CULTURAL GUARANTEES OF THE UNIVERSITY. THE MUSEO DE INFORMÁTICA IN THE UNIVERSIDAD NACIONAL DE LA PATAGONIA AUSTRAL, ARGENTINA

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ABSTRACT

The paper intends to argue in favor of improving the cultural guarantees of the university. We believe that the "second humanism" theory proposed by Luc Ferry must be taken into account for this purpose. From the second humanism the cultural guarantees of the university can be developed if the academic mentalities are passionate.

The important thing is to worry so that the university prevents our ability to self-interpellate ourselves. That is why it matters that universities are part of our emotional environment

The university community is able to educate itself from an internal change. According to that change, not only scientific truth is sought in the university. Convictions are also sought to help the passionate exercise of university production. University museums guarantee university passions.

It is considered valuable, therefore, to achieve scientific truths in the university. But we also consider it valuable to promote university passions. It is not about organizing big events in the name of superior general principles, but about preparing the future of those we love most.

The university is affected by events assessing its own private life. The production of scientific knowledge contains messages of solidarity and fraternity that we must rescue.

There are academic events that deserve to be kept as a memory of the university. We talk about contributions to knowledge, pedagogical innovations, student history, illustrious teachers, impact on the development of the city.

This rescue can be done effectively through university museums. Despite the current reinvention of museums (Pompidou, MOMA), what happened in academic settings is not guaranteed in the collective memory. The university reports results through the minutes and resolutions, but the cultural interior is not shown.

Therefore, the case of the UNPA Museo de Informática in Río Gallegos, is addressed. We talked with your director. We define the importance of the activity of the museum and its connections with other institutions.

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Keywords: - University passions - Cultural guarantees of the university - Second Humanism - Museo de Informática.

RESUMEN

El paper se propone argumentar a favor de mejorar las garantías culturales de la universidad. Consideramos que la teoría del "segundo humanismo" propuesto por Luc Ferry debe tenerse en cuenta para este propósito. Desde el segundo humanismo las garantias culturales de la universidad pueden desarrolarse si las mentalidades académicas se apasionan.

Lo importante es preocuparnos para que la universidad evite que se domestique nuestra capacidad de auto-interpelarnos. Por eso importa que las universidades formen parte de nuestro entorno afectivo

La comunidad universitaria está en condiciones de autoeducarse a partir de un cambio interior. Según ese cambio no se busca solamente la verdad cientifica en la universidad. Tambien se buscan convicciones que ayuden al ejercicio apasionado de la producción universitaria. Los museos universitarios permiten garantizar las pasiones universitarias.

Se considera valioso, por lo tanto, lograr verdades científicas en la universidad. Pero también Consideramos valioso promover pasiones universitarias. No se trata de organizar grandes eventos en nombre de unos principios generales superiores, sino de preparar el porvenir de aquellos a quienes más amamos.

La universidad está afectada por acontecimientos de valoración de su propia vida privada. La producción del conocimiento científico contiene mensajes de solidaridad y fraternidad que debemos rescatar.

Existen eventos académicos que merecen mantenerse como memoria de la universidad. Hablamos de aportaciones al conocimiento, innovaciones pedagógicas, historia de estudiantes, profesores ilustres, impacto en el desarrollo de la ciudad.

Este rescate puede realizarse con efectividad a través de museos universitarios. A pesar de la reinvención actual de los museos (Pompidou, MOMA) lo sucedido en los ambientes académicos no queda garantizado en la memoria colectiva. La universidad da cuenta de resultados a través de las actas y resoluciones, pero no se muestra el interior cultural.

 Se aborda por tanto, el caso del Museo de Informática de la UNPA, con sede en Río Gallegos. Conversamos con su director. Definimos la importancia de la actividad del museo y de sus conexiones con otras instituciones.

Palabras clave: -pasiones universitarias -garantías culturales de la universidad - segundo humanismo-Museo de Informática.

1.0 INTRODUCTION

1.2 THE UNIVERSITY PASSION AS INTERPELLATION OF SELF

The ethnocentric intellectual adventures during european colonialism were largely driven by modern scientific-university development. Exotic intelligence was colonized by the university. But academic heritage in universities was not guaranteed until recently. At the beginning of the 21st century Edgard Morin proposes a paradox. He maintains that for its

improvement of the University cannot be reformed if the minds have not been reformed before. In turn, minds cannot be reformed if the institution has not been reformed before.

The paradox is how educators will be educated. (Morin, 2001, par. 28-29). They need to self-educate, according to Morin. Educators should listen to the needs demanded by the 21st century. Technological and cultural needs, both of which are teachers, students and administrators. It is necessary to problematize the solution to these problems. It is necessary to problematize the very organization of thought and the university institution. For there to be a university passion, it must be possible to interpellate ourself as a task of an university member. Otherwise the university advances blindly.

We are able to educate ourselves from an internal change. It is true that in the university the scientific truth is sought. But convictions are also pursued that help the exercise of the passion for "community truth". These passions should be maintained in university museums. Friedrich Nietzsche (2008, p.135) observes the need to keep passions alive. The passions (Leidenschaften) belong to life. Without love or hate, life would be a desert. Men do not want calm. Life is a passionate greatness.

2.0 THE SECOND HUMANISM IN THE UNIVERSITY: AN ANSWER

Humanism depends largely on the stoic attitude. The Stoics are dedicated to a life guided by the principles of virtue, known as ataraxia. An instrument through which man aspires to achieve peace of mind. An attitude that can be a symptom of "decline" according to Nietzsche. Seek relief that relies on a denial of reality where healthy selfishness decays, and aspires to apathy or asceticism (Nietzsche, 2008, p. 186). The ataraxia would be an answer - but a new paradox - to the paradox that Morin poses: we learn if we focus on ourselves. We learn if the interior predominates over the exterior.

Universities guarantee the commitment to rescue men from barbarism. They tame human beings. Sometimes too much. That is the problem that worries Morin and Nietzsche. The important thing is to worry so that the university prevents our ability to self-interpellate ourselves. That is why it matters that universities are part of our emotional environment.

The university is affected by events assessing its own private life. The production of scientific knowledge contains messages of solidarity and fraternity that we must rescue. The discovery of this new thread responds to the incorporation of new dimensions of the human. The issues that concern us have to do with sentimental prodigality. Political innovation, children's education, social equality are relegated. Cosmology continues to prevail. (Ferry, 2012, 39). There is an immanent salvation from death. Saving from death ceases to be an individual transcendence. Someone is saved from death when they understand that it can become a fragment of their own eternity.

The second humanism develops from the deconstruction of the illusions of the first humanism. Some of those are in deconstruction, such as progress, or repression of feelings. A non-metaphysical humanism. A humanism passionate about its own genealogy. As much as it was not good enough, we love our way of being. It is about breaking the illusions inherent in the first humanism. The first humanism underestimates the empathic dimension among people. The second humanism deconstructs forms that inhibit underestimated human properties, such as corporality, feelings, untold history (Ferry, 44-48).

3.0 GUARANTEE KNOWLEDGE OF THE UNIVERSITY HERITAGE

The museum and the public collection are European invention. The museum phenomenon can be considered as part of the Enlightenment. The first public museum as such, established in its statutes will be in Besançon, the Musée des beaux-arts et d'archéologie de Besançon. In 1694, in Besançon, Jean-Baptiste Boisot, abbot of St. Vincent, bequeathed his collections to the Benedictines of the city, on the condition that they were made available to the public according to the regular days and times, under the control of the city and religious .Musée des beaux-arts et d'archéologie de Besançon (MBAA, 2018, par. 4).

Until that moment the cultural heritage was not an inheritance but a private treasury of conquests of war or colonial outbursts. According to recent stories about museums (Cano, 2015).The idea of hoarding is replaced by respect for identity of cultures. During the twentieth century, museological models of the nineteenth century will remain unchanged. However, its sociocultural dimension will grow, the research of the funds in reserve and the use of technological advances for the development of its educational function mainly in the manner of the museum-media center Centro Georges Pompidou in Paris. (EVE, 2015, par. 22) Glenn Lowry, director of MOMA, recognizes a new museum epistemology. With the recent reinvention of the Museum of Modern Art in New York the museum returns to the experimental stage. We are not sure what art will be like to think again. But art must be thought of as a laboratory for the study and presentation of the art of our time, in all visual arts (2019, par. 3).

4.0 CULTURAL GUARANTEES AN EPISTEMOLOGIES

According to Martín Oliveras (2013, p. 102-103) there are three traditional schools in museology. From each one the author epistemologizes the museum project. There is a British museum proposal. The first great British museums will have a scientific character. They are oriented to show large collections of naturalistic, ethnographic and archaeological reference. The French school insists on protecting the historical. It gives rise to the modern concept of cultural heritage. The intrinsic value added and transcendent matters. Germanic theory resurrected the utopia of a Hellenic society. From the education in beauty and virtue the neoclassical spirit can be recovered.

The three epistemological models meet conditions to guarantee the solidarity research process, the historical assessment and the pedagogical capital. To our knowledge these models agree with the cultural principles of the university. Classrooms and university cities, (virtual or face-to-face), contain genuine conditions of ethical and scientific knowledge. However, the university still does not guarantee the recovery of its own assets. What happened in academic environments is not guaranteed in the collective memory. The university reports results through the minutes and resolutions, but the cultural interior of the Universities is not shown.

The Enumeration of Universities declared World Heritage shows that there are few recognized as World Heritage (Rivera Blanco, J., Galván, F. (2016, p. 18). For the most part these recognitions are targeted in architecture. Academic events that deserve to be kept as a memory of the university We talk about contributions to knowledge, pedagogical innovations, student history, illustrious professors, impact on the development of the city, (p. 18-20) As a public combination of his own memory universities can also show their

institutional history.A university museum that shows peculiarities of its own history is uncommon.The UNPA Museo de Informática is a case offered as a model.

5.0 MUSEO DE INFORMÁTICA AT THE UNIVERSIDAD NACIONAL DE LA PATAGONIA AUSTRAL

Obsolescence is programmed in technology. The battery of a smartphone is not changed, the software is no longer updated. In addition to collecting own devices or buying them at fairs and exhibitions, he receives many donations from individuals. Ana Martínez, a journalist specializing in technology, says that the scheduled expiration affects a series of products. The useful life of computing devices is shortened by certain practices carried out by manufacturers in a premeditated manner with the aim of promoting consumption (Martínez, 2018, par. 8). Every computer technology product is programmed to be an old piece in a short time. The human being has turned to the need to rediscover inadvert objects in their moment of splendor.

Rosana Avendaño and Victoria Hammar, (2016), members of the management team, explain that the Museo de Informática de la UNPA is an initiative to safeguard the computer heritage of Santa Cruz. This activity has educational purposes, oriented to the use of objects as resources for the training of university students and other levels. The group that manages the museum has generated research on the enhancement of the collection of the Museum of Informatics of the Universidad Nacional de la Patagonia Austral (UNPA). The appropriate information gathering technique is oral history. Little is treasured about the history of computer science in Santa Cruz, Argentina. In the article mentioned Avendaño and Hammar (p. 155) they point to a historical Anthropology of computer sciences.

The UNPA is a public University of Argentina. The headquarters (Rectorado) is located in the city of Río Gallegos. It has four Unidades Académicas. All are in the province of Santa Cruz: Río Gallegos, Caleta Olivia, Río Turbio and Puerto San Julián. The location of the informatics museum is in the city of Rio Gallegos. In Rio Gallegos there is the Río Gallegos Academic Unit (UARG). The city is located at the southern tip of the American continent, less than 800 km from the Falkland Islands.

Figura 1. Ubicación de Río Gallegos. ciudad donde se encuentra el Museo de Informática.
http://nuestromundoescolar.blogspot.com/2015/04/a-que-distancia-estan-ias-islas.html

Fig. 2. Fachada del museo de informática de la UNPA UARG. (Fotografia del portal).

https://www.uarg.unpa.edu.ar/imuseo/index.php/sobre-nosotros/que-es-el-museo-de-Informática

6.0 INTERVIEW WITH THE DIRECTOR OF THE UNPA UARG MUSEUM

The interview is the tool used to record the history of the museum. It is the point where they are interviewed and interviewer, who in interaction build the document that recalls what is not written. The success of an investigation depends largely on the quality of the interviews carried out. They constitute the documentation to be interpreted. On the other hand, surveys are also part of the tools from which oral history is nurtured to generate specific knowledge.

We enter to the epistemological issue. The history of material computing, like the history of software, belongs to a social science. However, it must interest computer scientists, engineers, mathematicians. The passionate lives of great personalities, like Alan Turing, are unknown to many computer scientists and studens. The computer science stages are tied to narratives linked to espionage. They are usually taken to the movies or the novel. There are also life stories. Those stories are unleashed through documentaries. The lives of the first computer scientists in the Patagonian region are recovered by the museum. For the most part, they are speeches linked to the use of computers for public administration.

ICOM (International Council of Museums) states, in its Code of Ethics (2004, p. 9) that every museum has the mission of acquiring, preserving and valuing its collections to contribute to the safeguarding of natural, cultural and scientific heritage. Its collections constitute an important public heritage, are in a particular situation with respect to the laws and enjoy the protection of international law.

The value of museum objects, formerly lay in the objects themselves. Castillo Ruiz (2007) states that in the field of historical-cultural heritage the recognition of values was marked by the true, the good and the beautiful. This value, now, lies in the people, in the youth community (fig. 2) that gives them meaning. The recipients of this heritage define the meaning.

Fig. 3. Interior del museo de informática

https://www.uarg.unpa.edu.ar/imuseo/index.php/servicios/capacitaciones

6.1 How to visit the museum?

Almost everyone has a smart phone and they have a computer. A Museo de Informática could contain, among other things, decals for cars or devices with identification. Information can be posted on the UNPA web pages. If events, meetings are held, it is used to explain what the museum is and what its characteristics are. A computer museum must have its website. On that page you can display collections, exclusive objects, links to other pages. The page must be open in the same museum.

6.2 Is there a Friends Club?

Not yet. Collectors can donate some items. They can offer their products for temporary samples or to upload to the website, without losing ownership. Meetings on the history of technology and artificial intelligence can be held. Artificial intelligence catches other spaces such as cinema, science fiction, economics, epistemology. We could do youth activities. Electronic music can officiate as a bridge of rapprochement with young people.

6.3 Is the museum structure planned?

In 2007 the idea appears. It emerges as an extension project with a deadline. At that time we were the professors Esteban Gesto, Karim Hayar (professors of the computer sciences degree) and me. We think we could count on computational elements of the public administration. In most cases they had been discarded in landfills, wells, dumps. What we rescued was from retired people, who nostalgically took their things to their homes.

6.4 How do they present themselves to the university public?

We also recover obsolete objects, difficult to obtain. They were Computers from the 1980s, of which very few remain. We put things where there was place. In 2009 we made a temporary exhibition at the Informatics Conference of the Unpa Uarg. The sample remained for a month. We also recorded interviews with the first computer experts in the province.

6.5 Does the history of computer science serve for the computer career?

In some subjects episodes of history are mentioned. Many high school and elementary students take advantage of this educational resource. It is also a hook for them to come to know the campus. The space we have, has more than a thousand objects. In the categorization of the race spaces were assigned for improvements. We roof a part of the connector aisle. It opens in 2015. It has an internal division for reservoir.There are pieces that are very old, from the '60s. Equipment for processing and printing of salary receipts. This is a province, a region of a lot of public administration.

6.6 Who works in the museum?

They work in computer science, history and communication teachers. All teachers New actors were incorporated. A program was formed, with projects over the years. Two research projects were generated. Graphic design, museum, history staff. With scholarships from research projects. The projects worked on the regional history of technology, with dates and names. The further back in time the more noticeable the delay between Buenos Aires and Patagonia. The equipment is easily changed. The software, if critical, is not easy to change. It was very risky to put a new soft to pay salaries. The history of informatics crosses many areas, such as the idiosyncrasy of public administration.

6.7 You have been invited by a prestigious institution. Is that so?

Last year we began to think of a museum as such. Then we apply for a program between Argentina-the Smithsonian Institution of the United States. We were selected among the five Argentine museums to visit the United States for that purpose. We had to design a permanent sample advised by the Smithsonian. This forces us to think about objectives for a museum. Show history or reflect on computer science in humanity.

6.8 Is computational history predictable?

In the 80s nobody imagined internet. Soon the disappearance of the physical currency will impact us. Our students no longer know who Bill Gates is. Gates himself, in turn, could not foresee how events would be on the internet or in artificial intelligence. Society goes a few steps back from technology. Technology is very little collaborative with determinisms. These topics should serve to interpellate us about the informatic phenomenon.

6.9 Are there new milestones for the computer museum?

There are trends that museums discuss. We are thinking of a space where interest groups have to do with computer science. We have accessed TyPA[2] training. We participate in a desired project organized by TyPA. The idea is to open in the universe of the museum to which we belong.

6.10 The university museum as a cultural guarantee.

According to the posthumanist –and Nietzschean- philosopher Peter Sloterdijk (2003) we must do without a humanist interpretation of the world. Men need to interact with each other but also with barbaric elements such as machines, animals, plants. We make a political and epistemological error if we place only the successful results of the university in the closed drawer. The protection of university academic traditions should be broader. For each of these rational achievements, hours of scientific writing, of internal political discussion have been invested in universities. University museums guarantee the generation of new cultural territories for traditional visitors. It conserves the land gained for the deconstruction of centennial habits of inner foundation of the alumic spirit. Habits that deserve spaces to meet again.

Within academic museums there is one especially linked to the experiment of transhumanism. It is the computer museum. It attempts to find a dialectic between the machine and human beings. The machine ages from the first moment of its existence. Computer programs are logical enrichment to process information to solve problems of an era. They need to meet the university student.

There is no longer humanism in museums. Just as tourism became cultural, culture becomes tourist and cross-cultural. A computer museum exhibits a wide range of machines and programs that systematize information with the aim of being faster and more efficient. It shows high-tech elements: circuits, electronic games, disks, disks, screens, which become admirable classics. The elements are results of the deconstruction of computers, such as plates, colored wires, valves, integrated circuits. Museums allow us to know stories of intellectual effort. The visitor enriches the sample. The museum makes its pieces age with value and rejuvenates its interpretation. At the same time it guarantees the historical energy of its components. Therefore it complies with a prototype of Spirituality.

In this regard, the expiration of the museum model is affirmed (Choay, 2006) under the tutelage of a bureaucratic administration. Museums act as products aimed at a quantitative audience. They adapt their mission, their organization, their planning and even their construction for the benefit of the visitor's self-seeking cultural experience. In the university museum it contributes to the self-awareness of the university itself. Self-consciousness that ceases to be limited to the merely cultural. The University has to make itself known as a didactic entity or generator of scientific truths. It needs valued by the outside public the University. There is a possibility of internal academic history that is usually covered up by the history of science. There are biographical considerations that the history of science takes to incorporate. One of the reasons lies in the lack of university reports.

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[2] Based in Buenos Aires, the TyPA Foundation - Theory and Practice of the Arts - promoted, since its foundation in 2004, training and promotion in the fields of literature, museums, author's cinema and arts throughout Latin America.

The eternal return of the spirit is the being of the world excluding all original identity. The eternal return of the museum includes advanced intelligence. In a museum, the eternal return of the public to the spirituality of its contents must be guaranteed. The visitor changes with his opinion the organicity of the museum in all its components. Although the museum maintains the same things. Both things change. The visit and the institution become another matter as the meeting between them becomes possible.

7.0 OPENED DISCUSSION

The "museological event" is an institutionalized scenario in crisis. It establishes the deep relationship between the subject he knows and cultural otherness. Science is not usually left within the culture. Neither the pedagogy nor the university tools. The museum guarantee advances over the university. If aesthetic or cultural spaces are not guaranteed, the university will become increasingly invisible. The museum space is no longer only receptive, but also interviews potential visitors. It has wheels, it moves, it leaves its fixed place, it makes participant observation.

The findings of "primitive societies" came to light in museums. Anthropology was interested only in cultures that were not in contact with Europe, as a sign of unknown societies. Anthropology and museology worked together to organize and classify "disorganized wild societies" (Siegel, 2011, p. 119). The ethnocentric intellectual adventures during colonialism were driven by the humanistic aspiration for rational progress. The actions were executed in the name of freedom and high culture. Exotic intelligence was colonized. In order not to make the same mistake, computer museums consider that their objects are contributions to the understanding of a time when machines and humans have begun to live together.

When imagining the world with museums of all kinds, the alternative of "a world as a museum" is present. We have to think that some of us are "museum available" to many who are watching us. We are museum pieces and we are potential visitors. Wherever we are. From an easy walk to a laboratory attitude, from networks to statistics. Museums are in crisis, as are universities. They are chronic crises, sometimes fundamental. However, university museums still seem distant to us.

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