

# Young University and Cultural Heritage. Putting in Value the Unidad Académica Río Gallegos (UARG) at Universidad Nacional de la Patagonia Austral (UNPA), Argentina

Aldo Enrici<sup>1,\*</sup>, Horacio Mercau<sup>2</sup>, Cristian Bessone<sup>3</sup>

<sup>1</sup>Philosophy Doctor, Profesor Titular (UNPA-UARG), Río Gallegos, Argentina

<sup>2</sup>Philosophy Doctor, Profesor Asociado (UNPA-UARG), Río Gallegos, Argentina

<sup>3</sup>Professor Communication Sciences, Profesor Asistente, Arte y Medios (UNPA-UARG), Río Gallegos, Argentina

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**Abstract** In this paper, we first reflect on university ethics in relation to the intangible values that must be rescued as university heritage. Self-examination capacity is the fundamental heritage of the university. It improve the recognition of solidarity and academic efforts. There must be ways to value these specific assets in heritage value. These elements must be recognized as university heritage. Subsequently the heritage valuation is exposed from a sample made with students, teachers and non-university teachers. Finally, it's shown the case of the incorporation of the Campus of the Unidad Académica Río Gallegos at a young university (born in 1990), the Universidad Nacional of Patagonia Austral, Argentina. The adaptation of the built-in space will be shown. Through an interview with the former rector (in force during the incorporation of the campus) will be announced the steps taken over time to achieve the Campus. Graphical representations of the survey, pertinent documentation, and detail of the interview are incorporated.

**Keywords** Young university, Put in ualue, Cultural heritage, Self examination, Field work, UNPA-UARG

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## 1. Introduction

The great crises of the twentieth century, the processes of decolonization, the present globalization, have contributed to resituate the role of the past in contemporary life. We are talking about events that have mobilized all available compensating resources to identify us culturally. Towards the end of the twentieth century, the authors coincide in mentioning that the notion of heritage in the modern sense of the term is an invention of the French Revolution to protect testimonies of an accomplished time, threatened with destruction (Gosse, 1997) [1]. There is a defensive cultural countermovement in the face of the disappearance of the remains of classical culture from the enlightened violence. The maintenance of monuments and customs shows respect for previous stages. It is a process of "legitimising symbolic referents from sources of extra-cultural authority. References from previous episodes to revolutionary plenitude and

self-conscious, essential and therefore immutable" (Pratts 1997, 22) [2] which has its correlate in romanticism.

The concept of heritage has been further enriched by the contribution of areas of the planet far removed from the Western perspective, within the growing awareness that cultural diversity of knowledge is the fundamental object of cultural heritage. At present, the concept of cultural property is expanding, towards a more comprehensive concept of it, less linked to the strictly architectural or to the coldly historical. More linked to the anthropological, and to epistemological, especially from the point of view of university heritage.

## 2. Cultural Responsibility of the University

Miguel Rojas Mix (2009) [3] believes that through culture the university carries out its formative ministry as a basic part of the culture and progress of peoples. The university must understand its responsibility to train not only professionals, but also committed intellectuals.

He warns that in 1975 a report presented to the Trilateral Commission, (Michel Croizier, Samuel P. Huntington and Joji Watanuki, 1975) [4] manifests the danger implied by the

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\* Corresponding author:

aenrici@uarg.unpa.edu.ar (Aldo Enrici)

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overly permissive open university. Its permissiveness allows, on the one hand, too many people to have access to higher education and, on the other, that an intellectual "bearer of values", an objectionable intellectual, be generated within it. The university patrimony is made up of that knowledge that feeds new cultural constructions and that must be guarded. The idea of making the university profitable by eliminating subjects that do not lead directly to the market is a serious attack on culture.

The disciplines under threat are particularly humanist: philosophy, history, history of art, cultural studies, which include the culture of peace, human rights. The change occurs when the intellectual condition begins to be degraded by the omnipotence of the market. Particularly in the university formation that moves away from its figure to privilege the technician (Rojas Mix, 2009, 15) [5]. It is necessary to recognize the university's capacity to extend the systematization of memory in order to tend to the valorization of the cultural heritage through respect for our university past. Not only to deconstruct the frozen identity of cultural groups, but also to deconstruct internal multiculturalism in spaces that seem closed and coherent. The Academy, as Claudia Felipe Torres (2010) [6] points out, always seems to lag behind international charters and norms, legitimating the definitions emanating from legal provisions and the mentioned documents of supranational scope. Transideological understanding, as a multicultural variant admits the coexistence of different conceptions of the world, has ways of feeding itself. One of these ways consists in showing how events have occurred that we can rescue from the past. These events constitute a framework that extends the capacity to think politically. In the case of the University, it allows us to think of ourselves as an institution whose heritage history begins to open up. The recognition of heritage allows us to go back in a symbolic way to stages where other values predominated.

This case is a way of decolonizing the past. In other words, if there are no complex histories of the past, we consider that the fairest of the histories is the one that is already told, that is simple and coherent. There is an ideological contrast with the critical way of reading the world. University heritage is no longer an evocation of symbolic conformations that make up periods of less progress. It evokes ways to link us with the cultural past.

There are procedures whose memory we do not activate. The past itself has enough density to remain tenacious in telling history as a linear mapping. Heritage proceeds as a communicative act that emerges from a process based on the negotiation of memory, renegotiated continuously, and in accordance with socio-cultural and political needs of the present must be decisively separated from cosifying approaches (Laurajane Smith, 2012) [7]. Increasingly, these negotiations rely on the ability of marginalized groups to legitimize their demands for justice by recognizing their appeals to specific cultural and historical identities and experiences.

This case is also a way to decolonize the past. That is to say, if there are no complex histories of the past, we will consider that the most just of the stories is the one that is already told, which is simple and coherent in ideological contrast with the current critical way of reading the world. The university heritage constitutes an evocation of symbolic configurations that do not conform times of less progress but in ways to link us with the cultural past. There is a past whose memory we do not activate because the same past has enough density to remain tenacious to the synchronizing tendency that associates the story with a linear mapping, perhaps coming from the current electronic world trend. Heritage comes as a communicative act that emerges from a process based on the negotiation of memory, continually renegotiated, and in accordance with the socio-cultural and political needs of the present must be decisively separated from the reifying approaches (Laurajane Smith, 2012) [8]. Smith believes that increasingly these negotiations are based on the ability of marginalized groups to legitimize their demands for justice by recognizing their appeals to identities and specific cultural and historical experiences.

Heritage is acting as a discourse that legitimizes and subscribes to identity claims. Is involved in claims of social justice against an authorized heritage discourse (Authorized Heritage Discourse). In doing so, it privileges the material heritage over the intangible. Emphasizes the monumentality and great. As a great superproduction privileges old and aesthetically pleasing. This Eurocentric discourse has been resumed and, at the same time, authorized internationally by conservative organizations.

### 2.1. The University and the Return to the Humanities

An unfortunate loss of the character of *paideia* has suffered the University, as well as the reduction of the education offered there to parameters imposed externally and with a clear orientation by mercantile interests. Martha Nussbaum (2010) [9] has called this phenomenon a "silent crisis".

This celebrated professor of ethics at the University of Chicago points out that higher education systems are ruling out skills that are necessary to form a person. The usefulness of this knowledge lies in the fact that with the help of knowledge of some principles and laws one can create instruments and produce goods that help to satisfy the material needs of men. Ethical knowledge, on the other hand, affects the question of the principles according to which we must act or guide our conduct. The formation of a person is not the result of instrumental reason alone. In this sense, we are concerned about capacities that risk being lost in the jumble of competitiveness, because they are vital capacities for the creation of a culture.

Science is exercised on a basis of solidarity rather than objectivity. The exercise of science is solidary. The way to expand social understanding through its results is prioritized. Objectivity in relation to something outside the community is a way of isolating the university from the rest of society

(Enrici, 2017, 11) [10]. Rescuing the use of forms of solidarity with the community and among the researchers themselves is fundamental to building university heritage. Both the investigators and the bonds of loyalty that are strengthened deserve study.

These skills are linked to the arts and humanities. We refer to the ability to develop critical thinking. Science, if practiced properly, is not an enemy but a supporter of the humanities. It is valid to take into account the contact between ethical values and efficiency. It is a consideration that is usually recognized as a contradiction or barrier that impedes the increase of production or that evaluates polluting and opposite effects to the environment. If an innovative technological revolution were to come out of the university that would increase ethical values, companies would take these proposals more seriously. We defend a model of education for the improvement of democracy. Along these lines, the idea that education is only a tool for economic growth is demystified, as is the historical recognition of current ethical conceptions.

We refer to the ability to develop critical thinking. We cannot help but think of the university as the ability to transcend national loyalties to address international problems as "citizens of the world". The ability to imagine with compassion the difficulties of others must be maintained (Nussbaum, 2010, 21) [11]. Neglect and contempt for the arts and humanities generate a risk for university education as well as for social life. This knowledge, useless for the market, was the core of the original university education.

The reflection on the problem of university studies appears for the first time in the author's book entitled *The Cultivation of Humanity*. A classic defence of the reform of liberal studies. In this work Nussbaum deals only with the changes that are being generated in American Higher Education, particularly in courses destined for general education. A second work by the author titled *Non-profit* ends outlining her proposal to respect and promote again the humanistic studies in the University.

Then

"...if the eradicating trend of humanities is prolonged, nations will produce entire generations of utility machines, instead of whole citizens...The future of democracy on a global scale hangs by a thread". (Nusbaum, 2010, 23) [12].

Drastic changes are taking place in what Western societies teach their young people, changes that have not yet been subjected to in-depth analysis. The figure of Socrates, Tagore and Dewey stands out, precisely in their models of self-examination education, valuable for Western civilization. Socrates characteristic contribution to Western education was to make the rigour and firmness of the philosophical argument have an effect on the vital affairs of individuals. But among all the salient features of Socrates, one is the capacity for self-examination and the other is argumentative capacity. Regarding the first point, Socrates maintained that an unexamined life does not deserve to be lived. At present his example is central to the theory and

practice of education that underpins university heritage. There is a lack of conceptual distinction from reality, the product of a deficient analysis, which leads to a loss of practical assertiveness in the actions of the individual. Then, a second problem arises, namely: confusion regarding the objectives and goals sought in life.

People who do not lead reflective lives are easily influenced by others. They lack a culture of self-care based on the cultural values that identify us. This highlights the ease with which many people without critical audacity submit to peer pressure or mass culture. It is something that does not happen with those who are adequately qualified to examine their lives as well as their arguments. The development of argumentative capacity necessarily requires incorporating curricular instances to promote critical-reflective thinking in university teaching. In this way, students learn to evaluate information with formed positions.

## **2.2. Transmission and Dissemination of the University Heritage**

The university is one of the most consistent and lasting institutions. However, it is not considered socially so much the value of its seniority or its passage through time. It is immediately related to new knowledge, scientific publications, innovations and recent studies. However, there are university traditions, not yet institutional, that allow us to recognize their historical character as well as their temporality. The narrated history of the universities comes from their personalities, their resolutions and statutes. Little is said about their customs or their memorable events, which are not considered essential. Both the Church and the universities speak for their official history, rather than for their "allegories" which are also fundamental.

The history of universities ordinarily manifests itself as unique and coherent. There are hardly any accounts of disputes between universities or between research groups. Nor are they exhibited in what way, with what unwritten arguments different ways of accessing scientific truth or the experimentation of polemics are strengthened. Transideological episodes occur, political links beyond political logic, or scientific logic. The recovery of old scientific and technological stages inside in the understanding as objects of aesthetic and museum recognition.

We are talking about old books, old devices or old skills, which remain semi-esoteric in libraries or technological museums, in some cases are procedural knowledge or attitudes, likely to be lost over time. A typical case of recovered knowledge happened in June 2010, when the University of Liege announced the imminent dismantling of its photoelectronic spectrometer, a device whose technology was considered obsolete. This spectrometer, in continuous operation for forty years, the basement of the institute of chemistry (Lempereur, 2014) [13]. Its designer, a world-renowned chemist, honorary professor Jacques Delwiche, maintained his trips to Liège to supply him with gas and liquid nitrogen. Instead, he had computerized the

production of the results in such a way that they were kept at home, on his computer. To rescue this unique heritage, a long interview with the professor on the design and manufacture of the spectrometer was recorded before it was disassembled. This example of support fulfilled the desire to transmit the memory of a tool and, at the same time, that of a scientific career of forty-two years. The book published by Denis Chevallier *Savoir faire et pouvoir transmettre* (1996) [14] emphasises the importance of knowledge and analysis of the modes of transmission of techniques and the policy of safeguarding know-how. The use of information and communication technologies is undoubtedly effective from a didactic perspective. For safeguarding, the communication of the temporal evolution of the techniques seems directly useful. The content of the heritage to be transmitted in this case is that of a successful and recent search that may not be equivalent to great inventions such as the printing press, but which demonstrates how "know-how" was developed and its knowledge of the use of a technological element could be sustained. Sometimes an old recipe is transmitted, which it is no longer possible to reconstruct. In this way, forms of scientific pedagogy, forms of debate and university oratory are sustained. Each university has a memory to be rescued, from documents to political procedures.

Professor José Castillo Ruiz (2007) [15] points out the main deficiencies that the definition of the concept of heritage faces in contemporaneity. The University has arrived late to the global scenario of Cultural Heritage. The main forums for experts and directors of international organisations are basically made up of university graduates, including professors from prestigious centres of higher learning. It is difficult for the University to project debates and or to culminate the processes of approval and execution of decisions concerning management or tutelage. The university does not discuss heritage because it is linked to projects "devoid of nostalgia", or to ways of understanding truth in a historicity. It excludes itself so as not to be conditioned by its own heritage that relativizes its own thought. Technologies, as we already know, age rapidly, in such a way that the same generation recognizes its own heritage based on the capacity to turn towards previous technological generations that have lived. The study of history is told as that of the recovery of objects that account for non-technological realities on the one hand, but that also account for goods, values and customs that can contribute elements to the history of the space where they are found. There would be a strip of great interest indicated by the duet University and Cultural Heritage on which I would like to point out some problems. This is what we could call university cultural heritage and its levels of legitimacy on a national and international scale. Castillo Ruiz (2007, 33) [16] identifies promising tutelage trends. He mentions precisely the university heritage, inasmuch as he considers that it goes beyond the narrow limits imposed by the denomination of movable and immovable goods to include those related to the university in all its dimensions, contributions to knowledge, pedagogical innovations, illustrious students and professors,

impact on the development of the city, and throughout its history" since the object of protection is not so much the historical-artistic goods generated by the university throughout history, but the institution itself as action and human creation. Yet, both within the university community and in spheres of external legitimization, inoperative axiological models are applied for the hierarchization of university heritage values. While the establishment of this heritageization of human actions may seem somewhat outlandish, there are aspects of it that are producing as the deactivation that would occur between patrimony and collective identity, since, as we have seen in the case of itineraries or goods related to human activities, their deterritorialization (university activity, for example, cannot be linked to a specific university or locality), would prevent the establishment of these connections between territory and society, especially of a nationalistic nature. The most representative example of the above statement is confirmed by the discrete presence of universities on the World Heritage List. Strictly speaking, there are five: the universities of Virginia (United States), Alcalá de Henares (Spain), Caracas (Venezuela), Nacional Autónoma de México and Coímbra (Portugal). With the exception of the Alcalá site, the rest of the files submitted for consideration by UNESCO experts emphasize the undeniable cultural values of the property, but not in its university condition (Felipe, 2010) [17]. The absence of universities declared universal heritage is impressive. It is as if culture is taking revenge for its academic exclusion. The transparency of academic objectives, such as their contribution to democracy, progress and quality of life, lacks cultural sensitivity. Intellectuals have been replaced by curious and sympathetic scientists, but distant from the political in the broad sense and the cultural in the strict sense. It is undeniable that it is striking that there are still few universities whose intangible assets have been recognized. Let us think that the University of Córdoba, Argentina, is identified with its heritageization, but what is recognized is not strictly university. The old complex of the Manzana Jesuítica, together with the estancias homónimas, was declared Cultural Patrimony of Humanity by UNESCO in November 2000 in the city of Cairns, Australia (Bandarin, 2001) [18]. It was thus transformed into a musealized environment that includes not only the old headquarters of the National University of Córdoba, but also the Church of the Society of Jesus, the Domestic Chapel, the Residence and the College of Monserrat. The symbolic and renewing value of the university.

### **2.3. The Symbolic Value of Development of University on an International Scale**

In May 2013, representatives and academic experts from Universities declared World Heritage by Unesco met at the University of Alcalá. They made public a document committed to the universal university heritage. The document is called 'Declaration of Alcalá on the protection conservation and diffusion of the university patrimony'.

There are many universities in the world with prestige, and there are famous university rankings, such as the one in Shanghai, the "QS World University Ranking". There are also many that stand out for their contribution to living traditions, ideas, beliefs or artistic and literary works of exceptional universal significance. Possibly they do not stand out in other criteria. Therefore, the Committee considers the convenience of understanding the heritage not only as intellectual but also with the simultaneous contribution of other elements.

**Table 1.** The universities were declared in this chronological order

-1987: Monticello y Universidad de Virginia en Charlottesville. (Estados Unidos).
- 1998: Universidad y recinto histórico de Alcalá de Henares (España).
- 2000: Ciudad universitaria de Caracas (Universidad Central de Venezuela).
- 2007: Campus central de la Ciudad Universitaria de la Universidad Nacional Autónoma de México.
- 2013: Universidad de Coimbra - Alta y Sofía (Portugal).

UNESCO distinguishes the Universities of Alcalá, Coimbra and Virginia for their architectural and artistic beauty. It also distinguishes them by their centuries of antiquity and their intellectual influence. Different is the case of the Universities of Caracas and the UNAM of Mexico. The merits highlighted by UNESCO refer to artistic, urban and architectural values of 20th century aesthetics. This shows that UNESCO uses universal criteria and respect for diversity (Galvan, Ribera Blanco, 2013, 23-30) [19]. At the present time, Universities are facing a great challenge of adaptation and renewal of communication technologies. They also declare that from their origins, they commissioned portraits and works of art (religious and profane) to famous artists. They received legacies and donations that over time have established notable art museums with these objects, or with other types of content of great intellectual and scientific value.

### 3. Field Work in UNPA UARG Campus

We show below a field work carried out in the socio-cultural anthropology chair. Through a survey, acknowledgments of cultural goods and their characteristics were made. Later we will show an interview with the current rector at the time of obtaining the campus at UNPA UARG. Both were made in 2018, between August and October.

Universidad Nacional de la Patagonia Austral (UNPA) was created in 1990. Until 2000 it functions as a Provincial University with jurisdiction in the Province of Santa Cruz, Argentina. In the year 2000 it becomes a National University. It has four academic units. Each academic unit has a wide area of influence. The Río Gallegos Unidad Académica has a

campus since 2007. It has been donated by the Argentine Navy. Río Gallegos, Patagonia.

Río Gallegos is an intermediate city, capital of Santa Cruz, the southernmost province of Patagonia continental Argentina. It is located at -51°37'27" South Latitude and -69°12'59" West Longitude. The emergence of the city begins at the end of the nineteenth century and from that moment on the growth of the city demographic migration has been and is constant for various reasons that attract population and varies according to the historical moment. Migrations have affected all the stages of growth of Río Gallegos with different rhythms, in the moments of sudden growth the lack of planning have generated the expansion of the city accelerated and disordered, with absence of basic services (Vasquez, Mazzoni, 2004) [20].

A study carried out by Camila Ortega and Alicia Cáceres (2018) [21] shows how the process of creation of the National University of Austral Patagonia has antecedents that begin in the decree of the Governor of the National Territory of Santa Cruz between 1932 and 1945, Juan Manuel Gregores. It proposes the creation of University Centers with technological orientation. In 1962, the Center for Higher Studies (CES), attached to the National University of the South (UNS), was created, with headquarters in Bahía Blanca, Argentina. This space is followed by the University Institute of Santa Cruz (IUSC), together with non-university Tertiary Studies Centers, which formed the base for the creation of the Federal University of Southern Patagonia (UFPA) in 1991 as a provincial university, which in 1996 was transferred to the national jurisdiction through the management of the rectors.

The UNPA is a young university divided into four Academic Units. The difficulty to get your own University Campus of the Río Gallegos Unidad Académica goes through several stages. In order to complete the dictation of subjects of most of the Collage degrees, activities were carried out in various provincial schools. In the year 1999, the place named "Academic Annex" was installed in an old building without use. It is in 2005, when the efforts for the construction of the current University Campus began. The authorities on behalf of the province of Santa Cruz, and the Universidad Nacional de la Patagonia Austral Rector.

The UNPA UARG University Campus is an extensive property of 7000 m<sup>2</sup> of covered surfaces located in the green space of 20 hectares. The main building includes classrooms, computer labs, chemistry, nursing, natural resources and cartography and remote sensing; research and extension box; Multiple Use Room (SUM); management dependencies (Academic, Research and Postgraduate Secretaries, Extension and Direction of University Welfare); Conference Room "Iris Bergero", office of the teaching guilds (ADIUNPA) and non-teaching (ATUNPA) and Buffet. The Malvina Perazo Library is located outside; the Maternal Garden preschool, the Recreation and Sports sports complex, the University Residence for students of the interior who are studying in this city; Running track.

### 3.1. A Survey on the Perception of Cultural Heritage in the UARG

In August 2018, at Anthropology class, we conducted a survey on the perception of cultural heritage in the UARG Campus. To generate an example of culture we refer to the distinction between culture in the broad sense and culture in the strict sense. The definition of culture in a broad sense refers to the nineteenth-century definition of Edward Tylor (1870): that complex whole that includes knowledge, beliefs, art, morals, law, customs and any other habits and abilities acquired by man as a member of a society. "But, there is another use, more current and more restricted, which considers that culture is composed of certain and special manifestations and behaviors, such as literature, education, poetry, cinema, (Gravano, 2008) [22] The broad sense of culture is the least widespread, as Gravano mentions it: culture in a broad sense is more spontaneous, although the one most discussed in the academy, but it is the least recognizable as it is presented as a daily habit. For example, one way of writing on a blackboard differs from the style of a lyrical singer. The more "elevated" the manifestation is, the more identified with what is usually we consider culture. In this condition we did an internal fieldwork to the Unidad Académica Río Gallegos. We appeal to the indication of "the strange in the familiar". That is to say, that which is foreign to us and we do not put in value until we disarm it (Lins Ribeiro, 1999) [23].

In the familiar routine odd events are common. Field work until fifty years ago was given and imagined in exotic contexts, not familiar to the anthropologist. Spatially separated contexts, in which the anthropologist lacks the practical awareness of the agents. Within the context of globalization the anthropologist is reinserted in their habitual contexts. While the globalized world seems to shrink, it "misses" its familiarity.

The estrangement appears as an objective experience within the subjectivity of the anthropologist. By not participating in the practical awareness of the agents studied, estrangement occurs objectively (Lins Ribeiro, 1999) [24]. The anthropologist must decotidianize the familiar. The estrangement, as a methodological principle, allows us to propose the inverse operation when the anthropologist studies his own society: convert the familiar into exotic, assume a position of estrangement with respect to his own society (decotidization).

### 3.2. Put in Heritage Value of Cultural Goods at UNPA UARG Young Campus

For Classical Anthropology is not necessary to write information about our family spaces. The University is not a different case. It is attended by students who will be from a few months to at least five years. Students and other university workers are the ones who can realize the value of cultural assets and those who disseminate their historical heritage. They do it in a different way, as committed subjects. In a Campus there are strange spaces and customs.

Territories through which there is no transit and few everyday ones. Family spaces, whose daily routine does not allow for their evaluation.

From the comprehensive reading of a classic text by Gustavo Lins Ribeiro (1999) [25] a fieldwork was carried out. The text, as is known, speaks of "decotidianizing the familiar" to assess "the strange in the familiar". It is an initial essay for the subject "Anthropology".

A list of cultural assets of the Campus of the Unidad Académica Río Gallegos of the UNPA was created. It was built in conjunction with the students, as recognized material goods. Then a random sample was formed, consisting of 20 students, 10 teachers and 8 non-teachers. All agreed to participate anonymously. Questions were asked with non-exclusive options to attribute to each of the cultural assets. The students were instructed to tour the facilities of the university campus and to agree on what cultural goods seemed strange and important to them to put in value. A survey was elaborated that consisted in giving opinions on different cultural assets of the Campus. Subsequently the same questions were asked to teachers and not teachers (administrative).

**Table 2.** Sample composition

20 students: 10 men / 8 women / 2 LGBT-UNPA UARG
10 teachers: 4 men / 6 women
8 non-teaching: 4varones / 4 women
Total: 38

**Table 3.** Selected cultural goods and responses

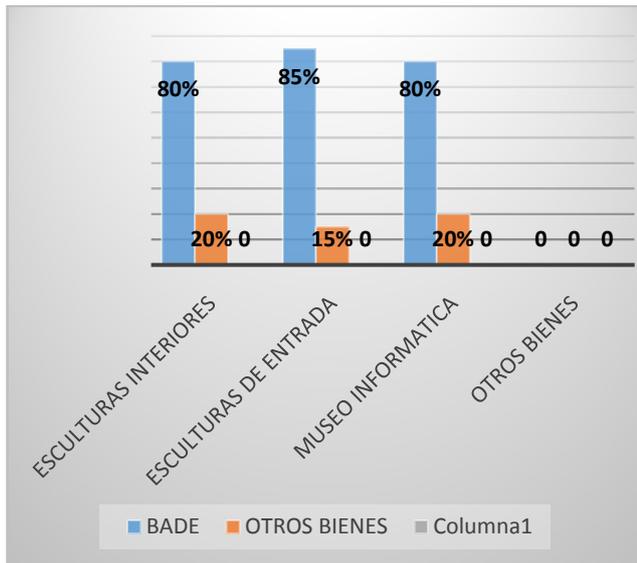
1. University dining room A C E 85 %%
2. Computer Museum. A B D E 80%
3. UNPA UARG Library. A D E F 95 %%
4. Campus entrance sculptures. A B D E 85%
5. Interior sculptures. A B D E 80%
6. Interior Garden. A C D 70%
7. External murals. A B C E 75%
8. Main street grove. A C D 60%
9. Laboratories of Exact and Natural Sciences. A C F 85%
10. Administrative offices, classrooms, scientific offices of social cs and natural cs. A C F 60%
11. Student center. A C E 80%
12. Photographs in the Auditorium. B E 80%

### 3.3. First Results

a) All selected university cultural goods are identified with the University. Three cultural assets present the same characteristics, according to the answers referred to: identity with the UNPA, A, artistic value, B, cultural goods in the strict sense D and need for value, E. The goods are the following: Museum of Information Technology ABDE 80%,

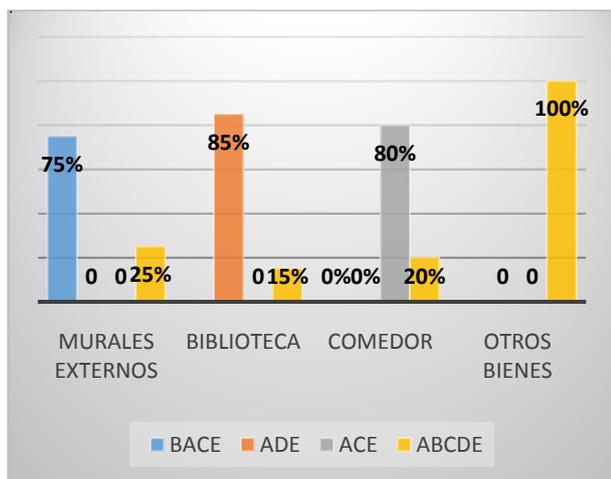
Sculptures of Entrance to the Campus ABDE 85%, Interior Sculptures. A B D E 80%.

**Table 4.** Cultural goods identified with the UARG: artistic sense, cultural goods in a strict sense. Require visibility and put in heritage value (BADE)



b) The external murals have the characteristics of identity and need for heritage value, although they are considered cultural in the broad sense (ABCE). The UARG Library lacks artistic value, although it does have cultural value, with a need for value and scientific character (ADEF). The university canteen is considered to have identity characteristics, the need to enhance its value and the cultural good in the broad sense (ACE). They are cultural in a broad sense. They all agree that they identify with the UARG and they need a valorisation. From this it is inferred that the dining room is not an esteemed place as a scientist, nevertheless it is full of students and teachers eating, reading, preparing classes.

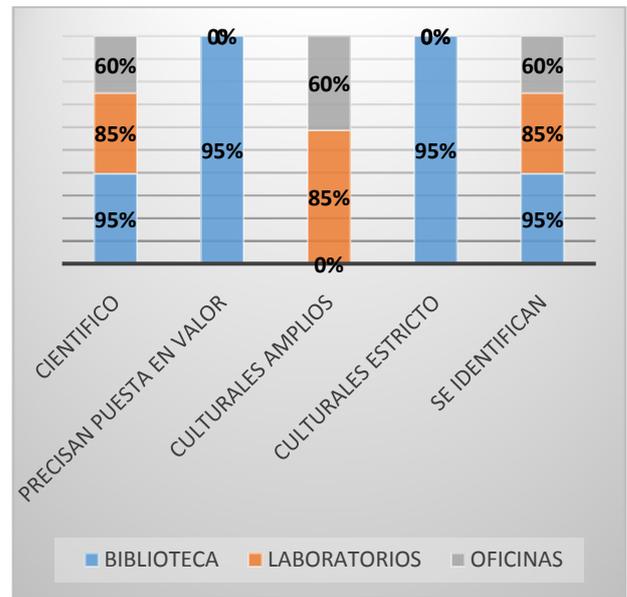
**Table 5.** Cultural property with the need for putting in heritage value in a wide way



c) The Malvina Perazo Library of the UARG (ADEF, 95%), the Exact and Natural Sciences Laboratories (ACF,

85%) and the administrative offices and of the social and natural sciences (ACF 60%), are the only assets considered as goods with scientific value. The laboratories do not need to be valued according to the survey. The offices and laboratories are perceived outside the strict cultural, without need of valorization although scientists. The cultural and the scientific are dissociated. We consider that they have an inevitable university value although there is no knowledge that can be rescued from the point of view of university heritage. We can infer the hypothesis of dissociation between the scientific and the need for heritage value.

**Table 6.** Scientific and cultural goods



### 3.4. Interview with the Former Rector

The University comes to have a Campus for the Unidad Académica Rio Gallegos through the efforts of authorities and its endorsement of the Superior Consejo. Until their nationalization, the classrooms worked in the provincial Schools and Colleges at night. However, after nationalization it was very difficult to get spaces to build or spaces in disuse. An interview was arranged with was the Rector of the Universidad Nacional de la Patagonia Austral at the time of the inauguration of the Campus. An interview was arranged who was the current Rector of the Universidad Nacional de la Patagonia Austral at the time of the inauguration of the Campus. The meeting served to obtain a story outside the strictly legal space, although without detracting from this source. The interview was conducted in December 2018. The former rector was able to chain in his interview the different steps taken from the point of view of the management to obtain the Campus.

Extract:

How was the possession of the current Campus facilities achieved?

Until 1999, the UARG did not have its own facilities. It worked in a fragmented way in schools and provincial schools, in the contractual timetables. Part of the academic

activities were carried out in the Deanery, located on Lisandro de la Torre Avenue. A friend professor at the Universidad Nacional de la Patagonia Austral, had held conversations in 1999 to arrange the SADOS warehouse for UARG as a possibility of settling there. We spoke with references of the Marine Infantry Battalion, among others with the representative Captain of the Navy in Río Gallegos.

What was SADOS?

SADOS was the tailoring of the social work of the Navy, whose building is located on Aconcagua Street. The Captain introduced us to the president of SADOS. Talking with him we committed ourselves to remodeling that space for its use. The agreement between Universidad Nacional de la Patagonia Austral and Sados was signed so that it could be given up as a loan. The Superior Council of the UNPA recognized our management and granted us a subsidy to build offices and classrooms in that place. It was inaugurated in December 1999, after a very intense work. Based on the very good results of the work we did in the Sados Shed, the Captain told us about the facilities owned by the Navy in Cabo Vírgenes. In Cabo Vírgenes There was a school for Navy lighthouse keepers. We built a rehabilitation center for oiled penguins (Centro de rehabilitación de Pinguinos empetrolados). We remodeled the lighthouse keeper's house.

How was the transfer of the lot from the former Bim to the Unpa achieved?

The Marine Infantry Battalion had moved to Ushuaia, which is a natural deep-water port. At that time the facilities were in disuse in Río Gallegos, that's why we called it "ex Bim". They offered us the transfer of that space for a university Campus. The subject was dealt with in the Superior Council and it was approved. Initially it was a letter of intent that implied the transfer of 40 hectares, the total area of the former Bim. The agreement had to be made between the province and the navy, and the province had to make a consideration that would take into account those soldiers of the navy who had remained in the province. Based on what the dean of UARG in that time had prepared interviewed the highest authority of the Marine Infantry Battalion at its base in Ushuaia and subsequently signed the agreement. The good relationship between the governor of the province and the authorities of the University allowed the operations to be carried out in an agile manner.

When was the UARG Campus inaugurated?

The inauguration was on December 8, 2007. There are 20 hectares for a University Campus is an area difficult to fill. That's worth thinking about. There are many projects that can be carried out. I remember that at one time the provincial administration was about to build an Alcaidía, that is, a prison for the accused. That's why you can see some small turrets that were left but were not used because the construction was abandoned.

### 3.5. Campus UARG Cultural Goods



**Figure 1.** Sculpture in beaten plate by Juan Carlos Villegas. Entrance to the Campus



**Figure 2.** University cafeteria



**Figure 3.** Library of the Unidad Académica Academic Río Gallegos



**Figure 4.** UNPA Safety and Hygiene Laboratory.

<http://www.unpa.edu.ar/noticia/taller-de-higiene-y-seguridad-en-laboratorios-de-investigacion-y-desarrollo>



**Figure 5.** Exterior mural. Allusion to "La Noche de los Lápices"



**Figure 6.** "Totem". Sculpture by Hernán Dompé. Hernán Dompé was born in Buenos Aires in 1946. His work refers to the pre-Columbian world by combining elements (bones, nails, fabrics, weapons, locks) that give it topicality and universalize it

## 4. Conclusions

Studies on university cultural heritage are recent in relation to other heritage studies. There is an empty space between cultural heritage and academic scientific value, according to what has been seen. The university heritage is a

phenomenon that addresses new forms of cultural heritage. Heritage refers to things and processes that exhibit and visit places of tangible heritage or intangible heritage events. The history of customs and academic decisions recognizes scientific and technological results. He must also recognize non-aggressive argumentation styles. We must achieve an understanding of the humanistic value of academic activities that are carried out to recognize university value. Science is practiced with a purpose of solidarity with the community. Therefore, academic science should pursue a practice of solidarity with the community. In the UNPA, according to the survey conducted, we observe a distance between the scientific and the humanistic. Although the study is recent, it is clear in the first analyzes. The university heritage takes into account ways of achieving arguments and self-evaluations. This requires a memory construction where "academic science" is linked to traditions. The observed result comes from an anticultural fetishism. It alludes that the university puts at risk its "quality" if the scientific production is connected with traditions of solidarity. This university quality is defended in the name of international academic methods and standards (Estermann, Tavares, 2015) [26]. The university currently lacks a history open to humanistic enrichment in relation to scientific production. The interview about the origin of the university campus of the UNPA refers to a practice to be recognized as heritage. It illustrates new forms of university heritage, in one of the most indispensable institutions for solidary coexistence. The responsibility to generate interest for the heritage is ours, the university workers.

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