; the creation of social programs to support these culture bearers; the promotion of náhuat in the social media: radio, television or internet, among others.

In Santo Domingo de Guzmán, the consultation threw important information: the nonexistence of documents on the local traditions; little interest of the young persons to support and know their cultural manifestations; scarce transmission of the traditions to the new generations, due to little interest and to the latent loss of social prestige; the formal education does not include interculturality components or the study of the cultural local manifestations.

Therefore, the project " Titajtkezakan. Speaking across the time: oral tradition and use of the ICT " to be executed in Santo Domingo de Guzman, responds to these series of demands resulted from the consultation, with the conviction of being a contribution for the valuation of the identity, of the indigenous culture of the locality and the nahuat language.

This project proposed the inclusion of young people in the process to reduce the estigmatization towards the local culture, and to bring them over to elderly persons (people between 70 - 80 years), who are those who speak and tell the histories in their original language; the not transmission of the knowledge linked to the oral tradition puts in risk the

continuity of their identity, the language and of the same oral tradition.

On the other hand, there were several reasons to implement the project at the Educational Complex of Santo Domingo de Guzmán:

- Raise awareness with teachers and students on the local Intangible Cultural Heritage (ICH) importance and value.
- To strengthen the inclusion of the subject local ICH in the educational agenda.
- To use contemporary languages through the technological tools that the Internet allows.
- To implement a methodology that can be reproduced by the educational center in the years to come and continue with the dynamics generated by the project.
- To experiment with a methodology that can be replicated in other schools of the municipalities with nahuat speakers.
- To produced documentation regarding local traditions that could be used by the school and the project of the Cuna Náhuat (Nahuat Cradle) teaching this language.

The project is also inserted in the local initiatives that are already working to safeguard the indigenous culture and the nahuat language of Santo Domingo de Guzman. This refers to projects like: la Cuna Nahuat (The Nahuat Cradle); teacher's training of the Ministry of Education; the House of the Culture and Coexistence. On the national level, the project enforces initiatives of the nahuat speaking groups: The Nahuat Speakers Initiative, Tzunehekat, Tunantal; from the universities: the Nahuat revitalization of the Don Bosco University, The indigenous Course of the Technological University, among others.

Finally, it is necessary to emphasize that there exists an institutional goal in the government's Five Year Development Plan 2014 - 2019, in which objective 8 establishes: the aim for the appreciation, promotion and appropriation of the cultural and natural heritage from an intercultural perspective, through the support and stimulation of social society initiatives and companies linked to the protection and safeguard of the Intangible Cultural Heritage, including the indigenous people; and, to create alliances with the municipal governments and the civil society to protect, preserve, defend and promote the cultural heritage. In addition, to promote the rights of the indigenous people, by disseminate, rescue and revitalize the indigenous people culture; to quantify and to characterize the indigenous people; and strengthen the cultural and artistic initiatives and manifestations of the indigenous people in the entire national territory-, its world view, spirituality, languages, dances, crafts and traditions - with intercultural approach and generating institutional conditions that facilitate the society's access to these cultural manifestations.

Objectives and results attained

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

Not fewer than 100 or more than 500 words

The project reached both planned objectives: The first one, considered "identifying and documenting the oral tradition of Santo Domingo de Guzmán with the support of young students with the use of Information and Communication Technologies (ICT)". The result was young people being able of inventorying the oral tradition contained in the mythology, stories and legends of Santo Domingo de Guzmán with the use of ICT. The second objective considered "preparing and distributing materials on the oral tradition of Santo Domingo de Guzmán through the use of the ICT". The result was to have published material of the oral tradition contained in the mythology, stories and legends of Santo Domingo de

Guzmán through electronic and printed means.

According to this, it is possible to describe the following achievements:

Through the workshops with young people they were able to recognize their Intangible Cultural Heritage and its importance, identify their oral tradition and they were auto identified as bearers of culture by knowing the local narratives transmitted by their grandparents in the family environment, which they know and reproduce.

In the practice, the participants managed to recognize the stages to elaborate a descriptive inventory and the importance of the carriers of culture during the process, whom they approached in several activities, such as chats with the elderly to announce the project and to obtain their consent to be interviewed and to share their knowledge; 29 persons were interviewed; feedback of the compiled information through a focal group and finally, a review session of the material with the persons interviewed to validate the information in order to publish.

During the stage of interviews, the young persons approached the methodology of the semistructured interview questionnaire and managed to manipulate in a basic manner, the audio, photography and video supports.

From the workshops on the use of the ICT, the participants were able of recognizing the HTML language, differentiating the web and Internet environment, and publish in a propositive way in social networks, under the scheme of network.

At the end of this stage, the participants created five web tools to publish the content compiled in the oral tradition inventory: Blogspot, Facebook, Google +, Google Maps, Google Sites. In this point, we considered a low achievement the use of IT equipment, the creation of web tools, the use of video cameras and video edition programs, due to the fact that the participants had little knowledge on the use of this type of equipment and IT basic programs. In this sense, it was difficult the creation of web tools. When this situation was identified, the practices on the subject matter were extended. On this point, we think in general, that more training and practical workshops are needed in order that the participants fully use the ICT by themselves.

On the other hand, the inventory book was printed and presented. The book, which compiles 32 stories, in nahuat and Spanish, was divided in four parts: the people; the ancestors stories; wizards, places and enchantments and at the end nature's knowledge

Description of project implementation

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

Not fewer than 1000 or more than 1500 words

1. In November, 2016, was held a meeting with strategic partners, such as the Educational Complex of Santo Domingo, the traditional culture bearers, the Cuna Nahuat initiative and the Municipal government to elaborate a project plan, in order to prepare its beginning, establishing responsibilities and commitments of the involved parts.
2. In February, 2017, was held the first meeting with the coordinating teachers (of years 8, 9 and 10) to explain the project details and to initiate the selection of 25 young participants, according to a selection profile. The teachers helped to stimulate the youngsters to take part of the project as volunteers. Afterwards was held an information session with the parents of young participants in order to obtain their permission. Finally, was held a meeting with the selected youngsters to explain the activities of the project and their responsibilities. A list of

25 students was registered as the participants of the project.

3. A training program was held during 8 morning sessions with the participants regarding the Intangible Cultural Heritage, during April and May, 2017, which was supported by written material and the use of the Internet. The themes and practices approached were: Culture and Cultural Heritage, History and Cultural Heritage, Intangible Cultural Heritage, Inventories of Intangible Cultural Heritage. There were developed some practices on the inventory card, how to prepare the interview, how to prepare the technological equipment, the interview with the technological equipment; and, at the end, was prepared a meeting with the community of Santo Domingo de Guzman. In this stage, graphical material was produced for the promotion of the national Intangible Cultural Heritage and for the development of the project.

4. During May, 2017, 4 young participants offered 2 talks to the community on the project and the inventory process. In this activity was included the Educational Complex, the House of the Culture and the Municipal Government. The participation was positive and the support of the elders was reflected in the first list with 26 names of culture bearers ready to be interviewed to document the oral local tradition.

5. A training on ICT was developed for the participants, during May and June, 2017, in a 9 morning journey with the support of graphical material and practices in IT equipment, with the following subject: concepts of the ICT, management of information, management of Communication and Networks, management of technologies, ICT, graphs, hierarchies; application of web pages proposals, types and differences of files formats, type and use of programming languages and basic concepts of a web tool. Two trainings on managing of audio-visual and photographic equipment were included, in order to record the interviews.

6. The field stage was developed from June to September, 2017. The participants were divided in groups to perform the interviews; they were depending on the available time of the informants and on the climate factors; they had to accommodate the interviews because of these factors. In the majority of the interviews it was allowed to do photographs and audio and video recordings, in some cases they did not give permission to do so. There were 32 persons interviewed in total.

This activity produced some discomfort of the parents for the extra activities that developed their children due to the project. An informative meeting was called in order to explain advances and future activities of the project in which their children would be taking part; in this sense, the before mentioned difficulties were settled.

The topics compiled during the fieldwork were: origins and oral local history, ancient forms of life; celebrations, rituals and religious beliefs; mythology and rituals associated with the corn plantation; mythology, places and enchantments, witchcraft, traditional medicine.

A meeting with the young participants and the elders was held to validate the information compiled. Some lacking information was also obtained.

7. The interviews were transcribed in table templates to facilitate its systematization, during October to December, 2017. The participants did the transcription practices, nevertheless, was observed that they had difficulties with the basic managing of Word program and with the transcription activity in general, therefore, was decided that the executing agency and the personnel contracted for the project should make it with better precision and rapidity.

8. Once were the stories systematized, it was proceeded to bring together the interviewed persons in January, 2018, in order to validate the information. The attendees did suggestions to add or to modify details, for example, to remove persons' names related to taboo topics, for what was decided to delete this information. In general, they validated the information presented for its publication as part of the results of the project

9. During March and April, 2018 the executing agency held a workshop of 4 sessions to select the compiled material to be published in the web. The consolidated document was divided in five parts: history of the people; religious traditions; practices linked with nature;

wizards, places and enchantments; and knowledge. Each of the topics was selected and summarized by the young participants, to publish them in five selected web platforms.

10. In May, 2018 was finished the translation of the material to be published (for the web and for the physical inventory) to the Spanish and náhuat. Two translators were hired with the project's funds. They took part in several activities performing all translations required.

11. In March, 2018 was held a workshop of 4 sessions for audio-visual edition, by a consultant hired with the funds of the project. Five short films resulted from the material obtained by the participants in the interviews. The audio-visual material registered by the participants was not the suitable one, due to the lack of practice in the use of the technological equipment, the obtained products are basic short films of less than five minutes.

12. During April to May, 2018, was held a 6 sessions workshop for the participants to create and publish in 4 selected web platforms: Blogger, Google Plus, Google Site and Facebook. In this activity, the educational complex finish its internet service provider, therefore during the last sessions was necessary to ask for the support of persons of the community to donate the rent of computers with Internet at a local cyber café .

13. During July, 2018 was proceeded the edition, design and printing of the inventory document of the oral tradition, with a print run of 300 copies, which were delivered to interviewed persons, the participants of the project and local actors who supported the project.

14. Finally, two presentations of the principal results of the project were held in August. The first one carried out in the National Museum of Anthropology with the participation of authorities of the Ministry of Culture; in this occasion, were also present members of Santo Domingo de Guzman community, who travelled to the capital city to attend the event. The second presentation was held in the municipality with the presence of the local authorities.

In general, during the execution of the project activities some situations were identified:

The first disbursement was received on February 18, 2017, but it is until April 26 of the same year that began the execution of the activities, due to administrative institutional processes for the execution of the budget; in addition, it was waited until the Easter holidays finished. The difference of the elapsed time was corrected by performing some activities in advance or executing them simultaneously.

Along the project the assistance of the participants changed. Eventhough it was insisted to the coordinating teachers to commit the students and recall them on the opportunity to participate. It was achieved an average assistance of 22 to 26 young participants to the Intangible Cultural Heritage and ICT workshops.

At the beginning of the project, the municipality was living some violence acts and we do a reading of the nonattendance of the participants due to these events. Later, the participation was regulated due to the fact that the project was incorporated in school dynamics.

To the beginning of 2018, new young persons were added in substitution of those that already did not want to take part of the project or changed of school. We consider that these changes did not affect the global development of the project.

The Municipal Government showed its support in specific activities, such as meetings with the community in which they provided the refreshments and supported on logistic aspects.

The Educational Complex of Santo Domingo de Guzman granted the use of facilities of the school center and IT equipment for the participants. Nevertheless, there was no commitment in take part more actively of the activities of the project; they were kept monitoring the development of the trainings and they were present at the follow-up meetings.

The associations of indigenous community development (ADESCOIN, ADESCOMAI), got

involved as interviewed cultural bearers and supported some punctual activities of the project, such as informative meetings.

Community Involvement

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

Not fewer than 300 or more than 500 words

In the execution of the project participated two sectors of the local community: young students and traditional culture bearers (the elders).

The young people did not only take part as beneficiaries of the training workshops, but they participated in the development of punctual activities, for example, in the meetings held to present the project to the community, which was the moment when the bearers were identified for the interviews. They took part actively in the presentation of the first results of the inventory, with the interviewed bearers, for their feedback and endorsement of publication.

The young persons, in addition, were the persons in charge of doing the interviews to the culture bearers, trying to make them participate by obtaining the oral tradition from the source of the elderly, who keep the collective memory and heritage.

One emphasizes that, to the moment of the formulation of the project, the students were conceived as the principal beneficiaries of the project and not as culture bearers. Nevertheless, in minor sense, they know their traditions and reproduce the oral tradition that has been transmitted and inherited by their grandparents and grandmothers. In some cases, the students brought us closer to their family environment during the collection of information, since their uncles, grandparents, mothers or fathers were interviewed for the documentation of the oral tradition. In this sense, they also identified bearers to be interviewed, coordinated the appointments and made the interviews.

Therefore, the young participants had the opportunity to bring over and interact with the elderly who are the culture bearers of the oral tradition of the municipality.

On the other hand, the community of culture bearers (the elders), got involved at the moment to answer affirmatively to every call to the informative meetings, to interview them, to the moment to give their endorsement to publish the oral compiled tradition, and to the moment to evaluate the project. In general, the project relied on the assent of the bearers of culture to take part of the project and to publish the oral tradition for their recognition and valuation.

The review of the oral compiled tradition was presented in a meeting with 49 interviewed bearers, young students, the House of Culture, the Cuna Nahuat Initiative, where the information was fed back and they gave their endorsement for the publication. In the activity it was identified that one of the subjects related to " the agreements " must include persons' names of the community, therefore they were deleted from the stories.

Sustainability and exit/transition strategy

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

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*

Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.

Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage.).

Not fewer than 100 or more than 500 words

It is important to clarify that this project responds to an institutional goal for the safeguard of the culture and identity of the indigenous population, contained in the governmental Five-year Development Plan 2014 – 2019, especially in Objective 8 which establishes the appreciation, promotion and appropriation of the cultural and natural heritage from an intercultural perspective; and the promotion of the rights of the indigenous people.

In this regard, there were elaborated protection and safeguard measures for the conservation of the nahuat language, as a cultural heritage of El Salvador, which were published in the Official Diary on September 5, 2017. In this resolution, which has an official nature and is legally enforced, was established the conformation of a Local Committee for the Safeguard of the Language in Santo Domingo de Guzman

The Local Committee will give follow-up to the protection and safeguard measures established in the above mentioned document and will identify future actions. The members who will integrate this group will be the culture bearers, the Municipal government, the House of the Culture, the Ministry of Culture, the Cuna Nahuat Initiative, the Indigenous Course of the Technological University, the Don Bosco University, among others.

In this sense, this project must not be understood by itself alone but as an initiative that support the protection and safeguard measures of the indigenous culture and of the nahuat language in the municipality.

From the products of the project, one will give emphasis in promoting the use of the inventory book and continuing implementing this methodology in other municipalities with nahuat speakers.

The promotion in the use of the book will be done with the support of the House of the Culture, who assembles monthly the elderly and the culture bearers, who will be doing readings, dramatizations and illustrations on the oral tradition contained in the book.

In the educational area, it will be coordinated with the Ministry of Education the insertion of the inventory in the education curriculum to be developed in local schools, which can be included as support in specific subjects through a didactic proposal that could be performed in coordination with the Ministry of Education.

On the other hand, the students who took part in the project have the aim to improve the publication in the web tools that they created. In this sense, they will continue granting their support to update the information in the sites created and improve its functions according to every platform, Therefore, the personnel of the Intangible Cultural Heritage will continue visiting the school to provide assessment.

In addition, it can also be emphasized, that the executing agency through the Intangible Cultural Heritage Direction will check the methodology implemented in order to be improved and to repeat the project in the year 2019, possibly in the municipality of Cuisnahuat. The technological equipment obtained from this project is a great advantage, since it will be very

useful for the next years to come.

Lessons learnt

Describe what are the key lessons learnt regarding the following:

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

Not fewer than 300 or more than 750 words

- Achievement of results:

We consider that the achievements and results obtained fulfill the planned expectations established at the moment of the design and formulation of the project. The project had an extended duration and this did not encourage the continuity of the participants in the whole process. Nevertheless, the change of a few students for others along the project time, did not affect the results and we believe that it can be a good methodology to be repeated, that is to say, to involve in different phases of the same project, different students in order to allow the obtaining of results as a chain creation.

It is admitted that it is necessary to extend the time and improve the methodology of the workshops on the creation and use of web tools and production of micro videos, to improve the results and the products.

- Appropriation of the main interested parties and the participation of the community:

In this respect it is outlined the importance of working with young population for the valuation of the ICH, which we consider extremely needed. The participant students appropriated the project as it was advancing. In general, we think that there was a commitment of all the participants in different moments and of different intensity. This depended on the affinity that every youngster felt with the activities that they were developing. The moment of major appropriation was the fieldwork for the compilation of the oral tradition through the interviews to culture bearers. We think that this methodology is very important because of the interactions between the young participants and the elderly, who treasure the memory of oral tradition. A special moment was the activity for the evaluation of the project that gathered participants, partners and culture bearers. On this opportunity there was left a space for the assistants to express their experiences on the project.

On the other hand, the participation of the community was positive, and this was demonstrated by the time the culture bearers were present at the activities linked to the project. In addition, they did not have any objection in being interviewed and granting their knowledge on the oral tradition to the young participants of the municipality.

- Presentation of the project results:

The presentation of results was perhaps one of the moments of greatest satisfaction of the project. It granted credibility to the work that is done from the government institution.

However, we believe that activities should be continued for the use of the final products of the project, for example, encourage reading of the inventory book in local schools, and get closer to older adults and young people through it

- Management and project implementation:

The ICH Direction of the executing agency (Ministry of Culture, previously Secretariat of Culture) was strengthened in the formulation, execution and follow up of projects. Especially, in the establishment of the times or chronograms, and the budget execution

from the public administration, two aspects that must be well synchronized in order that the necessary times of the public administration does not affect the established chronogram of the project.

- Sustainability of the project after the financial assistance:

The main lesson learned is the need to make alliances with the local governments and national governmental institutions located in the intervened municipalities in order to coordinate possible actions of later follow-up after the conclusion of the project. Besides, it was important to identify other local actors present in the territory to add efforts. It is important to learn that the projects must be conceived inside major actions, programs or national legislations, and that these are contributions to a broader objective of the public administration.

Annexes

List the annexes and documentation included in the report:

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

1. Financial Report Template in ICH 4 Form
2. Financial Report Template in Mincultura format
3. Copy of receipts and payment invoices
4. Project Evaluation
5. Oral Traditional Inventory
6. Other products
7. Photography Report
8. Press Releases
9. Graphic Material

Name and signature of the person having completed the report

Name: Ana María Mata Parducci

Title: Intangible Cultural Heritage Director

Date: 31/08/2018

Signature:

