

VIDEO 1 Ms. Bertha Esperanza Solís

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Interviewer: Thank you very much for your time, we are doing this round of interviews, we have a lot of material about the activity and what it means to participate and make the kites and everything related. But we are interested in emphasizing the experience of the people who have participated, especially in this case of women who participate, that interests us a lot. We ask if you agree to being recorded for this interview, so we have this record.

A/ Yes, that's fine, it's the way we do our bit.

Interviewer: Let's start by introducing ourselves, my name is Ana Lucia Morales, my partner is Efraín Peralta and my other partner is Domingo / Technical team of the Technical Directorate of Intangible Heritage of the Ministry of Culture and Sports/, we are carrying out this round of interviews. Let's start Can you tell us your name and how long you have been involved in the production of giant kites?

A/ Good afternoon people present here, UNESCO staff, Giant Kite Committee, my name is Bertha Esperanza Solís, I am an urban primary education teacher, originally from Sumpango Sacatepéquez, a kite maker at heart (barriletera), we started in the kite group since 1997. We were the founders with the men's team of the kite group "Gorrión Chupaflor" (hummingbird), very well known and which has its significance in the municipality, at the national and international level. At the time, and thanks to the support of our colleagues, we began to form the first female giant kite team "Gorrión Chupaflor" at that time.

In 1997 the group had already started, we were only participants included in the group of men due to the invitation they made to us, as women and thanks first of all to the permission of our parents where we included ourselves as kite-makers. We already had the notion of making a kite because our parents have instilled in us that value to make a small kite, but with the initiative of each of us we began to form and be members of the group of men, we started 4, 5 and we arrived 7 women and with the support of our colleagues we formed our own group, always with their support.

Interviewer: From that moment until now, the presence of women has been maintained, has it changed in some way or how have you seen it?

A/ Well, seeing the reality, it is a very beautiful experience, because our parents had that vision that it was only for men, but with our participation, many women were included, we were the ones who started it, for the population it was surprising because, they said it was only for men, but the enthusiasm was harmonious and they motivated us, we spent 3 - 4 years with them and then the second group of women kite players began to get involved, which is called "Las Orquídeas" / refers to the national flower from Guatemala/. The group "Las Orquídeas" emerged after us. It has been a very nice experience because we got to know many things about our environment, at the level of our culture, especially with the giant kites.

Interviewer: And you, as the first group of women who identified as kite-makers, it was important to have a group only of women, who felt...

A/ It was very happy, we carried it in our blood, the pride of being kite makers (barriletera), because with the support of our teammates we managed to perform various techniques, we ignored many situations, we knew how to glue paper, but the techniques are what formed us as a team, but at no time did our colleagues leave us, we refined the work and in the end we got to know him. I remember last year, where they told us: well ladies, now it's your turn to prepare alone.

Then we trained in constant meetings because we had to refine the topics, the purpose and put it on paper. This is how our group emerged, we feel very proud. Later we separated due to needs, work, it was difficult for us to organize, but other companions continued and continue to this day, many other women have joined other groups and to this day there is women's participation in the kites giants.

Interviewer: Nowadays, how do you see the participation of the community in general, who are the people who participate...

A/ Youth, childhood, and part of us, the generations of the 70s and 80s, who are still there, participate a lot. I thank the first kite makers, who instilled this art in us, a very beautiful art, I feel very proud because today, with my husband who is also a kite player, last year we involved family, friends and the community in general, it is integrated.

Interviewer: At the beginning he mentioned something curious, he introduced himself with his name and said, "I am a kite-maker at heart", what he means by that, what it means...

A/ For the same reason, we give a very special value to our culture, because on paper, we capture our feelings, thoughts, our ideas, our clothing, our customs and traditions and we involve very relevant topics, so all that makes it to be part of the project, where one shows that one is Sumpanguera (from Sumpango) at heart.

Interviewer: You were telling us about your career, that you were part of the first group of kites-makers, if you can tell us why you decided to start, what motivated you, how it happened...

A/ At the beginning, I came to the "Gorrión Chupaflor" group, as a participant, I already had the notion of how to make a kite, but I was impressed by the various techniques, I did know how to make small kites and since I was a child it has caught my attention.

To form a group of women, we invited more women, a sister-in-law, sisters of colleagues joined and we maintained the team. As a coordinator I felt very proud, we had the support of the men, they always did not say that they are not alone, any situation, at any time they supported us in every way, that was my motivation.

Interviewer: We know that kites have a very specific technique for making them, do you think they are related to nature, to the environment, how you see that relationship...

A/ Yes, it is an inclusive relationship, since it begins with constant meetings, for example we have the idea, what happens with the patron fair, the entire population gets involved, gets the mentality of making a kite, all the groups express in the kite, stories of remembrance, issues of culture, education, the value of our mother earth, how our environment is changing, our responsibilities.

The general population is aware of what they put on paper. We need the support of the authorities more, it is a very nice technique, where the person from our country or the people who visit us ask us why of the elements, so yes, we are inclusive in every sense.

Interviewer: Thank you very much.

We know that during the dates on which the giant kites are exhibited there is a lot of movement in the municipality, can you share with us what is happening in that context...

A/ The authorities are agreeable to the project, they have the knowledge to support all the groups of kite makers, where, as I constantly repeated, our culture is made known, not only by putting it on paper, but by making known: our national products. and local, typical food, everything that is around us and the authorities are willing to put a greater focus on the activity.

Interviewer: Can you tell us a little about what the coexistence of the community is like, on November 1st / the day when the presentation of giant kites takes place /, how coexistence occurs in families...

A/ Coexistence is as a family, it is very harmonious, Sumpango coexists peacefully and also happens in the environment with all the groups /previous/, since we live a very harmonious coexistence, of peace, of friendship, of joy for us, It is a great party, just like in families, we all get together and we know very well that we have to see that day, the activity of raising the giant kites, in all aspects, children, young people, the different categories. And peace, because there is a lot of coexistence among the groups, there is participation.

If something is needed, we go with a certain group, for example: if there is a lack of a tool such as an "sacatierra" earth extractor / utensil to extract earth from the ground, to insert a pole to display a kite /, a machete / to cut ropes or wooden sticks /, a piocha /tool for moving earth from the ground/, everything is a coexistence, there is a brotherhood.

Interviewer: Do you believe that women are becoming more actively involved in this activity, do you believe that it has remained the same...

A/ Yes, I see that yes, it has prospered because I have realized that there is participation of girls, in certain groups there is always participation of boys, for example in my family's experience last year, my children were included, I have 3 men, my husband told them: we are going to support the kite makers to finish the kite, because it takes time.

Yes, I have realized that participation has been given to women, it has been inclusive, women's ideas have another purpose, that is what it is about, as a team of unifying ideas, to achieve the objective.

Interviewer: Among the topics that are addressed in the making of the kites, can you mention some that you remember, those that have impacted you the most, that you have liked in the time that you have been participating...

A/ Yes, of course, the most relevant ones, I am going to speak as a team, regularly, maintained the theme of nature, ancestors, respect, the loss of values. The first kite as a female team we focused a lot on caring for nature, caring for rivers, lakes, pollution, among others.

So, on those topics, the group gave greater emphasis so that we do our part, on how to rescue what is being lost, those are the relevant topics.

Interviewer: Finally, do you want to share anything else about your experience that we have not talked about and that you would like to add.

A/ I call on parents to involve their daughters, to teams that are inclusive, because women are capable of anything.

As I mentioned before, I had that great experience, I really liked it, I could have continued but for personal reasons I could no longer continue, I congratulate the women who have remained, mainly the group of "Las Orquídeas", women who are mothers of families. and they are still working hard, I have found out that they have gone to other countries, that is why I invite parents, in the current situation, it is difficult to let go of our children, I say this from experience, I did not have daughters, only boys, but women can, are capable of anything, as long as they are taken care of, and as children respect their parents, because it is the fundamental basis for being a better person and at the same time I congratulate all the people who include women, especially that there is no exclusion; but it is being included. For example, I had that experience of flying a kite at 4 meters, we achieved it, it filled us with satisfaction, thanking my colleagues who were on par with me, I worked hard only at night, because in the morning we had our chores to do, responsibilities.

Anything is possible, if you want to be part of a project, I encourage you and that the parents also value it.

Interviewer: Thank you very much, I'm going to end the recording.

VIDEO 2 Mr. Rigoberto Gallina y Mr. Julio Asturias Chiquito

Interviewer: Good afternoon, we are going to start with the presentation, my name is Efraín Peralta, my colleague Ana Lucia and my colleague Domingo, we are part of the Technical Directorate of Intangible Heritage of the Ministry of Culture, we would like you to also introduce yourself, their name, age, role in the Sumpango kite players organization and how many years they have been involved in the organization...

A/ My name is Rigoberto Gallina Cay, I belong to the Sumpango Giant Kite Committee, I am 59 years old, and I have been participating in the organization for 36 years. I spent 4 years in a group called "Happy Boys", for reasons of being Working in the organization I stopped being in the group of kite players, but I was a kite player.

A/ Good afternoon, my name is Julio Asturias Chiquito, I am from Sumpango Sacatepéquez, I am 50 years old, I started with a group that was dedicated to making very large kites in 1994, but already before with the family, which is where it was born The tradition had already been working, since I was 6 years old, the first year of school, it is where the curiosity of making kites was born, now within the Organizing Committee, this is my fifth year, since 2019, that I have been elected President and We have already gone through the most difficult years for everyone /refers to the COVID19 pandemic/, the community and the world and now, thank God, we are resuming the festival as such.

Interviewer: Thank you

First, we would like you to share with us what it means to you to be kites-makers and second, what giant kites mean to you, here in Sumpango...

A/ Well, to make a kite, the participation of people is very special in Sumpango. For our community, in the cemetery there are people who are already dead and tradition says that when making a kite, the fringes and all the components that it carries /when they collide with the wind/, make the bad spirits leave with the sound of the paper. That's why we do it / to maintain the tradition / and now make much larger kites, this also makes people come to visit us to see the majesty of each kite we make.

A/ For me, being a kite-maker is a life experience, it is part of the culture of a community, of our country; The love that one places with them is quite great, based on the time and effort that is given and I think that in that part one is filled with a lot of pride, we do not have economic benefits, otherwise, it is more the satisfaction of seeing that the work that has been done individually or collectively, which is admired by many people and thank God we have many visitors from many parts of the world.

In the case of Kites, I believe that it is the maximum expression of our community of being able to bring culture to other towns, since it includes customs and traditions, even some that are no longer carried out in the communities in many of the towns from Guatemala and that the kites are reflected year after year and that makes the kites a great activity that can be seen at the festival every year.

Interviewer: From your experience, both as kite-makers, and as members of the organization that carries out the fairs and activities, you consider that the groups of kites and the making of the giant kites itself, represents a sign of equality within the community, of inclusion of all sectors that make up the social fabric of the community or if it has areas of opportunity...

A/ I think so, it is very important that we all get involved. We know that it is also part of our community and see that it is not only the local expectation, but also internationally. Sumpango /my community/ does it, so it is for Guatemala what we do.

A/ Yes, we have seen the issue of inclusion in detail, the process of tradition, because previously the groups were all male, but as time went by, the families also understood that art must be inclusive, they allowed the women will join various groups, so now there are groups specifically for women, mixed groups.

The most important thing is that, in all its inclusion, machismo was separated, it was put aside, because now we can see in a piece of kite art faces of women, figures of women, generations have now

understood that all we are equal and from that account the role of women has been taken, the role; nature is being shaped, because the woman gives life; That is why we believe that progress has been made and we have seen it, even in the groups that participate.

Interviewer: Speaking about economic development, what the making of giant kites and the fair represent, you can mention data and experiences, how the activity of the Festival / in which the kites are exhibited / impacts the economic development of your community...

A/ It has made a lot of progress, it has had a /positive/ impact, for example, there is availability of food for the visitors who come, they have bought kites, so yes, what we are doing is very important and there is economic development for my community.

A/ One of the most important branches that we believe has benefited the community has been the economic benefit through the visitors who come, although in this case the main actor has not received the benefits that he should receive compared to the merchants, but speaking economically we have seen and heard experiences of people who are dedicated to commerce for that day, they sell three months' worth on this day, so we have seen that organizing activities like this, I think it also reactivates the community's economy and also that of the country, because not only do we have local merchants, but more than three or four hundred merchants come from different areas of the country, who bring crafts, material that they make from their community and that we can see here that day. The festival has been a very important part of reactivating /post Covid 19 pandemic/ not only the community but also different municipalities in the country.

Interviewer: How does the activity of making giant kites and the fair coexist with the environment, with nature... What is that relationship that exists and in what way does the community always find new ways for that relationship to be carried out in the best possible way?

A/ The relationship between the community and the colleagues who make kites is very great, there is enough participation to coexist between groups and at the same time now that the festival has grown, there are groups of more than 45 participants making a kite and there are also 5 groups of women and seedbeds of kite-makers who are the children, there is a lot of participation and coexistence between everyone.

A/ The environmental part has been worked very hard in the festival, the messages are reflected there. Our same kites, when they are very large, needed 5 to 6 wooden poles, which we would collect from the forests, so on the one hand we expressed messages in art on paper, that we do not harm nature, but on the other hand, the groups that make kites, they went to the mountains, to the forest to collect wood, so now, what we are looking for is to reverse that part, / wood and poles from previous years are reused / now we understood the message, which if I capture there: "Say no to drugs", we do not have to be selling things that harm the body.

That is why the issue of the environment has been addressed by the groups, because now we see other options for how the kites can be assembled, thereby contributing to less deforestation in the surroundings. We are working together with everyone, this activity is not only for the groups, but for the entire community and the entire country. More work has to be done, so that in the future fewer resources are consumed for the festival / and it is more sustainable /.

Interviewer: What do you consider to be the contribution to peace and harmony within the community of Sumpango that the making of giant kites and the fair provides...

A/ We believe that peace is very important, if we all live harmoniously in a group, we will live in peace, with nature and human beings. Therefore, coexistence is very important for everyone, so that we live in peace.

A/ Today, I believe that the festival and the making of kites in the community has formed a very strong deterrent for young people and children, because the work, in the 6 months it takes to make a large kite, or the 3 and a half months it takes to make a kite of 4 or 6 meters in diameter, means that during all that time the young people are focused on something that entertains them, that distracts them /positively/ to participate in activities, so many families are grateful for This generates peace and harmony, every year youth are guided to healthy activities, they are entertained.

By working with paper, drawing, cutting, the techniques, it has been strong and good for the community, we hope that it will be maintained so that in future years we will have more tranquility and peace in the community and in fact Sumpango is one of the municipalities quietest in the department.

Interviewer: To finish, you can mention something that you consider to be important from your personal experience as kite makers, as members of the fair organization...

A/ Part of my experiences, as a kite maker and part of the organization, I consider it very important to do everything possible so that all the people of Sumpango /the community/, get involved in making kites and in the organization, because that is how it happens. I mention the partner, is not negative, and is positive. So I invite all the people to whom this message will reach, to get involved and involve their children, their family. And that we have a positive mind.

A/ In what we do from this place, I think we have been working and fighting so that art remains in the community and in the people, from here to the entire country. We seek to be valued and recognized, not only locally but also internationally / as an expression of pride and identity / and that is why we have focused on organizing in a better way each year, we care about the needs that artists, they have it, because our culture is what promotes the country abroad the most, we want it to be maintained and for this activity to last for many more years, in this case with the generations that come, so that they can also see that there is no work being done for pleasure and that work is being done for its preservation and that it can generate greater support than what has been received in recent years.

Interviewer: The interview is over, we appreciate your collaboration.

VIDEO 3 Mr. Florentín Sula

Interviewer: Good afternoon, can you share your name, your age, where you are from and what your role is in the production of giant kites, if you are a kite maker or part of the organization...

A/ My name is Florentín Sula, I am originally from this community, from Sumpango, I am a kite-maker, I am 42 years old and have been participating in this festival for 28 years.

Interviewer: To what group of kite makers do you belong...

A/ I belong to the group "Palot Espanta Espíritus"

Interviewer: For you, within your personal and group experience, what does it mean to be a kite maker and make giant kites here in your community...

A/ For me, making kites is beyond making an art, I'm going to tell you something personal, because when I started making kites, most of the people I started with no longer make kites, but I do, But as I told you, there is something beyond that.

I remember in 1988, I was 7 years old, I went up to the field with my grandfather; At that time it was called the Kite Fair or Contest, not like now when it is a Festival and if I remember correctly the largest was about 6 or 8 meters; I remember very well that I was hand in hand with my grandfather, just him and I, and when we were walking in front of the big kite I was impressed and I remember that I told him that I would like to have a day just like them, he saw me and told me , someday you will be like them.

So as time went by he taught me and told me, let's make your kite, I'm going to teach you, I remember that when I started, a small one with a diameter of 30 centimeters, and as I grew older, the last one we made was 1 meter in diameter. At that time, he gave me my materials, at that time a child made his kite out of paper, my grandfather made it out of newspaper or nylon, I remember that he bought his material and taught me how to do it.

When we made the big one there was no tail, which is called "patzunga", it requires many scraps of fabrics and my grandfather told me, don't be sorry, now I'm coming back, in the patio of our house, I'm coming back and he told me that with this we are going to stand in line and when I saw him, it was a coat of his, at that time he only had two coats, and I told him, that coat is going to be useful for you to go out on the street, he told me no, I'm going to do this for you and don't be embarrassed, but I'm going to show you how to make a "patzunga" tail.

It makes me very nostalgic to remember all that, that's how I learned to make kites and that's why for me it's not just art, for me it's a legacy, in this case my grandfather left me well captured in my mind and in my heart how to make a kite. kite, he taught me how to do it as it should be, that's why for me it is more than art, it is a legacy that our grandparents have left us and unfortunately that was not written down, it is not like that and I remember at that age that my grandfather had 76 years old and he told me that his grandparents taught him, he had the knowledge of how to make a kite with the simplest material he could make.

Interviewer: As well as your personal experience that you continue to treasure, how you share it with your group, what coexistence is like in general in your Sumpango community; and how do you believe that making kites contributes to peaceful coexistence, to building community...

A/ Making kites, as I have told young people and children, is making art, it is beautiful, regardless of gender, if it is a man or woman, if it is young or young, if it is a boy or girl, the beauty of this is that in a group we all socialize, we may have different characters and economic situations, but by kite flying, we all get to know each other, we are the same, it is good to live together.

For example, those who have a little more understand the situation of those who do not have, they share how they set their life goals and support others, for the community and society it is a good thing that all participants socialize, get to know each other and let's support

Interviewer: Regarding the relationship that creating giant kites has with nature and the environment, from your experience, how you manage to coexist this with the environment of your community...

A/ All the groups or collectives that exist have addressed the issue of nature and the environment, it is an objective, reforesting a complete forest or a mountain is impossible, that is why the least we can do is send a message to raise awareness among everyone in the country.

Interviewer: You see, beyond the personal and artistic issue, there is economic development and carrying out the activity gives an additional boost to the community.

A/ Yes, it benefits; many people come before or after the event, whether there are kites or not, the visitors consume, for the community there is a benefit, but for the groups it is different, because the goal of a kite maker is to make art for the good of the community. /not for profit/.

Interviewer: To conclude, something that you consider important to be known, for your satisfaction, for your group, for collective construction, that you want to share with us...

A/ I remember that when I started, most of the groups were only for young people, over time women began to integrate, for me, it is better to teach children and women, in my group we are and work differently, In my case, my wife participates, she told me that this was not for her, sometimes you think that it is not for you, but it is nice to learn, now she already knows how to color and trace, as do my children; I would like many groups to imitate how one does, open the doors to everyone, the most important thing is to teach the children, because they are the future generations, one leaves and everything stays, as I repeat, my grandfather inherited me and taught me many things, that is why I recommend attending to children, they have to transmit it, they have to learn that essence, they practice, it is a legacy that our grandparents have left us and they must continue.

Interviewer: Thank you very much