

Ramón P. Muñoz Soler

PEDAGOGY OF SYNTHESIS

Excerpt from
Pedagogía de Síntesis

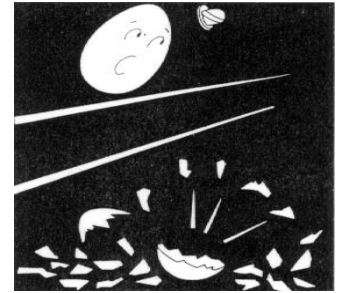
Translation by Héctor V. Morel

PEDAGOGY OF SYNTHESIS

1. Approach to a Pedagogy of Synthesis

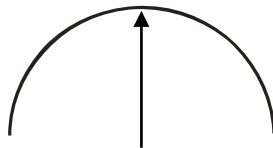
Our familiar educational system as a whole is a “galaxy of particulars”.¹

There is a Faculty of Medicine, Faculty of Engineering, Faculty of Education: there is science, art, mystique; there is intelligence labour and handiwork..., all of them are “fragments of the missing unity”.



We have lost the link between parts and the Whole. We are aware of parts, but we have lost vision of the Whole.

Because of this fragmentation and missing unity, our present culture confronts a barrier that is hard to cross.



Our science gives us just “half of the formula”.



We are aware of laws of the cosmos, but we lack laws of the man. And what is more serious, the way of knowledge detaches itself from the way of life.



This fragmentation crisis in knowledge is a matter not only of theoretical, academic or epistemological concern, but also breaks the unity of the human being, distorts behaviour, and puts in jeopardy the evolutionary development of life.

How to respond to this challenge?

Present responses are partial, unilateral, some of them useful for practical purposes (mainly, technological responses), but most of them insufficient to give full sense to the existence. The “logotechnical” man, able to tread a remote planet, cannot solve serious problems of famine, unemployment and degradation of life, which we see emerging with heartbreaking crudity.

A response to this fragmentation crisis does not come any longer from fruits of the tree of knowledge, –it comes from the sap circulating through the tree of life. It does not come any more from the integration of science, –it comes from the unity of the man. A new state of consciousness looms up on the horizon of time to come.

We call the configuration of art-science-and-technique emerging from this new state of consciousness “pedagogy of synthesis”.

2. Semantic barrier

To pass from fragmentation pedagogy to synthesis pedagogy we need a new language. Beyond conceptual language, today a “vibrational”, energetic/symbolic language emerges, –a “hologramatics” of life. And it is in this hologramatics that we have to make a semantic re-appreciation of the word “synthesis”. The word “synthesis” is equivocal as a concept, but fertile as a symbol. As a concept is a moment in the dialectics and takes for granted the composition of a whole by addition of parts. But, as a symbol, synthesis as a whole is an operation made at one stroke, accedes the whole immediately, laying aside the addition or composition of parts.

How to acquire this new message? –Like all languages, by resonance of similarity! It is not a technical language or new methodological methods any more, –it is the very “life” of teachers, which operates as catalytic agent for transforming the co-evolutionary creation process.

The point is to **be** synthesis, and not to teach synthesis.

You do not teach the new language; this language flows spontaneously as expansion of consciousness and release of energy under creative conditions in the teacher/disciple relationship.

But who are the new teachers?

3. Summons of knowledge

What force will lead the development process in the planetary consciousness of the third millennium? Church?, school?, labour unions?, proletariat?, the University of United Nations?

The new message does not come from Academies; it comes from the wild. It comes from the extreme experience of millions of men and women who today are crossing the wild of the modern civilisation. Many of them remain behind in the road, but some persons come back with a new state of consciousness. They are teachers of the future. We should go and look for them!

The University can “summon” and call together, on planetary scale, re-uniting in its bosom a “critical mass” of wisdom/love, which may awaken, by chain reaction of similarity, the expansive consciousness of new generations of students. They are simply human beings who have experienced in themselves the illuminative bliss of the creative force and transmit that energy/consciousness through participation of life.

Today, “mastership” is in crisis because a teacher has been replaced by a technician (a psychopedagogue, a psychologist, a psychotherapist, or an expert). The teacher must plainly be a “teacher” again, not to teach certain techniques of apprenticeship (this is business of technicians), but to transmit foundational values of total life in the human being; not to repeat information stored in the tree of knowledge (databanks), but to become “physiological” channels where the nourishing sap of the tree of life (new Alliance) may circulate.

This generative potential of the deep being has been forgotten by technicians, experts and doctors, –a qualitative value that, because is our of their mathematical equations, has given rise to a rational culture detached from life. This is why we say, present science gives us just “half of the formula”.

The “Mastership’s” definition is not dependent upon curricular ranks, but upon humanised cosmic functions. That is, hierarchies of the spirit united with knowledge-and-life.

It is up to teachers, and not to technicians, to occupy the “Centre” of the University of Synthesis.²

In my opinion, a remarkable “illustration” is not quite important in a teacher of the future. Perhaps this should be otherwise (now “illustration” has been transferred to computers).

The specific function of a teacher is to transmit to new generations substance/values indispensable to developing the consciousness, *energ-ethical* imponderables operating by simple catalytic “presence” in co-evolutionary processes of human life, missing “logo-chemical” ingredients (ultra-elements) in our materialistic and technical civilisation; and this loss produces serious social diseases that today we undergo by “entropic fall” (degradation of human matter by loss of light).

4. The New Instruments

What to teach?

What is at stake for the future is not a new knowledge, but a new tool. It is not a new system, but a new “organ”. A transit from information to “vision”. From metaphysics to “meta-physiology”.

Here, the “Whole” (unity of the Work) is **previous** to parts, but parts acquire full sense in terms of the Whole: “Human hologram”.

Beyond a lone researcher and beyond technical interdisciplinary teams, the “human hologram” comes ahead as a trans-disciplinary research instrument. Like a technical hologram, the human hologram exposes a new dimension of the reality: by “resonance” between prophetic vision and scientific knowledge (configuration of different functions).

It is a “new method” by “coherent” interaction among human beings.

Here there is no division between the knower and known, or between producer and product, but it is the subject of the experience who becomes “matter” of the work.

Here we enter a new creative dimension by implosion of knowledge, release of energy, and expansion of consciousness.

A considerable part of the existential void that today we undergo is due to this fact: the contemporary man has lost the “Apollonian creative power” for the sake of a Donysiac sensuality of a consumer society, and a Promethean will in pursuit of transcendent technologies. In his paper before the Conference of Venice, organised by the UNESCO (March 1986) and published in the “*Rapport final*” with the title “Reflections about the Way of Western Thinking and about Science and Education”, Professor Ubiratan d’Ambrosio has emphasised how important is to put into practice new educational methods for releasing this potential energy of the human being if we really want to start the planetary civilisation of the third millennium.³

So, when we speak about University of Synthesis and Centres of Synthesis we refer not only to centres of “knowledge”, but also, over and above, to “power-stations”, to a new form of energy. We pass from atomic energy to human energy/consciousness. Today we do not suffer from shortage of knowledge. Universities and research centres are factories that produce abundant cognitive material, but we need “human fuel”, indispensable (energy/consciousness) for transforming this “matter” of knowledge into expansion of consciousness. The nucleus of the atomic reactor, in the University of Synthesis, is a “critical human mass” to release an initial energy that operates as an ignition spark in secondary circuits of the permanent educational system.

5. The University of America

Somewhere in America, sooner or later, we should start again.

Why America?

Because to balance the expansive pole of the technical society (that we may symbolise today in the University of United Nations, in Tokyo, Japan) we need to establish a “human pole” somewhere for a suitable conjunction between the “soul of the peoples” and “telluric forces of the Earth”. This privileged place is “deep America” (in Rodolfo Kusch’s words), this still untrodden land of “Man looking at South-West” (in Subiela’s movie picture), this portion of sacred geography in the planet, which keeps in its bosom the mystical reservoir of ancient mysteries, and can become spiritual initiation pole for new generations of students.

Between the technical pole of knowledge and the mystical pole of knowing we witness today an invisible pilgrimage, a long “journey” of humanity in quest for the lost unity, a new “way of Santiago” tracing on the Earth, with magnetic lines, the numinous trajectory of the stars.

To “establish” the pole of synthesis we cannot count too much on academicians and experts any more; they have gone too far –they have fragmented knowledge and laid aside the consequences in terms of being-and-life. From “deep America” we should show to the anguished and expectant world the way of inner freedom through harmonious material and spiritual values. As Francisco José Figuerola says in his *“Political Writings”*, “We can offer the world an essentially novel solution, which however is paradoxically ancient, the new synthesis of ideal with real –the new man of the twenty-first century”.⁴

Bibliographic references

¹ Muñoz Soler, Ramón P., “Magisterio Universitario y Pedagogía de Síntesis”, Ed. Depalma, Buenos Aires, 1985.

² Muñoz Soler, Ramón P., “Universidad de Síntesis”, Ed. Depalma, Buenos Aires, 1984.

³ d’Ambrosio, Ubiratan, “Réflexions sur le mode de pensée occidentale et sur la science et l’éducation”, UNESCO; “Colloque de Venise”, Rapport final.

⁴ Figuerola, Francisco José, “Escritos Políticos”, Plus Ultra, Buenos Aires, 1974