

The New University in a World in Transformation

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Introduction

This article is a summary of my book under the same title: THE NEW UNIVERSITY in a World in Transformation, published in the European Unity by New Editions Academic, paperback and online version. In Brazil, available only on paperback, published by Editora UNISUL – University of Southern State Santa Catarina.

-On its academic side, the book is a result of many decades of interaction as a student at first, and then as a teacher, a consultant and head of universities. Plus a combination of over a dozen presentations in various ambients, debates at universities, seminars and academic encounters.

-On a more analytical side of this changing world we live in, this book seats its fundament in another book of mine “ PARTICIPATION AND SOLIDARITY, the Revolution of the Third Millennium (II)”, which is available on paperback in Brazil (Editora Unisul)and both online and paperback in the European Community - translated in French and English, (Editions Universitaires Européennes).

This article is a result of this diversity of aspects that is this diversity of aspects. While giving priority to the issue of the university in its general or conceptual aspects in the Brazilian reality, with some forays into other countries, it can not be considered a proposition focused only on one or another field in the educational area at its various levels or modes, neither in the analysis of the transformations presenting occurring in the world. In fact, as it is the author's conviction, the changing world and the education in this world, are not seccionable. Quite the opposite. The education develops its interdependence as its complexity grows. Therefore, this is how the world and the education must be understood.

It is an analysis within this perspective that this article aims to take as a propotion of the reader's eyes, in particular for the scholastics, to whom this article targets. I must finally consider that while this study has its origin in the Brazilian reality, analyzing this reality and proposing responses to it, I believe that these analyzes and proposals exceed this limit and may contribute to the new paths of the university in this changing world, even because in this world nothing is contained exclusively in their own limits. A call to contribute to build a different world - a more participatory, human and solidary world – interests to all universities, regardless of where they are located, or what dimension have their quality or their representation.

1st part – THE UNIVERSITY THAT WE HAVE

1 – The fundamental question: the human phenomenon

I like to start my lectures, as indeed I have often repeated in my writings, that more important than the whole paraphernalia offered by technology, when one talks about human communication, the paramount factor is the eye to eye, the speech, the direct communication – either written or spoken. Because the direct communication touches the human being on their wholeness and not only appealing to their intelligence or rationality. In fact, to achieve its objective, direct communication should, yes, reach the rationality but more importantly and above all, it should reach people's conscience, emotions, their ability to communicate and interact, ie to love. I am convinced that when you seek human goals, only the previously stated facts and all the implications that come with them can give us the assurance that these goals can be achieved and that indeed they will be achieved.

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When I refer to love, I do not want to refer to love as a romantic feeling, with no scientific value, sometimes even according to what is often said or practice by some without saying, contrary to the spirit or the scientific method, which should be cold, impersonal, binary.

I understand exactly the opposite. As I stated in several of my books, especially in *PARTICIPATION AND SOLIDARITY* and in *THE NEW UNIVERSITY*, both cited before, especially when you want to make human sciences of man and society, love must be understood as the very essence of the human phenomenon, as really love is. Ignore love as the essential element that constitutes a human being, not take love into consideration, would be the same as ignore one of the fundamental factors, if not the most important of all factors that constitute a person, in order to understand an individual and their relations and their life in society. Therefore, also to understand, manage and live the university.

To ignore or deny Love in the analysis of human affairs would be the same as to ignore, or deny, hydrogen or oxygen, when analyzing the water molecule; By stating that, I am not inventing the wheel. I may have had as initial inspiration which Dante Alighieri said in his *Divine Comedy*, referring to "It is love that moves the sun and all the stars." I think that in his poetic expression, Dante Alighieri sensed an essential truth therefore scientific (or is scientific just what is not essential, only appearances are scientific?) that makes all nature to exist and function. I refer to the complementarity and the attraction between all beings. The same complementarity and attraction in the stars may be called simply attraction and gravity, or gravity at all physical beings, instinct of all living beings, but that in the man reaches its fullness: LOVE.

Man reaches fullness in love because of the conscience and the freedom that is exerted on the very same complementarity and attraction, that ... that moves the sun and all the stars. So I venture to presume and to propose it to be considered Love as essential filling of this reflection about the university and the changing world, holding the conviction that without love nothing that is human works, the world men live in does not work, the university does not work. Taking all that into consideration, this is the first reflection proposed by me and perhaps the most important of all, because it refers to the essentials of the human phenomenon, thus the analysis or the scientific view over the changing world and about the university as human phenomena.

2 - The question about the University

I initially want to refer to the origin of the Universities. In the first millennium, universities have been deeply linked to the process of civilization . Meaning that in The Middle Age, the Universities were creating a foundation in their values, their ethics and their way of thinking and organize. The industrial civilization, the born in universities or they found her crib, which spawned the rebirth of science and arts, responsible for the civilization of the second half of the last millennium, regardless of how will be called this civilization that ended last century industrial civilization, capitalism, socialism, or another denomination.

Having said that, I ask you the following: How is the University doing nowadays, before the civilization of the end of the last century and before the new civilization that at the beginning of this new millenium, in result to all the transformations brought by the advances in science and technology?

I raise this issue to emphasize that the question about the university, in this world in transformation, must not be summarized to its own particular and routinary problems that affect, a bit here and there, the progress of the university: a financial crisis, a market downturn, a need to increase the number of students, an updating in the teaching methodology or the need to improve the curricula of the courses, which best marketing should be applied, amongst other matters.

I am positive that as a way to elucidate all the above mentioned questions, it is crucial that we take into consideration the question of the world in transformation - the changing in a society that reflects in the wholeness of a civilization, that covers all aspects of life in society and, therefore, constitutes an essential part in the lifes of people and of the university itself. As a result of this new thought we must realize that science and technology, now brought to a top-level, also leveraged the society to the same level, making the duties that take place in the society or the roles that people perform in it reach this new top-level too. And not only focusing on bringing to this new level 5 functions related to work, to preparing professionals to face a reality that improves and is going through daily transformation. In fact, this improvement and transformation happens at large, in all dimensions of individual life and social life, therefore covers the entire civilizing process. In this new post-technology society, the top-level is required all the time to understand the world in all its complexities and continuous transformation.

It is required to comprehend others, oneself and their position in the society or in the world. To grasp economics, politics, culture, ethics and so on.... The world brought by this new transformation of civilizational dimension, is all top-level, I must insist. Surely if people and institutions do not reach this level, do not integrate, they will find no place in this transformed world.

And if society does not organize itself to fit in this top-level of the transformed world but remain with its organization and its institutions in the past, away from the advances of science and technology, it is to be feared for the survival of the world, while human society, or civilization. How they shall survive, I do not know. However, although this is happening in the world, and although there is a certain consensus that the University exists to produce, store and disseminate knowledge, science and technology - and for this the university's essential commitments are research, teaching and extension education, inseparable according with the Constitution in Brazil, the Brazilian university persists in being and continue working as previously that transformation happen. Surely many other universities will be the same in the world, dissociated of this new reality. In this work I will focus exclusively in the Brazilian university, not venturing to analyse universities abroad.

It is worth saying that universities in Brazil are – and tend to remain the same – institutions mainly, and sometimes exclusively, focused on preparing individuals to fight for a place in the market (leaving to a second plan, or to no plan at all, the search and extensive education, which explains the denomination given by the Ministry of Education and also by other entities, including the legislation and norms that rule the Universities, simply by Institution of Higher Level, which it is what they are, at the end. How to modify this reality, that is, how to establish a connection between the university as an promoting institution, that stores and diffuses knowledge and the University that we currently have?

3- The university today and the university's misconceptions.

Effectively, what type of university we have in Brazil and to what extent the models of the universities are replicate in other countries? I believe the answer is positive, relative to other countries. But I restrict myself to the Brazilian case. Even focusing only on the Brazilian case, I will not dwell on the answer to this essential matter, which is a necessary diagnosis, although painful, but necessary because without it, there is no transforming the universities.

- The university as a teaching institution. I have described this mistake, but I want to add a few facts: The university budgets are consumed by teaching. Resources for research and extension studies, if any - and teachers themselves agree - that when they ask the budget to allocate 2.3 or 5% for these activities. The university has not assimilated that the knowledge of higher level, its production, thus the search, its diffusion, extension studies, are the very own methods of teaching, or transmission and learning of knowledge at a higher level. At this point, not necessarily one is talking about advanced research, cutting-edge research, which of course is not excluded but this research in particular will need a special allocation of money, which does not apply to a research and extension studies that are inseparable of the common curriculum as it is stated by the law that rules what a higher education, or university, is. As a result of this misunderstanding, planning is done on time grids class, the compensation has as its criteria on the time in class, the structure and facilities are planned and organized in view of the teaching; Anyway ... the university viewed simply as a teaching institution...

- The university as supplier of manpower.

This equivocal way of conceiving the university aggravates because it has turned into a true cultural trait, which is reinforced by over-regulation of professional practice, the privileges of professional practice, which actually turns out to be a status within the society, because besides the professional practice, teaching ends up being used as salary and remuneration and other privileges (including special prison facilities – in Brazil, people bearing university diplomas have the right to privileges in prisons) often simply dispense knowledge and also make the university look only due to the diploma, dispensing knowledge

-The university as a factory of diplomas

It is in this way and for similar reasons that many universities eventually turn into factories of diplomas, which means the opposite of a university really is.

- The University as a diffusion center of ideologies and other interests Without a major concern in developing and disseminating science, or knowledge, the university often develops as a simple environment conducive to spread of interests alien to knowledge, whether partisan political character, whether religious or otherwise.

Please note that I'm talking about ideologies, sometimes fundamentalism, and not political participation or religious values or otherwise.

- The University as a simple commercial activity

After all, that is the way to get to the university masqueraded as a simple commercial activity that can become highly profitable even at the expense of quality, which is, of knowledge and its production, storage and dissemination. I want to stress that it is not my intention to refer to all private universities. It is a well known fact that many private universities offer a top level education. Also because, in a society, in addition to the threat of delivering knowledge to ideology, or the monopoly of the state, as it happens in dictatorships, a simple arithmetic equation would suffice to demonstrate the financial inability of the state to meet the quantitative and qualitative demands of a developed society, or a society seeking to achieve this condition.

Summing up these misconceptions I must ask: Amid such mistakes how can a university be part of a transforming world and become an active agent in building the new society, or in the post-technology civilization?

Part 2- A WORLD IN TRANSFORMATION

1 - The Civilizational Changes

I have referred several times to the change in civilizational dimension we are going through. This is not the first time the history of the evolution of society undergoes changes of this size. Historians, sociologists, anthropologists arrive at a certain consensus on the various stages in which such changes occurred, as well as to define the causes or factors that determined them. Thus it can be noted how the first change in civilization the transformation of the form of primitive life, nomad life or cavemen into various forms of permanence as the first urban conglomerates begin to appear, which is mainly referred to the fire dominance and the use of metals;

- Later on, the change in the first urban organizations into creation of great empires, where the strongest – only those who had the domain of many factors were called like that – subdue the less advanced, establishing their rule over them;

-Right after, already under the development of sciences and christianity, which were absorbed by the peripheral peoples as they destroyed the Roman Empire in the West, establishing a new civilizational order, the medieval civilization, which after a few centuries, with the development of the experimental science, the arts and human thought, eventually caused a new civilizational transformation with the introduction, at first, of the steam engine and the innovations it brought along, such as the discovery of the new world, the new ways of production replacing handicraft production, which transformed the economical, political and social organization;

- Thereby the civilization process has reached the new stage: industrial civilization in its various forms of organization which predominate among the systems called Capitalism in its various meanings, and Socialism also in its diverse forms.

This phase has evolved into what many experts still call as the second industrial revolution. In my point of view, this is a very weak expression to characterize the changes brought about by the Science and Technology after the industrial period. These new changes reached a dimension never imagined before and, especially, that have never happened previously.

Therefore instead of the second industrial revolution, it seems to me that it is preferable to call this new stage of the human evolution of post-technological civilization. However, what happens is- and this is a matter of extreme gravity- that the revolution in science and technology hasn't yet being absorbed by the civilizational order that insists on remain as if we haven't reached the technological era, nor the Industrial Revolution and neither the Middle Ages. This causes a serious retardation, or even an imbalance between two realities: the scientific-technological reality and civilizational reality.

It is crucial that two essential differences should be noted. Differences that illustrate the current civilizational transformation when compared to previous transformations: -firstly, the speed that this transformation is occurring which is thanks to constant scientific and technological innovation that allow us to conclude that this historical process, or another stage of the human evolution, follows a law inherent to all kinds of natures:

The law of acceleration of transformation The first civilizational transformation, that of primitive man, nomadic or cavemen into a urban society, lasted thousands, perhaps millions of years. The second civilizational transformation, the early organization to the great empires, some millennia.

The advent of feudalism no more than a few dozen of centuries, and the industrial world to the world I define as post-technological, is taking place in less than a century, and is becoming a continuous process, such as the transformations in science and technology. The second difference lies in the fact that changes in the past have always happened more or less at specific places, in different times. Contrary to the changes that we are living nowadays that occur simultaneously all over the world. Probably as a consequence of the technological process or, further more, to the globalization. Well, people cannot, neither can the institutions and more specifically, nor can the universities, remain static, paralyzed through this process while the technology and science transform themselves and transform the world in such a speed and in a constant manner following the law that now rules the acceleration of these changes. The institutions, including Universities, that do not realize this process, and do not take their seat on this train, at this speed, are inevitably bound to become unsustainable and be eliminated from the process. I fear that this is happening, and not only at the university but with civilization itself.

2-The threats to the Planet

The unsustainability of civilization starts by the threat of destruction of the planet, caused by the irresponsible use of the power of technology and science have led, which may be aggravated as some are still blind to what is happening with the common home that men and all the other species inhabit. Among these "blind" that do not want to see, thanks to their attitudes, I would include the newly President of the greatest power in the globe, Donald Trump, who perched atop the Empire State Building, and has launched its threats on the world as King Kong cast over the city of New York, though without the sensitivity of King Kong, who surrendered to love. I shall not extend my speech over the set of phenomena that threaten the sustainability of the planet, such as global warming, climate change, the waste of water, the vegetation cover and irrational land use, the thaw of the polar regions, global pollution and so on, that have been sufficiently proven by scientists and accepted by world leaders in all areas of knowledge and human activities such as the world's population, part of the consciousness of mass, which grows in the world. Such evidence demonstrates that the concern for the preservation of the planet and the conservation of natural resources is not a random dream or a daydream of an unoccupied romantic but is a real threat to humanity and civilization. If habits are not changed and if the irresponsible way that science and technology are being utilized by those countries that hold the greater part of the world's wealth, power and hedonism over humanity's assets, this threat will become a reality soon and the ways to revert the process will be innocuous.

Having mentioned that, I focus only in the warning of two scientists, american by the way - Harvard Professor Naomi Oreskes and NASA research engineer, Erick Conway – authors of the book *The Collapse of Western Civilization*. In the book, they place themselves as if they were historians living in the year 2300, almost 300 years away from now. They analyze what happened to the Earth, from the late 19th century and the 21st century, so in the years that we are now living. In the book the historians describe the global warming, climate change, transformations on the oceans, the destruction of forests and land, destruction of the ozone layer. These and other phenomena - which the beginning we are witnessing now and the dramatic effects that reaches billions of human beings - over one third of the humanity and they conclude: "The most serious thing is that the scientists and the heads of state at the time, knew what was happening, they knew the consequences of what was happening but did nothing to prevent that it effectively would happen." I wonder to what extent the verdict of history will be applied to universities, the university which belongs to each of us... ? In the mean time, what will happen to our home - our planet, what is happening to the sustainability of civilization - meaning, with all the people, or the inhabitants of the threatened Earth, the institutions, the organization and the relationships ...?

3 - The unsustainability of the current civilizational order

Given what is happening in the world, the inequality, concentration and exclusion of a great part of the population, of the benefits of the of science and technology - which are more and more concentrated in the hands of an ever smaller number of people, regions and countries - on the exclusion, the crises and the imbalances they cause. We need to realize that these imbalances are generating, in growing scale, threats on the advances made by civilization throughout its history. These threats are symptoms that are multiplying tragedies like the millions of refugees, the terrorism attacks, wars and conflicts that scattered in various parts of the world: hunger, disease and misery that decimate populations just like the Black

Death decimated thousands in the middle Ages, the loss of universal values, which are the most valuable asset of civilized societies. These are issues that need to be brought to the attention of universities, wondering whether it will be sustainable a society building in so many serious distortions.

It is worth asking the intellectuals, the academics and scholars, in short, to those responsible for the power, or for portions of the world and especially to universities:

- will be sustainable a world where the misuse of technology - as stated before - in less of a century, destroyed irretrievably, over 30% of the natural resources of the planet, and is producing climate change which, if not reversed in time, may turn the earth into a planet of life endangered ... ?
- will be sustainable an economy that grows globally around 3% per year - while the results of this growth is concentrated on the hands of a shrinking minority equivalent to more than twice, I mean, more than 6% per year, increasing dangerously this geometric progression, the gap between the beneficiaries of the process of those who are excluded from it ? 11
- will be sustainable a civilization where global systems that control the world through the power of technology that is concentrated in their hands, are replacing the diversity, the foundation and presupposition of freedom, by the monopoly of culture, unification of thought, by uses and customs, imposing to the civilization an ideology, or the culture of consumerism and alienation from a world of lost values ... ?
- or will be sustainable some political regimes that are unable to establish justice in the relations between people, between social groups. These regimes maintained by the same systems that have to spare on those who lack everything, and by referring to those who have to spare I not only mean people, but also to countries or regions, and neither do I mean only material goods, but also cultural goods, welfare, access to health, education, in short, everything that means a human dimension of being and living ?
- or will be sustainable a world where advances in science and in new technology produced a total transformation brought about by computers, global social media and interdependent networks, cosmic physics and fine chemistry, microbiology, globalization ... while the social organization and human relations haven't changed a bit, or have changed only superficially and are still inspired and managed in accordance with rules, laws, principles, equations and ideologies, generated in times past of the first Industrial Revolution or, in previous centuries, to the era of the new technology have exceeded irreversibly ... ?
- Will be sustainable a world where millions of people, in so many ways excluded, scaping from wars, tyranny, hunger, disease and death – due largely to a legacy left by the “colonizers” empires - that risking their lives and thousands dying while trying to cross seas and the barbed wire fences of the rich world – resembling the concentration camps of the Nazi era and reviving the Middle Ages scenes again...?
- At last, it is imperative to ask whether it will be sustainable a world where ethics and values have been destroyed in human relationships, and often in the minds of men, leaving a void, a void in their minds and their hearts, to be occupied by the boundless ambition, profit and consumerism, by pansexualism and pleasure, by power and money - worshiped like new gods - and I quote Pope Francis, “the new gods made supreme values to whom all sacrifices are worth, including human dignity”.

I want to conclude this serious issue relating to a civilization that moves towards the unsustainability, leaving yet the essential question:

- before this weathering world, where does the university stand, the university to which we belong, that makes us feel committed ... or simply the university does not get involved, oblivious to what is happening in the world or with the civilization, "this is not a problem, nor competence of the university, or each of us, individually, a problem of the subject ... of my Masters degree "...
- I also want to ask, to which world are our universities preparing these new generations, to this disintegrated world so that the students can insert themselves successfully, or are the Universities preparing persons to collaborate in the construction of this new world that undoubtedly will grow and be formed, to a new civilization where the advances of science and technology will be well balanced within the human dimension and, through this process, students will be able to integrate themselves in this new civilization, collaborating in building it and living in it fully...? All the above mentioned questions are very commendable. But there is the “unanswered question”: -is It possible to build this new civilization?

4 - The foundations of the new civilization

My answer to the question is YES, IT IS POSSIBLE TO BUILD THIS NEW CIVILIZATION. And this possibility is not a romantic dream nor an inconsequential whim, but falls within the logic of history, values and aspirations of humankind and, parallel to the threat of destruction of the planet and unsustainability of Civilization, grows and spreads in the world, a new and powerful Consciousness Mass in favor of the new civilization.

We all need to be alert, and the Universities must be aware and be part of this Consciousness Mass, must take their true values, contribute to its strengthening and diffusion, focus on turning them into instruments and make concrete actions to organize and run a society grounded on these fundamentals. We should remain alert for millions of people around the world, to ordinary and normal people, that either going to the streets, or in the quietness of their homes, or their conscience, regardless of race, creed, belief, social status, or any other attribute, position themselves in favor of justice, equal rights and respect for others and promotion of human rights, of diversity and equality of all, the preservation of the planet and its natural resources, the need for a new ethics, peace between individuals, peoples and nations and a full measure of love and life, universal values expressed in the Consciousness Mass, which I think I can sum up in the universal right to Participation and to Solidarity . I am certain that it is essential and urgent that universities take these values of Consciousness Mass and transmit them to new generations and to all with whom they inter relate, preparing everyone to be involved and collaborating in the construction of this new world and preparing them to live in it. Instead of being prepared to enter this world, or this unsustainable civilization that still exists, based on competition, exclusionary concentration and boundless ambition, root of all evil, and the power and the concentration of wealth, as I've mentioned before, as their supreme values.

Concluindo essas reflexões sobre os fundamentos da nova civilização, para a qual caminha a humanidade como imperativo da evolução da história de que constituem sinal evidente os avanços da ciência e da tecnologia, devo acrescentar, que a Participação e a Solidariedade, enquanto princípios éticos, encontram na desconcentração de toda organização social e de seu funcionamento no lugar da concentração, e na cooperação entre todos, pessoas povos e nações no lugar da competição excludente, os modelos operacionais capazes de organizar a nova sociedade, preservar o meio ambiente e construir a civilização da era da pós tecnologia, e sintonizar seus avanços com a preservação e a plena promoção da dimensão humana. Tenho fundada esperança que as universidades assumam esta causa e preparem as novas gerações e todos com quem ela interagem, para contribuir na construção dessa nova Civilização, a Civilização da Participação e da Solidariedade.

To conclude these reflections on the foundations of the new civilization - which humanity is walking towards - as imperative to the evolution of the story that obvious sign advances in science and technology, I might add that the participation and solidarity, as in ethical principles are the devolution of all social organization and functioning in place of concentration and cooperation among all - people and nations - instead of excluding competition, operating models capable of organizing the new society, preserve the environment and build the civilization of the era of post technology, and synchronize its advances with the preservation and full promotion of human dimensions. I hope that universities embrace this cause as their own matter and prepare the new generations and all with whom they interact to contribute on the construction of this new civilization, the civilization of Participation and Solidarity.

Part 3- The New University

1 - The Brazilian university, within one millennium or within some centuries.

Only few know that the Muslim Cultural Center, founded in Fez, in Morocco, in the ninth century, and which bulding, located in the middle of the Casbah in Fez, still holds the University of Muslim Culture and is considered the first university of the World. The first centuries of the last millennium were witnesses of the birth of the great European universities: Bolgne, in Italy; Oxford, in England; Paris, in France; and others in Germany, Spain, and Sweden. The first university of the américas was founded during the sixteenth century – during the rise of the west - in Saint Domingo, in the Caribbean. The second university was founded in Peru – the San Marcos University, followed by The National University of Mexico, Saint Tomaz, Cordoba University, San Francis of Sucre and so many others, all of them in the Spanish Americas of the XVI and XVII centuries. In the States, Harvard University was also founded around the same period, on the eighteenth century. In Brazil, a Portuguese colony, no university or higher level course existed during the colonial period. Studies were scarce and the first higher education courses were created in the second half of the Empire – Medicine and Law – in Recife, Salvador, Rio de Janeiro e São Paulo.

Although there were some initiatives in Curitiba and Minas Gerais, it was only in 1934 - less than a century ago, during the constitutionalist Revolution in the State of São Paulo – that the first university of Brazil was founded, São Paulo – the University of São Paulo, USP.

I believe I am not over exaggerating to say that Brazil is paying a high price due to this historical delay that is certainly reflecting negatively on the universities, on the culture and in Brazil in a whole. Brazil is sentenced to pay this price for yet many centuries to come. This fact reflects on the quality of universities in Brazil that when assessed internationally quite often ranks the on the last third place when compared to other countries.

This leads me to conclude that for Brazil, also due to its historical backwardness - but I believe I am not speaking only about Brazil - there is a lot of work to be done to tune the university with the civilization and the advances in science and Technology while preserving the human nature.

1-Some specific aspects regarding Brazilian universities:

1.1-The presence of the state: the inseparability of Teaching Research and Extension Studies and the autonomy of the University.

In republican history of Brazil, only the Constitution of 1988 - the 5th constitution enacted in this country fertile of laws and constitutions and therefore fragile institutions, the university has always been treated as important. The Constitution of 1998, in its Art.207 states: "The universities shall have autonomy regarding scientific didacticism and regarding administrative, financial and assets management and obey the principle of indivisibility between teaching, research and extension studies"

I believe this article couldn't be more explicit and clear regarding how the universities should be conducted in Brazil. However, taking advantage of the infinite vagueness of the Portuguese language, in which every word can have one, two, three or more definitions (which may characterize Portuguese as a very romantic language opposite to the assertiveness that science need) laws and rules can be a legislative cornucopia, opinions, resolutions and, unfortunately of a demoralization of the obvious, even if it is constitutional this obvious, by the prevalence of interpretations, the adviser to the opinions of the minister, the head, finally giving way to popular wisdom when warning that "who holds power is the one who rules and the others obey." I believe that it is more than obvious that on its article, the Constitution means to establish not only the inseparability between research, teaching and extension studies, but also that one cannot be considered with the other, ie, that one is intrinsic to the other, establishing a minimum parity between them.

However, the structures provided from the federal level to the universities, separate them in their organic and functional structures, budgets, availability of resources, curricula and disciplines in the planning of academic activities, prevailing teaching activities on research and extension, which explains and justifies, it is designed and called simply EDUCATION INSTITUTIONS - IES.

I am also certain that by establishing this tripod, the Constitution included in this sense the concept of the university itself, as a institution that produces (search), saves and diffuses (education and extension studies), the knowledge; Finally, I have no doubts that this concept is not restricted to universities, but applies to all higher education institution, although their application may be differentiated according to the level of each institution, but in any of them, this tripod is what characterizes them as higher education institutions. Regarding the second principle, butfirst by the redaction order - autonomy of the university – one needs to comprehend , even though the State doesn't seem to understand and, frankly I don't even believe the universities themselves understand, that the autonomy is a result of many interests, being interest of the State, of the Government, of an ideology, of profit ou any other interest, but it needs to be separated from the search, the development and its diffusion, so that results can be effectively have some reliability or some sort of scientific recognition. It is my belief that due to the little knowledge that the Universities have regarding their scientific nature, not only by the multiple interpretations of the constitutional provision that expressly legally so, as I said, explicit and clear (scientific educational autonomy, and of financial and property management) the State has given little – or none – respect to the autonomy of the Universities, and sometimes not even the Universities' sponsor, which interferes at all times at their way of mananging their scientific-didacticism, influencing in the university's curricula, methodologies, working hours, evaluations and other forms of intervention in the university life, and also interfering in the financial and asset management, indiscriminately setting values, fees and payment methods, not only for its resources.

In the case of State - public resources in them invested, which is justified under the terms and within the law, but also on resources from any other manner. In this “intervening culture” the State should be asked about the limits of its powers, that it shall be limited to the guarantee of the interests or security of the society and, in this case in particular, specifically to the activities regarding the sale of the professional practice privileges, but never to activities related to the development of knowledge such as we have seen, that constitutes the essential nature of the University, and that the University itself generally does not have science of and for this reason, does not practice it.

One needs to understand the great space of the exercise of the university’s autonomy, is based on knowledge, production, storage and diffusion of knowledge and not in professional training. Replace this university that produces only manpower (University of Manpower) by a University that is filled with spaces of knowledge is the first step towards the construction of the NEW UNIVERSITY.

1.2-The path to build THE NEW UNIVERSITY:

It is not possible to build this New University by just doing random things. To be successful on this path takes courage and focus and a detailed plan to how to get to this new place. Although there hasn’t been any ready recipes due to the different realities, in order to be successful one needs to define their priorities and their means. Nevertheless, I want to call your attention to what I consider being the four priorities, without which we may go through the risk of walking in circles and not getting to our final destination. I strongly believe that this process needs the involvement of the entire university community, in particular in these essential priorities:

- First priority: definitely integrate teaching, research and extension studies as integral parts.
- Second priority: finding flexibility in the academic structure and its procedures;
- Third priority: accept the fact that the main function of the New University is to constantly diffuse knowledge thus remaining available to people always.
- Fourth priority: use computers as an essential tool in the production, storage and dissemination of knowledge.

Let me detail these priorities:

Integration of Research, Teaching and extension studies:

I recall that most Universities still mistake academic planning to lesson planning, the famous timetable. It is the most effective way, within the university, not to practice the constitutional precept of the integration of research, teaching and extension studies, and deny the concept accepted by most that the university is above all a center of innovation, ie creation and development of science, of storage and diffusion of its patrimony. Or can classes perform all such functions? Or can research and extension be promoted as long as the interested seek extra budget resources, considering that around 70% or 80% of the university's budget is spent on paying teachers and administration management, leaving sometimes 3 or 4 % for research and extension studies, which is more serious, since these values satisfy the demand of the teachers who wanted to program some of that activity. This misconception is based on the idea that the research or the extension studies must necessarily be a leading activity, a very high level activity – which truly they are. But this kind of research – high level activity - is characteristic of the top leading universities with top level researchers that get financial support in national or international fundings. I do not mean to say that such researches cannot be performed by smaller universities. But one must understand that research and extension can happen simply in the ambient where the university operates, in research and scientific analysis of its potential or its problems and ways to solve it. But we must understand above all that research, extension studies, constitute mainly a learning method of exercise of science, of doing science and apply it. This is, to doing science and learn how to apply it is what distinguishes the formation of higher level training to other levels, or to other degrees, these yes, and for this reason, called levels of education, and therefore, educational institutions.

Flexibility in the academic structures and its procedures

Just as the academic activities remain generally defined by their timetable, the structure of the university and its procedures are still conditioned by other grid: the courses and their curricula, the disciplines, their content and their pedagogical methods must coincide with those of other levels of education, prevailing always as the goal, the preparation for the working market. Nevertheless the demand for higher education now a days, is not restricted to the working market, as previously seen .

The demand for higher education is extremely comprehensive and changeable as a result of the changes brought about by the advances in science and in technology. The whole society, the whole social life is going through and will continue to go through the same transformation that occurs in the job market. Thus it is inappropriate that the university structure itself function and form people conditioned to curricula, disciplines, closed content, definitive for everyone and for life.

It is necessary to build a consciousness in what the university means (or, by assumption, should be) a knowledge of heritage. Allow me to quote, for being the university to which I am particularly attached, the University of Southern Santa Catarina (UNISUL). The UNISUL has over a thousand subjects, more than 50% of them are online or accessible through electronic means. Today UNISUL's courses and disciplines have been organized, with some flexibility, in 4 areas, which is called Academic Coordination Units - UNAS. It's something, but it's very little.

I see this initiative as just a start of the construction of the NEW UNIVERSITY. The question is: why frame this heritage of knowledge within courses, curricula, contents, diplomas of professional practice, if the world needs knowledge, if those that graduate at the university should have much more than a training for the job market ?

Couldn't we imagine this heritage as an open source where those who sought knowledge could sail or "surf" in the virtual space, expanding their knowledge, their training as a person or even as a professional, rather than fit into the four walls and in the ten or 20 subjects of each curriculum? Why can't students, alumni, or even random people search for knowledge online at any time through life, or anywhere in the world? Why can't students enroll at the university from anywhere to have access to their heritage of knowledge? The universities that want to be part of the NEW UNIVERSITY must understand it is their duty to create the means and ways to enable students and people to consult the contents online, creating this opportunity of civilizational dimension. Out of this what I really want to express is that the function of the university should go beyond the professional training or of the preparation for the job market, which is a state competence, or a competence of the Ministry of Education of Brazil and therefore must be respected within its limits. But I mean that the University, THE NEW UNIVERSITY, justified, and gives meaning to their heritage of knowledge, that goes beyond than of being the workshop of manpower training, practice that deviates from its essential concept of the center of production, storage and dissemination of knowledge, or of science and technology.

Permanent System of Knowledge or Continuing Education.

Just as in a horizontal direction, THE NEW UNIVERSITY should be open and flexibilize its heritage of knowledge in the same way that this heritage must be expanded to keep up with the constant evolution of knowledge, or of the science and of the technology, and enable thus the permanent access to the society of its former students, who could be no longer alumni but permanent students, loyal to their university, but also enable the permanent access of society, which should also update themselves permanently in that evolution, and not only update themselves in their professional field, but in all dimensions of life.

However, if we realize that this is an opportunity to society, and I dare to go further, a right of the society, there isn't scape to asking: who but the University can give this chance to society? I believe that by granting access to societies not only locally in Brazil, but all over the world, to their online content of their courses and not confining their knowledge's to a group of students enrolled in regular courses or in distance education (online education) is the best way to compromise the University into this transformation process that the world is undertaking and also help the construction of THE NEW UNIVERSITY. I think the concept of continuing education that the Universities provide today should be replaced by a Permanent and Open Access System not only to students enrolled but to the population in its totality. In this sense, the University could work as the knowledge providers, with the assurance that in this System the knowledge offered by the university is a scientific knowledge, certified by the university itself.

I must add that the responsibility to provide knowledge outside the four walls of the class room, shall become a new requirement of proof of quality or excellence of the university, larger and more effective than all traditional assessments and their results. As it comes to dissemination of knowledge and not simply supply regulated courses also opens a new space, some would prefer to say a new market, which regulated by the university itself, within the limits of their autonomy, will also have significant positive impact on their budgets.

In this form, the Continuing Education could offer different types of access through regulated courses leading to the award of a diploma, but could offer the most diverse courses, according to the demands or the needs of the society, or it could simply offer controlled access, or simply free access, establishing the conditions for the use of this access, including financial. I finally finish by claiming that it is urgent the occupation of this space, the space of knowledge, before the State should assume the right to occupy it, imposing their ideology, or simply using their power to occupy the space that has to do with spaces of society, of preservation of freedom, or the construction of the new civilization. The virtualization of the University and the Presential University Having said that, I do not want to dwell on the analysis of this instrument, which is very specific, of the use of virtual media.

I just want to conclude with a small consideration regarding the introduction of these means in comparison to the conventional method of university.

I doubt that the conventional universities will be able to enter into The New University if they don't adopt virtualization as an essential instrument for being present in this world in transformation, because this world in transformation works and will work more and more every day, in a virtualized form.

For universities that prevail the nostalgia of existing systems, I want to say that the virtualized university will not do without its presential dimensions, but will only transform or elevate these dimensions to another level, attuned to the advances of Science and Technology. Thus The New University will have on its structure not only the headquarters to manage this whole system, but can also continue to teach presential classes, granting diplomas and answering to all demands and not just those of the System, but can work as the keeper of the systemized as well as all the demands from the society, this time elevated to a higher level, fertilized by a new knowledge and a continuous innovation, as a consequence of its integration in the networks, provided by the virtualization. It will be the platform to integrate the university into THE WORLD IN TRANSFORMATION. For all these reasons and yet considering all that has been previously analyzed and proposed, I allow to state with security that the this is the path possible, secure and urgent to the construction of THE NEW UNIVERSITY.