

Argentinos en México. Procesos de exilio e innovación universitaria

Argentines in Mexico. Exile and university innovation processes

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Resumen

Objetivos: Dar cuenta del proceso de fundación y el que llamo “refundación” de la Facultad de Filosofía y Letras en la Universidad Autónoma de Nuevo León, con el objeto de contextualizar el caso trabajado. A continuación mostrar los procesos que estructuraron el discurso de mi entrevistada: migración - exilio y formación e innovación universitaria. Enfatizo las condiciones externas e internas que generan los procesos de exilio.

Metodología: Me centro en una informante clave: LB, académica exiliada argentina, quien promueve –conjuntamente con un grupo de profesores- los cambios institucionales. Por lo que de las historias de vida me desplazo al enfoque biográfico.

Resultados: Presento las condiciones de violencia de Estado como situación que genera la migración política, pero además la predisposición familiar a los desplazamientos internos y externos. Finalmente enfatizo la diada que emerge de esta narrativa vinculando el exilio con la innovación universitaria.

Palabras clave: Migración, Exilio, Innovación universitaria

Abstract

Objectives: Expose the foundation process, which I call "refounding" of the Faculty of Philosophy and Literature (FfyL) at the Autonomous University of Leon, in order to contextualize the case developed. Then show the processes that structured the speech of my interviewee: migration-exile and university innovation and training. I emphasize the internal and external conditions that generate processes of exile.

Methodology: I focus on a key informant: LB, academic Argentine exiled, who promotes - together with a group of teachers- institutional changes. So from stories of life I move to the biographical approach. **Results:** Present conditions of State violence as a situation that generates political migration, but also family predisposition to internal and external displacement. Finally, I emphasize the dyad that emerges from this narrative linking the exile with the University innovation.

Key words: Migration, exile, University Innovation.

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Introduction

This research is based on previous carried out inquiries into the process of reassessment of the Faculty of Philosophy and Literature (FFyL) of the UANL, Mexico, during the 1970s, as a group transformation generated as a result of the incorporation of young scholars - members mostly from groups of left wing- in management positions. Also joined -at the invitation of the directors- exiled Argentines with academic and political experience, participating in new discussions on the various fields of the social sciences and Humanities, as well as the consolidation of institutional innovation processes, which are briefly described in the background section. Such research had as reference the group dimension, focused on the institutions, which, according to Lydia Fernandez:

"...there are the spaces where the subjects learn to organize their conduct in accordance with the requirements and expectations of the 'other', based on a system of standards and specific values that are expected to be fair" (Fernandez, 1996, p. 76).

For this research was selected only a key informant: LB, academic Argentinean exiled in Mexico, who led the process of evaluation and subsequent curricular restructuring of the then called (1976) degree in pedagogy, process which later covered the renovation of six degrees that are taught in the University. The objective is to generate a historical and biographical analysis, supported in the theory and interpretive analysis. In order to do it, the four core cleavages for this research are: migration, exile, training and innovation. Thus

arose the significant dyad: exile and innovation. The focus of this work are the described processes, but especially the exile, a constant in the testimonies of the informant. Exile to LB is manifested as the cornerstone in its academic, professional, family and personal history. The content of this research follows the following structure: approach of objectives, background reform of the Faculty of Philosophy and Literature, epistemic and methodological position, development: "LB: an Argentinean academic exiled in Mexico", and conclusions. (Fernández, 2012)

Objectives

1. Briefly describe the history of the foundation of the Faculty of Arts (UANL), in order to contextualize the case studied.
2. Reflect on the epistemological and methodological construction of first-hand data and its gradual transformation analysis sources personal position. Based on Ricoeur (2003), the processes of constitution of memory, remembrance and turns that it acquires by becoming reflective memory is analyzed. Life stories are the main source.
3. Analyze the contributions of the biographical approach, based on the testimonies of 13 informants in the development of a larger project.¹ The key informant: LB, exiled Argentina, first educator and psychologist entitled to the academic staff of the then (1976) College of Education at the Universidad Autónoma de Nuevo León (UANL) is integrated.
4. Analyze the process of exile LB. To do working with his life story, which in turn led to biographical approach.
5. Interpret the central cleavages in the speech LB: migration, exile, training and innovation. First, the processes of migration and exile were analyzed, and then those of exile and innovation. The reason for this is in the process of analyzing the extensive narrative retrieved, whose signifiers (Fernández, 2012) structured speech LB (approximately 60 hours of interviews in total).

¹ Foundation of the Faculty of Arts at the Universidad Autónoma de Nuevo León (UANL): (1970 – 1990). Background synthesis.

Background

The character of this research is biographical court, which emerges from a larger project which have recovered (Romo, 2013), the phases that transited the Faculty of Philosophy and Letters (UANL) in Monterrey, Mexico. By establishing for the first time April 21, 1950, he was named as Faculty of Philosophy, Sciences and Letters (Torre, 1991, p. 1), then moving toward the middle of the sixties to: Faculty of Philosophy, Literature and Psychology, integrating this last race and disengaged from the corresponding studies in the area of the exact sciences (Torre, 1991, p. 76). In 1974 he became the current Faculty of Arts, referred to herein as refounding period (1974-1980). This process is linked to the emergence of new professions, institutional innovation processes, and the gradual abandonment of all institutional programs aimed at the advanced training of normalistas and replacing degrees (Romo, 2013).

The draft refundación had to do with solid academic political affinities of its members, as the styles of organization and institutional production in that space were marked by the prevalence of group work and collective creation, generating strong group identities. Thus, the reference group and sense of belonging formed the core of the institutional movement, which generated while a new stage in the Faculty (Romo, 2013).

Now, in an effort to document the traffic context of group work to biographical, it is important to stress that this interplay: career staff work-experience-institutional group dynamics, you may notice that the academic leadership achieved LB was due not only it had a professional degree, but also to their academic training and experience in the development of innovative projects and social transformation, as the "Total Workshop" held in the academic and student community of the Faculty of Architecture, Urban Planning and Design (FAUD), National University of Córdoba, Argentina (1970-1976). This experience has been recently documented as a doctoral thesis by Gonzalo Pedano, who noted that a pedagogical unprecedented political experience and higher education in Argentina was developed during the seventies. This is the workshop Total, already mentioned, which operated from 1970-1976 at the Faculty of Architecture, Planning and Design (FAUD). Through a research project, the fellow of the Research Center of the Faculty of Philosophy and Humanities (Ciffyh) of the same University of Córdoba: Gonzalo Pedano analyzes the practices and conditions that allowed this activity, in addition

to investigate the political affiliation of missing and murdered Faculty, who participated in the workshop Total (Pedano in Romo, 2014).

Epistemic positioning - methodological

Bertaux (2005), from the ethno-sociological perspective defines life stories as "... the approximate description of the story really lived both objectively and subjectively." (pp. 9 - 11)

This approach allows to study a particular fragment of the socio-historical reality and work it as a social object. This approach simultaneously linked to the tradition of micro, especially Italian School: micro-storia, represented by Ginzburg and his teacher, Frugoni.

Frugoni confronts versions of the facts as different versions that signal a partial view. What is true is not running from a prominent position historian, but slowly emerges as the dimension of verisimilitude in games and re-sets of conflicting accounts. (Dosse, 2005, p. 255)

We note in this process of immersion in the narrative, the prevalence of discontinuities and the plurality of truth regimes. Also, according to Certeau (1985), the biography of the man and the exhibition of his thought are inseparable. Therefore, in this interplay is critical search of signifiers that structure the narrative of our research subjects.

The contributions of hermeneutics have been very important since they lead to the rescue of the contextual dimension of life stories, one from which the narrative can be analyzed to find internal links, associations, rebuild the significant internal corpus, and collate the oral and documentary sources to confirm its veracity (Rioux, in Dosse, 2011, p. 247). This strategy seeks to divert our attention from the biographical text by the ever-present tension between reality and fiction in which transits the job.

In this regard are interesting contributions Finger (1984), who notes the turn of the hermeneutics of the modern subject as this becomes an object of study. It is recognized in its hermeneutical trajectory as singular usually is.

“This path also has a solid foundation in the psychological field, from the postulate that the analysis of life stories "essentially reveals a continuum between the self and the other, a permanent relationship between the event and the subject". (Dosse, p. 244)

This hermeneutic conception made possible the "return of the subject" and overcome some taboos associated with biography, as the suspicion that it was a minor genre aimed at a more curious than worship (Bruno, 2009) public. This "recovery of other" allows incorporating the richness of subjectivity, without abandoning interest objectify through history (Ricoeur, 2003) or through sociology (Bertaux, 2005).

Such taboos are overcome by the hermeneutic tradition from an interesting perspective since it renounces the idea of the existence of a unitary and linear life. What characterizes this position in the analysis of the biographical narrative is the "decomposition of a life in multiple profiles, whose meaning is not always consistent with a path". (Dosse, 319)

These movements which develop into the field of history leading to the "historical unfolding of subjectivity" (Bruno, 2009, p. 307), since the possibility of investigating opens, from the voices and unique itineraries, general processes. It represents the return to the subject, to the processes of subjectivation and reflexivity, and recovering the biographical genre. The other approach focused on possible following the emergence of the hermeneutic tradition, accompanied both by the fall of the great explanatory paradigms.

However, Dosse (2011) warns us of the still dominant tension between history and biography, whose disagreements are based on the "alleged seriousness of the historian and the alleged frivolity of biographies, being regarded as cartoons últimas- -the" (23). This is a methodological warning that for the moment not widen further.

Ferraroti (1983), places the biographical approach as a specific epistemological method within the hermeneutics of interaction. This position emphasizes the link between the context and the dimension of the lived around the dialectic of the social, which defines an "undetermined complex relationship, a priori between objective conditions (datitá) and lived" (238). With this positioning data were investigated, to objectify the singular narrative

through history, sociology and psychoanalysis, and interpret processes generated in situations of exile, state violence, as happened in the socio-political context in which passed the evidence recovered.

Contributions: LB A Argentina academic exile in Mexico

The interpretative analysis concerns the 4 points of cleavage considered central to the narrative LB, corresponding to migration; exile; training and innovation.

- It is appreciated that the willingness to make the migration is present from the paternal grandparents, who emigrated to Argentina in the early twentieth century. Originating in Italy, sought a better life, "make America". They settled in the region known as the "Pampas Argentina" extremely favorable for the cultivation of land and cattle breeding region. There's paternal grandfather was successful as a trader, sheltered with export policy that brought fame to the region to be "the breadbasket of the world" (Rapoport, 2010). Traders immigrants could develop as small landowners and farm workers, prompting the rise and their children in the social scale, mainly in the twenties:

At the end of World War II, Argentine exports generally continued to rise, supported mainly in the agricultural sector. But agricultural components were displacing farmers, given the sustained international demand of the Pampas agricultural production and global marketing of meat crisis that was felt in the early 1920s (Rapoport, 2010, p. 159)

As seen in the family history of LB is a predisposition to migration. The paternal grandparents emigrated to Argentina from Piedmont, Italy, in the early twentieth century, with the intention to "make America":

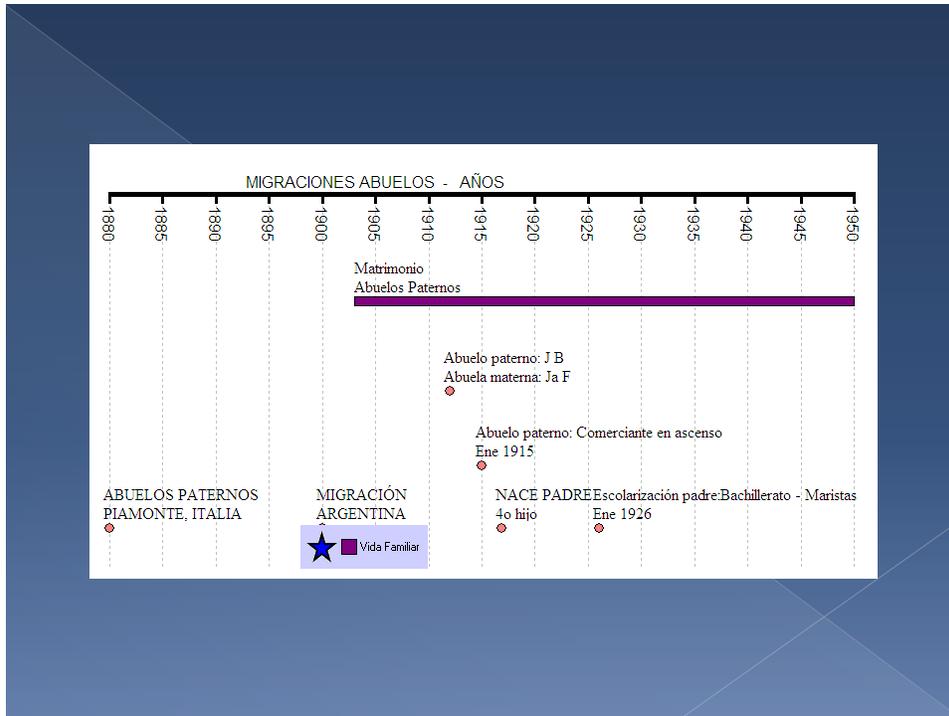


Table 2: paternal grandparents Migration.
(Fuente: Creación propia a partir de los testimonios de mi informante).

Internal migration and exile

Based on family and personal predispositions for migrating LB, changes of residence (six) he made in Argentina with his parents, before his exile in that country in 1976 is.

However prior to migration available for LB exile represented a watershed in all aspects of his life.

During his exile process -March 1976 emigrated to three countries in a span of seven months: Peru, Ecuador and Mexico. And it is the latter, in the city of Monterrey, where he eventually established his place of residence.

Finally, you can see the dots training and innovation in the process corresponding to their academic training, culminating at sixty years of age, when you get a doctorate degree in education from the National Autonomous University of Mexico picture.

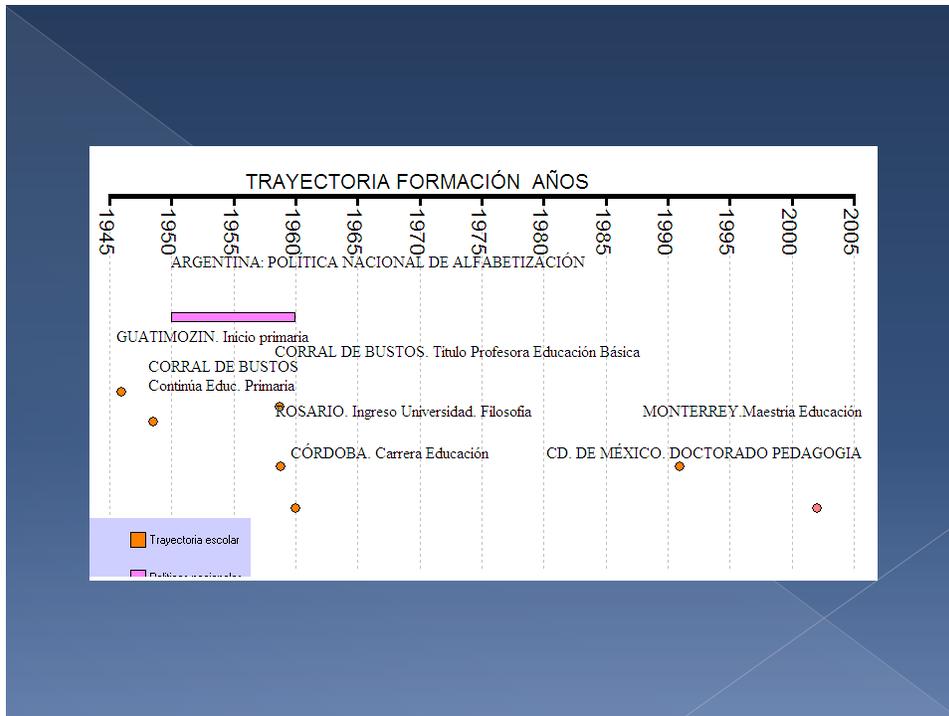


Table 4: School history and places of formation of LB (Fuente: creación propia a partir de los testimonios de mi informante).

Working with Memory

During recovery from life stories is essential role of memory, which inextricably linked to the collective individuality. According to Ricoeur (2003), the memory becomes a memory and when this is aimed at finding becomes remembrance, ie at exerted memory, which transforms turn on reflective memory: the remember something we says the same Ricoeur (2003), means remembering self, therefore it takes us back "to the memory of himself" (14).

The last memory since it is actually a previous memory, therefore, the previously referred to of the remembered temporarily. "I remembered" will be the ultimate referent memory, ie the past.

According to this perspective, Ricoeur (2003, p. 41) discusses the importance of the testimony, which is defined as the fundamental structure to achieve the transition between memory and history, since this duality is constituted by time, that is woven through the events.

The opinions of Ricoeur (2003); Bertaux (2005) and Dosse (2011), supports this view. On the other hand, besides temporalize different timelines interwoven and differentiate in the testimonies, other sources also mark events: those significant events for the subject of inquiry, which in this case refer to graduations, end of year, official documents, parties family, etc., anything that causes a memory. Somehow all this is a resource, such as photographs, to promote remembrance.

Graduation ceremony. National University of Córdoba. Faculty of Humanities. Bachelor of Pedagogy and Psychology. (27 December 1963).



Imagen 1. (Fuente: *Archivo personal de L.B. autorizada*).

Sixth year of basic education group. (Corral de Bustos, Argentina, Marcos Juarez department, southeast of the province of Córdoba). LB remained in this city until 1959, when he finished his studies in basic education teacher, and then moved to the city of Rosario to study a degree in Philosophy at the National University of that city.



Imagen 2. (Fuente: Archivo personal de L.B. Imagen mostrada con su autorización).

These evidences would work with remembrance, which unlike the memory is not spontaneous (Ricoeur, 2003, pp. 48 - 60). A remembrance corresponding secondary memory, resuming, repeating what has already been learned. Photographs, legal documents, birth certificate, bachelor's degree: In the field the following supporting material was found. Books, articles, essays, etc.: also access to professional recognition and academic production were reported.

Predisposition to migrate

According to Herrera (2006), the economic and cultural factors are important when the migration decision is taken. However, the temperament of each individual is also a determining factor in that decision and how changing situations such as running, migrate, or self-exile exile is facing.

During the seventies, Argentina became a sending country, a situation that worsened with the economic and political crisis. Similarly, in the life history and family history of LB are certain that reinforce the propensity to migrate. As noted Akerman (Herrera, 2006, p. 135), "... nothing would happen unless the individual has psychological characteristics that define their propensity to migrate".

The following table shows the familiar tendency to migrate. In the timeline internal displacement in Argentina and description of the various places where he lived with his

parents observed, since he was born, in 1940, until traveled to the city of Rosario (1958) to enter college. You can also appreciate the support received from their parents in their studies and internal migrations were becoming more frequent and coincided with the closure of the various academic cycles. Later she emigrated alone to the city of Rosario, where he remained one year. Later, in 1959, he moved to the city of Córdoba to study a degree in pedagogy and psychology, which concludes. Right there conducts various educational and professional jobs, especially in the National University of Córdoba, but in May 1975 closed the university and was overthrown by his academic position. Then begins the process of detention under the guise of "find history". In October 1975 secretly manages to flee the city of Cordoba as it was on probation, and goes to Buenos Aires. After sorting through a series of difficulties unable to obtain a passport to self exile on March 7, 1976, two weeks before the coup.

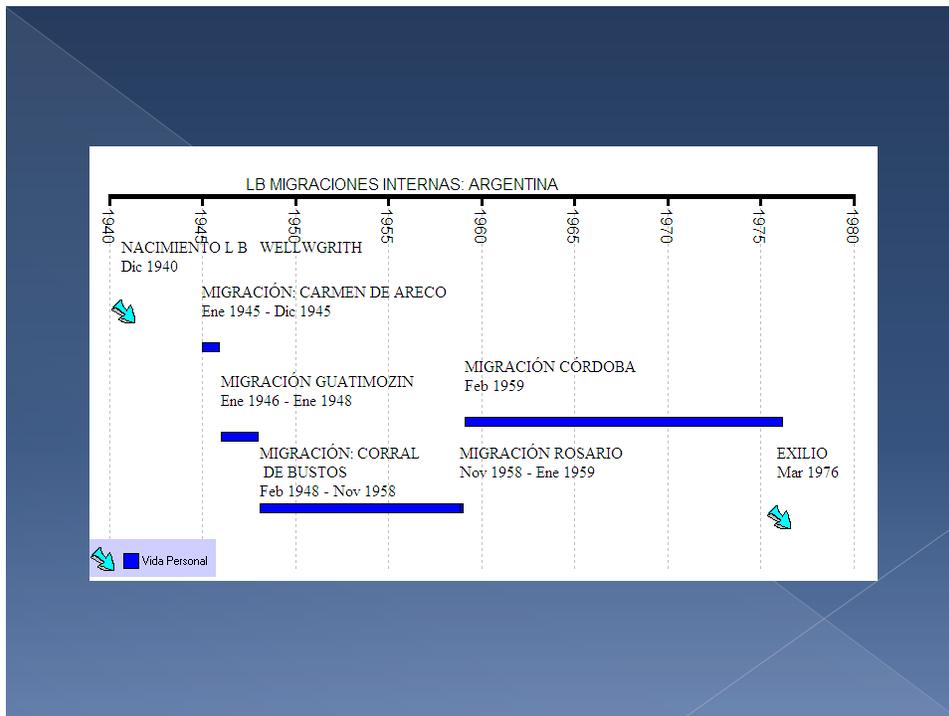


Table 6. Migration of the nuclear family and the paternal uncle of LB in Argentina. (Fuente: Creación propia a partir de los testimonios de la informante).

The concatenation of structural and personal factors in shaping processes predisposition to migrate is clear; however, it appears that these decisions are triggered only when unsatisfactory factors present in the places of origin. (Herrera, 2006)

Conclusions

The arrival of Argentine exiles to Mexico coincides with the growth of the left, the spread of Marxism and the adoption of management positions sympathizers within universities. These political movements, for example, the policy of innovation and openness in universities, accompanied the rapid insertion of exiles, who had an intense intellectual production (Suasnábar, 2009, p. 88). In exile in Mexico was transitioned to a process of conceptual renewal, since the exiles gave continuity to the discussions and experiences that were pending in Argentina.

A third approach involves urgent discussion of the results of research on militants memories both Argentina and Mexico, in order to reconstruct an imaginary readings and documents regarding cleavages, inflections and elections. Such investigations can help you understand more precisely the exile dyad - innovation.

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