

Preface

Views, Perceptions and Sensitivities on Heritages

Time, as a disrespectful artificer, indefatigable as it is in its work of creation and at the same time to remove or survey the sources of memory, does not select what has to be reminisced or disremembered. Nothing escapes to the fate of being raw substance of its art. Throughout time, mankind has created laws, mechanisms and instruments to record and value those fragments resulting from the unresolved, unfinished labor of this artisan.

This book discusses if the best criteria have actually been used and if the correct choices of those fragments to be documented and treasured had really been done. If, in fact, these fragments that we call heritage are truly the more truthful and cherished pieces of our memory. And how diverse and valuable these heritages may be, using as evidence case studies, and which of them are related to the furrows of global or local memory. At the same time, and not least essential, this book tries to build an appropriate means to make remarkable the memory of these unforgettable fragments and relics.

In recent decades, the discussion on heritage has expanded and we noticed that the universe that preserves and transmits it has become increasingly broad, heterogeneous and plural.

Thus, discussing the term “Heritage” and its meaning transcends nowadays not only historical or architectural dimensions, but also artistic, archaeological, natural, ethnological, biological, or industrial aspects. Thus, the immaterial or intangible heritage discussion, as well as the local, regional, national, or global heritage scale, should be introduced.

The aim of this book, originated from the First Heritage International Symposium, is to display these dialogues based on global to particular approaches through different views, perceptions and sensitivities.

According to S. Gruzinski, it is not History that has the monopoly of demystification, but the scope of contemporary art (and we aim to display it here, based on heritage studies). To demonstrate this, historians use Lothar Baumgarten’s work,

author who played with the “viewers’ lazy look” when he was still studying with Joseph Beuys:

He made a rainforest photographs series, giving each one the name of an indigenous nation from South America. This erudite encyclopedia was actually just a sequence of compositions made with broccoli! Made with diverse resources, Baumgarten’s productions resort to provocations or jokes to develop an aesthetic and intellectual project for scrutinizing the forms of interaction between Western civilization and distant societies without sacrificing its own identities.¹

In another exposition, Cassel, a photographer and sculptor, retraces Hélio Oiticica’s work in order to remove its “exotic or folkloric varnish” to give it a universal character. Both works discussed by Gruzinski show how such creations were not limited to display the mixtures, the gears of exoticism, its neutralization or criticisms, or even its miscegenation. His works explored the intimate knowledge “to invent other approaches that broke stereotypes.”

It was through the manipulation of unexpected materials, compositing effects or unexpected angles, playing with perception, that Baumgarten or Oiticica, rejecting exoticism, question the knowledge categories and invent the means to broaden our perspective. Starting from other processes, Mário de Andrade’s work precedes them in the same way.²

From this context of valuing pluralistic views, perceptions and sensitivities of what could be named heritage, emerged the intention to create the “First Heritages International Symposium: 21st Century Culture and Society”, in the Universidade Estadual Paulista Júlio de Mesquita Filho (UNESP), Ourinhos Campus, Ourinhos, São Paulo, Brazil.

Thus, from June 22 to 25, 2015, about two hundred people from ten Brazilian states representing four of the five Brazilian regions, and also scientists from Argentina and Portugal, went to the city of Ourinhos to attend this event. Researchers, university and public school professors, graduate and undergraduate students came to share a dialogue about Heritage, through the presentation and discussion of 64 studies, conferences, round-tables, and short courses, organized into four thematic areas (material cultural heritage, cultural immaterial or intangible heritage, natural and landscape heritage, and education and appropriation of heritage).

Twenty-one Brazilian states and federal universities, three public universities or institutions from Portugal and Argentina and five Brazilian organizations, institutes and two museums participated in this conference. The event was also enriched by the significant participation of five private Brazilian institutions and one private institution from Portugal.

The results from this dialogue allow us to believe that this meeting has given relief to the pluralistic Latin America, which is increasingly rich and diverse in its

¹Gruzinski, S. *O Pensamento Mestiço*. SP; Cia. Das Letras. 2001. p. 36.

²Idem. pp. 37–8.

heritage and in the ways to understand it as well as to question their value and conservation.

We conclude this brief introduction through which we have shared the imprint left by this symposium by proposing that perhaps among the several categories of heritage, human heritage surpasses and permeates all of them. There would not be what to value and salvage if it was senseless.

About the Book

The book is organized into four thematic sessions corresponding to the themes proposed to lecturers: traditions, knowledge and intangible heritage; archaeological heritage; natural and landscape heritage and rail and industrial heritage. The texts in each session were organized always starting from more global discussions to the more particular ones. The reader will find here a wide and plural debate on equity in Latin America, with a focus on Brazil and Argentina.

Thus, the chapters associated with these sessions resulted from the conferences presented and discussed in the Symposium, which have their main contributions described below.

The *first session*, which deals with Traditions, Knowledge and Intangible Heritage, contains the contribution of two researchers who specialize in the subject. In Chap. 1, Fabiana Lopes da Cunha, through her study “Samba Locations: An Analysis on the Carioca Samba, Identities and Intangible Heritage (Rio de Janeiro/Brazil)”, discusses the world of *samba* artists and the places where they improvised and composed their songs, and the importance of collective creation and of certain places in the acclaiming of *samba* in Rio de Janeiro, not only as a musical genre, but also as a genre of group identity, and later, of nation.

In Chap. 2, Sandra C.A. Pelegrini, through her text titled “Negligence and Reinvention: Cultural Heritage of the Watering Place of São Vicente (São Paulo/Brazil)”, tries to seize the staging of theatrical performances related to the celebration of the founding of coastal towns as representation of a legacy of the resident population and their inclusion in the cultural dynamics of São Vicente, São Paulo, Brazil.

Archaeological Heritage is the theme of the *second session* of the book. Chapter 3, by Pedro Paulo Funari, titled “Brazilian Archaeology, the Last Two Decades”, discusses Brazilian archaeology and its trajectory, paying particular attention to recent developments. He starts by stating what is the stand adopted here, from an externalist, social history of discipline, and then does a brief overview of the history of archaeology in the country since the nineteenth century. He then discusses the main developments in the last two decades in the main fields of the discipline and in relation to the main subjects such as early human settlement, rock art, other pre-historic issues, historical archaeology, classical archaeology, underwater archaeology, and public archaeology, followed by a note on the role of women in Brazilian archaeology. He concludes by discussing the outlook of the discipline.

In Chap. 4, Mónica Salemmé and Laura Horlent, in their work “The Patrimonialization and the Heritage Value of the Archaeological Record. Tierra del Fuego as a Case Study”, state that heritage is an assemblage of material and non-material (natural and symbolic) assets from our past. It is a portion of culture of previous generations received by the present society. In this sense, it is a basic element in the construction of identity for a human group, since it allows explaining the way of being and making of that society over the natural and social environment. In the same way, current actions and manifestations show the society life of the present, witnessing the past contributes to building the collective memory of the group. The present world, while undergoing constant transformations, begins to understand that heritage belongs to it, and thus it needs protection.

Archaeological heritage is a part of cultural heritage but it has an extraordinary condition; it is a nonrenewable resource, such as natural resources. Tools, artistic representations, caves, buildings, pyramids, sacred places, and sites where remains of fauna and flora “speak” about the past landscape in which extinct societies used to live constitute that heritage. The disseminating of archaeological heritage instills its value. To protect it, all social actors are responsible for maintaining collective memory.

Andrés Zarankin in “The Heritage Horror Show: A Critical Analysis of the Relationship Among Monuments, Power, and People”, Chap. 5, proposes, as a starting point to analyze heritage, the reflection on perspectives we use to look at that which we cannot forget. Obviously, this question leads to another: what things can we actually forget? And in turn: who decides what to remember and what to forget? At the same time, the author, citing Hirsh (1997), points out that equity is a form of post-memory that can be assimilated by the agent images mentioned by Yates (2007). The author brings to the discussion the fact that, in our society, in general, decisions about what is heritage, as well as what is not, are mostly assignments of the states, which have created heritage policies functional to their interests. Therefore, according to Zarankin, we can consider heritage as an arbitrary selection of fragments that are “relevant” to the construction of legitimization discourses in the present. The reference to the term “arbitrary”, for this researcher, means that equity is presented as an essential category, as something given and that therefore cannot be questioned. He discusses the attempt to hide the fact that heritage is “created” based on specific interests, ideologies that naturalize it and turn it into “sacred” places or things, to the point that it becomes more important than people themselves. When quoting Alejandro Haber (pers. com.), the author questions how can it be that, in a given region, studying and preserving “heritage” is a priority while the current population is totally forgotten by the system.

Thus, the idea of this chapter is to show that there are several competing memories, and that archaeologists have the need to position themselves politically and ideologically to fight those which allow the reproduction of domination policies, reinforcing other memories and heritages.

In Chap. 6, Astolfo Gomes de Mello Araujo in his “Dialogue and Preservation: Considerations About Contract Archaeology in Brazil (or, the Way It Works, and the Way It Does not)” presents, in a critical manner, the regulations in force

concerning the protection of Brazilian archaeological heritage and the main consequences of the application of those standards. The roles of the Institute of National Historical and Artistic Heritage—IPHAN and of Brazilian archaeology enterprises on the preservation and obtaining of data pertaining to Archaeology are also discussed. The author argues that these issues have been wrongly addressed, as IPHAN has become increasingly slow in carrying out procedures, and concerned with the extroversion of knowledge only, in the form of “heritage education”. Paradoxically, according to the author, the agents do not seem to realize that there can be no extroversion of knowledge without the production of knowledge, and that the role of archaeology in this regard has been shown to be practically useless. In this process, academic archaeology, the real responsible for the production of knowledge, is increasingly relegated to the background in the Brazilian scenario.

Rodrigo Christofoletti, in his work “Ruins of Engenho São Jorge dos Erasmos as a Case Study: World Heritage Nomination in the Context of Hyperinflation and Depredation of Cultural Properties”, Chap. 7, brings, as contribution, a Brazilian case study: The Ruínas Engenho São Jorge dos Erasmos National Monument. It discusses the process of turning this national monument into world heritage. Christofoletti points out that the analyzed case indicates that, at times of inflation and destruction of heritage, the understanding that heritage should mean the continuity of a people’s culture, or the ensemble of parts of its characteristics, remains the basis for the expanding of its meaning. Thus, according to the author, in light of the reality of the destruction of some assets considered to be world heritage in the region of the Middle East and other parts of the globe, thinking of new assets is an opportunity to reassess the demands and requirements of the contemporary world. In this sense, the discussion on the feasibility of the aforementioned national monument becoming world heritage is a unique chance to re-qualify the existing wealth of this space and develop its potential, while epicenter of decisive moments of the constitution of Brazilian identity. He argues that more important than the proposal itself, the process undertaken towards its eventual achievement can assist in deepening the stories and memories associated with this heritage, which will certainly help in understanding that destruction for irrelevant reasons and extremism of any nature should not slow down the expansion of preservation policies, but on the contrary, strengthen the appeals of safeguarding.

In our *third thematic session*, which deals with Natural and Landscape Heritage, we started with “Natural Heritage: Quantitative Evaluation of Landscape Scenic Values” (Chap. 8) by Jorge Oscar Rabassa; landscape, its main theme, is part of natural heritage and has scenic, aesthetic and economic values, both from the point of view of tourism and leisure, as well as in terms of the social access to the contemplation and use of such heritage. Scenic values are in fact, natural resources, and as such, high scenic values are scarce, and thus, valuable. In the case of scenic values, it is necessary to apply techniques of quantitative evaluation of such resources, which are closely related to the geomorphological characteristics of the studied region, to use these results in decision making and priority ranking processes. This paper presents various techniques of quantitative evaluation which may be applied at the local and regional level. A case-study in Tierra del Fuego is herein described.

In Chap. 9 “The Concept of Landscape in Geography and the Landscape as Heritage”, Luciene Cristina Risso introduces the concept of landscape in geography and discusses the influences and contributions from this science to the debate of cultural landscape used in the heritage field. The author stresses that understanding the concepts discussed in geography is essential to comprehend landscape as a concept and a category.

Simone Scifoni, author of Chap. 10, “Cultural Landscape in Brazil: Legal Instruments and the Challenges of Protection” proposes a reflection on contemporary experiences developed by the IPHAN (Institute of National Historical and Artistic Heritage) in relation to the preservation of cultural landscapes. The author points out that this is a new category of cultural heritage established in 2009, based on the new assumptions of the Brazilian Federal Constitution of 1988 and which resulted in innovations both from the point of view of the choice of places of operation, as in the methodological aspect. In this chapter, the following issues are also discussed: the antecedents to the creation of this new instrument, the pilot projects developed in Brazil, with an emphasis on an experience that occurred in the state of São Paulo, and the current possibilities and limits in light of the conducting of Brazilian federal policies.

Angelita Matos, in Chap. 11 entitled “Traditional Populations and Political Activism in the Belo Monte Dam Construction”, makes an analysis of the case of the Belo Monte hydroelectric power plant (Belo Monte UPP), state of Pará, in Brazil. The discussion emphasizes the relationship between “development” policies and social struggles. The author highlights the developments, within the context of social movements, and impacts on the city of Altamira, the pole-city of the enterprise, with the intention of pointing to both the civilizing potential and the dimension of the barbarism involved in building the Plant, noting that only popular mobilization can partly turn losses into gains. In this chapter, the ways in which the so-called traditional populations reinvent themselves when faced with the impacts of the project, incorporating new dimensions in order to conserve their assets, knowledge, and ways of life, are also highlighted.

The *fourth session* of the book covers, with emphasis on Brazil, industrial and rail heritage, showing, in Chap. 12, the work by Davidson Panis Kaseker, “Museums from São Paulo and Railroad Memory”. In this chapter, the author shows that, over the course of its history, the railway heritage of the state of São Paulo has gone through numerous setbacks, as did its memory, with the exception of honorable initiatives. Kaseker argues that this heritage has been going through a continuous process of dismantling since the 1950s, when Brazil opted to prioritize road transport. The author points out that in the last decade this abandonment of railway memory has been reverting, through publication in blogs, websites, in addition to the nearly two hundred theses and dissertations on the topic in the public universities, with nearly half of these being in the state of São Paulo. He addresses the importance of railway memory and advocates the recognition of the right of

undertaking the reinvention of rail museums as a social process that values identity and cultural heritage transformed into heritage, not only in its melancholy and nostalgic dimension of a past to which we cannot return, but, above all, as a vital component for the reinvention of the future.

Chapter 13, written by Rosio Fernández Baca Salcedo, and entitled “Memory and Place: Railroad Villages of the Railroad Company Noroeste do Brasil (CEFNOB)”, discusses the relationship of memory with the Railway Villages of the Railroad Company Noroeste Brasil (EFNOB) in Bauru, west of the state of São Paulo. The author makes use of bibliographic and iconographic research, in situ surveys and interviews to analyze the houses of the railroad villages of EFNOB’s railway, built by EFNOB between the years 1907 and 1950 and given to employees while they worked in the company. According to the author, this heritage represents memory, identity, the ways of living and building of the time. After the extinction of EFNOB, the houses were sold to private individuals. For its historical importance, architectural and urban identity, it is being considered for Landmarking by the Council of Defense of the Historic Archaeological, Artistic and Tourist Heritage of the State of São Paulo (CONDEPHAAT), Brazil.

Nilson Ghirardello is the author of Chap. 14, “Bauru EFNOB Industrial Heritage”, in which he describes the research developed with the support of FAPESP and the state preservation agency, the Council of Defense of Historical, Archaeological, Artistic and Tourist Heritage of the State, CONDEPHAAT, which deals with the former Noroeste do Brasil Railroad, EFNOB, based in Bauru/SP. The author points out that the architectural complex of the former EFNOB is of great historical significance for the state of São Paulo and Mato Grosso do Sul, as well as to the urban growth of the city of Bauru. The chapter brings together the results of the research which lasted two years and involved professors of Universidade Estadual Paulista Filho, UNESP, and comprises a Main Theme: Industrial Architectural Heritage plus three thematic cores: Administrative Organization of Work; Leisure and Culture; and Inventory and Documentation.

As the reader may notice during the reading of the book, the discussion on the theme of heritage is becoming increasingly fertile and diverse. Perspectives have been expanding, opening up new possibilities of analysis, new views, perceptions and sensitivities for the study of the topic, and also for an interdisciplinary and multidisciplinary discussion on it. Time, like an irreverent craftsman, tireless in its work of creating and simultaneously removing the relief of memory’s grooves, does not select what should be remembered or forgotten. Nothing escapes being the raw material for its art. Over time, humanity has created laws, mechanisms, and instruments for recording and recovering the fragments resulted from the work, predestined to be unfinished, of this craftsman. This book questions if we have used the best criteria and made the correct choices of the fragments to be recorded and valued, which we call heritage, and if these are the most loyal and valuable representatives of our memory, as well as evidences, through case studies, how diverse

and valuable heritage can be, whether related to the grooves of a global or local memory. Last and not least, this book seeks, in itself, to constitute one of the means through which the memory of these fragments or traces becomes indelible. We hope that it can make good contributions to the reflection on the subject.

Ourinhos/Assis, Brazil
Ourinhos, Brazil
Ushuaia, Argentina

Fabiana Lopes da Cunha
Marcilene dos Santos
Jorge Rabassa

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