

## Alice through the looking glass: the intellectual biographies of Latin American women scholars and the links between history and memory

### Alicia a través del espejo: las biografías intelectuales de académicas latinoamericanas y los vínculos entre historia y memoria

ARTEAGA-CASTILLO, Belinda<sup>†\*</sup>, TORRES-ALEJO, Andrea<sup>''</sup> and ALVARADO-SÁNCHEZ, Martina<sup>'''</sup>

<sup>\*</sup>Instituto Iberoamericano de Historia de la Educación y Memoria Escolar (IIHEME)

<sup>''</sup>Universidad Autónoma Metropolitana-Iztapalapa

<sup>'''</sup>Benemérita Escuela Normal Manuel Ávila Camacho- Zacatecas

ID 1<sup>st</sup> Author: *Belinda, Arteaga-Castillo* / ORC ID: 0000-0002-8229-0042, CVU CONACYT ID: 236396

ID 1<sup>st</sup> Co-author: *Andrea, Torres-Alejo* / ORC ID: 0000-0003-3940-8700, CVU CONACYT ID: 364510

ID 2<sup>nd</sup> Co-author: *Martina, Alvarado-Sánchez* / ORC ID: 0000-0003-1739-095X, CVU CONACYT ID: 240448

DOI: 10.35429/EJRS.2021.12.7.1.18

Received January 10, 2021; Accepted June 30, 2021

#### Abstract

In this chapter, we present the progress made in the project: Intellectual biographies of Latin American academic women. In this text we seek to advance in the theorization of our object of study from an exercise that, at first, seeks to elucidate the categories of "history and memory" that are key to the understanding of our past and the traces it has left in the present. And, subsequently, to find the multiple possibilities that we find when both are interwoven in complex plots that return to us through complicit winks, the symbolic charges of our own looks. As it happens with the metaphor proposed by L. Carrol, in the work *Alice in the Mirror*, the magic is unleashed when Alice discovers a universe barely insinuated in the images of the living room that the mirror returns to her and that represents the world in which Alice inhabits but full of shadows, shadows and known and recognizable objects that are at the same time mysterious and provocative. This magic is resolved in a fantastic performance when the mirror ceases to be a solid surface and transforms into a mist that allows Alice to pass through it. The debates raised in this second report hardly stop at the old positions that placed history and memory as antithetical or, at least, clearly distant. These narrative plots gave memory the value of common sense, of the vox populi not obliged to present systematic and rigorous evidence in practically the same tenor as literature. History, on the other hand, was placed in the place of science, of specialized disciplines that have their own spaces and forms of organization. This dichotomy prevailed until the frontier between centuries that led not only to the geopolitical reorganization of the world and of production itself, but also to a "crisis of paradigms" that attempted to be resolved through formulas that called for the recognition of the end of history, the agony of the sciences or postmodernism as a new episteme. Today, from a more distant horizon, we can see that history is not dead and that history and memory are complementary, close and endearing interlocutors of explanatory efforts that seek to understand this world in which the polyphony of its actors and their movements have place, space and time. In the same sense, we continue with the precision around gender, feminism and women's history as themes that allow us to weave the importance of how women through time have managed to empower themselves and move from private to public space as a place that has allowed them to be seen as a thinking entity and with the capacity to contribute to the transformation of a society in constant change, where our biographers are examples of drive that demonstrate with their academic and professional trajectory what they have contributed to the state of knowledge in the field of the history of education as well as in the spaces in which they have been participants in their extensive career as professionals and academic intellectuals who with facts are living example of what an empowered woman can transcend and cross the borders of the unthinkable according to the times they have had to live.

#### Resumen

En este capítulo, presentamos los avances realizados en torno al proyecto: Biografías intelectuales de mujeres académicas latinoamericanas. En este texto buscamos avanzar en la teorización de nuestro objeto de estudio a partir de un ejercicio que, en un primer momento, busca dilucidar las categorías de "historia y memoria" que son claves en la comprensión de nuestro pasado y las huellas que éste ha impreso en el presente. Y, posteriormente, encontrar las múltiples posibilidades que encontramos cuando ambas se entretrejen en tramas complejas que nos devuelven a través de guiños cómplices, las cargas simbólicas de nuestras propias miradas. Tal como ocurre con la metáfora propuesta por L. Carrol, en la obra *Alicia del espejo*, la magia se desata cuando Alicia descubre un universo apenas insinuado en las imágenes del salón de estar que el espejo le devuelve y que representa el mundo en que habita Alicia, pero lleno de penumbras, sombras y objetos conocidos y reconocibles pero que al mismo tiempo son misteriosos y provocativos. Esta magia se resuelve en un performance fantástico cuando el espejo deja de ser una superficie sólida y se transforma en bruma que permite que Alicia logre atravesarlo. Los debates planteados en este segundo informe apenas se detienen en las viejas posturas que situaron a la historia y a la memoria como antitéticas o, por lo menos, claramente distantes. Estas tramas narrativas otorgaron a la memoria el valor del sentido común, de la vox populi no obligada a presentar evidencias sistemáticas y rigurosas prácticamente en el mismo tenor de la literatura. En cambio, a la historia, la ubicaron en el lugar de la ciencia, de las disciplinas especializadas que tienen sus propios espacios y formas de organización. Esta dicotomía prevaleció hasta la frontera entre siglos que condujo no únicamente a la reorganización geopolítica del mundo y de la producción misma, sino a una "crisis de paradigmas" que intentó resolverse a través de fórmulas que convocaron al reconocimiento del fin de la historia, la agonía de las ciencias o el posmodernismo como una nueva episteme. Hoy, desde un horizonte más distante, podemos constatar que la historia no ha muerto y que historia y memoria son complementarias, cercanas e entrañables interlocutoras de esfuerzos explicativos que buscan comprender este mundo en el que la polifonía de sus actores y sus movimientos, tienen lugar, espacio y tiempo. En ese mismo sentido se continúa con la precisión en torno al género, feminismo e historia de las mujeres como temas que permiten entretrejer la importancia de cómo la mujer a través del tiempo ha logrado empoderarse e incursionar del espacio privado al público como un lugar que le ha permitido ser visibilizada como ente pensante y con capacidades para contribuir en la transformación de la sociedad en constante cambio, en donde nuestras biografadas son ejemplo de empuje que demuestran con su trayectoria académica y profesional lo que han aportado al estado del conocimiento en el campo de la historia de la educación así como en los espacios en los que han sido participes en su amplia trayectoria como profesionales e intelectuales académicas que con hechos son ejemplo vivo de lo que una mujer empoderada puede trascender y cruzar las fronteras de lo impensable de acuerdo a los momentos que les ha tocado vivir.

History, Memory, Biographies, Gender studies

Historia, Memoria, Biografías, Estudios de género

**Citation:** ARTEAGA-CASTILLO, Belinda, TORRES-ALEJO, Andrea and ALVARADO-SÁNCHEZ, Martina. Alice through the looking glass: the intellectual biographies of Latin American women scholars and the links between history and memory. ECORFAN Journal-Republic of El Salvador. 2021. 7-12:1-18.

\* Correspondence to Author (Email: barteaga@upn.mx)

† Researcher contributing first author.

## Introduction

*"Imagine that the mirror becomes soft like gauze and we can go through it. Wow, how funny, I'd say it's turning into some kind of fog! It will be very easy to go through ... "*

*Lewis Carrol, Alicia a través del Espejo*

In this text we intend to elucidate, based on a theoretical debate, the proximity and distances between some central categories of contemporary historiography. Namely, those that distinguish the History of memory and the paradigms that, like social history and cultural history, summon us to read the school from various epistemic and methodological positions.

Under this logic, in the first section, we will return as main authors to Marc Bloch, Agustín Escolano, and Elizabeth Jelin that allow us to define the main categories of a debate that since postmodernity -and beyond it- has been sustained to differentiate and, in some cases, erect apparently insurmountable barriers between these perspectives.

Fortunately, lucid and balanced voices have realized the deep interrelation that connects these ways of "making history" and, above all, to highlight the virtuous equation that results from the conjunction of these views, from the creative and permanent dialogues that include more that exclude and converge rather than move away.

Like the metaphor of "Alice through the looking glass", it is not only about building bridges and breaking down barriers, but also about recognizing the multiple possibilities that arise when Alice manages to penetrate that other parallel, mysterious and distant world that is hidden inside of the mirror. A profane universe, full of barely hinted dream images in which Alicia sees her own world, but inverted. Set of perspectives that lead us to assume that history and memory are parts of the same and complex explanatory equation about societies "in time".

The second section addresses a second duality, social history and the ethnographic turn articulated to cultural history. In it, the metaphor of the three school cultures -proposed by Agustín Escolano- constitutes the methodological tool that allows us to understand the meaning of objects, times, the empirical dimensions of education as a symbolic universe that we can only decipher if we let ourselves fascinate by its unknown and at the same time familiar contents.

Again, it is about establishing closeness and contacts between these perspectives to carry out a dialogic exercise that allows us to use various epistemological tools, sources and interpretive keys to understand more and more in depth educational contexts, practices, representations and narratives. Components that constitute the indigenous keys of the school, the classrooms, their objects, their actors and their practices.

The final sections will address part of the biography that has begun to be built on some Mexican academics who have made important contributions to two fields of study: the history of education and the teaching of history, we refer to Luz Elena Galván y Lafarga and Belinda Arteaga Castillo. What we present on this occasion is a preview of a broader research project of the seminar "Aquelarre" of the Ibero-American Institute of History of Education and School Memory (IIHEME), with these biographies we seek to bring to light the contributions of women to academic world.

## **History and memory: a necessary and inclusive dialogue to understand the past / present of education, as well as its possible futures**

*Behind the sensitive features of the landscape, of tools or machines. Behind the seemingly coldest writings and the seemingly more distant institutions ... history wants to apprehend men ... Wherever human flesh smells, the historian knows that his prey is.*

*Marc Bloch*

Already a century ago, Marc Bloch with a premonitory look announced the changes that history was going to experience throughout the 20th century. According to him, the nineteenth-century logic that tried to find the great general laws that determined the meaning of social transformations and tried to control them by attending to them was running out.

In this context, Marxism and positivism, declared adversaries, drank from this same “universal” assumption.

The 20th century, a short century according to Eric Hobsbawm (2003), in effect transformed that powerful worldview of which sediments and records still remain. As Tomas Kuhn (1962) states, when the edifice of known science collapses, a paradigm crisis occurs. The exit -which includes false doors and labyrinths with no alternative- can be reached if the most expensive certainties are renounced, positioning themselves far from the irrefutable to arrive at the territory -always unstable and terrifying, but at the same time seductive- of the unknown.

The generations that have preceded us ... in the last decades of the 19th century and even the first decades of the 20th ... considered that there can be no authentic knowledge that cannot lead to certainties formulated under the aspect of imperiously universal laws through irrefutable demonstrations ...

Now, our mental atmosphere is no longer the same ... the true has been replaced by the infinitely probable, the rigorously measurable by the notion of the eternal relativity of measurement.

Today we accept to make certainty and universalism a question of degrees ... (Bloch, 1978, p. 19)

But still situated in the terrain of uncertainty, the historian's task is to unite the world of the living with that of the dead... (p. 40) and with that of those who have not yet been born, we would add. And how to do it if those who preceded us, especially those of those who lived in remote times that we did not know, are no longer among us? The answer: Resorting to testimonies that are made of footprints and records that we cannot always identify at a glance. As Bloch points out:

Documents do not appear here and there ... their presence and absence in such or such archives ... in a library, on the ground, depend on human causes that do not escape analysis and the problems posed by their transmission, far from having the scope of a technical exercise, they touch the most intimate part of the past because what is at stake is nothing less than the passing of memory through the generations. (Bloch, 1978, p. 62)

And even having the sources, we must interrogate them, stripping ourselves ... as far as possible, of our naivety. What it is about is to submit memories, vestiges, icons, narratives to “the examining” doubt, the critical judgment that allows us to elucidate between the lie and the truth, the false and the authentic. Suspecting the veracity of the testimonies and comparing what some remember without hesitation and categorically affirm with what is assumed to be true ... and also with what others have forgotten. And this combination of screams and silences are the records that the historian sniffs not only to discover the deception but also his motives “thus seeking behind the imposture the impostor, that is, according to the motto of history itself, the man” (Bloch, M. 1978, p. 75).

Despite the risks involved in this task, words are worth more than silence, memory than oblivion. For this reason, those who exercise the office of history make an effort to make his sources speak, to return the word to his witnesses, since only in this way will he be able to understand them. Since individual memory can be slippery and full of pitfalls, it must be placed in the context in which one engages with others. Those others that can also become a we and in that scenario the testimony, the trace, the record, “becomes the mirror in which the collective conscience contemplates its own features ... The source and the context is the relationship that constitutes the key element of its validation” (Bloch, 1978, p. 85).

In other words, the exercise that Bloch proposes is complex, since it involves “questioning languages about customs and tools about workers [in order] to descend to the deepest levels in the analysis of social reality [...] and of beings humans in their time, we would add” (Bloch, 1978, p. 49). Now, when Bloch speaks of memory and history he does not speak of synonyms but of two different categories whose meanings and with them their differences and particularities it is important to take into account. If we start from the paradigm built by Marc Bloch, history is the science of men in time. Its subject is the human and how it has been transformed or remained through times and time horizons associated with spaces, territories and / or landscapes that give them meaning. But, above all, the human as experiences, emotions, narratives that explain the processes as a result of the life lived by men and women in their daily lives.

And, also returning to this author, the job of history implies taking charge of these vestiges of the past in the present to make them visible, validate them, explain their relationship and try to build possible future scenarios with these tools.

But, when we talk about memory, what do we mean? What elements does memory contain so to speak? What is its substance? And what role does it play in the historian's workshop?

As we have already seen, according to Bloch history and memory are different but close categories and for historians memory is the raw material from which the historian builds inferences and possible interpretations about the past / present / future. Interpretations submitted to analysis from theoretical panoptics typical of historiography. That is to say, in light of the theory.

For Agustín Escolano, memory constitutes:

The structuring ethos from which human beings open ourselves to the world of life ... a value that allows us not to advance blindly [Zambrano dixit] ... although it has to be done often by writing and erasing, as is done in games of sand, the contents of memories, or also traveling through the chimerical museum of inconstant forms to which Jorge Luis Borges alluded when referring to the versatility and fickleness of the mnemonic. (Escolano, 2011, pp. 11-12)

Following this author, human beings who were born in the post-war period are torn between submitting to the spasm of the present and hermeneutical condemnation. The spasm of the present refers to a predominance of presentist thinking that resolves human life in the here and now that implies an invitation to forgetfulness and a trivialization of the past. For its part, the hermeneutical condemnation has to do with the subjective exercise of permanently realizing the redefinition of the interpreted world in which we are born (Rilke, in Escolano 2011). This exercise, which is also a challenge whose resolution is not guaranteed in advance, is supported by:

... Two cultural heritage: one that tradition brings us... that kind of collective memory ascribed to the reflected factual history of which classical hermeneutics spoke; another, the one that is configured at the level of subjectivation in the memory of each personal biography. With both we wove the fabric of the hermeneutical response to interpretive condemnation, and in both the contents of memory play an essential role. (Escolano, 2011, p. 12)

And since it always returns, as Escolano (1997) indicates, it is worth reflecting on this category. Although there are many authors who have contributed elements to conceptualize memory and its behaviors, we are interested in retaking the approaches of Elizabeth Jelin because she has constructed two central equations: on the one hand, the relationship between memory and the sociocultural and, on the other hand, another, the intimate and indissoluble relationship between history and memory.

Based on this plot, the author states: "Addressing memory involves referring to memories and forgetfulness, narratives and acts, silences and gestures. Knowledge is at stake, but there are also emotions. And there are also holes and fractures" (Jelin, 1998, p. 17). Next, she points out that the axes involved in the analysis of memory are:

- The subject that remembers and forgets about which it is feasible to ask, is it a particular subject or a collective? Who are your interlocutors and in what identity terms do you relate to them?
- The second analytical line refers to the contents:

The question of what is remembered and what is forgotten. Direct personal experiences, with all the mediations and mechanisms of social ties, of the manifest and the latent or invisible, of the conscious and the unconscious. And also knowledge, beliefs, behavior patterns, feelings and emotions that are transmitted and received in social interaction, in socialization processes, in the cultural practices of a group. (Jelin, 1998, p. 18)

And the third axis has to do with how and when is it remembered and forgotten? In this regard, Jelin points out that the past is remembered or forgotten from subjective and / or intersubjective triggers that frequently involve scenarios, interactions or dynamics that allow us to recall. Alongside these “pivots” there are other memory activation keys that may have an “expressive or performative character, and where rituals and myth occupy a privileged place” (Jelin, 1998, p. 18).

In this sense, according to Jelin, the existence of archives, documentation centers or digital repositories does not guarantee the subjective or collective evocation of certain social processes. But from our point of view they do allow us to preserve and open to those interested the possibility of consulting and exploring the traces and records of the past. Noting that these traces “do not constitute” memory “unless they are evoked and located in a framework that gives them meaning. A second question related to forgetting arises here: how to overcome difficulties and gain access to those traces. The task is then to reveal, to bring to light what is concealed, “to cross the wall that separates us from those traces” (Ricoeur in Jelin, 1999, p. 105).

Faced with forgetting as a content of memory, whether socially or subjectively induced, often for political reasons or produced voluntarily and even unconsciously, reactions are generated that can be related to the fear of the destruction of the past and the consequent “urgency”. Of conservation and accumulation. This results in a kind of compulsion, an obsession to remember and to create public monuments that preserve the collective memory. From our perspective, the monumental, heroic story, the “Master Story of Life” fulfill this function. This gaze is categorically denied by the paradox of the transfigured monument in ruins, like those inherited by the fascist regimes in Europe and those that we see resurface in our days through peremptory vestiges of papier-mâché that display electronic games on their walls that recreate imaginary of power over collective pasts that do not quite admit their vigorous diversity.

On this nodal point Jelin holds:

The task of historians is not simple and only the “reconstruction” of what “really” happened, but rather ... includes subjective dimensions of social agents and interpretive processes, construction and selection of “data” and choice of narrative strategies by researchers ...

In short, there is no single way to pose the relationship between history and memory ... Without a doubt, memory is not identical to history. Memory is a crucial source for history, even (and especially) in its distortions, displacements and denials, which pose enigmas and open questions for investigation. In this sense, memory functions as a stimulus in the elaboration of the historical research agenda. For its part, history makes it possible to critically question and test the contents of memories, and this helps in the task of narrating and transmitting critically established and proven memories. It is in the tension between one and the other that the most suggestive, creative and productive questions are posed for inquiry and reflection. (Jelin, 1999, pp. 75-78)

### **How to read the history of education from the cultural point of view? The contributions of the ethnographic turn**

Coinciding with Jelin, Escolano assures that memory involves the creation of representations from which we appropriate them. That is, scenarios, icons, sounds, breaths and contexts are remembered. No stark contents situated in a vacuum. In this sense, the historian of education: “builds a kind of cognitive theater that, as in the elaborations of the linguistic turn, can be ordered in a text that produces sense and significance by itself” (Escolano, 2003, p. 15). In front of this theater we must be vigilant so that the representations of the past do not acquire a farsic meaning, transforming themselves into mere simulacra, into empty props at the service of power in which masks substitute reality. The culture of the school is a chapter of recent opening in the scenes of the history of education. If we consider that the functions of the school are and were -above all- socialization and control and that teaching is focused on protecting, instructing and encouraging others to assume the valid pedagogical Ethos in a given historical moment (Escolano 2011 ) then, the culture of the school “It refers to the set of narratives, norms that define the contents of the teaching, the behaviors and worldviews to be instilled” (Julia, Escolano, 2003, p. 17).

For Antonio Viñao, School culture is materialized in “ways of thinking and acting that provide strategies and guidelines to organize and lead the class, interact with classmates and other members of the educational community and integrate into the daily life of the school” (Viñao, 1998, pp. 168-169). In sum, school culture refers to school contexts (historically situated); its props that include narratives and practices, norms and processes for the management of teaching, knowledge, and mechanisms for the distribution of power; the schools, the classrooms, their tools and instruments among which the textbook has a preponderant place; Actors present such as teachers and students but also those absent such as directors, members of private education, publishing houses, religious organizations, etc.

And it is there that the properly anthropological perspectives dialogue and converge with those of social history in the historiographic attempt to understand our educational history as a complex framework that links desire with memory, memory with oblivion, the objective with its representations, what is narrated with what is actually lived.

And it is here at this confluence, at this magical moment in which the surface of the mirror is transmuted to allow Alicia to pass through it to arrive at the dream world of a dream come true, in which the women of our biographies can see themselves and find themselves -like Alicia- in the “house of the mirror” where they and their dreams, their struggles and their achievements acquire the concretion of memory and the historical story.

### **A look at women as a thinking entity from a gender perspective**

Thinking about women, many of the times, is visualized as those subjects incapable of thinking and venturing into the field of public spaces. The construction of the history of women within the feminist process has generated a series of discourses that have been modified according to the various cultural, economic, social and political manifestations that have arisen in different countries.

Although it is true there are differences, there are many similarities, it is important to reveal and publicize the different social movements that women have had to promote in order to be considered as thinking subjects and with the ability to enter the public field.

In this sense, it is urgent to think of women as an entity on equal terms with men, this implies that it is considered and not violated, hence it is noted that by the end of the 19th century and the beginning of the 20th century, women were considered as an inferior being compared to man, a conception that has influenced it to be revealed as a subject within the social transformations that have occurred in our historical evolution. Some authors point out that being a woman has its own connotations, such as being different from man, on the other hand, there are those who point out, like Judith Zinsser, that “being a woman is not limited to a space and a specific time, but carries other connotations that they make it different and, at the same time, unique” (Anderson and Zinsser, 2009, pp. 12-16).

In the late nineteenth century and on the threshold of the twentieth, the Mexican population, as European in general, lived in ignorance, there were few opportunities to be educated, and to intervene in the decisions of the State regarding the legal, political, institutional and intellectual; This is due to the fact that little was considered within the formal curriculum. In this vein, it should be noted that as the twentieth century entered, in Mexico the involvement of women in educational training was developing and little by little ground was gained in this regard.

In this regard, we find in the United States, the achievement of voting suffrage, “a right that is achieved on August 20, 1920, with the Constitutional Amendment, thanks to the struggle undertaken by Alice Paul. Situation that generated greater momentum, in other places such as the Mexican case. In women's movements, there is a fear on the part of men that they enter public life, an issue that generated a topic of discussion, thus speeches were produced and articulated that appealed to the equality of individual rights of women among which are education, as fundamental rights enunciated in the Mexican Constitution.

For example, the third constitutional article states the importance of all individuals, both men and women, having a quality, secular, free and compulsory education; However, in the case of women, history shows us that it was not until a few decades ago that it was considered in this regard.

The articulations of the speeches were made in some cases by literate women with a need to achieve being heard and made visible in society, which would allow them to leave the private space, since that would allow them to have another vision and begin to disappear the stereotypes that they had been built throughout history. We have an example of the above with the case of Hermila Galindo, a Mexican woman who “articulated a discourse of equality between the sexes, which included political, intellectual, social and even sexual aspects” (Cano, in Moran, p. 538). It is important to delve into what we understand by feminism, gender and equality of the sexes in order to understand the significance of where women in the late nineteenth century, and the first decades of the twentieth, had their sights set on her empowerment.

By the time of the Revolution, the possibility of women being considered in education matters began to be seen. We have that the access of women to reading freely, somehow influenced them to become aware of the role they had been playing throughout history, which led to the proliferation of female readers, thus causing translators and writers who began to write about women such as Laureana Wright, among others. At this same time, the political incidence around the feminine was appreciated, which included discourses that had to do with morality, exploitation, sexuality, marriage, among other issues that women were supposed to play an important role and of transcendence, all with the purpose of giving it presence as a subject capable of thinking, producing knowledge, etc., in the same way as man.

Writings that women made from the place they occupied in society have been presented, which show that they are thinking beings and that despite the limitations that society has been marking them, they have not been prevented from being social fighters who have Desired to be heard in the different areas in which they operate and above all to be valued and respected.

There were alliances between states that were promoted internationally where it is shown that women were able to build a trajectory that, in some way, gave rise to feminism, where discourses were constructed, but, above all, generated the creation of consciences that to this day survive in constant movements in search of that recognition of gender equality.

With Virginia Wolff, “theorizing about gender and feminist foreignness as a subversive ideological position against patriarchy patriotism”, in the same way when talking about the suffragette, it is also theorized about female participation. Among other topics. As is the educational field and its foray into this field over time, it has been possible to see the lack of a culture of gender equality and that has prevented the visibility of women as a thinking entity and above all to contribute to the transformation of the society in which it operates.

The feminist continuity that has arisen over time in the different spaces of the world has made it possible to differentiate between different feminisms: moderate, liberal, conservative, among others. All these movements have to do with the need for the liberation of women in both her private and public life that have been restricted to be heard, have a presence and be empowered as a thinking being.

After doing a brief tour around the changes suffered on the role of women that have appeared in different times, it is necessary to delve into the question of gender that in some way has marked the role that this subject has played in the the future of societies, hence, to speak of gender is not exclusively to speak of women but also of men and their position in society and their historical evolution.

Although it is true that women are the creators of feminist culture, it is not worth mentioning that within this construction men who thought about the need for them to be conceived in an egalitarian way also participated. To speak from a gender perspective to understand the history of women is to speak from a gender theory in which women and men are central actors.

In this regard, Joan Scott alludes that “the way in which this new history would include the experience of women and would constitute it, depends on the scope of the development of gender as a category of analysis” (Scott, 2008, p. 45-46) as a category in debate. In that same position she points out:

The term gender suggests that relations between the sexes are a priority aspect of social organization (rather than deriving from economic or demographic pressures): that the terms of female and male identity are largely culturally determined (and not culturally determined). entirely produced by individuals or collectivities); and that the differences between the sexes constitute hierarchical social structures that are in turn constituted by them. (Scott, 2008, p. 45-46)

With this, the aspirations and actions of women are given presence in both private and public life, allowing them to get out of the alienation they had, which gives them the possibility of thinking of themselves as a being for themselves, with a vision where the norms social issues take another tint since daily life passes from the performance that each of the subjects -whether male or female-give to the handling of said normativity.

Gender implies “new knowledge”, which enables the construction of women's history in a more creative way and which gives the possibility of the de-construction that existed on said history. When speaking from this tenor, it is necessary to consider women from a totality, which implies that her actions have a reason for being and with this we enter the question of the theory of the sexes. In this regard, Simone de Beauvoir says that women are not born, they are made, hence, in the same way, it is urgent to consider what is meant by “being a woman” in our societies that have been changing in different things, but with regard to the question of mentalities, little progress has been made. Referring to women and men is to approach the analysis from gender, in which two entities are presented with the same political, social, cultural and economic equality, and who play a specific role in the context in which they develop. Therefore, in order to study society, it is important to refer to the sexes because this enables a better study to understand the role of both in spaces in constant transformation.

It is important to understand and understand that each society creates its own worldviews about its world, at this point, the gender perspective allows us to reveal in some way, the similarities and differences between women and men, as well as their correlations between the lives of these in relation to the cultural, social, political, etc., that make up those social events that give life and presence to these genres.

This perspective has influenced - in some way- the policies that have been given from this perspective, which has allowed a benefit to women and has influenced the deconstruction of patriarchy that, on the other hand, has given rise to the conceptual construction that Regarding women, there was already a need for a more open conception where it can be seen that women, like men, are human beings, who feel, think and above all have rights and the possibility of being made visible as entities with their own capacities and above all to venture into spaces considered only for men.

In that sense, education over time has been a fundamental piece for the development of the human being. In the case of women, it was crucial for their incorporation into public life, because for many years it was framed in private life and seen as an object of procreation, in that situation in the field of the history of education this issue It has been little touched, a situation that gives the possibility of delving into it, as is the case of our biographies Luz Elena Galván y Lafarga and Belinda Arteaga Castillo, two women who achieved their empowerment thanks to their academic career that positioned them as an icon of history. of education for their great contributions to the field of education among other spaces in which they have ventured. Hence, as Andrea Sánchez Quintanar says, understanding the present becomes the relevance of referring to the past, which implies a complex task, but with this retrospective look, long and short-term processes can be revealed in the configuration of being and in understanding the subject in time where memory plays a fundamental role.

### **Luz Elena Galván y Lafarga: her vision of history and her link with memory**

The intellectual legacy that Luz Elena Galván y Lafarga (1949-2019) has left in the field of study of the history of education in Mexico is undeniable. The academic career that she was building from a very young age led her to investigate new issues within history and historiographic production around the "education of yesterday". The historical reflections that he contributed and consolidated throughout his career, always sought to have a theoretical support and a methodological rigor, elements that became the framework with which he was able to reconstruct and explain important aspects of the educational past and of the actors involved at. The academic seriousness with which he conducted his historical analyzes is a reflection of his training first, as a student at the Ibero-American University where he completed his bachelor's, master's and doctorate degrees and, later, as a professional in his workplace: the Center Research and Higher Studies in Social Anthropology (CIESAS), in Mexico City.

Her desire to unravel and learn about educational processes in the passing of time led her to become interested in objects of study that she managed to analyze from the perspective of the social history of education. He wanted to make visible those groups that he considered had been forgotten or marginalized by history, he sought to give those sectors of society a space in the fabric of the past, a place they deserved since they had also been part of what has shaped us as society and as a nation. A review of her extensive bibliographic production, whether of author's books or in coordination with other colleagues; as well as specialized articles or conference presentations, she tells us of her desire to bring to light those issues that she had scarcely talked about in the traditional historiography of the history of education in our country. In this way, we can notice that her texts address teachers, women or children, subjects of history and objects of study that were part of the educational processes.

The theory and methodology of social history would be its main allies. Luz Elena Galván learned about the path through which the historiographic positions of the sixties, seventies and eighties traveled, culminating in the use of social history as a heuristic and hermeneutical tool with which she could historicize the subjects in which focused his gaze. His knowledge on the subject can be verified in an article he published in 2002 in the Mexican Journal of Educational Research (RMIE) entitled "History of education", in which he presented to the reader the advances that historiography had at that time on this field of study. In her opinion, in Mexico they had taken advantage of the intellectual positions of the Annales school, of the history of mentalities and of social history, in this regard she commented the following:

Both Marxism and the Annales school allowed, in the 1960s, the birth of the social history of education, animated by the interest of historians to study it as a social phenomenon and, among other factors, by the emergence of education. historical sociology. Thus, it was intended to reflect on the 'educational phenomenon in its relations with the rest of society and not in an isolated way'. Hence the emergence, between 1970 and 1980, of new themes and theoretical and methodological approaches. (Galván, 2002, p. 218)

Precisely the recent issues and the theoretical-methodological approaches that made interdisciplinary work possible also gave way to the review and use of more study sources. Documents in which other relevant aspects of past life had been captured, including issues of daily life that had not been paid attention to, but which, thanks to the perspicacity and tenacity of some researchers such as Luz Elena Galván, we now understand that These are details that we cannot miss in our historical reconstructions, because in them we can find information about how we lived day by day, what customs were had or what were the cultural conceptions; in other words, what the ethos was like - following Agustín Escolano - of those societies. Social history - and nowadays also cultural history - made it possible to open our gaze to environments that gave room to ordinary people, spinning their history complemented the studies that were known until then and that, without a doubt, extolled the achievements of the great figures or institutions:

This interest in the daily and local aspect of a problem is what characterizes it to social history and the difference of the general or institutional history, of the historical biography and of certain kinds of economic or demographic macrohistory that tend to look for the general, the formal and the clearly explicit. All of these genres of history certainly provide interpretations, concepts, and data that are useful to the social historian. (Tanck, 1976, p. 40)

The history of education and its historiography were renewed in terms of theoretical and methodological aspects, Luz Elena Galván knew how to appreciate the benefits of social history and decided that this was the path her research was going to follow:

It is worth mentioning that in Mexico, for many years, studies focused on the history of traditional educational institutions. However, nowadays new research leads us to know other types of institutions related to education. (Galván, 2002, p. 219)

Those institutions were schools, teachers or parents' associations, to name a few examples. It should be noted that the use of social history and Luz Elena Galván's incursion into it cannot be considered as a fortuitous element, the intellectual and historiographic context of the moment of the decades of the seventies and eighties had an impact on his way of conceiving your story writing. The readings of French authors such as March Bloch, Lucien Febvre, Fernand Braudel, Jaques Le Goff and Marc Ferró and the British Eric Hobsbawm and Lawrence Stone, influenced her way of thinking about her objects of study and her historical reconstructions; these authors were part of her personal library and, consequently, of her bibliographic corpus in each investigation that she carried out.

It should be noted that her contact and knowledge of her on the theoretical positions from abroad, not only were useful in each of her individual projects, they also gave her the guideline to make contributions of a broader nature.

For example, in the 2003 book "History and historiography of education" from the collection Educational research in Mexico 1992-2002, she wrote a chapter in which he spoke again of the positions and theoretical currents adopted by historians of education during that decade. In the chapter "Debates, approaches and theoretical paradigms", Galván expressed the progress that the history of education in Mexico had had. Over the course of 10 years (1992-2002), she was able to see what topics were investigated and what methods were used by historians. In this text we can see that the author complements and broadens her view of what she had previously presented at the RMIE on the importance of world historiographic advancement, especially the French, English and now Italian cases with the microhistory and the Spanish. Citing the historian Agustín Escolano and referring to the Italian historiography of Carlo Ginzburg, she wrote the following:

... A history of silences that can be applied to the history of education, since in this way many aspects of the school's past can be learned. Among some of the topics that can be accessed, he suggests: analyzing what students who attended schools were like in the past; what were the methods the teachers used; what were the exam and discipline models that were applied; among others that introduce us to the life of educational establishments. (Galván, 2003, p. 87)

The silences or gaps in history have been extremely interesting since they have provided us with a wide spectrum of research possibilities and consequently with innumerable objects of study. However, there is an element that Luz Elena Galván mentioned in this writing, and that we consider necessary not to lose sight of, since until today we can say that "the history of education has renounced any predominant theoretical paradigm and has I preferred interdisciplinary research models" (Galván, 2003, p. 88). This interdisciplinary has nurtured the historical work and the writing of the past, paying attention to those silences implied a paradigmatic change and on the educational aspect, its processes have been observed; as well as its changes and continuities over time. In the same way, it has been possible to make the history of "teachers, but also of students, parents, inspectors and other actors who have to do with the educational process" (Galván, 2003, p. 89).

An issue that attracted a lot of attention for Luz Elena Galván was the teaching profession. She analyzed her training, the social and economic situation in which many teachers found themselves, she also came to explore the feminization process of this educational population. We can say that the teaching profession was not a topic that was considered totally new, since it must be recognized that teachers have always been part of the educational system, what did it was the way of approaching and explaining it and, in that case, history social helped a lot because with it it was possible to see that the teaching profession was not a uniform entity, on the contrary, within this vast world of people you could find differences, divergences, but also certain continuities and even ruptures, all as part of the moments historical and the circumstances of the contexts in which they were developed.

Over the years and with the intellectual maturity that Luz Elena Galván was acquiring, she found that one of the reasons why she made the history of education was because she wanted to make her history known to the Mexican teachers, that the teachers understood that a long journey had been traveled which had a basis in the past, so knowing that journey could give them strength to continue in the noble work they have in their hands: the training of children and young people, those who in a moment will be our future. Knowing the living conditions of the teaching profession in the various aspects that can be analyzed (social, political, economic, cultural and educational) is a relevant aspect within the history of education, which is why Galván devoted himself on several occasions to analyzing it and to bring to light part of its history.

### **Luz Elena Galván, her studies on the Mexican teaching profession, her view from history**

Teaching studies was one of Luz Elena Galván's main lines of research, researching and writing about teachers was one of the academic activities that she carried out most frequently. She published various studies (from the 1980s to the 2000s), whether they were books, book chapters, or articles in specialized magazines.

In her contributions to the teaching community, she always dominated her gaze as a historian, a vision in which, based on past events and experiences, she could understand what was happening with the teaching profession in the present time.

Her questions about the contemporary realities of the teaching profession led her to inquire about the way in which teachers lived in the past, how they were formed, in what spaces, what were their social and economic conditions and the problems they faced. Responding to these questions, from a social history perspective, had the objective of explaining the evolution and development of teachers in Mexico. At the same time, she also sought to expose which had been the imaginaries in which the teachers had been pigeonholed -historically, imaginaries that started from different positions; among them, the public policies of the Mexican state (official vision) in educational matters and the economic and social issue:

In that decade [1990], an important teacher movement was beginning to emerge. It was thus the concerns of the present that led me to question the past, as proposed by Bloch (1979) and Chesneaux (1977). Questions such as: what happens to the teachers? Why do they protest against the economic and social situation in which they find themselves? Why are their requests not recognized? Were the ones that led me to reflect more deep about what happened with teachers and teachers in the past. By placing myself in the past, new questions arose about what were their needs and ambitions, their dreams and desires, as well as the responses they received from the government; concerns that led me down the path of social history. (Galván, 2010, p. 13)

At this point, it seems pertinent to mention the link that we can find between Luz Elena Galván's historical gaze and memory. We can see that memory had an important place in the search for its explanations, it had the intention of evaluating, and demonstrating the identity of the teachers, as a social group, but also as individuals who had daily ideals, attitudes, practices and customs.

From this point of view, memory was seen as a “memory”, as something necessary to define its “cultural and professional identity, to critically settle in a tradition and to advance with more rigor than in the elevation of its condition” (Escolano, 1996, p. 312), to recognize what teachers had been and how they had been configured in the present. Remembrances of the magisterial past would not only serve to make generalizing descriptions, rather it could be an interpretation practice in which the subtleties that had been overlooked could be seen, details that speak of an own or internal history, without losing sight its relationship with it with the context in which it develops and with which it relates.

Between these two poles [history and memory] today turns the gaze of the teacher, and also that of the intellectuals interested in the historical reconstruction of the arts that configured the old profession of teaching and in the analysis of the practices that allow to prove the existence of a tradition that is projected in the new settings that define the educational environment. (Escolano, 1996, p. 311)

Based on the above, we will now address some of the publications that we have selected and that we consider representative on the subject of teaching from the historical perspective of Luz Elena Galván. The texts to which we will refer in a moment were published in 1991, 1997 and the year 2000.

For her doctorate at the Universidad Iberoamericana, Luz Elena wrote a thesis that focused on teachers:

Between 1983 and 1988 I found a great documentary wealth in the Porfirio Díaz Collection; the epistolary sources. These were the letters that Porfirio Díaz received on a daily basis. Among them, I looked for those of the teaching profession, focusing on their social and economic situation between the years 1908 to 1910. Here the axis of study was that of the daily life of teachers, both urban and rural. I also presented this analysis as my research project to opt for the degree of doctor in history at the Universidad Iberoamericana, which I obtained in September 1988. (Galván, 2014, p. 7)

Luz Elena Galván's contribution was innovative, because in addition to analyzing the teaching profession from the social point of view, she had the sensitivity of seeing everyday life, a novel axis of analysis, which could be built thanks to the success of using a source that, when except for the subject, their subject of study, had not been consulted: the letters written by the teachers themselves. Her research was published in 1991, a book she titled *Shared Loneliness*. A history of teachers 1908-1910 and that nineteen years later (2010) was republished. As we read the book, we are following the path that Luz Elena was weaving to explain those situations that motivated the teachers of the Porfiriato to write to the president, the context of the time was taken with precision to understand what was happening with the teaching profession, since Despite the policy in favor of educational improvement, the teachers did not live in a comfortable situation in economic terms, since the salaries were low, and even more so in the case of the female teachers.

It tells this story starting from the description of Mexican society towards the end of the Porfiriato, it brings us the importance that state policy had for the benefit of education and the need that the Nation had to improve and progress, to finally place ourselves in the Magisterium, which is going to analyze not from a conjunctural perspective but from a more far-reaching perspective since it is part of the Restored Republic, continues with the Porfiriato to culminate in the dawn of the Revolution. Throughout this process, she tells us about normal schools, teacher training institutions, their importance as spaces that would lead to the modernization of education and the teaching profession itself. She finally treated a striking appearance, as she found information about the discontent of some teachers:

... A certain dissatisfaction is noted, either due to their employment, their profession, or the hiring of foreign teachers, in the face of the displacement of Mexican teachers. [...] We can classify some letters where his dissatisfaction with the regime is manifested more clearly. (Galván, 2010, p. 179)

Although the author warns that there are not many letters that express disagreements, it was revealing for her to see that in the cases in which it happened, the teachers got to organize, forming associations or participating with the opposition press and even in popular movements, which at the time paved the way for future research on teacher movements.

As the years went by, Luz Elena Galván was acquiring academic prestige. In 1996 the National Congress of Teacher Training (FORMAR) was held in Medellín, Colombia, a space that sought to reflect on the teaching practice and the training of teachers, the organizers of the event summoned “the most enlightened representatives of France, Spain, Mexico, Chile, Cuba and Colombia to the National Congress on Teacher Training (FORMAR)” (Echeverri, 1997, p. 9), Galván was one of those specialists.

It is obvious that the congress had a more pedagogical than historical vision. The aim was to address the problem of the crisis in teacher training, due to the “lack of legitimation spaces for graduates [...], absence of a corpus of concepts and theories that found the training process in a community of intellectuals supported by the pedagogy as a founding knowledge of the teaching profession” (Echeverri, 1997, p. 10). The event was attended by personalities such as Agustín Escolano (Spain), Michel Soëtard (France), and Roland Chabannes (France). There was also the Latin American presence with Eugenio Rodríguez Fuenzalidal (Chile), Jesús Alberto Echeverri Sánchez (Colombia) and Luz Elena Galván (Mexico) and the Caribbean with Alfredo Díaz Fuentes (Cuba).

The reflections of each of the speakers were published a year later in the magazine *Educación y pedagogía*, the review of the printed material has allowed us to know those that Luz Elena Galván presented. Her text “Teacher training in Mexico: between tradition and modernity”, part of a temporality that takes advantage of the long duration, she observed the changes and continuities in the training of teachers, presents a journey that starts from the past and concludes in the present (nineties). She exposed what she called “the origins of the magisterial tradition” making a journey from the early nineteenth century, the Porfiriato, the revolution, the post-revolution.

A key element in her analysis was to talk about normal schools and what happened to them in each political situation that arose, the above as a basis to be able to explain what was lived in their present, what she called “modernity”, in a period spanning from 1978 to 1996.

This last part of the text has an interesting nuance since, without losing the historical base, we again find a link with memory, since Luz Elena resorted to oral history, through some interviews to explain what was happening in that new reality of the magisterial world. According to her, from 1940 to 1983, normal education was offered in two main institutions: the National School of Teachers, which trained primary school teachers, and the Higher Normal School for secondary school teachers, in the case of Mexico City and in normal schools in the states of the republic: “normal education represented an important source of work, since, with a relatively short schooling, it was possible to have a safe job” (Galván, 1997, p. 58). For 1973 there was a reform and the Federal Education Law emerged:

... The federal educational authority is responsible for regulating a national system of education, updating, training, and professional development for basic education teachers; carry out the global planning and programming of the national educational system, evaluate it and set the general guidelines for the evaluation that the local educational authorities must carry out; as well as guaranteeing the national character of basic and normal education and others for the training of teachers. (SEP, 1984: 186, cited by Galván, 1997, p. 58)

What was intended was to raise the preparation of teachers and years later (1978) the National Pedagogical University (UPN) was created, “Since its birth it has been an institution that has rivaled the Normal Schools” (Galván, 1997, p. 59). The appearance of this new institution led to the existence of two teacher training systems, which already had a long presence and historical tradition with the normal ones and a new one with the University. In the latter, “higher-level teaching would be taught, that of carrying out scientific research in educational matters and the dissemination of knowledge related to education” (Galván, 1997, p. 59).

Finally, we will talk about the chapter entitled "From the art of being a teacher and teacher to their professionalization" that is contained in the Dictionary of the History of Education in Mexico published in digital version in 2000. For this moment, Luz Elena Galván has a lot of research experience; as well as with a theoretical and methodological background that still follows the social history of education and interdiscipline. In this contribution she again takes a long-term periodization, talks about normal schools and other institutions in which teachers were trained, among them the High School for Girls (1867), the institutes for girls that were opened by several states of the Republic; the Lyceums for men and women, the Academies important spaces for wanted to become teachers and that in their places of origin a normal school had not been founded: the colleges and the Schools of Arts and Crafts. According to the author, each of these institutions had contributed to consolidating a teaching tradition in our territory.

In each investigation that she undertook, in each source that she consulted and in the questions that were raised, there are elements that allow us to conclude that Luz Elena Galván was always in constant reflection on the teaching profession, the subject was not exhausted, she looked for new possibilities of interpretation, was intellectually nourished with various theoretical-methodological positions, in such a way that starting from the social explanation, little by little it was incorporating cultural aspects, as well as the regional. She knew how to combine these three components and expanded the explanations and knowledge about the "teachers of yesterday".

### **Belinda Arteaga: empowered women and their contribution to the field of education**

Belinda Arteaga Castillo constitutes one of the most important figures in the educational and historical field of Mexico. She is a lady of strong convictions and possessor of a critical and shrewd personality.

Daughter, mother, friend and professional, life roles that she has played with honor, as well as an empowered woman who has lived through a series of vicissitudes in her career as a professional, but who always had a clear vision of where to go as a thinking entity as It was the incursion into the field of teaching, in this regard he points out "some of my normal classmates sought the teaching career as a space to be able to enter the world of work, this due to the low resources they had, in my case I had everything to study the career that I chose, but I decided to be a teacher, I remember that from the age of 8 I played with my dolls to teach them, it lasted almost all afternoon ..... my mother tried to persuade me, but she couldn't and consequently I support myself in my decision to be a teacher" (Interview carried out on October 8, 2021).

Throughout her academic career in her time at institutions, she has left a great legacy as a historian in the field of education and in particular in the teaching of history, her research has been focused on a methodology and theoretical support with rigor that gives an account of her training as a normalista teacher since her beginnings dating from the age of 17 as a primary school teacher in which she was able to obtain experiences in rural areas and marginalized areas of the State of Mexico and the DF today Mexico City, experiences that prompted her to delve into little explored objects of study such as the studies of teacher training, gender and the history of women from a perspective of social history and cultural history.

She obtained first place in the National Postgraduate Thesis Competition, awarded by the National Pedagogical University. Since 2000 she begins a journey that nobody has been able to stop around the production of knowledge in favor of improvement in the field of teaching, in that same tenor she obtained the 2nd. place category B in the Essay Contest Advances in the political struggle of women at 50 years of female suffrage, awarded by the Senate of the Republic.

By improving her levels of professionalization with postgraduate studies, she joined as a higher education teacher that led her to work on large academic projects that have contributed to the transformation of Mexican normal schools in particular and other spaces in which she has ventured as a professional. That give an account of the entrepreneurial and managerial woman who is to improve the spaces in which she has had to be, it is thus that it can be understood how she has promoted the transformation in the field of teaching, in particular the teaching of history in the that the recovery of primary sources is privileged as living history that give an account of the past that we have had to live but that also make it possible to understand our present as subjects of history where memory is a central issue of their contributions.

She was director of the master's degree in educational innovation at La Salle University, where she promoted research projects with her students who were a great contribution to the state of knowledge in the field of educational history, since 2000 she collaborates in the program of use of technology for the learning of history (Sec21); the formulation of the history programs for normal education (reform 2012) and in the elaboration of the programs for this discipline for basic education (2015), topics that brought great transformations in the field of training of education professionals who are leaving a mark on the teaching of history from another perspective such as the model of historical education.

Likewise, she has been the organizer of congresses, colloquia and national forums with an important participation of teachers from various educational levels and specialists in different areas of the Mexican Educational System. These events include: four Annual Conferences on education and development; the national tribute to Moisés Sáenz on the 50th anniversary of his death and the National Congress in defense of rural education. -A relevant activity was the management carried out by this intellectual who has placed women on a large scale.

That academic trajectory that marks the life of Belinda Arteaga allows us to understand the role she has played as a weighty entity, hence she was integrated into academic teams of the Ministry of Public Education (SEP) in dependencies such as the National Technical Council of Education and the National Advisory Council for Normal Education. She has participated in private initiative as a book author and consultant in companies such as Santillana, Editorial Trillas and Mc Graw Hill. His academic production is extensive, an unmatched legacy, as evidenced by his research work presented in lectures, book articles, book chapters and books both nationally and internationally, which are great contributions to the field of the history of education where his Theoretical and historical reflections reveal her academic and intellectual training and her academic seriousness with which she approaches the objects of study with a gender perspective, feminism, women's history and teacher training, among other topics that said woman works on.

In this professional career we can also highlight that she has ventured into spaces that have allowed her to promote the growth of education in general from basic to postgraduate, in that tenor we note that she has also ventured as academic secretary of the Mexican Academy of Education where she collaborated closely with outstanding teachers such as Ramón G. Bonfil, Mario Aguilera Dorantes, Raúl Mejía Zúñiga, Eduardo Maliachi, among others, characters who were key in their professional career and their academic performance, but also allows us to understand and understand how a woman can travel in spaces where it is conceived that only men can play since she has played a leading role as an academic and intellectual that has contributed to the transformations that in recent decades have taken place in Mexican normal schools, institutions that are prized to mention a few cases.

In her academic productions, her sharp pen and lively wit are present, she constructs narratives with a conceptual theoretical framework around the gender and history of women and teacher training among other topics that she tackles with good judgment, but also allows us to observe how the theory of social history and cultural history to delve into the relationship that is built between the study subjects with the real context in which the men and women of flesh and blood develop, perspectives that allow observing a deep and reflective look with which Arteaga works on his research objects.

Another aspect to highlight is its claims to be able to explain past events which include the recovery of the living memory of forgotten subjects and not considered as thinking entities, this has allowed it to delve into educational research such as the history of education, gender studies, learning history and especially teacher training in which in the latter has promoted large-scale projects such as the formation of the history community made up of teacher educators from Mexican normal schools are those that have formed academic and research groups led by Arteaga that have been a fundamental piece in the transformation of Mexican normal schools, as demonstrated by the productions made by said subjects.

It has been a promoter of the theoretical methodological approaches to the teaching of history from a new perspective such as the model of "historical education" that is being worked on in these teacher training institutions that are bearing great fruit in the field of teaching and above all in the production of knowledge of the history of education, where the central axis of said teaching are the primary sources as living traces for the rescue of the understanding of historical events, starting from the primary sources. This approach is based on the idea of gradually developing historical thinking and awareness in students so that they find meaning and taste for history.

In the same vein, her publications as imaginary women give an account of her sharp pen and good judgment in terms of her theoretical-conceptual domain around working and giving presence to the importance of the role that women have played as a professional, where she points out that "how and why the presence of women has been erased from history, at the same time it has been avoided to listen to their voices, understand their words and validate their intervention in public spaces and in which science is produced, politics is exercised and wealth is produced" (Arteaga, 2006, p. 8), in this plot, Dr. Arteaga shows how society has been conceiving women and the role that as a professional they represent in a specific space and time as Cardenismo is, in addition, in the same way, the management in terms of knowledge in relation to historiography in the field of the history of education is observed since its theoretical reflections are deep that allow the reader have a broad overview of the subject of study addressed in said publication. In her works she specifies very clearly about this relationship between subject and context, as she points out when she says that "to write something about history it is necessary to review the historical moment in order to understand the relationship between context and subject it gives a deep relationship between the two since the subject builds himself on the basis of his significant interrelation with the moment and the historical one" (Interview October 8, 2021). With this brief narrative about the empowered woman Belinda Arteaga, we are presenting little of what is being built on the biography of that great intellectual woman of our time who, as already noted, has faced a series of events of all kinds such as the movement of 68 in which she states that it was a heartbreaking moment about the treatment of students for wanting to be heard, among other events that have marked her life trajectory as a woman, student, professional, in which we can point out that she has been able to deal with with this, to achieve being an academic intellectual woman, an example of life for many women since, in addition to positioning herself as a thinking entity, she has been able to transform contexts, subjects and spaces in which within her trajectory she has been responsible for promoting, so we have how she was able to promote the rescue of the historical archives of several Mexican normal schools and encourage a hundred trainers of d teachers to follow in her footsteps to be entities of change in the Mexican educational system.

## Conclusions

The approach to the reconstruction of the intellectual biography of the academics that we have addressed in this chapter, allows us to see the importance of continuing to reveal the contributions that women make to the field of science and academia, in the case of our biographies to the area of social sciences and humanities. Their concerns and questions about their realities have led them to follow the path of professional improvement and research to find answers and understanding to the various social problems on which they have focused their gaze. Reconstructing an intellectual biography implies following that professional path that both Luz Elena Galván y Lafarga and Belinda Arteaga Castillo were tracing. Their impetus and tenacity has led them to place themselves in a prominent place within the Mexican academy, a site that has been recognized, but which we consider is necessary to continue showing to increasingly wider audiences, but also to the academy itself in which they have developed their activities.

In short, the work that was presented along the previous lines has had the purpose of revealing two great promoters in the field of the history of education and the teaching of history, empowered women who demonstrate with their academic trajectory his desire to contribute to the transformation of our country and to travel and continue traveling through little paths that still offer many subjects of study. The biographical approach in which we have embarked, will have the final objective of showing a vision about that being a woman implies recognizing the need to break with stereotypes, customs and traditions and to observe that, in many cases, women are capable of crossing borders both national as well as international and that at the same time had the courage and intelligence to venture into spaces that had traditionally been conceived only for men.

## References

- Aguirre, E. (coord.), (2001) *Rostros históricos de la educación: miradas, estilos, recuerdos*. México: Universidad Nacional Autónoma de México, Fondo de Cultura Económica.
- Anderson, B y J. Zinzer. (2007). *Historia de las mujeres*. Barcelona: Crítica.
- Arteaga, B. (2006). *Mujeres imaginarias: el papel de la escuela en la invención de la mujer mexicana (1934-1946)*. México: Ediciones pomares, Universidad Pedagógica Nacional.
- Bloch, M. (2010). *Introducción a la historia*. México: Fondo de Cultura Económica.
- Escolano, A. (1996). "Memoria de la formación de maestros". *Aula*, 8, pp.311-327. Retrieved from: <https://redined.educacion.gob.es/xmlui/bitstream/handle/11162/209907/ESCOLANO.pdf?sequence=1>
- Escolano, A. (1997). "Memoria de la educación y cultura de la escuela". *REXE, Revista de Estudios y Experiencias en Educación*, 3, pp. 11-25. Retrieved from: <http://www.rexe.cl/ojournal/index.php/rexe/article/view/257>
- Escolano, A. (2011). "Más allá del espasmo del presente. La escuela como memoria". *Revista Historia de la Educación*, (15) 33, pp. 10-30. Retrieved from: <https://www.redalyc.org/articulo.oa?id=321627140002>
- "FORMAR. Congreso Nacional sobre Formación de Maestros" (1997). *Revista educación y pedagogía*, 9 (17): Colombia, Universidad de Antioquía, Facultad de Educación. Retrieved from: <https://revistas.udea.edu.co/index.php/revistaey/p/issue/view/606>
- Galván, L. (1997). "La formación de maestros en México: entre la tradición y la modernidad". *Revista educación y pedagogía*, 9 (17) pp. 51-74: Colombia, Universidad de Antioquía, Facultad de Educación. Retrieved from: <https://revistas.udea.edu.co/index.php/revistaey/p/article/view/17090/14802>
- Galván, L. (2000). *Diccionario de Historia de la Educación en México*: México, Centro de Investigaciones y Estudios Superiores en Antropología Social, Universidad Nacional Autónoma de México, Consejo Mexicano de Ciencia y Tecnología. Retrieved from: <http://biblioweb.tic.unam.mx/diccionario/htm/indart.htm>.

Galván, L. (2002). “Historia de la educación”. *Revista Mexicana de Investigación Educativa*, 7 (15) pp. 217-221. Retrieved from: <http://www.comie.org.mx/documentos/rmie/v07/n015/pdf/rmiev07n15scB01n01es.pdf>

Galván, L. (2003). “Debates, enfoques y paradigmas teóricos” en L. Galván, S. Quintanilla y C. Ramírez, *Historiografía de la educación en México* (pp. 85-92). México: Consejo Mexicano de Investigación Educativa.

Galván, L. (2010). *Soledad compartida. Una historia de maestros 1908-1910*. México: Centro de Investigaciones y Estudios Superiores en Antropología Social, Publicaciones de la Casa Chata.

Galván, L. (2014). “Cómo aprendí el ‘oficio’ para llegar a ser investigadora del CIESAS. 1974-2013”. En L. Machuca (Comp.), *Algunas historias sobre la historia contada por los investigadores del CIESAS* (pp. 45-54). México: Centro de Investigaciones y Estudios Superiores en Antropología Social.

Hobsawm, E. (2003). *Años interesantes. Una vida en el siglo XX*. Barcelona: Crítica.

Jelin, E. (1998). *Los trabajos de la memoria*. Argentina: Fondo de Cultura Económica.

Kuhn, T. (1962). *La estructura de las revoluciones científicas*. México: Fondo de Cultura Económica.

Scott, J. (2008). *Género e Historia*. México: Fondo de Cultura Económica.

Tanck, D. (1976). “Historia social de la educación: un campo por explorar. El caso de la educación primaria en la Ciudad de México, 1786-1836”. *Revista del Centro de Estudios Educativos*, México, Centro de Estudios Educativos, vol. VI, núm. 2, pp. 39-54. Retrieved from: [https://www.cee.edu.mx/rlee/revista/r1971\\_1980/r\\_texto/t\\_1976\\_2\\_03.pdf](https://www.cee.edu.mx/rlee/revista/r1971_1980/r_texto/t_1976_2_03.pdf)