

RAMON P. MUÑOZ SOLER

**UNIVERSITY
OF
SYNTHESIS**

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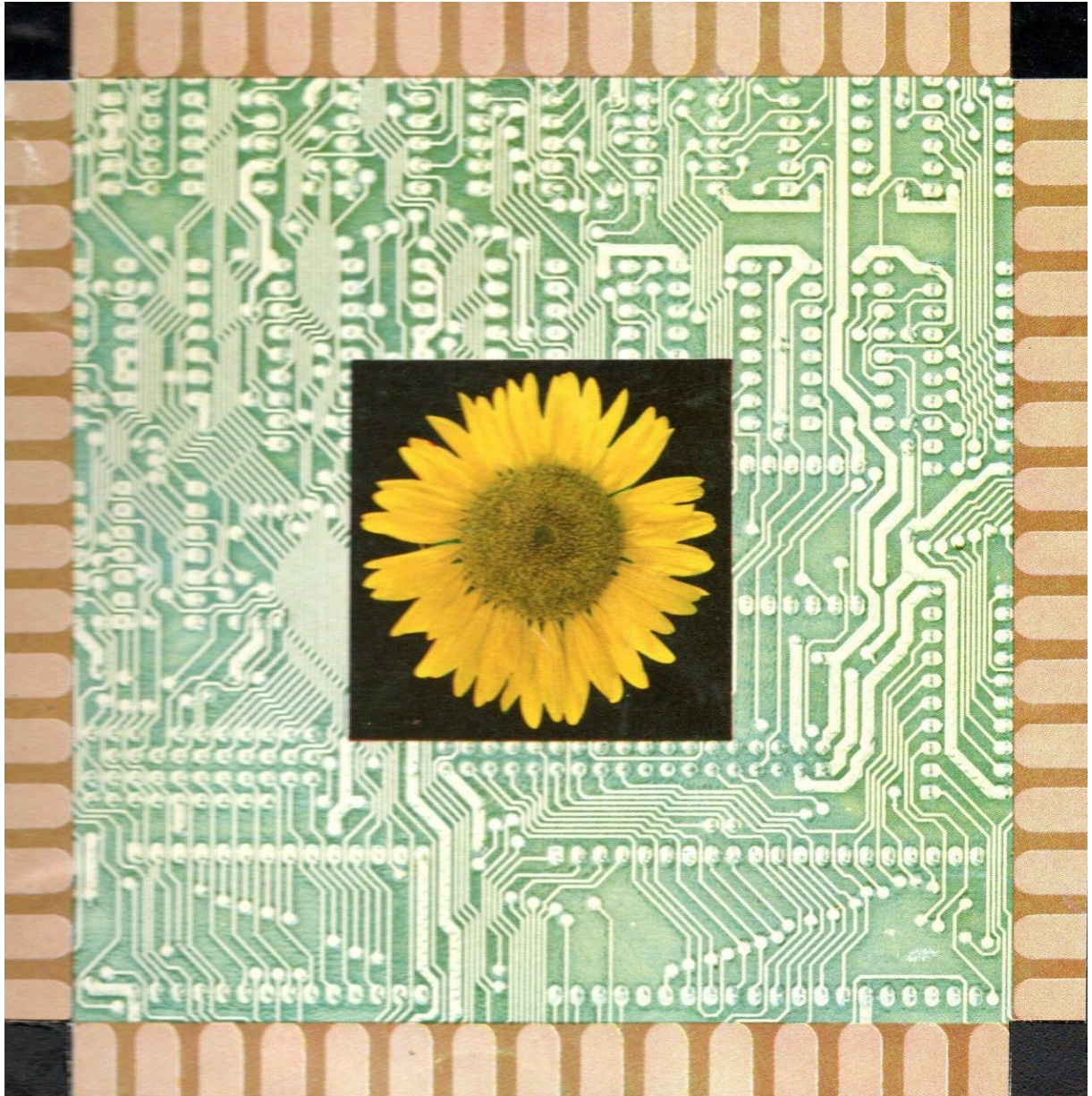
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Analogous synthesis

The mandalic figure symbolizes the balance between the cosmic mystery of life and the development of human knowledge; a reversible and analogous movement between Unity and diversity, Centre and periphery, Principle and form; Being and becoming; *Logos* and *techné*.

HOMAGE

*to the Argentine university,
to its teachers,
to the new generations of students.*

BY WAY OF FOREWORD

Why “Synthesis”?

The idea of “synthesis” is ambiguous as a concept, but fruitful as a symbol.

For a thousand years the University has developed the power of intelligence. But times have changed, the world isn’t what it used to be, and the will to know is beginning to join together with the consciousness of being.

The new University does not yet exist (as an institution), but it does as a function (and as material for demolition.) A multitude of forms and models have exploded, but the experience, traces of information, fragments of recombinant DNA and protoplasma remain for a new generation. Scholastic university? University of free thought? State? Private? Apolitical? For the masses? Elitist? All these are valid models, but they are of the moment and have no future. The new civilisation of the third millennium asks other, deeper, more vital questions of the University, rooted more in the self, in the soul and in the cosmos.

The new University is *pro-phetic* (a word that has not yet been uttered), a university of *synthesis* (without thesis.) It is not founded on concepts or systems. It is not constituted “according to” a political party, a State power, multinational corporate interests, the truth of a church or a United Nations Charter, but rather it is the “*archetypal function of knowledge*,” medium and message, university teaching for a humanity that has crossed the cosmic barrier. It is no longer humans who ask questions of the Universe, but the Universe that asks questions of humanity.

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PART ONE
UNIVERSITY OF SYNTHESIS
AS IDEA

I

CRITIQUE OF THE CURRENT UNIVERSITY STRUCTURE

The twentieth-century University in crisis.

Loss of the original unity of knowledge.

“We live in a time when a new synthesis is needed. Those who do not understand this need cannot fully understand the problems of humanity of our time.”

Ernesto Sábato, *Hombre y engranajes*.¹

The current university structure is unsuitable for meeting the challenge imposed by current times in the field of knowledge, that of joining the path of science with the path of humanity.

The University is *divided* into a multitude of faculties, departments, institutes, major and minor degrees, specialisations and sub-specialisations that grow in a centrifugal direction and increasingly *move away* from the principles that found the self and orient the meaning of human life. The idea of universality of culture—the spirit and essence of the classical University—has given way to the utilitarian and professionalist model of the modern University. The ideal of making the University a “school for forming people,” as Carlos Bernaldo de Quirós² wanted, an “environment of scientific and philosophical knowledge,” as Joaquín V. González prophesised, a school where the freedom to think and the will to serve would be exercised at the same time, has often been subverted by regressive or revolutionary (counter-cultural) forces which in turn and in their own way have sought (and seek) to maintain cultural dependence, academic privilege, political power and ideological predominance.

When the University of the twentieth century appears to have reached the full extent of its development (expansion of university campuses, power of advanced technology institutes,) it is discovered that it carries within the seed of its own decline. It serves the system but it has ceased to serve humanity; it is a multi-university, but it has ceased to be Uni-versity.

¹ Ernesto Sábato, *Hombres y engranajes*, Emecé Editores, Buenos Aires, 1970, p. 108.

² Carlos Bernaldo de Quirós, *Humanismo eugenésico integral*, Buenos Aires, 1946.

“What must a person do to continue being a person in a technified society?”³

These were the words of Trevor Fisk, president of the National Union of Students in the UK, in the 1960s. Translated into the language of modern theoretical physics, we would say: what must a particle do to continue being a particle in a field of waves?

The students who stormed into academic faculties in the 1960s in the style of an “invasion of centaurs”⁴ were not all social misfits, nor were they all motivated by destructive ideologies. Behind the political façade there was a rebellion against the form of science divorced from conscience. With the impact of this new global force of intelligence there came into being the “free American universities,” the “English anti-universities,” the “critical German universities,” the cultural revolution movements in France, China and Japan. What has been the result of all this? The politicisation of the student body, the participation of student power in the running of universities, anti-courses, occupation of the universities by students, eviction by the police, pamphlets, drugs... and the spilling of young blood. Has a new university emerged? Certainly not.

Argentine universities could not escape the strong sociopolitical contradictions of the 1960s and the wave of violence, intolerance and fanaticism that came after. The university struggle was very tough among us and left wounds that have still not healed (young people remember the “Night of the Long Batons,” when the military government intervened in the University of Buenos Aires on 28 July 1966.) There were eras of McCarthyism and “witch hunts,” left- and right-wing political trends, ideological discrimination, the mass resignation of professors, the expulsion of students, liberal and repressive university laws... And all this without anyone having come up with a university model that will satisfy the new generations of Argentines. In short, we can say that in these last thirty years we have carried out a political experiment within the university, but *not* a genuinely university experiment. Why should this be so difficult?

Let us return to May 1968 in France. The meaning of the student revolt in 1968 and the global chain reaction to it is something that is still beyond the grasp of contemporary sociological criticism. Only the crest of the wave of violence was seen, but the essential root of

³Trevor Fisk, in *La rebelión estudiantil en la sociedad de posguerra*, Oscar Troncoso, Centro Editor de América Latina, Buenos Aires, 1973, p. 37.

⁴Theodore Roszak, *The making of a counter culture*, Garden City, Doubleday & Co, Inc., New York, USA, 1969.

the phenomenon was not reached, that enigmatic message that flows from the profound life of youth. There was no response. Something was done so that everything carried on the same. But the violence continued. The political powers were unable to spot the signs of the new time. The old leaders were unable to channel the current of human energy that had suddenly been released on the planet. They calmed the lecture theatres, but the violence broke out elsewhere. And now what?

The radical transformation of the university structure, although many yearn for it in theory, would in practice cause such a disturbance in the current social framework that its very announcement is considered dangerous by the system sensors. Creating a new University is like building a gothic cathedral, it changes the curve of the whole human space, and this is experienced as something destabilizing and “subversive.” Ultimately, the old system ends up swallowing the boldest projects; a few reforms are made to the syllabus, the staff interview process, the administrative bodies (all this to ease people’s consciences), and then things carry on as before! This not only applies to reactionary groups, but even to many who proclaim themselves revolutionary. They are not always prepared to sustain the revolution in practice that they stir up in theory. But the die is cast, the old structures are cracking and this historical challenge demands a response.

Argentine model for the year 2000.

“It is already proven that it is not enough to attempt to cure the great sick body, but rather it is necessary to create new healthy bodies that can modify the whole university ecology,” says Patricio H. Randle in his proposal of a new university.⁵

A new University cannot emerge just anywhere in the world, only in those places on the planet where there are the human resources for the future. In Argentina this is possible.

The Argentine University can provide the *human bases* required by the “university teaching of the future” and which are essential for leading the educational process that points to the new civilisation of the third millennium. If our University failed in this unprecedented mission, founded on the genestic potential of the spiritual tradition of our people, it is futile to attempt foreign models, whether scientificist or populist. Other Universities, in other cultures and among other peoples, will give us those models (which we may use for practical purposes, if necessary.) But today’s world demands a live teaching to activate and develop the “future

⁵ Patricio H. Randle, *¿Hacia una nueva Universidad?*, Eudeba, Buenos Aires, 2nd ed., 1973, p. 42.

seeds of humanity”⁶ that lie dormant in the deep waters of the humanity of our time. This fundamental teaching, which is prior to all applied knowledge—prior to the order of the self—does not require a great economic, academic, administrative or technological infrastructure, but a *human force of inspiration and participation*. But why do I say that a “source of light” of this type can occur in Argentina? Because as Francisco José Figuerola rightly says, “here in Argentina people do not live conditioned by society, as tends to occur in European countries. Here the personality survives, made of a spiritual style and other material. Because of the personality’s contribution an essentially new solution can be offered to the world, albeit one that is paradoxically ancient: the new synthesis of the ideal with the real, the new human of the twenty-first century.”⁷

⁶ Ramón P. Muñoz Soler, *Gérmenes de futuro en el hombre*, Arayú, Buenos Aires, 2nd ed., 1947.

⁷ Francisco José Figuerola, *Escritos políticos*, Plus Ultra, Buenos Aires, 1974, p. 27.

II

FROM THE PROFESSIONALIST UNIVERSITY TO THE HUMAN UNIVERSITY

The classic University educated for culture.

The modern University educates for science and technology.

The future University will have to educate for humanity.

In 1918 the Argentine University Reform was passed in Córdoba, putting an end to dogmatic teaching and opening the doors to a new liberal movement, one that was open socially and incorporated young people into the running of the university. Many changes have occurred in Argentina and the world since then. In 1918 (end of the First World War) it was a matter of a liberal movement of ideas. In 1966-68, a “release of energy” (student violence.) And now we wonder: how can we channel that energy?

The medieval University offered the world an idea of unity in the form of the universality of culture (university culture—*universalitas*—gave at the time, or at least sought to give, a knowledge and a language that made it possible for educated Western men to understand each other.) The modern University has given us the universal language of science and technology, rather like the Latin of classic European culture. But the University of the future will have to give people an essential language, which will allow them to get on—from the self—with all the human beings who make up or begin to make up the planetary community, because neither ancient Latin nor modern information technology has created the essential mental ties for an effective union between human beings. This task no longer corresponds to the model of ancient academic University or to the model of modern professionalist University, but to the new University of humanity.

The models of high science and advanced technology seduce our intellectual elites. And the “socialist University” exerts a strong attraction among the most radicalised student leaders (who want to place the University at the service of the people.) But the University of the future is beginning to sketch an image of itself that goes beyond these elitist or populist models. What is at stake is not their capacity for “production” but their power to embody (impress on the human matter the fundamental features of the coming civilisation.)

Until recently, culture challenged humanity and “formed” it in its image. Today it is humanity that challenges culture. It is no longer a matter solely of creating a new science or developing a new technology but of founding a new civilisation. This is the challenge of the cultural person. Universities are supposed to be at the forefront of this “cultural revolution,” but not all of them can come up with a response. The Universities of the old world, burdened with tradition and history, can only offer us the sediment of an age-old culture, salvaged no doubt as a “fossil fuel of intelligence,” but insufficient to activate the “seeds of future humanity.”

The transit from a professionalist University (intended to provide raw material to the technoeconomic system of current society) to a University of humanity (centred on the integration of science and consciousness) requires a radical change of mentality and a bold enough imagination to glimpse the coming of new ideas and new forms of life. The Universities, like other institutions of the modern world—as the Roman Empire was in its time—have been left “empty of meaning,” and run a serious risk of being invaded by the “barbarians.” The entry into a new time (Alvin Toffler’s “Future Shock”) has caused a “shift” in the spectrum of meaning (a kind of Doppler effect, due to the acceleration of the change), and many homes have been left “empty,” perhaps to be inhabited by a new spirit.

Being and meaning of the University of Humanity

What is the University of Humanity? A new humanism? No. It is a matter of reinstalling *ourselves* in the Universe and rebuilding the universal *body*.

The “Uni-versity” paradigm (in its modern version founding the culture of the West) should be written thus: Uni → versity, a one-directional (expansive) movement from unity to diversity, quantitative (exponential) growth of knowledge and (entropic) “fall” of the genestic potential (materialisation of the original idea.) The ideal of objectivity of modern science conceals the self (Husserl, Heidegger.) Prometheus’s ideal (against the gods) precipitates the fall in matter. And Marx’s ideal (“Philosophers interpret the world, we have come to transform it”) limits the sense of history. In other words, the will to power of science and technology has made us lose sight of the power of the embodiment of the conscience. Today, the magic of technology accentuates on the one hand the concealment of the self (dark night of the soul of the human of our time), but on the other hand, and without our realising it, prepares the path of return.

University of Humanity is the “curve” of the existential space, reversion of thinking, metaphysical turn, return over the self (from diversity to unity: versus → One.) The poets were ahead of this change in direction of time’s arrow (“Going upstream,” Leopoldo Marechal; the “anterior gaze,” Octavio Paz.) It is the new road of planetary pilgrimage in search of knowledge, the “path of Santiago” of the new world. What signs do we have for recognising the path? Just as in bygone times, signs from the sky and from the earth in an analogous correspondence.

Redefinition of University

We repeatedly return to the classic definition of the University: “a community of masters and disciples in search of knowledge.” But this fundamental “master-disciple” relationship, which is personal and qualitative, has been transferred to its modern representation of “University—student,” which is institutional and quantitative. It is precisely this latter relationship that was broken in the student revolt of the 1960s. The student turned “against” the University, and with this re-entry of human energy to the ancient spaces it is no longer possible to define the University in conceptual terms, because the concept is insufficient to make the structural dynamic of the new organ of knowledge accessible to us.

This organ of knowledge is not something outside of humans but something that forms part of their own physiology. This transposition of the classic ontological relationship and the new physiological relationship is not visible from the start, hence as a prior step to any reformulation of the university paradigm the development of a new methodological instrument is required, not a new theory of science but a return to oneself to recover the *direct* vision (without interpretations) of the world in which we live and of the being that we are. In that moment of humans’ vision—and participation—we re-enter the Universe and rebuild within ourselves the universal body.

The University of humanity re-establishes a cosmic bridge

The new university paradigm does not introduce a new theory but a new instrument. It is not a matter of reformulating human relationships with the universe (a new theory of correspondences) but of “opening” a new channel in which a cosmic energy circulates, only intuited in an ideal form until now. It is the *renewal* of that cosmic energy in humans that changes the vibratory rhythm of human physiology and leads to a new science and a new technology.

Compared with the “free Universities,” the “socialist University” and other university models essayed today—and which, ultimately, are always within a more or less technified professionalist framework—compared to such attempts the University of Humanity may appear a utopian model. In some ways it is, but with some caveats.

While the utopias of the past sought to found an ideal and romantic humanism (based on the human “pact” with Nature), the utopias of the future seek the synthesis between the *logos* and the *techné* (the second nature created by technology.) But none of these models takes into account the appearance of the “archetype of synthesis” in the inner world of the human which is, precisely, the paradigmatic event of the new era. The University of Humanity is the analogous reflection of this event (at once human and cosmic), whose genestic potential is manifested as “radiation of knowledge”: not only information but *embodiment*.

III

EPISTEMOLOGY OF SYNTHESIS

“It is easier to shout ‘forwards’ than ‘to where.’”

E. Matchet, *Logosynthesis*.⁸

The new epistemology is not only metaphysical but also meta-physiological. Synthesis of knowledge and integration of humans. The same principles that inspire the advance of science activate the development of the conscious. The same fire that lights up the intelligence orders matter and sustains life.

Epistemology of synthesis is not a new system but a new instrument, a methodological tool of a new mind (an anthropological leap.) It is not a new theory of knowledge but a new knowledge. It is a new vision of the subject of science; the synchronic understanding of fields separated until now (something like Maxwell’s equations, but organic, genetic equations), giving a theoretical formulation in the field of human sciences to the “particle-wave” relationship discovered by modern physics.

The epistemology of synthesis is the un-veiling of the most general laws that join the path of knowledge with the path of life. These laws, which *connect* the cosmic order with the human world, have been revealed by the great spiritual traditions of humanity. Epistemology of synthesis, by reversion of thought, seeks to “translate” into scientific language the same fundamental truths (we might call them universal laws) that have been preserved under the robes of myth, symbol and folklore; these truths, having been expelled from the field of rational science of the West (“cornerstone cast aside by the builders,”) have left a void of meaning; our knowledge has been disconnected from the self, we are rich in information and poor in wisdom.

The founding laws of knowledge and of the self are not abstract formulations of thought or instrumental mathematical equations, they are essentially “fields of commitment” that connect (and commit) the investigating subject with the “thing” they investigate. Experimental physics has already shown the close relationships between the observer and the observed in the subatomic world, but here, in beginning the path (*methodos*) of epistemology of synthesis, the walker is “committed” to the path: resonance of the human “particle” in a “field” of cosmic conscience. The “laws of commitment” connect conscience and will, being and knowledge, knowledge and power, creation and destruction. In setting foot in this terrain, the investigator

⁸ E. Matchet, *Logosynthesis*, ed. Inst. Diseño Industrial, Fac. Ingeniería, Rosario, Argentina, 1973.

no longer only disturbs with their presence the progress of the phenomena but also puts their own life at stake (and the lives of their fellow humans.)

What are these laws that connect metaphysics with biology, genetics with ethics, chemistry with alchemy, mechanics (the form of moving) with the dance of cosmic forces? Are they any different from the known laws of science? Yes, they are different if we look at them through the old microscope (logical instrument of reduction), but they are not if the universe is contemplated through the new analogous instrument that the human mind has now conquered.⁹ Science and technology reveal today, symbolically, a part of the ancient mysteries.

The philosophy of science is insufficient to found an epistemology of synthesis.

“Twentieth-century scientific thought finds itself—like political thought—in a state of disintegration: it is incapable of synthesis.”

Georg Picht.¹⁰

“Science has been divided into so many small particular fields that it has undergone a ‘Balkanisation.’”

Isidor Isaac Rabi, Nobel Laureate.

“The enrooting of the sciences in their essential foundation has been lost completely.”

Martin Heidegger.¹¹

“Perhaps the metaphysics of tomorrow, if the future human still feels the need for metaphysical thinking, will begin as a criticism of science.”

Octavio Paz.¹²

All these quotations by distinguished thinkers indicate just one thing: that science has become divided, that knowledge has become separated from life. But to join what is separate, philosophy, poetry and politics are not enough; what is needed is a new “coupling” (the synthesis of the future is biological, not intellectual; gen-etic, not ideological.)

Coupling with what, or with whom?

With the new gen-etic material provided by the masters. But who are the masters?

⁹ Ramón P. Muñoz Soler, *Antropología de síntesis*, Depalma, Buenos Aires, 1980, p. 25.

¹⁰ Georg Picht, *Reflexión au bord du gouffre*, Ed. Laffont, Paris, 1970.

¹¹ Martin Heidegger, in *Martin Heidegger im Gespräch*, Richard Wisser, Verlag Karl Alber Freiburg/Munich, 1970.

¹² Octavio Paz, *Corriente alterna*, Siglo XXI, 3rd ed., Mexico City, 1969.

I wrote in *Anthropology of Synthesis*:¹³ The science of the future is gestating today in the hearts and minds of the wise. I say expressly the wise, not scientists, philosophers or professional technicians, because in the intuitive mind of these wise people we begin to see, broadly speaking, the outline of a new synthesis for the future. They are the architects of the cathedrals of the future, the visionaries who discover the invisible weft of history, the researchers who propose new paradigms. These humans who see into the distance, these modern wise artists, these leaders of science, tend to go unnoticed by their contemporaries, who are dazzled by the technological conquests of immediate application and overwhelmed by the mass of data that the particular sciences provide, and do not recognize the presence of the prophets of their time. These prophets of science are not specialists, in the current sense of the term, and therefore, even in their work environments they feel foreign, immigrants of time and travellers between two worlds. Martin Heidegger, one of the most illustrious contemporary thinkers, referring to his position on philosophy, said: “We have come too late for philosophy and too soon for the self.”¹⁴

¹³ Ramón P. Muñoz Soler, op. cit. 9.

¹⁴ Martin Heidegger, op. cit. 11.

IV

ARCHETYPE OF SYNTHESIS

“One does not become light by imagining light, but on the contrary, by becoming aware of the darkness.”

C.G. Jung, *Psicología y simbólica del arquetipo*.¹⁵

The University of synthesis rediscovers the archetypal unity of knowledge and the power of embodiment of knowledge.

The Egyptian Temple was a centre of initiation, the wisdom came from the gods. The Greek Academy, school of philosophy, dialogue between master and disciple. The Gothic Cathedral, architectural synthesis. The Monastery, space of interiority, a mystical capsule. And right in the Middle Ages the University emerged as a “gymnasium” of intelligence for the unveiling of universal ideas.

Archetypal knowledge expands and contracts, analysis and synthesis, reason and contemplation, spirit and matter, changing forms of the same path that aims for the stars. What is happening with the University today? Does it respond—like an organ of knowledge—to the needs of the new planetary and cosmic world? Or does it conceptualize and implement a world that has passed?

The old forms are empty now, knowledge has been transferred elsewhere. The very meaning of *universality* has changed, we no longer quite know what it means. The new University does not yet exist, but it is anticipated as a prefigurative model of embodiment, a reunion between the path of knowledge and the path of life, a sacred place once more, a place of initiation, a field of synthesis between humans who seek the truth and the truth that seeks humans.

Meta-physiology of knowledge.

The University of synthesis is an analogous body of reversible functions. To understand its function it is necessary to “stop” the flow of current perception (which brings us images of known institutions) and transfer *oneself* to the meta-physiological vision of the planetary body. In this broader context the University of synthesis is revealed as a central function of the educational organism, and I say expressly *function* and not institution.

¹⁵ C. G. Jung, *Psicología y simbólica del arquetipo*, Ed. Paidós, Buenos Aires, 1977, p. 138.

The University of synthesis is neither at the base nor at the cusp of the educational community, but in the *centre* (not in the centre as place of space but in the “centre” as principle), which is the same as saying that it is present (by radiation of presence) in all the levels of the planetary education organism. It is the circulatory system of the “School” (of all the schools), the life blood that carries teaching to the most far-flung corners of the planetary body and receives in return the fruit of human effort. In this type of analogous educational organism the University is not separated from the people, but nor is it the people.

What is the specific function of the University?

To produce and spread knowledge?

To seek the truth?

To lead Latin American liberation?

To produce people who think in global terms?

It is hard to determine, because it is a lost function (“cornerstone cast aside by the builders.”) The University as institution (the only one we know) “hides” the wonderful cosmic-planetary organ (only visible in part) that “refracts” the only ray of knowledge in the multiplicity of the sciences, philosophy, art and technology, to then recompose, in an equal and contrary movement, the original unity of knowledge and the self. The life of this organ, its pulse, its heartbeat, its radiation, evades all analysis, but we can intuit some of its primary functions:

1. Function of analogous connection.

When the connection between the archetypal universal idea and the multiplicity of its particular aspects is lost, when the living connection between the main root of the conscience and the power of science is lost; in other words, when the “enzymatic” function of translation between the essence of knowledge and the substance of life is lost, then we enter a Dark Age (Kali Yuga) such as the present one, in which knowledge “conceals” the self. Despite the development of technology, ours is not an enlightened age but rather a “dark” one (anti-metaphysical, anti-Christic, anti-traditional.) It is necessary to read Spengler in his symbolic (and not simply historiographic) metalanguage if one wishes to understand what he meant in his *Decline of the West*. And one needn’t get too excited about Japanese technology manufacturing electronic robots on a planetary scale; they do pose a “global challenge” (for

practical purposes) as Servan Schreiber¹⁶ rightly points out, but one needn't forget that these are "robots." Robots that promote the development of intelligence and shake up industrial society? Yes, if the "electronic brain" is not to be transformed into a "damned brain"¹⁷ a metaphysical turn is imposed (due to reasons of "ecology of the mind,") from logical-software thinking to analogous thinking.

2. Reversible function. Un-veiling the fundamental relationship between the parts and the whole.

The message of the future has its own law, its own strength, its own movement, its own choreography. The human being *vibrates* today like an individual "particle" in the "field" of that message. We are not always aware of this invisible dance of "photons" of information with "waves" of meaning, but that does not mean that we do not suffer the consequences of the impact. What are the laws of this movement of the human will in the field of the cosmic conscience?

The masters of the future will have to teach their disciples to manage the "particle-wave" relationship. It is no longer a matter only of relationships such as "master-slave," "proletariat-revolutionary vanguard," "metropolis-peripheral countries," "nationalism-internationalism"—paradigms of contradiction of mass society—but of the relationship of the individual particle with the cosmic conscience, *egoence* of the self (ego-ens; paradigm of similarity), a form of reversible individuation that reveals the "mobility" of human matter. In the educational field this means preparing the new generations to "not take shape."

3. Function of embodiment, radiation of knowledge.

Information or embodiment? The organ of information has been exteriorised (the computer); information is now within everyone's reach (vulgarisation of knowledge), but knowledge is increasingly esoteric: the human mind, in not having to store the cosmic radiation of knowledge in its own brain molecules, incorporates it and transforms it into an organic function ("living bread" as food for the self.)

¹⁶ Jean Jacques Servan Schreiber, *El desafío mundial*, Plaza y Janés, S.A., Spain, 1970.

¹⁷ Ramón P. Muños Soler, "Cerebro electrónico y expansión de conciencia" (Conferencia Dowling, 17th National Neurosurgery Congress, Buenos Aires, 1975.)

PART TWO
UNIVERSITY OF SYNTHESIS
AS ORGANISM

I

ARCHITECTURAL DESIGN OF THE EDUCATIONAL ORGANISM

The University of synthesis is the alma-mater of the integrated system of permanent education. If it really functions as such, it is everywhere (presential value) and nowhere (non-institutional.)

The University and schools.

The University is one thing, and schools are quite another; centre and periphery; essence and form. The University *translates* and is made *explicit* in schools, and schools are *integrated* and *implied* in the University. Within this reversible dynamic, the institutional organisation appears to be the same one we know, but its functional rhythm is different.

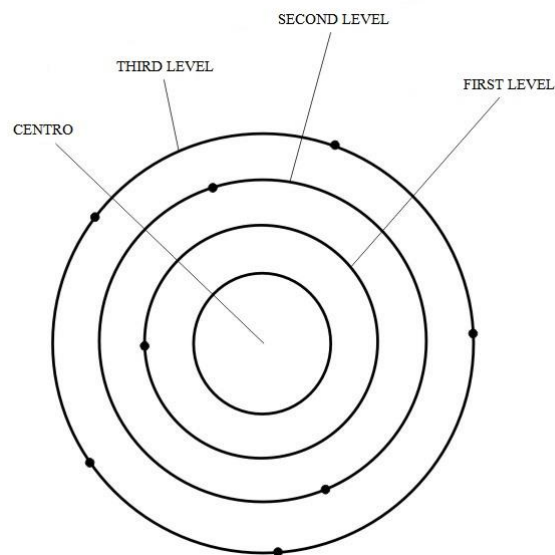
The University manifests itself, is exteriorised, in three peripheral levels of teaching (basic, middle and higher) and “hides” in the centre. It is activated outwards and potentiates itself inwards. It is “etherealised” upwards (inspiration) and cemented downwards (service); a reversible balance between the atomic core and its electronic orbits; an analogous dynamic of spirit-matter; a philosophy of the self and of the non-self; a politics of ascent and descent, of manifestation and non-manifestation.

The educational system that we know is one of linear design (the ladder, the pyramid), a road of no return, limitless growth, a one-way ticket, not a round trip. The new model of synthesis is circular, cybernetic (the pyramid *inscribed* on the sphere, the cross on the circle); here, what is up (or outside) is also inside, and what is up is *like* what is down; the more outside the more inside; the higher up (ascent of inspiration) the more service (descent of participation.)

University of synthesis is not a fourth level, above or within the three levels that make up the institutional organism of the schools, but a “non-level.” I shall continue to call it University of synthesis, but only because of semantic transposition. As the University of synthesis is not an institution but the spirit of the institution, we shall have to learn to recognise it in its forms of manifestation within the total body of the educational community.

Basic model of the education system (geometry of functions)

In its static aspect (cross section) we can represent it, in the style of the atomic model, as an (empty) “centre of synthesis” surrounded by three peripheral education orbits (full), or “quantic” levels of human development (unfolding.)



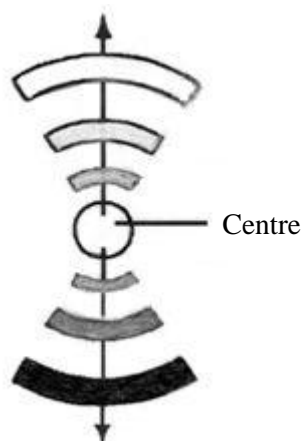
In a vertical section (geometry of meanings), we recognise:

Centre of synthesis (empty.)

Degrees of ascent (expansion of conscience): increasingly clearer.

Degrees of descent (will of participation): increasingly darker.

Upwards: expansion of conscience



Downwards: will of participation

Having drawn the main architectural lines of the educational organism, and saving the semantic barrier from a symbolic and energetic language, we are now in a position to transit along a more familiar terrain, more concrete, less esoteric; I refer to the field of the general ideas of the current school system and to the analysis of the institutional model.

II

THE SCHOOL IN THE NEW CONTEXT OF PLANETARY CIVILISATION

Criticism of the school system.

“To what extent will what English speakers call *schooling* continue to be the educational solution if we project ourselves into the future.”

Gustavo F. J. Cirigliano, *¿Educación, institución o función?*¹⁸

The accelerated process of change that is occurring in the planetary *body* has destabilized the school—as an institution—with regards to the surrounding social reality, to such an extent that many wonder whether the time has come to substitute the old school structures with more flexible alternative models, more in keeping with the techno-physiological transformations of the men and women of our time.

If we refer to the Argentine primary school we must recognise that it is in crisis; it barely fulfils the minimum of the educational process (not to mention the school dropout rate), and its institutional structure and teaching methodology belong to a type of pretechnological society that no longer exists. It was once the vanguard of civilisation, but today it lags behind other media that have taken on the formation or deformation of childhood. Advertising companies and the State, through the mass media, invade the spaces of the home and the school, replacing parents and teachers. Luis Jorge Zanotti, an Argentine education specialist, says: “The reality suggests that the most important educational phenomena, those of the highest ethical value and those that take on a deep political meaning, are not being driven by the school system but rather new media that act by themselves on the margins of any system.”¹⁹

It would take a long time to enumerate all the attempts made in different parts of the world to create a “new school model for the year 2000,” many of them useful, but most of them unilateral. Some put the emphasis on play and free expression, others preach the absolute freedom to learn or not learn, and the boldest ones propose outright the suppression of the school (Ivan Illich in his *Deschooling Society*.) In general a trend can be observed of ensuring individual freedom in the learning process and facilitating access to direct experience, going so far in the most radicalised projects as a “pedagogy of liberation” (Paulo Freire.)

¹⁸ Gustavo F. S. Cirigliano, “¿Educación, institución o función?”, *La Nación*, Buenos Aires, 1969.

¹⁹ Luis Jorge Zanotti, “Puede ser tarde,” *La Nación*, Buenos Aires, 25/2/71.

As for our middle school teaching cycle, this has been left in an intermediate field between feudal society and industrial society. The different forms of secondary schools were steps towards an academic culture, and commercial and technical schools opened the way to a technological professionalism. But neither gives an answer to the existential issue of the youth of our time. They create a fictional cultural setting, separated from real life, project false expectations, and as they do not properly channel ebullient human energy they incubate the rebellion of youth and the neuroses of the adult.

The world of the future demands a culture of synthesis between knowledge and life, but said synthesis is impossible to achieve within a disintegrated system, constituted by a multitude of institutional forms that one way or another distort the process of human development. Each of these institutions has a different program and philosophy; you learn one thing at school and quite a different thing in the street, at work, on the radio, in the press and on the television. There is a multitude of educational departments, every public office has one, every company, every trade union; the culture departments of town councils, embassies, ministries, political parties, churches... In whose hands does the education of the people lie? What role do teachers, the University and the State play in all this?

“...and the inspection of teaching constitutes three quarters of teaching itself.”

Carolina Tobar García, *Higiene mental del escolar*.²⁰

To excessive inspections we must excessive technification. When we speak of “reform of the school system,” modern educational techniques take first place (methodology of Piaget, programmed teaching, computing, educational television, education via satellite), but little or nothing is said about the philosophical educational foundation that orients from the self the new planetary civilisation.

Learning to be.

“It is not only a question of punctually acquiring definitive knowledge but preparing to produce, over the course of one’s life, a knowledge in constant evolution and “learning to be.”

United Nations Educational, Scientific and Cultural Organisation
(UNESCO), *Apprendre à être*.²¹

²⁰ Carolina Tobar García, *Higiene mental del escolar*, El Ateneo, Buenos Aires, 1945, p. 122.

²¹ Edgar Faure, *Apprendre à être*, UNESCO, Paris, 1972.

The most universal frame of reference for the educational philosophy of a world without borders is the principle of “learning to be” (*apprendre à être*.) This principle insures from the start (at least philosophically) against any dogmatic teaching. But one must preserve oneself from a universalism that denies the social and telluric roots of the individual being.

A new sense of the universal is emerging, not a simple universalism, but the discovery of the invisible (archetypal) relationship of the parts with the whole. This idea-feeling that flows today via multiple channels of inspiration demands a new instrument of formulation: spirit and body of the University of synthesis. The old universalism represented a culture of abstract universal values, theoretically shared by all human beings, but in practice those values negated the concrete human, their historical and folkloric values, their social aspirations and their biological needs.

Learning to be also implies *mobility* of the human matter (being and becoming.) The education system must be a medium of reversibility, and not of crystallisation; ensure the rapid “passage” from one level of teaching to another, from one profession to another, from one job to another, while avoiding stagnation and existential retreat.

Another parameter to take into account in the process of “learning to be” is the idea of *measure*. Not all the children who start first grade are mature enough to learn to read and write, nor do all those who go from second to third grade have sufficient intellect to continue in the learning of the so-called instrumental subjects, but they are all prepared for life. School imposes on the child, from an early age, a given pattern that excludes, from the start, the least able. It could be said that there are special needs schools for them, but special needs schools (the few that exist) are also designed on the classical primary school model, and most of those who graduate from such schools are not prepared to be truly incorporated into productive work. And what happens with the most capable, with those who exceed the average IQ?

Argentine teachers have sufficient capacity to give life to a flexible, dynamic, alternative education system, with opportunities for all, but we have to free them from the institutional bureaucracy that stifles the best skills, and from the economic hardship that discourages the best intentions.

III

NATIONAL INTEGRATED SYSTEM OF PERMANENT EDUCATION

Three peripheral levels (schools) and a centre of synthesis. I will not go into details about the educational organisation, only the more general ideas about the relationship between the centre and the periphery.

I. **First level** (corresponds to the pre-school cycle, primary and the first two years of middle school.)

Initial contact with the archetype of synthesis through the person of the teacher, pedagogy of embodiment.

“Although we impart knowledge, we are neglecting the most important teaching for human development: that which can only be imparted by the simple presence of a mature, loving person.”

Erich Fromm, *The Art of Loving*.²²

It is not a question of making the teaching methodology more sophisticated or multiplying the teaching instruments, because at this level, more than at any other, the key to education is a transmission of features, and not of instruments. The transmission of human features places the teacher at the “centre” of the system (the primary function is embodiment, not information.)

Let us see in general terms the different stages and institutions that make up this first level.

Early education.

Education during pregnancy, birth and delivery of the new-born (“birth without violence”) takes on increasingly more relevance in terms of the advances of deep psychology and neonatology. We still have not given enough importance to the “first *im*-pressions” on the fruit of gestation so as to implement an educational model that will preserve future generations from the deleterious impact of the human passions of the parents on the sensitive life matter that is beginning. The social laws that protect the working pregnant woman (maternity leave,

²² Erich Fromm, *El arte de amar*, Paidós, Buenos Aires, 1960, p. 128.

benefits, etc.) only cover the most elemental biological needs. And then? The day-care centre and back to work?

The incorporation of great masses of young mothers into factories and offices has abruptly broken the ecological-existential balance of a whole generation of children who have been suddenly transferred from the home to the day-care centre. Does the day-care centre constitute an advanced model within the permanent education system? Or is it one of the many products of deformation that consumer society imposes on us and that we end up accepting (and paying for)? Furthermore, it is worth asking whether it is possible for women to return to the home. Not to what was the former pre-industrial home, but to the new post-industrial home. Just as mechanisation “took” women out of the home and led them to work “outside” of their homes, microcomputers (on a world scale) will bring them work at home.

But the fundamental question is not “women’s work.” It is the whole of society that will have to assume the “maternal function” of early education of the children to come.

Pre-school education.

Towards a pedagogy of *before* (before formal teaching), “prior word” (Octavio Paz.)

Before learning the language, before the meaning of the words, and before the rules of grammar, the language created with sounds, colours and gestures, permits total communication, direct, profound and exact.

Julia Saló
Santiago Barbuy.²³

The mountain of literature that exists on pre-school education is not enough to cover the insufficiency of its essential foundations. If there is a level of teaching that is more sophisticated at the present time, especially at the highest sociocultural and socioeconomic levels, it is that which corresponds to the “kindergarten.” Its very name indicates more the projection of adult fantasies than the child’s reality, and its rich pedagogical technology, its institutional policy and the training of its teaching staff (kindergarten teacher training courses) follow, most of the times, the expectations of bourgeois society, and not the need to awaken the consciousness.

What is the philosophical basis of a pedagogy of before?

²³ Julia Saló and Santiago Barbuy, *Taller inicial*, ACDEA, Buenos Aires, 1975.

To preserve the original vision of the world and the cosmic feeling of life. This first function of synthesis, unitive and contemplative, is very quickly replaced by the “description” imposed by the educator; the vision is eclipsed by the interpretation. But who teaches to “see”? Here the teacher teaches by learning, learning what they themselves have forgotten.

Primary education.

The methodology of “fractioning” imposed by the logical stage of formal learning must be balanced by the activation of the three basic functions of synthesis: discovering by oneself the path of knowledge (learning to learn), awakening the feeling of community (recognising the other), and participating in the pleasure of labour (social solidarity.)

The movement of division of the senses imposed by learning to read and write and other instrumental subjects (the logic of the intelligible), must be *centred* by the development of globalising functions relative to the very essence of the human being (“logic of the living,” François Jacob.) The acquisition of these tools of synthesis cannot be postponed for when the child is older; either they acquire the sense of the human at an early age (the “sense” in biological terms, not metaphysical terms), or they never acquire it (“the dream of reason engenders monsters,” as Goya said.) Such globalising functions (discovery of the path) have an ontological priority over the contents of the path. The important thing is to “discover” the path: towards knowledge, towards the other, towards the community, and not the products created by others (theory of the path.) The packaged product (information) has its value, of course, but one must not confuse information (and its modern myth, information technology) with direct contact with the sources of life.

The development of these specific functions of the human being (learning to learn, learning to love and learning to serve) is something that can occur “within” the school, and not outside of it.

Critics of the current school system go so far as to think that with the advances of tele-education and the educational possibilities of global society the school could quite simply be suppressed as an institution. This is a radicalised position (or rather, politicised.) Certain functions of the old school could be substituted, but not the school “space” (in its archetypal sense.) What society cannot give as a whole (socialising models) is the sense of reverence to the transcendent mystery of life, and this idea-feeling is the force that “opens” the path of knowledge, community and service.

The sense of the human is lost in the megastructures, and it is only possible to rescue it in small social groups “according to the human being”; the school is one of them, or at least, it should be.

The “learning programme” cannot substitute the “space,” because the “space” (as archetypal idea) is unity of knowledge and integration of life. The primary school must *embody* this unity, insuring from the start against any duality between intellectual work and material concrete experience. “It would be impossible to properly express the bad results that have emerged from this dualism of spirit and body,” said John Dewey in his work *Democracy and Education*.²⁴ Aldous Huxley adds that “Abstract materialism is as bad as abstract idealism; it renders impossible the immediate spiritual experience.”²⁵

Despite these warnings from leading educators, the primary school has not gone much further than incorporating into its programmes some “practical activity” classes, which since they are transitory and “prefabricated” do not offer the student *direct* contact with social reality and, therefore, do not succeed in integrating school with real life. Instead of sophisticated “manual work classes,” could children not repair their own school buildings, learn to keep them clean, learn to paint the walls, the windows, polish their desks, plant the trees that are necessary near the school, trim them, love them, remove the leaves that get in the gutters, prepare educational material to teach to the adults in the neighbourhood not to throw litter in the street, not to dirty the city? Will it be said that all this is learned later? Is it really learned?

Graduate school and alternatives.

For all children (universality of teaching) to be able to develop the three functions of synthesis mentioned here (knowledge, community, labour) is it necessary to grade the school levels according to students’ real possibilities, and not based on the mould imposed by the school. Three functional levels: elementary primary (first, second and third of the traditional grades), middle primary (fourth, fifth and sixth) and upper primary (corresponding to the basic cycle of present day secondary schooling.) These cycles, more than ages, correspond to stages of development (normal and differential), but each cycle must be integral (a door open on life), and not like now where if a child does not have their seventh grade certificate they cannot fit in to the society of labour, because even the legislation is against them.

²⁴ John Dewey, *Democracia y educación*, Losada, Buenos Aires, 1953.

²⁵ Aldous Huxley, *La isla*, Sudamericana, Buenos Aires.

The statistics and experience show that a high percentage of children—due to different situations that it is not necessary to examine here—do not have the intellectual level to go beyond the third grade within the current structure of the school system. The lack of labour opportunities in a highly competitive society (which discriminates against the less gifted) means that beyond that limit an “artificial” schooling is forced, overcrowding classrooms with unhappy, rebellious children in order to, after much effort, attain a seventh grade certificate at the level of a third grader. Who does all this benefit?

Workshop-schools for labour training.

Children who are unable to go beyond third grade (speaking always of children within the normal level of intelligence) should have access to a labour training workshop-school integrated to the productive community.

In Argentina, in the early days of the “Department of Labour and Social Insurance” created by the then Colonel Perón, a very important (and very human) educational experience was carried out with the worker training schools, but then it was sought to “prioritise” these schools, placing them at secondary level—with the corresponding academic demand—so that although the technical teaching level that the country needed was attained, the less gifted were once again expelled from the educational circle. Today, the old schools of “arts and trades” and “labour training workshops” have practically disappeared, to be replaced by “technical schools” (at secondary level), hence a void has been created that must urgently be filled.

Special needs education.

From the first institutions for the deaf and blind created by the Sociedad de Beneficencia, and the first schools for the mentally challenged created under the initiative of Dr. Carolina Tobar García in 1948, great progress has been made in Argentina in terms of special needs education. But at the moment a critical review is being made of the policy followed in this field, beginning with questioning the social function of special needs teaching. What is the fate of the graduates of special needs schools?

The special needs school has paid the same high price (and perhaps higher) as regular school for a formal teaching based on the “division of functions.” In our current State special needs schools (which have attained a high technical level), the number of specialist teachers required is such (in psychomotricity, handicrafts, physical education, music, dance, kinesiologists, psychologists, educational psychologists, psychiatric doctors, clinical doctors,

etc.) that such establishments are highly onerous and with a very unhappy ending: their graduates are not prepared for life.

The new special needs school has to be founded, from the start, with the criteria of “total workshop” integrated to the social community of production. Young children will develop their psychomotor functions in a “meaningful” task much better than in all the “meaningless” psychomotricity tasks imposed on them with the old methods. Parents’ associations have already advanced a great deal in this terrain with the creation of the “Escuelas Fábricas Diferenciales (ESFADI)” (Special Needs Factory Schools), but it is still necessary to integrate these small units of production into the commercial market so that the efforts of the disabled person (and their family) closes the circle of meaning. This integration cannot occur via a competitive path (it is impossible to compete with the products of industry) but through solidarity.

Second level primary schooling (fourth, fifth and sixth grade.)

This is the stage that defines the child’s “schooling,” and one to which the French school (Clarapède, Cousinet, Michaud, Wallon) assigns special significance in terms of “school society” training. I will not go into details here, as it is one of the learning levels most-widely studied by modern educational psychology, and where the primary school—as institution—appears to have attained the highest performance in terms of methodology and organisation. I only want to highlight, at the level of functions of synthesis, that this is a stage of “sexual latency,” that brings together the desire for knowledge with the will for camaraderie, and that “school society” (Cousinet)²⁶ is a structure of human relationships that we have to learn to re-discover and cultivate, as it is the most solid foundation of what we call friendship, trust, loyalty, companionship, values that have gradually been lost even in the school itself with the advance of massification and social disconnection.

Third level primary schooling.

This includes the ages between 12 and 15 corresponding to the current seventh grade of primary school and first and second year of secondary school and, in evolutionary terms, to the period of turbulence of puberty, a fundamentally energetic stage to which it is important to pay special attention.

²⁶ Maurice Debesse, *Las etapas de la educación*, Nova, Buenos Aires, 1964, p. 73.

The new pedagogy has to teach to manage the tremendous energy released in the process of juvenile development. To do so neither old philosophy nor modern psychology is enough; a new science of the soul is necessary. The University of synthesis will give the teachers of the future the necessary knowledge to guide young people in the most delicate moment of the energetic and mental “transit” that leads to a new state of consciousness. The issue is profound, I will cover only some aspects here.

If this stage of learning is approached intelligently, with a modern, less bookish teaching, with adequate physical education, technical and artistic education workshops, school science clubs, camps, and above all direct contact for students with a “loving and mature” teacher (as Erich Fromm would say), today’s major discrepancy between the cycle of primary and secondary schooling would be avoided, and many of the imbalances of youth, whose first “symptoms” are manifested precisely in these years of the awakening of the adolescence, would also be avoided.

II. Second level (corresponds to third, fourth and fifth year of the current middle cycle and to the stage of development of juvenile adolescence.)

Contact with the archetype of synthesis through the vocational ideal and social practice.

With the planning of the school system mentioned above and the broadening of the primary teaching space at both ends of the educational spectrum (pre-school, at one end, and first, second and third year of the middle school cycle at the other) current secondary teaching disappears. The various secondary schools are removed (with their current structures of division of functions) and we move to an intermediate cycle of “human integration,” a second level of educational synthesis that breaks the old antimony between the letters and the arts and, from an early age, goes beyond the division between “intellectuals,” “artists” and “workers.”

From the age of 15-16 everyone prepares for studying-and-working in a new type of alternative school that *in-corporates* science, art and labour to the organic life of the human being.

Apprentice school

This is a question of seeking to create (or recover) the vocational rank of “apprentice.” The 14 to 15-year-old boy or girl, who has completed the primary cycle in the three levels mentioned above, with a basic education in human integration and with a vocational orientation

that emerges from living contact with the educational experience—in other words, a teenager in a position to enter the second cycle of the current middle school (secondary schools with pedagogical, biological orientation, etc., or technical specialisation)—would enter, in the model of synthesis that I propose, a school of apprentices with a sense of “vocational probation.”

But why “apprentices”?

The idea of “apprentice” has been distorted (reduced) to a purely technical dimension, one of professional training, uprooting it from the hierarchical society within which it has full meaning. The breaking of the apprentice-teacher tie that ensured the continuity of teaching in traditional society, and the substitution of this tie with the “teaching of the forces of production,” has led to a good number of the effects that we today qualify as a “generational break” in the mass society of our time. The idea of “apprentice” implies a hierarchy and an educational space that must be recovered, lost functions that middle school should preserve but does not. On the contrary, it accentuates the generation gap, and in not adequately channelling the tremendous forces that have been released in the youth of our time, rebellion, violence and atypical forms of conduct are generated. And this cannot be fixed with new study plans or with psychological cabinets, but by creating a new category of “student-apprentice” who is incorporated as a high-energy genestic particle to the body of total society.

But this raises the question: if the middle school cycle is removed, where will the accountants, the mechanical technicians, the teachers, who in the old model graduated from commercial schools, from technical schools and from secondary schools, be educated?

To answer this question it is necessary to be ahead of the educational and sociopolitical model of the third-level schools (which I examine below), in which the “apprentice schools” can be inserted as the first step of initiation.

For each area of applied knowledge, a school of apprentices. What sense is there in studying anatomy, biology, hygiene, in a secondary school with a biological orientation, for example? Would it not be better for the student with an inclination towards medicine, nursing and other health sciences to enter directly as an “apprentice” in a hospital unit for teaching, research and service, and come into contact (in their own way) with real-life facts, and not pedagogical fictions taken out of context? I cannot go into greater detail here, I only point out the general idea of integration of manual labour, intellectual work and social service in all that mass of secondary school students with an uncertain fate that has already been evicted from

their classical secondary schools by the powerful technotronic current that drags intelligence to a higher level of synthesis.

This idea of “apprentice” that I sketch here differs from the pragmatic concept to which utilitarian models (whether socialist or capitalist) are reduced. Being an apprentice is not only preparation for a professional hierarchy (although said preparation may occur in the practical sense), but which presupposes a *place*, a space that society, in a providential function (in the sense that it provides it) grants its young members and directs them to a destination within the social community. The materialist, massified society of our time, in having denied young people that place as their own right (despite the rhetorical declarations against it), has provoked the violence to occupy it. In *Tales of the Hasidim*, Rabbi Abraham is asked: “Our wise men say: ‘There is nothing that does not have its place.’ And thus man also has his place. Why then do people sometimes feel crushed?” He replied: “Because everyone wants to occupy someone else’s place.”²⁷

With the apprentice integrated into the very *life* of the education community, there is a place for human development in all areas of learning, from sanding wood, to smelting iron, to using a computer, to sharing the pain of a patient, contemplating cosmic beauty, understanding social problems, but all by the teacher’s side, with the help of the laboratory, the contribution of educational TV and other means of programmed education. And of course the extramural exchanges, recreational and work holiday camps, so that young people from the capital see the rest of the country and those from the rest of the country see the capital (seeing and participating.) Thus they will learn to better understand geography, history, geology, industry, agriculture; and above all, they will learn to know each other, casting out the root of hatred and separateness from the new generations.

The integration of youth to the civil services, both young men and women, must form part of the system of educational synthesis for the future. In the plenitude of physical vigour and youthful enthusiasm it is possible to fulfil services that in other periods of life would be difficult to do: in prisons, in schools, in the neighbourhood, in social assistance institutions. This would permit young people to come into contact with layers of society which they would never otherwise know, human beings who succumb to the pressure of their surroundings, who

²⁷ Martin Buber, *Cuentos jasídicos I*, Paidós, Buenos Aires, 1978, p. 42.

dive into the abysses of vice or are dragged down by disease and poverty, human beings who must be redeemed by understanding and love.

This type of service has been attempted through the organisation of “political youths” and diverse forms of “volunteer work.” In the former case groups of “youth power” are created, but with the pretext of the political struggle youths are used for secondary purposes. In the latter case corps of “volunteers” emerge who provide valuable help to institutions but, generally, more with a sense of charity than social solidarity. That is, while both forms are certainly useful to a certain degree, they do not respond to the development needs of an integrated society.

Social participation can no longer be considered a virtue but a human value that must be developed by education, and therefore, it cannot be left in the hands of political parties, the churches or charities, but must be taken on by common education for the common good.

This type of education of the Argentine adolescent would prevent a good part of the problems that youths suffer in other countries: drugs, delinquency, pathology of the personality. There would be no need, then, for so many psychiatric centres, or rehabilitation centres for drug addicts, or so much repressive apparatus to contain a youthful force that cannot find a channel of socialisation or transmutation. Youths, in their new “place,” would find the appropriate medium for fulfilling their urges of “being-in-the-community” that flower strongly in the new generation, and as they do not find an answer in a voracious, competitive society they seek refuge in all kinds of “communities” that most of the time end in new frustration.

This “apprentice” cycle tends towards the harmonious development of the personality, avoiding the “premature specialisation” of human functions, the disassociation between intelligence, sensibility and work, and offers a first responsible opportunity between what we could call private and public life. Between the ages of 14 and 17, youths come into direct contact—without intermediaries—with the source of knowledge that real life offers. If young people are deprived of these “means of encounter with life”—and our secondary school denies them—when they get to University, if they get there, they are already “mutilated” (some functions will have developed but not others.) What perspectives can there be, then, for a work of synthesis in the University if there has not been a prior process of integration in the intermediate ages? That is why one cannot conceive of the University of Synthesis if it does not set out from the basis of an “integrated education system” in which the pedagogy of synthesis balances (from the centre) all the orbits of peripheral teaching.

This cycle must not still be oriented towards a given specialisation; furthermore, it must be “non-specialisation,” a new preparatory “*gymnasium*” for adult life (university or otherwise.)

Thus, just as the “white coat” school uniform in Argentina is a symbol of equality, fraternity and universality in the Argentine primary school, the intermediate community that I advocate would be a school of “grey coats,” a symbol of the material and spiritual integration of the human being.

This basic education of youth should be prior to not only the scientific, artistic and technical professions but also all the other specialised forms of education. *Before* entering military academies—of military specialisation—young people should study in this intermediate community, and this would permit them to overcome the current antimony between civil and military formation. And the same for religious seminars—also of premature specialisation of functions—which would avoid the strong contradiction that classically educated priests experience today when they face the reality of social life.

The old secondary school introduced the young person to the universality of knowledge, but today a new educational instrument is necessary to in-corporate them into the uni-versality of life: it is not enough to just theorise about it.

There must be no selection to enter this new “middle cycle.” It must be obligatory education for all (a new law 1420 is necessary for this level); every human being has the right (and the obligation) to become aware—not only know but become aware, which is not the same thing—of the reality in which they live. In the new educational community the young, more than accumulating knowledge, participate in a process of development of the conscience. This “expansive development of the consciousness of being” is, *above* all, a spiritual awakening that must not be confused with the development of informatised intelligence (which all the technological philosophy aims at) or with the development of critical conscience (which all the pragmatic philosophy founded on Marxism aims at.) That “awakening” must occur *before* professionalist deformation occurs. For the fully-formed professional, once they have acquired class consciousness and power hunger, it is no longer possible to reverse the process: the existential crystallisation closes the path to the self. Postgraduate academic education, courses in philosophy, history of art or history of the sciences, which seek to give “universalist” education to graduates “later”, would be no more than a varnish, a shine, an appearance that conceals the lack of integration of the human being; if this integration has not occurred in the young years, no academic formation can substitute it.

III. Third level.

Professional third-level schools.

This corresponds to the current “faculties” of the university cycle, art schools and secondary teacher training institutes.

Contact with the archetype of synthesis by means of integrated science, symbolic language and planetary communication.

Rather than an analysis of the different schools, faculties, institutes and degrees that make up what we today understand by “University,” let us try to see the *location* (the “place”) of these schools in the design of the University of Synthesis. While the “schools” have followed the centrifugal course of Western science (“galaxy flight”), the University of Synthesis “turns back the tide” and returns to the centre. In metaphysical language, Martin Heidegger expresses it thus: “The domains of the sciences are separated far from one another. The way in which the sciences deal with their objects is radically diverse. This scattered multiplicity of disciplines is still kept together thanks only to the technical organisation of the Universities and Faculties, and holds a significance for the practical finality of the specialisations. In contrast, the rooting of the sciences in their essential foundation has been lost completely.”²⁸

To understand the functioning of this galaxy of particularities in the field of synthesis of the University of the future we will have to think ahead once again and leap from the periphery to the centre. It is curious that just when we thought we had arrived, we begin again.

²⁸ Martin Heidegger, op. cit. 11.

IV

CENTRE OF SYNTHESIS

To paraphrase an old Chinese saying: mystics understand the roots of the Tao, but not its branches; scientists understand its branches, but not its roots.”²⁹

As the circle expands (quantitative growth: more students, more faculties, more degree courses, more institutes) a qualitative (analogous) leap is required that keeps the spirit of knowledge alive. Otherwise, the University enters into the collapse of large numbers and paralysis due to excess information.

To be able to function as an organ of knowledge integration, the University must recover its own universal conscience, de-identifying itself with the multitude of schools that have been created and transferring the energy liberated into a Centre of Synthesis.

The Centre of Synthesis is not just another school (something like a fourth level) but the reversion of the schools. It is not a physical centre (the hub of the wheel) but an analogous centre (metaphysical zero.)

Various alternative models have emerged in recent times with the idea of creating a space that will preserve, in turn, the unit of knowledge and sense of meeting: “multiuniversities,” Auroville (global city), Arcosanti (integration of architecture and ecology), Findhorn Garden (archetypal garden in the north of Scotland) or the more recent University of the United Nations; on the latter project we read: “it will be a symbol of human unity, a neutral field in which diverse philosophies can live together.” In reality, all these models respond more to an idea of “ark” than one of synthesis.

One must not confuse the Uni-versity, as function of universal synthesis, with higher education teaching that today we call third level. It is futile to seek in the University that we know a base model for something that does not exist. Rather, it exists as an original idea in the spirit of the creators, as an epigenetic space that transcends the objective university space. Furthermore, what the builders of the University of science and technology have thrown out is the “cornerstone” of the new temple of knowledge.

²⁹ Fritjof Capra, *The Tao of Physics*, Bantam Books, Inc., New York, 1975, p. 297.

It is hard to conceive this new organ of the University of the future. One tends to imagine it as an Institute of Basic Sciences, a kind of basic university cycle where we might place the Humanities, Biology, General Physics, Mathematics, Introduction to Philosophy, etc. But it is something more than all that, it is an organ of *vision*, of “university teaching,” a function that does not exist (because there is no room for it) in the utilitarian model of the University, but which keeps its potential intact in the archetypal model, a function that may be activated with a new call for knowledge. This call (the Spanish *convocatoria* means to call together) is not made on a horizontal dimension (socialising, democratic models) but a vertical one (re-establishment of the master-disciple relationship on the vertical axis of meanings).

It is down to the founders to create the Centre of Synthesis. It is like founding a city (in the way that cities were traditionally founded); it is not only an idea but a ceremonial (evocation of archetypal forces.)

Organic architecture of the Centre of Synthesis.

The Centre of Synthesis is the organogenetic matrix (*alma mater* in the true sense of the term) that inspires and embodies university life. It is a “scale” of wisdom that one accesses through a specific convergence between individual vocation and paradigmatic figures that constitute what we might call the invisible architecture of the university tradition. This is an internal (qualitative) order that is revealed by the following constellation of symbolic categories.

Vocation.

The university student defines themselves by their vocation of “universal being,” and not by their aptitude for one profession or another. This vocation of self *in-corporates* the knowledge that flows from the master-disciple relationship and transforms it into a radiant human force.

Space.

The aspiring “university student” enters the University, not to one faculty or another or a degree course called university. But what then is University? It is a “space” of knowledge, not necessarily an institution; it is a *qualitative* category of the space; not only the “space of scientific and philosophical knowledge” (Joaquín V. González) but a forcefield of embodiment of knowledge.

Rule.

This is the methodology for the university-being. Not precisely “university law,” but a convergence of the path of knowledge with the path of life, something more similar to a monastic rule than a university regulation. The spirit of the university rule has been lost completely; the “method discourse” has substituted the “peripatetic path”; and entrance exams and curricular promotions have substituted the “stages of transformation of the alchemist in the process of the great work.”

Hierarchy.

The hierarchy of power has replaced the hierarchy of the self; academic levels have taken the place of categories of knowledge; teachers have been replaced by technicians.

Oath.

Let us remember the Hippocratic oath: “I swear by Apollo...” A distant echo of ancient initiatory fraternities, a connection with the gods and solidarity with humans; the sacred commitment has been substituted by a legal formula.

In short, through a new “rite of passage” the University of Synthesis re-establishes the archetypal “human-Universe” relationship no longer in the style of the ancient “correspondences” (metaphysical vision), but incorporating to the self the result of the knowledge (organic vision.)

All this that I have said about the Centre of Synthesis only gives us an ideal image of a new university humanism, but we still cannot glimpse the bridge of articulation with the technical instruments and social organisms that a humanity in a rapid transit of planetization demands today. The problem is that we are working with powers of the spirit that we have “forgotten,” and which can only be activated in virtue of a new “university teaching.”

PART THREE
UNIVERSITY OF SYNTHESIS AS METHOD

I

UNIVERSITY TEACHING

Universitas magistrorum et scholarium. Council of teachers and scholars that is formed in some place with the will and understanding to learn knowledge.

Las Partidas, Alfonso el Sabio, Partida II, title XXXI.

Projection of the archetype of synthesis into the soul of the world.

What is the programmatic “content” of the new University, if such content exists? In other words, what is its message? We know the message of the schools (what I have called peripheral electrons) but what is the message of the centre?

The programmatic content of the periphery conceals the “radiation” of the centre. They are two languages different by nature, one scientific, the other prophetic. For centuries they were two separate worlds. Universities today teach the *art* of the translation from one language to another, the transit from one world to another.

I say “art” and not philosophy of education, epistemology of science or political ideology, because the art of locating oneself in the centre is key for the total possession of teaching.

The capturing of the message of the centre comes before (in the order of being) any implementation in the periphery (in the sense of the task in hand.) On the invisible lines of “prophetic radiation” (metaphysical warp) the visible models are drawn on the weft of time.³⁰ The art of university teaching is to learn to discover by transiting (from the invisible to the visible, and from the being to the non-being.)

Reversible translation: universal model and national project.

The universal archetypal idea is not realised by means of an abstract universalism or through a pragmatic internationalism, but through a national project that makes the total expression of the people’s soul possible. In this sense, what is good for one may not be good for the other. But what is important is the *tie* with the spiritual tradition of humanity, which ensures the flow of creative energy indispensable for laws and institutional forms of the national

³⁰ Ramón P. Muñoz Soler, *Señales proféticas en la trama de nuestro tiempo*, CELA (Centro de Estudio Latinoamericanos), Ensayos breves no. 8, 1982.

project to be a suitable means for orienting human development within the great laws of the universe and life.

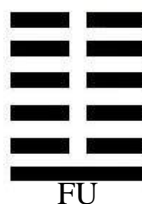
Call to teachers.

“A student who on finishing their degree has passed through the hands of thirty teachers—and a much higher number of assistant teachers—is very unlikely to have had a ‘master’ just as those teachers are unlikely to have had a disciple.”³¹

The living “centre” of the University of Synthesis is constituted by the masters, not the teachers. This qualitative difference is what constitutes the essence of the university hierarchy. It is not that professionals should not exist at the highest scientific, technical and teaching level, or that schools of higher education should not exist for the education of doctors, chemists, physicists or veterinarians. What I mean is that the whole of these schools, colleges or institutes have no need to continue calling themselves Universities, because *it is not* the University; and that in the order of the hierarchy of knowledge such specialisations occupy a second, not a primary, level. The first order of the hierarchy, the one we could truly call *university*, is that which corresponds to the masters, not the teachers.

The entry of the masters into the “first circle” displaces teachers and technicians to a second hierarchical level. However, this entry does not occur by decree or by competition of experience but by the call for a critical mass of searchers of the truth. It is the return of the light when the time of darkness has reached its end: the “Fu” sign of the I Ching: “The strong light that was expelled before enters again.”

In this era we live in, of the “ascent of the vulgar and the dark in the struggle against the noble and the strong” (sign of disintegration, “Po,”) the entry of the masters who bring the message of the new era is not yet visible. That is why I say that the “Centre of Synthesis” is still ideal, prefigurative, prophetic, but that does not mean that the imminent proximity of an event of this type does not move the sensibility of the new generations of students. Ortega warned of this *presence* in the 1920s: “They are the light curls left by the first breeze on the quiet skin of the pond.”³²



³¹ Patricio H. Randle, op. cit. 5.

³² José Ortega y Gasset, *El tema de nuestro tiempo*, Rev. de Occidente, 12th edition, Madrid, 1956, p. 21.

New community of knowledge

When there is direct contact between master and disciple in a community of study and work, the teaching flows like a current of creative energy. Not only does one learn from books, from corpses or from laboratory animals, but in communion with presence and participation of life. As long as the “fundamental space of knowledge” is not re-established (human medium of revelation of teaching) we cannot expect anything from the University but a production line of dehumanised technicians. As long as a new generation of masters and students willing to live in a community does not appear, with a philosophy of serving, not of being served, with a yearning for knowledge, to work and to *be*; as long as that integration does not occur between science and conscience, it is futile to expect future political leaders, masters and governors of the people to emerge from Universities.

II

ENTRY TO THE UNIVERSITY

In the synthesis model that I propose one does not enter a given “degree course” (which is a form of separating) but one enters the University (which is a form of being united.)

What does it mean to enter the University? Where? How? What are the prior conditions? Only vocation? Entrance exam? Economic means? Something more than all that. It is necessary for global society to grant the “right to training.” It could be said that this right is recognised in the most advanced legislation. Yes, but only in writing. We shall see that for this right to be effectively exercised (and not only recognised) we must advance much more in labour legislation, and above all, create in educational and labour organisations a suitable “space” for a new type of “student apprentice.”

Substitution of the entrance course with one year of candidacy.

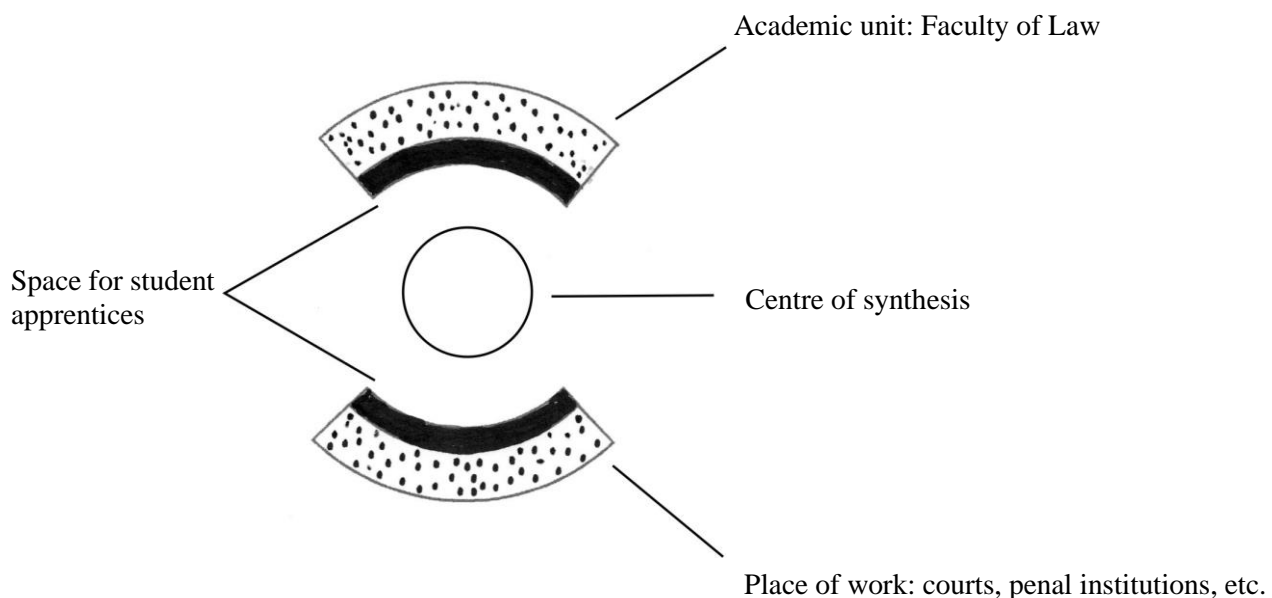
A kind of university “civil service,” of vocational evaluation for university life. The student enters a “*University unit*” as an “apprentice.”

What is a “University unit”?

It is *one* educational body that is made up of three differential functions: a centre of synthesis, a school of professional training and a place of work in the social community.

Design of a university unit

Example: area of Law and Social Sciences



Each University Unit reflects in practice the fundamental idea of the University of Synthesis. These Units are organized by major vocational areas. I will not go into detail here, but give a general idea:

Major vocational areas:

- I. Humanistic
- II. Science
- III. Art
- IV. Technology

The student-apprentice studies successively in all the areas (four terms.) The evaluation is done at the same time and computed, so that the applicant is ready at the end to decide their future.

Philosophical foundation for a new entrance policy in the University.

The turn that I have proposed for university entry, in substituting artificial barriers (orientation tests, entrance courses, quotas, fees, etc.) with a direct commitment with a study-work-service reality tends to unmask false vocations and helps a quicker definition in social integration. Let us see all this through the lens of a critical philosophy.

Complicated technical apparatuses of “Vocational Orientation” have been organized in the Universities (and outside of them) whose function is to select the most suitable candidates to serve the needs of the professional market. All this psychological-technical advice posted as a guard at the entrance to the university greatly conceals real vocations. And we can say the same about entrance exams. Vocational orientation and entrance selection—with the criteria with which these are done today—constitute a filter that only lets in the intellectual material suitable for perpetuating the current socioeconomic system. But there is another human material, less culturalized (more right-side of the brain), with a capacity for crafts and artistic vision, with values of service, which lacks opportunities for total development and ends up in the rubbish bin, the waste product of a university factory programmed selectively for a high professional performance.

And what happens on the student side? Does vocation exist? What lies behind the aspirations of thousands of students who press every year to enter the University? What are

they seeking? To discover the truth? To serve the community? Or a step up for a title of privilege within the society of classes?

It is very easy to favour the struggle for a classless society, like the placards in France in May 1968 proclaimed, but as far as I know French students have not brought about that ideal among themselves. Nor have US students or German ones. Deep down, the student body is revolutionary until it fulfils a certain function, up to the point when the revolution touches their own class condition. Coming to a large extent from the bourgeoisie, although it is true that it often plays as intellectual head of the revolutionary movements, it is not the basic foundation of revolution, as Marcuse rightly points out;³³ they rebel against the system, but they do not renounce the system.

The true student revolution has not yet begun; that is, the struggle that is the students' own—I refer to the vocationally committed youth—not the type of struggle that they have borrowed from other groups, from the workers' movement with its union struggles, or from the political parties in their old forms of stirring up the masses. The revolution of the students in this critical era of history is to disappear as a class and transform themselves into ferment, because only the ferments begin the transformation of the masses. It is a revolution of the conscience, which goes beyond politics—at least politics as it is understood now. It is, above all, a vocational revolution that means discovering within oneself the new sense of “service of knowledge.”

Would there be so many students eager to enter the University if they knew that crossing that threshold was something similar to going through the door of a monastery, where the worldly personality is left outside, where there is no incentive for an outstanding socioeconomic position, where all that is offered (and demanded) is silence, patience and observance, where they study and work from morning to night, where they learn to discover the path of humanity and the mystery of the stars? Would there be so much demand for places for these vocational “elites”?

But it is necessary to give the opportunity, it is necessary to create a space for the youth that wants to learn, not only within the spaces of the University, but outside, in the factories, in the offices, to make the educational city model a reality.

³³ Herbert Marcuse, *El fin de la utopía*, Siglo XXI, 3rd edition in Spanish, Buenos Aires, 1969.

Discovery of meanings.

In the first year the students study and work; they learn to discover *themselves*, and to discover what really has meaning for the future; they learn to recognise what is worth studying, what makes sense for the self, and what it is *not* worth studying, that is, what is out of date, what goes against time. It is lamentable to discover how after years of hard study many students reach the conclusion that the degree they have chosen has no future (for them.) This is something they should see *before*, they have to discover it before!

The first year is not to accumulate information but to discover meanings, it is prefigurative synthesis. This selection of meanings—not of degree courses—cannot be imposed, it has to be discovered through dialogue, life in the university community, productive work and the exploration of the inner world.

III

PEDAGOGY OF SYNTHESIS

“A science to the power of two is necessary that makes specialised sciences as a whole its object of research and which studies their effects on our civilisation.”³⁴

Fundamental knowledge.

Young university students increasingly yearn to capture the general ideas that are the basis of human sciences: the high numbers starting degrees in philosophy, psychology, human relations and education sciences leads us to think this. But these basic ideas cannot provide them today with any of the scientific, technological or humanistic disciplines that we know: not anthropology, psychology, sociology, philosophy—that is, none of the so-called human and social sciences—because such sciences are the product of a knowledge uprooted from the self.

A founding science of the particular sciences is necessary. A metaphysics? A theology? Not exactly. It is not a question of new content, but of a new instrument. The primary function of the University of Synthesis is to create that instrument.

University of Synthesis as organ of resonance.

Perhaps if we imagined the architectural design (hardware) of the University of Synthesis we could understand, by analogy, its pedagogical function (human software.) In reality this is what it is about, a special “coupling” between “architecture” and wisdom, a configuration of forces in resonance, something like what happens—or what happened (because here an imponderable human element comes into play)—in a gothic cathedral.

But we are so accustomed to a “banking model of pedagogy” (Paulo Freire) that it is hard for us to place ourselves in the new pedagogy of resonance. When I say that the applicant enters the University (first space of the Centre of Synthesis) we immediately then ask: “What do they teach there?” Let us replace the “what” with “how.”

There are still very few masters in the world who can teach people to think differently. But we have some specific examples that can help us to understand what this means. Gregory Bateson, in his book *Steps to an Ecology of the Mind*, refers to the following episode with one of his students:

³⁴ Georg Picht, op. cit. 10.

“At the end of the session, one of the students approached me. He looked around to make sure that the others were leaving, and then after considerable hesitation said:

-‘I’d like to ask you a question.’

-‘Go on.’

-‘Well... Do you want us to *learn* what you’re telling us?

-I hesitated a moment, but he jumped in:

-‘Or is it some kind of example, an illustration or something like that?’

-‘Exactly, that’s what it is!’

-‘But... an example of what?’

-Obviously, I was not answering the question

-‘An example of what?’

In despair, I drew a diagram to describe what I conceive as the job of the scientist. Through the use of that diagram it became clear that a difference between my habits of thinking and those of my students came about from the fact that they had been trained to think and argue *inductively*, from data to hypothesis, but they were never trained to test their hypotheses by contrasting them with the knowledge gained through *deduction* from the fundamental elements of science or philosophy.”³⁵

Another example: All the technical and instrumental laboratory equipment that ensures maximum objectivity and precision for modern experimental science contrasts with the mentality of a scholar like Wolfgang Pauli, a professor of theoretical physics in Zurich, who at the age of twenty-one wrote a book on the theory of relativity, to whom we owe the formulation of the “exclusion principle” and the concept of “neutrino,” and who, in the words of Gamow, “always brought new ideas and told them to the lecture theatre as he constantly walked, back and forth, the length of the lecture table, with his voluminous body wobbling slightly.”³⁶ This Pauli “was a physicist so theoretical that, in general, his mere passing by the door of the laboratory was enough for a piece of equipment to break” (op. cit.) This “telekinetic” phenomenon, known as the “Pauli effect,” is paradigmatic of a mind more contemplative than experimental, the foretaste of a clairvoyance of the future that does not need to check with experimentation what can clearly be seen.

³⁵ Gregory Bateson, *Pasos hacia una ecología de la mente*, Carlos Lohlé, Buenos Aires, 1982, p. 17.

³⁶ Georg Gamow, *Treinta años que conmovieron la física*, Eudeba, Buenos Aires, 1971, p. 90.

In a more practical order of things, Paolo Soleri, PhD in architecture, proposes a completely new design of cities and of urban life setting out from the concept of “Arcology” (architecture and ecology), an idea of synthesis that conceives of the city as an instrument of human evolution.³⁷ And in the area of economics, E. F. Schumacher, a first-level consultant to governments and institutions, on seeing the crisis of the megasystems of production and consumption, returned to the fundamental principles of the human sciences and did not hesitate to start his classes from metaphysical premises.³⁸

The incorporation of “foreign masters into Argentine universities,” as Eitel H. Lauría rightly points out in an article published in *La Nación*³⁹—Julio Rey Pastor (1888-1962), Emilio Bose (1874-1911) and Ricardo Gans (1880-1954)—contributed decisively to the development of mathematics and physics in the country. These masters *fertilised* the intelligence of young people and left numerous disciples. At present, in the planetary era that is beginning, it is necessary to call once again the best global values to occupy themselves with that “Centre of Synthesis” whose ideal outline has barely been sketched, but which requires a “quantum” of human wisdom for it to function as an organ that activates the mind and the heart of the new generations of students.

University theme of synthesis

The Centre of Synthesis must not be conceived in terms of abstract synthesis or intellectual humanism, but rather articulated with the technical and social instruments demanded today by a humanity in a transit of globalisation and universalism.

It is important to give new generations the knowledge of the future planetary economy, planetary sociology, planetary ecology and, above all, knowledge of human “physiology” (new functions) for the development of a planetary conscience. All this is much more urgent and practical than studying “universal literature,” “classical languages” (which were universal in their time), the “history of universal art,” etc.

The new generations of university students will have to address in the short term problems such as planetary government, the ecological control of the planet, the economy at global level and the development of the consciences of men and women. We are not going to

³⁷ Paolo Soleri, *The City of the Future*, in *Earth's Answer*, Lindisfarne Books, Harper & Row, New York, 1977, p. 73.

³⁸ E. F. Schumacher, op. cit., 37, p. 97.

³⁹ Eitel H. Lauría, “Maestros extranjeros en universidades argentinas,” *La Nación*, Buenos Aires, 26/4/83.

train those young people by teaching them literature, Latin, Greek and the fragmented sciences that we know today. We have to give them a universal culture, but “universalism” today has a completely different meaning from the past.

The Centre of Synthesis, as pedagogical organ, does not have the function of “increasing” knowledge but of *reversing* thought and preventing the crystallisation of the conscience.

Little by little a universal conscience will be formed that will guide the strategy of a planetary policy, and the organs of science will be in function of this global policy: science and policy in function of meanings, not interests. Not like now, when the lives of millions of human beings is subject to the interests of commercial companies, the politics of national States and the ideology of minority groups. Do we not realise that we have reached the “end of the ideologies”?

Pedagogy of participation. Science and Politics.

The pedagogical interaction between the “Centre” and the “Schools” develops a conscience of union and a will of participation, a reversible conscience-will that breaks the unilateral power of science. As Georg Picht has noted, “the greatest power of the modern world, scientific power, evades all political control; but science also evades the control of science itself.”⁴⁰ This reality, which takes on an increasingly dramatic aspect every day, obliges us to constantly reformulate the premises of the so-called science policy.

Must the new University be founded in the neutrality of science, or in a science committed with politics? Furthermore, when we speak of politics, what are we referring to?

I have said before that the idea of the University of Synthesis does not aim at an abstract universalism, and that the development of a planetary conscience does not imply an internationalism that denies the values of national identity. On the contrary, it is important for the “Schools” (Faculties and Institutes) to carry out creative research with a national sense, but which through the medium of the “centre of Synthesis” the *nexus* of participation with the whole of the planetary body is found.⁴¹ We are facing a “physiological” challenge. Neither the politics we know, nor the science, nor social revolution can teach us to “function” (humanely) in the

⁴⁰ Georg Picht, op. cit. 10.

⁴¹ Ramón P. Muñoz Soler, op. cit. 8, p. 141.

planetary “organism.” While we debate political questions and ideological controversies that belong to the past, our *bodies* are already participating in a different cosmic physiology: the cosmic medium *in* humans has changed. The response to this change is not ideological but physiological. We do not yet have a consciousness of this qualitative leap that has occurred, not the right science that will guide us in this recently opened space. What will we do to get it?

A politics of transformation of the world is not enough, but rather a mysticism of self-revelation. No longer the consciousness of “humanism” or the will of “socialism,” but something deeper, an analogous turn, a reversible and participatory conscious-will. No longer a conscience tied to things, committed to money, to ideologies, but a *free* conscience, capable of moving in different worlds, of transiting between different social classes, capable of raising itself to the heights of contemplation and descending to the valleys of action, capable of participating in the struggles and problems of the world, but also capable of renouncing the world and its transitory goods and conquering (through presence) the new centre of stability of the cosmic human.

Reversibility of functions between the “Centre” and the “Schools.”

An education student, for example, studies simultaneously in the Centre of Synthesis and in the School of Applied Pedagogy, and a medicine student in the Centre and in the Faculty of Medicine. These are reversible functions.

That is, the current specialised schools (medicine, engineering, etc.) persist as at present, and even *more* specialised, but forming part of a larger structure, and without those “parts” seeking to take on for themselves the hierarchy of university teaching. Such specialisations will subsist only for practical purposes, and will follow the fate imposed on them by social development and scientific progress. With time, many of the current “specialisations” will disappear as such, due to a lack of function. Does a “degree” in letters really make sense today? Or a degree in philosophy? The advance of synthesis will gradually absorb the old “universalities.”

But what about graduates?

Graduates may continue, as they have until now, “specialisation postgraduate” courses, or rather on a reversible path, “synthesis postgraduate” courses, for functions of synthesis that will be increasingly necessary in the future world and which the current technological specialists are not in a position to undertake. This is the area that corresponds to the Superior

Institute of Synthesis. This Institute will educate future magistrates, diplomats and persons of State, legislators, artists of the planetary design, teachers who will be responsible for the permanent education of the future, and even religious and spiritual leaders, that is, all those people who assume the delicate responsibility of educating people and leading them. These leaders will increasingly be required to have not only technical training but also a profound knowledge of the human being and a universal vision of the world and of life.

The University of Synthesis as educator of teachers for the future.

“I think that nuclear war is not the worst that can happen to us. The real catastrophe is the perspective of the total dumbing down, dehumanisation and manipulation of humans.”

Herbert Marcuse.⁴²

The teacher (the former school teacher) represented an archetypal figure within traditional society. The current teacher training school graduate (who has substituted them) represents nothing. The old “*escuela normal*,” which was the pride of several generations of Argentines, has entered into crisis. Where are teachers trained today? There is a multitude of institutions for different levels of teaching (teacher training school, Faculty of Education Sciences, high school and kindergarten teacher training, and the university teaching degree), but the unity of teaching has been lost. There is a qualitative space for each area of knowledge, and it is important to recover the “pedagogical space” through a University Pedagogy Unit that channels the vocation for teaching (Centre of Synthesis, Faculty of Pedagogy and Schools of application.)

The new University must take on responsibility for the training of teacher for all teaching levels, not only the academic teaching that is given in schools, but all the forms constituted by permanent education.

A new University conceived as a Higher School of Teaching is a model of synthesis in a small community on a human level (the level at which teaching can be given from master to disciple: quite the contrary of a mass education (schools full of students, and teachers burdened with class hours,) but not an elite education either. The integration of the person is undertaken *with* the person, not outside of the person, and when the institutions grow beyond the extent that makes the direct presence of people face to face possible, they become dehumanised. The

⁴² Herbert Marcuse, “Conversation with Herbert Marcuse,” by Sam Keen and John Raser, in: *Psychology Today*, Feb. 1971.

human measure is the space where master and disciple can see each other, hear each other and know each other, and call up together the mystery of knowledge.

We have to realise that a change is occurring in the “physiology” of the human being (by coupling of the biological organism with the techno-cybernetic network), and this implies that the “old” traditional functions are subordinated to cerebral centres of synthesis: change in the very hierarchy of intellectual functions, due to a biological transformation that we do not yet perceive clearly.

Teaching institutions must accompany these changes that have *already* occurred inside humans if they are not to starve to death. From now on, all the structure of the old University, with its corresponding degrees and its respective professional hierarchies passes to a *second* level. The first level of the fundamental hierarchy, the “top level” (in-level), will no longer be occupied by doctorate holders but by teachers.

The old primary school teachers (graduates of normal schools) and the old high school and university teachers (from teacher training institutes and from university teaching degrees) have already been substituted by the computer—in terms of informative function—and if they do not wish to lose their condition of teachers they have to take a qualitative leap, transferring their vocational potential to the new centres of synthesis. That is their place and their hierarchy: the second places remain for doctorate holders and technicians. The teacher is the one who must recover the *vision* to guide the new generations, the rest is already done by computers.

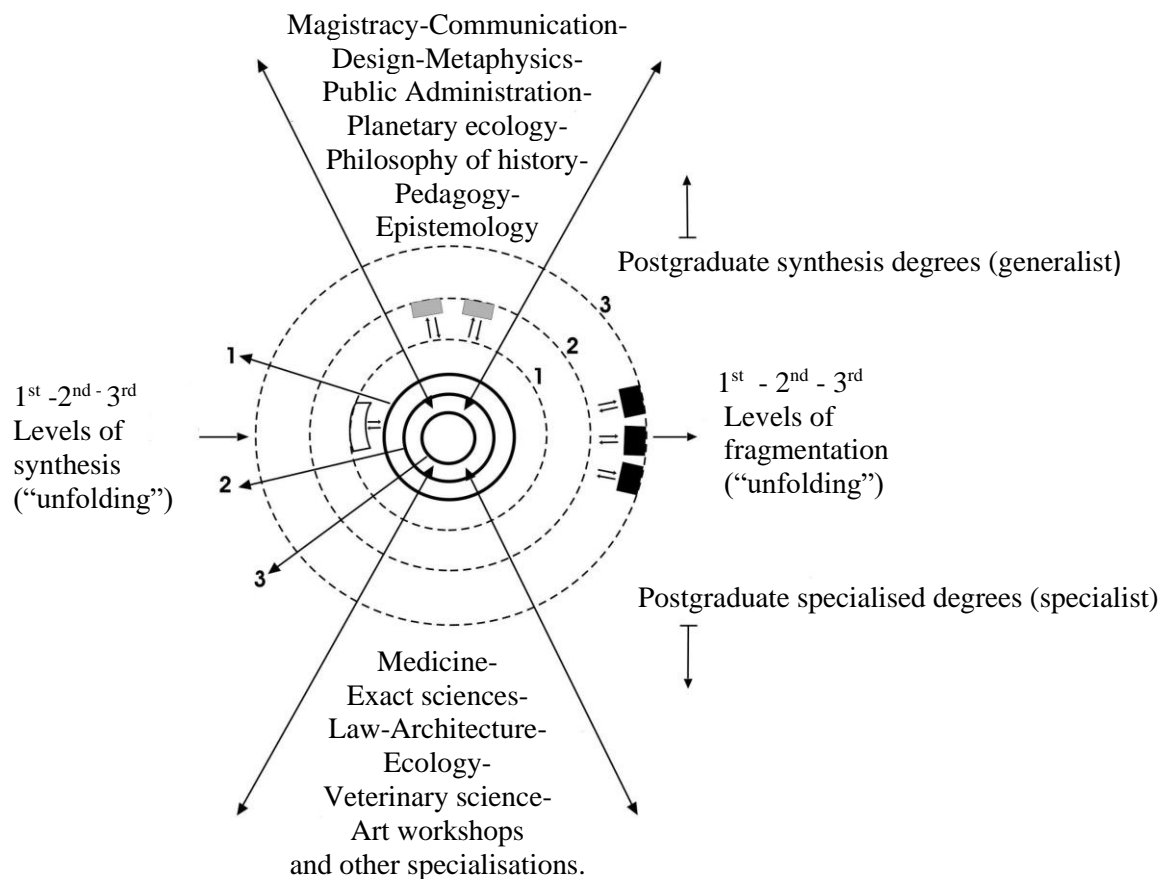
Re-discovery of the “trade” as cosmic function

Profession? Trade? Or function?

Human activity, the profession, the trade (*métier*), that is, what we understand today as “productive work,” as “service,” is a function that industrial society has reduced to its practical side, inseparably tied to technical training and utilitarian performance. The modern (professionalist) University has given a “title” and with it a “brand” (role playing) to the *framing* (location in the social grid) of the men and women of our time. This kind of “Mendeleev’s table” of the “productive elements” of society ensures a place of work for some while taking it from others (increase in unemployment); furthermore, it orients in a single direction, with the consequent risk of “professional crystallisation.”

The spirit of the pedagogy of synthesis is to ensure the *double* human current, from the “Centre” to the “Schools” and from the Schools to the Centre, in such a way that “training,” the “trade,” the “profession,” in other words, “human work,” recovers its lost cosmic function, and is constituted in society not only as a “force of production” but as a “potential field of balance” between the underground world (the dangerous energies of the unconscious) and the new recently-opened spiritual world of meanings. The University of Synthesis, as the heart of the education system, will no longer be a factory of professionals but a step in human initiation on the path of interiorisation of the “sacred trade.”⁴³

*“Quantic” levels of the Centre of Synthesis
and its forms of articulation with the Schools*



⁴³ Ramón P. Muñoz Soler, op. cit. 9, p. 358.

IV

PLANETARY NETWORK OF KNOWLEDGE CENTRES

“A good part of the knowledge that the world possesses today remains detained behind walls of ignorance, indifference and inefficiency.”

The United Nations University in Brief,
Information Services, Tokyo, Japan.

The wisdom of the Earth.

Where were the ruling classes educated who today govern the peoples of the Earth? How aware are they of what humanity truly is if they have never left the context imposed by their academic circles, if they have never had contact with the planet's telluric currents? What kind of guarantees does an economics graduate offer today in any of the main Universities of the world, if they only master a “scholastic” science of economic doctrines that ignore the flow of variables of a human energetics in evolution?

Now that the electronic planetary communications network has been completed it is necessary to bring into circulation the wisdom of the Earth. Not only knowledge but the living sap of the peoples of the Earth.

Somewhere on the planet a first university community must be able to form that is the home of all students of the earth with a vocation for universal conscience and the will for global service; a “centre” of radiation of knowledge that balances the current power centres.

It is certainly true that cooperation between nations is growing every day by means of different international organisations, economic and cultural exchange, and regional agreements, etc. All the countries spend large sums of money on maintaining their diplomatic delegations and their commercial and cultural agencies, they send their scientists and technicians to international congresses, their military officers to foreign academies, and their sports teams to world festivals, but we must ask whether all this exchange translates into planetary conscience.

“Career” men and women who join international organisations at “expert” level constitute an elite of officials with the capacity to resolve technical problems within the theoretical framework of the system to which they belong, but incapable of gestating a new

conscience. Somewhere on earth, I repeat, that new conscience has to emerge, and it will not be, precisely, among officials but among young students. Could we not send a contingent of our young people to a global university residence where they can learn to “live together-and-be” with teachers and students from other parts of the world? Not only to train professionally but also to share in other peoples’ human and social problems and, above all, to in-corporate the wisdom of the Earth.

University of the Americas.

As the bases of the University grow wider, and great masses of students assert their right to higher education, the Centres of Synthesis must be able to function at increasingly higher (and increasingly internal) levels.

A Centre of Synthesis can integrate one or various national universities or serve as the basis (as centre) for the universities throughout the continent. The creation of the European University Institute, of an international character, directed by the European Council, is an example of the progress that is being made in the field of cultural cooperation between countries.

Within the American continent’s process of integration, the creation of a Centre of Synthesis as a reversible focus of the universities of each of the nations could be a very important step to overcome the mental, cultural, economic and telluric barriers that prevent the awakening of the conscience of American unity.

Naturally there are cultural exchange relationships between different countries in the Americas, both at official and private level, and the OAS maintains a Department of Science and Culture, but at present we are entitled to wonder whether all this apparatus has any meaning for a future community in the Americas or whether, on the contrary, it is no more than the aftertaste of a culture of touristic aristocracy and political diplomacy.

In projecting a University Centre of Synthesis at Latin American or continental level we must be careful (I repeat) to not end up with a “factory of experts,” technologists very capable in the handling of economic, cultural and political relationships between the States and institutions, but with absolute ignorance of the concrete reality of the peoples of the Americas. A Centre of Synthesis could contribute to the integration of Latin America in the American continent and in the world as its teachers and students become integrated—through life

participation—in the body of different peoples of the Americas to know and feel in the flesh the social and spiritual reality of their brothers and sisters. From alternative participation between integrated science (in the Centre of Synthesis) and concrete work in the fields and cities of the Americas the conscience of future leaders (and servants) of the peoples will emerge that will substitute the professional knowledge of career officials.

Global university.

Aside from national, regional and continental universities the Global University begins to appear. The idea has been around for a long time (As early as the thirteenth century Ramón Llull highlighted the importance of educating youth for dialogue at global level);⁴⁴ different projects have followed with the passing of time, some too utopian, others already underway, but one qualitative ingredient is still missing which, when it is “switched on,” mobilises the human matter eager to know (and to serve) within the coming process of planetary civilisation.

In 1967, U Thant, the then Secretary General of the United Nations, proposed the creation of an education establishment at international level with the purpose of peace and progress. On 6 December 1973, the United Nations General Assembly approved the “charter” of the United Nations University, which began operations from late 1974 in Tokyo, Japan.^{45 46}

The founding ideas of the UNU’s original project are indisputable: “international community of scholars,” peace and global security, development and coexistence between peoples, integration and diffusion of knowledge, but in practice the model tends to reproduce the structure of current US universities (with their system of promotion and retribution of scientists, and requirement of curricula with a strong technological training influence.) All this, together with the fact that the new University does not have any students, but rather is constituted at “postgraduate” and “expert” level, means it runs the risk that its “cross-cultural” efforts and “cross-disciplinary partnership” become sterile in academic conclusions without a real influence in the transformation of humans and the world.

⁴⁴ Juan Cuatrecasas, *Psicogenia de la agresión*, Tres Tiempos, Buenos Aires, 1983, p. 161.

⁴⁵ United Nations, General Assembly, *United Nations University*, A/9762, 25 September 1974.

⁴⁶ United Nations, General Assembly, *Report of the Council of the United Nations University*, Supplement no. 31 (A/37/81), New York, 1982.

Global Centre of Synthesis

The scientific-technical planetary current with expansive focus on the United Nations University (*ex-tension* of knowledge, “unfolding”) is balanced “from within” in an analogous focus of *intensive* synthesis (“incorporation” of conscience, “enfolding”—this latter term coined by David Bohm.)⁴⁷

The Global Centre of Synthesis, in order to be the focus of radiation of meaning, must begin by attracting young people *before* the professionalist deformation occurs. To do so, we do not need a monastery in the mountains but, simply, a “space” where young students of the world with a vocation to *be* can “awaken” (not only come together to awaken, but awaken to come together.) This requires more a spirit than a programme. It is the work of founders. There has to be a generous work, truly ecumenical, without ideological factions, racial or religious barriers. There are planetary works of this type; let us remember the foundation of the International Red Cross (a Crusade); the School of Nurses came later.

The radiating matter already exists. Where? In the Universities? No, in exile. Today, just as yesterday, it is the prophetic current that comes from the wilderness. Who are its carriers? They are the men and women who will come. “The people who will come have been apart for a long time. They went into solitude and withdrawal, faraway, unknown; and there, year after year, they were occupied patiently in removing the footprints and the marks that we had been imposing on them for generations. Now they are returning. They come to meet with us once again; but they are not the same. We find it hard to recognise them; they have changed their faces, their manners, their way of speaking and thinking.”⁴⁸

In different parts of the world these “arks of survival” are being conceived. William Irwin Thompson, who has contributed important works to detecting the nature of our incipient planetary culture, warns that “in many cases, civilisation today has to protect itself from the University.” And he adds that “it is time to move away from cultural institutions in search of a different kind of light.”⁴⁹

⁴⁷ David Bohm, *Wholeness and the implicate order*, Routledge & Kegan Paul, London, 1982.

⁴⁸ José González Muñoz, *El despertar de América*, ADCEA, Buenos Aires, 1975, p. 101.

⁴⁹ William Irwin Thompson, “The Founding of a New Educational Community,” in *Change*, May 1973, p. 44.

Challenge of the shadow and convergence of the forces of the spirit

A strange form of war has broken out all over the world, still poorly understood. Something has escaped from our hands. Organized violence is now an autonomous force, an independent power, faceless, but with different masks, generating chain reactions that are difficult to control. Violence is repressed, but the hidden root of the phenomenon cannot be found. And violence generates an even greater counter-violence: under the doctrinary slogan of “national defence,” which seeks to save the souls of peoples from ideological deviations, many innocents have gone to the stake (and been tortured), and the most horrific crimes have been committed in the name of order and the Rule of Law.

The planetary upheaval that we are witnessing today resembles more the Mahabharata War (archetypal struggle) than the social and political revolutions of the nineteenth century. Dark forces have awoken that are no longer of this world, nor of the world of the dead, but of the underworld; and those forces are among us. Evil has become visible, it has taken shape, it has gained in substance. And this cannot be fixed with academic speeches, political pacts or economic measures. The governors of the peoples, scientists, priests have been overwhelmed by an unstoppable wave of fanaticism, imbalance and dismemberment.

What is the answer to this conspiracy of the shadow? The revelation of the power of the spirit on a planetary scale!

What does this have to do with the University of Synthesis? No more nor less than the possibility of incorporating the wisdom necessary to set in motion the new civilisation of the third millennium.