The marrano face of contemporary migrant

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Abstract

The present work problematizes and adventure an interpretation, from the concept of Marranismo, on a portion of the identity of the contemporary migrant. Thus, it is intended to achieve an understanding of the marranismo as a game of faces that is given in the liminality conceptual and ontological identity. It proposes, first, to show the frictions, closeness and affinities between the marrano and the migrant from the historical Register of the Marranismo Judaism that would be located even before the arrival to the power of the Castilla`s Kingdom and that it would develop in the later diasporas and Jewish persecutions to Portugal and the Netherlands. In a second moment, as a tropologyc record, the ontological configuration of the " identity " sow and its close links with the migrant subjectivities are explored. Finally, in a factual record, this analytical-seminal approach to identity is exemplified with the American migrant community known as Pochos.

Migrant, Marranismo, Judaism, Identity, Pochos.

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Introduction

The migrant is a colloidal subject. Subject to the memory and oblivion of the ground that bore him, of the language with which he dreams and shapes the world, but also of the silence that only breaks the treads on the ballast. Subject to remembering and misplacing the blood drained in the footsteps of the diaspora and the Exodus; Subject to the presence and absence of what is left behind and what is to come before the shadow of death. Subject to the land that unearths it and to the one who awaits it; Subject to the law that uproots him in a pure and vulnerable freedom. Subject to a public face and a private one without ever being one, carrying the secret of being, hiding in plain sight, being and omitting, showing and concealing, living at the border, in the boundary, both geographical and of the own and of the improper, of the misery , of the dream and of the reality, of the life and of the death. Schibboleth is what both the Jewish marrano and the migrant charge and configures them: public and common name of a secret without a name, of a secret that can not be named without fear to be discovered by the death that does not take off and, nevertheless, drives him in his gait.

With it, it comes to construct even a secret community semi-public and semi-private, as Derrida would say. The community of the banished without face. The secret is the death of the fleeing, the death that they face in every path of their walk, the death that corresponds to them simply by being-there.

Death to which they are counterposed and to which they recite the "not yet" which postulates the existential analytics Heideggerian. Teleoenological and ontological death, which is safeguarded in the hope that advances to hopes. The migrant is simply a marrano.

Historical record. Marranismp brief history

The migrant is a marrano, in the most derridian sense of the term: it is who "remains faithful to a secret that has not chosen" by taste, but by necessity; Who "resides without saying no but not identifying with belonging", who remains in "the radical absence of any historical witness, in the dominant culture"[1]. The Marranismo constitutes a identity phenomenon of modernity. Although it arises with the emergence of the modern state and is the product of that sovereign logic that no longer governs only territories but, above all, what is within them, their genealogy leads us to the political-administrative and moral decomposition in the peninsula After the arrival and implantation of the Muslims, who, in need of qualified personnel for the government administration, allowed the Jews to perform such tasks as they were the ones who were best suited for such chores. [2]

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[1] Jacques Derrida, *Aporías. Morir-esperarse (en) los «límites de la verdad»*. Barcelona: Paidós, 1998, pp. 129-130.

[2] Gabriel Albiac, *La sinagoga vacía. Las fuentes marranas del spinozismo*. Hiperion: Madrid, 1987, p. 54 y ss. In the next, I Will follow the argument of Albiac about the marrana corformation history in the early morderny.

This caused them to be assimilated at first, but subsequently suffered rejection and extermination. Although the Jews aristocrantes continued to maintain a preponderant role in the economy and in the administration of the peninsula during the process of liquidation of the Islamic power and the national-religious homogenization which happened with the unification of the Kingdoms of Castile and Aragon in the 16th century.

This changed with the decree of law of the trade of March 31, 1492, with which Jews and moors of disbelief and skepticism in religious matter were accused, beginning a process or of forced conversion or of a new exodus towards Portugal and North Africa.

It is in this scenario that the Spanish Christian mistrust arises towards the converted Jews — although by "right" they were already Christians — suspecting themselves as Jews in disguise. Between the exiled Jewish stubborn and the resigned convert, the inquisitors faced a "third penal category" corresponding to the "new Christian" who continued to maintain Jewish practices in clandestinity, a crime that would even become Persecuted in New Spain.[3] Gabriel Albiac traces the etymology of "marrano" in this new crime: marrano is the "lacking", the "lack", a voice from old Castilian "Marrar", which means missing[4].

It is lacking in that it does not belong to one or another community; She just lacks it. It does not belong neither the traditional Jewish community nor the pure Christian-blood lineage by which it would advocate the Castilian nobility and which, it should be noted, would determine the category of Casticismo that Miguel de Unamuno maked problem centuries later.[5]

Between the Sword of the Holy Office and the Castile wall that pulverized all ambiguity and difference, the Jews went to the Kingdom of Portugal, which opened up as a paradigmatic space where those who did not manage to pay their trip to Africa were owned by the king. With the death of John II and the ascent to the throne of Don Manuel, he saw the opportunity to heal the Portuguese economy by handing over the new qualified and specialized immigrants, who granted some freedom, protection and charges in the court.

But with the nuptials celebrated in 1496 between Manuel and Infanta Isabel, the daughter of the Catholic monarchs, the expulsion of the Jews was the price to pay for such a union. However, what was consolidated in Portugal was nothing more than a farce that would fertilize the ground for the emergence of a strong sow network: a community of Jews who disguised, because in the public act as Christians, but privately and secretly kept Jewish practices.

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[3] See the cases of Francisco Botello and María de Zárate en la Nueva España, in Nathal Watchel, *La fe del recuerdo. Laberintos marranos,* Buenos Aires: Fondo de Cultura Económica, 2007, pp. 147-203.

[4] G. Albiac, op. cit., p. 60

[5] Miguel de Unamuno, *En torno al casticismo*. Madrid: Cátedra, 2001.

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Although Don Manuel wanted to oppress the Hebraic conscience, the loss of tax taxes and the skilled labor offered by the Jews meant a huge political and economic crisis for the kingdom. Even so, forced baptisms were carried out, bloody massacres and suicides throughout 1497, after what the Portuguese State forbade any investigation and persecution of the activities — heretical or not — of the new Christians, a fact that enabled the consolidation and Installation of the huge Sow network of double cult and Semiclandestine.

The forced implantation of a publicly Christian and clandestinely Jewish life generated two consequences: first, an enormous distrust of both the Christian community and Jewish orthodoxy; Second, the "suspicion towards a dangerous [...]" Autonomy of ideological-religious development, by the Orthodox Jewish community "exterior"[6], to the extent that the converted Jews were denominated by the rabbinical sectors as Anussim, which means marrano[7].

The autonomy that so feared the orthodoxy, especially of those Jews who had belonged to the Spanish court and were soaked during centuries of the Aristotelian-Arabic knowledge, was the image of the historical rupture which brought with it the humanist idea, Skeptical and pragmatic, which was eroding and uprooting the marranos of the rabbinical tradition, bringing them closer to a bourgeois profile.

On the other hand, that is, for inquisitors, the marrano possessed a forbidden knowledge that generated new rules of behavior and salvation opposed to Christian universalism and, despite not aspiring to power, however, the Jewish aristocratizante, the marrano, exerted Forms of power that jeopardized the political-religious homogeneity of the new empire.

Thus, the marrano was designated as the enemy by all fronts, being consequently expelled and pursued. Nevertheless, the unifying element of all those proscribed of the Holy Office (Marranos, Orthodox and even sincere Christian converts) would be the strong solidarity closed in front of the Inquisition, the great enemy of the persecuted and the imperial instrument for excellence of homogeneity and control inside. So the first condition of the marrano is that it has no promised land, but it must move. It is an unrooted expulsion and a land without promise. It's pure movement.

The second condition is the "stick and carrot" policy: that is, they could only be expelled because there was a sovereign apparatus that possessed the potestas. Without this, it would have been almost impossible for a community to be persecuted as strong as the Jews became within the courts.

Thus, the marrano was not only reviled and pursued by the imperial tentacle, but also by its own congeners, generating ghettos within the ghetto, which came to be subdivided into:

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[6] G. Albiac, *op. cit.*, p. 67.

[7] *Ibídem*, p. 68.

1) Atheists with humanist and skeptical profile, 2) the Israelites who Nodded to the sacred text, but they denied that God had given the law, and 3, those who observe the Mosaic law, the sacred Tradition[8]. Within this subdivision, the Marranos were the least tolerated. Catholics without faith, Jews without knowing, but in the end, Jews by Will, the Marranos set up "a strange theoretical-religious mockery, of impossible concordance with any religious corpus."[9]

In their attempt to remain true to themselves, they paradoxically lost their identity and become alienated beings with a fractured identity image. They lived between two worlds, but far away and torn by both.

Thus, the following generations of Marranos expendable of the religious world and passed to the center, seeking the meaning of the world in the world, not in the theological-dogmatic God, and on a basis in the profane sciences (logic, physics, metaphysics and Medicine).

The only place that would give shelter to these outcasts was the city of Amsterdam, which in the seventeenth century was characterized by its commercial opening and its enormous tolerance and freedom, an urban model that departed from the premise that to maintain its prosperity, balance and project of Capital, had to maintain a respect for the rules of the free market and, therefore, abolish all kinds of barriers, including religious ones. It is also worth considering the role that played in this Dutch opening the enormous historical contempt for the Spanish.

Only in this context is it possible to understand, for example, a philosopher such as Baruch de Espinosa, belonging to a generation of Dutch marranos of Portuguese Sephardic origin, characterized by his skepticism, as well as by his strong denial of the Tradition from systematic and rationality.

Tropologyc Register. The ontological statute of the Marranismo

The ontological question for Marranismo is a paradox, because it implies questioning the ontology of identities, which, as it proposes, cannot correspond with the marrano. Hence what I consider as a thesis is not to talk about the identity of the migrant sow, but a face, a mask, a cover-up that is exposed and hidden according to the circumstance.

Based on the argument of Fernando Broncano, who postulates that any strong identity — that is, the one that corresponds to the phenomenon par excellence of all identity, be it national, racial, ethnic, etc. — "is articulated on a kind of epistemic privilege that makes [10]"That identity a cognitive reference of the whole."

As a referent of totality that builds social reality and self-knowledge, it is held on the basis of a epistemic privilege that comes from how the subject interprets the world.

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[8] *Ibídem*, pp. 70-71.

[9] *Ibídem*, p. 71

[10] Fernando Broncano, *Sujetos en la niebla. Narrativas sobre la identidad*, Madrid: Herder, 2013, p. 232.

But this does not imply an ontological privilege, because it is part of a cognition that has an impact on the understanding of the world and only occurs in one that reflects on its own identity from discriminatory experiences, because it denies any difference to assert what He is, thus basing his discourse.

In this way, with the epistemic privilege comes the intellectual power that produces discrimination against the other and the different, a dichotomy that distinguishes between "us" and "them", which ultimately generates a identity violence.

That is, it is part of a conception of the world, and everything that has no place or does not fit into that understanding is simply excluded and, in extreme cases, eradicated. Nevertheless, the posture of Broncano, despite considering the Marranos as an identity that puts in check the predominance and the supposed supremacy of the strong identities, does not come to make them justice at all, because it considers that they always have a pretended identity.

It also continues to consider the Marranismo as an identity. The marrano is not like the malinche that possesses two identities, but it is always the third except: it is neither the one nor the other. While the strong identity has insured the memory, in the Marranismo this one fades away and paradoxically at the same time it generates something new, creating thus an impostor but radically novel figure.

Unlike the nomadic identity that can be developed multiidentitariamente by migration and continuous change, in the marrano this does not happen as the identity is coupled with what is to be achieved. For this reason it could not be spoken of a marrano identity. The marrano is a denial of all identity as a seminal existential expression.

However, it should be noted that for Broncano identities do not have precise borders, but are maintained between borders in transition: The identity is performative, which can guide a better understanding of what are these subjects and the faces of the used.

The "Identity" is the one that is about to fade, are the "subjects in the Fog" to which it refers Broncano, those who in that almost lost can come to affirm a certain statute identity. One could say, then, that the marrano has several identities, or said in exact terms, it possesses multiple faces, masks, because in the end it is none, it simply uses them, the Porta and behaves according to them depending on the circumstance and what it aims to achieve.

In strong identities there is always a identity violence. Violence is exercised not against other identities, that is, it does not do violence outward, but inwardly, towards what does not attach to the Epistemicic referral plexus, which means that it is a police, not a political logic. In this logic there is no dissent, only an indirect criticism of power on the part of the seminal subjects. While the strong identity expels and watches, in the liminality the rest is pursued and even exterminated. The marrano feels guarded and excluded.

The migrant is only persecuted once he crosses the borders that identify him. It is pursued inside the place it does not belong to. It is the non-being against the affirmative power of the self.

In the persecution and in the denial of all type of personality towards the migrant by the Authority that enjoys the privilege epistemic identity, that one becomes marrano. He begins to use faces that allow him to reach a crypsis, a camouflage in the middle to go unnoticed and thus survive.

In the public it carries a mimetic mask; Indoors, a consciousness of being that gradually cracks through the context, until finally one can no longer distinguish itself neither. Multiple faces like a broken mirror. For the marrano the past is against it and the future is contracted.

It does not have a place and yet creates a new place for and from its experience, even as a torn existence. However, considering Walter Benjamin's proposal, it could be said that the migrant marrano would possess a privileged place: that of the instant.

Factual registration. Marranos migrants: the Pochos.

Not every migrant is a marrano, just as not every Jew is either. Neither the Criptojudío nor the clandestine Jew are marranos. Only those belonging to the Judaism of the simulation can be said that they are marranos proper. They even use the façade of the institutions not only to protect themselves, but also to protect others. The marrano is appearance and reality, it is a critic of the power that does not aspire to govern.

It is a figure that drives the contracomunitarismo, but without falling into individualism. It is a figuration of identity and consciousness, a trope of aporético character that, similar to the Dasein posed by Heidegger, opposes the truth, but not from the false, but through the occult, the secret, and that by hiding and denying identity produces a new ident Ness.

Thus, only the migrant who simulates, who exposes and hides, that enters a process of cracking of conscience by the own figuration to be and to hide, is the true marrano migrant.

The clear example of this is found in the figure of the Pocho, which in the words of José Emilio Pacheco is "The American born or established in the US and assimilated to language and customs."[11]

The Pocho is the one who denies its Latin American roots abroad, but remains proud not to be a gringo, but to share its way of life; Who speaks neither English nor Spanish, but Spanglish; Which belittles its fellows who continue to maintain an attitude and existence rooted in their place of origin and their traditions based on a socioeconomic and cultural superiority founded on "the Anglo-Saxon superstructure that exercises the political domain and Socio-economic and manipulates the identity and self-identification of the subjects "[12]

The Pocho despises Chicano, the recent Latino migrant and unskilled worker. Therefore, unlike the Jewish marrano that tended to protect its fellows, the Pocho is the worst marrano, because not only is a contracomunitarista, but also falls into the more abject individualism that promotes the dominant superstructure. But as it can never be a WASP (White Anglo Saxon Protestant) as the founding migrants of the "Land of freedom and opportunities", and as neither is a Mexican or a Latino with strong roots, becomes the third except of the community.

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[11] José Emilio Pacheco, "Sobre el término "chicano"", *Revista Proceso*, México, 14 de Octubre de 1978, en http://www.proceso.com.mx/124564/sobre-el-termino-chicano (Consultado 07/06/17)

[12] *Ídem.*

To not be rejected and feel superior acts as gringo, while in the privacy of his home continues to eat beans and tortilla and is a fervent devotee of the Virgin of Guadalupe. Finally, the Pocho is also a despised, both by its fellows who see it too agringado and has lost the maternal roots — that of the language, the land and the culture — as well as by the Americans themselves, who will never accept it as a "Real" or "originating" member of the community, but is always perceived as an intruder.

Conclusions

What has been intended with this sketch and with this mode of interpretation is not so much debasting Ariadna's thread from the total configuration of what the contemporary migrant represents. The topology that is raised here is only a parcel of the enormous depth that constitutes the philosophical question originated by the self. Rather than giving concrete answers, the intention was, first, to propose a new method of interpretation on the configuration of the new identities that have emerged since the changes of postmodern paradigms, not only Latin American, but Global. In the second instance, the purpose has been to problematize and investigate what remains aloof and in the periphery of hegemonic discourse.

Anex

Under the title "La identidad marrana del migrante. Aproximaciones al marranismo contemporáneo" this text was presented on the *VI Congreso Centroamericano de Estudios Culturales*, Instituto de Historia de Nicaragua y Centroamérica, Universidad Centroamericana (IHNCA-UCA), Managua, July 11-13 de of 2017

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