

Ramón P. Muñoz Soler

UNIVERSITY MASTERSHIP

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1. Role of the University in Planetary Culture of Twenty-first Century.

I wish to thank this “invitation” of “Fundação Universidade de Brasília” to talk to you in this university hall about certain ideas that I have posed in my books “*Germes of Future in Man*”, “*The Way to Egoencia*”, “*Anthropology of Synthesis* and “*University of Synthesis*”, –ideas that I include in a wider message that transcends my eventual vision and that, from the beginning of this twentieth century has been expressed –and goes on to be expressed– by outstanding thinkers, scientists, mystics, educators and artists who, as a whole, configure the dynamic structure of that which we can call

“planetary message of the new sign of time”.

I am glad to **stay here**, on this University hall, not only to “discuss” with professors and students scientific and philosophic matters announced today as breakthroughs of knowledge, but even to “share” **from here** problems, uncertainties and anguishes that disturb the existential balance of millions of human beings on the Earth and that are still putting in jeopardy the very life of the planet. I appreciate precisely this “physical point” where the human contact occurs because I think-and-feel that is **from here**, from the University, where a **genuine, deep, technical-and-humane response** can arise and at the same time give concrete solutions to needs for expansion of consciousness and development of a better quality of living in this humanity that now has crossed the cosmic barrier.

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The message of the new sign of time is prophetic/scientific, a powerful “stream” of lights-and-shadows that today shocks not only foundations of our political, social and economic systems, but also tells simultaneously on the functional structure of our own molecular biology. In spite of its tremendous logo/energ/ethical power, the said message stays greatly concealed from the consciousness of the contemporary man. It is not easy to recognise this message because we are looking for where it is not. We look for the “ideological” content of the message instead of being in tune with the very message. The post-modern message is not ideological but “vibrational”. It is like an “invisible light”, which we undergo and painfully experience, but do not understand.

This concealment of the message (Heidegger could speak about “concealment of being”) takes place through two ways: on one hand, by “blindness” of the individual consciousness (strongly conditioned by twenty-five centuries of objective thought and fragmented knowledge) and, on the other hand, by a “systematic concealment” of the power of the “shadow”.

It is this “reductionism” of the vision (by blindness of consciousness and concealment of the light) that impedes us a direct access, without intermediaries, to the genetic code of the

“planetary message of the new sign of time”.

It is exactly by this “entropy” of the matter/light that highest expressions of thinking, more delicate chords of feeling, noblest creations of imagination, work and sacrifice, all this substance “distilled” from the human life suddenly stays “reduced” to conventional values of a world that passed by. And also it is possible to descend one more steeping-stone and pass from “mimetic” message to “**anti**-message”.

Einstein’s, Planck’s, De Broglie’s, Heisenberg’s, Dirac’s, Pauli’s prophetic message (mass/energy equivalence, quantum field, uncertainty principle, matter/antimatter asymmetry) and most recent Prigogine’s revelations (symmetry break and self-organisation principle of the living matter), all these principles that establish a new way of thinking and being stay quite soon concealed by the will-to-power of a technological messianism that reduces the potential transcendent message to its practical results.

And what to tell about the message of philosophy? –“We came too late for philosophy and too early for being”, Heidegger laments. Today the pure vision of the “total Being” stays veiled, by the prevailing systematic Western thought, or by the glamour of Eastern philosophies that aim at Non-Being, but they do not notice that post-modern philosophy is philosophy of “being-and-non-being”, which is closer to the scientific conception of the quantum field than to philosophical/mystical speculations.

Also, the social liberation message, which tries to incarnate in peoples through revolutionary mystique, remains more than once frustrated –as Fanon says– “by unconsciousness of the oppressed and will-to-power of the oppressors”. Later, publicity and “media” make the rest. As the critic-sociologist, Jean Baudrillard says, “today, the sense of the social” is constantly and artificially replaced with the simulacrum and glamour of the “show”.

Finally, the mystique of the post-modern message, its “Soundless Voice”, revealed in the hearts of many sensitive souls as idea/feeling of expanded consciousness, the said pristine message stays soon covered by magical attires of “new religions” or by sophisticated psychological interpretations.

2. University as a “survival ark”.

A critical analysis if these reductional forms of the potential “holophonic” message arouses not only theoretical, epistemological interest, but also acquires special relevance out of practical derivations of the said reduction.

A loss of “light” leads not only to a “loss of “sense” (neurosis of masses in the modern world, in Viktor Frankl’s words), but also to “death of man” (by “entropic” fall of life). Society as a whole falls ill (by lack of substantial values and void of leadership).

Where to find new teachers that can help the youth drive with intelligence powerful forces released on the planet?

In dark times like ours, the break between worlds, between twilight of ancient gods and birth of a new sun, the knowledge takes refuge in “survival arks”, as Toynbee says. In medieval past, these arks were monasteries, and today can be Universities.

In my opinion, it is exactly the University, as an organic body, that can assume the delicate function of unveiling the message of the new sign of time, and guiding its powerful energy. From its own centre of university life, a current of expansion of consciousness can be produced and translated into practical responses to needs for individual and social development of new generations of students. But for this, do we need a new University? Perhaps not! It would be sufficient for the University to retrieve for itself a missing function –the “University Mastership”.

3. Looking at the Twenty-first Century.

Now we cannot continue on straight line.

Now we cannot go on to discuss insoluble problems in the University. Many of the so-called university problems are “false problems” because they are posed in the context of an obsolete system of values. The University is in conflict with itself in reaching the limit of its own unilateral movement, an extremely dangerous frontier, a “bifurcation” point where the way of knowledge moves away from the way of life.

When one reaches this turning point, “it is easier to cry “forward” than to tell “where” (in Edward Matichet’s words).

May 1968 marked an inflection moment. I believe that we still did not understand the “humane sense” of the student revolts in the sixties and their world chain reaction. Many things stayed as before since those days, but the advanced current followed other ways and found expression in other modes.

In 1967, the United Nations General Secretary, U Thant proposed the creation, on international level, of an educational institution to work for peace and progress. On the 6th of December, 1973, the “United Nations General Assembly” approves the “General Chart” of the UNU (United Nations University), which starts in Tokyo, Japan, at the end of 1974.

Our technical civilisation had its first planetary focus by means of the University of United Nations. But this was only the first step of an expansive world movement that would comprise new dimensions of knowledge-and-life.

On the 3rd of March, 1986, seventeen personalities get together in Venice at the request of UNESCO (United Nations Educational, Scientific and Cultural Organisation) –among them, two Nobel Prizes, and all of them from fifteen countries representative of different geo-cultural regions (Brazil has a worthy signatory in the person of Professor Ubiratan d'Ambrosio), who have given a document that can be considered pioneer in the planetary culture of the third millennium, the so-called “Declaration of Venice”.

This “Declaration of Venice” clearly marks the critical break point in the fragmentation paradigm, and adds, “Scientific knowledge has reached by its own inner movement the farthest reaches where a dialogue with other forms of knowledge can start”.

The first response to the call for “intellectual co-operation”, universality” and “trans-disciplines”, emerged from the “Declaration of Venice”, was the “First International Holistic Congress”, held in Brasilia, on March 1987, which culminates with the “Chart of Brasilia”, a document that supports the “Declaration of Venice” and finally says categorically, “*O seculo XXI será holístico o não sera*” (“The twenty-first century will be holistic, or won’t do”).

I wish emphasise certain fact that can be considered foundational. In the bosom of the Holistic Congress, the Governor José Aparecido announced his determination to create the first “Holistic University” in Brazil, on the Federal District.

The same expansive wave, which passes through the “Declaration of Venice” and the “First International Holistic Congress” carries me again to Brazil to pose here, in the university hall, my proposition about “University of Synthesis”, an educational pattern for the year 2000, which I have developed in a book with the same name (1984).

Which is this proposition about University of Synthesis?

I won’t deal with it in detail. I only want to refer to its foundational principle.

It is a “model zero”. It has no continuity with familiar models, but it is not the opposite either. It is a new “organ” of knowledge, which balances within, on humane level, the expansive process of the technical civilisation.

In my opinion, if on planetary scale, we can place the expansive knowledge pole in the United Nations University of Tokyo, Japan, the humane internalisation pole should reside in America.

Why America? Because it is the “deep America” (in Rodolfo Kusch’s words) that can give the civilisation of the third millennium the “force of the Earth” and the “soul of the peoples”, a “humanised” tectonic energy that cannot be absent because otherwise the technotronic power of messianic technologies (Berry) can lead us to a new collapse of the “post-modern Atlantis”.

In his compared analysis between philosophy of an intellectually cultured European (“being someone”) and the mere “staying”, of an American Indian rooted in the Earth and confronting the wrath of God, Rodolfo Kusch concludes: “The point is that the West has a mere “staying” in order to dissolve its tension. We need social and political forms to permit this dissolution and to re-absorb and transform it again into life” (Rodolfo Kusch, “*América Profunda*”, page 179).

University of Synthesis is one of these dynamic structures that “dissolves” the mass of information of fragmented knowledge and incorporates it into the very heart of man as “generative magma”, as primordial matter where everything can be born again.

Soon we shall reach 500 years, when the dream of Europe was directed at America. And now the dream of the millenary East comes transvested with technological attire. It is time to look at our own “being-and-staying”, it is time to the “Awakening of America” (José González Muñoz, in his homonymous book, Ed. Acea, Buenos Aires, 1975).

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