

# MEC-EDUPAZ

## JOURNAL NO. XIX

10 ANIVERSARIO  
Patrimonio



**PATRIMONIO:**  
Economía Cultural y Educación para la Paz  
**MEC-EDUPAZ**



### **Dictaminated Articles**

1. *Commodifying Intangible Cultural Heritage in Contemporary China.*

Junjie Su, Da Fang  
Yunnan University,  
Kunming, China.

2. *The Huantajaya Silver Mine of Tarapaca, Chile: The Silver Route In the Central Southern Andes and the Rescue of Old Mining Identities and Traditions of Crafts In Silver.*

Angel Cabeza  
Monteira. University  
of Tarapacá,  
Iquique, Chile.

3. *Traditional Marian Celebrations in Mexico, an Immaterial Cultural Heritage that Remains.*

Raúl Enrique Rivero  
Canto. Universidad  
Marista de Mérida.  
México.

4. *Collective Memories of the Christian Faith through Saint Martin of Tours in Current European Places and Actions.*

Hee Sook Lee  
Niinioja

ICICH-ICOMOS  
International  
Committee.

5. *Materials through Symbolic Lens: The Meaning of Glass in Western Architecture.*

Monica Alcindor  
Escola Superior  
Gallaecia, Portugal.

6. "Culture-  
"Nature" vs  
"Commerce"  
Disjunctives:

*Touristic Mayan Train Trans-Isthmus Mega Project and its Cultural Heritage and Urban Impact in Mexico.*

Graciela Aurora  
Mota Botello  
Universidad  
Nacional Autónoma  
de México.

7. *"Authentic Tourism" A Means of Preserving Living Cultural Heritage? A Case Study in Old Akko, Israel.*

Shelly-Anne Peleg  
ICICH-ICOMOS  
University of Haifa,  
Israel.

8. *The Tapestry of Folk Customs in Ritual Expressions: Hsinchuang Dizang Temple's Lead*

*Generals Performance.*

Chao-Shiang Li,  
Patrick & Yung-  
Sheng Hsu.

ICICH-ICOMOS  
China  
University of  
Technology.

9. *Intangible Cultural Heritage and Woman*

*Narratives: A Case Study of Jammu Region.*

10. *Asserting Declarations: Supporting Indigenous Customary Governance in Canada Through Intangible Cultural Heritage.*

### **Autores**

1. Junjie Su, Da Fang  
China

2. Ángel Cabeza  
Monteira. Chile

3. Raúl Enrique  
Rivero Canto.  
México

4. Hee Sook Lee  
Niinioja. Noruega

5. Mónica Alcindor.  
Portugal

6. Graciela Aurora  
Mota Botello.  
México

9. *Mrinalini Atrey.*  
India

10. *Agnieszka  
Pawlowska-  
Mainville.* Canada

### **Documentalia**

*Draft ICOMOS  
Charter on Intangible  
Cultural Heritage.  
ICOMOS-ICICH  
International  
Scientific Committee  
for Intangible  
Cultural Heritage.  
International Council  
of Monuments and  
Sites.*

### **Convocatorias 2021**

1. *Servicio Social  
interdisciplinario  
MEC-EDUPAZ,  
UNAM*

2. *2. Otras  
Convocatorias*

3. *Difusión Cultural,  
UNAM,*



## All ICICH Members and Readers.

### ***Congratulations!***

As ICICH President (2017-2020), I am delighted to introduce a unique ICICH journal in cooperation with *Patrimonio Cívico Cultural y Combate a la Pobreza (MEC-EDUPAZ)*, published in March 2021.

It is our ten ICICH members' knowledge sharing on intangible cultural heritage. On this occasion, I am grateful to Dr. Graciela A. Mota Botello, Coordinator of *MEC-EDUPAZ*, for her kind gesture to accommodate our papers.

There has been a long course of publishing ICICH journal. First, our discussion started at ICOMOS Annual General Meeting in Marrakech, Morocco 2019.

Since then, there have been paper calls, abstracts, full article peer-reviews and translation in Spanish.

Without all our authors' enthusiasm, cooperation and patience, today's result would be impossible. Thank you to all authors, peer-reviewers and translators!

In ICICH journal, ten research papers cover different themes. They are collective memories, commodity, digitalization, indigenous matter, landscape, materiality, narratives, ritual, and tourism. Despite their close relation to intangible cultural heritage, all papers reflect the tangible and natural heritage and their issues.

- Agnieszka Pawlowska-Mainville (Canada): Asserting Declarations: Supporting Indigenous Customary Governance in Canada Through Intangible Cultural Heritage.
- Ángel Cabeza Monteiro (Chile): The Huantajaya Silver Mine of Tarapaca, Chile: The Silver Route In the Central Southern Andes and the Rescue of Old Mining Identities and Traditions of Crafts In Silver.
- Chao-Shiang Li & Yung-Sheng Hsu (Taiwan): The Tapestry of Folk Customs in Ritual Expressions: Hsinchuang Dizang Temple's Lead Generals Performance.
- Graciela A. Mota Botello (Mexico): Culture-Nature vs Commerce Disjunctives: Touristic Mayan Train Trans-isthmus mega project and its Cultural Heritage and Urban impact in Mexico.
- Hee Sook Lee-Niinioja (Norway): Collective Memories of the Christian Faith Through Saint Martin of Tours in Current European Places and Actions.

- Junjie Su & Da Fang (China): Commodifying Intangible Cultural Heritage in Contemporary China.
- Monica Alcindor (Portugal): Materials through Symbolic Lens: The Meaning of Glass in Western Architecture.
- Mrinalini Atrey (India): Intangible Cultural Heritage and Women Narratives: A Case Study of Jammu Region.
- Raúl Enrique Rivero Canto (Mexico): Traditional Marian Celebrations in Mexico, an Immaterial Cultural Heritage that Remains.
- Shelley-Anne Peleg (Israel): Is “Authentic Tourism” a Means of Preserving Living Cultural Heritage? A Case Study in Old Akko, Israel.

It has been a pleasure to work with all authors and their papers in these years.

Let's hope for more opportunities for our sharing of knowledge shortly!

**Hee Sook Lee-Niinioja, PhD.**

**President (2017-2020)**

**ICOMOS-ICICH**

(International Council on Monuments and Sites-International  
Committee on Intangible Cultural Heritage).



Having already come to this successful publication. in the framework of the ICOMOS International Conference of Morocco, derived from that emerged decision when joined with Hee Sook Lee, we planned to publish a fully publication with ICICH-ICOMOS experts and MEC-EDUPAZ journal of UNAM.

Since that day a lot of events had been occurred!

By one hand, the impacts that the unprecedented SARS COVID 19 pandemic has had to date, have forced specialists to very sincerely evaluate the dilemmas that cultural intangible heritage has, in the role of define the lot of challenges the intangible cultural heritage (ICH) has to overcome the deep crisis that had radically impacted on the social and cultural deterioration of our societies.

By the other hand, having managed to appear as a scientific and interdisciplinary scientific journal with its own domain and digital platform, has led us to consider that if this publication appears as an anniversary monographic volume. It is because it must also celebrate joined together with the DGTIC (General Directorate of Information and Communication Technologies of the UNAM) and the Faculty of Psychology our institutional efforts, for having given us the support during the 10 years of uninterrupted publication, in response to the goals the new generation of electronic journals of the UNAM already had from 2011 until to date.

The efforts to institutionalize the due preservation of all the collections of the Journal in this consolidation stage, allow that as of this date, the dissemination goals of all the different digital MEC-EDUPAZ windows of the program become more and more ambitious, which it involves not only reaching the interest of new audiences.

Also, and starting from these new routes of dissemination and information, multiply the

impact of our contents, to contribute to consolidate a more understandable culture on the role that culture should plays of cultural heritage in favor of overcoming the asymmetries of all our countries.

Publishing this edition with the collaborative efforts of the International Scientific Committee for Intangible Heritage of ICOMOS is an achievement that marks the anniversary of the long life of the journal.

And if it is possible to remember that of a total of 20 articles initially submitted for our editorial consideration and opinion, only half remained duly complying with the entire arbitration process, through two or three arbitration phases to fully have the due approval of the contents.

This Journal No. 19 is characterized by a bilingual effort to make its contents reach an English or Spanish-speaking audience, through 10 fully translated articles, whose summaries are also published in 6 languages.

As a brief introduction of all the contents of the Evaluated ICICH Articles Section will be presented:

In the article of Junji Su and Da Fang both from the Yunnan University, Kunming, China untitled as: ***Commodifying Intangible Cultural Heritage in Contemporary China***. They relate us the way China is one of the few countries in the world which has established a comprehensive protection system of intangible cultural heritage (ICH). These cases show how ICH can be dynamized in different types of goods with political, social and economic functions through commodification.

Not only do they sustain these intangible values typical of contemporary society, but they also create new ones. In addition to emphasizing the safeguarding of ICH, China encourages the commodification of ICH for economic development, particularly in the fields of tourism and cultural industries.

This has become more evident in recent years through the integration of culture, tourism and the revitalization of cultural heritage. Some practices of commercialization of the ICH of a tourist nature in China are illustrated, as well as dissemination strategies where the values are promoted in electronic marketing platforms and other digital media.

In the ***Huantajaya Silver Mine of Tarapaca, Chile***: Ángel Cabeza Monteiro describes the way ***The Silver Route in the Central Southern Andes and the Rescue of Old Mining Identities and Traditions of Crafts in Silver***, had been a stage of a research and intervention project related to Huantajaya, an old pre-Hispanic and colonial silver mine located in the Tarapacá Desert, Chile, and the way how the local communities are working to rescue their heritage values of this site recovering its symbolic importance for the history of the region and its population. Today the mining town had disappeared and there only exist some archaeological remains, mine shafts excavated in the hills and the memories of its past as a legend, along with many forgotten archives in Spain, Perú, Bolivia and Chile.

Despite the above, some of the local inhabitants want to value this heritage and rescue some of their traditions to enrich their cultural identity.

In the case study of the ***Traditional Marian Celebrations in Mexico, as an Immaterial Cultural Heritage issue must be Remains***. Raúl Enrique Rivero Canto describe us the way traditional celebrations bring together multiple samples of tangible and intangible cultural heritage. And tell us the objective of his work is to analyze what are the factors that allow the Marian celebrations in Mexico to be adapted to the contemporary way of life. Its main source is the interviews and surveys that were conducted among the participants of such celebrations throughout Mexico.

In Mexico, among the celebrations between all historic cities and towns, those dedicated to the Virgin Mary in her different advocations, have been around since the 16th century and survive to this day in the 21st century. The feast of Our Lady of Guadalupe gathers crowds, which only in the Basilica of her in her honor in Mexico City annually receives more than ten million people in the first days of December.

Others have great cultural importance such as the Pilgrimage of the Virgin of Zapopan, that was declared Intangible Cultural Heritage of Humanity during the XIII session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage of UNESCO in 2018.

***In her work untitled as Collective Memories of the Christian Faith through Saint Martin of Tours in Current European Places and Actions***, Hee Sook Lee-Niinioja describes us the way Saint Martin of Tours (316-397) is one of the most venerated Christian saints since the fourth century.

Through his endless travels around Europe, he left Christians with an impression of tangible places and collective memories in actions, testified along the pilgrimage roads. Born in Pannonia to pagan parents, he enrolled in the army at 15.

His dividing his cloak in Amiens in 337 for a dying man of cold converted him to be a Christian.

The early Cluny abbots promoted Martin's cult as a model for religious life; the reading of Saint Martin's vita at Vezelay aimed for a monastic audience.

The European Cultural Route of Saint Martin of Tours connects the three routes across the continent and rediscovers cultural, social, sustainable heritage and tourism. It raises issues related to tangible and intangible cultural heritage, in particular collective memory, the term of which is called “social memory” and refers to how people remember things through a social lens. This contribution examines the collective memory of Saint Martin that has been passed down to European Christians through generations. His theory traces his life, historical, tangible places and living and immaterial actions. The San Martín Cultural Route of the XXI Century has more explanations.

***In the fascinating article untitled Materials through Symbolic Lens: The Meaning of Glass in Western Architecture.*** *Mónica Alcindor* tell us the way buildings, techniques and materials with which spaces and volumes have been created and defined are part of the architectural heritage, being considered material heritage.

However, a closer analysis allows us to grasp that it is about much more than

material heritage since it is actually the petrification of a cultural moment.

One of the keys to understanding is the meaning of material heritage as a result of a social structure that organizes and guides the modes of production, daily practices, lifestyles and their meanings. In this article, it is intended to focus on the attribution of meanings to materials, so it is essential to focus on the intangible aspects that govern the selection of materials as well.

The study of the symbolic meaning of glass over time in architecture is approached through a literature review.

The intention is to open the lens through which all these material issues seek to incorporate a holistic point of view, that is, a way of analyzing that allows rebuilding the totality of relationships between people and their products since any designer creates and builds his objects imbued with the forms of social actions existing in daily practices that are always located in a space and time and therefore in a framework of political, social and economic conditions.

The intention is to open the lens through which all these material issues seek to incorporate a holistic point of

view, that is, a way of analyzing that allows holistic point of view, that is, a way of analyzing that allows rebuilding the totality of relationships between people and their products since any designer creates and builds his objects imbued with the forms of social actions existing in daily practices that are always located in a space and time and therefore in a framework of political, social and economic conditions.

***In a new perspective topic of the treatment of the duplex “Culture-Nature vs “Commerce Disjunctives generated by the impact of the way the Touristic Mayan Train Trans-Isthmus Mega Project had been traced and its Cultural Heritage and Urban social influences in Mexico*** *Mota Botello* describes an evaluation that has a lot of questions situated as the paradox of several *risks and challenges*. And their role in the conception of a living way to express the hierarchy of the Mayan intangible heritage. This paper includes 1) the impact of the construction and operation of the railroad way 2) the challenges between economic development and traditional living indigenous life

3) the demarcation of social participation in managing forecast 4) the safeguard perspective for the Mayan Intangible Heritage 5) an alternative design for better practices as a whole: train, communities and urban-tourist development.

In search of prosperity, justice and diversity, the marginal effects caused by the train, particularly in the critical areas of its section, will affect the character of the mayas contemporary habitability, worldview, and congruence with the lifestyles that are concentrated as a whole as collective memory, eating habits, traditional governance and associative nature of the cultural landscape.

With several Lacking of rigorous participatory methods of consulting the main mayan population involved in this changing process, will also describes the unfortunate confrontation between collective decisions and the clarification of the risks between "culture-nature", "economy-innovation" and "technology transfer" will integrate a lot of questions derived.

In her article, Shelly-Anne Peleg describes us in her article untitled ***Is "Authentic Tourism" a Means of***

***Preserving Living Cultural Heritage? A case Study in Old Akko, Israel.*** Her main goal was to question the idea of authenticity in the tourist industry, using the Old City of Akko (north Israel) as a case study. It will question the ability of tourism to serve as a tool for preserving living-cultural-heritage.

Is there "authenticity" in tourism? Is cultural-based-tourism a means of preserving intangible heritage?

Does cultural-based-heritage recreate heritage, invent heritage or is it just a means of creating experiences? This 'Living Heritage' is linked to the current community of the city and represents the 'continuity' of traditions and practices that comprise living dimensions and the continuity of traditions, skills, and craftspeople.

This paper will present examples of intangible heritage in the Historical Urban Landscapes of Akko and will question the ability of new touristic initiatives as a means of preserving this heritage and the spirit of the city. For tourist experts these experiences are often regarded as means to present rare cultural heritage aspects. For the authorities, these experiences are regarded as new development resources and tools. For the

locals these are new economic opportunities.

So, is this a win-win-win-win situation? Are these initiatives means to preserve and safeguard the authentic intangible heritage values and the unique spirit of the city?

***In the The Tapestry of Folk Customs in Ritual Expressions: Hsinchuang Dizang Temple's Lead Generals Performance.*** *Chao-Shiang Li, Patrick & Yung-Sheng Hsu from China,* describes the way digital innovation must reinforce the impact of the folk traditional narratives as a crucial and intangible heritage experience had around the Temples in Taiwan as well as the colourful parades for birthdays of the divinities on specific dates of the lunar calendar, per ancient folk customs.

These parades and rituals the folklore characters widely loved by the Taiwanese, and indelibly reenacted in dramas, animations and video games in pop culture.

Hsinchuang Dizang Temple (De Záng An), located in New Taipei City, is a Buddhist temple dedicated to Kṣitigarbha Bodhisattva, built in the mid-eighteen century to lay the neglected ghosts to eternal rest.

To secure the legacy of Lead Generals, and further expand the application of edutainment purposes, this study adopts the Optical Motion Capture as its digital documentation approach to the tracking technique in Optical Motion Capture digitalizes the locomotion and performance of parade formations into 3D motion information. Offers a more ideal solution in education programs, animations, interactive performance, and intangible cultural heritage preservation in the post-COVID-19.

***In the fascinating Intangible Cultural Heritage and Women Narratives: a Case Study of Jammu Region, India, Mrinalini Atrey*** presents a complex case study of Jammu region (Jammu and Kashmir), India, largely an uncharted domain with respect to women narratives. The paper has mapped the intangible heritage practices, which are exclusively women domain, to show that a narrative about women in the Jammu region can be constructed by understanding her role in the transmission and recreation of intangible heritage. Understanding their role in ritual performances, handicraft making, culinary skills, and the use of local resources allows us to build their narrative from their point of view as well. This case study shows that Intangible heritage can be used as an alternative source to build up the women narrative in the region.

***Finally, the arbitrated articles finish with the untitled Asserting Declarations: Supporting Indigenous Customary Governance in Canada Through Intangible Cultural Heritage. that present us Agnieszka Pawlowska-Mainville.*** This article discusses the way traditional resource governance on Indigenous cultural landscapes use to recognize the intangible cultural heritage through this context as a mechanism for supporting Indigenous territoriality and rights in Canada.

Illustrated through examples of three cultural landscapes differently "protected", this paper elaborates on how customary governance, an element of indigenous cultural heritage, is the underlying measure used to assert land-rights and sustainable livelihoods. demonstrating that continued land -use and customary governance characterize local values, knowledges, practices and traditions as well as land management techniques, the article concludes with a discussion of the politics of recognition of these indigenous cultural heritage elements.

As clear examples of the diversity that characterizes contemporary living cultural heritage, this PCI specialized publication can be understood as a kaleidoscope with different analysis scenarios, which characterize different lenses, study areas and sources of information, from multiple disciplines of knowledge that implicitly here they have been involved.

In the next editorial section of **Documentalia**, this No. 19<sup>th</sup> Journal, contributes to enrich the state of the art in PCI, with the publication of the draft International ICICH Charter looking to increase the interdisciplinary transversality that to achieve the cultural heritage studies discussed here.

Finally, It is the time to recognize all the efforts of the translator team, as well as the all peer evaluation ICICH experts that let us warrant the better quality in all the contents. To our editorial MEC-EDUPAZ team I must sincerely recognize and acknowledge this inexhaustible effort and motivation to achieve an excellent publication. And to all the qualified technicians that let us publish this expert number.

To all of them, thank you very much!!  
Graciela

