

The Intangible Heritage of Migration: Challenges and Possibilities

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Abstracts

The Japanese Connection: A Japanese Immigrant and the Origin of Chamoy

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Teikichi Iwadare was born in Japan in 1902 and emigrated to Mexico in 1923 with his wife Chimako. He settled in Cerritos in Central Mexico, after years of wandering seeking fortune from town to town. Teikichi opened a grocery store and was one of the most successful Japanese immigrants before World War II. He also became a yobi yose, (a Japanese immigrant who received and helped new immigrants until they were capable of maintaining themselves). His store was even called the Iwadare University.

When Japan entered World War II, the American government pressured the Mexican authorities to make a census of all Japanese immigrants and tagged those who could potentially collaborate with Japan. Teikichi had acquired sulfur mines in 1937 and exported this mineral to Japan. That's why he was signaled as a possible collaborator, his goods were confiscated and he and his family were sent to a special "camp" in Mexico City. After the war he decided to stay there and began to grow vegetables and flowers in a nearby ranch.

In 1950 he opened a company: Proteína Soya, and introduced soy products into the Mexican market. He also began to produce a Japanese staple food: Ume boshi (pickled prunes) made with apricots, which he called Chamoy, probably derived from the Chinese word suan mei –sour plum or the Vietnamese xí muội –preserved prune. The salty and acid flavor was very popular among Mexican children and teens. He also produced a candy called Brinquitos made of powdered dry chilies, sugar, ascorbic acid and natural flavors. The Brinquitos were widely used to condiment fresh fruit. The company went bankrupt in the late 70's and Chamoy was no longer produced (the new owner, a former employee, changed the name of Brinquitos into Miguelito), however people kept calling Chamoy a sauce made of powdered dry chilies, sugar, vinegar, ascorbic acid and sometimes tamarind paste (this sauce probably originated when Chamoyes were smashed and mixed with Brinquitos).

Nowadays Chamoy sauce is widely used as a condiment for snacks, fresh fruit and even beverages. It is also popular in Latino communities in the United States and is produced by big companies, but few people know its origin and the source of the name. The purpose of this paper is to show how a staple Japanese food brought by a Japanese entrepreneur to Mexico became -incidentally- a staple food in contemporary Mexican cuisine.

Shared Intangible Heritages in Memory on Mudejar between the Old and New World

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UNESCO describes Intangible cultural heritage as a vital feature in maintaining cultural diversity; in this regard, memory is a heritage following its definition as “the things learned and kept in the mind” (Merriam-Webster).

For example, a Mudejar style is shared with Islamic and Gothic styles prevalent in Spain (12-15C). Being an interaction of techniques and understanding of buildings between Muslim and Christian cultures, Muslim artisans invented the style for Christian buildings. It developed intricate tiling patterns with Islamic geometrical character to enliven the planar surfaces, shown in Santa Maria la Blanca, Toledo (1180). Its multi-lobular blind arcades of Islamic ornamental strategies added beauty to a Jewish temple without ideological conflicts.

Interestingly, after the 1492 Columbus' arrival in Latin America, Mudejar recollected here the memory of the Islamic-Christian heritage as a result of 800 years' co-existence of Muslims-Christians in Spain. The Spanish Empire expanded its territory with the motivations of trade and the spread of Catholicism through indigenous conversions. The Monarchy needed safeguard and exploit their artistic skills, thus Mudejar culture was settled in New Spain.

Consequently, colonial buildings such as San Francisco Church, Tlaxcala and the Royal Chapel at Cholula, Puebla bear the style. The complex designs of a geometric carved decoration express dissimilar levels in a complex social-political colonial project.

Mudejar travelled between the Old and New World or furthering intercultural dialogues and mutual respect in generations. It created cultural bridges between the two separated shores of the Atlantic. My paper focuses on Mudejar in terms of intangible values.

La Herencia Culinaria Como Punto De Encuentro Sociocultural En Otra Tierra: La Migración Del Patrimonio Inmaterial A Costa Rica

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Esta ponencia es un avance de un proyecto de investigación sobre las repercusiones de las migraciones y el turismo en el PCI de la región centroamericana. Nos enfocaremos en un problema de estudio, de gran actualidad e interés por sus vínculos multisectoriales con las políticas públicas: las migraciones en sociedades multiculturales. Cada año aumentan los inmigrantes, que por distintas causas se desplazan a otros lugares, temporal o permanentemente. La adaptación a diferente contexto socio-cultural y ambiental es difícil, pues implica la ausencia de personas, lugares y prácticas, cuya presencia se añora.

Costa Rica se ha configurado con el aporte genético y cultural de amerindios y migrantes de todos los continentes, entre los que destacan chinos, italianos y afrocaribeños insulares, que llegaron en distintas oleadas, durante la segunda mitad del XIX. En la primera mitad del siglo XX, arribaron personas de la diáspora judía, de países árabes y, en la segunda mitad la concentración fue del resto de Centro América, de Argentina, Chile y Uruguay. El proceso continúa y en los últimos años el mayor grupo de inmigrantes procede de Nicaragua y de Colombia. Al preguntar a una persona inmigrante: ¿Qué es lo que vos más extrañas de tu tierra?, la respuesta más común es: las comidas y bebidas compartidas en festejos sociales.

El propósito de esta ponencia es conocer y analizar las expresiones del patrimonio cultural intangible que los migrantes extrañan y conocer cuáles son los mecanismos para reproducirlas en Costa Rica. Se utilizarán técnicas de investigación antropológica (observación y una encuesta, con énfasis en datos cualitativos para conocer las estrategias de adaptación del proceso de búsqueda y preparación de los alimentos y comensalismo. Se trata de mostrar el rol que ocupa el PCI entre la población migrante como referente de la identidad cultural de un grupo.

La emigración y los territorios urbanos, procesos y prácticas de asentamientos La Bauhaus en Guadalajara, México. 1948-1968

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Guadalajara Jalisco, a pesar de ser una fundación del siglo XVI y tener una arquitectura notable durante su desarrollo a través de los siglos, no tuvo una escuela de Arquitectura formalmente constituida en la Universidad de Guadalajara cuya primera fundación fuera en el siglo XVIII.

En la presentación que nos ocupa, un acontecimiento en la vida de la ciudad en el siglo XX va a ser determinante para el desarrollo de un nuevo lenguaje en la arquitectura. La llegada de 5 arquitectos e ingenieros europeos, originarios de Italia, Alemania, Austria, España, que junto con otros tantos Arquitectos locales, son invitados a fundar en 1948 la Escuela de Arquitectura de la Universidad de Guadalajara.

Las ideas de la Bauhaus como eje toral de la formación de los nuevos estudiantes, integrada con los saberes locales y la experiencia de los Ingenieros-arquitectos tapatíos, dio un giro de 180 grados en la forma de construir y concebir la arquitectura en Guadalajara hasta entonces muy influenciada por el siglo XIX.

El impacto en el paisaje de la ciudad, los imaginarios generados, la revolución en la perspectiva de la enseñanza y el quehacer arquitectónico dejaron una huella profunda en la ciudad que hoy día se preservan y se estudian con profundidad desde diversos enfoques.

La herencia de esta migración, fue la riqueza de la apertura de ida y vuelta, de los que llegaron y de los que recibieron la influencia de las enseñanzas europeas revolucionarias para la arquitectura y el urbanismo.

Mostrar esta influencia de la migración como un enriquecimiento mutuo, más allá de segregación, sino de sincretismo e integración –una vez más en México-, a través de la expresión de la arquitectura, es el propósito de esta comunicación.

Retaining Intangible Heritage: Sustaining Identity in a Changing Place Heritages of Migration: Moving Objects, Stories and 'Home'

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Indigenous communities, migrant groups and recent refugees in Australian cities have common issues related to their surrounds. How do they [re]connect with their intangible heritage within the surrounding often alienating, and rapidly changing urban environment? Does a continuity of intangible values foster community cultural identity and sense of place?

My past and current research indicates there are common participatory approaches of recollecting intangible heritage that assist in recovering and sustaining community identity. Such conscious efforts can foster community identity in a new or rapidly changing place. Indigenous groups are reconnecting with Country after dispossession and removal from Country at European settlement. Migrants from non-mainstream cultural groups are linking cultural practice with place within their new environment.

Yet how are diverse voices heard in the pressures of urban development and an increasingly globalised world that assumes cultural uniformity? Despite Australia's Burra Charter and Code of Ethics on the co-existence of cultural diversity is there a notion by decision-makers that multi-cultural groups' heritage is sufficiently represented in restaurants or in folk or multi-cultural festivals? Is Indigenous heritage to be relegated to cultural tourism to rock art sites guided by community members, rather than a growing proud reconnection with identity?

This paper will present examples from Australia, demonstrating minority groups' resilient maintenance of their traditions and collective memory in the face of change. Processes and risks heritage are identified providing potential models for a sustainable and diverse heritage.

The Role of University Knowledge and Heritage of Migration

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Key words: genius loci. Heritage of knowledge, collective memories

Knowledge is an intangible asset, and has always played a strategic role for the creation, transformation and generation of added value to people and society. "Knowledge innovation" is a real engine for the development of mankind, which more than ever, impact economic, social and environmental development. As the old antiquity man was creating tools for influence their environment. Today products of technology and its impact on Habitat are instruments that share lifestyles and give rise to conceive new everyday uses.

Cultural landscapes possess tangible elements of the landscape that should provide access and cultural rights joined with the environment of the communities who live or are related to them.

Our University Program: MEC-EDUPAZ proposes to reinforce social responsibility university attributes, promoting social distribution of knowledge. Focusing on education to eliminate socio-cultural asymmetries. Rescue the civility and multiplying the sense of collective identity in everyday life. Cultural heritage is one of the guarantees of the identity of people, and one of the meaning values that allows them, projected in history.

Shared with their neighbors. It is a factor of growth; engine of peace and an accelerator of human development, if we get that it can fulfill their potential. Our ability to mobilize the potential of the cultural competence between States and in each of them will depend largely on our respect for cultural property. They support ethical and humanism standpoints. Without them peace can't be permanent nor even supportive development (Bokova, 2013).

Bonding nets of relationship and membership, it is necessary that each person and social sector of society, could be open to learn the way can have access opportunities and challenges that our global world. In this framework social construction of conditions for a better contexts and quality of life is an alternative procedure option. Developing spaces of interdisciplinary professional training to the undergraduate and social services such as human resources, and link them with high-level research, have been definitive. (Mota, 2012).

Heritage in post-colonial Mauritius: A vector to nation-building

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Located to the East of Madagascar in the Indian Ocean, Mauritius is a land of migration where the society was shaped through free and coerced migrations from Europe, Africa and Asia resulting from colonization. When the nation became independent in 1968, the State - composed in majority of the former under-represented working class – inherited from symbols of the colonial elite. This heritage symbolized the presence of the French and the British composing the sugar oligarchy and the political power. With the inscription of the Aapravasi Ghat on the World Heritage List in 2006 and of Le Morne Cultural Landscape in 2008, respectively associated with indenture (1834-1910) and slavery (1715-1835), the notion of heritage changed to integrate the experience of the formerly dominated segments of the population.

It is particularly interesting to examine the heritage formation processes in a multi-cultural context such as Mauritius because this rainbow nation offers an ideal case-study to appreciate the complexity of the political and social negotiation that exists between different ethnic/linguistic groups for the construction of a shared post-colonial memory. Tangible heritage has frequently been used as an object of representation or a symbol of the identity for the different ethnic groups who position themselves as a Diaspora. Therefore, the discourse on a shared common heritage may be appreciated as a double-edged sword: on the one hand, the constitution of a shared heritage for Mauritians is pursued as a necessity for nation-building. On the other hand, heritage has constantly been used to mark differences between ethnic groups to affirm their identities.

In this paper, we propose to present how the two World Heritage Sites contributed to the elaboration of a new notion of heritage since 2000s and to the identity negotiation processes for nation-building.