

## Editorial

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"In a network, such as holding the stories of spies, but mobile knots are interdependent. Unlike cloth or fabric, there are key gaps. A network is flexible because it must adapt to third forms. A network is the opposite of a block<sup>1</sup>.

This dossier about intellectual networks tries to cover a large range of problems that are highlighted by the relegation systems between Latin-American intellectuals. They deal with aspects that concern network typology in different historical periods. Besides, it has been tried to make incursion into the material conditions that affect the networks and also the way that networks have a bearing on the environment of people that compound it. In that case, it may be the way that an idea can draw through magazines, epistles, the work or the corpus of works of an author.

Another edge of unquestionable value consists in networks analyze methodology in order to optimize the reconstruction of some of them, that represents a difficult task. On the other hand, attention is also attracted by the current paradox concerning intellectual activity. Indeed, in the center of an unprecedented technological advance, the Latin-American intelligentsia does not hit on creating the necessary reticulate means to a better coordination, cooperation and convergence of the tasks about investigation, movement of ideas and people, exchange of books and scientific production.

It is the same paradox that we can find concerning the existing over-information, the equation could seem to be: the better information, the less recognition of knowledge complexity and necessity to generalize disciplinary looks.

The diachronic way permits, in that sense, to display some comparative points thanks to a previous intellectual network check (and highly productive).

To summarize, the conceptual knot made by intellectuals, modernity and technological revolution will permit us to set out the intense changes expressed in a transition from an active relegation, as it is shown in various works published here, to a placid isolation, despite the alteration of material conditions in the exchange of symbolic goods.

Eugenia Molina and Adriana Amante's works analyze socializing forms during the XIXth century in Argentina. Molina studied some cases of political and intellectual networks between 1800 and 1852, knowing that, in the revolutionary process framework of River Plate, these networks gave material and symbolic resources to its participants that permitted them to have an outstanding action in the public and political area.

Amante described the socializing forms between intellectual opponents against Juan Manuel de Rosas' government, based on the *Salón Literario del 37*, the clandestine Association of *la Joven Argentina*, and finally, the exile. Similarly, the author realized a comparative study with what happened in Brazil around the Brazilian Geographical and Historical Institute that was born with a large support of Pedro II. The article written by Claudio Maíz can be considered as a hinge between both centuries regarding the spreading networks in Hispano-American romanticism and modernism. Maíz studied the cultural plots in these periods from three points: places (metropolitan seats), means (magazines, publishers) and networks between intellectuals. The rest of the articles of this number are studies cases of networks or association of intellectuals during the XXth century. Eduardo Devés Valdés did a very complete research of intellectual networks from outlying countries between the two World Wars. As a result he looked in detail at the most important networks of seven outlying intellectual environments: the Hispanic-American, the Islamic, the sub-Saharan African (and its afro descendants), the pan-Asiatic of the second generation, the nationalist from the Indian subcontinent, the Slavic-balkanic-euro-asiatic, and the Indonesian area.

Beatriz Colombi realized a work about "Notes about the American intelligence" of Alfonso Reyes. It deals with intellectual networks the most committed with its social and political context against the advance of the fascist ideologies, the Spanish civil war and the rise of totalitarianisms in Europe during the 30's.

Fabiana Serviddio investigated in the plastic arts area the crystallization of a Pan-American intellectuals network that was promoted by the US Inter-American Matters Coordinating Office (OCIIA) as an antibody to the Axis influence in Latin America during the years before the World War II. The author analyzed four murals made by the Brazilian artist Cándido Portinari in the US Congress Library Hispanic Hall (financed by the OCIIA). These

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<sup>1</sup> Jorge Francisco Liernur. *La red austral. Obras y proyectos de Le Corbusier y sus discípulos en la Argentina 1924-1965*. Bernal: Universidad de Quilmes, 2008: 17.

murals were related to the objectives of this network and they contributed to the construction of a Pan-American identity.

About these identity problems in intellectual networks, Ximena Espeche set out the "Rioplatense question" found in the Uruguayan weekly publications *Marcha* after the fall of J.D. Perón second presidency in Argentina. The impact of the Argentinean events in the weekly led the author to consider *Marcha* as a reenactment of intellectual networks between Argentines and Uruguayans, and also as a great tool to reconfigure the Argentinean intellectual field after the Liberating Revolution.

Alejandro Paredes reconstructed two Latin-American political-religious networks. For this, he was inspired by publications of Mauricio López and Ignacio Ellacuría in the Uruguayan editorial *Tierra Nueva* during the 70's.

During the past century 70's, Miriam Di Gerónimo analyzed the intellectual networks creation from the conflict. For this reason, she suggested to revise the main controversies (intellectual role, indigenism, identity, commitment, among other matters) specifically based on Arguedas-Cortázar. In the last article, Ramiro Zó thought about the Peruvian writer Alfredo Bryce Echenique's work in the intellectual-literary network framework of a Peruvian triad, completed by the writers Julio Ramón Ribeyro and Mario Vargas Llosa, who linked Latin America to Europe and the United States.

To illustrate the network, Zó analyzed connective and articulator mechanisms in Bryce Echenique's texts.

This number of the magazine goes also with book reviews realized by Alvaro Fernández Bravo and Laura Catelli. Fernández Bravo analyzed the work as regards cultural networks of four authors: Agamben (2005), Bourriaud (2008), Escobar (2008) and García Canclini (2010).

Catelli reviewed the last work published in 2010 by the Economical Culture Funds by Adriana Amante. Both contributions permitted to look out the state of the question about cultural networks in Latin America.

The next table summarizes the whole works that make up the current dossier about networks:

Types of networks analyzed	<ul style="list-style-type: none"> <li>• Political-intellectual (Eugenia Molina, Adriana Amante, Ximena Espeche, Beatriz Colombi)</li> <li>• Political – religious ones (Alejandro Paredes)</li> <li>• Intellectual-literary (Ramiro Esteban Zó, Miriam Di Geronimo)</li> <li>• Peripheral Intellectuality (Eduardo Devés-Valdés)</li> <li>• Broadcast networks of intellectual movements (Claudio Maíz, Fabiana Serviddio)</li> <li>• Statement of the issue of cultural networks (Alvaro Fernandez Bravo)</li> </ul>
Historical period of the network	<ul style="list-style-type: none"> <li>• XIXth century (Eugenia Molina, Adriana Amante)</li> <li>• XIXth y XXth centuries (Claudio Maíz)</li> <li>• XX Century (Eduardo Devés-Valdés, Beatriz Colombi, Fabiana Serviddio, Ximena Espeche, Alejandro Paredes, Miriam Noemí Di Geronimo, Ramiro Esteban Zó)</li> </ul>
Network materialness	<ul style="list-style-type: none"> <li>• Publications in the same weekly magazine(Ximena Espeche)</li> <li>• Materialness is emerging from a match between the locations (metropolitan sees), media (magazines, publishers) and the networks itselfes (Claudio Maíz)</li> <li>• Coauthorship papers (Alejandro Paredes)</li> <li>• Intellectual figures, publications, associations or federations, meetings and thoughts (Eduardo Devés-Valdés)</li> <li>• The work of an author (Beatriz Colombi)</li> <li>• The corpus of works by one author (Ramiro Esteban Zó)</li> <li>• Artworks (Fabiana Serviddio)</li> </ul>
Methodology of analysis and reconstruction of a network	<ul style="list-style-type: none"> <li>• Based on a work by one author (Beatriz Colombi)</li> <li>• From a corpus of works by one author (Ramiro Esteban Zó, Fabiana Serviddio)</li> <li>• From collective constructions (Ximena Espeche, Alejandro Paredes)</li> <li>• Crossover practices between network members (Claudio Maíz, Eduardo Devés-Valdes, Eugenia Molina)</li> <li>• From sociability spaces (Adriana Amante, Eugenia Molina)</li> <li>• From identities (Fabiana Serviddio, Ximena Espeche)</li> <li>• From oppositions (Miriam Noemi Di Geronimo, Adriana Amante)</li> </ul>

In addition, under Section Documents we include a letter to an Eduardo Labarca's argentinian friend explaining the details of their "modules" and a study of Eduardo Barraza on the same Chilean author.

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