

Ramón P. Muñoz Soler

**Proposal**  
for a

**University of Synthesis**



**I**

Excerpt from  
*Propuesta para una Universidad de Síntesis*

Translation by Héctor V. Morel

*“A strange form of war, hardly understood yet, broke off in the world. Something is out of our reach. At present, organised violence is self-sufficient power, independent and faceless power, but behind different masks.*

*How to respond to this challenge?*

*Now, critical philosophy is insufficient. And social revolution cannot cope with this humanity that has crossed the cosmic barrier.*

*The sense of the student revolt by 1968 and its chain world-wide reaction is something that remains out of the reach of sociological criticism; we have seen just the crest of a wave of violence, but we did not go to the essential root of this phenomenon, the enigmatic message flowing from the deep life of youth. The political power was unable to notice the signs of the new time. Old leaders were unable to channel the current of human energy suddenly released on the planet; they calmed down the university cloisters, but violence appeared elsewhere under another form. And now what?*

*University of Synthesis appears as new “organ of knowledge” on planetary level. As a point of convergence between the way of knowledge and the way of life. As a place of meeting between man asking about the Universe and the Universe asking about Man.*

*Ramón P. Muñoz Soler*

***“Universidad de Síntesis”***

*Depalma, Buenos Aires 1984*

## **“Proposal for a University of Synthesis”**

*This proposal is founded on pedagogic research made during 1985 and 1986 by a group of collaborators organised as a “Workshop of Synthesis”. Later we prepared an epistemological study on this subject during a Seminary at the Argentine Scientific Society (Sociedad Científica Argentina) from the 2<sup>nd</sup> to the 30<sup>th</sup> of September 1987, about “Science before the farthest limits of knowledge”. And on a second Seminary at the same Institution, from the 1<sup>st</sup> to the 30<sup>th</sup> of June 1988, we discussed “Premises for a Pedagogy of Synthesis”.*

*Here we offer a continuation that is a tool of work. They are some suggestions derived from a transdisciplinary dialogue among contributors, at the Argentine Scientific Society on the 29<sup>th</sup> of June 1988, with the participation, as guest of honour, of the President of this Institution, Agronomy Engineer Eduardo Pous Peña*



## Contributors

**Ramón P. Muñoz Soler.** Doctor in medicine. (Author of “Germes of Future in Man”, “Anthropology of Synthesis”, among other titles).

**Eduardo Alberto Castro.** Physical Chemistry Official Professor in Faculty of Exact Sciences, National University of La Plata. Member of Career of Investigator (CONICET), main category.

**Eva María Sarka.** Science of Education Professor. Former Coordinator of Informatics and Educational Investigation Department of Higher Education (Ministry of Education). Coordinator of “Pilot Project for Forming Human Resources, University of Centre.

**Ramón Lema Araujo.** Rector of Municipal Institute of Education through Art (IMEPA), city of Avellaneda. Creator of “National and International Biennials of Children’s and Youth’s Art” and of “International Meeting of Education through Art”.

**Ricardo Bullrich.** Architect, industrial designer and model-maker. Official Professor (in charge) of “Workshops on Introduction to Design Knowledge” and “Introduction to Design Practice” (Basic Cycle, Faculty of Architecture, National University of Buenos Aires). Co-founder of “Community of Sierra Alta”, La Rioja Province (An experience to living together in human harmony and communities promotion).

**Gustavo Loiseau.** Architect. Investigator on organic architecture (he took part in meetings on organic architecture in different countries)

**Rubén Hallú.** Associate Professor (in charge) of Chair of Pharmacology, Faculties of Veterinary in both Universities of Buenos Aires and La Pampa.

**Lidia Orsi.** Architect. Design Teacher. Chief of practical works about “Introduction to Design Knowledge”. Faculty of Architecture, UBA.

**Lily J. Wencelblat.** Architect. Hired, in Municipal Committee of Housing, Buenos Aires.

**Liliana Llebaria.** Architect. Projects related to ecological architecture.

**Olga Mabel Negri de Cainzos.** Music Education Professor. Coordinator of art in Municipal Institute of Education through Art (IMEPA), in Avellaneda.

**Elba María Longhini.** Psychopedagogue. Recovery Schools’ Teacher.

## University of Synthesis

An Educational Pattern for the Planetary Civilisation of the Third Millennium

### Introduction

Some persons have qualified my book “*University of Synthesis*” as a utopian proposal. Of course, it is. On his acute criticism of the technocracy, Henri Lefèbvre says:

**“At present Utopia reigns supreme. It is the impossible.  
To conceive of the real and the possible we have to go  
through the utopian and the impossible”.**

The idea of University of Synthesis is inscribed on a constellation of signs announcing the new era.

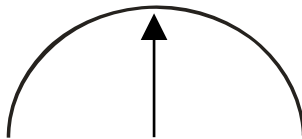
The world we see is a world gone by.

A wind of future shocks the foundations of our civilisation.

A new energy/consciousness is realised on the planet, but we are still unable to decode the *message* of the new sign of the time.

We stayed at a house that now is without support, and today we suffer from a disease of the civilisation: existential void and loss of meaning.

We have reached a frontier that is difficult to cross.



Where to get an answer to the existential crisis of contemporary man?

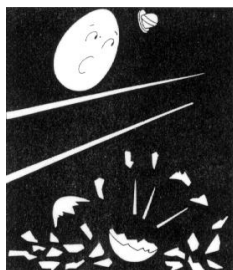
**Now this answer does not come from Academies,  
it comes from the wilderness.**

And what happens with knowledge?

In times of crisis, as our time is, between the sundown of ancient gods and the birth of a new sun, knowledge found refuge in “arks of survival”. In the past, they were temples and monasteries. Today they may be universities.

More than a new institution, University of Synthesis is a new “organ of knowledge”. It belongs to a co-evolutionary physiology of the planetary body. So we say it is an “organ”. Its main function is to re-unite, on the same “circuit of resonance”, the way of knowledge and the way of life.

The University of Synthesis still does not exist as an institution. In terms of University, there is only a “galaxy of particulars”, fragments of lost unity.



***We have lost the link  
of the parts with the whole***

Recently, regardless of the academic university, multiple forms and alternative patterns have emerged, being all of them valid as attempts to recover knowledge of a cultural tradition of humanity which could not be admitted in the professional and technical university, but such alternative patterns do not respond properly to the challenge of the message connected with the new sign of the time.

The civilisation of the third millennium asks the University far deeper questions than those that we usually see as “university problems”. Now synthesis does not follow the way of science, but the way of man, because the unity of man is *before* the unity of science. To recover this lost unity is the main function of the “University Mastership” of the future. To this purpose, a university reformation is insufficient. It is the creation of something new!

We need a “Pedagogy of Synthesis” and a “Methodology of Synthesis” for the creation of human bases for the planetary civilisation of the third millennium.

## Pedagogy of Synthesis

The following are the most general *principles* of this co-evolutionary pedagogy:

It is a pedagogy of **before**:

Principle of  
*anteriority*

**before** a fall in fragmented knowledge; **before** any professional distortion by a unilateral development of functions;  
**before** life may crystallise in a form.

Principle of  
*creativity*

Creating conditions for the expansion of consciousness and release of human energy.

Principle of  
*interiority*

It is a principle of self-consciousness, of reversibility of values: making inside what one wants to make outside.

## Methodology of Synthesis

Here “method” is “educational method”. As McLuhan would say, “medium is message”.

*Not only information circulating through the tree of knowledge,  
but also sap flowing through the tree of life.*



This “pedagogic medium” is configured by

**logo-technical circuits of resonance.**

What are “logo-technical circuits”?

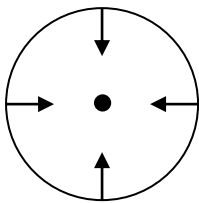
–“Organic matrices” through which the sap of life is circulating. “Human medium” to live, grow and be.

If for one reason or another, one cannot contact in a direct way these “primordial mothers”, then life dries up, grows weaker, and declines.

What are these “first circuits” that configure the invisible geometry on the University of Synthesis?

The first circuit is of

***human resonance***

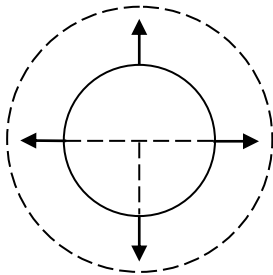


It is the first law (“may brothers be united”, as Martín Fierro says).

***University residence*** is its practical instrument. Here one learns how to live together.

The second circuit is of

***cosmic resonance***

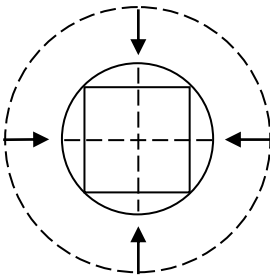


Here one learns to come into direct contact with the cosmic consciousness/energy.

***Practical ecology*** is its tool.

The third circuit is of

**Expansive/implosion of knowledge**

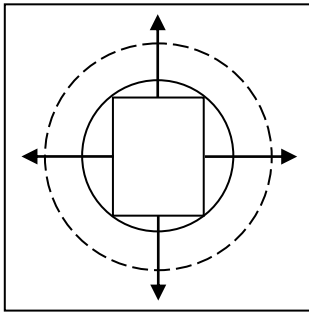


Here one learns how transform ‘matter’ of knowledge into expansion of consciousness and release of energy.

***Circuits of computerised information and workshops of creativity*** are its tools.

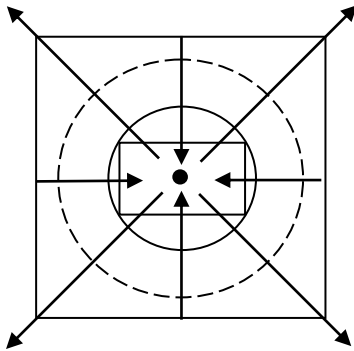


The fourth circuit is of  
*spiritual resonance*



*Here one learns* how to understand by participation. Social consciousness of a “student apprentice”. *Social work* is the tool.

The fifth circuit is of  
*spiritual resonance*



It is activated by reversibility of values and spiritual transcendence.

How to differentiate methodologically a technical circuit from a logo-technical circuit?

–On a technical circuit, knowledge of the art rules are sufficient, and the result will be correct. It does not matter if it is the right or wrong person.

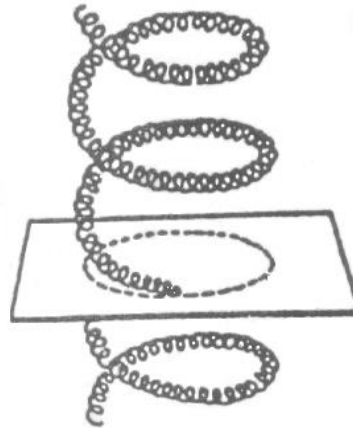
–On a logo-technical circuit, a different law is in force. Here the Chinese aphorism is valid:

“Right method with wrong person: wrong result”

“Wrong method with right person: right result”.

Not all ‘human cells’ integrating these logo-technical circuits stay on the same geographic place or on the same coordinate of time, in the way of our familiar technical teams, but configure a visible and invisible web of operators with differential functions, but all of them united by the same vocation and the same meaning of the work.

Resonance by similarity on a space of  
different curvature.



C. Bragdon

Our experience on the “Workshop of Synthesis” has made us see how this “resonance by similarity of differential functions” is not easy to achieve at all. And the division between different areas of science, philosophy, art and technique is even stronger, and above all, the isolation among different researchers is more stressed. Academic prestige, economic interests, ideological positions, and eagerness for power are also barriers to reach this ‘critical point’ of human meeting in which understanding becomes expansion of consciousness and solidary participation in the work.



## *Epilogue*

*Before the collapse of a culture that has emphasised the possession of material goods, sooner or later, somewhere in the planet, we must start everything anew.*

*Educators of tomorrow must teach the present-day children to cross the cosmic barrier. But a question may be proper: where these teachers are formed?*

*—There are multiple institutes for different levels of teaching (pedagogic baccalaureates, faculties of sciences of education, secondary professorships, and kindergarten professors, and the university teaching career), but the unity of the “mastership” and the universal meaning of the education are lost. Today we have more technicians and professionals, but less teachers.*

*At present, educators are substituted for therapists. It is a sign of our time. The point is that we are ill.*

*The new University must be in charge of the formation of teachers in order to teach the new generations to cross the dangerous threshold between physiology of terrestrial man and physio-ecology of cosmic man.*

*A utopian proposal?*

*Yes, as utopian as wishing to put on orbit a “space telescope” 3 billion dollar worth to see the Universe closer!*

*But, the “Hubble” project is on the way, with 500 different ways of operation, one 94 inch mirror, one computer set to register readings by 16 observatories in different areas of the world, with a staff of 250 technicians, which includes 60 astronomers.*

*University of Synthesis is something similar. A human antenna placed somewhere in the planet to receive not only messages from the sky, but also messages coming from Earth.*

*Where in the world a genetic convergence of human, telluric and cosmic forces can take place to bring into action the expansion of consciousness in coming men and women?*

*—I feel this place is America.*

*If on planetary scale today we can place on the University of the United Nations in Tokyo, Japan, the expansive pole of scientific-technical knowledge, the pole of “human implosion” has to be in America.*

*Why America?*

*—Because America, the “deep America” (in Rodolfo Kusch’s words) has reached, in the soul of its peoples, a sufficient level of interiority to offer, to the emerging “globalisation”, a “human bridge” between celestial archetypes and wisdom of Earth.*

*On a potential American new man we begin to glimpse the first traits of material and spiritual values in tune. Without this pole of human interiority ‘dissolving’ those compounds of dehumanisation produced by our technical civilisation, “transcendent technologies” (as Thomas Berry calls them) may lead us to a new collapse of Atlantis, the post-modern Atlantis.*

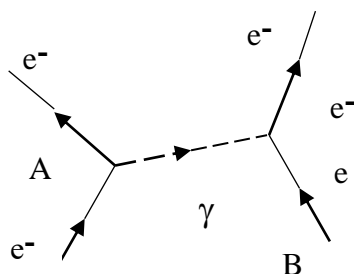
## 2<sup>nd</sup> Part

### University of Synthesis

Educational pattern for the planetary civilisation of the third millennium

#### A dialogue with members of the team

**Muñoz Soler:** The first question to the Professor of physico-chemistry at La Plata University, Argentina, and a researcher on quantum physics, Doctor Eduardo Alberto Castro.



During the course of past year, Doctor Castro was in charge of the following subject:

#### **“Some reflections about quantum physics and expansion of consciousness”.**

His lecture focussed a methodological criticism about present-day unifying proposals among disciplines belonging to different areas. In connection with a possible relationship between science and mystique, he said:

“Recently multiple papers from physicists, philosophers, psychologists, theologians, et cetera, have appeared with the purpose of discovering and explaining the extraordinary and revelatory relationship between modern physics (the hardest science) and mystique (the more tender religion).

In my view, modern physics does not offer any positive supports, and much less definite and decisive proofs for a mystical and spiritual vision of the world. But great physicists of the beginning of century were mystics”.

Now we will not continue the polemics derived from Doctor Castro's words, a polemics that, on one side, remains on a scientific and philosophic field. But, my question is as follows: Do not you feel that, with this discussion connected with the "holographic paradigm", we run the risk of substituting the ancient theological debate for a modern epistemological polemics? May not be better to "work together" in order to discover this new field of creativity which we could name "human hologram"?

**E. Castro:** My answer is yes, but I want to point out that, if these two fields (science and mystique) aim at the same end, they work with very different methodologies. On the other side, I feel proper to warn about early syntheses and arbitrary extrapolations.

**Muñoz Soler to Eva Sarka** (Professor on Superior Education and former Coordinator in Department of Informatics and Educational Investigation, National Bureau of Superior Education (Ministry of Education):

During the course of the past year, Eva was in charge of the following subject:

**"Human Communication and Systemic Pedagogy".**

I select a paragraph from her lecture:

"Today we can entirely accede any information. I can read the "British Encyclopaedia" on a CD in a disk drive. On the other side, I can simultaneously communicate through a MODEM –as short time ago we did– with students in Buenos Aires, Bariloche, Mar del Plata and the United States. There we found children "chatting" with their companions from other areas of the world."

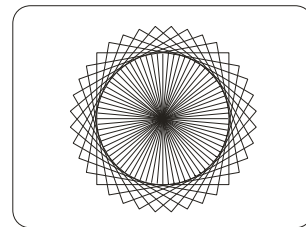
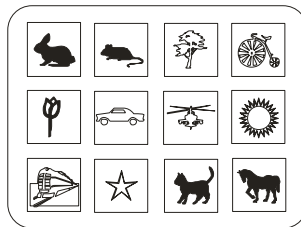


**Muñoz Soler:** My question to Eva is as follows:

Throughout the times, the biological evolution has been transferring tools incorporated into the body and technical instruments outside the body (by substituting a digger-leg for a power shovel).

After an integration of its different departments and workshops by means of electronic satellite circuits, cannot the University of Synthesis constitute a pole of “implosion of knowledge-and-expansion of consciousness?”

**Eva Sarka:** In my opinion, if we rescue the original sense of education and create a dynamic communication on a new space, without inside or outside, but with “something” synthesising the communication inward-outward process, the store of a “mass” of information about tools of human creativity may co-operate so that this “flow” is not broken and may emerge a new creative synthesis.



**Muñoz Soler to Ricardo Bulrich** (an Architect and Professor on the Basic Cycle, Buenos Aires National University).

His subject during the course of past year:

**“Projection as an instrument of change”**

Ricardo referred to the “human habitat”, not only to the physical aspect, but also to the entire system of relationships in which a human being develops his living. And he pointed out utopian patterns in connection with the formation of this “habitat”.

“Utopian patterns”, Ricardo said, “ever had, though in some chimerical way, a revolutionary function. Buckminster Fuller (famous for his geodesic domes) follows this utopian tradition. He imagines a revolution, a change, promoted by a projection”.

Ricardo was not very optimistic in relation to certain possibilities of repairing those damages of man against the ecological environment of the planet and against his own habitat, since in his opinion there are

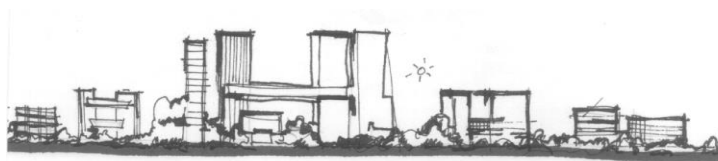
irreparable damages (time-bombs in our environment threatening the future life), but he does not declare himself either totally pessimistic, and even poses his proposal of a “constructive pessimism”.

“In front of a possible self-destruction of the human species by “irresponsible” growth, let us counteract it by means of “responsible growth”.

**Muñoz Soler:** Ricardo, from the viewpoint of an utopian pattern, could not the University of Synthesis have a revolutionary presence in our current world in terms of its own architectonic language? How do you intuit the new “university habitat”?

**Ricardo Bulrich:** Regarding to the pattern of University of Synthesis, I wondered several times where could this University be definitely placed, and how could we lecture in our familiar context. I could hardly imagine this University in a city. It is difficult to reconcile a new educational space of synthesis with the pollution of present-day cities. In this sense I remind the Amancio Williams’ idea, which is an “Utopia”. He thought of a linear city, which on its transversal cut could be a short distance between nature and downtown.

If we think of University of Synthesis, it should be inserted in a scheme enabling man to remain somehow in the centre of nature and hardly establishing a spinal communication, as it were, with the entire urban process.



**Muñoz Soler to Gustavo Loiseau** (an Architect and organic architecture researcher):

Last year, the subject of Gustavo during the Course was as follows:

**“Organic architecture as an answer to the awakening  
of consciousness in planetary man”.**

Gustavo began to tell: “At present, our attempt is to come rapidly closer to this idea: how different stages of human consciousness, on their different times of development, can be observed on remaining buildings of those times.”



And his lecture continues with a short compared report about architectonic design and expansion of consciousness.

“In the young India, we witness the appearance of “semi-spheres”, which imitate the sky, but being the latter separate from Earth.

In North Ireland and France, “Celtic dolmens” are just points of reference playing with the incidence of the light on them and with their projections of shadows.

In Persians buildings we witness certain light-darkness opposition, as a symbol of tension manifested by a cosmogonical dualism.

Among the Egyptians, we can see with clarity the “mass”, massive pyramids, and passages as a metaphor of penetration into matter.

The Greek made a 180° turn in the Egyptian temple. There, pillars are outside, and the stress is on the space that separates one another; with an altar in the centre, but none enters this temple.

The Romans built bridges and aqueducts as symbols of conquest of the world and circulation of life.

And the Medieval soul rises to the sky through needles of Gothic cathedrals.”

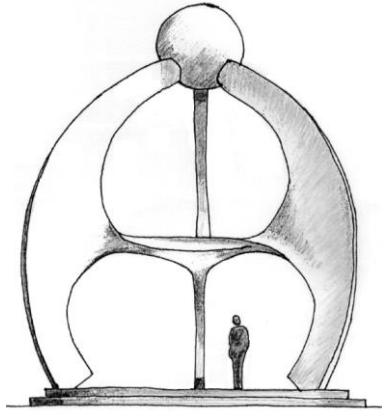
**Muñoz Soler:** My reflection related to Gustavo’ work is as follows:

We have seen architectonic remains of extinct cultures, as frozen images on the time of their respective cosmic visions. And at present we see buildings of modern technique which, as Octavio Paz properly says, “are symbols of action, but not images of the world”.

My question to Gustavo is this:

“Is it possible to intuit the architectonic form of the incipient awakening of a cosmic consciousness in humanity of our time?

In this sense, we should stress the human/cosmic symbolism of Gyula Kosice’s work, presented at the “International Sculpture Display in the Open”, during the Seoul Olympic Games, by 1988.



**Gustavo Loiseau:** I do not know if at present we are in a position to find a form. But of course we can say cosmic space is “resounding” on inner human space, and in this sense there is indeed a way of inward searching. If we look inward we may find certain space in which this new form could take place.

A Greek man and a Gothic man could put outside their inner space in a direct way, but our present-day man, with his individual consciousness, has to travel through the same way, but now this is not so easy.

Today gods do not assist us to create directly those spaces. Now we have to go through this inner way by ourselves, individually. And in my opinion, this is the main task of our time, that is to say, to know our inner space, because otherwise all those things that we can imagine as a form, with our old tools, with our old instruments, are going to be deceitful and void. Our spirit needs new spaces, but we have to create them with a new spirit. This new spirit may be creating right now, under this dark dome, as a very delicate germ which we will see when the light shines again.

At any rate, I have a proposal.

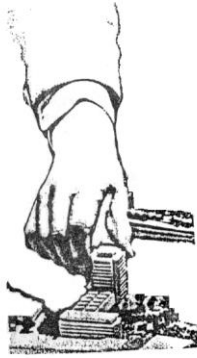
I wonder how we can build, with iron, glass and crystallised forms, something that is living spirit, something that is blood, if the living quality of blood makes it so elusive. I had imagined some things like the water, some cathedral of water, but perhaps, as a human meeting, the centre of synthesis may be space charged with future, with tensions of human polarities in it, and spaces transformed into multiple forms in motion.

**Muñoz Soler:** The Architects **Lidia Orsi, Lily Wencelblat and Liliana Llebaria**, members of “Study of architecture for a personalised habitat”, made us participate this year in a “Workshop” experience, and witness new dimensions of human space.

I have here the Santiago Barbuy's paper:

***"Space for human meeting"***

*(ADCEA, Buenos Aires, 1976)*



On his paper, this talented artist says:

“A three-dimensional space is sufficient for physical and physiological life of man; instead, his psychic life needs space subject to certain conditions in order to transform dead dimensionality into living speciality”

**Muñoz Soler to Lidia Orsi:** During my “Workshop” experience, my impression was that young architects had suddenly gone beyond the drawing table until a corporeal choreography. Has this something to do with Gustavo Loiseau’s “resonance on the inner human space”, or with Barbuy’s “living speciality”?

**Lidia Orsi:** Yes, Gustavo Loiseau’s observations are perfect. Likewise we wondered, and reached a point in which our usual, differentiable and practical instruments were of no use to explore inner space and outer space; so we started a search by following other ways (which had to do with “that which one does not say”, with that which is “underlying”).

We believe this exploration on those other ways are not in charge of specialists, but also of all of us: we all possess files containing spaces lived and to be lived. That is to say, we could see new ways, which do not exist, which are about to be discovered.

**Muñoz Soler to Lily Wencelblat.** Again with University of Synthesis –and upon the basis of our Workshop experience here–, do you feel a search of this new didactic-pedagogic space could be made by a community of teachers and students who want to find a bridge between way of knowledge and way of life?

**Lily Wencelblat:** In my opinion, during this individualistic stage that we are travelling through, we reached a point in which we should stop and start our way, but with humbleness. In my view, this is the way.

**Muñoz Soler to Liliana Llebaria:** I believe that Liliana has a significant observation about “ecological dimension” of human space.

**Liliana Llebaria:** In my opinion, we should urgently include an ecological practice in the program of University of Synthesis, because a generation after us has to assume an ecological leadership in the planet. This task is too much strenuous, and we have to prepare it beforehand.

Up till now, individually we have worked detached from natural resources, as a strange thing handled by others, being unaware of what is our part in the formation of our environment.

**Muñoz Soler to Lema Araujo:** (A Professor at the Municipal Institute of Art Education, IMEPA, city of Avellaneda, Buenos Aires Province).

Last year, you offered us your experience as an educator by means of a lecture of deep human content and strong social sense:

**“Education through art as human instrument and cultural identity”.**

We ask the first question to Professor Lema Araujo.

In this book “Idea and Image”, Architect Louis Khan refers to art as follows:

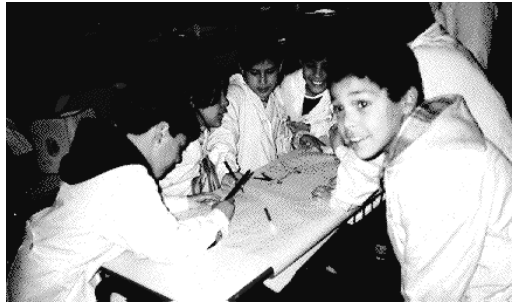
**“We teach art, but in general, we do not understand its basis  
or existential function, and we reduce it to a pastime”.**

In this sense, what is your experience as an educator?

**Lema Araujo:** Our reflection is as follows. Any “learning” process has ended with a tremendous confusion because we mistake apprenticeship for acquisition of knowledge and information, and for storage of this information.

It should not exist any contradiction between knowledge and apprenticeship because a human being is a whole and should function as a whole. But when this human being is absorbed by knowledge and

information –through an exclusive mind training– eventually we consider that the acquisition of things is tremendously important, so we live in triviality and immediateness.



**Muñoz Soler:** Last year, during the course you referred to “cultural identity”.

What do you think of a possible integration of art and life for new generations in the frame of a “University of America”?

**Lema Araujo:** I repeat what I said last year. As Latin Americans, we are transforming education through art into something absolutely different from North Americans, Europeans and, of course, from the Asian and the African. We can discover –and here I point out this cultural identity– our eventual force shared with the rest of American countries, if we begin to look one another a little inward, –a kind of “implosion” (as we said during the Course), an implosion by an absolutely revolutionary transcendence.

**Muñoz Soler:** And now we will listen to

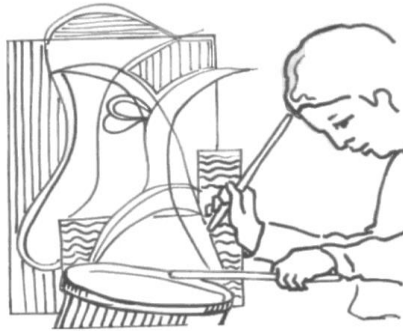
**Elba Longhini,** a psychopedagogue,

**Mabel Negri de Cainzos,** a Professor of musical education, and they shall say something about their experience on the “Workshop of psychopedagogy”.

**Elba Longhini:** Our starting point was the pathological aspect, especially connected with children, and gradually we saw the need for working also with parents. So we implement a work with adults, not in connection with problems or recreational needs, but by opening new communication channels, by discovering a possible intimate and sensible expression, and by integrating the artistic expression into the pedagogic tool.

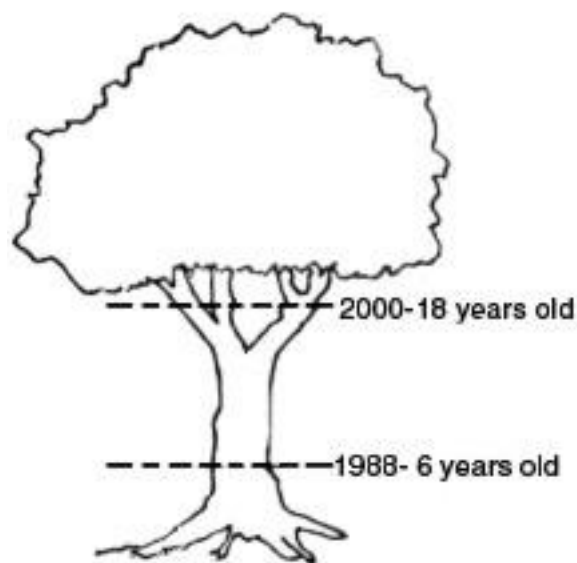
**Muñoz Soler to Mabel Cainzos:** Staring at University of Synthesis, how do you see a possible development of all these artistic forms with children and adults, eventually integrated with the body and life of young university students of the future?

**Mabel Cainzos:** In my opinion, on a new university project, the youths should experience all areas of education through art, by developing gradually and progressively latent possibilities in song, drama, plastics and music, and first by making personally their own instruments.



**Muñoz Soler to Doctor Rubén Hallu:** (A Professor on pharmacology, at the Veterinary Faculty, and a young teacher in direct touch with young university students of his time.)

**Rubén,** during the Course of this year, you recognised the importance of this level of human development connected with the age to be admitted by the University, 16-18 years old. I named this evolutionary stage of a young student “critical fluctuation area”, in which life is not crystallised in a form yet. There one can start something new. If we introduce schematically the educational process as a current circulating through the “tree of knowledge”, and we mark this year 1988 as the school starting point for a 6 year old child, this child will reach his admittance age for the University by 2000, and find himself on this “area” of the tree in which its branches begin to come apart.



## *Epilogue*

*Before the collapse of a culture that has emphasised the possession of material goods, sooner or later, somewhere in the planet, we must start everything anew.*

*Educators of tomorrow must teach the present-day children to cross the cosmic barrier. But a question may be proper: where these teachers are formed?*

*—There are multiple institutes for different levels of teaching (pedagogic baccalaureates, faculties of sciences of education, secondary professorships, and kindergarten professors, and the university teaching career), but the unity of the “mastership” and the universal meaning of the education are lost. Today we have more technicians and professionals, but less teachers.*

*At present, educators are substituted for therapists. It is a sign of our time. The point is that we are ill.*

*The new University must be in charge of forming teachers in order to teach the new generations to cross the dangerous threshold between physiology of terrestrial man and physico-ecology of cosmic man.*

*A utopian proposal?*

*Yes, as utopian as wishing to put on orbit a “space telescope” 3 billion dollar worth to see the Universe closer!*

*But, the “Hubble” project is on the way, with 500 different ways of operation, one 94 inch mirror, one computer set to register readings by 16 observatories in different areas of the world, with a staff of 250 technicians, which includes 60 astronomers.*

*University of Synthesis is something similar. A human antenna placed somewhere in the planet to receive not only messages from the sky, but also messages coming from Earth.*

*Where in the world a genetic convergence of human, telluric and cosmic forces can take place to bring into action the expansion of consciousness in coming men and women?*

*—I feel this place is America.*

*If on planetary scale today we can place on the United Nations University in Tokyo, Japan, the expansive pole of scientific-technical knowledge, the pole of “human implosion” has to be in America.*

### *Why America?*

*—Because America, the “deep America” (in Rodolfo Kusch’s words) has reached, in the soul of its peoples, a sufficient level of interiority to offer, to the emerging “globalisation”, a “human bridge” between celestial archetypes and wisdom of Earth.*

*On a potential American new man we begin to glimpse the first traits of material and spiritual values in tune. Without this pole of human interiority ‘dissolving’ those compounds of dehumanisation produced by a technical civilisation, “transcendent technologies” (as Thomas Berry calls them) may lead us to a new collapse of Atlantis, the post-modern Atlantis*